

Facilitation guide

Gender-sensitive conflict analysis

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About Conciliation Resources

Conciliation Resources is an international organisation committed to stopping violent conflict and creating more peaceful societies. We work with people impacted by war and violence, bringing diverse voices together to make change that lasts.

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About Saferworld

Saferworld is an independent international organisation working to prevent violent conflict and build safer lives. We work with people affected by conflict to improve their safety and sense of security, and conduct wider research and analysis. We use this evidence and learning to improve local, national and international policies and practices that can help build lasting peace. Our priority is people – we believe in a world where everyone can lead peaceful, fulfilling lives, free from fear and insecurity. We are a not-for-profit organisation working in 12 countries and territories across Africa, Asia and the Middle East.

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About the Peace Research Partnership

Saferworld, Conciliation Resources and International Alert are collaborating on a four-year research programme, the Peace Research Partnership, which generates evidence and lessons for policymakers and practitioners on how to support peaceful, inclusive change in conflict-affected areas.



Funded by UK aid from the UK government, the research focuses on economic development, peace processes, institutions and gender drivers of conflict.

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INTRODUCTION

What is gender-sensitive conflict analysis and why focus on it?

Gender inequality is a root cause of conflict. Evidence shows that high levels of unequal power relations and gender-based violence (GBV) in a society are associated with increased vulnerability to civil and interstate war and the use of more severe forms of violence in conflict.¹ Understanding these dynamics allows us to uncover, target and transform the root causes that fuel violence and conflict.

Over the last few decades peacebuilding practitioners have tried to identify the links between gender, conflict, violence and inclusion and what this means for peacebuilding policies and programmes, yet significant gaps remain. While peacebuilding practitioners regularly undertake conflict analysis, their analysis seldom integrates gender. If they do incorporate gender, the focus is usually on the impacts of conflict and does not analyse how gender norms – the societal expectations of the roles and behaviours of people – contribute to causing conflict and violence.²

Gender-sensitive conflict analysis (GSCA) helps us think about how gender inequality shapes our social, economic and political systems, institutions and structures so that privileged male elites and those working with them benefit more than any other group. It highlights how different types of violence are used to maintain power in public (political) and private (family and community) spaces, and how these spaces are connected.

It is important to take an intersectional³ approach to GSCA. This means considering the multiple ways that systems of power – such as ethnicity, race, age, socio-economic status, religion, (dis)ability, sexual orientation, indigeneity and geographic location – interact with gender to shape how different people engage with conflict and peacebuilding.

GSCA is the starting point to understanding, responding to and transforming the ways in which gender inequality causes conflict and discrimination, exclusionary politics and violence against some groups in society. By understanding the gendered dynamics of conflict, GSCA can

enable peacebuilders to do more inclusive and effective work. The process is also a peacebuilding intervention, as it opens space for exchange and reflection that can challenge participants' views on gender and conflict.⁴

Gender-sensitive peacebuilding is an international standard in line with United Nations Security Council Resolution (UNSCR) 1325 (2000) and subsequent resolutions (see Handout 3). Since 2015 Conciliation Resources and Saferworld have led international practice by developing and applying tools for GSCA as a foundation to ensure peacebuilding practice is at minimum gender-sensitive, moving towards gender-responsive, and aiming to be gender-transformative.⁵

Conciliation Resources and Saferworld have created this practical guide to assist facilitators to use a participatory GSCA methodology. The guide seeks to:

- explain how to design and facilitate a flexible and participatory 3-day GSCA workshop,
- provide step-by-step guidance and participatory tools to analyse gender, peace, violence and conflict for any given conflict context, and
- position practitioners to apply their GSCA to policy thinking and programme implementation.

Who is this facilitation guide for?

The guide is intended to support facilitators to undertake a participatory GSCA. The structure and language used assumes that readers are already experienced facilitators with an understanding of peacebuilding practice. Further background information is provided in the handouts: on gender, peace and security (GPS) and women, peace and security (WPS) (Handout 3), key definitions and concepts (Handout 4), gender norms (Handout 3) and systems approaches (Handout 6). The guide could also be used by analysts, policy and programme staff working on peacebuilding, conflict prevention and security, or on gender and/or women's empowerment in conflict-affected contexts.

Conciliation Resources and Saferworld have used the methodology in multiple contexts, adapting it to the needs and capacities of the participants, as well as to the conflict and gender sensitivities of each context.⁶ Workshop participants have included representatives from civil society organisations (international and from the context), donor governments and intergovernmental organisations, and local government. The impacts have been wide-ranging: exchanges between participants have enabled reflection, led to new insights, and sometimes triggered changes in views, attitudes and practice.⁷

Overview of the facilitation guide

The workshop in this facilitation guide is designed to take place over three days, but can be extended as necessary. For instance, Conciliation Resources and Saferworld have run longer workshops to add sessions on policy or training of trainers. The overall flow of the facilitation guide can be summarised as follows (a participant agenda is included at Annex 2):

- Design the overall process (Preparation)
- Welcome, introductions and ground rules (Session 1)
- Gender power walk (Session 2)
- Understand key concepts (Session 3)
- Analyse gender norms in the context (Session 4)
- Step 1: Identify gender-sensitive conflict and peace factors (Session 5)
- Step 2: Select gender-sensitive key driving factors (KDFs) (Session 6)
- Step 3: Create a systems map (Sessions 7 and 8)
- Step 4: Identify and map key actors (Sessions 9 and 10)
- Step 5: Identify leverage points for strategic change (Sessions 11, 12 and 13)
- Wrap up

The methodology – a systems approach

The methodology draws on the work of CDA Collaborative Learning Projects⁸ on analysing conflict using a systems approach (see Handout 6). This is a way of seeing the interconnectedness of structures, behaviours and relationships in conflicts to help identify the causes and impacts of the conflict, uncover opportunities for peace, and understand how the people involved in sustaining conflict or working for peace interact and influence each other.⁹ Systems analysis is increasingly used by peacebuilding practitioners to identify patterns of behaviour, decisions, and interaction in complex conflict scenarios in order to transform violence.¹⁰

BOX 1: Some characteristics of a system:¹¹

- A system develops a purpose of its own and is therefore often resistant to change. For example, a conflict system that is making leaders wealthy will not necessarily change if one leader stops fighting – too many benefit from the system and will try to keep it going. A system that sustains gender inequality and the social, political or economic exclusion of women has a similar dynamic. For instance, the 2017 elections in Somalia had a legal quota of 30% of women parliamentarians. But some women candidates were told by their clan leaders that if they were elected, the male clan leaders would tell them how to do their jobs. Despite the quota, women did not gain more political power – instead, the system adapted to keep excluding women from political decision making.
- The elements of a system are connected and dynamic, and impact on each other in multiple ways. For instance, a militia leader may be connected to many other elements in the conflict system, such as arms dealers, illegal money flows, political leaders and their own community. If the behaviour of the militia leader changes, it will have an impact on all of these elements, which may in turn have an impact on the militia leader.
- So, while systems may be resistant to change, systems analysis can help us find ‘leverage points’ – points in the system where one change could have an important ripple effect across the system, creating interventions that could be gender-sensitive, gender-responsive or gender-transformative (see Session 12).

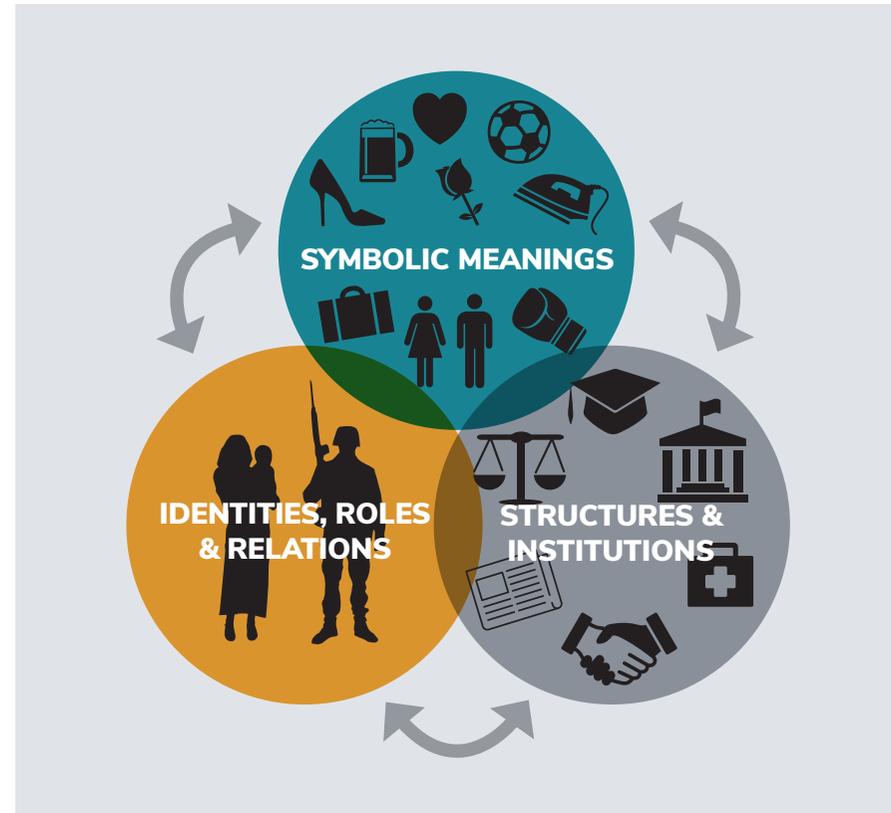
The authors integrated gender sensitivity into the CDA methodology by applying exercises and questions from the Conciliation Resources and Saferworld toolkits on analysing gender, conflict and peace dynamics (see Box 2) and other tools to unpack identity and power. Integrating gender into a systems approach means examining:

- gender as a system of power – how symbolic meanings; identities, roles and relations; and structures and institutions work together to fuel gender inequality and cause gendered conflict and violence (see Handouts 2, 3 and Diagram 1),¹²
- how gender norms can influence people's behaviour towards conflict or peace,
- the different impacts of violence on women, girls, men, boys, and sexual and gender minorities (SGMs), and
- the **excluded actors** in the context due to these (gendered) systems of power.

Adopting a systems approach helps practitioners to arrange the information generated by their conflict analysis in a way that feels less overwhelming and easier to prioritise actions, develop strategies and design programming options. The visual way the information is presented makes it easier to share different views and capture the links between them. Systems approaches can help practitioners anticipate the impacts of actions, adapt when the system changes, and find the strongest opportunities to influence the system.

Meaningful participation is a core principle of Conciliation Resources' and Saferworld's approach to peacebuilding, and is fundamental to understanding gender norms and how they interact with conflict and peace dynamics in any context. This guide uses a participatory methodology that aims to create space to share the perspectives and knowledge of people working within communities and those from marginalised groups.¹³ It is designed to be flexible, to meet different needs and to reflect local concepts and terminology.

DIAGRAM 1: Gender as a system of power



BOX 2: Gender and conflict analysis toolkits

The gender and conflict analysis toolkits produced by Conciliation Resources and Saferworld are complementary tools that provide practical guidance to peacebuilding practitioners. Both use an intersectional approach that examines how the conflict impacts diverse groups of people and identifies the systems and institutions that perpetuate gendered discrimination. Neither recommends a specific framework, so the toolkits can be applied to different conflict analysis frameworks, methodologies, and purposes.

Gender and conflict analysis toolkit for peacebuilders Conciliation Resources¹⁴

Conciliation Resources' toolkit is used to deepen understanding of gender and peacebuilding and frames gender as a system of power. It details the 'what', 'why' and 'how' of GSCA with some useful infographics. It has questions and short exercises to help people conduct GSCA in any given context.

Gender analysis of conflict toolkit Saferworld and Uganda Land Alliance¹⁵

Saferworld's toolkit helps peacebuilding practitioners to understand the links between harmful gender norms, violence and conflict, and to integrate these gender perspectives into conflict analysis. It gives guidance on designing gender-sensitive peacebuilding programmes.

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2. Close, S. & H. Wright, *Inclusion in practice: Examining gender-sensitive conflict analysis*. Practice Paper (London: Conciliation Resources, 2019): 2. Available at: www.c-r.org/resource/inclusion-practice-examining-gender-sensitive-conflict-analysis
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11. CDA Collaborative Learning Projects, 12-13, 37-38
12. This is adapted from Cohn, C. (ed.), Chapter 1 – Women and Wars: Toward a Conceptual Framework in *Women and Wars: Contested Histories, Uncertain Futures*. (Cambridge: Polity Press, 2012); Reimann, C. *Trainer Manual: Mainstreaming Gender into Peacebuilding Trainings*. (Center for International Peace Operations (ZIF) & Deutsch Gesellschaft für Internationale Zusammenarbeit (GIZ), 2013) pp. 12-16.
13. For more on the value of such an approach, see Close, S. & H. Wright
14. Tielemans, S., *Gender and conflict analysis toolkit for peacebuilders* (London: Conciliation Resources, 2015).
15. Wright, H., C. Watson & H. Groenewald, *Gender analysis of conflict toolkit* (London: Saferworld and Uganda Land Alliance, 2017).

DESIGN THE OVERALL PROCESS

Guidance for each session

The guidance below sets out what the facilitator needs to do to plan for each session. It explains the purpose of each session, provides suggested content text and illustrative examples, and gives tips and suggestions on how to watch out for and manage challenges. The timing for each session is flexible, but careful timekeeping is important to enable discussion on all elements of the analysis. Additional session elements are suggested in a few places but are not factored into the overall facilitation agenda – incorporating these will require adjusting the timing throughout. An example of a completed GSCA from Bangladesh is at Annex 1, illustrating how an analysis is built up by working through all the sessions.

Preparation

Applying this methodology requires careful early planning to ensure the process is gender-sensitive. Doing this preparation thoroughly is critical to the success of your facilitation (further guidance is contained in the Conciliation Resources and Saferworld toolkits).

Define objectives and outputs of the workshop

(some suggestions are in Box 3):

- **Consider who is the analysis for? What will it be used for**, e.g. informing programmes, shaping policy, challenging discriminatory views? **Who will do the analysis and who will own it?** It is important to include as many different perspectives as possible. Decisions may mean spending more time on certain exercises or extending the overall workshop length.
- **Define the scope and depth of the analysis:** will the analysis focus on a particular region, on a specific theme or issue, or the 'big picture'? This methodology is not as broad as a political economy analysis or as thorough as an in-depth gender analysis, it can be complemented by other analyses and further research as needed.

- **Think about the sequencing of the workshop:** it may be one of several steps within a programming, policy or organisational process. It may require early work (e.g. a literature-based analysis before the workshop) or following up with validations afterwards. A GSCA can be used at any stage of policymaking and programming, but ideally should take place during the design or review phases so that findings can be incorporated into practice.

BOX 3: Suggested workshop objectives that can be adapted according to need

- To familiarise participants with what a GSCA is and why it is important for effective peacebuilding practice.
- To enable participants to conduct a GSCA of the context.
- To enable participants to use knowledge gained from the GSCA to identify actionable steps for programme and policy work.

Consider who facilitates

The composition of the facilitation team should be gender and conflict sensitive. Consider the **gender identities** of the facilitators; their identity, and the way this is perceived, can have a significant impact on the workshop and their relationships with participants.

Select participants with care

To ensure inclusion, diversity and a spread of views, select participants using criteria that includes sex, gender identity, age, geographical provenance, ethnic/racial identity, religion, language and other relevant characteristics in each context. Also consider criteria such as levels of education and relative economic status. Having equal numbers of men and women is a good starting point and an important aim. Consider the

power dynamics between participants. It is important to have significant numbers with different identity characteristics so there is not, for example, just one young person or only one minority clan representative. It may not be possible to bring a very diverse group together (because tensions may be too high or the pace of the workshop requires a certain level of education), but having a group of diverse participants all able to engage constructively provides a richer analysis.

Group size and composition

This analysis can be most productively applied with groups of between 10 and 25. The bigger the group, the more time needs to be spent in group work with active facilitation. In large groups, feedback sessions need to be managed carefully, e.g. by having only one group present each time, or by doing gallery walks instead of plenary reporting back. The smaller the group, the more effectively discussions and feedback can be held in plenary.

Create an environment where all participants can meaningfully participate by ensuring that plenary discussions are not dominated by a few people. Plan small group composition for different exercises as there may be conflict- or gender-related sensitivities that require close management of group interactions. In settings where women's meaningful participation is difficult, consider having at least one women-only group for exercises to ensure women feel safe and free to voice their opinions.

Additional facilitators

Consider setting up an additional facilitator team from among the participants. They could coordinate the small group work; identify sensitive issues or differences of opinion that make it hard for groups to talk constructively; help keep discussions on track; ensure that everybody contributes; and help translate or explain concepts. Lead facilitators should meet with these small group facilitators before the workshop to clarify their roles, ensure they have a shared understanding of the gender and conflict issues in the context, and plan how to manage any challenges. All facilitators should meet at the end of each day to review and make adjustments to the process.

Need for psychosocial support

Facilitators should explain that analysing gender and conflict inevitably raises issues of gender-based violence (GBV), including sexual violence and intimate partner violence. Talking about these issues may make people feel sad, vulnerable, traumatised, angry or defensive, so it is

important that participants understand that this might happen and that individuals should feel as safe as possible to engage in the workshop.

Facilitators should identify two people (ideally one woman and one man, but if two is not possible then a woman is recommended) who are trained in dealing with GBV and other forms of trauma, and get their agreement to provide support if needed during the workshop. They should preferably be from the context – it could be one of the participants, organisers or facilitators if they have the appropriate skills. Identify such a person in advance and speak with them about confidentiality. Consider whether any participants will need a translator to speak to the person providing this support and, if so, identify a person who can provide translation and speak with them about confidentiality too. Advise the people providing support and translation that, if a person raises a safeguarding concern relating to a facilitator, the support team should pass this concern on to the organisation that employs the facilitator. Those accessing this support should be made aware of this at the start of the session.

Facilitators should also identify local GBV service providers and support networks, advise participants on how they can connect to these, and make the contact information visible during the workshop.

Safety and safeguarding are critical

Participant safety, security and wellbeing are paramount. Before the workshop, do a safety and security assessment that takes into account the diverse needs of different women and men, and people from marginalised groups. Consider whether it is safe for participants to speak about conflict and gender. Consider who is choosing the participants and what information is being circulated about the workshop, ensuring participants know that nothing is expected of them in return for their participation. Ensure that when payments to enable participation are made (e.g. reimbursement of travel costs) participants are not made vulnerable to violence or manipulation by having large amounts of cash. Consider whether the workshop is accessible, particularly in terms of transport, accommodation, timing and per diems, and whether very small children can be present, or childcare arrangements can be provided so their carer/s can participate. A safe location is critical and facilitators may have to organise the workshop outside of the country being analysed to increase participants' safety.

Involvement in the workshop may lead to safety and security repercussions for participants or facilitators, and facilitators should identify a person who will be the security focal point for the workshop and explain their role in plenary during the introduction.

The workshop requires careful facilitation to ensure that all participants feel safe and are able to contribute freely – particularly in contexts where women are not used to expressing their views in public or in front of men, where power dynamics between participants could silence some, and where the issues are culturally or politically sensitive. Communicate the approach to managing sensitivities clearly to participants – this is crucial to avoid any suspicion or misunderstanding. Rules of conduct should be established between participants. They should be informed about how to raise a concern relating to inappropriate behaviour, making clear that they can raise a concern during or after the workshop in confidence.

If it is planned to publicly share or publish the analysis, consider whether everybody participating has the capacity to provide informed consent for this use of the data. If a participant is under 18, request consent from a parent or formal guardian, or assume no consent has been given. Adjust plans for information management and any media events around the workshop with security and safeguarding in mind. For instance, facilitators may ask all participants to agree that no photos will be taken without express permission from the people in the photos; no photos will be taken of flipcharts or participants in the room; no information or images will be shared on social media unless agreed with participants; and no information will be shared on participants' movements outside of the workshop, etc. Workshop materials can be sent electronically rather than handed out on paper, in case participants are searched during travel. Participants should also discuss, if relevant, whether they are happy for a participants' list with their contact details to be shared, and if so, how widely.

Language accessibility

If participants speak multiple languages, simultaneous interpretation and prior translation of all workshop materials is critical to create shared understanding and interactive discussions between all participants. Use of local language/s (with support of interpreters) during small group discussions is critical to enable all participants to actively engage in the workshop. If the facilitators do not speak the local language/s, make sure interpreters are used so that participants are able to mostly speak in their own language, and facilitators can understand discussions. Prior to the workshop seek agreement with translators for terminology on gender, conflict, violence and peace so that these terms can be clearly understood in local languages. Alternatives to the terms suggested in the handouts may need to be used for key concepts, such as gender or conflict, to aid comprehension and/or acceptance by participants.

Plan travel to increase participation:

Travel to attend a workshop has cost implications for participants and some costs may be gendered. For instance, women may still be responsible for taking care of their households and families while travelling, resulting in high telephone or childcare costs; they may need to travel with a chaperone; or it may not be safe for women to walk to evening events so they need a taxi. All participants should be reimbursed for valid expenses in a way that is reasonable and transparent, while also sensitive to their context and gender roles.

Flexible timing:

The facilitation guide has been developed for a flexible 3-day process, with suggested timing for each exercise. Facilitators should adapt the exercises to fit the context, allowing participants more time to focus on areas that are challenging or require more detailed discussions.

Design the venue

Design the room in a format that allows for presentations in plenary as well as group work around tables. Do not use a 'conference' set up where people sit in rows facing forward. It is important to create a conducive atmosphere for discussion and sharing. Make sure there are safe spaces for break-out discussions. It is beneficial to have a dedicated space for reflection or for participants to go to if they need a break from the discussion.

Prepare materials

For each workshop we suggest facilitators provide:

- Note books and pens for each participant
- Flipchart paper and stands or whiteboards
- Different colour Post-It or adhesive notes or cards
- Marker pens
- Adhesive tape etc. to display flipcharts on a wall or board
- Name tags (if using)
- PowerPoint facilities (if using)

Record information

Appoint note-taker/s and provide guidance on what information to capture. Plan to take photos of the flipcharts to record the analysis for writing up later.

WORKSHOP DAY 1

OVERVIEW

Session 1: Welcome, introductions and ground rules	45 mins
Plenary exercise – Part A	10 mins
Plenary presentation – Part B	35 mins
Session 2: Gender power walk	60 mins
Plenary exercise – Part A	20 mins
Plenary feedback and discussion – Part B	40 mins
Session 3: Understand key concepts	40 mins
Plenary exercise – Part A	20 mins
Plenary exercise – Part B	20 mins
Session 4: Identify gender norms	100 mins
Group exercise – Part A	40 mins
Group exercise – Part B	20 mins
Plenary exercise – Part C	20 mins
Plenary feedback – Part D	20 mins
Session 5: Systems analysis of conflict and gender	105 mins
Step 1 – Identify gender-sensitive conflict and peace factors	
Plenary exercise – Part A	15 mins
Group exercise – Part B	45 mins
Plenary feedback – Part C	45 mins
Session 6: Systems analysis of conflict and gender	75 mins
Step 2 – Select gender-sensitive key driving factors (KDFs)	
Group exercise – Option A	30 mins
Group exercise – Option B	45 mins
Wrap-up and close of Day 1	10 mins
Plenary discussion	10 mins



Session 1:

Welcome, introductions and ground rules

 **45 mins total** (Part A: 10 mins; Part B: 35 mins)

AIM: Register participants, introduce facilitators and participants, clarify workshop objectives and logistics, and agree on ground rules that allow for safe, respectful and inclusive interactions.

LEARNING OBJECTIVES: Participants understand and commit to the workshop objectives and gender-sensitive analysis process.

MATERIALS: Flipcharts, name tags, adhesive notes.

PLENARY EXERCISE Part A: Registration

10 mins

As participants enter the room, ask them to fill in the registration sheet and to write on two Post-It / adhesive notes:

- One expectation they have for the workshop
- One ground rule they have for the workshop

Ask participants to stick these notes on pre-prepared flipcharts on the wall marked 'Expectations' and 'Ground rules'. Participants should be given name tags and can sit wherever they choose at this point.

PLENARY PRESENTATION Part B: Introductions and ground rules

35 mins

Facilitators should introduce themselves and formally open the workshop. Ask participants to introduce themselves: e.g. name, organisation and job function. Encourage people to share something personal that helps to build trust between participants: e.g. the meaning of their name, their favourite music or activity. If doing a more interactive introduction exercise, bear in mind the session timing.

A local country manager or host organisation representative may offer a welcome. Then provide information on logistics, security and safeguarding (see Preparation section) and administrative issues (e.g. translation or simultaneous interpretation, venue access, safety and fire procedures, prayer facilities and times).

Facilitators should then review expectations people have put up on the flipchart and clarify as needed. Then give an overview of the workshop objectives and agenda, and clarify what will and will not be covered. Explain the workshop process in broad terms:

- **Day 1** morning focuses on getting shared understanding of the main concepts and analysing gender norms in the context. The afternoon of Day 1 starts a systems analysis of gender and conflict.
- **Day 2** will work through the detailed steps of the systems analysis.
- **Day 3** will move from analysis to actionable steps for programme and/or policy work.

Explain what the output/s of the workshop will be, what will be done with the analysis generated and who it will be shared with. Establish a 'parking lot', a sheet of paper visible throughout the workshop – facilitators and participants can use this to note any additional issues raised in the workshop. Finally, set the atmosphere and process for the workshop, starting with the ground rules (or working agreement) proposed on the flipcharts. Make sure that these points include:

- Listen respectfully and let everybody speak equally and for themselves, regardless of sex or gender.
- Encourage participation and curiosity to ask questions and actively engage.
- Acknowledge the discussion will raise sensitive topics and that people may have different views – clarify that this is not a space to make accusations, but to benefit from collective knowledge to better understand the context.
- Agree consent for communications and how information is shared during and after the workshop, particularly regarding social media, photography and personal information.
- Agree that notes will be taken and that the data will be used for the agreed purpose, but that no comments will be attributed to a specific person (Chatham House Rule).

BOX 4: Facilitation tips

Participants may have or continue to experience conflict-related trauma and violence. Some may find it difficult or unsafe to share personal information or listen to discussions about violence; some may behave in ways that aggravate the experiences of others, with the potential to derail the process. Conciliation Resources staff and NGO partners working in northeast Nigeria use different trauma and resiliency-informed approaches to build trust, belonging and create safe spaces. When starting a workshop and during difficult sessions or when tension becomes high they pause the workshop and facilitate exercises that help connect and ground participants. They might ask all participants to do simple, culturally-appropriate exercises such as sit together on the floor with the facilitator, or gesture in culturally appropriate ways. Doing this can remove barriers and begin to challenge power dynamics, allowing people to feel safe to actively engage and discuss difficult issues.

Session 2:

Gender power walk¹

 **60 mins total** (Part A: 20 mins; Part B: 40 mins)

AIM: Challenge participants' implicit assumptions and biases on gender and introduce intersectionality.

LEARNING OBJECTIVES: This exercise broadens participants' understanding of gender and identity, examining how gender shapes vulnerability, exclusion, access to power and use of violence. Importantly, it introduces the concept of intersectionality by visually demonstrating how people of varying identities are differently impacted by conflict due to how powerful or vulnerable they may be in a given context.

MATERIALS: Handouts 1, 2 and 3.

PLENARY EXERCISE Part A

20
mins

Give each participant a piece of paper with a different character relevant to their context written on it (cut from Handout 1). Give participants characters that are different from their own identity. Each character should have a mix of characteristics, e.g. sex, age, occupation, education level, marital status, disability, location (rural or urban). Handout 1 provides a set of general identities that can be adjusted to include characteristics that are important in the context. Examples include: young unmarried woman blogger living in a big city; woman police officer; older man who is an ethnic / clan minority leader. Note that talking about sexual and gender minorities (SGMs) can be very sensitive and careful thought must be given to when and how to introduce these identities in the discussions.

Ask participants to read their identity but not to show it to anybody else. They should think about how this identity might experience access to power, decision making, and vulnerability to violence or exclusion in their context. Ask people to line up in the room or outside in a long line with space in front and behind (they can also form a circle). Explain that you will ask a series of questions, and each person should answer the questions pretending they are their assigned identities. If their answer to the question is "yes", the participant should move forward or backwards as indicated for each question.

Read out the following questions – or a selection if you need to make the exercise shorter – and give participants time to move according to their assigned identity:

- a. If you are from a rural or remote area, or far from the capital – take a step backwards.
- b. If you have or had access to education – take a step forward.
- c. If you are armed, or have access to a weapon – take a step forward.
- d. If you have a paid job or a steady income – take a step forward.
- e. If you are responsible for household chores, childcare, caring for the sick or elderly – take a step backwards.

1. This is a widely-used exercise on identity (not always focused on gender), adapted here from: Plan UK, Restless Development, ActionAid and the British Youth Council, *Power, Rights & Participation: A practical guide for youth action in a post-2015 world*. Undated: 51-54. Available at: plan-uk.org/file/powerrights-and-participation-a-practical-guide-for-youth-action-in-a-post-2015-world

- f. If you are responsible for feeding a family – take a step backwards.
- g. If you have regular access to healthy food and clean water – take a step forward.
- h. If you need an escort to safely travel and walk in all public spaces – take a step backwards.
- i. If you have a choice whether or not to participate in the conflict – take a step forward.
- j. If you are expected to make all decisions at a household level – take a step forward.
- k. If you have political decision-making power at a community level – take a step forward. At a national level? At an international level? (These should be separate questions)
- l. If you are able to freely express your political opinions, demonstrate, vote and/or run for a public or political role – take a step forward.
- m. If you had to flee your home or hometown because of conflict, violence or persecution – take a step backwards.
- n. If you are responsible for defending the security of your community and family – take a step backwards.
- o. If you are able to safely voice opinions in public spaces and in the home – take a step forward.
- p. If you have access to the local women or youth networks – take a step forward.
- q. If you are responsible for upholding your family's honour, and your behaviour and actions directly impact on your family's honour – take a step backwards.

BOX 5: Facilitation tips

These questions are based on gender assumptions that may play out differently in each context and give rise to rich discussions. Because the identities are 'fake', it can be easier for participants to be involved than if they had to talk about their own experiences. The identities can be context-specific or generic, but the more details added that fit the context, the more relevant it will feel to participants.

Make sure there is a balance of powerful and vulnerable identities. In a Somalia and Somaliland workshop, identities noted whether the person was from a dominant or a minority clan, as this is so significant in determining people's influence. In Bangladesh, in an area with Rohingya refugees from Myanmar, the identities were adapted to include powerful and vulnerable groups from host communities, refugee communities, and local and camp authorities.



PLENARY FEEDBACK AND DISCUSSION

40
mins

Participants remain in their final positions. Participants should pinpoint why they thought they ended up standing in front, holding the most power in society. Ask the participants who ended up at the front:

- a. What character do you represent?
- b. How does it make you feel to stand in front of everybody else?
- c. What do you have power and influence over in this role, and who do you have power over?
- d. What elements of your identity enabled you to move forward? Is it because of your gender, sex, age, economic status, ethnicity or other reason?
- e. What privileges or vulnerabilities does this role give you?

Ask the same (adapted) questions to the participants who ended up at the back. These participants should explain why they thought they ended up at the back and note if there were any points where they felt they did have power. They are likely to say that they feel powerless or invisible. Ask other participants similar questions about why they are standing in their specific positions.

Ask participants to sit again and facilitate a broader discussion about power and intersectionality (distribute Handouts 2 and 3 – note that Handout 1 is not distributed, as it is cut up for the exercise). Signpost where the definitions are for the key concepts raised during this session. Note that later sessions will go into more depth on issues of intersectionality and gender and how they relate to conflict and peace dynamics. The following questions can be prompts:

- a. What patterns do you observe? What are the common characteristics of people in the front? In the back? Was this related to issues of ethnicity, race, religion, age?
- b. Which groups experience more violence?
- c. Which groups are invisible or less included?
- d. Who in our community has the most freedom to use their power?
- e. What does it tell us about what our societies value? Who is given the most power?
- f. How does this power imbalance cause violence against different groups, or vulnerability to generalised violence (war / conflict)? Does it relate to colonialism? Whose voice is heard? Whose knowledge is valued?
- g. Explore the idea that individuals are discriminated against on the basis of their socio-economic status, caste, race, ethnicity, age, sex, gender identity, educational levels, physical abilities and so on. Discuss how power structures operate to keep discrimination in place.

★ Key points to emphasise

Everyone holds implicit gender assumptions and biases, including people working on women's rights or gender. This exercise challenges these assumptions. For example, many people equate the term gender with women or designate women as victims only or men as perpetrators of violence only (see the Conciliation Resources and Saferworld toolkits for more common pitfalls).² Some participants are surprised at what this exercise demonstrates: women and girls generally face more exclusion and discrimination than men and boys – but within patriarchal societies, gender works as a system of power, which may make some men and boys less powerful / more vulnerable to certain types of violence than some women and girls. This is due to their other identity characteristics (e.g. caste or class, displacement or employment status, age, sexual

orientation or ethnicity). In some societies, participants may also be surprised that age or belonging to a particular ethnic or indigenous group generally means having less power regardless of one's sex.

This exercise highlights the complexity of gender, power and identity. A good way of doing this is to reflect on the vulnerabilities of a young man of lower socio-economic status, or from an ethnic minority, compared with a rich woman who represents the ruling political party but due to being female may not be permitted to express her opinions. As a second step, the facilitator can also ask the group what level of influence the woman would hold if she was a man with the same characteristics, or to consider how much power she has in her home when compared to her husband.

To conclude, facilitators should emphasise that an intersectional approach to analysis highlights how different aspects of our identities, including gender, influence how people interact with and experience conflict and violence differently. Everyone has different vulnerabilities to violence and different levels of power to influence the context, and therefore to drive or prevent conflict.

BOX 6: Example from South Sudan

When this exercise was done with participants from South Sudan, the person who ended up standing in front had the role of an older male army general. The person who ended up at the back with a big space between them and everybody else had the role of a young displaced woman who was responsible for her siblings. This led to rich discussions about how gender norms in South Sudan were putting women at high risk of being targeted with violence (especially GBV) and displacement. Conflict situations, often leaving them with the responsibility of caring for children and older or injured family members and compounded by their limited political and social voice and influence, made young women especially vulnerable. On the other hand, gender norms that value age and male leadership and associate masculinity with authority over violence contributed to military men holding a lot of social, political and economic influence. Yet many young men have very little choice about whether or not they join armed groups; and some older women support the male leaders as it suits their own political and economic agendas.

2. Tielemans, S., 6-7; Wright, H. et al., 2-3

Session 3:

Understand key concepts

 **40 mins total** (Part A: 20 mins; Part B: 20 mins)

AIM: Clarify the main concepts and challenge participants' stereotypes or biases on gender, conflict, violence and peace. This session has two parts to show the difference between doing a normal conflict analysis (Part A) versus one that is gender-sensitive (Part B). Part B highlights the important additional information gained when a gender lens is used.

LEARNING OBJECTIVES: Establish basic systems thinking by getting agreement on the complexity of conflict, peace and violence, how these are connected, and how each concept can have gendered impacts. Conflict is not necessarily bad, perceptions of peace come in many forms (including versions that exclude), and violence occurs in multiple ways that affect people differently. This session helps participants start to identify the role of societal structures, institutions and culture in maintaining conflict and excluding certain groups.

MATERIALS: Handouts 3 and 4.

PLENARY EXERCISE – PART A

20
mins

This exercise is to make sure all participants are clear on the main concepts which will lay the foundation for the rest of the workshop: conflict, peace and violence. If participants are new to the peacebuilding field, consider allocating more time to this session to discuss these key concepts in more depth.

Write 'conflict', 'peace' and 'violence' on separate flipcharts in the room and put them on the wall before the session starts. Leave these flipcharts on the wall to refer back to over the rest of the workshop. Ask people to go around and write one word on each flipchart describing what each term means to them (either directly or on a Post-It or other adhesive note) (5 mins).

Group similar ideas or words together by connecting with lines or rearranging the Post-Its (e.g. on the conflict sheet the words 'violence', 'destruction', 'death' can all be grouped together to indicate the destructive impacts of conflict). Now read out the words on each flipchart and select some words to discuss (15 mins). Ask participants:

- What do these words mean to you?
- What actions / events / experiences do you associate with these terms?
- Do these words have different meanings depending on your language/s or in your culture/s?

PLENARY EXERCISE – PART B

20
mins

Once Part A is completed, ask participants to consider how gender relates to these concepts and ideas. Ask participants: "Now, put on your 'gender hat' or 'gender spectacles' and think about these concepts with a gender lens – what else would you write?" Give a separate coloured Post-It or adhesive note to add gender-related concepts of conflict, violence and peace onto each chart (5 mins). If participants are having difficulty with this step, prompt people to reflect on:

- What are the normal or expected roles for women in conflict? Men in conflict?
- Do different groups of women have different roles? Different men?

- What are the impacts of conflict for women? For men? Is this different for women or men who are young? For a minority ethnic or religious group? Poor? Live in a rural area?
- What kinds of violence are women subjected to that men are not? Or vice versa?
- What would positive peace mean from the different perspectives of different women or men?

Now read out the new words from each flipchart and select some words to discuss (15 mins). (If time is limited, Part B could be a facilitated conversation in plenary without the additional step of writing up and pasting the gender issues onto the flipcharts). Give out Handout 4 with conflict, peace and violence definitions. The main definitions could be shared on a PowerPoint slide for ease of reference.

★ Key points to emphasise

Conflict is necessary for any change, and if managed well can lead to transformation. Conflict does not always result in violence – violence is one strategy to deal with conflict. Addressing violence does not necessarily end or transform conflict. For instance, if a ceasefire has been announced but there is no political progress on resolving the reasons for a conflict, violence can easily break out again.

Peace can be good for some people and bad for others – **negative peace** (an absence of physical violence) may reflect powerful interests or one faction in the conflict. For instance, if one party is militarily stronger than the other, they may get the most powerful government posts under a peace agreement. In contexts where society is patriarchal and hierarchal, leaders will usually be older men.

Positive peace is often described as the attitudes, institutions and structures that create and sustain durable peace. It includes freedom to enjoy all human rights, particularly rights to equality and non-discrimination, and collaborative approaches to prevent and resolve conflicts. Feminist concepts of positive peace call for the elimination of unequal gender relations. Despite the fact that women bear a heavy burden during conflict, they are also political actors, first responders, and providers of humanitarian assistance and basic safety at local levels – yet they are often excluded from peacebuilding. To achieve positive peace, women should be enabled and equipped to make equal and meaningful contributions to formal and informal peace processes.

There are multiple types of violence, which can be **structural**, **physical / psychological** (sometimes termed ‘direct’) and **cultural**. Violence can happen during conflict or during peace time. For instance, GBV (including domestic and intimate partner violence) happens during peacetime, and usually increases during conflict.

Structural violence occurs when laws or institutions are set up in a way that benefits certain groups and excludes others and/or makes them more vulnerable to poverty and injustice. Gender inequality is a form of structural violence: usually men and boys (of particular identities) have better access to opportunities, resources and decision-making spaces than women, girls and SGMs. An intersectional analysis shows that different groups of people will be differently affected by structural and others forms of violence depending on their race, ethnicity, sexual orientation, socio-economic status, etc. When a person belongs to two or more marginalised group identities, they can become even more vulnerable to exclusion and violence (e.g. a young man from a marginalised ethnic group is vulnerable to violence, but a young woman of the same ethnic group is usually even more so). Structural violence legitimises and often gives rise to direct (physical or psychological) violence, including GBV.

Cultures themselves are not violent, but there are elements within culture that perpetuate violence and that justify or legitimise violent trends or practices. It occurs when, for example, people see or hear in songs, jokes, stories or photographs that it is acceptable to hit or degrade women, girls or SGMs.

BOX 7: Examples of words

Conflict: War, displacement, death, injury, hate, divisions, normal, disagreement, natural, war economy, arbitration, GBV, violent masculinity, militarism, catalytic, mediation, men and women as victims, men and women as perpetrators.

Peace: Agreement, harmony, freedom, access to reproductive health, education for all, safety, employment, clean air and water, gender equality, free and fair elections, access to justice, rule of law, inclusion in decision making, women participating in peace talks.

Violence: Rape, injury, forced sterilisation, psychological violence, family / domestic / intimate partner violence, verbal abuse, militias, threats, women banned from decision making, people prevented from practicing religion, sexual harassment, poverty and economic inequality.

Session 4:

Identify gender norms

 **100 mins total, or 80 mins total (without Part C)**
(Part A: 40 mins; Part B: 20 mins;
Part C: 20 mins; Part D: 20 mins)

AIM: Examine gender norms and roles within the context. Look at how norms drive gender inequality and gendered violence and start to pinpoint why it is so hard to change these.

LEARNING OBJECTIVES: Unpack what societies expect from different men and women because of their gender and discuss these assumptions and stereotypes of men and women in more depth. Explore how gender norms (and the roles men and women play in daily life regardless of what norms dictate) may change as a result of conflict or in times of peace.

MATERIALS: Handouts 3.

GROUP EXERCISE – PART A

40
mins

Divide participants into groups of 4-5 people each. Depending on the context, they could all be mixed sex groups (preferably of roughly equal numbers) or they could be a combination of mixed and single-sex groups (see Box 8 on facilitator tips below).

Ask each group to take three new flipchart sheets and write 'good woman', 'real man' and 'SGM' at the top of the sheets (one on each). Then, using landscape format, draw three columns on each sheet. Ask the groups to discuss and write down the answers to the following questions in the first column on their flipcharts (both groups should discuss 'good woman' and 'real man', even if they are women-only and men-only groups) (see Box 9):

- What does it mean to be a 'real man' in your society in general? Or, what do men have to do and be to be considered real man in your society?
- What does it mean to be a 'good woman' in your society in general? Or, what do women have to do and be to be considered a good woman in your society?
- Do these concepts and expectations change according to whether you are a young woman or man or an older woman or man? From a different ethnic or religious group? If so, add this to your column.

In most societies gender norms are binary, and if people do not conform to these – i.e. if a person identifies as SGM – there are additional biases, expectations and assumptions, as well as different forms of violence, that SGMs may experience. Note: in some countries these questions are very sensitive and/or non-binary sexual and gender identities are illegal, and this section may not be possible to include. If possible, ask the groups to discuss and to take notes on the third flipchart:

- How to include people who identify as SGMs? How do these people conform to or challenge binary gender norms? Are they accepted in this context?

GROUP EXERCISE – PART B

20
mins

These next questions can help participants understand how gendered violence is used as a tool to maintain gender norms and power structures that embed gender inequality, instead of just seeing violence as a consequence of war. Ask groups to respond to the following questions on each of the three separate flipchart sheets 'good woman', 'real man' and 'SGM'. Write the responses in the second and third columns:

- (Column 2) What happens when a man or woman does not fulfil these expectations? What are the consequences for their relatives? What happens to SGMs for not conforming to these gender norms / expectations? If possible in the context, separate categories such as gay, lesbian, transgender may be helpful to explore.
- (Column 3) What is the impact of conflict/violence? How do you think conflict is affecting / changing these gender roles, behaviours and expectations? How is violence used as a tool to maintain gendered systems of power?

BOX 8: Facilitation tips

In single-sex groups people tend to be frank about their stereotypical views. It can also be a more conducive environment for participants to share freely and enable women's meaningful participation, especially in more conservative and gender unequal contexts. Working in mixed-sex groups can lead to constructive discussions about gender norms, challenge assumptions and build understanding about different gender identities. It may also be useful to divide groups by age if there is an intergenerational divide to ensure all voices can be heard.

PLENARY EXERCISE – PART C

20
mins

It could be useful to extend exercise B to explore how gender roles and norms link with the systems and structures that maintain these, including through violence and conflict. Remind participants that they can step out of the room if they feel uncomfortable. To extend, ask: How do these ideas of a real man or a good woman affect the type of violence that might occur in your society? For instance:

- Physical violence: Do particular groups have control over / use physical violence in a society? E.g. the military, non-state militias? What are the gender identities of the people who hold power in these groups? Who uses / controls violence in the house / family? What are their gender or other characteristics?
- Structural violence: How do laws (including customary law) ensure that some groups continue to have power, or exclude particular groups? Which institutions enforce these laws and how do they maintain the 'status quo'? E.g. family law may give older men power over family decision making. E.g. policing could be seen as male work because of their protection role or perceptions that police need to be physically strong and unemotional.
- Cultural violence: How do social relationships in society mirror these gendered assumptions? What language / phrases, myths, songs, local stories or visual symbols (flags, images) reflect these assumptions? E.g. in Yemen, men discuss politics and make political decisions in male-only qat (a narcotic leaf) chewing sessions. Norms that women should be modest and pious exclude them from these spaces.

BOX 9: Example of 'real man, good woman' exercise

Real man	What happens when men do not live up to expectations?	What is the impact of conflict / violence?
Provides for his family	He is called a bad father / husband, his masculinity is questioned (not a real man)	No longer has income but still expected to provide for family, increase in frustration and perpetration of GBV to reassert masculinity and authority in the home
Protects his community (with force if necessary)	He is called a coward or excluded from discussions at home and in the community	Feels pressured to join army / armed group, also to keep an income (linked to above)
Good woman	What happens when women do not live up to expectations?	What is the impact of conflict / violence?
Takes care of the household	She could be punished, including with violence from her husband or mother-in-law, or divorce	Women often expected to become the main provider during conflict, on top of caring and domestic duties. Trauma and GBV can increase if they do not fulfil both roles well
Supports efforts to make peace	She could be accused of being a warmonger and stigmatised for talking to people on different sides of the conflict, or if her peacebuilding efforts go beyond the community that she is stepping into men's roles as a mediator	Increased pressure on women to live up to the peacebuilder role but marginalisation if efforts are not perceived as effective Often limited space for women to express political views or to hold formal roles within peace processes or mediation
SGMs	What happens when SGMs do not live up to expectations?	What is the impact of conflict / violence?
Expected to 'fit in' by dressing and behaving in accordance with their perceived or actual biological sex	Threats and more incidences of violence and criminalisation on the basis of their sexual orientation or gender identity	Could experience targeted violence, including GBV, because of not conforming
Expected to marry a partner of opposite sex to fit in and to have children	Forced to marry a partner of opposite sex to fit in	Could be further excluded from assistance (health, livelihoods) if socially outcast with no family / community support networks
Expected to remain the gender / sex they were assigned at birth	Could face threats and violence, or not able to access medical care or public spaces	Could pose serious risks to their physical and mental health, including corrective rape and death

BOX 10: Facilitation tips

Consider how some of these exercises and steps can be revised to make them more culturally-sensitive or context-appropriate. While it is important to complete the five steps, each conflict context is different and gender norms vary enormously. Therefore it might be useful to creatively add or change sessions to dig deeper, strengthening shared understanding on difficult concepts or exploring specific gender-related topics. In the Pacific region, Conciliation Resources staff and partners use locally-appropriate methods including storytelling, metaphors, role-play and drawing pictures to engage participants in difficult conversations about gender, conflict and power. Using these methods can generate new insights about the context and gender, peace and conflict dynamics. In addition, space is gendered. Therefore, in some circumstances, taking people out of a 'classroom' format to have everyone sit in a circle on a mat or outside under a tree can level power relations.



PLENARY FEEDBACK – PART D

20
mins

Explain that gender roles are the socially prescribed roles, tasks and activities that people are often expected to do in their daily lives based on their assigned sex. Roles are also related to a person's age, ethnicity, socio-economic status etc. What women and men do in practice may be different from their prescribed gender roles. Men are often viewed as breadwinners and public leaders, while women are often associated with reproductive roles and unpaid caring responsibilities – even if women also earn income and both women and men have leadership roles outside the family unit and within their communities. Seemingly fixed gender roles can change very quickly in conflict-affected contexts because the 'normal' social order is disrupted. In general, gender norms are much slower to change, and often in post-conflict contexts gender roles revert back to what they were pre-conflict, and may be more strongly reinforced.

Conflict can also raise nostalgia for a traditional gendered order, which can strengthen patriarchy when the conflict has ended.¹ For instance, female combatants in Nepal's civil war were often expected to stay at home and take care of their households and families after the war, rather than taking on jobs or education outside of the home.²

Ask groups to walk around the room to look at each other's work and spot any differences or issues of contention. Prompt discussion on the following:

- When considering the impact of conflict, did participants mostly note changes in gender roles – i.e. what people do is different, but what they are expected to do remains the same? Or are there also changes in gender norms, i.e. the expectations about what people should do have also changed?
- How have gender roles changed as a result of conflict?
- How is violence (in its different forms) used to drive or enforce these gender norms and expectations? Who is using the violence? Who is experiencing the violence?

1. MacKenzie, M. & A. Foster, 'Masculinity nostalgia: How war and occupation inspire a yearning for gender order,' *Security Dialogue*, Vol. 48, Iss. 3 (2017): 206-223
 2. Baniya, J. et al., *Gender and Nepal's transition from war*. Accord Issue 26 (London: Conciliation Resources, 2017): 7

BOX 11: Example of gender norms in Somalia and Somaliland⁴

Gender norms in Somalia and Somaliland are deeply interlinked with both the clan system and customary and religious beliefs and practices. These elements shape expectations and roles for men and women in conflict and peace. Participants recognised that the experiences and expectations of men and women are different depending on their clan, age, wealth and other identity markers.

A man should be married, have children, and care, provide and make decisions for his family. He should respect religious and cultural values, be patient, brave and help resolve conflicts. A man has a higher status if he is wealthy and from a dominant clan. Conflict has shifted masculinities towards more violent and politicised roles. Young men have few options to fulfil masculine norms and obtain status, so are more likely to join armed or violent groups. Many men were seen to be neglecting their family and no longer respecting religious and cultural values; inciting instead of resolving conflicts. Violence by and towards men at community and inter-community level has increased; men and boys use violence as a tool to maintain power at all levels.

Gender norms around femininity are to be a caring mother, a good housewife and obedient. Women are also expected to be honest, religious and trustworthy, and participate in peacemaking within the family. Since the conflict, more women have become breadwinners and were perceived to have less time for their children, which in turn has led to higher levels of domestic and intimate partner violence. It was acknowledged that some women influence or encourage conflict (e.g. in defence of their clan or community assets) while others contribute to mediating issues. Girls are much more likely to be married while young and have limited or no access to education. Rape was seen as prevalent in all regions, perpetrated by armed actors as well as by men and boys in communities.

★ Key points to emphasise

Often participants will ask why this exercise does not examine 'good man' and 'real woman', or simply 'good/ideal man' and 'good/ideal woman'. Explain that the standards men and women have to live up to in most patriarchal societies are different: from an early age, boys are asked to become 'real men' by being strong, not showing emotions, protecting their families, etc. In contrast, girls' femininity is rarely questioned, but girls are socialised to behave in certain ways; to be 'good girls' and become good women and mothers.

This exercise aims to identify what the norms or expectations are of people in a particular context, and how they are different. To do this, it is important to use the different standards they are measured against. When we have used 'good man and good woman' or 'ideal man and ideal woman', participants have confused gender norms / expectations with their personal wishes of what a good man should be (e.g. kind, consultative, non-violent). Some of these personal wishes differ from or contradict gender norms (for instance, a real man is expected to be strong and a decision-maker, whereas some women may wish a good man to be consultative and inclusive). While that is an interesting contradiction to discuss, it takes a long time and it requires a level of gender expertise that can make facilitation difficult.

This session further examines why men and women are not homogenous groups and considers how gender norms may drive conflict, violence or peace. It questions what types of violence people are vulnerable to because of gender norms. For example, if men normally protect their communities, does this create pressure to join armed movements? If women are expected to care for the family and the household, what pressures are they under when social services collapse or family members are injured? Might this motivate them to support one group in the conflict, or to work for peace?

GBV occurs when violence is being used to punish behaviour that is seen as 'not acceptable' and to maintain gender norms and systems of power. For instance, in Pakistan, participants explained how a woman who does not conform to gender norms could experience: beatings by her mother-in-law; being refused in marriage; divorce; or being killed for shaming the family honour. Sexual violence, including rape, is also used against women, girls, men and boys to force them to conform to what is expected. Rape is also used against SGMs, e.g. 'corrective rape' against lesbian women to 'force' them to become heterosexual.

4. Conciliation Resources and Saferworld with International Crisis Group, Case Study Report: Somalia Workshop (unpublished, 2018)

Session 5:

Systems analysis of conflict and gender

Step 1 – Identify gender-sensitive conflict and peace factors

 **100 mins total**
(Part A: 15 mins; Part B: 45 mins; Part C: 40 mins)

AIM: Clarify the scope and focus of the whole analysis, introduce the 5-step methodology and discuss basic concepts of a systems analysis. Identify gender-sensitive key factors for conflict and peace in the context.

LEARNING OBJECTIVES: Understand the basic concepts of systems analysis and why it is useful for programming and policy. Start to build the analysis by applying new knowledge on identity, power and violence, and an intersectional approach to gender to the context.

MATERIALS: Part A: Handouts 3 and 6. Part B: Handouts 6 and 7.



PLENARY EXERCISE – PART A: INTRODUCE THE SYSTEMS APPROACH

15
mins

Clarify what elements of the conflict participants want to analyse. Seek agreement from participants on whether the analysis will focus on a particular region or a specific theme or issue, or a 'big picture' GSCA of the given context.

Use the information in the Methodology section (page 5) and Handout 6 to explain the basics of a systems approach to GSCA. Explain that the methodology is an adaptation of the approach developed by CDA that applies systems thinking to conflict analysis.¹ Conciliation Resources and Saferworld's toolkits for gender and conflict analysis have been used to build in a strong gender lens to the original CDA methodology. Show participants an example systems map (but do not explain it in detail) so they get a visual clue about what the process will lead to (see Diagram 2).

Describe how participants will be guided through the 5-step process for a systems analysis, and write the 5 steps on a flipchart to refer to the steps during the workshop (see Box 13). Remind the group of earlier discussions on power, intersectionality and gender norms that will underpin the analysis (see Handout 3).

BOX 12: Facilitation tips

For continuity in the discussions, the groups should remain the same for Steps 1 to 5. These groups can be divided by theme (e.g. those working on competition over resources, or those working on access to justice) or by geographic regions within the context. Balance the groups to include diverse participants with different backgrounds, and avoid people from the same organisations being in the same groups. It may be useful to have some single-sex groups to encourage equal participation, particularly if you think women will not be listened to or be reluctant to participate.

If there is a need to change the groups due to sensitivities, conflict, or for other reasons, you could ask for volunteers or switch individuals between groups. This could be justified by emphasising individuals' knowledge about a particular area or issue, or to bring a fresh perspective. For instance, in the Somalia and Somaliland workshop, there were three mixed gender groups representing the three regions: Puntland, Somaliland and South Central. In other workshops there were mixed gender groups looking at different factors within the national context.

1. CDA Collaborative Learning Projects, *Designing Strategic Initiatives to Impact Conflict Systems: Systems Approaches to Peacebuilding*.

BOX 13: 5-step process for the systems analysis

- Step 1: Identify gender-sensitive conflict and peace factors (Session 5)
- Step 2: Select gender-sensitive key driving factors (KDFs)
- Step 3: Create a systems map (Sessions 7 and 8)
- Step 4: Identify and map key actors (Sessions 9 and 10)
- Step 5: Identify leverage points for strategic change (Sessions 11, 12 and 13)

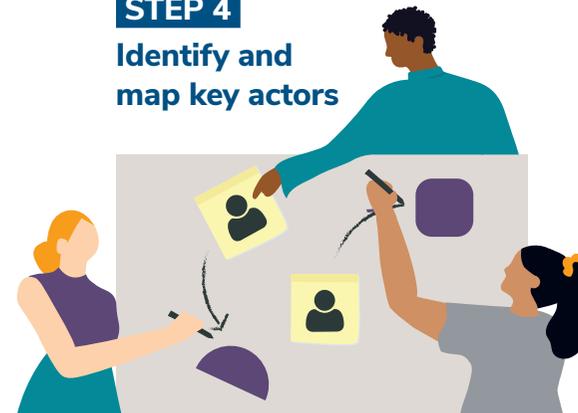


STEP 3
Create a systems map



STEP 1
Identify gender-sensitive
conflict and peace factors

STEP 4
Identify and
map key actors



STEP 2
Select gender-sensitive
key driving factors (KDFs)



STEP 5
Identify leverage points
for strategic change



GROUP EXERCISE – PART B

45 mins

Split participants into groups that will remain the same for the rest of the day and for Day 2 (see Box 12). Facilitators should explain first what a ‘factor’ is (see Handout 6), namely:

- An issue, process or behaviour that fuels conflict, divides people or encourages violence (e.g. legal system that discriminates against ethnic group A).
- An issue, process or behaviour for peace and gender equality, that brings people together, builds connections, includes people (e.g. cross-community cultural festivals; constitution that protects everybody’s rights).
- Things that exist now (i.e. not things you hope to create in future).
- Elements of a conflict system, i.e. the building blocks which you need to start doing a systems analysis.

Distribute Handout 7. Ask participants to draw a table on a flipchart as illustrated in Handout 7 and use the guiding questions provided there to identify for their conflict contexts (i.e. as things are now):

- The gender-sensitive factors driving conflict (or undermining peace).
- The gender-sensitive factors driving peace.

Ask them to write each factor on a Post-It or other adhesive note and place them into their table on the flipchart. If possible, use different coloured notes for conflict and for peace factors. If not possible, mark each note with a ‘C’ or ‘P’ to distinguish them (because you will be moving them around later). Remind participants that the definitions for ‘factor’ and other elements of the systems analysis methodology are on Handout 6.

Groups may initially list factors driving conflict and peace that are not gender-sensitive, so it is important that facilitators work closely with each group to make sure that participants use the prompting questions in Handout 7 to gender-sensitise the factors.

Participants will come up with a mixture of issues, processes, actors and dynamics – this is fine. The next steps will narrow the analysis. It is also an option to break down this group exercise into two elements: first, analysing the gender-sensitive factors for conflict, and reviewing those together in plenary; and then analysing and reviewing the gender-sensitive factors for peace. This may be helpful to make sure everybody is clear on the process and goes through all the steps.

PLENARY FEEDBACK – PART C

45 mins

Ask participants to do a gallery walk (i.e. walk from one flipchart to the next) to see what issues everybody identified and reflect on the similarities and differences between groups (20 mins). Then, in plenary, use the following questions to draw out opinions on the analysis (20 mins):

- Which issues reappeared across the groups?
- Were there particular differences between groups? Why? E.g. if groups were single sex or focused on a particular geographic region?
- How was intersectionality added into the gender-sensitive factors? Be specific with identities.
- Were gendered factors identified at multiple levels of power? At individual / community and national / institutional levels?

★ Key points to emphasise

Participants usually find many factors that contribute to conflict or support peace. This first part is an opportunity to brainstorm and share different perspectives. The next part will help us work out what factors to prioritise.

The wording of the factors should be specific and must steer away from broad generalisations. For instance, ‘a lack of good governance’ does not focus the analysis, but ‘abusive security forces which marginalise certain ethnic groups’ or ‘government corruption by elite decision-makers’ is more specific. Make sure that the factors for peace are not just the opposite of factors for conflict – although there may be a connection. For instance, stating ‘government corruption by elite decision makers’ as a factor for conflict and then writing ‘not having corruption’ as a peace factor is not helpful. The peace factor in this case could be ‘the new independent anti-corruption task force’.

If ‘peace’ is not a concept people can use because it is too political or for another reason, then they can agree on an alternative goal and use this. Session 3 may be useful to draw on if this is the case. For instance, it could be ‘an inclusive and fair society’. In Bangladesh, participants used the local word *prashanti* (supreme peace or serenity) to describe a positive and inclusive peace.

Initially, thinking about the gender elements of conflict or peace may not be clear, but groups can think about how factors usually have different impacts on men, women and SGMs, and whether men, women and SGMs may play different roles in the conflict and in supporting peace. An intersectional approach means being specific about the identities of who is involved; for example, older wealthy women or young male religious leaders.

It can be easier to spot how **gender dynamics** play out at the community / individual level than in the national political domain. Yet groups must think about how gender plays out at the national level to understand how institutions and structures perpetuate conflict or make space for peace (see Box 15). Groups with more gender knowledge may reflect on how masculinities and femininities determine behaviours or affect institutions, or examine how specific gender norms exacerbate violence or promote conflict transformation.

BOX 14: Facilitation tip

To prepare for the workshop, a note-taker should be appointed to write down the narrative that accompanies the discussions. This information will help when writing up the analysis report after the workshop. The maps alone will not be comprehensive enough to capture the detailed information shared in small groups and plenary.

BOX 15: Examples of gender-sensitive factors for conflict and peace in Yemen

For conflict	For peace
Violent competition over political power and control of territory (led by powerful men)	People (men and women of all ages and ethnic groups) are tired of war
Unfair distribution of resources across different parts of the country and between ethnic groups	Youth-led cross-ethnic initiatives against militarisation
Religious conservatism, sectarian tensions and a tribal system which oppresses and excludes women from decision making	Existence of strong grassroots civil society organisations and women's organisations who are working for peace
Re-emergence of past historical grievances and unresolved conflicts at multiple levels of society	International efforts to support a peace agreement that includes all conflicting parties
High unemployment among people of all ages, particularly young less-educated men	Citizen support for inclusive community-level forums for dialogue and mediation

Session 6:

Systems analysis of conflict and gender

Step 2 – Select gender-sensitive key driving factors (KDFs)

 **30 mins or 40 mins total**
(Option A: 30 mins; Option B: 45 mins)

AIM: Take the gender-sensitive conflict factors groups described in Step 1, and select the gendered key driving factors (KDFs) for conflict that groups will examine in depth. This step has two possible options to select KDFs.

LEARNING OBJECTIVES: Learning objectives: Participants understand how to identify key driving factors (KDFs) for conflict, what makes a KDF gender-sensitive, and how analysing gender-sensitive KDFs can contribute to a gender-transformative approach.

MATERIALS: Handout 6



GROUP EXERCISE – OPTION A

30
mins

Participants remain in the same groups as for Session 5. Facilitators explain in plenary that this exercise is to identify **key driving factors (KDFs) for conflict**, defined as: 'a dynamic or element, without which the conflict would not exist, or would be completely different.'¹ Ask groups to look at the conflict factors they identified in the previous session (Step 1), and to ask themselves the following question:

- Which of these gender-sensitive factors, if resolved, would significantly change the conflict context?

Ask each group to discuss the question and agree on two gender-sensitive KDFs for conflict and write them on a flipchart. Encourage participants to test whether the selected factors are the symptoms or impacts of violence, or whether they are indeed factors that, if resolved, could significantly change the conflict context. Participants should not address the peace factors at this point (although doing a peace systems analysis uses the same methodology and this guide can be used to design this process).

In plenary, ask each group to share their two KDFs and their arguments for why they selected these factors (5 mins per group). Write down all the different KDFs and make the final selection of one KDF for each group in plenary – groups will further analyse this KDF in Step 3 (Session 7).

It may be necessary to reword or reframe the KDFs to clarify or add gender dimensions. Ideally only one group will work on each KDF, but as all issues are interconnected there are usually some overlaps or links. It is important that the selection of KDFs is as broad as possible so the analysis can result in a deeper understanding of gender within the conflict context.

GROUP EXERCISE – OPTION B

45
mins

Alternatively, the process for selecting the KDFs could be done differently, especially if the aim is to get an agreed overall analysis of one context. During Step 1 (Session 5, Part C), instead of doing the gallery format for reporting factors for conflict, ask groups to report these in plenary. Write them down on a flipchart and indicate when factors come up multiple times. During the coffee break, identify the 4-6 factors that came up more times across the different groups to identify the KDFs. Make sure that the KDFs are distinct issues, and not the same issue framed slightly differently. Participants may also work with facilitators to reframe the factors to ensure that the focus is on the gender dynamics of each KDF.

After the break, as Step 2 (Session 6), report the top 4-6 factors in plenary. Each group is then asked to look at these factors and consider the following question:

- Which of these gender-sensitive factors, if resolved, would significantly change the conflict context?

The facilitator then invites participants to vote individually (by putting a cross next to them on the flipchart) on which two gender-sensitive KDFs they think are the most important out of this shortlist. The facilitator then takes the KDFs with the most votes and assigns them back to the groups – one per group – either randomly or based on the expertise of participants, for use in Step 3 (Session 7). Check that the groups are comfortable with the KDF they are assigned.

In Option B, the facilitator plays a more active role in guiding participants to select the most important KDFs. This could be useful if the facilitator judges that the participants would benefit from more guidance. The voting process could also help give an opportunity for participants who are shy, uncomfortable or do not speak up in the group work, to have their views included. This alternative approach works best if everybody is analysing the same context. If they are working in regional groups, it makes more sense to use Option A rather than Option B because the sub-national conflict systems may not share the same KDFs.

1. CDA Collaborative Learning Projects, 23

BOX 16: Examples of gendered KDFs for conflict

- Weak state institutions exclude women, young men and women, and those from minority ethnic groups from decision making and resource wealth.
- Unjust and gender-discriminatory distribution of land and resources mean that women and people from less powerful clans remain poor.
- People hold rigid gender stereotypes around masculinity, including aggression, control and acting tough, that lead to harmful attitudes and behaviours.
- The glorification of soldiers and military heroes inhibits mothers and other family members from grieving and dealing effectively with trauma of loss and bereavement.
- Customary conflict management processes only involve older, married men; women are not allowed to participate and younger men are not allowed to speak.
- Very high levels of sexual and gender-based violence leads to severe trauma, physical and psychological impacts for survivors (primarily women and girls) and their families, and fuels resentment between the communities who are targeted and the communities associated with the perpetrators.
- Significant social pressure, including through faith-based institutions, for young men to marry means that many choose criminal means to meet high dowry prices.
- Hierarchical, militaristic and patriarchal systems are an important part of national identity, and reinforce exclusionary gender norms.
- Narrow gendered stereotypes, which are held and perpetuated within families, education, media and religious institutions, prevent women, girls and SGMs from participating in both national and local-level discussions on security and the prevention of violence.

BOX 17: Facilitation tips

Unless a shift in gender norms is specifically highlighted as a KDF then participants will not be able to map gender-transformative changes to the context. If you want to analyse the context in order to do more gender-transformative work, you could ask an extra question, namely:

- Which of these gender-sensitive factors, if resolved, would significantly challenge the harmful / discriminatory gender norms that fuel conflict?

Asking this question may help identify a KDF that fuels conflict because of harmful gender norms or power relationships that exclude people because of their gender.

A gender-transformative approach challenges gender norms that drive conflict and develop peacebuilding actions that promote gender equality. It seeks to shift the way society expects men, women and SGMs to behave, or make changes to institutions or structures that perpetuate inequality or divisions. It requires challenging people's attitudes and beliefs at individual, community and societal level, and addressing barriers to such change within institutions, systems and structures.

★ Key points to emphasise

The purpose of the discussion is not necessarily about identifying 'the correct KDFs', because there will always be different views on what is most important. Emphasise that the process of deciding these KDFs is valuable and helps us better understand gender in the context. In this step, the facilitator should take an active role and make sure groups are interrogating whether their factors are truly driving the conflict and are not just symptoms of conflict. Remind groups to interrogate the gender aspects of the factors and identify how conflict and gender elements reinforce each other. Selecting gender-sensitive KDFs is key to undertaking a GSCA.

Usually groups work on different KDFs to get a broader, more encompassing systems analysis. Their maps (produced in Step 3) often have some issues in common and/or some links. This is normal because these KDFs are

all part of the same conflict system. Depending on the objective of the analysis, more than one group could work on the same KDF and then compare their findings. This works best if there is one KDF that is so crucial that it dominates the conflict system. The disadvantage is that, if two groups work on the same KDF, the analysis may be narrowed. Groups with potentially different views of an issue, e.g. single-sex groups or groups from different regions, could analyse the same issue. However, if you do this, build in time to discuss the findings so that potentially divergent analyses do not fuel group divisions. If your objective is to build a wide-ranging systems analysis of a specific context then each group should work on a different KDF, and these should all be joined at the end.

BOX 18: Example of a gendered KDF in Yemen

In Yemen, participants decided to highlight the KDF: 'Political systems at national and local levels are dominated by men'. They reflected that this is because the political parties, processes and structures are highly patriarchal. Gender stereotypes assume men should be active in politics and that women should not participate. This dynamic is much stronger in North Yemen, with its more conservative and traditional recent history, than in South Yemen, which was a socialist state for more than twenty years after British colonial rule ended and until Yemen's unification in 1990. At the same time, tribes across Yemen also have very powerful social structures, where men have customary authority to make decisions, and women are excluded except in consultation roles. There is also increased support for conservative Islamic beliefs like Wahhabism, further embedding conservative gender norms in decision making across all parts of society.

Gender norms in Yemen value strong-men who use force to show power, and this norm feeds into institutions that resolve conflict in militarised and violent ways. The regional powers involved in Yemen, like the Kingdom of Saudi Arabia, the United Arab Emirates and Iran, have similar gender norms and some of the same cultural, religious and political practices. In this way, regional interventions mirror the gender norms of Yemeni society and compound the likelihood that women will be excluded and that militarised and violent solutions to the conflict will prevail.

Wrap-up and close of Day 1

 10 mins

AIM: Brief review of the day and setting up Day 2.

PLenary DISCUSSION

10
mins

Bring participants back to plenary and do a quick wrap-up exercise for the day, such as asking one person at each table to say:

- What was your highlight of the day? (They can interpret this as they want, for example naming something they learned, or that they met somebody interesting.)
- What was your least favourite thing of the day?

Then give a brief snapshot of Day 2's programme: groups will draw detailed systems maps for the KDFs and analyse actors. Encourage people to talk to facilitators if they have anything that concerns them, and remind them of the available counselling support and safeguarding contact. Finish any logistics or other announcements and close the workshop for Day 1.

WORKSHOP DAY 2

OVERVIEW

Recap and introduce Day 2	15 mins
Plenary discussion	15 mins
Session 7: Systems analysis of conflict and gender	60 mins
Step 3 – Create a systems map	
Step 3.1 – Identify gendered causes and effects of one key driving factor (KDF)	
Plenary discussion – Part A	10 mins
Group exercise – Part B	50 mins
Session 8: Systems analysis of conflict and gender	90 mins
Step 3 – Create a systems map	
Step 3.2 – Create a system map for the key driving factor (KDF)	
Plenary discussion – Part A	15 mins
Group exercise – Part B	30 mins
Plenary exercise – Part C	40 mins
Session 9: Identify gender norms	60 mins
Step 4 – Identify and map key actors	
Step 4.1 – Identify and map key actors for conflict and peace	
Plenary discussion – Part A	10 mins
Group discussion – Part B	30 mins
Plenary discussion – Part C	20 mins
Wrap-up and close of Day 2	15 mins
Plenary discussion	15 mins

Recap and introduce Day 2

 **15 mins**

AIM: Review participant's insights and learning from Day 1 and set up for Day 2.



PLENARY DISCUSSION (or buzz groups)

10
mins

Facilitators should talk through the process undertaken on Day 1. Then the facilitator can 'interview' each table for two minutes or conduct 'buzz sessions' (short, focused, cross-group discussions designed to get people involved, voices heard, and ideas captured) by asking two groups to work together to ask the following questions:

- What did you learn yesterday that was new?
- What is the practical relevance of what you learnt to your work?
- Are there any outstanding areas / issues that need more clarity?

Then review the agenda for Day 2 using the wall chart that shows the five steps.

Session 7:

Systems analysis of conflict and gender

Step 3 – Create a systems map

Step 3.1 – Identify gendered causes and effects of one key driving factor (KDF)

 **60 mins total** (Part A: 10 mins; Part B: 50 mins)

AIM: Tease out the gendered causes and effects of the KDF.

LEARNING OBJECTIVES: Identify the gendered root causes of the KDF, the consequences of the KDF, and how it differently impacts different people.

MATERIALS: Handout 8



PLENARY DISCUSSION – PART A

10
mins

Ask how many people are familiar with a problem or conflict tree (an analysis or mapping tool that allows people to visualise the causes and effects of different issues in a conflict). It uses a tree diagram with the roots (representing the root causes), trunk (problem or issue in the conflict), and branches (effects). Highlight that Step 3.1 uses similar logic to these tools, to help explore the gendered causes and effects of each of the KDFs identified.

Explain the next part of the analysis process (Part B) in which groups will identify the gendered causes and effects of their KDF. Use Table 1 as an example. Explain that, to make the process easier, groups should have no more than five causes and five effects for each factor. If they end up with a lot of information, groups can cluster the causes and effects. Reassure them that there will be several causes and effects for each KDF and that many will also be linked to what other groups find.

GROUP EXERCISE – PART B

50
mins

Working in the same groups allocated in Day 1, groups should identify the gendered causes and effects of their KDF. Each group should write their KDF on a Post-It or adhesive note and stick it in the middle of a new flipchart. They should write each cause and effect on separate Post-It notes, and stick these on the flipchart, either in a table (see Table 1 for an example) or a conflict tree. Ask groups to use one colour for causes and another for effects. Give participants Handout 8 and help them to use the questions under Step 3.1 to discuss and detail the gender aspects of the causes and effects. Start with the following questions:¹

- What causes this gender-sensitive key driving factor? Why are these causes significant?
- What effects does this gender-sensitive key driving factor have? Why are they significant?

1. Adapted from CDA Collaborative Learning Projects, 27

TABLE 1: Example causes and effects of a KDF in Yemen

CAUSES	KDF	EFFECTS
A patriarchal political structure that is based on the military, tribes and religion, all of which are hierarchal and exclude women	Unjust distribution of power and resources in Yemen	Exclusion of women and young people from leadership and political processes
Conservative social and gender norms that value male leadership (and not female)		Decision making dominated by senior men who promote securitised responses
Masculine norms that prioritise violence as a legitimate response to conflict / disagreement		Most important resources controlled by armed groups (almost exclusively male)
External states that support different conflict factions, and also have discriminatory gender norms in their own societies		State resources fail to prioritise broader community needs of women, boys and girls (e.g. education, sexual and reproductive health)
		External states fail to provide political or economic pressure for change

★ Key points to emphasise

Remind participants again to think carefully about wording so gender can be analysed in detail. Discourage participants from framing issues around 'lack of', which does not describe the exact problem. To bring out the gender elements, a cause or effect can be broken up into multiple issues, to reflect different experiences of different people on the same issue. For instance, the issue could be 'high unemployment', which can be broken down into 'young educated men need political connections to get jobs' and 'young educated women are not allowed to work outside the house'. These are very different problems, even if both can be summarised as 'youth unemployment'.

Session 8:

Systems analysis of conflict and gender

Step 3 – Create a systems map

Step 3.2 – Create a system map for the key driving factor (KDF)¹



90 mins total

(Part A: 15 mins; Part B: 30 mins; Part C: 45 mins)

AIM: Pull together the causes and effects into one or more simple systems loops for each KDF. The final step is to create a systems map by connecting the systems loops created by all the groups.

LEARNING OBJECTIVES: To connect the links between the causes and effects to construct simple systems loops and then systems maps.

MATERIALS: Handout 8



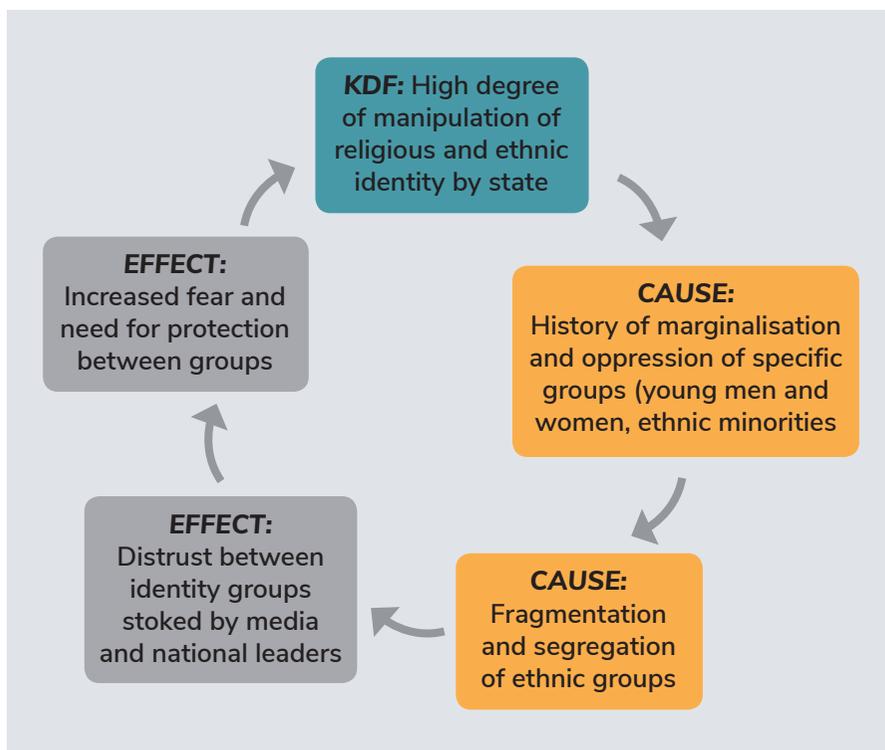
1. Adapted from CDA Collaborative Learning Projects, 28

PLENARY DISCUSSION – PART A

15
mins

Explain that the purpose of the next part of the process is to connect the causes and effects in a systems loop that visually shows how they influence each other. A simple systems loop can help to develop a more complex systems map; however, it is rarely simple to connect the causes and effects in practice. Draw an example on the flipchart (see Diagram 3).

DIAGRAM 3: Simple systems loop on the level of inclusion in societies



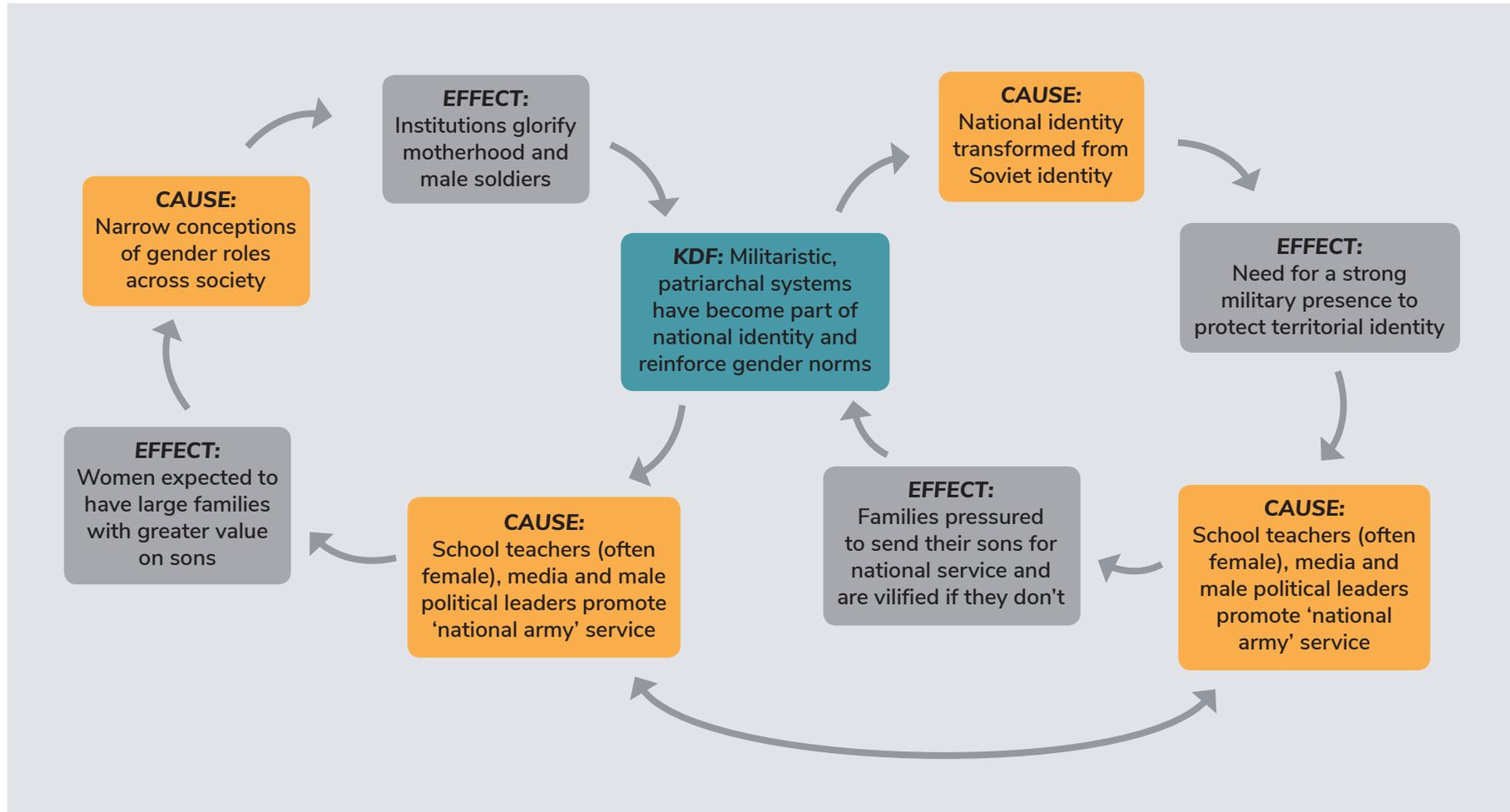
GROUP EXERCISE – PART B

30
mins

Ask groups to take a new flipchart (or paste two flipcharts together) to draw a simple systems loop. Use the detailed instructions in Handout 8, Step 3.2 to explain to the groups how to create their systems map and to help think about the gender-related elements of the emerging systems map. Start by looking at the KDF and the gendered causes and effects and discuss how these interact. Some causes may have more than one effect, and some effects may be linked to more than one cause. As the discussion progresses, move the sticky notes around the paper to show visually how the causes and effects interact.

Once groups are relatively sure about how to sequence the different elements, draw arrows to indicate how the causes and effects influence each other. Groups may find that it all fits into one loop (a simple systems loop), or that there are several loops that feed into the same KDF (at this point, it starts to be a more complex systems map).

DIAGRAM 4: Simple double systems loop



Box 19: Narrative for a simple double systems loop

Workshop participants identified a range of gendered factors that they saw as root causes or drivers of violence. One group highlighted that hierarchical, militaristic and patriarchal systems are an important part of national identity, and linked this to the way in which these systems reinforce exclusionary gender norms. They identified that the conflict is highly militarised on all sides, and is linked to a strong, male-dominated culture of defence and security that permeates public and private space and is perpetuated by women in their roles as mothers and teachers. There is significant social pressure for men and boys to engage in military discourse and to participate as military actors, which starts early, including through formal and informal education and faith-based institutions. This leads to the glorification of soldiers and to those who died as a result of the conflict. In turn, this inhibits mothers and other family members from grieving and dealing effectively with trauma of loss and bereavement, as they are expected to feel pride rather than grief when losing someone in combat.

Male-dominated decision-making bodies prioritise the views of military-serving men or senior male political leaders on all aspects of security and community decision making, and reinforce the exclusion of other gender groups. Women are limited to specific gender roles within society, primarily as mothers, widows or teachers. Women and young people have limited opportunities to participate in both national and local-level discussions on security and the prevention of violence. By promoting stability without inclusion, this approach limits who participates in peacebuilding and restricts the content of negotiations for resolving the conflict. Negotiations remain focused on hard security and military matters, perpetuating gendered exclusion and constraining alternative perspectives and peaceful conceptions of national identity.

from the workshop. If there is insufficient time, this part could also be done after the workshop by a smaller group of people, making sure this process includes at least one person from each group.

Conduct a review of the simple system loops using the 'market stall' format, where one person from each group stays at their table while everybody else moves around the room to another table. The person who stays behind has 5 minutes to present their group's systems loop to their visitors from other groups. After 5 minutes, groups change and continue like this until they have visited all the groups. For 4 groups, this process will take 20 minutes. Once participants have finished visiting the other groups, ask in plenary for their thoughts on the common conflict drivers and where the connections are between the different systems loops:

- How can the loops be connected? Identify at least two ways that your loop connects to another group based on common key driving factors, causes and effects.

To connect the separate loops, facilitators should assist groups to look for links between the gendered KDFs, causes and effects. These links can be graphically shown by lines and arrows. For example, the Bangladesh systems map shows that the KDF Increase in crime: theft, rape, trafficking is connected to the KDF Illegal economies and resource capture by the effect Scarcity of resources (Annex 1). Ask groups to create a systems map by drawing their loops on a large area of paper which has been pre-prepared on the wall (or floor).

★ Key points to emphasise

Explain that if participants cannot make a link between elements, they may need to add details to help clarify the connection. Explain that they are aiming to create a map that enables discussion and a better understanding of how the entire context is interconnected as a system, rather than a 'perfect' map.

Conflicts are complex: effects can easily become causes again and reinforce negative dynamics – or create opportunities to break the cycle. A systems analysis helps practitioners analyse and discuss how these elements are connected. This is important because the better that links are understood, the more likely it is that the systems can be changed. This change happens by cutting or altering the connections in the loop or shifting the system in a more positive direction. Note that groups discuss how to do this in more detail in Step 5 (Session 11).



PLENARY EXERCISE – PART C

40
mins

The groups should work together to connect their separate simple systems loops into a systems map of the conflict. It is most useful to add this part if all the participants focus on the same context, and particularly if they work together and would like to produce an overarching analysis

Session 9:

Systems analysis of conflict and gender

Step 4 – Identify and map key actors

Step 4.1 – Identify and map key actors for conflict and peace



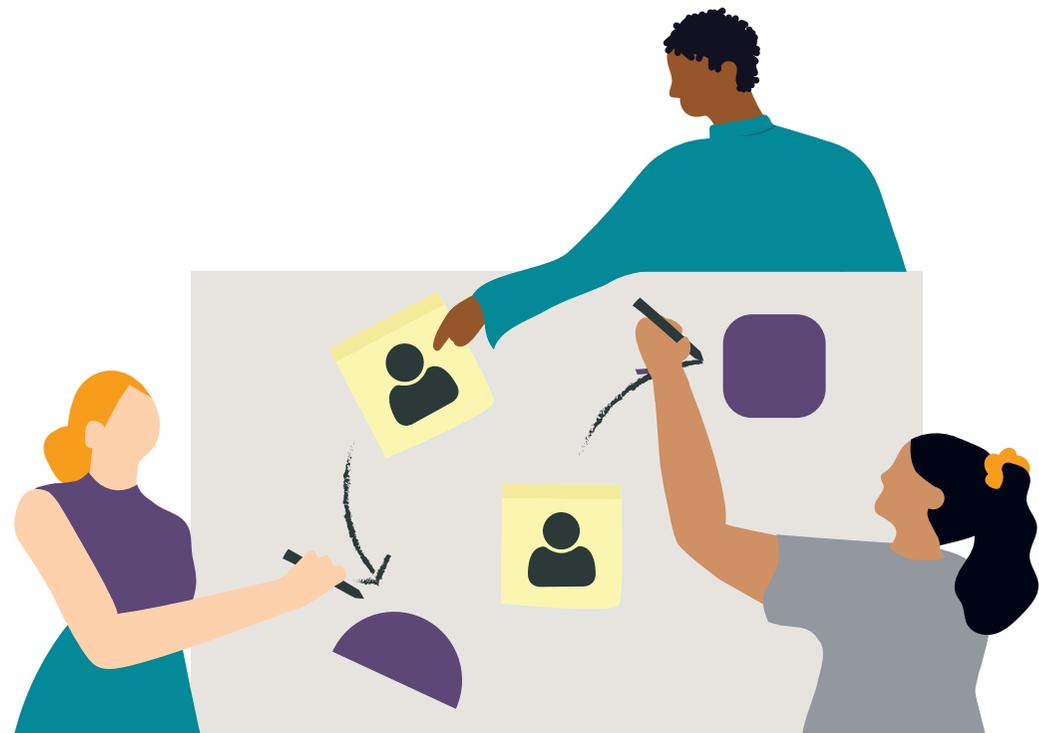
60 mins total

(Part A: 10 mins; Part B: 30 mins; Part C: 20 mins)

AIM: Identify actors who are in a position to fuel conflict or promote peace.

LEARNING OBJECTIVES: Understand what a key actor is, identify real individuals and groups who are key actors for conflict and for peace in the context, and link the key actors for conflict to the causes or effects that they have a direct influence over.

MATERIALS: Handout 9



PLENARY DISCUSSION – PART A

10
mins

Groups should continue to focus on the simple systems loop they created in Step 3. Explain that this next part in the analysis process adds the 'actors' to the systems maps.

Key actors are real individuals or groups who, right now, have the capacity to significantly push the situation towards more conflict or towards more peace. They are the influential people of today. Without the key actors' support for peace – or stopping their efforts that fuel the conflict – peace cannot be achieved. Key actors are identified by examining their behaviour, the roles they play, and the KDFs or causes and effects they influence or have power over.

Review the examples of key actors (see Box 21). Point out that some of these are individuals and some are groups or organisations. When undertaking this exercise, ask participants to include gender identity in their descriptions of the key actors in their context. This can help indicate who are the powerful and who are the excluded individuals and groups in the context.

BOX 20: Facilitation tip

While it is important to identify real individuals and groups where possible, in some contexts naming specific names is too sensitive and it is necessary to be vague (e.g. by referring to a group, institution or function rather than an individual). In such a situation, prioritising safety and security is critical, but it is worth encouraging participants to have conversations about the specific actors when it is safe for them to do so, to help inform their work.

GROUP EXERCISE – PART B

30
mins

In this part, groups will reflect on their conflict systems maps and generate a list of 5-7 key actors for conflict and 5-7 key actors for peace (20 mins). These need to be groups or individuals who have the power to change the system because they currently have an influence over the KDF and/or its causes and effects. Make clear that participants should be focused in their thinking and not just generate a long list of all the powerful people in the context. Ask participants to identify the key actors by discussing:

- Which powerful actors' behaviour or role drives conflict (right now)?
- Which powerful actors are influential in promoting peace (right now)?

Distribute Handout 9 and use the guiding questions under Step 4.1, including:

- Who are the key actors (individuals, organisations, institutions, countries)?
- Why do you see them as key actors? What gives them a key position in the conflict?
- What is the gender balance among them? What other identity markers (e.g. wealth, age, class, ethnicity) do they have?
- What other gender-related characteristics do they have? For instance, are they under pressure to conform to specific gender-related norms?
- How do actors relate to each other (formally and informally)? And to marginalised groups?

Now ask groups to add their key actors for conflict on their maps by placing Post-It notes linking the actors to the causes or effects that they have a direct influence over (10 mins). It can be useful to use a different colour for the key actor Post-It notes to differentiate them from other elements of the systems map (the KDF, causes and effects). Explain that at this stage, participants should not put the actors for peace on their maps – this information will be added in Session 10.

BOX 21: Example of key actors

(gender identity markers in brackets)

Key actors for conflict / violence	Key actors for peace
Corrupt ruling party elites (male and female, older, one ethnic majority, educated)	Active civil society, women's rights and women-led NGOs and youth activists (women, young men and women, educated, mixed ethnicities)
Conservative and extremist religious leaders (older, educated, male)	Moderate religious leaders (older, educated, male)
Military commanders and soldiers (male, young and older)	Independent media and social media bloggers (young, educated, male / female)
Leaders and members of violent, armed groups (older male leaders and male and female fighters)	Supreme court / judiciary (older, educated, elite, male / female)
Feudal landlords (wealthy ethnic minority, male and female)	Progressive ex-military (male, older)
Biased media (educated, majority male)	Strong opposition political parties and politicians (male / female, older, mixed ethnicity, educated)
Ultra-conservative diaspora (male and female, all ages)	Neighbouring country leaders and regional organisations pressuring for peace (mostly older male leaders, older women technocrats / advisers)
Neighbouring country leaders (older, male)	Artists, poets, musicians (any sex, many young)
Powerful family members of these leaders (young and older men, some older women)	Women small business owners / traders (all ages, less educated, mixed ethnicities)
Business people, union leaders (mostly older men in big businesses, younger men in unions)	



PLENARY DISCUSSION – PART C

20 mins

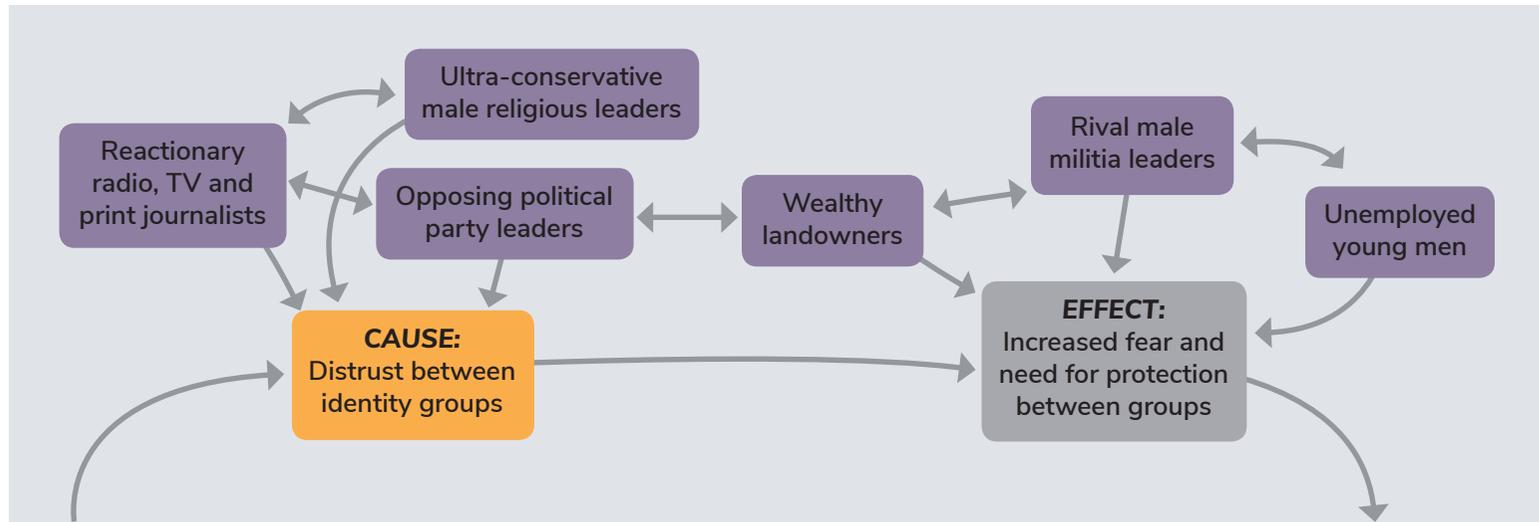
Ask participants to do a gallery walk to look at other groups' analysis and note any differences, similarities or insights in comparison to the key actors for conflict their own group has identified. Facilitators should take note where groups are identifying the same key people – especially if groups have identified these key actors as having the capacity to build peace too. This information will be useful for Step 5, when groups will consider how to identify leverage points for change, and who the key actors are to work with to achieve that change.

★ Key points to emphasise

Peacebuilders often meet or know of people who they would like to be more influential and who they would like to work with. However, at this stage, these are not the people who should be identified – these groups or individuals will come in later as part of Step 5, where groups identify 'influencers' and consider how to engage them in their work.

BOX 22: Facilitation tip

In order to get into more depth about the key actors and their interests and positions, a further stakeholder analysis could be done that looks more deeply into gender norms and how these contribute – with political, economic, and other social dynamics – to the motivations of powerful people to behave in a certain way. This could also be done after the workshop to more deeply connect the analysis to programming and policy strategies.

DIAGRAM 5: Example of key actors for conflict on a systems map

Wrap-up and close of Day 2

 15 mins

AIM: Brief review of the day and set up the discussion for Day 3.

Bring participants back to plenary and do a quick wrap-up exercise for the day, such as asking one person at each table to say:

- What was your learning highlight of the day?
- What was your least favourite thing of the day?

Then give a brief snapshot of Day 3: it will finalise the actor analysis and then focus on Step 5 of the conflict systems analysis – identifying leverage points and starting to develop specific ideas for policy and programming. Encourage people to let facilitators know if there is anything that concerns them; remind them of the available safeguarding measures and counselling support. Finish any logistics announcements and close the workshop for Day 2.

WORKSHOP DAY 3

OVERVIEW

Recap and introduce Day 3	15 mins
Plenary discussion	15 mins
Session 10: Systems analysis of conflict and gender	80 mins
Step 4 – Identify and map key actors	
Step 4.2 – Map key factors and actors for peace	
Plenary discussion – Part A	5 mins
Group work – Part B	30 mins
Plenary discussion – Part C	45 mins
Session 11: Systems analysis of conflict and gender	80 mins
Step 5 – Identify leverage points for strategic change	
Step 5.1 – Locate leverage points for policy and programming	
Plenary presentation and discussion – Part A	30 mins
Group discussion – Part B	30 mins
Plenary discussion – Part C	20 mins
Session 12: Systems analysis of conflict and gender	75 mins
Step 5 – Identify leverage points for strategic change	
Step 5.2 – Identify who could influence the key actors	
Group discussion – Part A	35 mins
Sharing and group work – Part B	40 mins
Session 13: Systems analysis of conflict and gender	75 mins
Step 5 – Identify leverage points for strategic change	
Step 5.3 – Develop initial ideas for policy and programming	
Group work in new groups – Part A	45 mins
Plenary discussion – Part B	30 mins
Wrap-up and close of workshop	30 mins
Plenary discussion	30 mins

Recap and introduce Day 3

 **15 mins**

AIM: Setting up for Day 3.



PLENARY DISCUSSION (or buzz groups)

15 mins

Review participant's learning and insights from Day 2, talk through the process from Day 2 and then interview each table for 2 minutes, using the following questions:

- What did you learn yesterday that was new?
- What is the practical relevance of what you learnt to your work?
- Are there any outstanding areas / issues that need more clarity?

Then review the agenda for Day 3.

Session 10:

Systems analysis of conflict and gender

Step 4 – Identify and map key actors

Step 4.2 – Map key factors and actors for peace



80 mins total

(Part A: 5 mins; Part B: 30 mins; Part C: 45 mins)

AIM: Identify factors and actors for peace and add these to the map.

LEARNING OBJECTIVES: This step helps participants map the peacebuilding outcomes for this conflict context. Reflecting on Session 3, this should not be the absence of violence, or a reversal of the KDF under focus, but a change that enables positive peace.

MATERIALS: Handouts 4, 7 and 9





PLENARY DISCUSSION – PART A

5 mins

Explain again what a ‘factor for peace’ is (see Handouts 4 and 7). Remind participants that during Session 5 on Day 1 they generated a list of peace factors. They should now look at these again and see whether any of these peace factors can influence the KDF, causes and effects shown in their systems maps. Remind participants that, as with the conflict factors, they need to focus on the current situation, not on what they would like to see in future. Groups can also review the peace actors they identified in Session 9, Step 4.1. The strategic planning will come in Step 5 (Sessions 12 and 13).



GROUP WORK – PART B

30 mins

Ask participants to look at their list of peace factors and their map and consider the following question/s (see Handout 9, Step 4.2):

- Which gender-sensitive factors for peace currently contribute to slowing down or weakening the KDF for conflict?
- (Or if the aim is gender transformation) Which of these gender-sensitive factors for peace, if strengthened, would significantly challenge the harmful / discriminatory gender norms that fuel conflict?

Ask participants to identify up to five of the most influential peace factors that are currently present in the context (remembering to include the gender-related elements of these peace factors). Groups should add these to their map using Post-It notes and draw a line to connect to the KDF or causes and effects.

Groups should also add the top five most influential key actors for peace they identified in Session 9 to their map. Draw lines to connect them to the elements of the map they have influence over. Use different colour Post-It notes or clearly label these as peace factors and actors. Normally these peace factors and peace actors will overlap or be closely connected. Note that some key actors may play dual roles perpetuating both peace and conflict.



PLENARY DISCUSSION – PART C

45 mins

Ask participants to share their analysis in pairs. Ask Groups 1 and 3 to stand in two rows facing each other, so that each person has somebody from a different group opposite them. Ask Groups 2 and 4 to do the same. Now ask the people from Groups 1 and 2 to explain to the person opposite them:

- Two of the peace factors that they have added to their map
- Two of the peace actors that they have added to their map

The first person has 10 minutes to do this and then the other person (from Groups 3 and 4) will do the same for another 10 minutes. Once these pairs have finished, swap groups so that Groups 1 and 2, and Groups 3 and 4, share with each other, following the same instructions (10 mins x two people). When everyone has shared twice, bring everybody back to plenary and ask one person from each group to highlight any particularly interesting information that has been shared with them (5 mins). Ask:

- Do you collectively agree with the gender-sensitive analysis in your map? If not, can you adjust the map so it is more accurate?

BOX 23: Example of peace factors and actors

Peace factor: Youth-led cross-ethnic initiatives against militarisation (Peace actors: young male and female peace activists; reformed / reintegrated young ex-combatants; older male ethnic community leaders)

Peace factor: Citizen support for inclusive community-level forums for dialogue and mediation (Peace actors: Progressive religious leaders, male and female customary leaders; internationally-trained community mediators)

Session 11:

Systems analysis of conflict and gender

Step 5 – Identify leverage points for strategic change

Step 5.1 – Locate leverage points for policy and programming



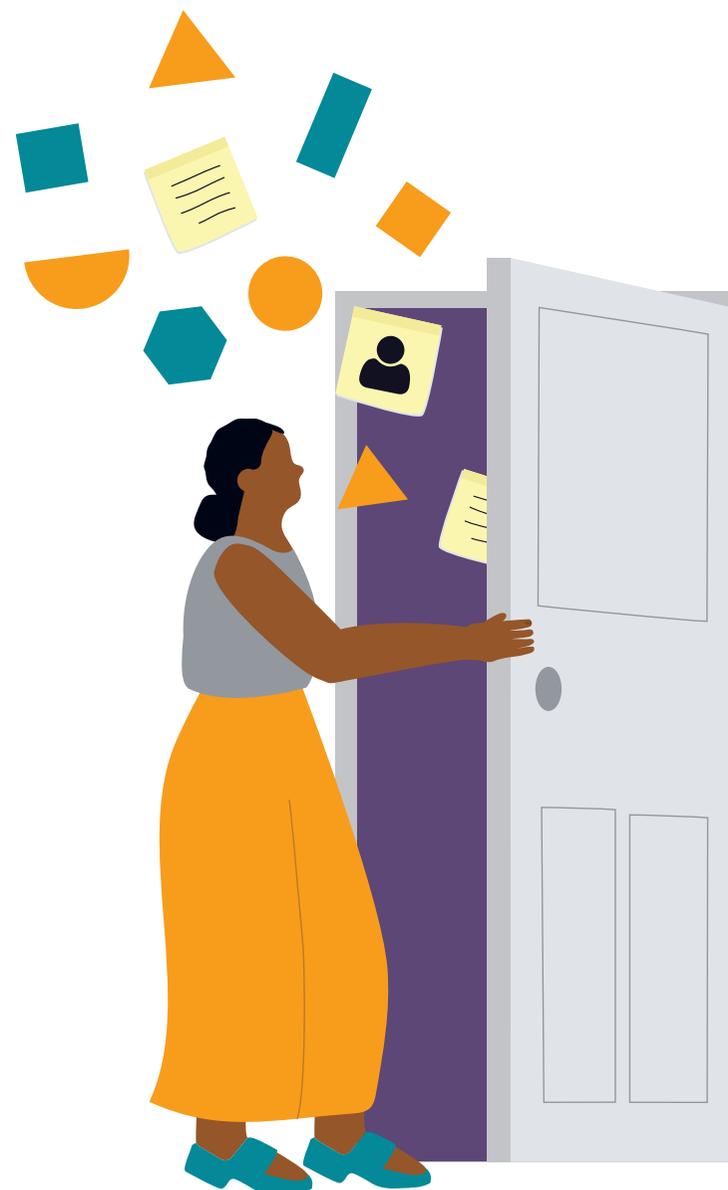
80 mins total

(Part A: 30 mins; Part B: 30 mins; Part C: 20 mins)

AIM: Use the system maps to identify key actors and leverage points that could stimulate change in the system.

LEARNING OBJECTIVES: This step is important for strategic planning and forward-looking practical engagement on peacebuilding.

MATERIALS: Handout 10





Explain how leverage points can stimulate change in a system. Remind participants that one of the important characteristics of systems is that elements are interconnected and that if one thing changes, it has an impact on other elements of the system. Leverage points are relatively small changes that can have a larger impact on the whole or part of the system.¹

Groups can identify the leverage points by zooming in on those points that are connected in a powerful way to the rest of the system. One way of doing that is to look at which KDFs have the largest number of connections (shown by arrows) in our conflict systems maps. This will help us think about the 'ripple effect' that could happen in the system if this one factor was shifted. Once the leverage points are known, new response strategies, policies and programmes can be designed. Examples of a leverage point include:

- Strengthen opportunities, processes and resources for those trying to resolve conflicts and work for peace and gender equality (e.g. support local women's or youth networks working to foster peace).
- Remove / weaken elements of the system that are fuelling or perpetuating conflict and gender inequality (e.g. work with elders and authorities to challenge harmful gender norms fuelling conflict at community level and advocate for legal reform).
- Weaken negative behaviours by those causing violence / fuelling conflict (e.g. fight against impunity of specific groups and work with justice system).
- Introduce new elements to encourage positive behaviour (e.g. invest in jobs for young men and positive masculinities).

CDA's learning from applying systems thinking to peacebuilding work indicates that people often focus on two leverage points that are actually quite weak.² These are:

- Working on interpersonal relationships and people's personal views: this is important, but in order to change a system that encompasses an entire country, it would have to be done on a massive scale to change the system. So this needs to be used in conjunction with other leverage points and strategies.
- Working on major policies (like a constitution process) and physical infrastructure (e.g. roads, schools): this is also important to peace, but is most effective if you can engage at the design phase as later on it is very difficult to shift the system into promoting a change.

The same applies from a gender perspective, because reducing gender inequality and changing gender norms that fuel conflict and violence are also systemic issues. Therefore:

- While attitude change at individual, household and community levels is very important to changing harmful and violent gender norms, this cannot happen in isolation.
- Changing the structures that keep in place GBV or exclusion (like discriminatory laws or traditions of peacemaking that ignore women or lower caste people) is very important, but is most successful if there is an entry point in the system. This could be, for instance, a strong women's movement already engaging in a peace process, a process to review discriminatory legislation, supporting women's meaningful participation within structures and processes, etc.

1. Adapted from CDA Collaborative Learning Projects, 38-44
2. CDA Collaborative Learning Projects, 41-42

**GROUP DISCUSSION – PART B****30**
mins

Ask participants to identify one strong leverage point in their systems maps. They should look at the key actors (and influencing actors) they have identified and think about the gender elements of each leverage point. Ask participants when they are thinking about leverage points to consider what they are already doing that may contribute to the change they would like to see. Who are the actors they are already working with?

Distribute Handout 10 and tell groups to use the guiding questions at Step 5.1 to identify leverage points for their system. These questions ask:

- Can you bring about positive change in the system (from both a conflict and gender perspective) by strengthening a positive dynamic / loop?
- By weakening a negative dynamic / loop?
- Or by creating a new (positive) dynamic / loop?

For each of these questions, participants should ask themselves:

- How would this change impact differently on men and women? Does this change place any group at risk of harm / violence at home, community or more broadly? Are there opportunities to change gender roles, behaviours or expectations safely? What are they? How can marginalised groups meaningfully participate in these changes?

BOX 24: Example of a leverage point

In one context, the primarily state-owned media (print, radio and TV) is run by nationalist journalists, producing patriotic propaganda that promotes violent masculinity and militarist solutions to the conflict. A group considered who could influence these primarily older, male journalists. They identified that the international community and local civil society can influence the media by providing different expertise and citing alternate respected data and evidence. A leverage point would be to support conflict-sensitive social media bloggers, many who are young women and men. The bloggers could provide different approaches to resolving the conflict and draw on civil society expertise to expand gender-sensitive reporting. International support to train journalists and increased international scrutiny of state-run media could enable and influence journalists to accurately report. This could have a ripple effect on the conflict by expanding people's options to resolve the conflict.

**GROUP DISCUSSION – PART C****20**
mins

Ask each group to explain the leverage points they found (5 mins per group). Note if any are the same or similar – this may indicate that groups could work together to generate future actions.

Session 12:

Systems analysis of conflict and gender

Step 5 – Identify leverage points for strategic change

Step 5.2 – Identify who could influence the key actors



75 mins total

(Part A: 35 mins; Part B: 40 mins)

AIM: Identify who could influence or support key actors to stop fuelling conflict and work towards peace.

LEARNING OBJECTIVES: By pinpointing how individuals or groups can influence causes and effects of the KDF, participants can see how they might be able to apply leverage to influence change within the conflict. By adding this level of complexity to the systems maps, groups build a more accurate analysis that allows participants to plan for more effective interventions in their context (as part of Step 5.3).

MATERIALS: Handout 10



GROUP DISCUSSION – PART A

35 mins

Explain in plenary that groups have so far only identified key actors – those with the most power and influence to either continue the conflict, or to promote dynamics for peace. But these people or institutions are influenced or supported by others – in fact, groups may have already listed these ‘influencers’ in earlier sessions. Drawing on the questions in Handout 10, Step 5.2, ask groups to discuss and identify who influences their key actors for peace and conflict. Use Box 25 if examples are needed. In particular, groups should discuss:

- Who is in a position to influence these key actors towards inclusive peace-promoting behaviours? Or away from exclusionary and conflict-fuelling behaviours?
- Review how diverse these identified ‘influencers’ are. If they mirror the gender identities of those in power, consider the roles different women, men and SGMs play.
- In what ways do these influencers reinforce and/or challenge existing gender norms? And conflict dynamics?

BOX 25: Example of influencers to shift gender norms

- Progressive grassroots organisations that work closely with conservative local leaders
- Writers who can bridge academic studies to share clear, credible messages
- Senior female family members who can persuade older male family decision-makers
- Younger, tech-savvy people using social media
- Data analysts who can identify clear opportunities for behavioural ‘nudges’



SHARING AND GROUP WORK – PART B

40
mins

Ask participants as they come back from the coffee break to walk around the room and see whether another group has identified an influencing actor that they could use in their own map – stealing ideas with permission! (20 mins). Explain that this thinking will inform the next part in the process, which is to identify leverage points and start developing programming or policy options.

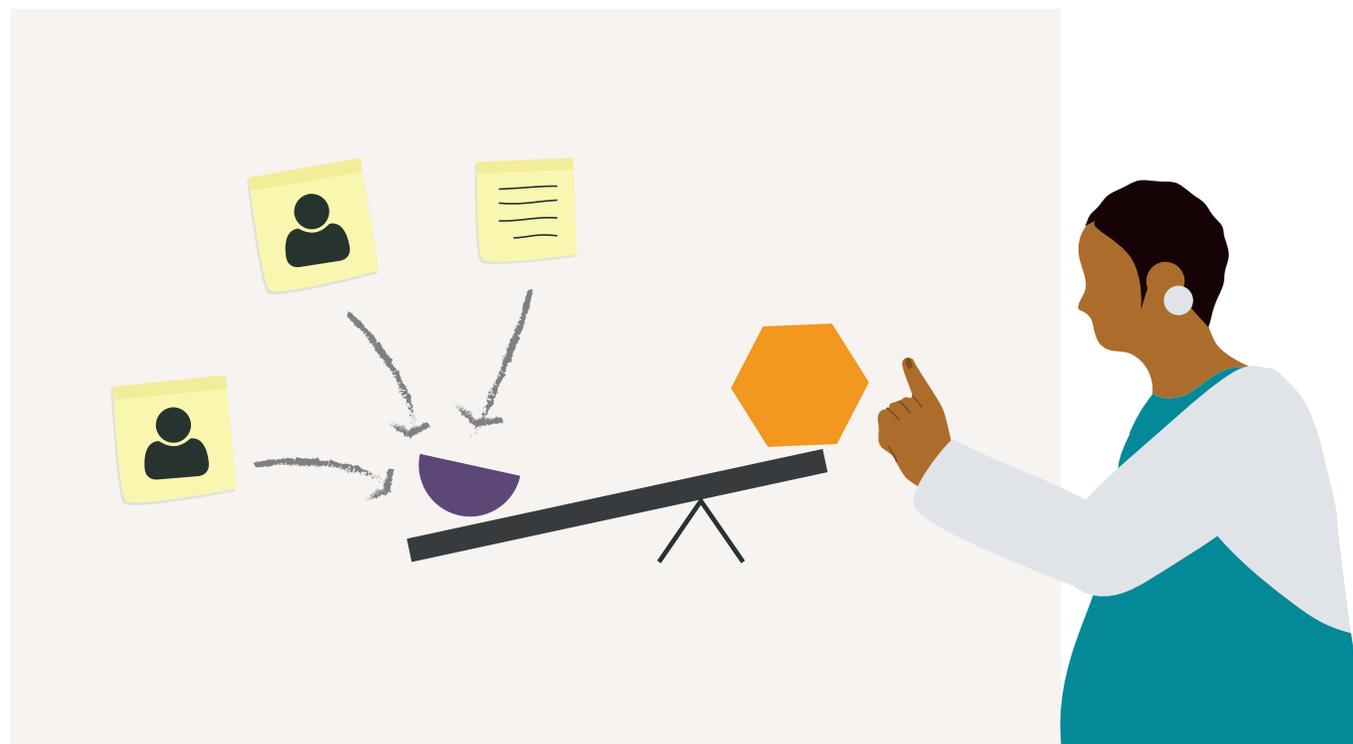
Ask groups to then go back to their maps and to discuss (20 mins):

- What links do you, your organisation or your partners currently have to either the key actors or those able to influence them?

★ Key points to emphasise

Explain that influencers are not always people who are in visible positions of power. They may hold ‘deputy’ or ‘vice’ roles; they may be leaders in NGOs, the diaspora or international business. Sometimes influencers are present in customary governance structures and religious institutions that have deep links to community decision making and behaviours.

Influencers are not always ‘good’; they can have power over key actors as a result of coercion, threats of violence, bribery and corruption. Their influence may be as a result of their holding moral, financial, political, economic, social, cultural, familial or other types of power over a key actor. Depending on levels of engagement, participants may want to spend more time mapping out these influencing actors, and their power and authority at different levels.



Session 13:

Systems analysis of conflict and gender

Step 5 – Identify leverage points for strategic change

Step 5.3 – Develop initial ideas for policy and programming



75 mins total

(Part A: 45 mins; Part B: 30 mins)

AIM: Allow participants to reflect on and generate concrete ideas for policy and programming.

LEARNING OBJECTIVES: Translate the findings from the GSCA into policy and programming work.

MATERIALS: Handout 10

BOX 26: Facilitation tip

This session should be adapted to suit the specific aims of the participants – focusing on what the analysis means for action. This will likely require changing the make-up of the groups: participants can be grouped by organisation; thematic issue; the part of the country where they work; or the type of work they do. Working in different groups may help to generate new insights.



GROUP WORK IN NEW GROUPS – PART A¹

45 mins

Explain that this session will support participants to start thinking about new programming and policymaking or advocacy options. Encourage participants to reflect on their real work and access to influential people, so as to work out how they can strategically engage with them. This exercise can take place in new small groups according to what makes sense for participants (see Box 26).

Ask participants to discuss in their groups how they will leverage the point they have identified, using the questions from Handout 10, Step 5.3. These questions ask:

- What could you do? With whom? How will you work?

If the participants already collaborate on a specific project or programme, this session could start the process of reviewing existing objectives, activities, partners, timelines and so on, with the new analysis in mind. In this case, parallel group work could be done on the different elements, with some time at the end to bring it all together and ensure the overall revisions are coherent.

If the participants start collaborating on a new project, the first element of the discussions could focus on articulating a Theory of Change and objectives for the new initiative, to make sure that everybody has the same vision. Then participants could discuss what this would look like

1. The questions in this session broadly draw on Wright, H. et al., *Gender analysis of conflict toolkit*, 1-21; Tielemans, S., *Gender and conflict analysis toolkit for peacebuilders*, 27-30

in specific project elements, or in different parts of the country, or for partnerships. At the end, it should be brought together to ensure the different elements are coherent.

If participants are from different organisations and their work does not overlap, discussions could focus more on what this analysis means for this context, and the particular contribution each organisation could make towards the leverage point. The questions for this approach could include:

- What would you like to do with this GSCA in your programmes? New or adapted activities? Same projects with different emphasis or partners?
- What are some of the challenges you think you'll face (or are already facing) in doing work on gender-transformative peacebuilding?
- What additional support might you need in doing this work?

Those working for donor agencies or governments could use the analysis to help identify policy responses and funding needs for the issues identified, or to inform programming decisions such as their choice of partners or how their funding could encourage this kind of analysis.

The analysis could also be used to think through possible future scenarios for a particular part of the system or for the system as a whole. Whatever approach is taken, this session will provide initial thinking and ideas that can be followed up after the workshop and developed in more detail.

BOX 27: Example of new gender-sensitive interventions

NGO participants identified that they needed to integrate gender into their data collection on the security sector to better understand why authorities were failing to respond sensitively to women's safety and security needs. The NGO identified the link between the very high numbers of men in policing and informal authorities (mainly male elders), their cultural acceptance of GBV and poor response to it, lack of training on GBV response and the fact that, due to all these factors, women would rarely report GBV. The NGO presented the new data to the police, who trained and deployed 50 women officials as frontline GBV officers. As a result, formal reporting of GBV increased and women felt the response they were getting was more sensitive to their needs.



PLENARY DISCUSSION – PART B

30
mins

To get some feedback on this activity, facilitators should interview each table / group using the following questions:

- Please give us one example of a gender-sensitive action / activity you identified?
- One example of how you plan to work with diverse groups to carry out your ideas?
- One challenge you identified?

Conclude by encouraging participants to take these new ideas back to their organisations to use and develop further. Remind participants that while the maps are very useful visual tools, they will only make sense to those who produced it! It is important after the workshop to write up the story that explains the map. It will be easier to share and discuss the findings with others, and to keep revising and using the information.

Wrap-up and close of workshop

PLENARY DISCUSSION

30
mins

Facilitate a review exercise of how participants feel the workshop went. You can use the following questions and ask each participant to:

- Name one new insight on gender and conflict you have gained from this workshop
- Name one thing you will do differently because of this workshop

Document any next steps, e.g. in relation to sharing the notes from the workshop, or how participants intend to use the analysis after the workshop. Make sure it is clear who will do what, by when, and that any necessary contact details are made available. Before formally closing the workshop, facilitators should finish any other pending logistics and safety, security or safeguarding matters, including giving participants time to complete any evaluation or feedback forms.

CONCLUSION

The outlined methodology provides a tool for doing a GSCA. Conciliation Resources and Saferworld have found that this process has been accessible to a range of people from civil society, government and donor agencies. The flexible methodology process and suggested timings can be adapted to suit specific needs, diverse participants and different conflict contexts.

By the end of the workshop, participants should have a GSCA they can share with colleagues and partners, and clear ideas on how to progress new gender-sensitive initiatives. To support this change, the analysis needs to be documented (i.e. creating a narrative alongside the systems maps), disseminated and discussed to inform broader programming and policy in the context. Ideally, undertaking a GSCA should be one step in a longer process of transformative peace practice.

We hope that you find this guide useful. Conciliation Resources and Saferworld would value any feedback or comments from facilitators who use or adapt this guide to undertake GSCA.



Further resources

CDA Collaborative Learning Projects. *Designing Strategic Initiatives to Impact Conflict Systems: Systems Approaches to Peacebuilding*. A Resource Manual. Cambridge, MA: CDA Collaborative Learning Projects, 2016. Available at: www.cdacollaborative.org/publication/designing-strategic-initiatives-impact-conflict-systems-systems-approaches-peacebuilding

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Tielemans, S. *Gender and conflict analysis toolkit for peacebuilders*. London: Conciliation Resources, 2015. Available at: www.c-r.org/resource/gender-and-conflict-analysis-toolkit-peacebuilders

Wright, H., C. Watson and H. Groenewald. *Gender analysis of conflict toolkit*. London: Saferworld and Uganda Land Alliance, 2017. Available at: www.saferworld.org.uk/downloads/pubdocs/gender-analysis-of-conflict-toolkit.pdf

Wright, H. *Masculinities, conflict and peacebuilding: perspectives on men through a gender lens*. London: Saferworld, 2014. Available at: www.saferworld.org.uk/resources/publications/862-masculinities-conflict-and-peacebuilding-perspectiveson-men-through-a-gender-lens

ANNEXES

Annex 1: Example of a gender-sensitive conflict analysis

The information in this example comes from a participatory workshop held in Camp 16 in Kutupalong camp in Cox's Bazar, a town and district in Bangladesh that is home to the world's largest refugee camp. The analysis focused on options for a gender-sensitive humanitarian response and was undertaken by Saferworld and their partner BRAC in September 2019.

Session 3: Understanding key concepts

CONFLICT	VIOLENCE	PEACE
Competition for resources	Physical assault, injury, blood, killing, death	Gender equality and non-discrimination
Lack of understanding between ethnic groups	Gender inequality	Shanti – peace and happiness
Tensions within family and communities	Domestic violence, rape, sexual harassment	Social justice, freedom, living a happy life
Child marriage, dowry, polygamy	Structural violence by male authorities	Equal access to livelihoods and resources
Discriminatory gender norms and stereotypes	Public uprising and protest	Women's empowerment; girls get education
Violent armed conflict		Women's participation in family decision-making

Session 4: Identifying gender norms ('Real man, good woman' exercise)

REAL MAN	GOOD WOMAN
Breadwinner and hard worker	Family caregiver / sacrificing herself for family
Protector, even using violence if needed	Kind, polite, obedient and submissive
Physically strong and social leader	Beautiful
Decision maker, clever and intelligent	Religious and pious
Can fulfil the needs of the family	Good manager, adaptive and cooperative

Sessions 5 and 6: Steps 1 and 2: Identifying and prioritising gender-sensitive conflict and peace factors

Gender-sensitive factors for conflict	Gender-sensitive factors for peace
Scarcity of and competition over resources / livelihood opportunities have increased crime (including drug / human trafficking, other organised crime) and GBV; affecting community safety, particularly women's and girls' safety and freedom of movement.	Implementation of law and order has increased. Police and army are more attentive than past to reduce trafficking, drugs and illegal arms circulation.
Scarcity of and competition over resources / livelihood opportunities have affected host community and refugee men's abilities to provide for their families, which is increasing various forms of GBV affecting women and girls from both communities (domestic violence, sex work, human trafficking, polygamy, sexual exploitation).	Government has introduced a new policy so that host communities receive at least 30% of humanitarian assistance provided in the area.
Host communities and refugees have different barriers and systems to access security and justice (S&J), which is further exacerbating tensions between them, and affecting the most vulnerable, especially women and girls.	NGOs, including women's organisations, have started to undertake peacebuilding activities and awareness raising on social cohesion in both Rohingya and host communities. Efforts include women's participation in these activities.
Changes in gender roles, such as women becoming the family breadwinner, are driven by the crisis and humanitarian response (e.g. women's economic empowerment programmes); which are increasing tensions and GBV against women and girls by their husbands and men in the communities.	Discrimination against women and increased GBV have been acknowledged by the government and NGOs including humanitarian actors, who are trying to improve their responses.

Session 7: Step 3: Systems analysis of conflict and gender – Creating a systems map

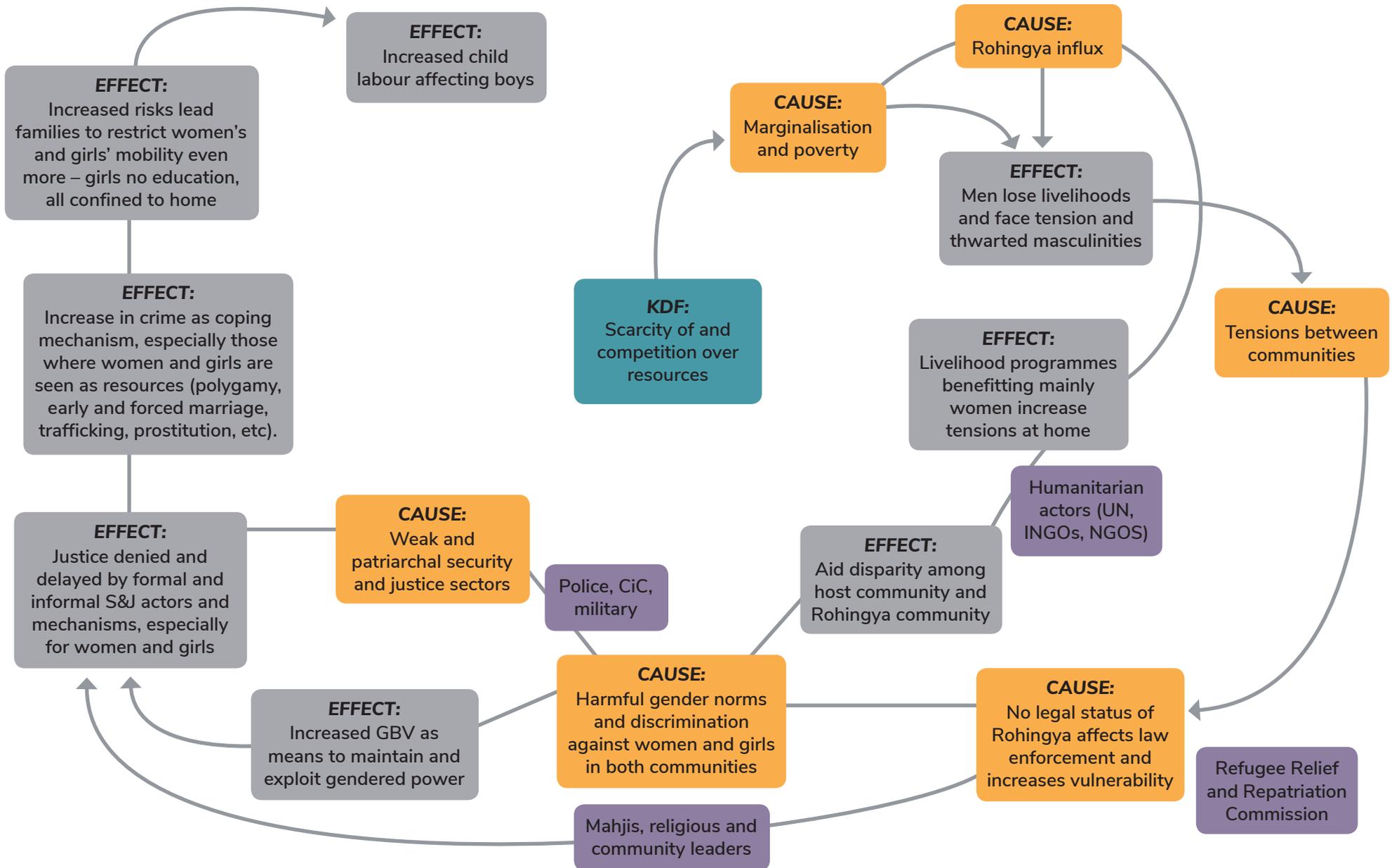
CAUSES	KDF	EFFECTS
<p>Aid disparity (host community do not get aid)</p> <p>Limited livelihood opportunities compound poverty</p> <p>Pre-existing criminal and trafficking networks</p> <p>Pre-existence of high gender inequality</p> <p>Discriminatory gender norms (women can't directly approach informal or formal S&J actors)</p> <p>No legal status for Rohingya</p> <p>Weak, corrupt, male-dominated security sector</p> <p>Rohingya influx creates ethnic group tensions</p>	<p>Scarcity of and competition over resources / livelihood opportunities have increased crime (including drug / human trafficking, other organised crime) and GBV; affecting community safety, particularly women's and girls' safety and freedom of movement.</p>	<p>Increased crime: drug and human trafficking of men, women, boys and girls, polygamy</p> <p>Prostitution, forced labour and increased child labour (boys at risk)</p> <p>Stricter gender norms (girls stay at home and have limited access to education)</p> <p>Unmarried women, girls with single parents and disabled people are more prone to violence and abuse</p> <p>Women and girls have minimal access to S&J</p>

Sessions 9 & 10: Step 4: Identify and map key actors

Step 4.1 – Identify and map key actors for conflict and peace

Key actors for conflict	Key actors for peace
Mahjis (traditional leaders), religious and community leaders (male, older)	Local women's groups and associations (mostly women)
Bangladesh and Myanmar military and police; Camp in-Charge (CiC) and local government authorities (mostly men, from Dhaka)	Local and national peacebuilding organisations working for peace, S&J
INGOs (many expatriates) and NGOs (male and female, higher socio-economic class)	INGOs and NGOs supporting the development and humanitarian response
Male members of households, particularly regarding polygamy, GBV and trafficking.	Coordination bodies, e.g. GBV Sub-sector of Cox's Bazar
Upazilla (local government) Chairperson (mostly men)	Community-based organisations and business associations, etc. (men and women, many from working class or less advantaged backgrounds)
RRRC (Refugee Relief and Repatriation Commission)	

Mapping the key actors for conflict (purple boxes):



Step 5: Identify leverage points for strategic change

Step 5.1 – Locate leverage points

- Better address the needs of the host community to reduce competition over resources, livelihoods and equitable access to aid. Address men's frustrations over not being able to be breadwinners and reasserting masculinities through GBV and harmful practices, and addressing women's specific needs, including by reducing dual work burdens of having to earn a living and still do all the housework and caring in the home.
- Ensure humanitarian, development and peacebuilding interventions are informed by a gender-sensitive conflict analysis, and the analysis is used to address gender inequalities and norms driving violence.
- Advocate for better clarity on the status of the Rohingya community at national levels, including by advocating about the different needs of Rohingya men, women, girls and boys and the different impact lack of status has on them.
- Strengthen gender- and conflict-sensitivity of security and justice services and actors to ensure a gender-sensitive response to the safety and security needs of women and girls.

Step 5.2 – Identify who could influence the key actors

Actor	Influencers
Mahji (men)	Army, humanitarian actors and NGOs, CiC
Religious leaders (men)	Influential individuals in community e.g. male and female elders
RRRC	CiC, local camp authorities, UN agencies
Humanitarian actors (mixed gender, racial, ethnic and national identities)	Cluster and coordination bodies (e.g. GBV sub-cluster, mainly women), donors (many expatriates)
Community leaders (mainly men but also women)	Union Parishad Chairman (mainly men)

Step 5.3 – Develop initial ideas for policy and programming

Address gender inequalities and norms driving violence

- Strengthen existing women's empowerment programmes and other humanitarian responses to minimise gender insensitive effects and decrease the risk of GBV. Pair empowerment programmes with GBV prevention, masculinities and social norm change interventions.
- Promote women's meaningful participation in programme design and implementation, and increased women leadership in the Rohingya camp and in other formal and informal structures.
- Work with male members of households or male authority figures in initiatives to promote wider buy-in and counter harmful gender norms and religious misinterpretations which are used to restrict women's rights.

Strengthen equal access to security and justice

- Increase camp security and lighting, particularly around latrines, especially at night when crime and violence is most likely to happen. Adhere to minimum standards on protection mainstreaming and GBV risk reduction, including the Inter-Agency Standing Committee (IASC) GBV Guidelines.
- Strengthen or establish local mechanisms for dispute resolution within and between communities e.g. joint mediation and counselling by CiC/ NGOs. Ensure that women are represented and are given decision-making roles.
- Promote safer reporting mechanisms for Rohingya and host community women, by increasing accountability and inclusion of formal and informal authorities by placing CSOs/NGOs as observers; also strengthen coordination between CiCs, government and NGOs. Support the meaningful participation of women and other excluded groups in these new mechanisms.

Annex 2: Participant agenda

DAY 1	
09.00-09.30	Registration (coffee available)
09:30-10.15	<p>Session 1: Welcome, introductions and ground rules</p> <p>Aims: Register participants, introduce facilitators and participants, clarify workshop objectives and logistics, and agree on ground rules that allow for safe, respectful and inclusive interactions.</p>
10.15-11.15	<p>Session 2: Gender power walk</p> <p>Aims: Challenge participants' implicit assumptions and biases on gender and introduce intersectionality.</p>
11.15-11.30	Coffee break
11.30-12.10	<p>Session 3: Understand key concepts</p> <p>Aims: Clarify the main concepts and challenge participants' stereotypes or biases on gender, conflict, violence and peace.</p>
12.10-13.10	<p>Session 4 (Parts A and B): Identify gender norms</p> <p>Aims: Examine gender norms and roles within the context.</p>
13:10-14:00	Lunch
14.00-14.40	Session 4 (Parts C and D): Identify gender norms (continued)
14.40-15.40	<p>Session 5: Step 1 (Parts A and B) – Identify gender-sensitive conflict and peace factors</p> <p>Aims: Identify gender-sensitive key factors for conflict and peace in the context.</p>
15.40-16.00	Coffee break
16.00-16.45	Session 5: Step 1 (Part C) – Identify gender-sensitive conflict and peace factors (continued)
16.45-17.30	<p>Session 6: Step 2 (Option B*) – Select gender-sensitive key driving factors</p> <p>Aims: Select the gendered KDFs for conflict that groups will examine in depth.</p> <p><i>* If Option A selected, session will only run for 30 minutes to 17.15.</i></p>
17.30	<p>End of Day 1</p> <p>Aims: Brief review of the day and setting up Day 2.</p>
19.00	Dinner

DAY 2	
09.30–09.45	Recap of Day 1 and introduce Day 2 Aims: Review participant’s insights and learning from Day 1 and set up for Day 2.
09.45–10.45	Session 7: Step 3.1 – Identify gendered causes and effects of one KDF Aims: Tease out the gendered causes and effects of the KDF.
10.45–11.00	Coffee break
11.00–12.30	Session 8: Step 3.2 – Create a systems map for the KDF Aims: Pull together the causes and effects into one or more simple systems loops for each KDF.
12.30–13.20	Lunch
13.30–14.30	Session 9: Step 4.1 – Identify and map key actors Aims: Identify key actors for conflict and peace.
14.30–15.05	Session 10: Step 4.2 (Parts A and B) – Map key factors and actors for peace Aims: Identify factors and actors for peace and add these to the map.
15.05–15.25	Coffee break
15.25–16.10	Session 10: Step 4.2 (Part C) – Map key factors and actors for peace (continued)
16.10–16.25	End of Day 2 Aims: Brief review of the day and set up the discussion for Day 3.
19.00	Dinner

DAY 3	
09.30–09.45	Recap of Day 2 Aims: Review Day 1 and Setting up for Day 3.
09.45–11.05	Session 11: Step 5.1 – Locate leverage points for strategic change Aims: Identify key actors and leverage points that could stimulate change in the system.
11.05–11.25	Coffee Break
11.25–12.40	Session 12: Step 5.2 – Identify who could influence the key actors Aims: Identify who could influence or support key actors to stop fuelling conflict and work towards peace.
12.40–13.45	Lunch
13.45–15.00	Session 13: Step 5.3 – Develop initial ideas for policy and programming Aims: Reflect on and generate concrete ideas for policy and programming.
15.00–15.30	Wrap-up Aims: Thank all participants and confirm the agreed outcomes for the workshop and the process of follow up between facilitators and participants.
15.30	End of Day 3 - Travel

Annex 3: Handouts

Handout 1: Identities for Session 1: Gender power walk

Handout 2: Understanding gender and power

Handout 3: Key definitions and concepts on gender, peace and security

Handout 4: Key definitions and concepts on conflict, peace and violence

Handout 5: Identify gender norms

Handout 6: Definitions for the systems approach to conflict analysis

Handout 7: Step 1 – Identifying gender-sensitive factors for peace and conflict

Handout 8: Step 3 – Guidance for analysing the key driving factor (KDF) and creating a systems map

Handout 9: Step 4 – Identify and map key actors

Handout 10: Step 5 – Identify leverage points for strategic change

Handout 1: Identities for Session 1: Gender power walk¹

These need to be cut into little strips so that each participant can have an identity for the exercise. Facilitators should amend and add details to the identity descriptions to fit the context and make them more relevant to participants.

Young educated woman blogger living in a town
Older male community leader in rural village
Armed boy combatant fighting for an armed group
Older wealthy businesswoman
Adult woman cooking for armed group fighters
Young father working in his own small business
Older male ex-soldier and Member of Parliament
Middle-aged woman in the provincial government
Young woman who is married to a non-state armed group member
Female university lecturer and political activist in the capital city
13-year old girl from middle-income family going to school in a small town
Senior female politician in the majority party of the national government
Displaced middle-aged man with five children
Wife of senior male political leader

Displaced young woman in charge of her siblings
Older man who is a traditional leader and landowner
Adult woman who is a rural midwife
Male LGBTIQ+ human rights activist
Adult woman who works for an NGO that provides gender-based violence (GBV) services
Male US ambassador
Young female journalist
Young man in charge of his family's cattle / camels
Older man who is an army general
Religious leader working at local level in a rural area
Middle-aged foreign woman working for peacekeeping mission in a civilian/political role
Female police officer working in a town
Older, educated woman who leads a women's rights organisation
Younger diaspora woman who has returned from the UK to work for a local NGO
Young man in a wheelchair who works for the local government
Young man working on democratisation and voter education

Handout 2: Understanding gender and power

Gender should be understood as a system of power, where symbolic meanings; identities, roles and relations; and structures and institutions work together to fuel gender inequality and cause gendered conflict and violence. While constructions of gender vary between places, and change over time, gender is consistently a factor that determines who has access to power, authority and resources.²

Below are some examples of the aspects of gender as a system of power:

- **Gendered identities, roles and relations:** This refers to how masculinities and femininities are constructed, and reconstructed, by society; the expectations of and choices available to individuals; their roles, tasks and activities. For example, calls to take up arms often make deliberate appeal to popular notions of manliness.
- **Symbolic meanings:** These are visual representations (images or objects) that have a gendered meaning attributed to them by 'beliefs, attitudes and assumptions of people'³ and influence how we order the world around us. For example: photographs (where women and men are shown in traditional roles); clothing (dresses for girls and women, trousers for men, expensive options for elites); colours (blue for boys, pink for girls); statues (who or what event in history is commemorated); flags (displaying guns, or the LGBTIQ+ rainbow).

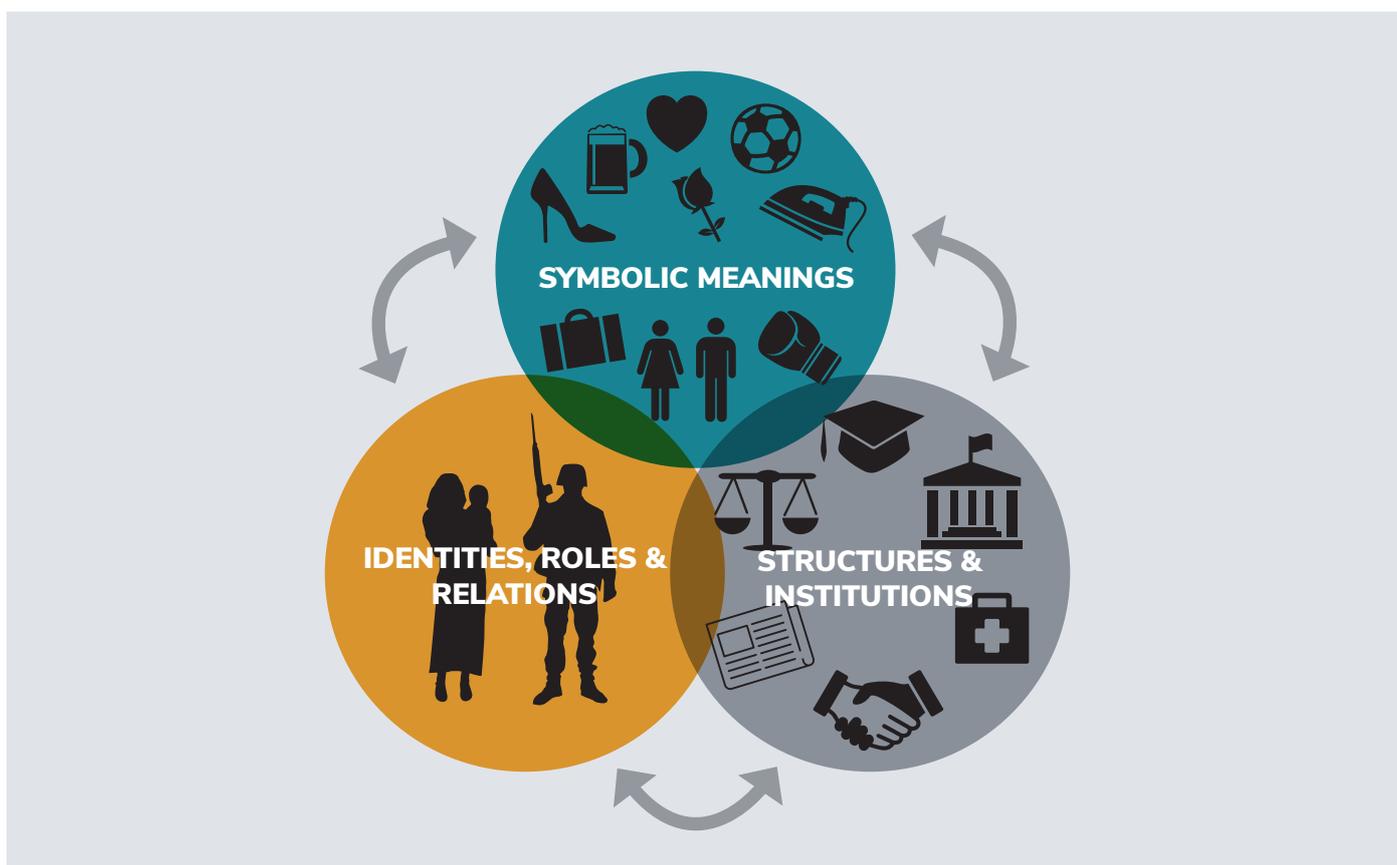
- **Gendered structures and institutions:** Gender is a factor in the processes, practices and distribution of power dynamics within any institution. Gender inequality is perpetuated by the way in which society is organised, the structure of social, political and economic institutions, and the historical contexts which give rise to these. For example, a structure has embedded patterns of control and subordination that benefit or prioritise elite men and the people who support them. Institutions are also sex-typed (e.g. it is expected that men are medical doctors, while nursing is viewed as a female domain; engineers are men and cleaners are women).

The authors also recommend additional resources, useful on understanding power:

Plan UK, Restless Development, ActionAid and the British Youth Council, *Power, Rights & Participation: A practical guide for youth action in a post-2015 world*. Undated: 58. Available at: plan-uk.org/file/powerrights-and-participation-a-practical-guide-for-youth-action-in-a-post-2015-world

British Council, *Active Citizens facilitator's toolkit* (2017): 139. Available at: www.britishcouncil.org/sites/default/files/active_citizens_global_toolkit_2017-18.pdf

DIAGRAM 1: Gender as a system of power



Handout 3: Key definitions and concepts on gender, peace and security⁴

Excluded actors: Exclusion is a driver of conflict. Excluded actors are individuals and groups who, as a result of their interests or identity, are not included in governance or peacebuilding decision-making. Enabling people impacted by conflict to meaningfully participate in addressing exclusion is key to preventing violence and finding sustainable peace. Key groups that are often excluded are women and groups that are not aligned with dominant factions in a conflict. (See GAPS UK's Beyond Consultations toolkit on engaging excluded groups.)⁵

Femininity/ies: Refers to anything which is culturally associated with women and girls – attitudes, behaviours, appearance, interests, types of employment, roles within the family, etc. Feminine traits may also occur in men and SGMs.

Gender dynamics: The power dynamics, which are culturally and socially defined, between the genders in any given context. For example, who has decision-making power over resources such as land, or over money at the household level?

Gender equality: Refers to the equal rights, responsibilities and opportunities of women and men, girls and boys, and people of sexual and gender minorities. Equality does not mean that women and men will become the same but that women's, men's and SGM's rights, responsibilities and opportunities will not depend on whether they are born male or female, or conform to gender norms. Gender equality implies that the interests, needs and priorities of women, men and SGMs are taken into consideration, recognising the diversity of different groups.⁶

Gender equality approach: An approach that ensures that there are equal rights and opportunities for men, women and SGMs to engage with an initiative or to access a resource. For example, ensuring that the potentially different security priorities of men, women and SGMs are voiced and addressed.

Gender equity approach: An approach which aims at equal outcomes for women and men while taking into account their different starting points. Refers to fairness and justice in the distribution of benefits and responsibilities between women and men, according to their respective needs. It is considered part of the process of achieving gender equality, and may include equal treatment (or treatment that is different but considered equivalent) in terms of rights, benefits, obligations and opportunities.⁷ For example, ensuring women and men are equally able to participate in a community security project may mean giving more support to women than to men, because it is recognised that women face greater barriers to participation.

Gender identity and intersectionality: Gender identity is the personal sense of one's own gender, which may not correspond with a person's assigned sex at birth. It includes the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms. Gender identities – 'man' and 'woman', masculinity and femininity – are shaped by power relations and aspects of people's identities such as age, marital status, class, caste, race, ethnicity, religion, sexual orientation and (dis)ability. There are multiple masculinities and femininities in each society, i.e. there are many different beliefs about what it means to be a real man or a good woman. These different identity markers will be more or less relevant in different contexts, and in certain circumstances some may be highly contested. This interaction of different identities is sometimes referred to as 'intersectionality'. Experiences of conflict can vary significantly for different men, women and sexual and gender minorities (SGMs) according to different aspects of their identity.

Gender inequality: Legal, social and cultural situation in which sex and/or gender determine different rights and dignity for women, men and people with different sexual and gender identities, which are reflected in their unequal access to or enjoyment of rights, as well as the assumption of stereotyped social and cultural norms and roles.

Gender justice: Gender justice involves the systemic redistribution of power and the dismantling of harmful structures such as patriarchy, so that all people, whatever their sex or gender identity, are free from fear and the threat of violence, and enjoy equal rights, freedoms, and access to opportunities and resources.

Gender norms: Gender norms are the societal expectations, attributes and opportunities associated with being a man or a woman, as well as with different sexual and gender identities. It includes the relationships between women and men, as well as the relations between women and between men. Gender norms are embedded in formal and informal institutions and grounded in social constructions of masculinity and femininity. 'Masculinity' refers to the qualities, behaviours and attitudes associated with or deemed appropriate for 'men'; 'femininity' being used for characteristics linked with 'women'. These are not determined by biological sex but rather are specific to particular cultures or societies, and often to particular social groups within those societies. These attributes, opportunities and relationships are socially constructed and are learned through socialisation processes. They are context- and time-specific and changeable. Gender norms shape, and are shaped by, both conflict and peacebuilding – as such, analysing them is essential to understanding power dynamics in conflict.

Gender relations: Gender relations are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another. An understanding of gender relations shows the different conditions that women and men face, and the different effects that policies and programmes may have on them because of their situation. For example, in many countries women and girls are expected to do what their husbands or fathers say.

Gender-responsive: Gender-responsiveness refers to an approach which reflects an understanding of gender norms, roles and inequalities when analysing the causes, actors, impacts and dynamics of a conflict. It includes efforts to fulfil the differentiated needs of women, men, girls, boys and SGM affected by conflict and to encourage their meaningful, informed and effective participation and the equal and fair distribution of opportunities and benefits.

Gender roles: Gender roles means how we're expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex. Gender-specific roles and responsibilities are often shaped by household structure, access to resources, economic impacts, and other locally relevant factors such as ecological conditions. For instance, women are expected in many societies to play the role of caretaker for the family, while men are often expected to play the role of breadwinner. Gender roles vary among different societies and cultures, classes, ages, and different periods in history.

Gender-sensitive: Gender-sensitive refers to an approach which involves identifying the specific needs of or issues affecting men, women, boys or girls, and sexual and gender minorities (SGM) in a specific context and taking these into account when designing and implementing interventions or activities in order to avoid reinforcing norms and practices that cause and fuel gender inequality.

Gender-transformative: Gender-transformative refers to an approach which aims to move beyond not reinforcing gender inequalities and responding to the specific needs and rights of different gender identities; into addressing the underlying structural causes and factors of gender inequality, such as norms and power relations, and challenging and transforming these to strive towards sustained gender equality.⁸

Gender-based violence (also sexual and gender-based violence): GBV is an umbrella term for any harmful act that is perpetuated against a person's will, and that is based on socially ascribed (gender) differences between males and females. The term GBV is primarily used to underscore the fact that the violence relies on structural, gender-based power differentials. Not all violence committed against women is gender-based, and not all gender-based violence is against women – men and boys can also experience violence because of their gender. Gender-based violence includes sexual violence such as rape, sexual assault and sexual harassment.

Gender, peace and security: An agenda dedicated to understanding the relationships between gender norms, conflict, peace and security. It aims to better understand how conflict impacts upon gender norms and how gender norms impact upon conflict, and to use those insights in the pursuit of peace. Includes 'women, peace and security' considerations but expands on those to consider men and sexual and gender minorities, and deeper analysis of gender norms.

Gender: Gender refers to characteristics of men, women, boys or girls, and sexual and gender minorities, in a specific context that are socially constructed. Gender can refer to the role of a man or woman in society (see 'gender roles'), to the expectations of their behaviour (see 'gender norms') or to an individual's concept of themselves (see 'gender identity'). It is different to sex, which refers to the biological differences between males and females.

Inclusion: The equal and meaningful participation of diverse identity groups at all levels of decision making, including in peace processes. For peace to be sustained, the views and experiences of all those impacted by conflict need to be included in finding solutions.

Masculinity/ies: Refers to anything which is culturally associated with men and boys – attitudes, behaviours, appearance, interests, types of employment, roles within the family, etc. However, traits of masculinities and femininities can be applied to all genders.

Meaningful participation: Where individuals and groups, particularly those who belong to marginalised groups and are differently affected by the conflict, are involved at all levels of decision making (regardless of their gender identity) and can influence the process, findings and outcomes of the intervention.⁹

Sex: Biological differences between males and females.

Sexual and gender minorities (SGMs): SGMs is an umbrella term which refers to people whose sexual orientation or gender identity does not fit within conventional societal norms. Internationally, lesbian, gay, bisexual, transgender, intersex, queer / questioning, and asexual (LGBTIQA+) – an acronym referring to SGMs – is gaining increasing recognition. Yet these identities are understood differently in different contexts, and people use different terms to describe different SGM identities. For instance, people who identify as 'third gender' in parts of South Asia might be thought of as 'non-binary' or 'genderqueer' in the Western lexicon. These are frequently vulnerable groups because their existence challenges social norms, and consequently they become 'taboo' in many societies and targets for abuse and attack. In some contexts, being SGM might be against religious or other laws.

Women, peace and security (WPS) Agenda: This international political and policy agenda is underpinned by a series of UN Security Council Resolutions (UNSCRs, see below) framing obligations on women, peace and security in international human rights and humanitarian law. The WPS Agenda can be summarised in four pillars:

- **Prevention:** Reduction in conflict and all forms of structural and physical violence against women, particularly sexual and gender-based violence (SGBV).
- **Participation:** Inclusion of women and women's interests in decision-making processes related to the prevention, management and resolution of conflicts.
- **Protection:** Women's safety, physical and mental health, and economic security are assured and their human rights respected.
- **Relief and recovery:** Women's specific needs are met in conflict and post-conflict situations.

The particular resolutions are outlined below. Both the UN and its member states are responsible for implementing these resolutions and the WPS Agenda as a whole.

- UNSCR 1325 (2000)¹⁰ calls for the prevention of conflict, stronger participation of women in peacebuilding, the protection of women's rights during and after conflict, and a gender-sensitive approach to peacebuilding.
- UNSCR 1820 (2008)¹¹ addresses SGBV. While men and boys are not mentioned explicitly in the resolution, the term 'civilians' is used to refer to men and boys.
- UNSCR 1888 (2009)¹² reinforces UNSCR 1820.
- UNSCR 1889 (2009)¹³ reinforces UNSCR 1325 by calling for steps to improve its implementation including monitoring mechanisms. It also highlights the importance of gender-sensitive economics and education in fragile and conflict-affected states.
- UNSCR 1960 (2010)¹⁴ reinforces UNSCR 1820.
- UNSCR 2106 (2013)¹⁵ addresses sexual violence and conflict.
- UNSCR 2122 (2013)¹⁶ focuses on the protection of civilians.
- UNSCR 2467 (2019)¹⁷ focuses on strengthening justice and accountability and calls for a survivor-centred approach in the prevention and response to conflict-related sexual violence.
- UNSCR 2493 (2019)¹⁸ calls for the creation of safe environments for women leaders, peacebuilders, human rights defenders and political actors.

One instrument for ensuring that the women, peace and security resolutions are implemented is for countries to develop National Action Plans (NAPs). You can find out whether your country has one on this website: www.peacewomen.org/member-states

The WPS Agenda is part of a bigger infrastructure of international and regional commitments to prevent and address violence against women in all its forms in the context of promoting gender equality and the fulfilment of women's human rights. Most of these instruments also refer to the impacts of conflict on women specifically, to their protection needs, and to their role in resolving conflict and peacebuilding. These include (but is not an exhaustive list):

- 1979 UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)¹⁹, a treaty adopted by the UN General Assembly; and the 2013 General Recommendation 30 on women in conflict prevention, conflict, and post-conflict situations (GR30)²⁰
- 1990 UN Convention on the Rights of the Child²¹
- 1993 Declaration on the Elimination of Violence Against Women²²
- 1995 Beijing Platform for Action,²³ an agenda for women's empowerment and respect for women's human rights, adopted at the Fourth World Conference on Women²⁴
- 2003 'Maputo Protocol' (or the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa)²⁵, adopted by the Assembly of the African Union
- 2006 UN Convention on the Rights of Persons with Disabilities²⁶
- 2007 UN Declaration on the Rights of Indigenous Peoples²⁷
- UN Sustainable Development Goals²⁸ (2015-2030), in particular Goal 5 (achieve gender equality and empower all women and girls) and Goal 16 (promotion of peaceful and inclusive societies)
- UNSCR 2250 on Youth, Peace and Security (2015)²⁹ recognises the important and positive role young women and men play in the maintenance and promotion of international peace and security; and UNSCR 2535 (2020)³⁰ which established a regular reporting requirement and promoted mainstreaming of the youth, peace and security agenda into the UN.

Handout 4: Key definitions and concepts on conflict, peace and violence

Conflict: Conflict is an ambiguous concept that takes on different meanings for different groups in different contexts. Conflict tends to be understood as a negative phenomenon synonymous with violence. Yet conflict can also be understood as complex process indicative of change in a society.³¹

Conflict occurs when two or more parties believe that their interests are incompatible, express hostile attitudes or take action that damages the other parties' ability to pursue their interests. Conflict becomes violent when parties no longer seek to attain their goals peacefully. In short, not all conflicts of interests are violent; but all conflicts involve conflicts of interests.

Conflict causes: These are factors which contribute to people's grievances and can be described as three different types of causes, namely:

- **Structural:** Pervasive factors that have become built into the policies, structures and fabric of a society and which may create the pre-conditions for violent conflict. For instance, legislation or social attitudes that exclude some groups from political processes and social and economic opportunities.
- **Proximate:** Factors contributing to a climate conducive to violent conflict or its further escalation. For instance, hate speech or the proliferation of weapons.
- **Triggers:** Single key acts, events, or their anticipation that will set off or escalate violent conflict. For instance, elections or the assassination of a key political leader or government official.³²

Conflict dynamics: The interaction between the conflict profile (the general context of the society, the history of the conflict, economic and social situation, etc.), the actors in conflict and in peace, and the conflict causes.³³

Conflict-sensitive approach: An approach to any kind of work, including in development, women's empowerment, humanitarian assistance or community security, that seeks to:

- understand the context in which the work takes place,
- understand the interaction between the work and the context, and
- act upon the understanding of this interaction, in order to avoid negative impacts and maximise positive impacts on the conflict situation.

Conflict analysis: Conflict analysis is the systematic study of the profile, causes, actors and dynamics of conflict. It helps development, humanitarian and peacebuilding organisations gain a better understanding of the context in which they work and their role in that context. Conflict analysis can be carried out at various levels (e.g. local, regional, national, etc.) and seeks to establish the linkages between these levels.

Actors in conflict and peace: Individuals, groups and institutions who:

- contribute to conflict, and/or
- are affected by conflict (in a positive or negative manner), and/or
- are engaged in dealing with conflict.³⁴

Peace: Peace can mean different things to different people. Generally, peace is understood to mean that there is an absence of violence and that disputes or conflicts of interests are resolved in non-violent ways. But peace could also favour some groups over others, or could tolerate non-physical violence even when physical violence is absent. For this reason, two further concepts are useful:³⁵

Positive peace: A situation where there is no violence AND there is social justice, which means that every member of society (regardless of gender, age, disability, wealth, ethnicity or religion) experiences:

- political freedom and participation
- freedom from fear and insecurity
- fair access to justice, services, livelihoods and resources
- transparent and accountable governance
- ways to resolve complaints and disputes
- less exposure to / ways to cope with external stresses

To establish 'positive peace' involves eliminating the root causes of war, violence and injustice, as well as addressing the consequences / symptoms. If one group is excluded, they will not experience the situation as true 'peace'. This is very difficult to achieve and it is probably fair to say that all societies continue working to attain this.

Negative peace: A situation characterised by an absence of violent conflict BUT where there is:

- no justice, for instance there are human rights abuses, weak or no rule of law.
- no equality, for instance there is discrimination, social, political or economic exclusion.
- other types of violence that may not be so visible, for instance physical or verbal violence, or the threat of such violence, in households or schools.

This situation is not a positive and sustainable peace and the problems will need to be addressed. If the problems are not addressed, the situation may remain latent and give rise to a new cycle of violent conflict in future. Conflict may also be displaced or spill over into neighbouring countries.

Violence: Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, economic, social or environmental damage and/or prevent people from reaching their full human potential.³⁶

Violence can be perpetrated against oneself, another person, or against a group or community. We can distinguish between different types of violence:³⁷

- *Direct or physical violence*, e.g. killing, maiming, injuring, and *psychological violence*, e.g. threatening people with physical violence, rape and verbal abuse.
- *Structural / systemic / institutional violence*, e.g. when a system, institution or set of attitudes and beliefs deprives people of life opportunities or access to resources, causing them physical and psychological harm or preventing them from fulfilling their potential. For example, when a husband beats his wife there is a clear case of personal violence, but when one million husbands keep one million wives in ignorance there is structural violence.
- *Cultural violence*: Cultures are not violent, but there are elements within culture that perpetuate violence and that justify or legitimise violent trends or practices. It occurs when, for example, people see or hear in songs, jokes, stories or photographs that it is acceptable to hit or degrade women, girls or SGMs.

We can think of *conflict transformation* and *peacebuilding* as ways to help us overcome and address direct or physical violence, and as a way to change the systems, structures, institutions, attitudes and behaviours that enable indirect (structural and cultural) violence.

Handout 5: Identify gender norms

Group exercise – Part A

Take two new sheets of flipchart paper and write 'Good woman' and 'Real man' at the top of the flipchart sheets (one on each) and draw three columns. Discuss and write down the answers to the following questions on the appropriate sheet, in the first column:

- What does it mean to be a 'real man' in your society in general? Or, what do men have to do and be to be considered real man in your society?
- What does it mean to be a 'good woman' in your society in general? Or, what do women have to do and be to be considered a good woman in your society?
- Do these concepts and expectations change according to whether you are a young woman or man or an older woman or man? If so, add this to your column. Consider other intersecting identities and how these change expectations.

Note to facilitator: In some countries questions about sexual and gender minorities are very sensitive and/or non-binary sexual and gender identities are illegal, and so this section may not be possible to include. Keep the next question on the handout if extending the exercise; if not, remove.

Now discuss and to take notes on a separate flipchart:

- How to include people who identify as SGMs? How do these people conform to or challenge binary gender norms? Are they accepted in this context?

Group exercise – Part B

In the second and third columns on each of the sheets, answer the following questions.

- (Column 2) What happens when a man or woman does not fulfil these expectations? What are the consequences for their relatives? What happens to SGMs for not conforming to these gender norms/expectations? If possible, please separate categories such as gay, lesbian, transgender, etc.
- (Column 3) What is the impact of conflict/violence? How do you think conflict is affecting/changing these gender roles, behaviours and expectations? How is violence used as a tool to maintain gendered systems of power?

Plenary exercise - Part C (20 mins)

(Keep this on the handout if extending the exercise; if not, remove)

Remember that you can step out of the room if you feel uncomfortable.

Discuss the question: How do these ideas of a real man or a good woman affect the type of violence that might occur in your society? For instance:

- **Physical violence:** Do particular groups have control over / use physical violence in a society? E.g. the military, non-state militias? What are the gender identities of the people who hold power in these groups? Who uses / controls violence in the house / family? What are their gender or other characteristics?
- **Structural violence:** How do laws (including customary law) ensure that some groups continue to have power, or exclude particular identity groups? Which institutions enforce these laws and how do they maintain the 'status quo'? E.g. family law may give older men power over family decision making. E.g. policing could be seen as male work because of their protection role or perceptions that police need to be physically strong and unemotional.
- **Cultural violence:** How do social relationships in society mirror these gendered assumptions? What language / phrases, myths, songs, local stories or visual symbols (flags, images) reflect these assumptions? E.g. in Yemen, men discuss politics and make political decisions in male-only qat (a narcotic leaf) chewing sessions. Norms that women should be modest and pious exclude them from these spaces.

Handout 6: Definitions for the systems approach to conflict analysis³⁸

Systems thinking: A way of seeing interconnectedness of structures, behaviours and relationships in conflicts to help us identify the underlying causes and uncover opportunities for change.³⁹

Some characteristics of a system:⁴⁰

- *The whole is greater than the sum of its parts.* The parts together produce an effect that is different from what is produced by the parts separately. The way parts align, interact and affect each other determines how the system as a whole behaves. Rearrange the parts, or remove some, and the system will behave differently.
- *Interconnectedness.* A system consists of elements – things, tangible or intangible – and the relationships or connections that hold them together. It is important to analyse not only the elements of a system (more easily noticed because they can usually be seen, felt or heard) but also the interconnections among them. These interconnections include relationships among the elements, or the ‘rules’ that govern the interaction of the elements.
- *Dynamic causality.* An essential insight of systems thinking is that cause and effect relationships are not straightforward or even always easy to see. It isn’t just that A causes or affects B in a one-directional chain reaction. Any element or part of a system can act as a cause or an effect in relation to other parts of the system. One factor may cause another, but that second factor will have impacts that echo around the system and return to impact the factor that first produced it. Cause and effect are multi-directional and non-linear.
- *Feedback loops.* A feedback loop is a chain of causal connections where one factor or element causes many others, which in turn have impacts that ‘loop back’ to affect the original factor.

Systems map: An analytical tool and visual representation of conflict dynamics in action.⁴¹

Factors for conflict: These are elements or forces in a society that divide people or promote strife, be it tension and social discord or violent struggles. Factors can be:

- An issue, process or behaviour that fuels conflict, divides people or encourages violence (e.g. legal system that discriminates against an ethnic group).
- Things that exist now (i.e. not things you hope to create in future).
- Elements of a conflict system, i.e. the building blocks needed to start doing a systems analysis.

Factors for peace: These are forces that exist now that promote movement towards a more peaceful society. They can be an issue, process or behaviour for peace and gender equality, that brings people together, builds connections, includes people (e.g. cross-community cultural festivals; constitution that protects everybody’s rights). Relationships that connect people across difference or lines of conflict, inter-group cooperation on certain issues, influential social movements, large-scale normative shifts, broadly shared interests – these could all be factors for peace.

Key driving factor (KDF): A dynamic or element without which the conflict would not exist, or would be completely different.⁴² These are factors that actually drive the system’s behaviour. A gendered key driving factor fuels conflict because of harmful gender norms or power relationships that exclude people because of their gender.

Key actors: Key actors are those who, right now, can significantly push the situation towards more conflict or more peace.⁴³ They are not necessarily the same as your chosen target group or selected beneficiaries or participants. They are not the change agents for tomorrow – they are influential actors today. Key actors might be key power brokers of a peace agreement, lynchpin policymakers, or figures who command significant influence with important constituencies. Another way to think of them is as key for the sustainability of peace – either because they are currently working against peace or because their support for peace will make a critical difference. Whether their influence over constituencies is positive or negative, the participation of their constituencies is essential for moving the situation towards peace or conflict.

Leverage points: Peacebuilders often aim to change or transform the system. CDA’s work shows that a change can be stimulated by finding strong ‘leverage points’ – points in the system where one change could have an important ripple effect across the system – and by working with those who know the system best to build on the positive elements that are already part of the system.⁴⁴

Handout 7: Step 1 – Identifying gender-sensitive factors for peace and conflict⁴⁵

This table provides prompting questions to identify gender-sensitive factors for peace and conflict.

Factors for peace		Factors against peace / for conflict
What are the forces in the situation that exist now that can be built upon to promote movement towards peace?	P	What factors are working against peace or for conflict?
Which processes, legislation or policies offer opportunities for resolving divisions and reducing violence? How are women, men, SGMs and young people (men and women) involved in these?	E	What factors, issues or elements are causing conflict and/or dividing people, and how?
What currently connects people across conflict lines? How are older and younger women and men connecting across the conflict lines?	A	What is the impact of the conflict and different types of violence on different women, men and SGMs? Are specific gender groups targeted with specific types of violence?
How do people cooperate? Are men and women cooperating differently?	C	How has the conflict disrupted / changed gender roles? Gender relationships? Gender equality?
Who promotes peace at different levels, including locally? What networks and structures are being used to do so?	E	How do gendered expectations pressurise men / women to participate in conflict and violence?
What are women's organisations and networks doing? Do these organisations have the capacity to promote peace? What about youth organisations and networks?		

Note: these are not things you want to exist or that you would like to see – they must be true now.

Handout 8: Step 3 – Guidance for analysing the key driving factor (KDF) and creating a systems map

Step 3.1 – Identify gendered causes and effects of one key driving factor (KDF)

Group exercise – Part B (50 mins)

Write your KDF on a Post-It or adhesive note and stick it in the middle of a new flipchart. Use the following questions to analyse your KDF by identifying causes and effects of this KDF:⁴⁶

- What causes this gender-sensitive key driving factor? Why are these causes significant?
- What effects does this gender-sensitive key driving factor have? Why are they significant?

Now use the questions below to really interrogate each of the causes and effects from a gender perspective.

Gender dimensions of the causes of this key driving factor:

- What led to this key driving factor? Where does it come from? (Look at institutions, structures, cultural or social factors.)
- How do different women, men and SGMs define security concerns and the causes of conflict?
- Are gender norms (expectations of the roles of men and women) contributing to this KDF? Are gender norms such as violent masculinities enabling actors of violence? Have certain notions of masculinity and femininity been instrumentalised by parties to the conflict to support the fighting, including recruitment and training?
- Do structures and institutions at the local, national and international levels reinforce or challenge gender norms? How?

Gender dimensions of the effects of this key driving factor:

- What impact or effect does this key driving factor have on different women, men and SGMs?
- How does this KDF affect men, women and SGMs differently? Who is using violence? Who is receiving it? How has this KDF changed their experiences of violence?
- What are the short- and long-term effects on men, women and SGMs?

Step 3.2 – Create a systems map for the key driving factor

Instructions for creating a systems map or first loop for your KDF:

- Take a new flipchart (or paste two flipcharts together) on which you will assemble your systems map.
- Start by looking at the key driving factor and the gendered causes and effects, and discuss how the causes and effects interact. Some causes may have

more than one effect, and some effects may be linked to more than one cause.

- As your discussion progresses, move the sticky notes around the paper to show visually how the causes and effects interact.
- Once you are relatively sure about how to sequence the different elements, draw arrows to indicate how they influence each other. You may find that it all fits into one loop, or that there are several loops that feed into the same KDF.

Further questions to help you think about the gender elements of your systems map:

- What (support) roles do different women, men and SGMs play in relation to the conflict?
- In what ways are these roles reinforcing and/or challenging existing gender norms and roles? How has the conflict disrupted / changed gender roles?
- What are the consequences of this in the short and long term? Does the gap between gender norms and what women, men and SGMs actually do, drive conflict / violence in this context?
- What does gender-disaggregated data tell you about conflict-related deaths and disappearances?
- Who makes up the displaced population and what gender-specific challenges do they face?
- Which type of violence do people think is acceptable for a man to solve with violence? Is this different for different groups of men?
- Which type of violence do people think is acceptable for a woman to solve with violence? Is this different for different groups of women?
- Are specific gender groups of women, men and SGMs singled out for acts of violence?
- How do gender identities, norms and issues feature in recruitment practices of armed groups?
- Are there structures and institutions at the local, national and/or international level which reinforce or challenge gender norms that contribute to peace?

Plenary exercise

Review what each group has done using the 'market stall' format, where one person from each group stays at their table while everybody else moves around the room to another table. The person who stays behind has 5 minutes to present their group's systems loop to their visitors from other groups. After 5 minutes, groups change and continue like this until they have visited all the groups. Consider:

- How can the loops be connected? Identify at least two ways that your loop connects to another group based on common key driving factors, causes and effects.

Handout 9: Step 4 – Identify and map key actors

Step 4.1 – Identify and map key actors for conflict and peace

Use the following questions to identify 5-7 key actors that drive conflict and 5-7 key actors that contribute to peace. These need to be actors who are important for this system to change because they **currently** have an important influence over the factors in this system. Make sure that you also analyse how gender influences their positioning, motivations, power and influence.

- Which powerful actors' behaviour or role drives conflict (right now)?
- Which powerful actors are influential in promoting peace (right now)?
- Use the following questions to guide your discussions:
- Who are the key actors (individuals, organisations, institutions, countries)?
- Why do you see them as key actors? What gives them a key position in the conflict?
- What is the gender balance among them? What other identity markers (e.g. wealth, age, class, ethnicity) do they have?
- What other gender-related characteristics do they have? For instance, are they under pressure to conform to specific gender-related norms?
- How do actors relate to each other (formally and informally)? And to marginalised groups?

Now add the key actors for conflict on the maps by placing Post-It notes linking the actors to the causes or effects that they have a direct influence over.

Step 4.2 – Mapping key factors and actors for peace

Go back to the factors for peace you generated on Day 1 and the map and consider the following question/s:

- Which gender-sensitive factors for peace currently contribute to slowing down or weakening the KDF for conflict?
- (Or if the aim is gender transformation) Which of these gender-sensitive factors for peace, if strengthened, would significantly challenge the harmful / discriminatory gender norms that fuel conflict?

Select no more than five of these factors based on which ones are the most influential to push the conflict system towards peace (or away from conflict). Make sure you think about their gender aspects.

Identify up to five of the most influential peace factors that are currently present in the context (remembering to add the gender-related elements of these peace factors). Add these to the map using Post-It notes and draw a line to connect to the KDF or causes and effects.

Also add the top five most influential key actors for peace identified in Session 9 to the map. Draw lines to connect the elements of the map these actors have influence over. Use different colour Post-It notes or clearly label these as peace factors and actors.

Handout 10: Step 5 – Identify leverage points for strategic change

Step 5.1 – Locate leverage points for policy and programming

In your groups, look at the key actors and influencing actors you have identified, as well as the rest of your systems map. Use the following questions to identify leverage points that could help stimulate change in the system towards gender-sensitive peace:

- Which positive dynamic / loop could we strengthen that would bring a positive change in the system (from both a conflict and gender perspective)? How would this change impact differently on men and women? Are there opportunities to change gender roles, behaviours or expectations? What are they?
- Which negative dynamic / loop could we weaken? How would this change impact differently on men and women? Are there opportunities to change gender roles, behaviours or expectations? What are they?
- What new (positive) dynamic / loop could we create? How would this change impact differently on men and women? Are there opportunities to change gender roles, behaviours or expectations? What are they?

Tips for understanding and identifying good leverage points

CDA's learning from applying systems thinking to peacebuilding work indicates that people doing peacebuilding work often focus on two leverage points that are actually quite weak.⁴⁷ These are:

- Working on interpersonal relationships and people's personal views: this is important, but in order to change a system that encompasses an entire country, it would have to be done on a massive scale to change the system. So this needs to be used in conjunction with other leverage points and strategies.
- Working on major policies (like a constitution process) and physical infrastructure (e.g. roads, schools): this is also important to peace, but is most effective if you can engage at the design phase as later on it is very difficult to shift the system into promoting a change.

The same applies from a gender perspective, because reducing gender inequality and changing gender norms that fuel conflict and violence are also systemic issues. Therefore:

- While attitude change at individual, household and community levels is very important to changing harmful and violent gender norms, this cannot happen in isolation.

- Changing the structures that keep in place GBV or exclusion (like discriminatory laws or traditions of peacemaking that ignore women or lower caste people) is very important, but is most successful if there is an entry point in the system. This could be, for instance, a strong women's movement already engaging in a peace process, a process to review discriminatory legislation, supporting women's meaningful participation within structures and processes, etc.

Use these guiding questions to identify leverage points for the system:

- Can you bring about positive change in the system (from both a conflict and gender perspective) by strengthening a positive dynamic / loop?
- By weakening a negative dynamic / loop?
- Or by creating a new (positive) dynamic / loop?

For each of these questions, ask:

- How would this change impact differently on men and women? Does this change place any group at risk of harm / violence at home, community or more broadly? Are there opportunities to change gender roles, behaviours or expectations safely? What are they? How can marginalised groups meaningfully participate in these changes?

Step 5.2 – Identify who could influence the key actors

Use the following questions to identify other actors who could influence the key actors for conflict or for peace in your systems map:

- Who is in a position to influence these key actors towards inclusive peace-promoting behaviours? Or away from exclusionary and conflict-fuelling behaviours?
- Review how diverse these identified 'influencers' are. If they mirror the gender identities of those in power, consider the roles different women, men and SGMs play.
- In what ways do these influencers reinforce and/or challenge existing gender norms? And conflict dynamics?

Also consider:

- What links do you, your organisation or your partners currently have to either the key actors or those able to influence them?

Drawing on CDA's learning and adding a gender dimension to it (in bold), the following areas appear to be particularly effective in terms of changing systems:⁴⁸

Point of leverage	Method and examples
The vision, goal or paradigm of the conflict system and its gendered elements	Challenge the dominant mentality, shift the system's goals and challenge the gender norms that justify certain types of behaviours and attitudes.
Linkages that create destructive dynamics	Break or disrupt these chain reactions. For example, gendered conflict factor A does not necessarily result in gendered conflict factor B.
Information flows and access	Develop new channels of communication or expand current ones, ensure the timeliness of data dissemination, improve the accuracy and conflict sensitivity of information available, or increase access to information by citizens. This could include making known the role women play in peacemaking; stimulating public debates about how men and women are expected to behave in conflict and in peace; highlighting the different impacts of conflict on women and men; and showcasing examples where gender norms are supporting peace, or supporting conflict.
Key processes, institutions, and mechanisms that address a conflict driver	Develop new processes, institutions and mechanisms or resolve bottlenecks in existing ones. For example, create a citizen's budget review board, or support a special unit that adjudicates land dispute cases. For instance, support organised initiatives of men who are peace advocates and refuse to participate in violence, and organised groups of women who actively engage in peacemaking; advocate for more gender-sensitive services to help women and men cope with the unique impacts of the conflict they face, and to articulate policies that would better serve them in peacetime.

Step 5.3 – Develop initial ideas for policy and programming

Groups should ask themselves:

What could we do?

- What needs to change in order for this leverage point to become a reality? Are we sure that this will not reinforce gender inequality or negative gender norms?
- How would this change / these changes impact differently on men, women and SGMs?
- What opportunities are there to address gender-based inequality and institutionalise gender equality?

With whom?

- Which men and women do we need to work with to make this change happen? Who (groups or individuals) or what (institutions and structures) do we need to work with to make this change?
- What roles will specific men, women and SGMs be expected or enabled to play in designing, implementing, monitoring and evaluating this intervention?
- What is required to enable women's participation (and that of other marginalised groups) in this intervention?

How will we work?

- How will we consult people and make sure the changes are inclusive (of gender, ethnic groups, faiths, age, rural/urban locations, class, etc.)?
- How will we make sure that we involve men, women and SGMs and that they can work with us?
- What specific risks could men, women and SGMs experience with this intervention? How can we mitigate these risks?
- How will it influence people's views on gender roles and norms, or change people's gendered behaviours?

Also consider:

- What would you like to do with this GSCA in your programmes? New or adapted activities? Same projects with different emphasis or partners?
- What are some of the challenges you think you'll face (or are already facing) in doing work on gender-transformative peacebuilding?
- What additional support might you need in doing this work?

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40. CDA Collaborative Learning Projects, 12-13
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45. The table is adapted from CDA Collaborative Learning Projects' *Designing Strategic Initiatives to Impact Conflict Systems: Systems Approaches to Peacebuilding*, 21. It was adapted by putting 'peace' in the middle instead of 'conflict' because we wanted to have a peace-focused analysis, as well as using questions from Wright, H., C. Watson & H. Groenewald, *Gender analysis of conflict toolkit*, 8-9; and Tielemans, S., *Gender and conflict analysis toolkit for peacebuilders*, 28-30.
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