



Women's Participation in Camp Governance Structures

LEARNING REPORT
IOM/WRC

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Acronyms and Abbreviations

CAAP	Commitment on Accountability to Affected Population
CCCM	Camp Coordination and Camp Management
CHC	Community High Committee
CSWD	City Social Welfare and Development
DRC	Danish Refugee Council
DSWD	Department of Social Welfare and Department
FGD	Focus Group Discussion
GBV	Gender-Based Violence
GEM	Gender Equality Measure
IASC	Interagency Standing Committee
IDP	Internally Displaced Person
IRC	International Rescue Committee
INGO	International Non-Governmental Organization
IOM	International Organization for Migration
M&E	Monitoring and Evaluation
MIES	Ministerio de Inclusión Económica y Social (Ministry of Economic and Social Inclusion)
NEMA	National Emergency Management Agency
NGO	Non-Governmental Organization
PoC	Protection of Civilians
SEMA	State Emergency Management Agency
UN DPKO	United Nations Department of Peacekeeping Operations
UNFPA	United Nations Population Fund
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children’s Fund
UNMISS	United Nations Mission in South Sudan
WCSAP	Washington Coalition of Sexual Assault Programs
WRC	Women’s Refugee Commission

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Introduction

As part of a global-level project aiming at reducing gender-based violence (GBV) risks in camps and camp-like settings, the International Organization for Migration (IOM) and the Camp Coordination and Camp Management (CCCM) Global Cluster sought to understand how women's participation in governance structures could contribute to reducing risks of GBV. Increasing women's participation is an important path to improving gender equality and women's empowerment. Furthermore, ensuring meaningful participation of all groups of the population in decision-making and in camp governance structures is an essential pillar of good camp management.¹ Participation is also essential to contribute to improved humanitarian response, disaster risk reduction, holistic community support, and ultimately, accountability toward affected populations. Finally, meaningful participation of different groups within the displaced community offers a basic step towards making sure that different needs, capacities and expectations of heterogeneous groups within the displaced community are reflected and addressed. Often making up half or more of the entire population in a displaced community, women's representation in camp governance structures have traditionally been limited and restricted. As such, increasing women's participation in camp governance structures could enable them to voice their safety concerns and support the identification of responses to mitigate identified GBV risks.

IOM, in coordination with the CCCM Global Cluster, and with technical support from the Women's Refugee Commission (WRC), conducted baseline assessments in five country operations – Ecuador, Iraq, Nigeria, Philippines, and South Sudan –to establish the existing levels of women's participation in each location and identify strategies to improve their participation. The identified strategies informed pilot interventions that assess which approaches improve women's participation and whether they have an additional benefit on perceptions around their risks to GBV.

The present report reflects on the key findings from the assessments conducted in:

- Malkohi Camp in Adamawa State, North East Nigeria between May 2 – 10, 2016;
- Mampang Barangay², Zamboanga City in Mindanao, Philippines between May 23 – 30, 2016;
- Internally displaced persons (IDP) camps of Pedernales I and Pedernales II in Northwestern coast of Ecuador between June 13 – 20, 2016
- Bentiu Protection of Civilian site (PoC) in Unity State, South Sudan between June 27 – July 15, 2016; and
- Al-Karma and Al-Amal informal IDP sites in Ankawa District of Erbil, in the Kurdistan Region of Iraq between July 18 – 26, 2016.

The assessments set out to map existing governance structures in the abovementioned sites and learn how displaced men, women, and various at-risk groups, including adolescent girls and women and girls with disabilities currently participate in camp life and camp decision-making processes. The assessments also examined the barriers and opportunities to increasing women's participation in camp life and camp governance, and explored strategies that could facilitate this. Findings from this study are integrated in this learning document and will inform CCCM Global Cluster and the wider humanitarian system on how to improve women's participation in camp governance structures and contribute to reduction in women and girls' risks to GBV.

¹ Camp Management Toolkit, IOM, UNHCR, NRC, June 2015, Chapter 3.

² Formerly referred to as barrio, Barangay is the smallest administrative division in the Philippines and is the native Filipino term for a village, district or ward.

Background

The Camp Management Toolkit, a comprehensive guidance for field practitioners, government actors, and displaced persons engaged in camp management, defines participation as “a planned process whereby individuals and groups from among the displacement community identify and express their own views and needs, and where collective action is taken to reflect those views and meet those needs³.” The 2015 IASC GBV Guidelines recommend to the CCCM Cluster to involve women, adolescent girls and other at-risk groups as leaders in site governance mechanisms and community decision-making structures through the entire life cycle of the camp, with the objective to strive for 50% of female representation.⁴

Displacement, whether as a result of conflict or natural disaster, particularly exposes affected populations to GBV. Early stages of emergencies are often characterized by chaos, collapse of family and community structures, displacement and precarious housing, and lack of access to basic services; during that time, the risk of violence, in particular sexual violence, is especially high. Other forms of gender-based violence also manifest, including human trafficking, intimate partner violence and harmful practices such as forced and early marriage, honor killing, female genital mutilation, etc. The lack of meaningful and active participation of women in leadership structures in CCCM is highlighted in the IASC GBV guidelines as a social-level contributing factor to GBV. In this regard, camp managers are well positioned to assist with the reduction of GBV risks in camp and camp-like settings.

While women and children often are the majority of residents in camps or camp-like settings, their needs are not always well represented in camp governance structures. Marginalized groups of women and girls, such as those with disabilities, face added GBV risks in displacement contexts, and yet they are often under-represented in community governance structures. Research in other displacement contexts demonstrating that they are excluded from community committees, including those representing women, youth and persons with disabilities.⁵

In the light of the above, IOM and WRC chose to conduct a study into women and girls’ participation in governance structures in five different contexts. The selection of the contexts was based on the variety of displacement contexts, site and cultures where IOM runs CCCM programs. The following operations were selected for the purpose of the study:

Country	Site location	Type of context	Typology of site	Camp management agency
Nigeria	Malkohi, Yola	Conflict	Formal camp	Government
Philippines	Mampang, Zamboanga	Conflict	Formal camp	City council
Ecuador	Pedernales I and II	Natural disaster	Formal camp	Military
South Sudan	Bentiu	Conflict	Formal camp	UN DPKO/IOM
Iraq	Al Amal and Al Karma, Erbil	Conflict	Informal site	Church authorities

³ The Camp management toolkit, NRC, The Camp Management Project (CMP), 2015, p.47.

⁴ IASC, Guidelines for integrating gender-based violence interventions in humanitarian action, 2015, p. 57 and 70.

⁵ WRC & IRC (2015) “I see that it is possible”: Building capacity for disability inclusion in gender-based violence programming. <https://www.womensrefugeecommission.org/populations/disabilities/research-and-resources/document/download/945>

Methodology

The WRC and IOM developed a qualitative study methodology with the research question: *Does women's participation in camp governance contribute to reducing their perceptions of GBV risks in the displaced community?*

Goal: To improve women's participation in governance structures in camps and camp-like settings to reduce women and girls' perceptions of risks to GBV.

Objectives:

1. To map existing governance structures.
2. To identify barriers and opportunities for women and girls to voice their safety concerns, ideas, and questions.
3. To identify barriers and opportunities for women and girls to meaningfully contribute to decision-making processes in planning, programming, monitoring and evaluating service provision.
4. To obtain a baseline among women and girls as to their perceptions of current GBV risk in their community.

In order to reach these objectives, interview tools, inclusive of a safety mapping exercise, were developed to facilitate focus group discussions and in-depth interviews among female and male IDP leaders; female and male IDP non-leaders; displaced adolescent girls; and widows and other female heads of households. The study team made efforts to speak with members of under-represented groups, including persons with disabilities, elderly and minorities, through both focus groups and in-depth interviews. Key informant interviews were conducted with various stakeholders, including governmental authorities, camp management staff and humanitarian actors (UN agencies, INGOs, local NGOs, etc.) See below table for a breakdown of study participants by country.

Country	Site location	# of FDGs with group description	# of in-depth interviews	# key informant interviews	Total # of participants
Nigeria	Malkohi, Yola – IDP Camp	- 3 (female leaders) - 2 (female non-leaders) - 1 (adolescent girls) - 1 (male leaders) - 1 (male non-leaders)	9	8	76
Philippines	Mampang, Zamboanga – IDP Camp	- 2 (female leaders) - 7 (female non-leaders) - 1 (adolescent girls) - 2 (male leaders) - 3 (male non-leaders)	9	8	118
Ecuador	Pedernales I and II – IDP Camps	- 3 (pilot) - 5 (female leaders) - 4 (female non-leaders) - 2 (adolescent girls) - 3 (male leaders) - 2 (male non-leaders)	8	6	149
South Sudan	Bentiu Protection of Civilian Site	- 3 (female leaders) - 9 (female non-leaders) - 1 (adolescent girls) - 3 (male leaders)	7	6	158

		- 5 (male non-leaders)			
Iraq	Al Amal and Al Karma, Erbil Informal IDP Site	- 1 (female leaders) - 8 (female non-leaders) - 1 (adolescent girls) - 2 (male leaders) - 3 (male non-leaders)	1	7	110

Data collection took place between 2 May and 26 July 2016. The assessment team consisted of male and female enumerators, trained and supervised, in total, by 4 IOM headquarters and 1 WRC staff. Interview tools were revised for cultural appropriateness and phrasing and further adjusted with the data collectors after pilot testing the tools among IDP community members. Facilitated transcription techniques were used to transcribe the data during daily debriefing sessions. The WRC coded and analyzed the data using NVivo 10.⁶

The study methodology had several limitations. The data gathered during the study was exclusively qualitative. It may not represent the views of the whole community as only some of their members were interviewed.

Following the rollout of the study in each context, IOM, at the country-level, developed small projects to improve women’s participation in camp governance structures. Quantitative data gathered during these small projects will strive to capture the views of those not included in activities.

Main findings

Level and scope of women’s participation

Currently, CCCM Camp Management Toolkit assesses the level of participation based on the degree to which there is community involvement in the camp management.⁷

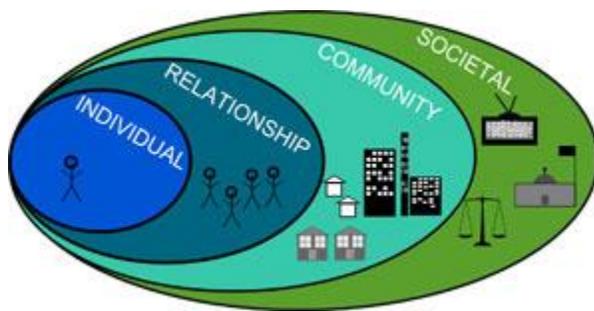
DEGREE OF PARTICIPATION	DEFINITION
Ownership	The community controls decision-making.
Interactive	The community is wholly involved in decision-making with other actors.
Functional	The community fulfils only a particular role with limited decision-making power.
Consultation	The community is asked for their opinion but their opinion has limited sway in decision making.
Information Transfer	Information is gathered from the community, but they are not involved in the resulting discussions which inform decisions.
Passive	The community is informed of decisions and actions, but have no say in either the process or the result.

CCCM definition accounts for participation at the community-level; however, **there is a need to consider participation more comprehensively based on the ecological framework.** When asked about what

⁶ NVivo is software that supports qualitative and mixed methods research.

⁷ The Camp Management Toolkit, 2015, p. 48.

participation in the camp life means to them, most women and girls struggled to connect their individual or family-level activities and contributions, such as cleaning, cooking or taking care of the children, to the broader, community and society-level activities and contributions. This was the case, even in contexts where women were engaged in the very same activities of cleaning and cooking for the wider community as in the case in Ecuador; the women did not perceive these activities as collective action and contributions that maintain camp life. Women and girls' activities tend to be "domestic" and inward facing, and periphery to more "public", collective action. In Nigeria, one female respondent lamented that the only activity occupying her is to "just eat and sleep." Men, on the other hand, perceived participation as collective action, such as peacekeeping, fixing roads and shelters. However, participation in governance structures refers to, at the level of the camp, primarily community or even society-level activities. Therefore, women's own perceived limitations of their roles at the broader levels diminish their participation in collective action and contributions that influence camp life.



Understanding gender roles to improve women's participation

The study demonstrated various degrees of patriarchy that allowed males to dominate over women within the society, the community, and in relationships in all study contexts. In Nigeria, for example, one male respondent explained the gender dynamics within the household, "the husband counsels on what to say, then the woman can say it in public." The effect of males inside the household having control of what women say outside impacts how much women are able to voice their concerns and represent others in the camp. In Iraq, the study team found the gender dynamics more tempered; while women still deferred to their husbands on collective decisions as one woman shared, "we have freedom of opinion but we don't get involved", men showed full support of women sharing their opinions. In South Sudan, widows face specific vulnerabilities and experience social stigma in the community. They are not allowed to make decisions as "they are to remain under the authority of a male figure of the family", as shared by one key informant. However, conflict and displacement can often lead to changing gender and social norms, including in how women and men participate. In the Philippines, most IDP leaders are women because men leave the camp for days at a time in order to work in fisheries. As a result, women gain opportunities to increase in more decision-making compared to their traditional roles within their society. The risks and benefits to women's participation thus varies by contexts and it is critical to understand the gender roles and norms through the lens of the particular cultural settings in order to establish the most effective ways to improve women's participation.

⁸ The Social ecological model was taken from the Washington Coalition of Sexual Assault Programs (WCSAP)

Barriers to women's participation

Lack of education among women and girls limit their capacity to participate and engage in the camp life. In South Sudan, where adult literacy stands at a mere 27%,⁹ most women living in Bentiu PoC are likely to have very limited or no education at all. One adolescent girl shared with the study team that *“from the very beginning many women and girls did not go to school and that is why we participate less.”* **The lack of education renders them poorly equipped to navigate the male-dominated governance structures and to claim their right to participate in collective action.**

Limited livelihood opportunities reduce women's ability to participate in the camp life. In Ecuador, women who used to work in tourism lost their livelihoods due to displacement and were unable to re-engage in economic activities, forcing them to depend more on their husbands and on humanitarian aid. One respondent shared that because *“women have no profession, no occupation to get ahead; thus, they stay with their husbands”*. The study team also noted women's dependency in other sites, which both relegates women to find their usefulness in working within their home, reinforcing the traditional gender roles, as well as weakening their confidence to contribute to and participate in the wider camp life. In South Sudan, lack of viable livelihoods cause women to resort to risking their lives daily in leaving the camp to collect firewood to sell as a form of livelihood.

Women and girls require male approval for engaging in the life of the camp. In Nigeria, women shared that *“it would be difficult to get men's approval”* for them to participate in making decisions in the camp. In Ecuador, women declared that men feel *“unease if we [women] participate.”* In South Sudan, women were not deemed *“good at making decisions”*, per male respondents, and were *“not allowed”* by husbands and parents to be leaders, according female respondents. On the other hand, in Iraq, women mentioned feeling supported by their husbands, who encourage them to participate and respect their opinions. However, women in the Iraq study also notably did not recognize the benefit of participation in the wider camp decision, deferring all decision-making authority to their male counterparts.

Even if women are represented in governance structures, it does not necessarily mean they participate in decision-making. A common perception from all study sites women do not make good decisions and therefore should defer decision-making authority to men. In South Sudan, for example, a key informant shared, *“anything that is announced, you will get women there,”* but that *“you will not be surprise[d] if you do not hear their voice in meetings”* and that *“male personalities overpower the female personalities”*. Female presence in camp leadership structures is not enough to guarantee their voices are heard, or decisions that affect the camp life are inclusive of women and girls.

Women leaders lack capacity to effectively advocate for other women living in displacement sites. In South Sudan and Ecuador, women leaders were not empowered to be effective advocates for other women, as all study participants consistently mention that they were *“not educated”* and that they were too *“afraid and shy”* to represent the needs and concerns of others. Ensuring that female leaders have the confidence and skills to represent the views of the community, and particularly the concerns of women and girls, requires that they are appropriately trained and trusted by women and girls in the camp.

Gender norms reduce women and girls' roles to household chores and childcare. In all five study sites, women and girls were overburdened with household responsibilities, with little help at all from the men or boys within their household, perpetuating the traditional gender roles. In Nigeria, Iraq and Ecuador,

⁹ UNICEF South Sudan, Basic Education and Gender Equality, <http://www.unicef.org/southsudan/Education.pdf>

women were simultaneously tasked with additional “domestic” activities outside the home, in collective cooking and cleaning as well, reducing their ability to engage in any other community-level activities. Remarks that “*women and girls are too busy to participate*” was heard constantly across countries.

GBV and safety concerns hinder women and girls’ full participation. Fears about safety restrict women and girls’ freedom of movement and thus their participation. In Ecuador, women and girls in the camp fear strangers entering their tents and sexual assault around communal bathrooms and showers. In South Sudan, they are exposed to sexual violence when they leave the camp daily in search of firewood. In Nigeria, very few cases of GBV are reported as a result of policies restricting IDP movement outside camps and requirement to request permission to leave camp temporarily for access to specialized medical services, including for clinical management of rape. In Iraq, women and girls could go outside only if accompanied by male family members due to safety concerns. The lack of freedom to move affects women and girls’ patterns of daily life and prevents them from fully participating in the camp life.

Discrimination and exclusion of women and girls, including those with disabilities, and other marginalized groups prevent them from participating in the camp life. The study demonstrated that women and girls with disabilities, women and girls who are caregivers of persons with disabilities, adolescent girls, widows, elderly, and other marginalized groups are particularly hidden from camp management. Individuals belonging to such groups are rarely aware of their rights and how to claim them, nor have the capacity and confidence to voice their concerns to camp leadership. In the Philippines, a woman with disabilities shared that she has tried to raise concerns but that “*the leader doesn’t pay attention*”. In Ecuador, adolescent girls were determined as one of the most excluded groups within the camp, inciting one of them to ask, “*How can we participate if we are not invited?*” In Iraq, persons with disabilities were found to be most excluded from all activities. Services, programs and other activities are either inaccessible or they do not provide an inclusive environment in which persons with disabilities feel welcome by other participants or program facilitators. Even in locations where women participate in governance structures to some extent, women and girls with disabilities rarely have a voice and are not represented. When marginalized groups do not have representation, their needs and concerns remain unheard.

Unfair preferential treatment discourages participation of women and girls. Both in the Philippines and South Sudan, IDP leaders are said to prioritize their own families over others for camp activities and assistance. When groups perceive unfair preferential treatment, they may be less willing to participate. Women and girls among them are further discouraged by feelings of powerlessness to bring change within male-dominated structures and are thus less likely to participate than men and boys who similarly face unfair treatment.

Lack of trust and accountability in leaders affect how women and girls participate. The study team found that the selection of the type of assistance and of beneficiaries to participate in camp activities did not follow clear procedures in any study sites except in one (South Sudan). Despite certain vulnerable groups being quasi systematically prioritized across study sites to receive assistance or benefit from activities, there were views that some IDP leaders didn’t perform adequately. In the Philippines they were assessed as “*greedy and abusive of their authority*”. Moreover, female respondents shared their lack of confidence in the leaders to be accountable to their needs: “*they [leaders] will not give attention to our concerns*”. In Nigeria, study respondents noticed a change in participants’ behavior and tone in the present of leaders

known to be tied to the camp management agency in group discussions. Even if women and girls voiced their opinions and concerns, they felt “no one listens” and “nothing is done about it”.

Limited understanding of the purpose and benefit of women’s participation lead to less meaningful participation for women and girls. In Ecuador, female leaders were appointed by camp managers (MIES and the Armed Forces). When asked how one woman was chosen to be a leader, she shared, “I have no idea – there was a meeting to which I arrived last and people said “here is the person that you need” and they all agreed” while another leader expressed her frustration in the futility of her work, “they don't value that... I'm about to quit”. Female respondents rarely understood the purpose and benefit of their participation, especially as a path to greater ownership of decisions and building competence and value addition to women’s contributions.

Promising Practices to Facilitate Women’s Participation

Robust feedback/information sharing mechanisms can support amplifying women and girls’ voices into camp decisions. In Ecuador, Nigeria and Philippines, there were no formal mechanisms to provide feedback on decisions that affect the camp life and informal mechanisms were perceived as being inefficient. Consequently, IDPs across these sites perceive that “leaders will not listen or are not interested in the concerns” (Philippines) and even if feedback is informally shared, that “no one listens” (Nigeria) and “nothing happens afterwards” (Ecuador). However, in South Sudan, several types of formal and informal feedback mechanisms were found in place, including “boda boda talk talk”—motorcycle taxis with speakers that circulate in the PoC playing programs produced in Nuer language with important information to the residents¹⁰, radio programs and information desks, to support information transfers between the governance structures and the IDP populations. While the study could not determine to what extent decisions were inclusive of consultations with under-represented and other vulnerable groups, female respondents were familiar with the multiple approaches to provide feedback, including two-way communication systems available to them. Diversity in types of approaches (formal and informal) are necessary to create feedback and information-sharing mechanisms that women, adolescent girls, persons with disabilities, and other hidden and vulnerable groups can safely access. Targeted information-sharing strategies, such as carrying out group discussions in homes may be needed for women and girls with disabilities who have difficulty accessing the community meetings, and for whom access to information is further restricted.

Women’s participation is associated with how participatory the process was in establishing a governance structure. How management of the IDP site is first established influences how likely women are able to participate in governance structures. In South Sudan, UNMISS and IOM supported the establishment of a governance structure, led by the IDPs. Clear roles and responsibilities of all governance bodies and their members were defined. Conflict mediation, security and accountability are overseen and prioritized by IDP groups, with quotas established for female representation in all governance structures.¹¹ By contrast, in Nigeria, Philippines, and Ecuador, the local government authorities – NEMA/SEMA in Nigeria, City Social Welfare and Development (CSWD) in the Philippines, and the Ministry of Economic and Social Inclusion (MIES) and the armed forces in Ecuador – established the governance structures with

¹⁰ This communication program is implemented by Internews.

¹¹ The study team was informed of a requirement of 25% female representation in all governance structures.

limited consultations from the camp population. Government authorities in these contexts are perceived to make all decisions relating to camp management and regulate all aspects of the camp life. Even when IDP leadership structures exist, consisting of IDP men and women leaders, often the structures themselves were not set up based on a participatory manner with the IDPs, and thus women face additional barriers in voicing their opinions in IDP-excluded, and male-dominated, governance processes.

Leadership capacity building can foster skills to lead in an equitable, inclusive, and participatory manner. In Nigeria, camp authorities perceived that allowing IDPs to raise their concerns equates to questioning their own capacity to serve the camp population. In other locations, gaps in leadership skills were also identified as a priority. Pilot approaches suggested in three countries to include leadership training to camp authorities to support women’s participation while reducing misconceptions that empowering women and communities will threaten their authority. In South Sudan, where community participation in decision-making was encouraged by camp authorities, women and girls had generally more room to voice their concerns despite the considerable lack of power women held within the society. Building capacities of camp authorities in equitable, inclusive, and participatory leadership approaches can encourage all members of the community flourish, not only the ones holding power, generate improved collaboration among different groups, and can maximize meaningful contributions from all segments of the community.

Setting quotas for women’s participation can contribute to improved representation in governance structures. Guaranteeing quotas create the institutional policy that influences the shifting of social norms related to gender roles. In South Sudan, where the Transitional Constitution provides that 25% of the seats at all levels of government institutions should be held by females, UNMISS instituted the same quota in all camp-level group or committee. While the study team could not verify if this was fully implemented in all leadership structures in Bentiu, at least within the main IDP decision-making body, the Community High Committee (CHC)¹², it was implemented. However, while enforcing quotas may seem to be the most intuitive approach to improving women's participation, it could create risks for minority groups if such groups are perceived by the majority (i.e. males) to be a threat to their own authority power. Therefore, it must be done cautiously with the support of the wider community to ensure risks to affected groups are mitigated.

Building women's ability to contribute to the economic life can promote women's participation. Earning income provides tangible opportunities for women to contribute to their household subsistence but also to the local economy and community life. Livelihood programming helps women make a valued contribution as opposed to unpaid, undervalued domestic work. In the Philippines, while men went fishing, women were the ones engaged in selling the fish in the market, or in other micro-businesses selling beads, mats and other handicrafts. Women managed the household finances; they were thus deemed to “*have an important role*”. Strengthening the role of women in economic activities can enhance female voice, leadership and participation in decision-making within the household and the community. Program actions that increase women’s access to safe livelihoods and economic resources can level the playing field for women and promote the opening of opportunities for all to participate in decision-making. Women, girls, men, boys, persons with disabilities, and other marginalized groups each experience displacement and camp life differently and their vulnerability to risks of violence are unique.

¹² Out of the 24 leaders within the CHC, 8 were female.

As such, livelihood programming must consider the gender roles and norms, vulnerabilities and potential risks of different type of individuals.¹³

Conclusion

In order to ensure women's participation, specific strategies need to be adopted to ensure representation safely leads to decision-making. Opportunities must open for women and marginalized groups to increase their involvement in the community life. As they increase their exposure to and participate in collective action, they are empowered to participate in community decisions. Incremental processes, starting at household level, are best to challenge the existing gender dynamics and gender norms at the same time provide those with decision-making authority opportunities to consider a more inclusive governance approach. While the current CCCM practice to prioritize community participation is threaded into all camp management training guidance and tools, a more rigorous analysis of gender and social dynamics, including how women, men, girls and boys understand contributions from each other must be conducted. Moreover, engaging communities must include recognizing the complementary and interdependent aspects of men and women's contributions to decision-making in order to establish the most impactful ways women can participate.

The freedom and right to participate in the life of the community is a right protected by the Universal Declaration of Human Rights and covers all members of the society. When women participate in the community life, collective action better reflects the collaborative inputs from all members of the community, and benefits of such action reach more women, children, and families as a whole. **It is therefore important for women and girls to be aware of their rights to participate, understand the purpose and benefits of their involvement and know how to advocate for it.** In the Philippines, although women and girls seemed to understand their right to participate, they were unsure how to voice their problems. Humanitarian actors should support strategies that empower them to speak up.

Between the various study locations there are wide differences in the understanding of participation, the systems that influence participation, and the gender dynamics, social norms, and practices that impact how women and men participate. These complexities merit a more in-depth exploration. Further research may be warranted to examine other contexts in order to bring a more nuanced approach to increasing women's participation, and to better understand how intersectional discrimination (e.g. relating to age, disability, gender identity and sexual orientation) may impact participation of women, girls, and other marginalized groups in displacement contexts. Instead of humanitarian actors reflecting on how communities, including women and girls, can participate in their activities, it is worth to shift mindsets and reflect on how humanitarian actors could support how women and girls already participate at household and community level in collective action. Participation should also be valued in and of itself and viewed as an objective of humanitarian programming rather than the means to achieve a specific activity. Equal participation of women, girls, persons with disabilities and other marginalized groups advances multiple benefits: it contributes to their self-empowerment, reduces their vulnerability and helps them claim their rights, in addition to enabling improved access to services and opportunities.

¹³ Women's Refugee Commission, 2016. CLARA: Cohort Livelihoods and Risk Analysis Guidance

Recommendations

For camp managers

- Systematically assess barriers and conducive factors to IDP participation living in targeted camp and camp-like settings, with a focus on women and girls. Implement activities to enhance it
- Disseminate assessment findings to service providers intervening at camp level and advocate for adjustments in modalities of project implementation as relevant.
- Make intentional efforts to improve participation of women and girls, in all their diversity, in camp governance. Ensure their perspectives are incorporated into the design, implementation, and monitoring of camp activities.
- Support programs that equip women and girls with tools to effectively engage with camp governance – including trainings on leadership skills, effective communication and facilitation, and adult education opportunities, including English, literacy and numeracy skills training.
- Formalize feedback and complaint mechanisms within the camp, ensuring that all women and girls can safely contribute. The means to collect feedback should be in multiple formats to account for the different needs and capacities of hard-to-reach populations.
- Liaise with women’s protection and empowerment actors and other service providers within the camp to respond to issues raised by women and girls relating to their safety and protection.
- Ensure women and girls, in all their diversity, can access and participate in livelihoods programming.

For CCCM Cluster at country level.

- At the outset of an emergency, conduct a gender analysis that will inform programming to be sensitive to the local context’s gender dynamics.
- Train camp managers on leadership and sensitivity skills to promote an inclusive environment for the least visible and marginalized groups, including women and girls with disabilities, enabling them to participate in governance structures.
- Liaise with other clusters, share relevant information and assessment findings to build synergies aiming at enhancing women participation and reducing exposure to GBV risks.

For the Global CCCM Cluster

- Enrich the CCCM Camp Management Toolkit and incorporate methodologies that measure women and girls’ participation and strategies to enhance their participation.
- Collaborate with the Global Protection Cluster and the GBV Area of Responsibility to recognize linkages between GBV prevention and inclusive camp governance and develop joint best practices.

Appendix

- i. Research protocol
- ii. Data collection forms
- iii. Baseline report – Nigeria
- iv. Baseline report – Philippines
- v. Baseline report – Ecuador
- vi. Baseline report – South Sudan

vii. Baseline report – Iraq