NRC NORWEGIAN
REFUGEE COUNCIL

Improving Participation and Protection of Displaced Women and Girls

Part 1: The Role of Women in Coordination

Contents

1   Abbreviations

CCCM – Camp Coordination and Camp Management

CM – Camp Management

DRC – Danish Refugee Council

GBV – Gender Based Violence

HI – Humanity and Inclusion

IDP – Internally Displaced Person

IOM – International Organisation for Migration

IRC – International Rescue Committee

LWF – Lutheran World Foundation

NGO – Non-Governmental Organisation

NRC – Norwegian Refugee Council

RAS – Refugee Affairs Secretariat (Kenya)

UN – United Nations

UNHCR – The UN Refugee Agency

US – United States of America

WASH – Water, Sanitation, and Hygiene

WRC – Women's Refugee Commission

2   Acknowledgements

Anna Hirsch-Holland is a freelance humanitarian worker specialising in community governance and capacity building, particularly in informal camps and urban out of camp settings. She has spent the last

five years designing and implementing projects for the Norwegian Refugee Council, including in Lebanon, Afghanistan, and Iraq. She holds a Master's in International Relations from the University of Oxford.

3   Executive Summary

This report, based on the findings of a global qualitative study, presents practical recommendations for Camp Management agencies to improve the contribution that displaced women can make to their communities through their inclusion in the coordination of humanitarian responses in camps, informal sites, and urban out of camp neighbourhoods.

Ensuring the meaningful participation of displaced communities in decision making is a fundamental responsibility of Camp Management agencies; so too is ensuring efficient and *inclusive* coordination of assistance and protection at the level of a camp, informal site, or neighbourhood. When Camp Management agencies integrate these twin responsibilities, they improve humanitarian outcomes – and even more so when they ensure women's meaningful inclusion.

Having a role in coordination means being able to contribute to the collaborative process of information sharing and planning to solve problems and address needs; in practice, this means being able to liaise with a range of external stakeholders through activities such as meetings, referrals, reporting, and monitoring. This research set-out to understand the contributions that women in community governance structures can make to this kind of coordination, and the impact they can thereby have on their communities, and especially on women's safety and protection. At the same time, the research sought to analyse the barriers and enablers women face to participate meaningfully in coordination, and to suggest *practical* steps that Camp Management agencies can take to dismantle the barriers while enhancing the enablers, across a range of displacement settings and cultural contexts.

The study highlighted many encouraging examples of how displaced women – with the support of Camp Management agencies – are involved in various coordination mechanisms and thereby having an influence on the well-being of their communities. They have managed to fill gaps in essential services and assistance, they have addressed security threats, and they have held duty bearers to account. Across all contexts, women leaders and committee members have been pivotal in facilitating access to protection services through referrals and information sharing; and in the formal camp context their insights regarding site planning and infrastructure were particularly critical for highlighting the safety issues facing women. Service providers consistently agreed that women were more engaged than men in supporting the wider community, and more able to articulate problems as well as suggesting creative solutions.

At the same time, the study highlighted ongoing barriers to women's participation in coordination. These barriers are combined and intersecting, but all stem from the same root: a pervasive patriarchal culture. While this is not a new observation,[1] the study provides a nuanced understanding of how culture leads to women's *structural exclusion* from coordination processes and mechanisms, as well as resulting in women's lack of *capacities* compared to men. On the *structural* side, cultural practices and assumptions mean that men are more likely than women to take on formal and informal representation positions that have a mandate for coordination. Moreover, men have greater access to social and professional networks that open up avenues for coordination and problem-solving, and often have more freedom of movement to attend meetings for coordination – especially in out of camp urban settings. On the *capacities* side, men often have more prior experience and soft skills in coordination, and therefore confidence, which makes them more able to proactively approach stakeholders and to speak-up in coordination forums. They are also more likely to be educated and therefore literate, as well as more likely to be able to speak the language(s) of coordination.

These cultural, structural, and capacities challenges are reinforced by humanitarian agencies, whose internal staffing structures often mirror those of the contexts where they are working (i.e. lacking in female

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[1] CEDAW Committee, 'General Recommendations', (11th session, 1992) Paragraph 10. See also: UN WOMEN, *The Effect of Gender Equality Programming on Humanitarian Outcomes* (2015), p.13; Anna Hirsch-Holland/NRC, *Women's Participation Study*, 2018, p.7, 8; and Inter Sector Working Group, *Gender Mainstreaming in Rohingya Refugee Response,* 2018.

staff).   Moreover, humanitarian actors are not coordinated in their community engagement approach, with many interacting primarily or exclusively with pre-existing prominent and confident community representatives (typically men), even when more inclusive and representative structures are available. In some cases – particularly outside of formal camps – multiple agencies establish different community-based structures (committees, focal points, etc.), and with no overall coordination of these mechanisms, their legitimacy and influence can be undermined.

Nevertheless, the study has identified a number of recommendations for Camp Management agencies to address the barriers to women's participation in coordination. These fall into two broad categories: first, representative coordination and governance structures must be in place and supported (recommendations 1 to 6), and second, women's capacity and resources for coordination must be built (recommendations 7 to 9). Some of these steps are minimum requirements to ensure women's participation; others are strongly advised for further enhancing women's role. While these recommendations are aimed at Camp Management agencies, many could also be adopted by other agencies seeking to mainstream women's participation and ensure safe programming. Additional recommendations (A to E) are also provided to enable Camp Management agencies to use women's role in coordination to address women's safety and protection specifically.

Recommendations for creating and supporting representative coordination and governance structures:

1. After establishing and formalising governance structures that include women in equal number and status as men, CM agencies must ensure the recognition of these structures and their linkages with stakeholders including humanitarian services providers, national authorities, and other community leaders or focal points - *minimum requirement*

2. Manage meetings in such a way as to encourage women's participation and contributions; for example considering the timing and location, the facilitation style, and the number and type of participants – *strongly advised*

3. Facilitate access to an accessible women-only physical space for coordination, whether provided directly by the CM agency, or 'borrowed' from a service provider or the community – *strongly advised*

4. Develop multiple methods of coordination, *besides meetings*, including exploring how digital technology could be used to enable women's role in monitoring and reporting – *strongly advised*

5. Cultivate women's social and professional networks through formal and informal mechanisms, with an emphasis on diversifying the range of stakeholders within their networks – *strongly advised*

6. Ensure adequate female representation among agency staff – *minimum requirement*

Recommendations for building women's capacity and resources for coordination:

7. Design and ensure implementation of a capacity building plan that covers minimal topics required for coordination (e.g. information on service providers, communication skills, problem solving techniques, and legal frameworks), as well as others highlighted by the women, including (if necessary) literacy and language skills – *minimum requirement*

8. Provide coaching over a sustained period of time to support negotiation with service providers or authorities to address problems, and (where possible) assign in-kind or financial support for community-led initiatives to directly respond to issues raised – *strongly advised*

9. Provide material resources and access to livelihoods/economic empowerment opportunities – *strongly advised*

Recommendations for improving women's safety through women's role in coordination:

A. Facilitate a coordinated approach among community-based protection mechanisms, ensuring that protection focal points or female volunteers are mapped out and linked to women from overarching camp/site/neighbourhood governance structures.

B. Facilitate meetings in which women leaders can meet with service providers who implement services that impact on women's safety and protection (not only women's protection agencies).

C. Set aside specific meetings, or time-slots within meetings, for gender segregated discussions with leaders.

D. Train and support women from governance structures to map safety risks and to present these in coordination forums, and consider assigning specific in-kind or cash-based resources for responding to issues raised through community-led initiatives.

E. Ensure that women from governance structures are trained on GBV response and prevention, including referral principles and pathways.

Implemented together, the recommended actions can help to break down cultural barriers to women's participation, while also building the skills, confidence, and external recognition that women need to be able to have an influence through coordination, and thereby to ensure their own safety and to protect their rights.

4   Introduction and research questions

Participation and coordination are two fundamental components of a Camp Manager's role. This means the Camp Manager is responsible for ensuring meaningful participation of displaced women and men in decision making, while also facilitating inclusive coordination that improves and optimises service provision while minimising gaps and duplications. This research brings together these two essential responsibilities in order to understand how the Camp Manager can specifically enhance the role of and influence of displaced women in coordination.

This research speaks to a broader paradigm shift taking place in the humanitarian sector, whereby affected communities are no longer seen as passive victims but rather as agents of response and change themselves,[2] whose participation must be ensured and promoted by humanitarian responders. In particular, it responds to the growing recognition of the specific role that *women* can play and the need to make special efforts to include and empower them, since they are so often (though certainly not always) less able than men to participate in and influence humanitarian response and outcomes. This is not just a matter of fulfilling basic human rights, but there is also strong empirical evidence that women's leadership "contributes to better emergency preparedness and risk reduction; more efficient and effective humanitarian response; and inclusive and sustainable peace building and conflict resolution in communities."[3] While various research studies have explored how women's participation in humanitarian response can be improved generally,[4] none have looked specifically at the role of displacement-affected women in *coordination*, nor the role of a Camp Management agency in facilitating this.

Traditionally, the participation element of the Camp Manager's role would be achieved through establishment of and/or support to governance mechanisms – whether informal or formal, and whether using pre-existing leaders/representatives or selecting new ones (e.g. camp committees or block leaders). On the other hand, the coordination element would be achieved through establishing coordination forums and mechanisms (e.g. regular site meetings, reporting tools). Camp Management (CM) actors may sometimes see these roles as separate, when in fact they should be inextricably linked. If participation efforts do not allow camp residents to engage in coordination mechanisms, then the influence of these residents will be limited. Moreover, if women (from young to old) are not able to participate in managing displacement, including (but not only) through their participation in governance and coordination, then the efforts of CM (and other) actors will be sub-optimal. This was a finding of a study into the effects of gender equality programming on humanitarian outcomes, which found that "there were consistent, strong links across sectors between women's ability to influence humanitarian programmes and [...] improved humanitarian outcomes. Women's central role in ensuring all household members' access to services

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[2] E.g. see Alison Barclay, Michelle Higelin, and Melissa Bungcaras, *On The Frontline: Catalysing Women's Leadership In Humanitarian Action*, 2016
[3] Barclay et al, p.11
[4] For example, see Kristine Anderson, *Tearing Down the Walls: Confronting the Barriers to Internally Displaced Women and Girls' Participation in Humanitarian Settings,* UNHCR 2019; Barclay et al (ibid); IOM and WRC, *Women's Participation Pilot Project Learning Report (Baseline and Endline),* December 2017.

coupled with their awareness of the needs of different members of the household makes them ideal partners for humanitarians in designing and assessing the impact of programming."[5]

Typically, CM and other actors will establish women's groups/committees in an effort to assure women's participation. However, even if women are apparently participating in governance structures and coordination mechanisms, this does not necessarily translate into their being able to genuinely influence outcomes. This report presents the findings of a qualitative study into how women can play a role in and influence the outcomes of coordination in a range of displacement settings[6] with the support of a Camp Management agency. The report thereby suggests pro-active and context-sensitive steps that could be taken by CM agencies to ensure that project design and implementation promotes not only women's participation in, but also their influence on, coordination. While the report is targeted at CM agencies and the broader CCCM sector, many of its recommendations could also be applicable to any agencies or sectors looking enhance women's inclusion and leadership – whether as part of a "safe programming" approach, or as part of a specific women's focussed project.

Specifically, the research sought to answer the following questions:

1. What issues and topics do women tend to bring to the table when they are included in and able to have influence on/through coordination?
2. What are the critical success factors and barriers for women in displacement to:
    a. Participate in coordination structures and mechanisms?
    b. Have an influence through participation in coordination?
3. What practical steps can be taken by CM actors to enhance displaced women's participation in coordination structures, and influence (especially with regards to protection) through participation in coordination?
4. How does women's role in coordination differ according to the displacement context (i.e. formal camp, informal camp, and out of camp)?

5   Analytical Framework and Methodology

5.1 Definitions and Analytical Framework

The research concentrates on contexts where Camp Management projects are being implemented in the various displacement settings that may be served by a 'Camp Management approach', including formal camps, informal sites/settlements,[7] and out of camp urban neighbourhoods.[8] The research focusses on the displaced communities residing in these settings – including internally displaced persons (IDPs), refugees, and returning refugees/IDPs.

"Participation" in the Camp Management Toolkit is defined as *"a process...where individuals and groups from the displaced community identify and express their own views and needs and where collective action is taken to significantly contribute to solutions"*[9] while *"coordination"* is defined as *"a process of sharing information and planning together in pursuit of mutual and agreed upon goals".*[10] This research understands "women's participation in coordination" to be a combination of these two concepts, whereby women are able both collectively and individually to collaborate with a range of stakeholders (male and

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[5] UN Women, *The Effect of Gender Equality Programming on Humanitarian Outcomes*, 2015. p.179
[6] Namely: formal camps where the CM agency has a mandate; informal (i.e. spontaneous, self-settled) displacement sites where the CM agency may or may not have a formal mandate; and out of camp neighbourhoods (where the displaced are scattered among host community in a defined area) where the CM agency is unlikely to have any formal mandate.
[7] In this report, different terms are used depending on local naming conventions.
[8] Where displaced persons are living in accommodation with and among the host community. For NRC, this approach is known as "Urban Displacement and Out of Camp" (UDOC) and is included as a part of the Camp Management approach.
[9] IOM, NRC, UNHCR, *Camp Management Toolkit*, 2015, p.47
[10] *Camp Management Toolkit*, p.60

female) in order to express their views and contribute to solutions. Through desk reviews and field work, the research has investigated the extent to which women are participating in various formal or informal mechanisms and processes of coordination, namely: coordination meetings; direct communication with stakeholders (e.g. by phone); referrals; reporting; and monitoring. Their participation in these mechanisms may involve multilateral or bilateral coordination with any stakeholders that women perceive to be influential in the camp/site/neighbourhood, including NGOs (local, national, international), UN agencies, authorities, community-based voluntary groups, public services, or influential community members and traditional leaders.

Besides their participation in coordination mechanisms, the research also assesses the extent to which women are able to influence the outcomes of coordination. For the purpose of this research, 'influence' is based on the perceptions of both women and service providers as to the extent to which women who are involved in coordination are able to direct services to those they perceive to be more in need in their community; solve problems they have prioritised; bring new services or assistance to their community ('filling gaps'); change the way assistance and protection is being delivered to improve its quality, appropriateness or relevance; and – as a consequence of all of the above – to improve safety and security of women.

Humanitarian coordination in a given country takes place on multiple levels, from sub-camp level, e.g. blocks in a camp) up to national level, i.e. national clusters/working groups. Since this research pertains to the role of CM agencies, it will concentrate on the levels where CM agencies focus their work, namely: Municipal or City/town (i.e. sub-regional); Camp or neighbourhood level; and sub-camp level.

5.2 Summary of the Methodology

The research questions were investigated through a qualitative approach, drawing on both primary and secondary sources. Secondary sources included studies and reports on women's participation in humanitarian contexts – including but not limited to CM projects. The literature suggested possible barriers to women's participation, as well as means for overcoming them, which were then corroborated and expanded through primary data collection in the field. The field work took place in four countries, of which three currently have NRC Camp Management projects (Afghanistan, Iraq, and Tanzania) and one (Kenya) has other NRC interventions[11] but not a CM project. These contexts covered a range of displacement settings and different types of CM interventions. The full methodology is explained in Annex 1 (Detailed Methodology).

Table 1: Summary of research locations

Location	Displacement setting	Type of displacement	Nationalities
Afghanistan: Kabul	Urban Informal settlements (protracted)	IDPs, refugee returnees	Afghan
Afghanistan: Herat	Peri-urban formal and informal sites	IDPs	Afghan
Iraq: Ramadi	Out of camp urban neighbourhoods	IDPs, IDP returnees	Iraqi
Iraq: Ramadi	Urban informal settlement	IDPs, IDP returnees	Iraqi
Kenya: Kakuma	Formal camp; formal integrated settlement	Refugees	Multiple, including South Sudanese, Somali, Burundi
Tanzania: Nyragusu	Formal camp	Refugees[12]	Congolese and Burundian

Data collection comprised of 37 key informant interviews and 22 focus group discussions with men and women of different ages from the displaced community and staff implementing camp management projects. In addition, staff from other service providers working in the project locations provided some

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11 Information, Counselling, and Legal Assistance; WASH; Livelihoods; and Education.
12 Note: data collection was limited to speaking with service providers and CM staff – see further details in Annex 1.

insights on their work with older women and their perspectives about the role of such women. A total of 206 people (152 women and 54 men) were consulted.

6   Problem Analysis

Equal participation of women and men is enshrined in numerous international legal and policy frameworks[13] and women's role in coordination also logically follows from the World Humanitarian Summit commitment to "empower Women and Girls as change agents and leaders."[14] CM and other actors are well aware of the need to include women in governance structures, and there are many encouraging examples of such initiatives, and the positive results they have had in terms of allowing women to participate in coordination. For example, both male and female Syrian committee members consulted during an external evaluation of 'Collective Site Management and Coordination'[15] in Lebanon noted that one of the most rewarding parts of being committee members was the increased influence on service providers that they gained by virtue of being in the committee.[16] Though both men and women expressed this sentiment, a greater proportion of female committee members than male felt that being on the committee helped them to influence service providers (91% vs. 76%).[17] Similarly, female neighbourhood committees in Afghanistan felt that being on a committee better enabled them to be involved in coordination; as one member said: "There was no clinic in the area, so we went to the NGO that NRC introduced us to. Being in the NRC committee gave us credibility, which made the men support us in playing this role in the community."[18]

However, women's inclusion in governance structures does not necessarily translate to their involvement in or influence on coordination. This was a finding from IOM and WRC's Women's Participation Assessments in five different camp contexts,[19] as well as in NRC's Women's Participation Study in an out of camp context (Afghanistan), where women's committees (contrary to men's) did not emphasise having a coordination role with any agencies other than NRC CM staff and felt that generally they were still not included in community-level decision making and problem solving.[20] Similarly, in Lebanon, more men than women in NRC-established committees reported having interaction with authorities (67% and 44% respectively).   In Jordan, a consultation with women in Za'atari refugee camp found that despite having a 50% gender balance in committees this "did not achieve the presumed goal of equal participation of women and men due to cultural roles that dictate the interactions between men and women", and in some cases overt intimidation by male members actually led women to withdraw from such structures.[21] More broadly, a UN Women study on the effectiveness of Gender Equality Programming in humanitarian contexts found that "merely increasing the presence of women did not automatically translate into increased power for women."[22] This was corroborated by findings from this study, where despite a roughly 50:50 ratio of

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[13] For example, see: Committee on the Elimination of Discrimination against Women, General Recommendation 23, Political and Public Life (Sixteenth session, 1997), U.N. Doc. A/52/38/Rev.1 at 61 (1997), reprinted in Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies, U.N. Doc. HRI/GEN/1/Rev.6 at 260 (2003), Paragraph 2. Also: Universal Declaration of Human Rights; International Covenant on Civil and Political Rights; Convention on the Political Rights of Women; the UN Declaration on the Right to Development (1996); the UN Guiding Principles on Internal Displacement (1998); UN Security Council Resolution (SCR) 1325 (2000); UNSCR 1820 (2008); and UNSCR 1889 (2009).
[14] World Humanitarian Summit, *Women and Girls: Catalysing Action To Achieve Gender Equality (High-Level Leaders' Roundtable)*, 2016. See also: *Inter-Agency Standing Committee Policy on Gender Equality and the Empowerment of Women and Girls in Humanitarian Action*, 2017, pp. 1–13
[15] As implemented by NRC, DRC, and Concern Worldwide from 2014 - 2017.
[16] Ofelia Garcia, *Joint Evaluation: Collective Site Management and Coordination (CSMC) in Informal Tented Settlements (ITSs) – Lebanon*, 2016, p.37. Moreover, in NRC's internal monitoring, a greater proportion of female committee members than male felt that being on the committee helped them to influence service providers (91% vs. 76%).
[17] Based on NRC's Internal Monitoring through FGDs with committees.
[18] Anna Hirsch-Holland, *Women's Participation Study Report (Afghanistan)*, NRC 2018, p.9
[19] IOM and WRC, *Women's Participation Learning Report (Baseline)*, p.9
[20] Hirsch-Holland, ibid., p.8, p.5
[21] Melinda Wells and Geeta Kuttiparambil, 'Humanitarian Action and the Transformation of Gender Relations', *Forced Migration Review*, 52.May (2016), 20–22, p.21
[22] UN Women 2015, p.39

male and female leaders or committee members across all the contexts studied, many barriers to women's participation in coordination were highlighted.

Evidently, establishing a women's committee/group, or ensuring women are members of mixed gender leadership structures, is not sufficient for ensuring women's meaningful participation in humanitarian response and in coordination specifically – in terms of making sure that their voices are heard and included in decisions about the life of the camps, settlements, or neighbourhoods where they live. To increase the effectiveness of women's inclusion in governance structures, we thereby need to understand more about the barriers and enablers to their involvement and influence.

7   Women's Role in Coordination

Before attempting to understand the factors that may enable and enhance, or prevent and constrict, women's role in coordination, the study has assessed the extent to which women are currently involved in coordination in the Camp Management projects featured in the study. Across 12 different displacement settings with CM interventions (for which data could be obtained), women comprise almost half (and an average of 46% per location) of all the members of community governance or volunteer structures established through the projects.[23] Though this says little about the quality of their involvement, it at least suggests that CM interventions have created structures that provide a foundation for inclusive participation of women. Moreover, almost all of the community leaders or committee members consulted in the study – both male and female – felt that their role included coordination, even if this was emphasised more by men than by women, who instead highlighted their roles in disseminating information and referring cases.

7.1 Coordination meetings and interaction with stakeholders

Few projects could present data on the number and percentage of women attending or participating in coordination meetings; the fact that this data is not available is itself a 'red flag' – if Camp Management agencies are not monitoring women's participation in coordination mechanisms, then they will have little means of ensuring that women's participation is actually happening. Nevertheless, across nearly all study locations the perception among informants was that men have more engagement with external stakeholders (NGOs and authorities) than women – whether through formal meetings or informal bilateral engagement. For example, in the formal camps of Tanzania and Kenya, most service providers said that there are almost always more male than female leaders attending meetings or reaching out to them bilaterally – even for 'women's issues' (such as requesting GBV awareness sessions). A staff member from Humanity and Inclusion (HI) working in Kakuma Camp (Kenya) said that unless you specifically ask for equal male and female representation in a meeting "you will have 62 men and eight women." Most service providers also agreed that men tended to be more vocal in these meetings, besides a small number of unusually confident women. In Iraq men had participated in more meetings – including those they had organised themselves – and with a wider range of stakeholders than women in both displacement contexts, with a particularly stark difference in the out of camp context. Moreover, men were in touch with these stakeholders through a variety of mechanisms – not just meetings, but also phone calls, email, and social media. Women had only met with service providers operating daily in the settlement or Community Centre and had not organised their own coordination meetings independent of NRC.[24]

Service providers themselves can often be remiss in coordinating with community members, and particularly women, especially (but not only) in the out of camp neighbourhood or informal site context. For example, in Iraq, the typical pattern is to use 'Mukhtars' and in Afghanistan 'Maliks' – these are the community 'gate-keepers' and almost always male – to gain access to communities, identify beneficiaries,

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[23] Afghanistan (East Region, Badghis, Herat, Kabul); Lebanon (Bekaa, North); Iraq (Ramadi City, Kilo 7); Tanzania (Nyraragusu); Myanmar (MTN and TKP); Kenya (Kakuma, Kalobeyei).
[24] In general, both men and women in Iraq were keen to be introduced to more service providers, and this was especially expressed in the informal settlement, where committee members wanted to take on the external liaison role in place of NRC.

and even (in some cases) provide the physical space for the service provision. This is of course concerning since (as mentioned by various community members) these men generally try to direct assistance and services to their own family members. Even in a formal camp settings with apparently equal representation of men and women, service providers in Tanzania reported to coordinate primarily with male leaders, who occupy most of the senior roles which have a mandate for liaising with service providers.

Besides service providers (i.e. NGOs and authorities), it seems there is more equality between men and women in terms of their coordination with influential community members – e.g. other levels of leadership within a camp, or religious leaders in the community. For example, in Kenya, all the women and male leaders said that they work with their counterparts on all issues, and the women at Block or Neighbourhood level said that they frequently coordinated with the male and female Zonal leaders as well as with thematic committees within their Block (e.g. WASH, Peace, Elders) to try and solve problems before taking them to service providers. In the Iraq out of camp neighbourhood context, both male and female committee members reported to be coordinating with imams (including, sometimes, the wife of the imam) and family sheikhs who apparently have a big influence in the community, and in Afghanistan women coordinated with Maliks, influential male elders, and in a few cases with landlords – thereby enabling them to prevent evictions.

7.2   Reporting and information management

In few of the CM locations studied here were committee members (male or female) involved in writing reports, nor had they been invited or given any templates or guidelines to do so. Nevertheless, in the Iraq informal settlement women reported to be collecting information by writing notes and sharing these verbally with NRC. Similarly, in Nyarugusu, the Tanzanian Red Cross reported that women leaders were particularly active in taking notes about health facility issues, using notebooks provided by the Red Cross; while in Kakuma, literate women would keep a record of issues in their notebooks, to share during coordination meetings. In Afghanistan, some women were collecting information on people with disabilities and sharing this with service providers, as well as reporting back to NRC verbally. In general, it seems that participation in this element of coordination depends on provision of specific requests or templates by service providers for the information, as well as the material resources (i.e. stationary).

7.3   Referrals and service mapping

In terms of creating or updating service mapping and referral pathways, this does not appear to be something that community leaders contribute to in the formal camp setting, in contrast to the informal site or out of camp neighbourhood setting. For example, in Afghanistan, CM staff report that Kabul's settlement committees (including female) have shared information on active service providers with NRC to facilitate development of service mapping. It seems that in contexts of poor coordination – particularly urban areas of protracted displacement – community members have more up to date information about who is doing what where than the agencies that would normally have the mandate to compile and share such information. However, the extent to which community members can contribute as such depends on their own networks – something that was generally found to be more lacking among women (see section 9.4).

In terms of conducting referrals, virtually all leaders consulted (male and female) reported to play some role in referring cases. In Iraq and Afghanistan, committee members were referring cases to NRC for onwards referral, as well as disseminating information to community members about services and in some cases mobilising people to receive them (e.g. child vaccinations). Protection-related service providers in Iraq, Tanzania, and Kenya mentioned that women were more active than men in referring cases to them – apparently due to their ability to find out about delicate cases in the community, and their willingness to bring these to service providers (while men might feel more ashamed to do so). In Bangladesh, women's committees have helped with mapping of temporary shelters for extremely vulnerable individuals, as well as disseminating information about Feedback and Information Centres, which has subsequently led to an increase in the number of other female community members approaching the centres.

7.4   Assessments and monitoring

In Iraq (Kilo 7) and Afghanistan (Kabul), men and women committee members were reportedly gathering information from their sites to direct service providers, including authorities; for example, making lists of people in need of mobility devices, or identifying where wells, drainage, or sewage works should be installed. Men and women committee members in Kilo 7 also said that they are monitoring service provision by the authorities, and share this information (collected in photographs and notebooks) every Tuesday when the municipality visits the site. In the formal camp settings of Kakuma and Nyarugusu, leaders (male and female) were apparently systematically engaged in monitoring of service provision, as well as involved in data collection for needs assessments. In Afghanistan (Herat) IDP focal points would also monitor arrivals and departures to the sites, while in Kenya (Kakuma and Kalobeyei) leaders would monitor when shelters became empty and report this to the shelter agency. These monitoring activities were apparently conducted equally by men and women. In Bangladesh, women's committees established through IOM's Women's Participation Project (together with Site Management) are structured by way of sectoral sub-committees which are responsible for monitoring their respective services.

8   What women bring to the table in coordination

8.1   Issues raised by both women and men

In terms of communal issues, it seems that men and women often raise similar issues across all contexts, and often work together to solve these issues. For example, in Iraq's out of camp context, men and women committee members worked together to plan an intervention with NRC to address safety in the local graveyard, where thieves, stray dogs, and drug users had been congregating. Men and women in Iraq also both raised the issue of lighting in the streets – this is something that is often posed as a measure to address women's safety specifically, but it is clear that the whole community feels safer with such an intervention. WASH, education, health issues, site/neighbourhood maintenance, access to paid work and training, and the general safety and security situation were other topics raised by both men and women in most contexts, as well food, NFIs, and firewood in Tanzania and Kenya.

That said, some service providers observed that women were particularly helpful in the *way* that they raised and solved certain issues. For example, Tanzanian Red Cross staff – responsible for much of Nyaragusu Camp health services – said that women leaders were particularly active in monitoring and reporting on the quality of service delivery at the health centres, bringing many issues to the Health Committee meetings, and following-up to ensure that changes are made based on the action points of these meetings. In Kenya, service providers commented on how women were able to explain more specifically the nature of challenges facing households and women in particular – including fire wood collection, water supply, health, and hygiene issues – as well as suggesting practical solutions. Many service providers also recognised the strong motivation of women to support their communities; for example, staff in Afghanistan (Kabul) reported that women acted more as 'enablers' than men who would often cause barriers to progress.

8.2   Women's Protection and Safety

Most service providers and leaders alike suggested that women were always more likely to refer individual protection issues than men (affecting women, girls, and even men), to follow-up with female headed households, and to raise issues of women's protection in terms of domestic violence/intimate partner violence. In Kenya, women apparently also tend to raise girl's issues such as early marriage, lack of support for girls, teenage pregnancy (according to an Education staff), as well as safety issues pertaining to fire wood collection, and relating to site planning. On the latter point, for example, the Site Planning agency said that women advise on the best location for water points and brick harvesting sites, since they could face sexual harassment in some locations.

Most informants agreed that having female staff and female leaders/representatives is also critical to allow coordination between staff and community in dealing with GBV issues. Moreover, in Kenya, staff from IRC said that female leaders were also more likely to endorse and promote GBV response best practice, while men were more inclined to support traditional resolution methods for domestic violence. In other contexts (particularly Iraq) women as well as men implied that NGOs and authorities (e.g. police) do not have an effective role in solving domestic violence and marital problems, instead pointing to the role of imams, sheikhs, and the extended family – including, in particular, the mothers of abusive husbands (on which, see the companion report on the role of older women in displacement).

All respondents in all contexts emphasised the fact that women would be much more likely to disclose a specific GBV issue or general women's protection issue to a *female leader* than a male. This is far from a revelation, but underpins the importance of women's role in coordination to allow better reporting and input on how these issues are dealt with.

9   Barriers and enablers to women's role in coordination

The research found that a web of factors combine to hinder or help women's role in coordination. For each barrier, there are a range of issues that cause or reinforce this barrier; at the same time, there are a corresponding set of 'enablers' that can mitigate or even eliminate the barriers. As such, no single 'barrier' or 'enabler' can be considered in isolation, and the analysis below reflects this. Nevertheless, one of the most significant and foundational barriers pertains to patriarchal culture; hence, this factor is dealt with first. Section 10 then attempts to develop the analysis further into practical steps setting out how to overcome the identified barriers by concentrating on enablers.

9.1 Culture and family support

"In all nations, the most significant factors inhibiting women's ability to participate in public life have been the cultural framework of values and religious beliefs." (UN Committee on the Elimination of Discrimination against Women)[25]

According to a large-scale 'listening' project which consulted more than 6,000 recipients of humanitarian aid, "patriarchal cultural bias of local men and humanitarian workers" was commonly cited as a major barrier to women's leadership in humanitarian action.[26] According to this study, the same is true of women's role in coordination of humanitarian response in displacement. However, the study has also identified various methods for mitigating or even changing that culture, within the scope of humanitarian activities.

Even if men (or indeed other women)[27] are actively denying women's external role, the results of this study suggest that culture need not be decisive in preventing women's participation in coordination. First, men in all the study locations seemed to accept women's coordination with *female* service provider staff, and women leaders themselves report to feel more comfortable in raising issues (especially those pertaining to women's needs) with female staff. Thankfully, most humanitarian organisations are becoming increasing cognizant of the need to ensure gender balance in their teams, and many service providers consulted for this study acknowledged the importance of their female staff to allow women to communicate and coordinate with them – even if they had not yet managed to achieve gender parity. Some of the women in

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25 CEDAW Committee, 'General Recommendations', (11th session, 1992) Paragraph 10. See also: UN Women 2015, p.13; Hirsch-Holland, ibid, p.7, 8; and Inter Sector Working Group, *Gender Mainstreaming in Rohingya Refugee Response*, 2018.
26 Mary B Anderson, Dayna Brown, and Isabella Jean, *Time To Listen: Hearing People on the Receiving End of International Aid*. 2012, p.120
27 In Iraq, some older women consulted in the companion study to this one, said that mothers-in-law may prevent their daughter-in-law from participating in activities outside of the home, on account of her domestic responsibilities.

the Iraq out of camp neighbourhood context said that while their husbands were initially unhappy about their role in the committee and attending the Community Centre, they became supportive once they had a better understanding of the Centre – namely the fact that it is staffed by women and has a women's only space. This is similarly reported by CM staff in Afghanistan. As such, in contexts where it remains culturally sensitive for women to meet with men, there must be sufficient female humanitarian staff involved in coordination, and potentially female-only physical spaces in which coordination can take place (see recommendations 3 and 6, below) – and about which men have been adequately sensitised. Moreover, the creation of a *women's coordination network* might be a more culturally acceptable method for women's participation in a 'public' role (see recommendation 5, below).

"This morning I woke at 7am to make breakfast, and my husband was encouraging me to come to this meeting" (Female neighbourhood committee member, Iraq)

Second, this study shows that some cultural change is possible within the framework of humanitarian activities – particularly in contexts where displacement spans many years. Kakuma Camp and Kalobeyei Settlement provide the clearest example: more than a decade of women's empowerment activities and gender equality initiatives – including training for both male and female leaders – and general education seem to have led to a cultural shift that supports women's greater role in the public sphere and thereby in external coordination. This was noticed by many informants – including long-serving UNHCR staff, female leaders themselves, and men in the community.

"In 2009 I was a chairlady and then I was elected again recently, and it is very different now: before I had to wait for feedback from the chairman and he would deal with raising issues, but now I can raise issues myself directly." (Female Somali Block Leader, Kakuma Camp, Kenya)

Similarly, Tanzanian staff in Nyarugusu Camp have noticed that Congolese women are more active as leaders and in public forums, and posit that this is in part due to the fact that Congolese have been in the camp for longer and therefore more exposed to gender equality and rights programming. According to a Community Engagement study conducted by NRC in Nyarugusu in 2018, some women leaders still felt that men dominated discussions during coordination, and this was linked to lack of training for male leaders on women's rights – something that NRC is now addressing. Besides agency-led women's empowerment activities, cultural and behavioural change appear to take on a dynamic of their own. Informants (service providers and refugees) from Kakuma and Kalobeyei referenced the cultural 'melting pot' of the sites, promoting the diffusion of more 'women-friendly' norms. When new refugees arrive, they arrive into a new society, i.e. the Kakuma or Kalobeyei society – one that is increasingly supportive of women and girls – and they may thereby subsume new beliefs into their existing cultural frameworks.

Such societal cultural change may take years and would likely be easier in a formal camp context, where agencies can design the Camp systems, structures, and services to promote women's participation. Nevertheless, even in more short-term interventions and/or outside of formal camps, the findings of this study suggest that cultural constraints can be overcome through the proactive support of a Camp Management agency.   This is especially the case when the culture is not one that *forbids* women's external role, but simply does not 'expect' it. Most informants suggested that a pervasive cultural belief that matters of public concern are dealt with by men (while women's role remains in the home) and that men are the ones to speak up in public, can indeed limit women's role in coordination. However, in most cases – across all contexts – respondents did not claim that women were being *refused permission* to participate in coordination. Indeed, in Iraq some of the men from the neighbourhoods suggested that "women *think* men don't want them to participate or interact externally, so men tend to do more of the coordination" – implying that men are not in fact opposed to women taking an external role, but women *assume* men are opposed to it. In other words, the pervasive culture results in men, by default, taking the initiative to be the interlocutors and problem-solvers outside of the home, while women – by default – tend

to ask husbands or male leaders to raise issues on their behalf. This implies that, with the right encouragement, the dynamic *could* change and women could start to take more initiative; this certainly seems to be the case for some of the women in this study, who – with the support of a CM agency – are tackling many communal issues within a patriarchal environment.

For example, in Kilo 7, Iraq, all male stakeholders and service provider staff referenced the active engagement and influence of the *women*, and the women committee members themselves did not seem to feel constrained by a patriarchal culture, despite their living in such an environment.[28] Asked to reflect on why they have come to have this position in their community, the women referenced not only their own skills and personality (of which more in section 9.2 below), but also – crucially – NRC's support and backing, including swiftly responding to problems and requests raised by the women at the start of the intervention (e.g. asking for lighting to improve safety). Women from the out of camp neighbourhood context in Iraq seemed to agree on this; on the one hand, they lamented that *"when a woman can talk and raise her voice to service providers and authorities, they say she is a bad woman"* but on the other hand they said that this attitude would change if only women could *actually have an influence* to achieve their requests – this would give them credibility, and the attitude in society would thereby change in support of them. However, they felt that they could not have such an influence without NRC's support. Women in Afghanistan (both informal and formal sites), reflected a similar sentiment.

> *"If NRC responds to our problems then we can be more influential in the community, but if we are bringing problems and NRC is not doing anything, it would decrease their trust in us"* (Female committee member from a Kabul Informal Settlement, Afghanistan)

Regardless of the context or longevity of a displacement response, all humanitarian staff (not only CM) have a critical role to play in challenging or reinforcing patriarchal cultures that restrict women's participation. Unfortunately in many cases they do the latter, by engaging only the default decision-makers – i.e. men.[29] This was apparent in Iraq, where many service providers liaised primarily with male Mukhtars, and similarly observed in Lebanon, Afghanistan, Bangladesh, Tanzania, and even Kenya – despite it boasting one of the most well-established women's leadership structures. This implies that the establishment of women's committees or leaders will only lead to their participation in coordination if service providers change their default modus operandi (coordination with men). The role of the Camp Management agency in pushing for this change – which may or may not then lead to deeper cultural change – is essential, and detailed further in section 9.3, below.

9.2 Confidence and skills

Confidence

In all contexts, women's shyness compared to men was cited by almost all informants as a barrier to their involvement and influence on coordination – preventing them from speaking up in meetings and approaching service providers. Yet agency staff said that when women *do* feel confident to speak up, they make particularly valuable and practical suggestions – being more likely than men to suggest solutions rather than only problems, as well as explaining more clearly and specifically about needs and gaps.

Lack of confidence appears to be linked to both culture (whereby women cannot speak up in front of men; see also above section) and lack of education/skills (see below section), but also to the lack of *experience* that women have in coordination-type activities compared to men. This phenomenon is highlighted in Action Aid's policy report on women's leadership in humanitarian action, where the authors suggest that

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[28] This was confirmed by FGDs conducted for the companion study to this research pertaining to the role of older women, whereby all participants emphasised that men were "at the top of everything" and playing the primary external/public roles, as well as being the heads of their families.

[29] Observed also by Anderson, Brown, and Jean, p.121

women's poor representation in decision-making structures *prior* to the crisis means they have not already cultivated an understanding of processes and systems that would position them to take on such roles during or following a crisis – unlike their male counterparts.[30] The findings of this study also support this claim. For example, in Iraq's out of camp context, the women were interested in attending and even organising their own coordination meetings but felt that they could not do this without NRC's support in setting up and facilitating the meetings – this in contrast to men who were able to set up and attend coordination meetings, despite not being supported by NRC to do so.

> *"Before we were not as confident to be involved in these kind of meetings or activities but now [since NRC's support] we can participate with enough confidence"* (Female committee member from a Kabul Informal Settlement, Afghanistan)

This highlights the importance of providing ongoing and close support to women so they can 'catch-up' with their male counterparts and build their confidence – as indicated both by Iraq's neighbourhood context, and Afghanistan's informal settlement context, where female committee members/focal points that had undertaken more training and had been working for longer with NRC were more confident and better able to express themselves,[31] as well as being able to cite more examples of problems they had solved through coordination. In particular, female committee members in Afghanistan said that through NRC's support they had gained skills and techniques for communication and negotiation, as well as guidance on "what we should do, who we should contact, and how" – to the extent that they claimed to feel "as influential as men" in terms of their influence on service providers. Tanzanian staff also felt that women who had spent longer in the camp with more exposure to trainings and empowerment activities also showed more confidence.

Besides addressing culture and skills, some service providers – e.g. Oxfam in Iraq and IRC in Kenya – suggested that meeting separately with women could be a way to provide them with a more comfortable environment to contribute to coordination. However, other providers – including a women's protection staff in Tanzania – said that meeting separately with women could risk antagonising men. Moreover, it is possible that this would perpetuate women's inability to speak-up in front of men. Alternatively, several service providers said that they have developed a particular way of conducting mixed gender meetings to encourage women's contributions – for example, NRC in Tanzania said that "for every three men who speak, three women must also speak", and this technique was also mentioned by Humanity and Inclusion (HI) in Kenya. Moreover, adjusting the size and scope of meetings could help to encourage women's participation: coordination meetings in some formal camps involve all zone leaders, vice-leaders, and secretaries which could amount to upwards of 60 people – this would be an intimidating forum for even the most confident of people. As such, smaller meetings at the level of sub-camp (i.e. two to four zones) might provide a more conducive environment for women's participation in coordination.

> *"Women have a lot of valuable ideas and information – especially if you can speak with them alone."* (Staff from a Women's Protection agency, Nyarugusu Camp, Tanzania)

Finally, it is important to remember that coordination is not simply a matter of turning up to (and speaking in) meetings, and indeed other components of coordination may be less impacted by women's lack of confidence. The contexts studied here provided a few such methods; for example, in the Iraq informal settlement women and men volunteers have been asked to collect information through photographs and notes, which they systematically report to NRC and local authorities. This has enabled them to improve the quality of the services provided in the site – for example, rubbish collectors were charging individual households even though it was meant to be 100% paid by municipality – the volunteers were able to report

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[30] Barclay, Higelin, and Bungcaras, p.16, pp.21-22
[31] As per observation by the researchers

this, and the problem was thereby solved. A CM agency working on coordination and community governance should therefore ensure a range of methods for inclusive coordination – e.g. techniques and activities for monitoring and reporting. These can boost women's role in coordination and "give meaning to their interaction with service providers" – as suggested by a Protection service provider in Afghanistan, even if they are too shy to speak up in coordination meetings.

Literacy and technical skills

Illiteracy or limited literacy can affect access to information on the humanitarian response,[32] which could in turn hinder women's ability to contact and liaise with humanitarian agencies. Similarly, it may prevent them from taking part in 'written' elements of coordination such as writing reports, letters, petitions, or lists. However, since these barriers can be overcome with the right support (e.g. in Afghanistan, illiterate committee members share 'verbal reports' which are transcribed by CM staff), it seems that the bigger impact of illiteracy in terms of women's role in coordination is that it diminishes their *confidence* to participate. In Afghanistan, according to CM staff, illiterate women feel shyer in external liaison and raising their concerns with those that they perceive to be more educated than them,[33] and educated women tend to be better able to absorb information and take initiative. Similarly, in Tanzania, NRC's WASH staff said that "among ten women, one educated woman would have a lot more confidence and can speak in front of men". By way of comparison, in contexts such as Ukraine where there is almost 100% literacy among both women and men,[34] humanitarian field staff report that women are more active and dominant than men during consultations with aid agencies.[35] Many women leaders consulted in this study have requested literacy training as well as general education, and this could be a key way in which to increase their confidence and therefore participation and influence on coordination.

Beyond literacy skills, some service provider informants also perceived that men more often possessed other 'soft skills' that equip them to participate in and influence coordination – such as communication and negotiation skills. This could be a result of the prior practice they have had (see above section) or because they more often benefit from training provided by humanitarians. According to data obtained for this study[36] of the 1,516 leaders or volunteers trained by CM agencies in coordination-related topics such as conflict resolution, leadership, and communication, fewer than 37% were female. In one of the formal camps, women leaders had only received Code of Conduct/Do No Harm and GBV training, while men had received training in leadership and camp management.[37] It is therefore not surprising that women leaders frequently requested "training, skills, and resources"[38] which they think could give them an influence alongside influential male leaders.

Interestingly, it seems that even if the training itself is not directly relevant or required for coordination, the fact that it *builds women's confidence* is in itself valuable. For example, female committee members in Iraq's out of camp context highlighted the tailoring and first aid training they received from Islamic Relief over the 'Committee Training' they received from NRC, and women leaders in Kakuma also said that what they valued most from their trainings was that it made them "feel more confident". As such, building women's skills in general can also build their confidence to participate in coordination, even if they do not directly use these skills in the process. This suggests that CM agencies should consult with women leaders to see which trainings they would most value – rather than only delivering a standard set of CM trainings. Their requests will likely vary across contexts, and would require a specific learning needs assessment.

In some contexts, language can also be a significant barrier to women's influence on coordination, linked to their being less educated. For example, in Tanzania some Burundian women leaders can only speak their local dialect, while meetings are conducted in Swahili – this means they cannot undertake any leadership roles higher than cluster (i.e. sub-block) level, let along Zone level, which is where most coordination takes place. Similarly in Kakuma and Kalobeyei, lack of Swahili or English language is a significant barrier for many women to be able to speak-up (or even follow) meetings; while in Afghanistan (Herat informal and formal sites) most women are native Pashto speakers and do not speak or understand

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[32] The Economist Intelligence Unit, *The South Asia Women's Resilience Index: Examining the Role of Women in Preparing for and Recovering from Disasters*, 2014, p.33

[33] IOM and WRC's Women's Participation Learning Report (Baseline) also found that women leaders did not believe in themselves and their ability as leaders, with reference to that fact that they were 'not educated' and were "too 'afraid and shy' to represent the needs and concerns of others." Pp.9-10

[34] https://knoema.com/WBEDS2017Jun/education-statistics - accessed 27/06/19

[35] NRC national field staff providing anecdotal feedback to the author during field work in June 2019.

[36] From four contexts: Lebanon (informal settlement); Iraq (informal settlement); Kenya (formal camp); Tanzania (formal camp).

[37] This is in the process of being addressed with further trainings for women, as well as GBV training for men.

[38] NRC Afghanistan internal outcome monitoring. See also Hirsch-Holland, *Women's Participation Study Report (Afghanistan) 2018*

Dari, which is the main language of humanitarian staff and therefore coordination. Women's committee members in Za'artari camp, Jordan, requested to receive English classes so that they could better argue their case with the largely English-speaking decision-makers in the humanitarian community,[39] and indeed language training could be a key enabler to women's influence in coordination. For example, a female leader in Kakuma mentioned that she had attended classes and found them helpful for her role – she could now communicate in Swahili and understand English.

Personality and motivation

As suggested above, specific skills may be less important than confidence in enabling women's participation. However, personality and motivation also seem to be a necessary, if not sufficient, condition for women's involvement in coordination. Women leaders from across the different contexts mentioned that their particular personalities and motivation enabled them to do their jobs well, and service providers agreed that the most active women were those with the "right" personalities. Women from local authorities in Iraq gave many examples of uneducated women who, though their "strong personalities", were able to connect with authorities to solve problems in their neighbourhoods. In Afghanistan, staff described certain female committee members in Kabul as particularly motivated and interested to support their communities, as compared to men who tended to look out primarily for their individual or family needs. Kabul women were also more motivated than more recently displaced IDP women in Herat, who – facing more difficult living conditions – felt less able to support their wider community. This suggests that building women's role may be more challenging in situations where basic needs are still not met.

> *"We are in our own pain and own problems so how can we solve other problems in the community? Also today and tomorrow is unknown, maybe the government will evict us from this site anytime"* (Female Focal Point, Herat Informal Settlement, Afghanistan)

While personality may be hard to shape, motivation is something they can be influenced and should therefore be a focus of agencies supporting women's role in coordination. For example, while many women from the neighbourhoods in Iraq seemed in initial FGDs to be motivated by supporting their own family needs rather than the wider community, when the same women were engaged during a networking workshop, they highlighted a range of communal problems that they were enthusiastic to solve. This brings us back to the value of the support and encouragement of a CM agency in motivating women to be involved in coordination "*in the pursuit of shared goals*".

At the same time, when women perceive that they cannot influence results or they are not listened to, their motivation to participate in coordination shrinks. For example, according to a service provider in Tanzania, women become frustrated when they cannot see tangible changes, and when they cannot participate in activities and take a role in designing them. This highlights the importance of facilitating tangible results achieved through women's role in coordination – as highlighted above in the section on culture. An example of how this might be done is through a 'Women's Consortium' for women leaders – as implemented by Lutheran World Foundation (LWF) in Kakuma Camp; the Consortium is action-oriented, helping women to follow-up on specific issues – such as creating a day-care centre for children of teenage mothers. Staff say that "since the Women's Consortium we have seen a big change – women are encouraged, and they know it is their right to participate and represent issues to the agencies."

9.3   A coordination system and structure that encourages community and women's participation

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[39] Wells and Kuttiparambil, p.21

Formalising and promoting women's role in coordination

IOM/WRC's Learning Report notes that "how management of the IDP site is first established influences how likely women are able to participate in governance structures"[40] – regardless of the cultural context. This finding is further supported by the present study – in both formal camp and informal site or out of camp neighbourhood settings.

For example, Nyarugusu Camp's hierarchical leadership structure means that the positions involving most coordination are the Zone Leaders, and without any quotas for women's representation at this level, men initially assumed these roles in all 14 Zones, and still occupy 13 out of the 14 positions. In an attempt to create more gender balance, each Zone has since been obliged to elect an 'assistant' or 'vice-leader'[41] position to be held by the opposite gender, but these are much less involved in coordination (if at all), and service providers report that the majority of their engagement is with the male leaders since they hold the more senior positions. As such, women are structurally excluded from the main coordination forums, and men are also more likely to proactively approach service providers even for women-centred issues such as GBV. Women leaders thereby feel that they are underrepresented in leadership positions.[42] Service providers, including those from a Women's Protection agency, said that women's role in coordination would only be enhanced if there were more female Zone Leaders so they then have the mandate to represent their Zone.

By comparison, in Kenya's Kakuma and Kalobeyei sites, women's participation in leadership (including bilateral and multilateral coordination meetings) is embedded in the constitution of the camp/settlement, whereby every Zone/Village and Block/Neighbourhood must elect a female *as well as* male leader, and these two leaders work together as equals. This has been endorsed not only by NGOs and UNHCR, but also by the authorities (Refugee Affairs Secretariat) which is both the Camp Administrator and Manager. Moreover, the camp structure is underpinned by the Kenyan legal framework, on which all leaders have been trained; this legal foundation legitimises and endorses women's role in the public sphere, even among culturally restrictive communities. According to male leaders, the authorities (RAS) and many NGOs refuse to accept petitions unless they are signed by the male *and* female leader of a Zone/Block, and several NGOs said they would request and accept nothing less than equal attendance of men and women at meetings.

> "You have to make the community know that if there are no women in attendance, **there is no meeting**" *(UNHCR staff working in Kakuma Camp, Kenya)*

This is undoubtedly a key enabler in women's role and influence in coordination in the camp, whereby women are systematically invited to coordination meetings (and thereby account for around 47% of attendees – and often even more in Kalobeyei which is newer and has included 50% women leaders since day one). Women leaders themselves say that their equal status as leaders enables them to express women's concerns.

The establishment of adequately gender balanced representation structures is thereby an enabler for women's role in coordination, but only if it is complemented by actions that also promote and support such structures. Even in formal camps where women's role is well-established and legally recognised, female leaders are sometimes still not recognised by service providers; for example, in this study many service providers consulted in Kakuma Camp still perceived that *"there are more male leaders than female"*, or saw women leaders as performing only a 'ceremonial' or 'secretarial' role.[43]

The challenge of achieving recognition and acceptance of female leaders is even greater in many informal or out of camp settings. In these contexts, pre-existing male leaders or representatives (e.g. Mukhtars in Iraq, Shawish in Lebanon, Maliks in Afghanistan, Majis in Bangladesh, etc.) quickly become the default

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[40] IOM and WRC *Women's Participation Learning Report (Baseline)*, pp.11-12
[41] Informants disagreed on the terminology.
[42] Hadi Al Khateed, *Participatory Community Assessment Report: Nyarugusu Camp, Tanzania,* NRC 2018
[43] E.g. a staff member from a shelter and site planning agency said "in each Zone there is a chairman who is the leader and a chairlady who is the assistant".

interlocutors between aid agencies and communities, and as their position becomes entrenched (to their material advantage) they become increasingly unwilling to relinquish power, to women or otherwise. The women from Kilo 7 in Iraq, for example, noted a tension between themselves and the Mukhtar, who did not appreciate committee members treading on his toes. Moreover, some service providers in Iraq were simply not aware of NRC's committees (informal settlement and out of camp neighbourhoods), and in Afghanistan (Herat) NRC's assigned female site focal points said that service providers "don't listen to us and they don't value us... we are in contact with them as other normal community members *not as focal points of NRC."* By contrast, in Kabul, NRC's Camp Management project has made great efforts to formalise and promote women's (alongside men's) committees in the informal settlements, including by arranging specific coordination meetings for them with service providers and presenting them to other service providers as "The Settlement Committee" – thereby giving them legitimacy and recognition. According to female committee members, this has allowed them to raise concerns and collaborate with service providers and other stakeholders to respond to needs in their sites – such as building borewells, establishing vocational training courses for women, and negotiating with landowners to avoid eviction. They urged NRC to continue to "advise other service providers to not only rely on Maliks, they should also consult with us". Similarly, female committee members in Iraq's Kilo 7 requested wearable visibility to increase the formality and recognition of their roles, and felt that this would improve their influence.

> *"The problem is that we are always seeing women through the lenses of men. We don't think they have a say, we think that they are weak and enslaved. But, they can fight and have a say in their lives - especially if they are given more information and can see that they are valued"* (Male Protection Staff member, Afghanistan)

Formalising and institutionalising gender balanced leadership/representation structures from the outset of a displacement crisis is clearly a critical enabler for women's participation in coordination. However, CM agencies must also ensure that all stakeholders are informed and sensitised on this structure, and ideally obliged to coordinate equally with both the male and female representatives.

A flexible humanitarian response

Besides establishing, promoting, and training leadership/management structures, the willingness and ability of stakeholders (including the CM agency) in the coordination system to be *influenced* by them is also crucial, and this is illustrated by the case of NRC's work in Iraq. In Kilo 7 (informal settlement), female (and indeed male) committee members were resoundingly positive about their ability to influence NRC, while they were less positive about their influence on other agencies or authorities. They referenced many new services brought to the site as a result of NRC's involvement.[44] Some of these services were provided directly by NRC CM[45] and WASH[46] departments, others through NRC's negotiation with external service providers – a process that continues as new priorities are identified. Similarly, a neighbourhood committee from the out of camp context had also managed to solve some communal issues through coordination with NRC, including a major problem of insecurity in the local graveyard. By contrast, another neighbourhood committee could not give any example of communal problems solved or new services brought to their neighbourhood, despite having received a similar amount of training during a similar time-frame (around six months) as the committee from Kilo 7 and the aforementioned neighbourhood. It therefore seems that the ability of some committees to solve problems through coordination was significantly due to NRC's *resources and expertise* to listen to the community, help them set priorities, and to *respond* to these priorities. The particular skills (e.g. obtained through training) of the committee members seem less decisive, therefore, in the impact that the committee members could have through coordination. That does not mean that training and skills are unimportant, but it implies that capacity building alone is

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[44] Including: electric lighting in the streets; fences and danger signs around dangerous collapsed buildings; dumpsters; weekly rubbish collection and provision of drainage and sewage networks by the municipality; demining; provision of literacy and IT classes for youth; and establishment of child psychosocial support services within the CFS.
[45] E.g. the lighting, danger fencing and signs, literacy and IT classes
[46] E.g. Provision of hygiene kits, toilet chairs, and hygiene promotion

insufficient to ensure that community members (regardless of gender) can have an influence through coordination.

This points to a broader and more fundamental issue in the structure of humanitarian aid and its coordination: accountability and participation can only be achieved if the structure and its parts are willing and flexible to allow their work to be community-driven. This is often not the case. For example, for the most prized and controversial assistance – namely cash, food, non-food items, and (depending on context) shelter – the humanitarian coordination system has developed complex and opaque forms of beneficiary selection which prevent any community-based beneficiary identification, including referral by elected community representatives. Indeed, women from authorities in Iraq mentioned that they had a lot more success coordinating with local NGOs who had more flexibility in their work, than with international agencies. If this is the case for the relatively well-educated and well-to-do authority staff, then community members have little hope of being able to engage meaningfully in coordination with INGOs. Nevertheless, with the support of an agency that has expertise and authority in coordination and negotiation, community representatives – and especially women – may have more hope of being involved in coordination with service providers to plan and implement the services and support that they have prioritised. This was reflected by Iraqi committee members participating in this study, who mentioned the importance of NRC's formal backing in giving them an influence and creating change. Similarly, in Lebanon a greater proportion of female committee members than male felt that being on the committee helped them to influence service providers (91% vs. 76%),[47] and they expressed a concern that without the backing of an NGO they would lose this influence.[48]

9.4 Access to social and professional networks, and to coordination mechanisms

The IOM/WRC Endline Report notes that projects must be designed to "strengthen women's capacity to build networks as well as skills."[49] The findings of this study certainly indicate that – without support – displaced vulnerable women have less social capital than men, particularly in out of camp or urban environments, where they also have weaker networks than wealthier and more educated women. For example, in the out of camp context of Iraq, women Neighbourhood Committee members struggled to name any organisations – even those they had come into contact with directly, and instead spoke generally about "organisations that come to the community centre", of whom they had met a maximum of four. By contrast, men (committee members and local volunteers) had met with some 16 NGOs or UN agencies between them, as well as more than 10 different types of authorities and various voluntary groups. Men's greater contact with authorities than women seemed to be in large part a result of their social networks that gave them entry points to various (male) staff at authorities – two informants from a local ministry corroborated this, noting that they tend to have more contact with men since they meet them at informal locations such as the market or cafes. This gives men more ability to influence authorities for provision of services, and they gave various examples of such, including removal of concrete road blocks; street cleaning; police to patrol the neighbourhoods at night; and street lighting. Similarly, educated women working at local authorities and for local voluntary associations seemed to have a much wider network than the female committee members – including voluntary groups, local and international agencies, and community leaders such as sheikhs. They attended, and some also organised themselves, many coordination meetings with a variety of stakeholders – taking place at the offices of the organisation (especially for authorities) or at NRC's Community Centre.

By contrast, in the informal settlements of Kabul – which provide a comparable context to the Iraq out of camp context – women's committee members seemed to have strong and growing networks, in part as a result of the CM project, which has initiated gender separated coordination meetings bringing together committee members and agency or authority staff. This provides a structured way for both women and men to engage with service providers. Women committee members appreciated being able to directly

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[47] Based on NRC's Internal Monitoring through FGDs with committees.
[48] Garcia, p.6
[49] IOM and WRC, Endline Report, p.6, p.12

contact relevant agencies and thereby understand and influence what services are provided, whereas before NRC's intervention they did not know who to talk to for which issues, nor how to contact agencies to follow-up on progress of interventions. The women committees cited various examples of services and assistance they had managed to bring to their sites since engaging in coordination. For example, two women's committees managed to negotiate with WASH providers for the provision of borewells, while another convinced the Department of Education to provide places to 20 women at its literacy centre. Linking women to service providers (and other relevant stakeholders – including more 'connected' women) in urban informal settlements or out of camp neighbourhoods is therefore essential, especially since information (e.g. service mapping and visibilities) about working service providers is almost always much weaker in these settings than in formal camps.

Besides links to authorities, NGOs, and voluntary groups, respondents in the Iraq out of camp neighbourhood context also mentioned that imams (including, sometimes, the wife of the imam) and family sheikhs have an influence in the community; moreover, everybody said that they had some kind of contact with these people – both men and women. Similarly, in Afghanistan (Kabul and Herat) women said they would appeal to elders and mullah imams who would represent them in "high level places", and in Kabul some committee members had managed to contact a local business/factory with the result that it began to provide a tailoring training for widows and female headed households in the site. It seems that urban and out of camp contexts offer a wider range of influential people that are quite accessible to all community members, and could therefore be more formally included in coordination mechanisms, or at least, community members should be encouraged to seek their support in solving issues through coordination – particularly issues such as livelihoods.

> *"Before [we were a committee and in touch with service providers] the organisations would bring for us anything that they wanted, but now they are bringing services based on our requests and applications" (Women's Committee Member, Informal Settlement, Afghanistan)*

In environments with *newly* displaced populations (rather than protracted displaced or returnees) - whether a camp, informal settlement, or out of camp context – knowledge about and contact with service providers (or other stakeholders) is unlikely to be pre-existing. As such, the CM agency (and others) can play a critical role in promoting the residents' creation of internal and external networks. For example, in the formal camp environments of Nyarugusu, Kakuma, and Kalobeyei, Camp Management agencies[50] together with authorities and UNHCR facilitate regular or ad hoc meetings in which leaders – male and female – can coordinate with service providers. Moreover, leaders have been trained to know how to contact NGOs, and they all demonstrated a sound knowledge of who is doing what in the camp (enhanced by strong visibility by all agencies). Some of the female leaders said that they had phone numbers of many incentive workers and field staff from agencies, and could call them if needed; they also felt able to visit offices of NGOs in case of an urgent need – though this proactiveness also stemmed from their particular confidence and personalities (see above sections). On the other hand, depending on how it implements its coordination mandate, the CM provider could also have the perverse effect of restricting networking and inhibiting the community's direct coordination with service providers. For example, in one of the informal sites featured in this study, men and women reported to have little direct interaction with authorities and NGOs. This seems to be because the Camp Manager has created a dynamic whereby CM staff are acting as interlocutor between service providers and the community; e.g., they encourage committee members to refer all problems to them (rather than directly to relevant service providers) and, as yet, do not include committee members in coordination mechanisms such as the bi-weekly coordination meetings for all service providers working in the site, which are held off site some 15 minutes' drive away.

The above suggests that CM agencies in all contexts should play a critical role not only in informing women (and men) about service providers but also in linking them to these providers through in-person

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[50] NRC in Nyarugusu; but in Kakuma and Kalobeyei, LWF takes responsibility for direct support, capacity building, and coordination with community leaders – following on from its role as the Camp Management agency (now transferred to the national authorities through RAS)

interactions. However, as illustrated in prior sections, women's confidence and skills to interact with service providers also need to be built, and their role in coordination with these providers must be formalised and promoted. This is illustrated by NRC's women focal points in Afghanistan's Herat formal site, who said they still had no contact with organisations, despite being introduced to service provider staff at monthly meetings. Women must specifically be supported to create 'networks', and this might mean conducting a range of different activities to build their knowledge, capacity, and confidence – further suggestions are included in section 10.

9.5   Time and space

A neutral and safe public space

Across different contexts, it seems that the provision of a physical space is necessary to facilitate women's participation generally, and also specifically in coordination, since it provides them with a safe and convenient place where they can build their skills and thus their confidence, obtain information, and meet with service providers and others in the community. Women attending the Community Centre in Iraq said that visiting the space gave them more confidence to speak with organisations, and indeed none of the female Neighbourhood Committees had attended any meetings outside of the Community Centre – in contrast to their male counterparts. Women in the urban informal settlements of Afghanistan (Kabul) valued being able to meet agencies at their local Community Centre, since they cannot travel as far as men to raise issues with service providers. While such a space may be particularly relevant in an out of camp setting, providing safe meeting spaces could be equally important in an informal or formal camp setting. For example, the women's committee in Iraq's Kilo 7 specifically requested a space where they could conduct their own meetings and work, and this is also something that was requested by women leaders in Kenya (safe, neutral spaces within their own Zone or Village), as well as recommended by CM staff in Tanzania. In addition, CM staff in Bangladesh felt that women's spaces were a "key enabler" for women's role in coordination.

At the same time, in the out of camp context there may be a risk in focussing coordination efforts on the Community Centre, thereby neglecting the neighbourhoods. For example, female Neighbourhood Committee members were aware only of services being delivered directly in the Community Centre itself. As such, any influence they may have extends only to the type of services provided therein (and thus only within the scope of training/awareness sessions) and not for the collective problems facing them at the neighbourhood or wider city level. Women in this study identified a number of problems in their neighbourhoods but said they had not raised them "because nobody came to the neighbourhood to ask us".   This suggests that any coordination efforts taking place from the base of a Community Centre should nonetheless seek to include service providers working outside the Centres, and ensure that committee members are linked to them for coordination.

Time to participate

Women's burden of unpaid work and childcare responsibilities was mentioned by many respondents as a barrier to their participation.[51] For example, committee members from Kilo 7 mentioned that they were only able to participate because their children were grown and did not require close supervision, while women in the out of camp context mentioned that lack of time due to childcare and domestic responsibilities left them little time to participate in coordination (or other) activities outside of the home. Similarly in Kenya and Tanzania many respondents said that women's domestic responsibilities meant they had less time as leaders, and service providers also mentioned that since women are the designated 'head of household' for receiving humanitarian assistance, they are sometimes unable to attend meetings because they have to attend the distributions.

At the same time, however, a female leader in Kenya's Kakuma Camp said that domestic responsibility did not have to be a barrier – especially for women whose children were at school; a group of Somali women

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[51] Barclay, Higelin, and Bungcaras have also observed this. For example, in Ethiopia women reported that they cannot attend local government meetings because the meetings are held when they have conflicting household responsibilities, and in the Philippines mothers with babies could not be involved in meetings because they did not take place in a safe environment where they could participate with their babies.p.21

leaders also enthusiastically explained how they organise their days so as to be able to attend meetings, or find others to help them in the home. It could be that living in the communal environment of an informal settlement or camp makes it easier for women to take on voluntary roles, since they can share childcare responsibilities with neighbours and relatives living in the same site. It cannot therefore be assumed that women's domestic responsibilities will hinder their participation; nevertheless, agencies must be cognisant of this possibility and explore ways to overcome it. For example, Humanity and Inclusion in Kakuma/Kalobeyei said that they arrange meetings in the morning and make sure they last not more than one hour (after which women tend to leave).

Besides childcare and domestic responsibilities, some women also lack time since they are partaking in livelihoods activities – whether by choice, or because they are the head of the household,[52] or their husbands are unable to work. In Kakuma this seemed to be a particular barrier to women's involvement – demonstrated by the fact that in one of the FGDs almost half of the participants were deputising for the actual women leaders who were at work (e.g. teaching). Since more educated women seem to be more likely to volunteer/be elected as leaders, they are also therefore more likely to have work – and this is something that must be carefully managed by any agency supporting coordination activities, though it applies equally (and perhaps even more so) to men.

9.6   Resources and socio-economic status

Financial incentives

Financial or in-kind rewards can serve to incentivise women's participation in coordination – particularly in contexts where families do not receive basic assistance such as cash, food, or NFIs. For example, women in the out of camp context in Iraq and informal settlements of Kabul, were keen to have economic or other tangible remuneration for their role in the committees – e.g. reimbursement for transport, or a monthly stipend. In Iraq, they were also grateful for being able to participate in tailoring courses, which enabled them to bring home clothes they had sewn. Besides helping them to provide for their family needs, being able to show a material *personal* benefit from their participation seemed to improve the willingness of husbands to support their participation in activities (including coordination) taking place at the Community Centre.[53] That said, provision of a stipend or other material benefit must be carefully weighed-up by CM agencies against its risks. For example, it could motivate people for the wrong reasons and distract from their 'public service' role, as well as creating a dependency and potentially limiting the sustainability of the CM intervention since volunteers may cease to work after their incentive payments stop. It may also create tension in the community, as others resent the volunteers for receiving payment – this was observed in the Iraq informal settlement context, where committee members were receiving incentive payments as volunteers.

Socio-economic status and participation in the economy

Informants in this study suggested that socio-economic status is important in determining influence on coordination, regardless of gender, though poor women would be especially disadvantaged due to all the barriers discussed above.

"Poor people cannot have contact with authorities, especially poor women. Rich people [in the authorities] don't need to coordinate with us, so they don't" (Female Neighbourhood Committee Member, Ramadi, Iraq)

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[52] E.g. see Phyllis Birnbaum, *On Her Own: How Women Forced to Flee from Syria Are Shouldering Increased Responsibility as They Struggle to Survive*, CARE/Columbia University Press, 2015, p.5
[53] Similarly, women leaders in Gaza have reported that "their mobility and participation comes under less scrutiny when it is associated with financial return to the family". Barclay et al, p.32.

Various studies have thereby shown that improving women's role in economic activities (e.g. establishing and running businesses or taking employment) can have positive impacts on their ability to participate and be heard in public life. This was also suggested by a service provider in Kenya who said that if women were involved in income generating activities their confidence would grow as they would be engaging with others outside of the home. UN Women presents evidence from four case studies of Gender Equality Programming, where women's economic empowerment resulted in "greater collective self-confidence, [and] enlarged capacity to take on more substantial roles in the management of community affairs."[54] The South Asia Women's Resilience Index found that women's economic empowerment programs can effectively enhance women's leadership through improving the "bargaining power" of women, formalising their right to assets, and involving them in local planning.[55] This implies that if women committee members are provided with livelihoods opportunities alongside their role in the committee, their influence might thereby increase. At the same time, given the scarcity and demand for such interventions, this brings with it the risk that more vulnerable women would be thereby excluded, or other community members will perceive female committee members as personally benefiting from their positions (as per the issue of financial incentives, mentioned above), which could undermine their position as community representatives. Moreover, it could antagonise men, who feel the weight of societal and family expectation to earn money for the family, yet often struggle to do so in displacement contexts.

Other resources

On a purely practical level, women's access to certain material resources can make a difference to their involvement in coordination. For example, in Nyarugusu and Kakuma/Kalobeyei, men have access to bicycles more often than women, which allows them to travel more easily to meetings. NRC gave some women leaders bikes in Nyarugusu and found that this did indeed improve their attendance at meetings; women leaders in Kalobeyei also specifically requested bikes. Another factor is phone credit: in Kakuma/Kalobeyei, women and men Zone/Village leaders receive phone credit to fulfil their role, and they said this was essential (with most saying that the credit was not sufficient for all the calls they must make); however, Block or Neighbourhood level leaders do not receive this. Mobile phones (and in some cases credit) have similarly been appreciated by women committee members in Lebanon informal settlements and Afghanistan neighbourhoods. In Afghanistan, many households have only one mobile phone, if at all, and typically men would be the ones 'owning' this phone – giving women leaders mobile phones is therefore an important way to facilitate their coordination with service providers, especially in out of camp or informal camp contexts where agency staff do not have offices and may not have a daily presence in the site/area. Finally, women committee members in Iraq's Kilo 7 and leaders in Kenya's Kakuma and Kalobeyei valued or requested visibility items including identity cards, t-shirts, and jackets to give them greater recognition in their roles.

10   Methods that can be employed by CM agencies

While we cannot assume that women will always participate less than men, the sections above have outlined a range of barriers to participation in coordination that women living in a patriarchal cultural context can face. The first step in responding to these barriers is to undertake an analysis of the context – tools such as the IOM Women's Participation Toolkit, as well as research tools produced for this study (included in Annex 3) can be useful for conducting such an analysis. Nevertheless, this study has been able to identify some common themes and suggestions for how CM agencies could bolster the enablers and tackle the barriers to participation in coordination. The recommendations are divided into two main themes: one pertains to enhancing the structures that facilitate women's involvement in coordination; the other relates to building women's capacity and resources to have more influence through coordination. A

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[54] UN Women, 2015, p.22. This was also a finding of the IOM and WRC Learning Reports (both Baseline and Endlines): "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." This is something that Help Age International has also discovered in its programmes to support older women in Pakistan, as well as ODI/HPN in research from Niger (see Suzy Madigan, 'Is a humanitarian crisis the time and place for women's economic empowerment?', 21 Aug 2019)
[55] The Economist Intelligence Unit. See also Barclay et al, p.32.

third set of recommendation concerns specific steps that can be taken to improve women's safety and protection by strengthening the role of women in coordination.

Though the recommendations are aimed at CM agencies, some of them may also be applicable to other sectors working to improve women's participation more broadly, or to mainstream women's inclusion into their areas of work. Moreover, many of the recommendations could be equally relevant to supporting inclusion of men in contexts where this is also a struggle.

10.1 Methods to enhance women's role in coordination

10.1.1 Establish and support structures that enable and legitimise women's role in coordination

1. Establish, formalise, and promote a coordination and management structure that includes women

It is clear that unless camp/settlement/neighbourhood governance structures are set-up to include women equally, then men will almost always become the default participants and influencers in coordination. As such, CM agencies must ensure that a gender-equal structure is established – following principles of inclusivity (i.e. including vulnerable and marginalised groups), participation (in how representatives are selected), and do no harm (i.e. ensuring harmful power dynamics are not entrenched or created). CM agencies must consult the community to decide how to structure these mechanisms, including whether to create mixed-gender or separate forums. If they are separated, then the CM agency must consider how to encourage joint working and coordination between the two, and to ensure that men do not end up assuming the burden of coordination for general issues, while women are assigned to work only on 'women's issues'.

Beyond establishing the structure, the CM agency – in conjunction with the relevant cluster or working group – must ensure that it is recognised and preferably officially endorsed and mandated by relevant stakeholders, including hosting authorities. The CM agency must also then play an *ongoing* and *active* role in ensuring that all stakeholders (service providers, authorities, other community structures[56], and the general population) are aware of and coordinating with both the women and men in these structures. This role seems to be of particular importance in out of camp neighbourhoods or informal sites, where there is typically less coordination and less understanding and awareness of community-based structures, especially when no agency has been assigned a mandate to undertake CM functions at the site or neighbourhood level, including coordination and support to community governance.[57]

Over time, women's role in the community governance structures and, by extension, coordination, will likely contribute to a deeper cultural shift whereby women's role in communal matters is recognised and encouraged. However, engaging with men in the community at the outset is likely to be essential to allow women's meaningful role in the formal structures. This study has found that once men are reassured about women's role in coordination and governance structures, they become more supportive. This could include inviting them to visit the physical locations of meetings/trainings (in the case of out of camp or informal settlement responses). Speaking with both women and men to understand the cultural constraints to women's participation, and how to overcome these is always a must. The IOM/WRC Women's Participation Toolkit is a useful resource for this.

2. Manage meetings with an aim to encourage women's contributions

The way in which a CM agency manages coordination meetings is critical to the extent and quality of women's participation therein. For example, where coordination takes place during mixed gender meetings, the CM agency can encourage women's contributions by alternately asking for women's and men's contributions. Moreover, adjusting the size and scope of meetings could help to encourage women's participation: conducting smaller meetings at the level of sub-camp or neighbourhood, and with smaller numbers of service provider staff, might provide a more conducive environment for women's participation in coordination. Alternatively, separate women's coordination meetings could take place (see below recommendation). An analysis of the specific cultural context (in discussion with community members and leaders) will guide judgement on this issue, but to truly enable women's involvement in

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[56] E.g. Thematic committees – such as WASH or Protection committees.
[57] See Giovanna Federici (CCCM Cluster), *Desk Review: Urban Displacement and Outside of Camp*, IOM, NRC, and UNHCR, 2014, pp.35-36

coordination the ultimate goal should be for their inclusion in mixed gender forums, even if this requires a transition period (which may last the duration of a Camp Management intervention) during which women only meet separately from men. Regardless of whether meetings are single sex or mixed, the timing (time of day and duration) as well as location and transport for getting there, and possible provision of childcare and refreshments, should all be arranged to enable women's participation. This applies regardless of the displacement setting, though the latter is particularly pertinent in urban out of camp settings or large camps, where women may have to travel longer distances to reach the meeting location.

3. Provide a physical space for coordination

Facilitating access to specific meeting spaces for women can help to encourage their role in coordination in contexts where it remains controversial for women to meet with men outside of their own families – this seemed to be the case equally for formal camp, informal sites, and urban out of camp neighbourhoods. Providing women-only physical spaces (and therefore meetings) can also serve as a way to build women's confidence to contribute in discussions, which could later help them to meet in mixed gender forums as well. Moreover, having an 'office' could legitimise and formalise women's responsibilities in coordination. Physical spaces for coordination can take many forms, and while they might be owned and managed by a CM agency, they could also be provided by a third party (whether another NGO, or the community themselves) and simply used by the CM agency and community representatives for meetings.

In the urban out of camp environment, CM agencies have established Community Centres[58] to serve as physical bases from which to conduct community level coordination. This can be an essential way to bring urban women into coordination, so long as the coordination efforts taking place from these Centres also include service providers working *outside* the Centres, i.e. in the neighbourhoods where the women reside. Moreover, there should also be sufficient outreach to ensure that issues at the neighbourhood level can be identified and followed-up. In addition, the locations and quantity of Community Centres should be carefully considered: given the often more limited mobility of women, a single Community Centre within a city will have a certain natural 'catchment' area (in terms of how far women are willing to travel to reach it), and is unlikely to enable women from across many different neighbourhoods in the city to be involved in coordination from the same Community Centre location.

As such, a CM agency working outside of camps could explore additional or alternative bases from which to conduct women's coordination within the urban environment, including offices of authorities or local community-based organisations – which is thereby also in keeping with the 'localisation agenda'. For example, in Iraq, the Department for Youth and Sport in Ramadi has reportedly recently opened a meeting room specifically for women within the wider government building; this could be a space that could host a women's coordination meetings for the neighbourhoods which may also give women the confidence to start approaching authority buildings, as well as providing an alternative to the NRC Community Centre which could eventually close (if not handed over to a local provider).

4. Include women in multiple methods of coordination

Coordination is more than coordination meetings, and the CM agency can thereby include women in other elements of coordination that may be less impacted by lack of confidence – one of the main barriers to their influence on coordination. The CM agency should be creative and pragmatic in establishing specific techniques and activities that can give women (and indeed men) an important role in coordination – particularly those pertaining to referrals, monitoring, assessments, and reporting. These could potentially involve the use of digital technologies – such as apps that allow real-time service monitoring and referrals, or mapping of safety issues (e.g. "danger spots") in a camp or neighbourhood.

5. Cultivate networks, and consider the creation of a specific "Women's Coordination Network"

The CM agency must ensure that women leaders are aware of and linked to stakeholders – not as a one-off, but on an ongoing basis. This may be in the form of regular or ad hoc coordination meetings, and may include accompanying women to external meetings. In particular, supporting women to coordinate with *other women* – whether from NGOs, authorities, private business, influential individuals, or voluntary groups – can be particularly helpful to increase their collective confidence and influence, as they can build

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58 Known as "Community Resource Centres" in some contexts, such as Iraq

on and use each other's networks, experience, and skills. Moreover, it could also be a more culturally acceptable method for women's participation in 'public' life.

The creation of a women's coordination mechanism, supported by a CM agency, seems to be particularly relevant in urban environments – both informal settlements or out of camp. In such settings, traditional humanitarian actors are normally much less visible and accessible to community members, particularly for women who may be less likely to leave their homes/neighbourhoods, and where there is also a plethora of other influential stakeholders who can help (or hinder) to solve problems. For example, in Iraq some influential and more educated women in the out of camp neighbourhoods setting were willing to work with and support women's committee members from both the neighbourhoods and the informal settlement. A pilot "Women's Coordination Network" event was held, which brought together women from NRC's committees, NGOs, authorities, and voluntary groups. Their combined networks were of course much wider than their individual ones, and included both men and women from authorities, NGOs, the community itself, and from volunteer groups. The women attending the event were inspired to see how many potentially influential contacts they could identify as a group. At the same time, many of these contacts – particularly those in authorities – were men, and while some women from the community did not feel confident/comfortable to meet with them, others were willing to do so on their behalf, and this is why a 'Women's Coordination Network' could be of added value.

The CM agency's role would be to support the establishment and initial development of this coordination mechanism, but without trying to maintain ownership over the whole process; instead, the emphasis should be on encouraging the development of women's dynamic, extensive networks. In practice, this would mean identifying and bringing together a range of female stakeholders; helping them to map their networks and define the issues they want to solve; and ideally to help to formalise their role within the broader public institutions and humanitarian structure of the location in question. Annex 2 provides more detail on the steps required to create a Women's Coordination Network, as well as a sample session plan for a launching or scoping workshop.

6. Ensure adequate female representation among Camp Management agency staff

Besides ensuring that the community structures themselves are adequately gender balanced, the same must be true of the CM staff, especially in particularly restrictive cultures where women may be unable to meet with male service providers. While a CM agency may not be able to impact the gender balance of other service providers (though it could certainly advocate for female liaison staff to be assigned), it should at least ensure its own staff has adequate female representation. In Afghanistan's Camp Management project (Kabul and Herat), the recruitment strategy aimed for a two thirds female team, since women can interact with both male and female community members. Female staff also facilitate coordination meetings between male service provider staff and female IDP focal points – something that may have been less acceptable to the community had the meetings been facilitated by male CM staff.

10.1.2 Build women's capacities and resources

7. Provide training and education opportunities to women leaders

The study has suggested that women often possess less confidence and experience in coordination compared to men – particularly more economically vulnerable and less educated women. Besides wider societal cultural change, this can be addressed through provision of training and education, and the CM agency must thereby take responsibility for designing and implementing an appropriate capacity building plan for women leaders/representatives – regardless of the displacement context. The particular topics of training seem less important than the fact of providing it on a regular, ongoing basis to build confidence. Nevertheless, topics that have been highlighted by women consulted in this study include information on service providers, leadership and communication skills, problem solving techniques, conflict resolution, women's rights, and legal frameworks. In addition, literacy classes for illiterate women could also be a key factor in improving their confidence, as well as providing them with a 'hard skill' needed for some elements of coordination – such as taking notes, filling out monitoring forms, or writing letters and petitions. In some cases, language training could also be critical for women's ability to understand and contribute to discussions in coordination meetings, and to liaise with service providers. While the CM agency should take overall responsibility for designing the capacity building plan for women leaders, they should engage with other service providers to allow access to training and education on a range of topics, including specialised areas that CM agencies may not have expertise in themselves – such as GBV or adult literacy.

8. Assign time, resources, and expertise to achieve results

This study suggested that in many patriarchal contexts women are not in fact actively prevented from participating in public life, but men take on this role 'by default'. As such, with the right encouragement and motivation by a CM agency, women can be persuaded to tackle problems through coordination "in pursuit of shared goals". This means that, besides the provision of formal training, informal follow-up and ongoing coaching and encouragement by CM agency staff is equally important for motivating women and building their confidence – across all displacement settings. CM agencies must factor this into their project planning – ensuring that adequately qualified staff[59] and time are assigned to providing face-to-face support to women in leadership positions over a sustained period of time.

This 'soft' support becomes even more effective when the CM agency has access to in-kind or financial resources to enable women to solve the issues they have prioritised, or at least where the CM agency has sufficient expertise in negotiation and coordination to be able to support effective advocacy to other service providers.[60] Once women start to achieve results through their involvement in coordination, a positive cycle will ensue: "the more we can achieve, the more influence and respect we will have". This will of course also be supported by the other measures suggested above and below.

9. Provide material resources and livelihoods opportunities to support women's role in coordination

Provision of certain material items can serve a range of purposes to enhance women's coordination role. First, items such as mobile phone, airtime/credit, and notebooks can be pivotal in helping women to undertake practical tasks involved in coordination including writing reports and contacting service providers or other leaders. Second, items such as t-shirts, tabards, or identity cards can gives women (and men) legitimacy and recognition in their role. Depending on the context, other items might also be useful for women – e.g. bicycles or torches were mentioned by women in this study. Besides the practical use of these items, they can also serve to incentivise and motivate women to participate.

Beyond the provision of these small tangible inputs, research also suggests that taking steps to enhance women's economic status is linked to their increased confidence and authority, which can improve their role in and influence on coordination. As such, CM agencies may want to partner with livelihoods providers to thereby enrol women leaders in their livelihoods projects and/or to proactively reach out to women that have previously benefited from livelihoods interventions to encourage their involvement in governance structures. However, provision of a stipend or other material benefits, including enrolment in livelihoods projects, must be carefully weighed-up against risks – e.g. creating tension with other members of the community and/or challenging the sustainability of the intervention.

10.2 Methods to enhance women's safety through women's role in coordination

This study has found that though there are some issues that are equally raised by men and women in coordination, there are others that are more often raised by women, as well as more effectively dealt with by women. In particular, women have a better understanding of safety issues pertaining to the site or neighbourhood layout and infrastructure, and related to women's duties (e.g. fuel and water collection, or attendance at distributions); they are also better placed to identify and respond to GBV cases. As such, there are specific steps that CM agencies can take to enhance women's role in coordination to address women's safety and protection issues in particular; namely:

A. CM agencies should facilitate a coordinated approach among community-based protection mechanisms, including mapping out community-based protection mechanisms present in their areas of operation, and linking women leaders and members of governance structures (such as neighbourhood or site committees) to these mechanisms – e.g. 'GBV focal points' or 'Protection Committees'. The women leaders/committee members may have more extensive networks than the GBV/Protection focal points, while the latter may have more insights into GBV/Protection issues. The

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[59] I.e. staff with technical understanding of Camp Management and coordination, as well as soft skills in coaching and motivation, problem-solving, and community liaison.
[60] Including other departments of the CM agency, or external agencies, authorities, etc.

women leaders/committee members can thereby ensure that these insights are shared and discussed in coordination forums that the GBV/Protection focal points may not have access to. These linkages could be formed through a one-off introduction, or through a regular structured meeting – depending on the context and 'proactiveness' of the women involved.

B. CM agencies should ensure that women in governance structures are regularly introduced to agencies delivering services that impact on women's safety – not only protection agencies, but also WASH, site planning, distributions, and others. Even if it is best practice for these service providers to consult with women, they may fail to do so on their own initiative, or may do so in an ad hoc or irregular fashion, and with randomly selected women who may not have the skills to adequately assess and communicate the issues pertaining to women's safety.

C. Even if a camp or neighbourhood governance structure comprises of mixed gender members, the CM agency should set aside specific meetings, or time-slots within meetings, for gender segregated discussions. Male staff should sit with male leaders, and female staff with female leaders – to enable them to raise issues that they may not feel comfortable to raise in a mixed gender meeting.

D. CM agencies should train women in governance structures to undertake their own 'safety mapping' exercises (similar to the method employed in the IOM/WRC Women's Participation Toolkit), and they should be supported to present the findings of these mapping exercises in coordination forums. There is also a potential here to explore how technology could facilitate women's role in this regard – e.g. through the development of safety mapping and monitoring apps that could enable women to map out and report safety issues using smartphones.

E. Since women are clearly much more likely to identify and respond to cases of GBV, CM agencies must ensure that female leaders/committee members receive adequate training on referral principles and pathways, and GBV response/prevention – as well as being linked to any service providers or community members that are providing women's protection services. Ideally, the training itself would be provided by an agency specialising in GBV and women's protection; however, training on basic referral principles and pathways could also be delivered directly by CM agency.

11 Conclusion

This study has identified various ways that displaced women are involved in coordination within camps, informal settlements, and out of camp settings. There are encouraging examples of women from committees or leadership structures who, through their coordination with each other, with service providers, and with other community members or leaders, have managed to achieve positive changes in their communities. They have brought new essential services, they have directed assistance to the most vulnerable, they have addressed security issues, and they have helped to design appropriate and relevant responses – including those that improve women's safety and protection.

At the same time, the study found that many women still face significant barriers to their participation in, and influence on, coordination – more so than their male counterparts. While the precise barriers (as well as enablers) vary from context to context, there are some general trends, and in all contexts the intersecting effects of patriarchal culture, structural exclusion, lack of confidence and education, and poor networks serve to mutually reinforce one another in preventing women's meaningful involvement in coordination.

Nevertheless, the study has also found that most of these barriers can be mitigated, to a greater or lesser extent, through the efforts of a Camp Management agency. The contribution of the Camp Management agency falls into two broad categories: the first addresses the structures and mechanisms that can often exclude women from participation; the second addresses the capacity constraints that can limit women's confidence and skills, and thereby their influence. On the first, this encompasses all actions that ensure women's role in coordination and management structures and mechanisms is formalised and facilitated from the outset of a displacement response, and that strong sensitisation and awareness raising takes place about their role – not just among community members but also among other working agencies,

including authorities. This sets the foundation for women's participation. On the second, this involves providing structured support (training, coaching, skill-building, and potentially livelihoods opportunities) over a sustained period of time, as well as provision of resources and expertise to help women to solve problems they are trying to solve through coordination. The diagrams below illustrate how the cycle of exclusion can be transformed through structural inclusion and capacity building.
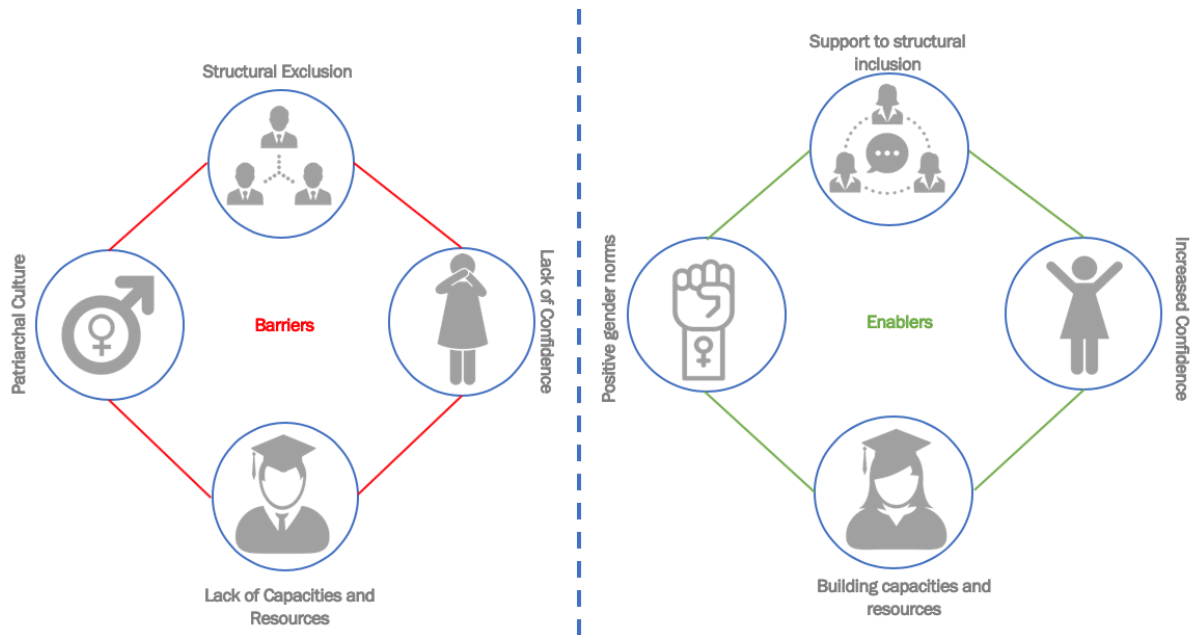
Barriers and Enablers

Section 10 set out a number of specific steps that can or should be undertaken by a CM agency: some of these are minimum conditions, without which women's role in coordination will not be achieved. Others are strongly advised in order to enhance women's influence. A further set of recommendations specifically related to safety and protection is also provided, since if women's role in coordination is supported in the right way, they can play a key role in addressing sensitive issues of women's safety.

Although this research has concentrated specifically on coordination, many of the steps mentioned above apply more broadly to women's participation in leadership. As such, by including these steps in a contextualised community governance strategy and action plan, the CM agency can make considerable progress not only in women's role in coordination, but women's leadership more widely.

Moreover, there are other steps that can and should be taken by other actors, that will be complementary to the CM agency's efforts. In particular – as we could see in Kakuma Camp especially – a broader set of women's protection and empowerment programming, as well as improved education for girls alongside boys, has the potential to fundamentally change the patriarchal cultures that can be so inhibiting to women's participation and influence in the public sphere.

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Annex 1: Detailed Methodology

Data Sources

The research questions were investigated through a qualitative approach, drawing on both primary and secondary sources. Secondary sources included studies and reports on women's participation in humanitarian contexts – including but not limited to CM projects. Mostly these secondary sources do not focus specifically on women's role in coordination since this sub-topic is rarely considered in isolation to women's participation generally; nevertheless, many of the findings are relevant to the topic of women's role in coordination. These secondary sources suggested possible barriers to women's participation, as well as means for overcoming them, which were then further investigated during the field work for primary data collection.

Primary data collection took place in three countries where NRC is conducting Camp Management projects: Afghanistan, Iraq, and Tanzania; as well as in Kenya where NRC has other projects but not a CM project. Primary data collection comprised of key informant interviews, workshops, and focus group discussions with men and women from the displaced community (formal and informal leaders), as well as with service providers (public and private), and staff implementing Camp Management projects. In addition, primary data and evaluation findings from various Camp Management projects have also been drawn upon; and finally, staff from NRC's Camp Management programme in Myanmar as well as IOM's Camp Management programme in Bangladesh were also interviewed.

Table 2: Informants consulted

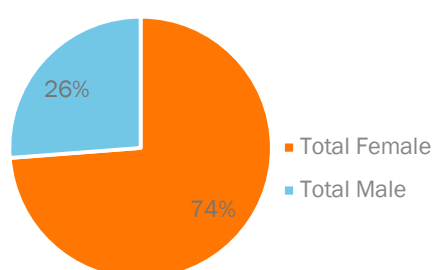| Informants	Sex	Afghanistan	Iraq	Tanzania	Kenya	Other	TOTAL
Camp Management Staff	Female	6	2	2	0	2	24
	Male	3	4	5	0	0	
Service Provider Staff	Female	4	12	5	8	0	47
	Male	2	5	3	8	0	
Community leaders/representatives	Female	65	16	0	30	0	135
	Male	0	14	0	10	0	
	Total Female	75	30	7	38	2	152
	Total Male	5	23	8	18	0	54
	Total	80	53	15	56	2	206

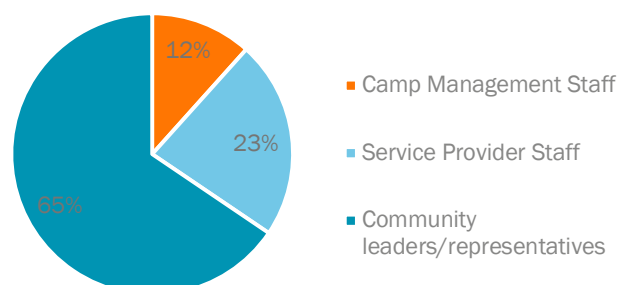
Figure A: Informants by gender

Figure B: Informants by type

Field work locations

Iraq (Ramadi, Anbar Province)

NRC's Camp Management project is operating in two displacement contexts: urban 'informal settlements', and out of camp urban neighbourhoods. In both contexts there are a mix of IDPs and returning IDPs. The informal settlement targeted for this study is known as 'Kilo 7' and hosts 2,050 IDPs and returnees. While NRC has not yet formalised a site governance mechanism, it has appointed 12 men and four women as volunteers who support care and maintenance, referrals, service monitoring, information dissemination, hygiene promotion, and awareness raising in the site.   Some of these volunteers have subsequently become known as 'committees' and have signed a Terms of Reference. The out of camp component of the project consists of a Community Centre in Ramadi city, and the establishment of committees in five surrounding neighbourhoods with a combined population of around 32,500 people. Committees comprise 31 male and 22 female members,[61] and they were all established within six months of when field work took place. Some have received basic training in problem solving and coordination; others are still awaiting their training. The Community Centre provides a central hub where committees meet with NRC and attend training or awareness sessions.

Afghanistan (Kabul and Herat)

The research focussed on NRC's Camp Management project in two locations: urban informal settlements in Kabul and newly established (2018) formal and informal sites in Herat. In Kabul, the project targets 20 settlements with around 36,000 conflict-induced displaced persons; the settlements range in size (from dozens to hundreds of dwellings), in age (two to 20 years), and in conditions (e.g. quality of shelters and access to services). The project concentrates on establishing and building the capacity of representative site management structures, as well as provision of information, referrals, and support to coordination through physical Community Centres located within and between the targeted sites. In Herat, one formal site and several scattered informal sites host around 60,000 persons (numbers fluctuate) displaced by drought and conflict during the course of 2018. NRC's Camp Management response involves 'Community Tents' and mobile teams which provide communication with communities, coordination, and protection through protection monitoring and Individual Protection Assistance. NRC has identified IDP 'Focal Points' who support information dissemination to and from the community.

Tanzania (Nyarugusu Camp)

NRC is mandated to provide Camp Management in Nyarugusu Refugee Camp, which accommodates more than 153,000[62] refugees of mainly Congolese and Burundian origin, since 1996 and 2015 respectively. The Camp Management project has many components including: site planning and improvements; Helpdesks and noticeboards for information provision, CFRM, and referrals; facilitation of coordination and service monitoring; support to community leadership structures; community mobilization and awareness campaigns; and NFI distributions. The refugee leadership structure in the site is well established and recognised; the female Camp President is supported by 14 Zone Leaders (mostly male) and 14 Vice-Leaders (mostly female), who in turn are supported by 144 Village Leaders, and finally 3,114 Cluster leaders. Village and Cluster leaders are roughly evenly split between genders.

Kenya (Kakuma Refugee Camp and Kalobeyei Integrated Settlement)

Kakuma Refugee Camp (established in 1992) and Kalobeyei Integrated Settlement (2015) host a population of around 190,000 refugees from 19 countries out of which 38,000 live in Kalobeyei Settlement.[63] The majority (58%) of refugees come from South Sudan, while Somalis are also well represented, many having been relocated from Dadaab Refugee Camp. Camp Management is provided by the Kenyan Refugee Affairs Secretariat (RAS), supported by UNHCR. In Kakuma Camp there is a male and female leader for each Zone (12 in total), supported by male and female deputy leaders and a secretary (male or female); at Block levels there is also a male and female leader. Various thematic committees (e.g.

....

[61] Female members of one committee were due to be appointed in August 2019
[62] According to UNHCR, as of February 2019:
http://reporting.unhcr.org/sites/default/files/UNHCR%20Tanzania%20Fact%20Sheet%20-%20January-March%202019.pdf
[63] According to UNHCR: https://www.unhcr.org/ke/kakuma-refugee-camp

People with Disabilities, youth, GBV, WASH, etc.) also exist at different levels. In Kalobeyei Settlement there is a male and female leader for each 'Village' and each 'Neighbourhood', as well as thematic committees. Leaders are supported by Lutheran World Foundation (LWF), as well as UNHCR and RAS; thematic committees are also supported by various NGOs.

Challenges and Limitations

Being a qualitative study without a representative sample of participants it was difficult to ensure that the 'data saturation' point was reached, particularly given a limited time-frame for data collection in the field. Nevertheless, the report concentrates on findings that were repeated multiple times by a majority of or all informants; findings that received less conclusive backing will be highlighted as such.

With primary data collection taking place in four contexts, there will be a limit as to how broadly the findings can be extrapolated to other contexts. However, the study has nonetheless observed broad patterns across the different contexts investigated here which may well be applicable across many other contexts, as well as suggesting avenues for further investigation at the local level.

A challenge faced during field data collection stemmed from relying on non-professional interpretation through members of the local NRC teams. This is likely to have led to certain nuances becoming lost in translation. Nevertheless, this approach was chosen for the following reasons (a) to build the capacity of the staff themselves in consulting with the community in this level of detail; (b) to enable a degree of control and spontaneity by the researcher during the data collection – being qualitative, it is important to enable flexibility in questioning to explore avenues that may not occur to a local enumerator who has less understanding of the broader research objectives. The challenge was mitigated by ensuring ongoing dialogue between the researcher and interpreter(s) – both during the FGDs/interviews, and immediately afterwards.

Field work in Tanzania was significantly restricted since the Consultant was unable to obtain a camp entry permit from the authorities. Moreover, due to a sensitive camp population verification exercise that was still ongoing at the time of the Consultant's trip, it was not possible to collect data directly from the population – even through local enumerators. As such, the Consultant was restricted to collecting information and reflections from staff of NRC and other organisations; as well as referring to the findings of a Community Engagement study conducted in the same location at the end of 2018. The trip to Kakuma camp in Kenya was organised as a result of the lack of access in Tanzania, to ensure that direct data from displaced community could be collected in a formal camp setting. However, due to the shortened time-frame, FGDs and interviews could not cover as much detail as for the Iraq context, and the most essential questions were thereby selected for the data collection.

Finally, measuring the extent to which women's participation in coordination has enabled them, specifically, to have an influence on outcomes of coordination was challenging, especially since the study is taking place at a single point in time rather than assessing the situation before and after certain initiatives or activities have taken place. Nevertheless, the research tools employed used a 'most significant change' methodology, asking the community themselves to explain where they feel they have had an influence. This was then further corroborated through discussions with service providers that have engaged with women in coordination, as well as Camp Management staff who will have observed changes in the camp/neighbourhood over time.

Annex 2: Creating a Women's Coordination Network

1. Role of the Camp Management Agency

- Define the geographical area to be covered by the Women's Coordination Network (or multiple areas)

- Establish or identify the physical location(s) from which the coordination will take place – this could be rotating or static; a public building or private space; run by an NGO or by another stakeholder (e.g. authorities). The most important thing is that it is accessible for women.

- Identify and invite a broad-range of members, all of whom are motivated to participate. These could include women who:

  o Are members of Neighbourhood or Settlement Committees, supported by a Camp Management (or other) agency

  o Are influential in their extended family/neighbourhood/wider community

  o Lead or participate in volunteer groups, or volunteer with a local or international NGO

  o Work in local authorities

  o Work in local or international NGOs

  o Work in or own businesses

- Organise and facilitate workshops, trainings, and meetings. These would serve a range of functions including: establishing a Terms of Reference, mapping out the networks of the members, identifying and prioritising problems to solve, linking to relevant stakeholders, and building skills in networking and negotiation. A sample 'Session Plan' for an introductory "launching" or "scoping" meeting is included below.

- Second a female staff into a local authority or local organisation, who then takes on responsibility for the Women's Coordination Network – this would need strong follow-up by the CM agency in the early days of its formation, as well as full assessment of local authority structures and consensus-building to obtain approval and recognition of the role.

- Liaise with relevant local authority, humanitarian, and development stakeholders to ensure awareness of the Women's Coordination Network, and to make sure that other community leadership or volunteer structures are connected into the Network. *Note:* even if the Network is comprised of and aimed to support women, this shouldn't preclude its members from coordinating with men. Indeed, the Network should open up as many channels of coordination as possible by expanding women's networks beyond what they have already.

2. Launching/Scoping Workshop Agenda

Workshop objectives

- To introduce active women in the community to each other and encourage networking
- To improve understanding of 'coordination' and discuss ideas for how women can be more involved in coordination
- To discuss some of the communal problems or issues that women might be able to solve through coordination with each other or with other stakeholders

Participants

- Female staff from NGOs (local and international)
- Female volunteers from voluntary associations and groups
- Female staff from authorities
- Female members of community governance structures (committee members, leaders, etc.)
- Camp Management / Community Centre staff

Agenda

Session #	Time	Session	Remarks
1	30 mins	Introductions	Review of agenda and objectives Ice-breaker

2	30 to 90 mins	Service Provider presentations	5 mins each on the services they provide and how they can be contacted plus Q&A
3	30 to 60 mins	What is 'Coordination'?	Presentation with slideshow
4	45 to 60 mins	What is a 'Network' and who is in our network?	Network mapping activity (group work) and debrief
5	60 to 90 mins	How we can solve problems through coordination	Brainstorm on problems Brainstorm on stakeholders that can help
6	30 to 45 mins	Feedback and action points	Feedback from action planning, action points
7	20 to 30 mins	Development of a Women's Coordination Network	Discussion on next steps for the Women's Coordination Network
8	5 to 10 mins	Wrap-up and closing	Questions and concluding remarks

Workshop outputs

1. Network 'maps' and new connections between women in the community
2. Actions points/plans for solving problems in the community (together)
3. Contact list of women that would like to continue meeting/working together
4. Agreement on next steps for the Women's Coordination Network

3. Facilitation notes for launching/scoping workshop

Preparations

- The Camp Management team should identify potential attendees and send out invitations at least one week in advance, with a clear explanation of the purpose of the workshop (e.g. including the agenda with the invitation).

- Total number of participants should be between 15 and 25. Ideally there should be two facilitators (a lead and an assistant), as well as an assistant to support with logistical arrangements.

- Timing and location should be arranged to suit as many attendees as possible, taking into accound cultural considerations.

- Appropriate refreshments and transportation should be arranged, as well as equipment and materials (e.g. projector, stationary, laptop)

- The session plan/agenda is a guide only, and timings will need to be adjusted according to the context – including adding appropriate breaks into the schedule. It may also be preferable to split the workshop into separate sessions held on different days, so as not to take too much time. Suggestions for adjustments are included in the session instructions, below.

Session Instructions

Session 1: Introduction

- The facilitator(s) should introduce themselves and explain the purpose of the workshop (objectives) and the agenda.

- The facilitator should provide an ice-breaker activity to enable participants to introduce themselves/each other.

Session 2: Service Provider Presentations

- Staff from NGOs, voluntary organisations, or authorities should provide brief (5 to 10 minutes) presentations about their services and how they can be reached.

- Length of this session will depend on how many service provider staff are attending. These staff should be briefed in advance about their need to prepare a presentation.

Session 3: What is "Coordination"?

A. **Defining 'Coordination':** Either in groups or in plenary, ask the participants to try and define or explain "coordination"; you could ask them to draw a picture or diagram to explain the concept, or simply to describe it verbally. After some discussion, read them the definition from the Camp Management Toolkit: "planning together and sharing information in the pursuit of shared goals". This could also be written on a slide or flipchart.

B. **Coordination Activities:** Make a slideshow of photographs or set of posters which illustrate the activities that might be involved in coordination, including: attending/organising meetings; making phone calls; making and sharing service mapping; doing referrals; monitoring; joint assessments; making information products (reports, factsheets, site profiles, etc.); collecting and sharing data; collecting feedback and complaints. Try and use photos from a range of real contexts, and explain the examples being presented.

C. **What makes good coordination?:** Make a slideshow of photos with pictures to illustrate the different components of 'good coordination' – show the pictures first, and facilitate a discussion on what each picture might mean.

  NOTES:

  - Parts B and/or C could be delivered during a subsequent workshop.

  - Part C – if delivered in a separate session – could also be expanded to include further practical hints and tips on coordination techniques – e.g. how to chair a meeting; how to take minutes; how to prepare an agenda; etc.

  - CCCM Cluster Training Module 8 may also provide further inspiration on how to present this topic; as well as Tool 3.4.a (Coordination training for staff) and Tool 5.12.a (Coordination training for community members) from NRC's UDOC Toolbox.

Session 4: What is a "network" and who is in our networks?

A. Networking activity – group work:

- Divide the group into mixed groups (combining NGO staff, authority staff, and community members) of around six people per group – possibly organised by neighbourhood or site/block. Ensure that each group contains at least one literate participant, who can be the appointed scribe.

- Give each group a flip-chart with the following matrix, and ask them to list all the *individuals* (not organisations) that they have contact with.

- Ask them to put an "M" next to all the men and an "F" next to all the women listed (or equivalent mark – e.g. tick/cross or coloured marks), and (at the end) to count up how many men and women they have contact with in each category. *Note: this activity also helps the facilitators to understand how much contact women have with men in different categories of stakeholders.*

List NGO staff that they know	List authority staff that they know
List useful/skilful/influential community members that they know	List volunteers/voluntary groups/donors that they know

B. Plenary discussion:

- Bring the group back together and put all the flipcharts together at the front of the room. This should illustrate the size of the collective network of the women in the room. Ask for reflections on the exercise.

- Facilitate a discussion on how the participants could build/develop their network, using prompting questions such as:

  - o How can more influential/professional women (e.g. from authorities) support non-professional women e.g. committee members?

  - o How can male relatives/family members help (or how can we help them)?

  - o How can male leaders/volunteers (e.g. committee members) work with women?

Session 5: How we can solve problems through coordination

Identifying problems, solutions, and influential stakeholders

- Divide the participants into the same groups used in Session 4, and give them a flipchart with the below matrix drawn up. Ask them to discuss a few communal problems at the neighbourhood/site/block level and how these could be addressed. They should choose up to three problems to focus on.

- Each problem should be described in detail, and some possible solutions should be suggested. In the last column, they should list the specific individuals that might be able to help them address their problem through the proposed solutions (or otherwise). Encourage them to think about how they can help *each other*, and to think about the last activity they did where they mapped out their networks.

Problem	Solution(s)	Who can help?
1		
2		
3		

- During the group work, the facilitators should circulate among the groups and ask probing questions to ensure that problems are described/understood adequately, and that solutions are creative and realistic.

Session 6: Feedback and action points

- Bring the groups back together in plenary, and ask a volunteer from each group to choose one problem to present back. Others in the room should be invited to provide additional suggestions for solutions and contacts of people who might be able to help.

- For each problem, the facilitators should help to identify a few action points or next steps for addressing the issue through coordination with the identified stakeholders – e.g. arranging a meeting; preparing a letter or petition; collecting more information; sharing contact details; etc. A note-taker should be assigned to list these action points.

Session 7: Development of a Women's Coordination Network

- Facilitate a plenary discussion about the idea of a Women's Coordination Network, using the following questions to guide the discussion:
    - Are these women interested in continuing to meet on a regular basis?
    - What would be the purpose of a more regular forum/meeting?
    - What support would they need to keep this going? (From the CM agency or others)
    - Is there anyone that would like to take on an organisational role?
    - How frequent should the meetings be, and where should they take place?
    - How should the women stay in touch between meetings? E-mail, Facebook, Whatsapp?
- Agree on a few next steps/action points, and ensure these are noted down.

Session 8: Wrap-up and Closing

- Summarise the key action points and next steps
- Ask if there are any final questions or reflections from participants
- Provide some concluding motivational remarks/reflections about the workshop
- Invite participants to provide their preferred contact details for follow-up after the workshop

Follow-up and Next Steps

Depending on the outcome of session 7, a number of different steps may be required, including:

- Writing up the notes and action points from the workshop and sharing with participants
- Identifying a location for the next meeting (if not the same as the one already used), and setting the date, time, and agenda of that meeting
- Drafting a Terms of Reference for the 'Women's Coordination Network' that can be discussed and endorsed in the next meeting
- Setting up a contact group for participants – e.g. Whatsapp, Facebook, etc. (depending on the preference of participants)
- Following up with individual participants on action points raised, and supporting if required
- Sensitising other stakeholders about the existence of the Network

Annex 3: Data Collection Tools

Available for download.

www.nrc.no

Norwegian Refugee Council
Postboks 148 Sentrum
0102 Oslo, Norway