

CCCM Cluster Rapid Gender Needs Assessment in Somalia IDP Sites

July 2021



With special thanks to participating partners:



KAALO
Aid and Development Org.



IOM • OIM



UNHCR
The UN Refugee Agency



ACTED

Summary of Key Findings

Men's Roles and Participation (leadership, decision-making, etc) within the IDP Community

- ❖ Male FGD respondents cited that men are strong leaders and protectorates in their communities. More men from the community perceive men as improving site-level community management (44%) while only 11% of committee men believe this is true. Leadership according to men and boys is something that is assigned to men in Somali society with this cultural signifier important to effective participation and leadership in camp committees.
- ❖ Men and boys emphasised the importance of women's participation in camp governance as women outnumber men in IDP sites and because women conduct activities in an active and honest manner. Ultimately, the majority of men and boys mentioned that women tend to know more about the community than men and boys do.
- ❖ Men from IDP communities identified that men often struggle to adequately share information with members of the community. In documented cases, men and youth mentioned ideological differences, ego, negative attitude towards other men and lack of respect for diversity as reasons for weakened transparency in decision-making
- ❖ Men and boys believe that minority groups and persons with disabilities (PwDs) should be represented within committee structures that allow for such groups to advocate for enhanced services for those that may be marginalized from site activities.
- ❖ Over 70% of all responses indicated that men, religious leaders and male elders as the final decision-makers within the community.

Women's Roles and Participation (leadership, decision-making, etc) within the IDP Community

- ❖ Women and girls believe that their participation in camp committees has an empowering effect in enhancing voices of female site residents and vocally showcasing issues that affect women in IDP sites.
- ❖ Women that are not in committees identify women as being able to improve site-level community management and believe that women are in the best position to have accurate information about community issues.
- ❖ Women who are functioning in committee roles perceive women as best positioned to both identify concerns and challenges that the community faces and rectify those challenges. While 54% of women in committees perceive women as the backbone of the community, only 18% of women from the community responded in this manner.
- ❖ Men on average highlighted that women have less power to make decisions. However, men felt that women who were engaged with the community have the capacity to be active in key site activities such as site maintenance, cleaning campaigns, CCCM activities, etc
- ❖ Women in IDP sites face structural barriers in being able to speak up and voice concerns at forum where men are present. Customary behaviour and societal gender norms have hampered the ability for many women to freely speak on issues that affect them.
- ❖ 50% of women in committees and 50% of girls from the community highlighted that women are not in top management leadership positions within the site mostly due to a lack of consultation and consideration to include women within such management groups.

Youth Roles and Participation (leadership, decision-making, etc) with the IDP Community

- ❖ Youth experience discrimination in making decisions within the community and participating in site activities as they are considered to be less experienced according to male community members.
- ❖ 28% of committee members and 20% community members reported that youth community members are not engaged in site-level activities because they are not allowed to participate.
- ❖ Youth identified the importance of being involved in the camp management process when possible so that they could benefit from accessing improved social and economic opportunities while advocating for greater access to resources and services for youth in the community.
- ❖ 40% of committee members compared to only 6% of community members view youth lack of capacity as a barrier to participation in committees. On average, members of the community do not perceive that youth capacity should inhibit their participation in committees.
- ❖ Youth residents reported inadequate consultation about site-level decisions with these processes being controlled by men within the site. Consultation and inclusion is perceived as the biggest barrier preventing youth populations in participating in camp committees.

Camp Committee Impacts on the IDP Community

- ❖ 84% of all respondents mentioned that committees help improve access to services for the IDP community. Other respondents mentioned that committee membership has transformative effects in enabling members to become voices for the most vulnerable people within the community.
- ❖ Women illustrated that incident reporting mechanisms exist at the site-level and that such reporting mechanisms combat protection risks and strengthen the overall security in the site.
- ❖ There is a clear knowledge disparity in reporting incidence of sexual and gender-based violence in the community with women and girls (from committees and the community) overwhelmingly understanding how to access such assistance while men and boys typically do not have access to this information.
- ❖ The establishment of inclusive committee structures has led to increased engagement with women in communities. This engagement has had transformative effects in garnering tangible site-level improvements on issues like sanitation conditions in IDP sites, inclusive and impartial use of community centres and community services, and gradual perception changes on issues such as FGM, immunization and site cleaning.
- ❖ Camp committees have been acknowledged by all participants as significantly strengthening relationships between members of the IDP site and stakeholders operating outside of the IDP community (humanitarian organizations, local authorities).

Key Recommendations

- ❖ **There is need for comprehensive efforts from all humanitarians to support committee participants further encouraging the inclusion and engagement with certain groups such as women, PwDs and minority groups. Humanitarian partners are encouraged to scale up such efforts to establish more inclusive programming to address intra-communal barriers.**

- ❖ Youth community members appear to be more marginalized in the IDP community than previously perceived. CCCM partners and humanitarian agencies should scale up engagement activities with youth populations and tailor activities towards youth participants to ensure their access to humanitarian services
- ❖ CCCM partners should hold direct consultation with members of the youth community to enhance access to Complaints Feedback Mechanisms (CFMs), site improvement activities and camp committees.
- ❖ Women's participation in camp committees has shown glimpses of garnering transformative change. CCCM partners and humanitarian stakeholders should continue to push inclusion of women in site governance structures. If women are not in site leadership positions, the creation of a co-site leader role for a female member of the site governance structure may be a method to strengthen female decision-making at the site-level with agenda roles assigned to both leaders. Moreover, for women in leadership roles that have been exceeding expectations in community engagement, CCCM partners should openly commend these efforts so that members of the community take notice.
- ❖ Assign and fix committee positions specifically for women, youth and inclusion groups. CCCM partners must monitor committee dynamics to understand if certain groups are not able to sufficiently vocalize their ideas. In situations where particular groups aren't able to vocalize important issues, CCCM partners should speak on their behalf during important forums such as site-level coordination meetings.
- ❖ Engage agencies (specifically women's organisations) that are specialised in engaging women, youth and inclusion groups. Overall, there is a need for all humanitarian stakeholders operating within the site to engage and coordinate through site governance structures. This type of engagement will empower the committee and bolster their ability to make fair decisions.
- ❖ Encourage community meetings such as the site-level coordination meeting with both male and female leaders (with community consent as it is a cultural issue) as facilitators
- ❖ CMCOORD and the CCCM cluster to develop a mechanism to raise security concerns with such concerns being received by local civilian officers for AMISOM, UNSOM and local authorities.
- ❖ CCCM partners to adopt a peer-to-peer approach to encourage youth participation in site governance structure and activities. This also includes humanitarian partner staff being designated to engage youth and women within the community
- ❖ Encourage and influence humanitarian partners to coordinate directly with the established camp committees empowering these groups to engage in further site-level coordination

Rapid Gender Analysis of site-level governance structures

Overview

The humanitarian situation remains precarious within Somalia. The year 2020 raised many challenges for humanitarian providers with the onslaught of the ‘triple threat’: desert locust swarms, acute flooding and the COVID-19 pandemic. Desert locust swarms impacted the livelihoods of farmers and herders across northern regions of Somalia. During the same period, Somalia experienced shocks caused by Gu rains (March-June) that led to flooding across the country perpetuating large-scale displacement of thousands of Somalis. The floods also led to severe damage of critical infrastructure and while exacerbating already heightened food insecurity. COVID-19 created its own stressors for households impacting their ability to pursue livelihoods, education, food security, and other needs.

Urban areas across Somalia received newly displaced people gathered onto private land established informal IDP settlements. These sites generally share characteristics of poor living standards, lack of tenure security, and inadequate access to basic services. Local integration and IDP returns are also limited as many displaced families have lost livelihoods and are continuing to rely on humanitarian services. Those living in informal IDP settlements are living in precarious conditions and are not able to meet their basic needs due to inconsistent service provision, barriers to available services or exclusion from accessing humanitarian support.

In such situations, Camp Coordination and Camp Management (CCCM) partners attempt to standardised coordination mechanisms at the site-level ensuring the protection and dignity of IDPs living in settlements or camp-like settings. The CCCM cluster aims to ensure mechanisms are in place so that services are delivered efficiently to displaced populations irrespective of their sex, age, disability in different types of displacement settings. These include planned camps, spontaneous self-settled informal sites and collective centres. The CCCM cluster has expanded their services to displaced populations living with host families and also displaced communities living in remote locations.

Why Camp Committees¹

The sites of spontaneous IDP settlement site where displaced populations relocate from their places of origin are often on privately owned land and as a population are severely underserved. These sites are often smaller in size, strewn around urban settings and densely populated. Importantly for the humanitarian response, spontaneous settlements display housing types, WASH facilities and accessible services that fall below minimum standards. The threat of eviction looms large on these populations with very little opportunity to advocate for aid or better living conditions. The site managers in Somalia are often the de facto ‘Camp Manager’ who are at times the landowners, or individuals with connections with local authorities, clan elders or voluntary community leaders. These camp committees do not fulfil the function of a camp committee: they are not representative of the demographics of the population and do not aid the objectives of the CCCM cluster in reaching and responding to the needs of the community based on their sex, age, disability and minority status. CCCM partners have thus worked together with the CCCM cluster at the sub-national and national levels to create inclusive camp management committees that are representative of the site’s population and serve the interest of the community. Camp management committees are expected to communicate to the communities they represent and to bring issues

¹ Camp Management Committee guidelines CCCM cluster Somalia

and challenges affecting the different sex, age, disabled, minority groups in the community to partners operating within the site.

Why Gender?

The committees established within sites are responsible for maintaining site infrastructure, providing services based on needs and gaps, collecting and sharing data and monitoring the delivery of services in accordance to gender-responsive standards. The camp management committee play an important role in site governance in addition to mobilization efforts such as facilitating participation of community members or ensuring prevention and coordinated response to Sexual and Gender Based Violence in the sites.

Recognising the importance of women's participation in ensuring voices of women and girls are heard, the CCCM cluster in Somalia has made concerted efforts through its partners in facilitating and appointing women into leadership positions in camp coordination structures. It is expected that these efforts will respond to the needs of more than half of the population i.e. women and girls in IDP camps in Somalia.

However, data from camp structures indicate women and youth representation and participation in camp governance structures is limited and restricted as these responsibilities are often assigned according to the culture and traditions of the community. It is recognised globally that increasing participation of women, youth and other inclusion groups (disabled and minorities) in camp governance can enable them to influence decision-making in campsites that lead to improved mobilisation efforts around issues such as the Covid-19 response, prevalence of FGM, prevention and mitigation of SGBV, violations against children, etc. It is in this context that a rapid gender assessment with a focus on participation was proposed using an adapted version of the CARE Global Rapid Gender Analysis (RGA) tool. It is important to note that this tool was tailored to the objectives of the assessment.

Purpose of the Assessment

This assessment aims to gather information about residents' opinions (men, women, youth males and females), attitudes towards camp committees or other functional committees at the site-level/community structures. This assessment will shed light on the barriers to participation faced by different gender and age groups while also looking to analyse community and committee views on inclusion of women, youth, disability and minority groups in decision-making processes. The participation of committee members, assigning of roles and responsibilities, values and attitudes of members in committee are expected to be a reflection of the larger community. The findings from this rapid gender analysis will inform the CCCM cluster in Somalia on how to best address barriers to participation, strengthen existing systems supporting participation and explore opportunities to include and appoint women, youth, disabled and minorities in camp governance structures.

Expectations from this assessment

The assessment will provide insight on the perceptions of focus groups drawn from the target communities and from committees on:

- Whether the Camp Management Committees (CMC) are representative of the site's population and serve the interest of the broader settlement community, both from the committee and community's perspective.

- The influence of decision-making structures in the camp on the population’s access to services and the feeling of safety within camps; and
- Whether the informal settlements which are run by the humanitarian operation provide better conditions than those available locally outside the camps.

Methodology

In June 2021, 88 focus group discussions in 14 IDP sites were facilitated with the aim of understanding committee influence, effectiveness and inclusion. The locations for this study were chosen by CCCM partners² operating across Somalia where committees have been established by CCCM partners or local authorities with the intention of having such committees support in site management responsibilities

The CCCM cluster ensured all partners and moderators that engaged in the study were experienced in working in IDP site. This included being sensitive to the local context and aware of gender and inclusion (disability, minority) issues in Somalia. All partners and assessment moderators who were engaged in the assessment were trained on the study’s tool prior to the field assessment. The tool was translated in Somali to facilitate discussions in Somali. Depending on the local context, men facilitated men’s group discussions while women facilitated women’s group discussions. In most locations, women facilitated female and male youth groups

For this assessment, it was important to capture the views of those serving on committees as well as members of the community in order to compare the perceptions of the aims of the collective decisions, the effectiveness of the committees and the barriers to inclusion. Consequently, FGDs were organized so that half of the men/women segregated FGDs comprised committee members and the other half comprised community members. There were more difficulties in convening FGDs with female youth (FY) they were available in 7 (50%) locations. There were FGDs with male youth committee and community members in 11(78%) locations.

	Agency	IDP Sites	Number of FGD
1	IOM	Baidoa Yarabi	8 (2M2W2MY2FY)
2	IOM	Reydabale IDP Site	8 (2M2W2MY2FY)
3	HIJRA	Wanlaweyn Site name :-Agaborey	8 (2M2W2MY2FY)
4	HIJRA	Wanlaweyn Site :- Shanta Kulan	8 (2M2W2MY2FY)
5	ACTED	BAKALGADUD	8 (2M2W2MY2FY)
6	ACTED	Garsagoof IDP	8 (2M2W2MY2FY)
7	PSA	Sirkow IDP settlement	6 (2 M, 2 W, 1MY 1FY)
8	IOM	Kismayo Qasahely	6 (2M, 2W, 2 MY)
9	IOM	Dollow	6 (2M, 2W, 2 MY)
10	UNHCR	KISMAYO Marino	6 (2M, 2W, 2 MY)
11	UNHCR	Kismayo Gumeni	6 (2M, 2W, 2 MY)
12	KAALO	Wadajir IDP settlement/Bosaso	4 (2 M 2 W)
13	KAALO	New Biyo Kulule Bosaso	4 (2 M 2 W)
14	KAALO	Quardo New Camp site	2 (1 M, 1 W) community
	Total	48 Male FGDs: 14 Community, 13 C’tee, 11 Cty Youth, 10 C’tee Youth	40 Female FGDs: 14 Community, 13 C’tee, 7 Cty Youth, 6 C’tee Youth

² IOM, UNHCR, KAALO, ACTED, HIJRA, PSA

There were 27 FGDs each with men and women (both from the community and designated committee), 21 with boys and 13 with girls. On average there were 7 participants in each FGD while there were a few locations there were 10-12 participants. The total number (approximate) of participants in this assessment was around 615.

The study’s methodology has some limitations. The information gathered was exclusively qualitative. While representatives were from IDP committees as well as communities, the views expressed during group discussions may not represent the views of the entire community as a sampling significance was not obtained during this assessment.

Key Findings

1. Participation

Participation is one of the five IASC's commitments on accountability to affected populations (leadership, transparency, feedback and complaints, participation and design, monitoring and evaluation)³. Populations living in IDP sites are extremely vulnerable as many require opportunities and a feeling of ownership to make choices that give them a sense of normalcy and dignity. Making choices and participation in making decisions helps reduce dependency and helps to build self-reliance among communities.

In the discussions with focus groups, men, women, boys and girls from committees and communities were asked why it is important to have men’s /women’s/ boys/girls participation in decision making. The answers given in the segregated FGDs are outlined below.

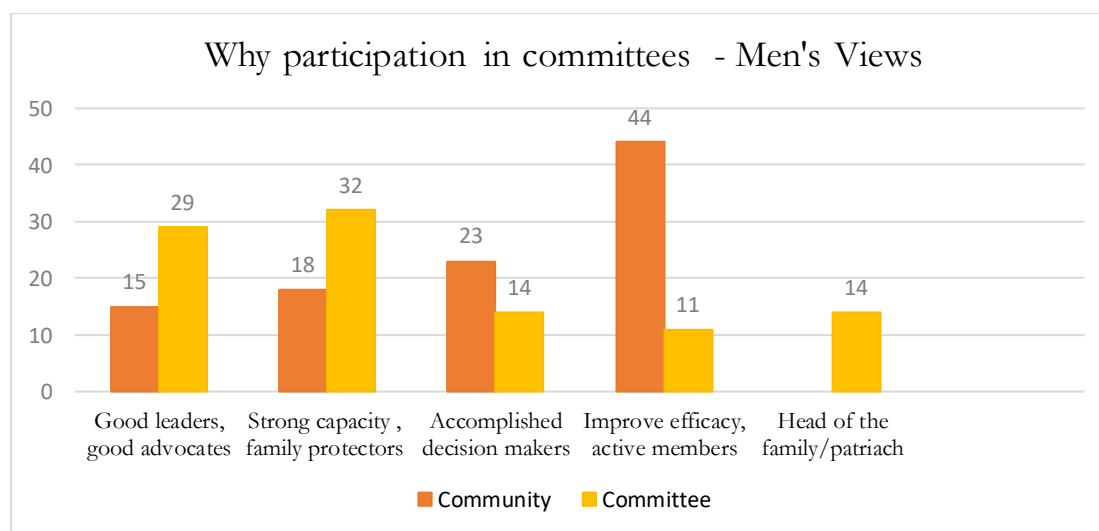


Figure 1: Participation in Committees – Men’s Views

FGDs with men who were committee members most (32%) commonly thought their role as family protectors made them most suitable for the role while most (44%) of FGDs comprising men from the community posited men improved the efficacy of camp management (conversely

³ CM TOOLKIT Resources for practitioners working with displaced communities

this was the second least likely response (11%) from FGDs of men who were members of committees).

Quotes from men from a camp committee,	<i>“Participation of men is important due to their leadership capacity, decision making and conflict resolution. Men are known for their role as protectors.”</i> <i>“Mostly men are the ones who take leadership roles in the community and men have more chance and are well-respected”.</i>
Quotes from community men and boys were:	<i>“It’s important because in Somali social context, men are considered to be the champions of the community and they are mostly good at the leadership positions and the implementation of general community activities.”</i> <i>“Because men are powerful and can manage camp governance and play an active role in camp activities.”</i>
Boys stated that	<i>“men are hard workers and can bring change to the community, so the community believes that it is necessary for men to lead, and they are able to face challenges”.</i>

The responses in Fig 1 clearly indicates that men see themselves as the most active members of the community, good leaders, protectors, and accomplished decision-makers.

The FGDs with women revealed that women’s committee members are most likely to view women’s participation in decision-making as a representational issue, while both committee and community FGDs acknowledge that there are more females than males in the camps. The FGDs with community women were more likely to say that women would make committee decisions more efficient. In comparison with the FGDs with men, a similar proportion of women’s and men’s FGDs believe that overall women (27%) and men (27.5%) respectively make the decisions more efficient/efficacious.

Women see participation as an opportunity to represent women’s issues/voice their concerns, gain respect of the community and being the largest in numbers in sites they are also the best informed about community needs.

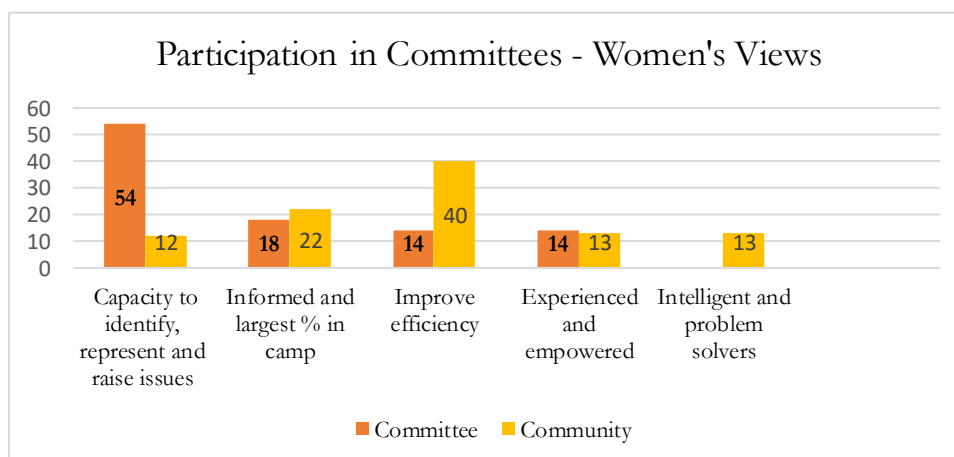


Figure 2: Participation in Committees – Women’s Views

With respect to representation, 54% of FGDs with committee members and 12% of FGDs with community members regarded women as the backbone of the community possessing the capacity to communicate and present community concerns related to women in the community.

Quotes gathered by female participants include:-

“The inclusion of women in site management activities in the site serves as the gateway for them to create room to submit their grievances as it enhances the cooperation between the female and the community.”

“Women are highly respected in the community and participate in all site cleaning activities, so it is important that they are involved in the administration.”

“Increases women participation in the camp governance structure will enable them to voice their concern on safety.”

“Women are the pillars of the site community; it is necessary for them to take part. To get fair representation, women have to take part!”

Girls felt that it is their right to demonstrate representation and leadership to further highlight their needs and issues.

Views of men and boys were also taken on the importance of women’s participation in camp governance and camp activities as a gauge of barriers to women’s participation. Common responses were:

“Women are always collaborative and do any activities assigned to them actively and honestly, they have a vital role to play in all the activities of the camp”

“They are those who are mostly found in the sites as men go for work and spend most of their time outside of the IDP camps”

Men felt women were limited because of inexperience and illiteracy. However, the majority agreed that women know more about the needs of the community at large.

“Women are perceived to be the best in community mobilisation and the first who come across the community’s problems” and “women are involved in site activities and they contribute to the community in a substantive way”.

The responses by men from committees and communities tended to focus on culturally assigned roles of men as protectors, leaders, and heads of households. Men are portrayed as the most active in the community and have power and influence in the IDP campsites. Men and boys’ views around women’s participation focused on their expected gendered roles, responsibilities, and personalities. These responses demonstrated a belief that men are assigned as leaders reflecting that the Somali community is a patriarchal society and cultural beliefs are controlled by men. The cultural views that men should be in the role of making decisions influences the participation of women and youth in community decision-making structures.

On the other hand, responses from women and girls clearly indicate that participation and inclusion in committees have had an empowering effect on women. Women and girls do see the value of participation in committees and justify their inclusion as representatives of the larger community. Their active engagement in site activities is important as they play a vital role in enabling voices from concerns that women and girls have.

2. Barriers to Participation: Men and Youth

Questions around barriers to participation focused on men and youth views regarding their own participation in camp governance and also their views and perception around barriers to participation of women and girls in camp governance/men committees.

2.1 Men’s Control over Decision-Making

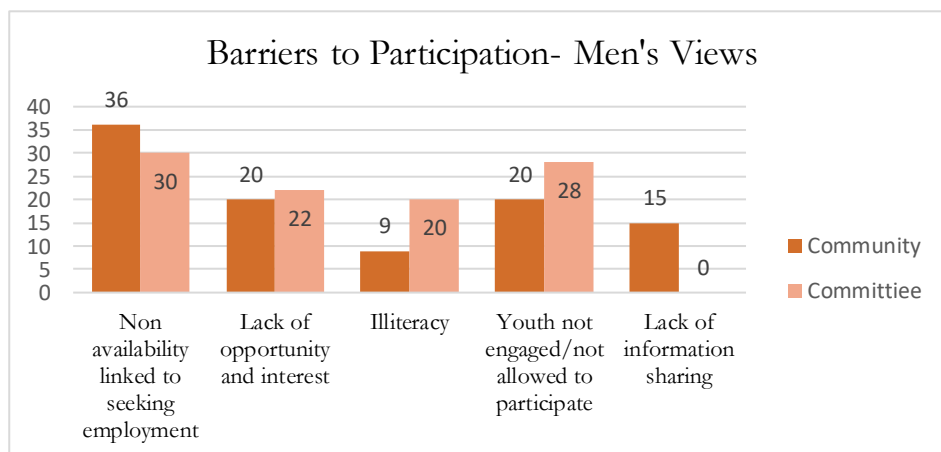
Men’s control over decision-making and their attitudes on what youth should or should not do can influence substantive participation in committees. The analysis of responses from both

Interestingly, it is the men from the community who identified lack of information-sharing as a problem. In some IDP camps sites, community men and youth mentioned ideological differences, ego, negative attitude towards each other and lack of respect for diversity which in turn results in hatred, disunity, making haste and inconsiderate decisions as less beneficial to the community. The numbers are not significant but it is important to address issues before these numbers increase significantly.

FGDs with men from both target groups indicated this. Men in the community felt that “men face no barriers to participate in community decisions and that men control decision-making and participation of youth and girls”; “Most men who make final decisions are literate”; and “Youth feel discrimination in terms of decision-making and participating in site activities as they are

considered to be less experienced in those matters”.

Most FGDs with men posited that activities related to seeking work prevented their active involvement on the committees (community FGDs 36% and committee FGDs 30%) or age - youth was the second most cited reason for being excluded from making decisions community FGDs 20% and committee FGDs 28%). There was acknowledgement from both the FGDs with committees and with communities that that some people felt disengaged from the process. Interestingly, while literacy was rated as a barrier for men, it did not seem to be as big a barrier for men as for women.



Men also offered their views on youth participation with 28% of committee FGDs and 20% of community FGDs

Figure 3: Barriers to Participation in Committees – Men’s Views

reported that youth were not engaged as they were often **not allowed to** participate. The different discussions indicated that men’s domination in committees is related to the patriarchal Somali culture, where men, elders and religious leaders dominate discussions and participation in different fora (home, community and committee levels).

Youth articulated the need to be involved in the camp management process where possible so they could benefit from access to improved social and economic opportunities for themselves in addition to contributing to improving access to resources and services of community youth.

Fig 4 shows 40% of FGDS with committee members compared to only 6% of FGDS with community members viewed the lack of capacity of youth as a barrier to their participation in committees. FGDS with youth in the

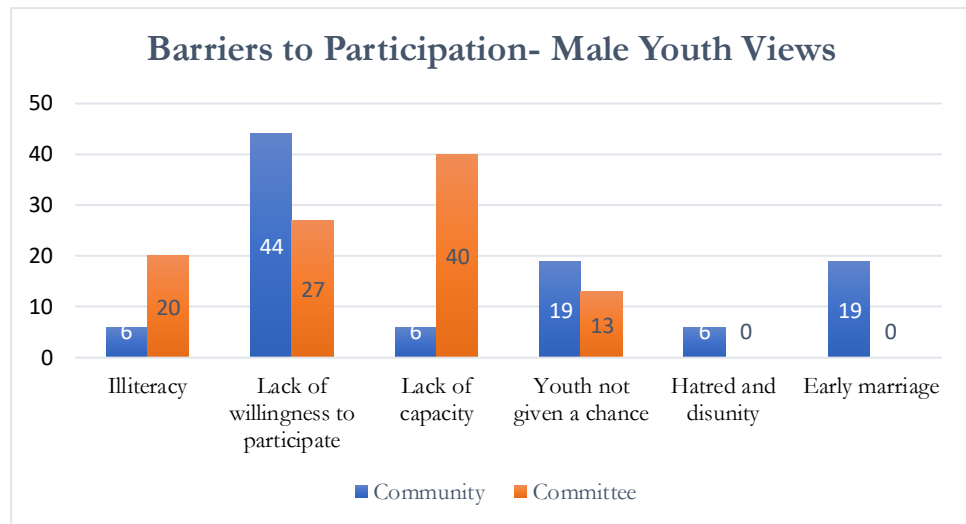


Figure 4: Barriers to Participation in Committees – Male Youth Views

community identified unwillingness (44% community and 27% committee members) as the biggest barrier to youth participation in committees. Both youth, community members and committee members identified a lack of opportunity as a big challenge. ***Youth residents reported poor consultation in decision-making with such decisions being solely dominated and controlled by men. These characteristics are linked to Somali culture as a challenge to participation of and engagement with youth in IDP sites.***

Therefore, the FGD responses across different IDP sites clearly indicate that men are perceived as the primary decision-makers with some engagement of women and even less engagement from youth. This shift in engagement with women ***was related to displacements which forced men to include women in community decision-making as men tended to not be present within displacement sites. This has been compounded by organisations encouraging greater engagement with women at the site-level appointing women into leadership positions.*** Nevertheless, men who believed that women have less power to take decisions felt that women who were engaged and contributed to the community have the capacity to make some decisions around key site activities in the community like site maintenance, cleaning campaigns, etc. Participants agreed “women know more about the needs of the community at large”. Participants also cited that “women represent the most vulnerable groups within sites and are therefore aware of women’s issues.”

3. Barriers to Participation- Women and Girls

Gender inequality is often the greatest structural barrier to IDP women and girls’ participation these gender inequalities are embedded and reproduced within social norms, in addition to community power structures. Women, men, boys and girls were all asked to provide their views on barriers to **participation of women in camp governance/women committees**. The different barriers identified by the respondents can be classified under gendered roles and responsibilities, lack of capacity, access to opportunities, requirement for male approval and beliefs and attitudes.

3.1 Women and girl’s role and responsibilities

In all 14 IDP sites sampled, the different groups of men and boys saw women’s household role as one confined to childcare duties. Additional cultural bias against women were mentioned as barriers to women and girl’s participation in governance structures.

Common responses about how the community viewed roles of women and girls were:

“women should stay home and take care of her husband’s needs.”

The belief that “the only work for a woman is to dig the farm, cook and clean the home, not to lead the community.”

“Women are meant to sire, nurture and cook for children only”.

There is a strong perception of community members that women cannot lead them and have no ability to do so. Women also viewed household chores, stigma and cultural belief as barriers to participation at the individual and household level. Furthermore, the study’s finding indicate that the traditional gender roles of women in the community include cooking food, take care of the children and making homes, improving and adhering to family internal responsibilities like cleanliness and hygiene, fetching water and caring for her husband and being the first teachers to their kids. Therefore, in a traditional Somali setting, men engage mainly in productive roles while women provide reproductive roles

3.2 Lack of Capacity and opportunities

Women identified a lack of education, encouragement, experience and motivation as barriers to the household and community-level which ultimately hindered participation. It is also believed that limited knowledge and experience of site activities become a barrier for their participation in camp governance. Even though the lack of education is widespread among men, women, boys and girls in Somalia, lack of education has been linked to poor leadership and governance skills when it comes to women. Participants also mentioned, “women’s shyness, stigma, criticism from men and fear undermine their ability to excel in leadership positions. Most women fear speaking in public and engaging in site activities.” In IDP sites where women are willing to participate, customary behaviours and rules created by men instil fear and rejection for women. There is also a reported narrative in the community that women’s views and contributions to leadership are not of any value.

3.3 Beliefs and attitudes- Male approval

Social-cultural factors influence participation of women and girls in committees. For example the role of a woman as defined by the IDP community (see above) may hinder her participation in community work. There are also certain beliefs that view a women as inferior to men. This may hinder his/ her participation in community work especially when committees are ruled by men.

FGDs with women in several sites identified the need for permission from male members in the household specifically her husband or father. “In order for women to do external work, they need permission from their husband. This ultimately stops them from participating in camp committees.” They said that cultural beliefs in terms of gender roles and responsibilities impact participation as

There is always cultural prejudice and bias against women. “Women are not meant for governance and participation in decision-making process”.

Cultural understanding: men are the decision-makers at the household level. Therefore, they cannot let their women take up a leadership role. ***Men feel this is an insult to them.***

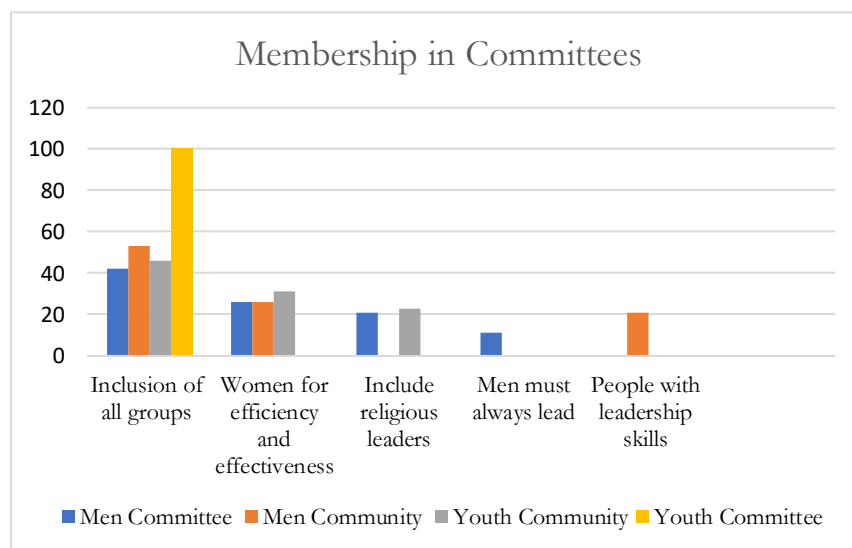
traditionally, women are not allowed to take leadership positions in the community. Men are generally the appointed or identified socially as the accepted decision-makers for the community. There is also resistance from traditional leaders in the community.

“The community is the main barrier for women because they view women solely as housewives. They believe that women cannot make a decision for society. Their only responsibility is to cook and conduct household chores.” Somali society portrays female leadership as weak!

4. Membership in Committees

The FGDs from all 14 IDP sites comprising men and youth were supportive of inclusive membership in committees was supportive of inclusion of men, women, disabled and minority groups in committees. The respondents stated that “minorities and disabled persons should be included because community members who identify as being part of these groups will have confidence in others who are just like them.”

“It is very important that minorities and disabled persons are represented so that no one is left behind in the existing social structures and the general site activities. Women should be included so that specific concerns that affect women are raised and mitigated. There was overwhelming support for broad committee diversity and inclusion of men, women, youth, persons with disabilities (PwDs) and minority groups to enhance equality and inclusion in camp management activities for everyone in the site.



It is clear from participant responses that the community understands and recognises the importance of inclusion of people with disabilities, minorities, and women in committees. In summation, the CCCM cluster should work towards ensuring inclusion of various demographic groups at the site-level so that the needs and experiences of to the response which will

Figure 5: Membership in Committees

benefit all groups equally. It must be reiterated that the ***appointment of individuals to committees is less about power and influence and more about providing an accurate narrative of needs that all residents have within the site⁴.***

5. Women in Leadership

Women are the majority population in Somalia IDP sites. However, they are often the most underrepresented in IDP sites. The issue of under-representation is also faced by other groups like persons with disabilities (PwDs) and minority clans in Somalia. Barriers to participation and membership in committees clearly designate traditional patriarchal structures as the key influencers

⁴ Camp Management Committee guidelines CCCM cluster

in society. It is also expected that organisations working in IDP sites fail to transform these structures and are often forced to comply with customary practices. Thus, male dominance is perpetuated and women’s role in leadership is compromised.

According to Fig 6., FGDs with women and girls indicate there are women serving as community leaders however, FGDs with women see fewer opportunities to be community leaders. Half (50%) of FGDs with women from committees and 50% of FGDs with girls from the community and committees highlighted that woman are not in top leadership positions within the site.

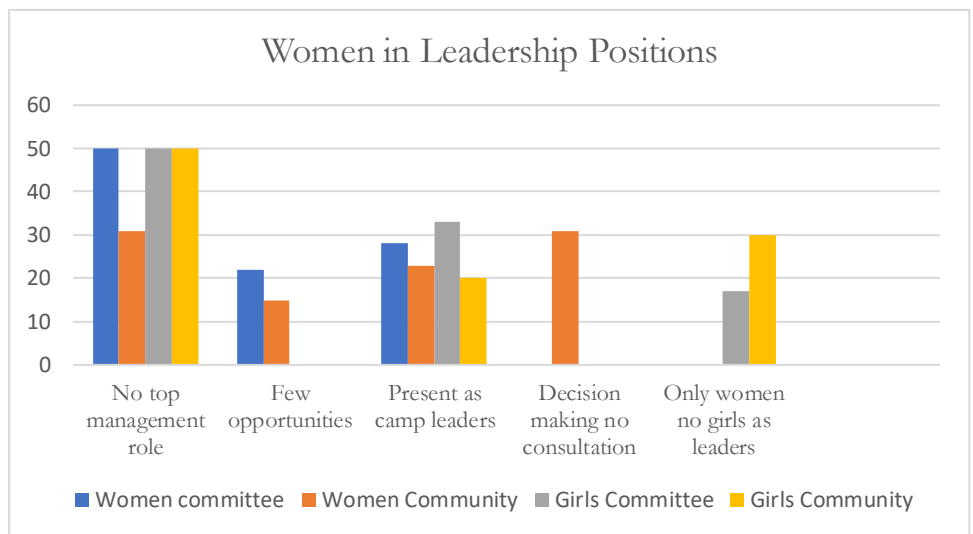


Figure 6: Women in Leadership Positions

31% of FGDs with women from the community believe that women are in decision-making roles but there is no consultation with the community about these decisions. 28% of FGDs with women and 33% of FGDs with girls from committees said that women are site leaders. The below quotes shed light on the mixed responses.

The majority of respondents said the following:

- “women have fewer chances to take up decisions in the community due to male dominance.”*
- “Women and girls are not actually in leadership positions when it comes to the IDP community. Here in Wanlaweyn, the only leadership women do is in their homes.”*
- “Mostly women believe that they cannot lead in the presence of men. They can only lead in women groups, and that weakens their leadership role”*
- “Yes, some sites are led by women and they are the decision-makers. The number of women leaders in IDP sites is growing”***
- “They are not in leadership positions but they are members of the committees. Girls are not yet included in camp governance structure.”*
- “Within the community, women can witness decision-making processes but do not have an input or decision”*

6. Impact of Committees

The Camp Management Committee (CMC)⁵ encourages swift distributions, and interventions that reduce confusion, and increase site residents’ ability to access and receive services. **CMC members actively work at receiving information of issues/needs/gaps in their respective area of the site.** Respondents were asked if the establishment of committees in sites have impacted access to resources and access to information, reporting and reduction of protection risks. An overwhelming 84% of all respondents said, “the committees help to improve access to services.” Other respondents mentioned that committee members “become voices to the vulnerable people in the site in order to advocate for the provision of services.” Regarding protection related risks, men said there was patrolling to improve security. However, community

⁵ Camp Management Committee guidelines CCCM cluster

male members felt that they ***do not have any specific place to voice their security concerns.*** Women illustrated that incident reporting mechanisms exist to report protection-related risks to respective agencies and that these systems exist to combat protection risks and to strengthen security in the site. The general response from men and boys was that there were special centres for women to congregate and discuss issues. This was confirmed by women and girls from the community as well as by committee members. Women also reported increased awareness of sexual and gender-based violence in the community through community mobilization and sensitization on protection risks and available response /reporting mechanisms in IDP sites. ***Clearly men and boys need to be more informed and engaged in reducing protection risks.***

7. Socio-Cultural Structures for Community Decision-Making

Women are commonly under-represented in traditional community structures and decision-making. Male elders often play a disproportionately important role in these established community structure. People’s perception of these community structures such as their function and their roles and aims, influence the membership, participation, leadership roles of men, women, boys, girls, people from disabled and minority groups in committees established by the CCCM and other clusters.

There is always the possibility of assertion of territorial claims by clans or individuals with powerful claims on priority issues such as access to resources, and overall influence on the inclusion of community members. Responses from women, men, youth in committees and from the community on social and cultural structures used by the community to make decisions clearly indicate ***men as the final decision makers with there being no role for women at all.***

Over 70% of the FGD responses from the different IDP sites reported men, religious men and elders as the decision-makers. Some of the quotes were as follows:

“Culturally, men make decisions when it comes to community, they make final decisions.” “We choose community committees to set a structure and they always plan the final decision.”

“Culturally, men take all decisions regarding for the community they announce final decisions to the community”

*“The man makes the decisions while women can witness but don’t have role in decision making.”
Cultural practice and assumption that it is not women’s role.”*

“Perception of Women incapable of camp governance committee”

Participants also mentioned ‘Xeer’ and Customary law being used as the main social and cultural structures where a group of men from certain community meet, discuss and reach decisions. The biggest challenge that the youth face is they are not being connected and not being consulted by the committee.

These responses also explain why youth are not engaged in committees, why women fear being visible in the community, and who has the power to control/influence the establishment of any structures in IDP sites.

8. Significant Change

Facilitators of the different FGD’s were asked to collect quotes on significant change made since participants started engagement in committees and community activities.

Committees	
Men	Women

<ul style="list-style-type: none"> • Ever since women took part the leadership, they learn to stand for themselves. • Access to more networks was achieved. • The community got more awareness on Covid-19 • Perception of the community towards education have changed. • “Improved the perception of community towards immunization.” • All these activities are done collectively • The structure and the formation of the community has been formed and strengthened, the community has mobilized to fight insecurity and violence and there is a committee of security in the camp, also the camp mobilized to help vulnerable people living in the camp who unable to get food. 	<ul style="list-style-type: none"> • I’m able to advocate for my rights and roles in my community. • Before women were shy and could not come up to raise their needs but now, they can voice their safety concerns, ideas, and questions. • Participation of women in site activities has improved. • Awareness on Covid-19 has increased. • There are more women participating decision making activities than before • Facilitated access to basic services through advocacy • Since women have been involved in community life and camp governance, there has been some improvement in resource sharing and community cohesion.
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Community	
Men	Women
<ul style="list-style-type: none"> • In both community and individual level, services have been improved • Disputes and disagreements are immediately solved • Since women have started engaging the community activities there are several changes that spread among the society especially COVID awareness, encourage community to work public places and hygiene and also building trust between the community. • Cleaning up the camp and women engagement. • Security improvement. • Planting of trees 	<ul style="list-style-type: none"> • The most significant change is that women do lots of advocacy, mobilisation and awareness which is currently encouraging more women and girls to improve their general social status and the participation of leadership positions.” • Yes, changes in security concerns about girls because they put effort and increase consciousness of girls’ security issues at night in the sites. • “The most significant change is that women are mobilized and included in the committee that make final decisions.” • The number of FGM cases was reduced • Educated the community on the vices of the rape. • Taking part in cleaning the camp. • We now feel being part of the community we live in and able to voice our concern to the right channel.

The various responses clearly indicate that there have been significant changes in the community since the establishment and engagement between committees and communities. The changes can be classified as:

1. Increased engagement with women in communities, collective response on issues like sanitation in sites, facilities being used for common purposes.
2. Changed perception on issues like FGM, education, cleanliness, immunization.
3. Increased awareness on COVID response, rape, FGM
4. Improved access to community networks and broader social networks in the town.
5. Improved security at the site-level.
6. Increased information sharing amongst women.
7. Strengthened voices from committee members
8. Improved resource sharing linked to engagement of women.
9. Mobilization of women.

Interestingly, participation and engagement of women have led to changes in their roles in the community and their ability to voice their concerns and attitudes towards leadership. In this assessment, this has been seen as the most significant change by not just women but by men too. Women find themselves going beyond their traditional roles. **“We speak for our right, we are a part of the community members, we participate in several community engagement projects, we were not allowed to participate before”**. This could be attributed to gradual change in attitudes. Clearly there is some transformation outputs in creating inclusive camp communities. In the face of significant barriers to women’s participation and leadership, the community have begun seeing and recognising the value of women’s participation in committees and camp activities.

9. Statements on ‘Power’ by women

I feel POWERFUL because

- “I am part of the community leaders”
- “I am part of the community members and at least I am allowed to participate some of community engagement projects”
- “I have a lot of opportunities in taking leadership role”
- “Because I have the ability to do what men can do.”
- “I something to contribute”
- “women in leadership represent my needs and can deliver to the community

I feel POWERLESS because

- “most of women regard themselves as servants of men than being more independent for themselves”
- “I believe not able to lead in the presence of men.”
- “Because I have a lot of chores to perform in the house than in the community level.”
- “We cannot take up independent decisions.”
- “I am not part of decision that affect my life
- “I am a woman and sometimes I am limited to do certain activities.”
- “Society neglects us when it comes to leadership and decision making.”

The statements were collected from women and girls to capture the empowering and disempowering impact if any on women and girls personally. Participation and leadership have had an empowering impact on women, not so on girls. This reflects the very limited engagement/opportunities /patriarchal control on girls’ engagement. The feeling of power is associated with roles in the committee, engagement in activities and voice.

The feeling of powerlessness is linked to societal attitudes which also limits independent decision making and limits participation to assigned stereotypical roles.

10. Conclusion

The Rapid Gender analysis in 14 IDP camps with over 600 participants adequately captures the issues related to participation of women in camp committees and community work. The CCCM cluster and their partners will have to work on changing attitudes of men and women in the community and explore opportunities to expose and engage with more and more women in awareness campaigns, and trainings. To enable women as well as youth, people with from disabilities and/or minority status can meaningfully participate in decisions that affect their lives, specific strategies need to be adopted to increase representation with involvement of key stakeholders in the community like elders, religious leaders, men in important positions etc. Increased engagement and inclusive membership in committees will open opportunities to marginalised groups to participate, efforts need to continue to work in accordance to the CCCM camp guidelines. There is change, but to embed it in the systems, all cluster will have to prioritise engagement through careful identification of community members from different gender and inclusion groups and help community recognise the complementary roles different members play. The roles and benefits of women and inclusion of different groups on community management, access, has clearly emerged from this study, this must be discussed systematically.

Committees reflect the attitudes, values, role assignment of men and women at the community level: it is a reproduction of organisations, societal structures, institutions at the societal level. Change is perceptible in the IDP camps, the impact of this positive change is being felt and appreciated by the community, there is definite potential for long term change in the camps. Crisis is surely an opportunity for change and this needs to be supported and strategies identified to support empowerment and transformative change.