Male Perspective to Gender in Conflict Prevention and Peacebuilding Settings

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Promoting gender equality is recognised as an effective way to prevent conflicts and building sustainable peace. Gender mainstreaming has been the leading trend for more than 20 years when it comes to gender and peacebuilding. Recently, some focus has shifted into men's role in fighting gender inequality. This master's thesis aims to unravel the gender related factors in Conflict Prevention and Peacebuilding (CPPB) by reviewing the phenomenon of masculinity and its dimensions in CPPB settings.

This master's thesis is a qualitative study and the data for the research was collected by interviewing three experts on gender in CPPB settings. The data collection method was chosen based on an assumption that it will provide the best oversight of the phenomenon and enable a diverse and versatile range of perspectives about the topic. Inductive content analysis was used as a method for analysing the collected data to avoid prejudices and biases.

The results of this study suggest that conflict prevention and peacebuilding processes should be designed comprehensively and include the whole population without distinction based on gender or any other factor. The traditional binary perspective on gender divides people into groups (men and women) and does not take individuality into consideration enough. Focusing on individual traits and needs would be a more inclusive approach. The concept of gender as well as the concept of peace are dependent of the context. Thus, locally constructed ideas are the key for creating successful solutions in building sustainable peace.

Culture has a strong influence on gender roles and expectations to one's gender. Many people are struggling to meet the cultural norms and constructing their identity within the surrounding expectations. This may lead to negative behaviour and cause mental issues such as depression and anxiety. In many cultures, mental issues as well as challenging existing gender norms are taboos and thus very difficult to deal with.

The recognised possibilities for positive change were raising awareness, strengthening the situationally changing norms and using positive narratives beyond gender. During conflicts, gender roles usually change quite a bit as men are actively participating as combatants and women must fill in and take care of other responsibilities. In post-conflict situation there is often a push-back to pre-conflict gender roles but preventing the push-back could lead to a sustainable change. Instead of gender roles, thinking of what a sibling, a friend or a parent would do in a certain scenario could be more beneficial than the traditional man-woman distinction.

A common aspect is that men are often seen as the perpetrators or as the witnesses of violence. Yet, it is also recognised that men can be the victims of violence as well. Less emphasis has been put on to why men do what they do, as well as how these things affect them. Perpetrating and witnessing violence can have many kinds of effects on one's wellbeing and behaviour. Furthermore, victims of violent crimes sometimes become the perpetrator of a similar crime themselves. Therefore, having a deeper understanding of these kinds of patterns and the reasons behind the negative behaviour could have a positive impact in supporting gender equality and in building lasting peace.

Keywords: Gender, gender awareness, masculinity, conflict prevention, peacebuilding

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1   Introduction

The Author of this master's thesis participated in Gaming for Peace (GAP) conference in Dublin in January 2019. GAP is a digital role-playing game aimed for training soft skills for Conflict Prevention and Peacebuilding (CPPB) operations. One of the highlighted soft skills in the game, was gender awareness and the conferences keynote speaker Tom Digby talked about militarism, sexism, toxic masculinity and globally existing male dominance in relation to conflicts. (GAP 2019.) After the conference these thoughts stuck to the mind of the author and eventually led to conduction of this study.

Vulnerability of women and children in conflicts have been recognized for long time, and many efforts have been done to promote equality and protect women and children from violence and abuse. In 2000 The United Nations Security Council's Resolution 1325 (UNSCR 1325) on Women, Peace and Security (WPS) brought these issues in to light and women's participation in peacebuilding has been promoted since. Men have been seen as combatants and perpetrators of Sexual and Gender-Based Violence (SGBV). The initial thought of this research was to examine these roles and recognize factors that would help to change this setup. After putting more thought in to it and doing some research it didn't seem fair that men as a group are seen only as the cause for conflicts and gender issues, and women as a group of victims of suffering. It became clear that this approach is very limited and there's a lot of diversity and different roles within groups of men and women.

In 2013, after many years of driving the important WPS agenda and struggle of implementing it to practice, United States Institution of Peace published a special report that suggested that men should be involved in WPS processes as critical agents of change. (Vess, Barker, Naraghi-Anderlini & Hassink 2013.) Henri Myrttinen and his colleagues supported this idea in International Alert's publication; Re-Thinking Gender in Peacebuilding (2014). Myrttinen and his colleagues proposed that the Women, Peace and Security agenda should be changed into Gender, Peace and Security, as gender can be more than just men and women and building sustainable and positive peace should involve the whole society instead of focusing only into women. (Myrttinen, Naujoks & El-Bushra 2014.)

This master's thesis is a qualitative research focusing on gender and peacebuilding emphasis on including men in more comprehensive way, instead of seeing men and masculinity only as a source for gender issues. The data for this research is collected by interviewing gender and peacebuilding experts with many years of experience from different cultures and processes. The results of this master's thesis indicate the need for a more comprehensive approach to gender in conflict prevention and peacebuilding settings.

2　Gender and Culture

2.1　Gender

The term gender can be a bit confusing, as it does not have a clear universal definition and it can be understood in multiple ways. The two most common ways to understand gender are the binary and the non-binary perception. The first one refers to physical attributes of male and female, as a synonym for biological sex. The second defines gender by the social constructed differences instead of the biological ones and recognises much more variation within and between cultures. (Harewood 2014.) This definition is used for example by EU in its Conflict Prevention and Peacebuilding (CCPB) policies and practices (Villelas., Urrutia, Villelas & Fisas 2016). The binary definition was widely accepted in the past, until the need to distinguish words sex and gender arised. In 1950s, John Money and his colleagues started using the word sex when they were referring to physical attributes and the word gender when referring to psychological traits and attributes. Similar approach was used in 1979 by Rhoda Unger, who thought that sex should be used to refer to biological differences and gender when referring to generally accepted attributes and propensities that are typical for men and women. (Owen Blakemore, Berenbaum & Liben 2009.)

The concept of gender varies within and between cultures, which makes reviewing it quite complex. Since introduced, the idea of gender as social construct instead of biological sex has faced resistance and debate. Even though in western societies the distinction between sex and gender have been gaining support, and it's widely recognised that there are more genders than just male and female, there is still a lot of dissenting views. For instance, In USA, during Obama's administration in 2016 a final rule was implemented to non-discrimination provision of Affordable Care Act from 2010. The final rule expanded the discrimination by sex to include gender identity. This raised a lot of criticism and during Trump administration a proposal has been made to remove gender identity from the Act. (Fenway Health 2019.)

In research the use of term gender varies. When reviewed genders relation to something, the distinction is usually made between males and females, while when studying gender as a concept it refers to social identity and lived experiences. Gender as a changeable identity can differ significantly from sex assigned at birth, and studies based on distinction between male and female, as most large-scale surveys are, can be distorted. (Lagos 2018.)

2.1.1 Gender Stereotypes

Gender stereotype is a generalized view or preconception of gender roles, attributes, characteristics and behaviour that are expected of men and women (UNOCHR 2019). In the western world masculinity is traditionally related to traits such as strength, aggressiveness, toughness and autonomy. Being a man is often associated with being able to perform, protect and provide as well as being in control. To be respected among other men, it's appreciated to suppress your feelings and emotions and distance yourself from being feminine. Since being feminine is seen as a bad thing, women are often seen as an opponent or an enemy, which can lead at its extreme to misogyny. These are often the expectations of men's surrounding social environment, but not necessarily the values and desired traits of individuals. It is highly difficult to live up to the image of dominant masculinity, which can lead to a conflict in person's inner world, cause anxiety and reflect to his outer environment as well. Some of these views and attitudes are slowly fading, and many things that were earlier seen as feminine, for example interest towards fashion and taking care of one's appearance are now seen as appropriate and are often recommended for men also. (Aston & Vasquez 2013.)

Traditionally, where men are perceived as strong, dominant and independent, women are often seen as more sensitive, emotional and dependent of men. It's commonly thought that women should take care of their appearance to please men's eye. Women are also often perceived as servants or nurturers of men and their children. All this still applies in many masculine cultures, but in more feminine cultures the view of the roles of men and women have blended, and gender doesn't determine how people should be and behave. (Oswald & Lindstedt 2006.)

A study among Swedish university students suggested that stereotype effects may have bigger impact on gender perception than actual behaviour. These results were obtained by matched-guise experimental design, where speaker's gender identity in dialogue was digitally manipulated. The speaker was rated differently when different gender voices was used and with a male voice, the speaker was rated more hostile than with a female voice. (Dennhag, Steinvall, Hakelind & Deutschmann 2019.)

2.1.2 Gender Roles in Europe

Europe has taken big steps in gender equality in the 20th century. In 1906, Finland was the first European country, and third in the world, where women obtained the right to vote in national elections. Some other European countries followed right after, but after the World War I (WWI) the formal equality spread in the western world quite fast. The WWI had other effects to gender roles as well. Because of the fighting, men and women lived quite different

lives for four years. Majority of 18-50 years old men were participating in the war as fighters and the losses were drastic, as over half of them died or were severely injured. While men were fighting, women needed to find ways to take care of the families, provide food and get along without their partners. (Meade & Wiesner-Hanks 2004.)

After the war, there was a big increase in domestic violence as empowered women and men with difficult traumas tried to live together again. There was some interest to return to pre-war gender roles, women staying home and men working, but because of so many deaths of men during the war, there was quite uneven numbers of women and men in many countries. This led to an increase of single women, and as a single these women needed to work. In addition to more women in work life, women were also able to take up education, and by the Second World War (WWII), women made up to half of the population in secondary education in Europe. Big changes happened in women's appearance as well. A short haircut became more popular and broke the gender distinction based on hair length. There was also more freedom in women's fashion as women started to wear shorter skirts or clothes that de-emphasized feminine parts and gave women more boyish look. (Meade & Wiesner-Hanks 2004.)

In 1930s the progress of gender equality continued in some parts of Europe, especially in Northern Europe, but in Fascist and Nazi regimes (Germany, Italy and later Spain) the interest of the States was to preserve patriarchal structures. Women's role was to stay home and bear children for the State. From gender perspective Europe was polarised. In the Fascist regimes women's rights were constantly reduced while in liberal democracies the direction was the opposite. During the WWII women were mobilized to work in the industry to support the war efforts. After the war however, there was a push back in gender roles and societies returned to domesticity as women's role as a mother and nurturer was emphasised. Fertility rates increased and more women stayed at home to take care of the children. (Meade & Wiesner-Hanks 2004.)

A big change in gender roles started in 1960s as married women got more active in work-life, activist promoted equality and use of contraception gained popularity. Domesticity was challenged and one generation after another have promoted more liberal gender norms and proceeded towards gender equality. (Meade & Wiesner-Hanks 2004.)

2.1.3   Sexual and Gender-Based Violence

Sexual and Gender-Based Violence (SGBV) is not only happening during conflicts and in unstable environments. It is happening everywhere, and it is universally underreported. On their website, United Nations Refugee Agency (UNHCR) defines SGBV as, "any act that is

perpetrated against a person's will and is based on gender norms and unequal power relationships." There are many forms of sexual and gender-based violence, and it varies situationally. It can be physical, emotional, psychological or sexual harm targeting women, girls, men and boys. It is rooted in individual attitudes and in structures of communities and states. Also denial of resources and access to services can be considered as SGBV. (UNCHR 2019.)

Inter-Agency Standing Committee (IASC) published 'Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action' in 2015, which is an updated version of the original from 2005 'IASC Guidelines for Gender-Based Violence Interventions in Humanitarian Settings'. The purpose of the guidelines is to provide effective tools for humanitarian actors to protect all those who are affected by crises. The three main goals of the guidelines are **reducing risk** of SGBV before, during and after emergency by implementing preventive and mitigating strategies, **promoting resilience** by strengthening national and community-based aid systems as well as providing specialized care for victims and **aiding recovery** with creating lasting solutions to the problem of SGBV for affected communities and societies. (IASC 2015.)

2.2   Culture

The term culture has been used and can be perceived in two ways. In one context it means sophisticated outputs of people, like for example art, literature or education. The other way to see it is that it's like a mental software, which determines how people are programmed to work. It consists of the ways of thinking, feelings and behaviour patterns that people have learned in their social environment. It also consists of the collective unwritten rules and appropriate models of behaviour. In addition to culture human nature and individuality set boundaries and limitations to one's behaviour, especially when comes to physiological attributes. Individuals personality determines how and if one follows the collective cultural guidelines. (Hofstede, Hofstede & Minkov 2010.)

There can be many differences between cultures, and one way to simplify this is Geert Hofstede's (2010) metaphor of onion and its layers. Hofstede divides the differences of cultures in to four parts, which are symbols, rituals, heroes and values. The values are hidden in the heart of the onion, heroes and rituals are in the middle and symbols are the onions surface. Symbols are the most visible part of culture, such as language, clothes or flags. Symbols are not constant, they change and can be copied between cultures. Heroes can be real or imaginary people, alive or death, that possess the admired attributes and act as an example of desired behaviour within the culture. Rituals are collective actions that are considered irreplaceable within the culture but can be completely unnecessary. In the onion

metaphor, values are the core of culture. Values are already acquired in the childhood by unconscious observation of one's environment. Values tell us how to behave, what is appropriate/inappropriate, what is normal/abnormal, what is beautiful/ugly and so on. These values guide our actions and decisions through life. (Hofstede et al. 2010.)

When gender roles and gender equality is reviewed, culture is often used as an explaining factor. Culture and values within it define the expectations and norms to one's gender, and the gender roles in the society. In the book 'Rising Tide: Gender Equality and Cultural Change Around the World' by Ronald Inglehart and Pippa Norris (2003), the role of egalitarian values is highlighted as amending factor to the living conditions of men and women within the society. The cultural change from traditional to modern gender-equal values have big impact on gender equality processes. (Inglehart & Norris 2003.)

2.2.1   Male Dominance

Patriarchy implies that a father is the head of the family. However, it is also used as a social concept which definitions vary quite a lot. What is common for different definitions of patriarchy is that it is a system where women are dominated and controlled by men and the roles have stayed constant throughout history. In its various definition's patriarchy is seen as social, structural and ideological concept. Basically, it means male supremacy on all these levels. (McKee 2014.)

One social problem that patriarchy holds, is lack of freedom. The oppressed women are settling to their roles because they have to, because they are afraid of aversive consequences. Coercion is an effective way to maintain order and get short-term results, but it only serves the oppressor. In long run however, it may lead to resentment, anger and aggression. (Baum 2017.)

Hegemonic masculinity can be linked to male dominance and patriarchy. According to constructionist literature, the ideal culturally accepted traditional male norms are limited emotionality, status and achievement seeking, aggression, self-reliance, distinction from femininity, homophobia and non-relational sexual attitudes. In addition to this, hegemonic masculinity claims the role as a leading gender in social life, given by culture and the surrounding structures. Even though some men might resist this standard, they still benefit from it as a member of the dominant side. (Cox 2015.)

2.2.2 Toxic Masculinity

Toxic masculinity does not mean that masculinity itself is toxic. Instead, it refers to stereotypical and narrow-minded socio-cultural expectations and attitudes of what it means to be a man, but only when provoking harmful behaviour. Toxic masculinity underlines traditional masculine traits, such as toughness, aggressiveness and competitiveness, where feminine traits are seen as weaknesses and unacceptable for men. It is discussed in relation to domestic violence, sexual violence, mass-murders and high suicide rates of men, but it is also present within hurtful attitudes such as misogyny, sexism, homophobia and gender discrimination. (Clemens 2018.)

Toxic masculinity is related to Gender-Role-Conflict (GRC), where restricted definitions of masculinity limits men's and boy's wellbeing and has harmful effects in their interpersonal environment. GRC is connected to many behavioural problems of men and boys, such as depression, substance abuse and relationship issues. (O'Neil 2015.) The expectations of surrounding social environment and the values, traits and attitudes of an individual don't always go hand in hand. Because of the cultural expectations, many people, especially young people, feel like they are failing and being a disappointment for their surrounding community, which causes a lot of anxiousness, depression and frustration. Individuals struggling with their identity, who they are, how they should behave and how others perceive them, also reflect conflicts to people around them and to their interpersonal relationships. (Yang 2015.)

As an example of cultural norms and expectation which can be toxic, phrases like "boys will be boys", when used in relation to violent behaviour may imply that violence is accepted, and it is part of being a man. Another saying "boys don't cry" messages that showing emotions is feminine, thus not accepted for men. Again, "You throw like a girl" can promote gender inequality by indicating that girls are not good, and that they are weaker than boys. (Clemens 2018.)

3 Conflict Prevention and Peacebuilding

The Charter for United Nations from 1945 begins with commitment to pursuit international peace and security and promote equal rights of men and women and of nations large and small. The Charter also states the purposes of United Nations which includes four parts. The first part focuses on securing peace via preventive actions, by removal of threats to peace, by suppressing acts of aggression with peaceful means and by honouring the principles of justice and international law. The second part is strengthening the relationships of nations by promoting equal rights and self-determination of people. Achieving international cooperation

in solving international issues is the core of the third part in the Charter, which also highlights the fundamental freedom of all people without distinction of any kind. The fourth purpose aims to bring nations and actors together to work for these common goals. (UN Charter 1945.)

3.1   Conflict Prevention

Conflict prevention is quite self-explanatory, but it's important to distinguish it from other concepts that have some commonalities but are used for different purposes, such as crisis management or preventive diplomacy. Conflict prevention consists of promoting resilience, preventing outbursts of possible conflicts and providing stabilization in post-conflict situations. Crisis management is overlapping a lot with conflict prevention, but it includes the peace-making and other conflict resolution measures in ongoing conflicts. (Gross and Juncos 2011.) Conflict prevention should also be distinguished from peace enforcement or peacekeeping which are measures conducted by armed forces. Conflict preventions purpose is to prevent violent conflicts, not controversies nor disputes which are some of the key factors in politics. (Kirton & Stefanova 2003.)

Violent conflicts have severe effects to individual societies and economies. It is beneficial from a moral, economic and strategic point of view to focus on preventive actions as lives can be saved and as violent conflicts, peacebuilding and recovery requires major financial commitments. Yet It is common of policymakers and officials to prioritize peacekeeping and conflict resolution since conflict resolution might have more concrete and visible outcomes in short-term. It is understandable that politic leaders with a limited period of time in their office's preferably invest in it. According to Abiodun Williams's (2013) experience of two different UN peacekeeping missions in Balkan, the international community was able to prevent Yugoslavia war's further escalation in Macedonia with $50 million annual costs. In Bosnia billions of dollars were spent on reconstruction and reconciliation process in addition to loss of thousands of lives. (Williams 2013.)

3.2   Peacebuilding

Peacebuilding consists of measures that are targeted to mitigate or eliminate the risk of violent conflict, strengthen local capacity in crisis management and find solutions to promote sustainable peace and development. Peacebuilding overlaps with conflict prevention, peace-making, peacekeeping and humanitarian and development assistance. Most peacebuilding actions are aimed to post-conflict situations, but some preventive tasks can also be included. Peacebuilding efforts should be targeted to meet the most urgent and important needs, which usually are providing security, strengthening political system and building core capacities. Peacebuilding initiatives can also be aimed at the drivers of the conflict, for

example illegal exploitation of natural resources or land reform. The drivers can also include more cross-cutting issues such as violations of human rights or lack of gender equality. The efforts should be selected specifically according to the needs of the target country and its population. (UN 2010.)

Peacebuilding processes have faced challenges in finding solutions and efficient measures to build sustainable peace, regardless of voluminous efforts and resources. The reason for this has been in western ideas and in attempts to export peace from another context. The concept of peace has various meanings depending of cultural aspects and structures and ignoring such cultural values can create friction between local population and external actors. Therefore, peace should be constructed in context-sensitive matters by empowering local actors and using existing cultural resources. However, the assistance of external assistance is needed as well and thus should there be a balance with external and internal actors. (Funk 2012.)

3.2.1   Humanitarian Assistance

The origin of humanitarian aid is based on the story of Henry Duvant, who wrote a book about his experiences in providing relief and help for wounded soldiers after the fight of Solverino in 1859. Duvant joined local villagers in helping both French and Astro-Hungarian injured soldiers. In the book, Duvant addressed the need for national independent relief organisations, and soon after in 1863 the International Committee of Red Cross (ICRC) was established. Nowadays, there can be hundreds of actors providing humanitarian relief in a large international conflict or a natural disaster. For example, in Kosovo 1999 there were approximately 250 humanitarian organisations involved (excluding national private volunteer actors) and for Haiti's earthquake in 2010, more than 900 organisations participated in humanitarian aid. (Barnett 2011.)

Humanitarian assistance is based on four core principles, which are humanity, neutrality, impartiality and independence. Humanity means that all suffering should be addressed, and attention should be given to most vulnerable. Neutrality means that humanitarian actors do not favour any side of the conflict or dispute. Impartiality refers to needs based approach, where provided efforts should be based on people's needs without any kind of discrimination. Independence means that humanitarian objectives should be detached from political, economic, military or any other objectives. (Barnett 2011.) These four principles are universally accepted as a core of humanitarian assistance, but some actors may have their own additions to the principles. For example, ICRC has seven fundamental principles and the three additional ones are voluntary service, unity and universality. (ICRC 2019.)

According to the 2018 Global Humanitarian Assistance Report, over 200 million people in 134 different countries were in need for humanitarian assistance in 2017. The same report presents that the total funding for humanitarian assistance in 2016 was over 18 billion US$, and the biggest share was allocated to Syria, being 2,6 billion US$. (Urquhart & Tuchel 2018.) Humanitarian assistance is funded also by private donors, but the biggest donors are governments. For instance, European Union (EU) is among the largest donors when combining the funding of EU institutions and the funding of the member states of EU (European Commission 2018).

As the humanitarian principles insist, the relief should be provided for all suffering and the efforts should be based on needs and vulnerabilities. Meaning that a comprehensive approach is needed, and with multiple actors involved, a coordination is required to avoid overlapping and significant gaps in relief efforts. For this, the United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA) is using a cluster approach, to share responsibilities among actors and to ensure that every sector is covered. The sectors in humanitarian cluster can be for example; agriculture, camp coordination, emergency shelter, nutrition, protection and water, sanitation and hygiene (WASH). (UNOCHA 2019.)

3.2.2   Soft Skills

Gender awareness is one of the trained soft skills for conflict prevention and peacebuilding missions. In 2019 the European Institution for Gender Equality (EIGE) defines gender awareness as "Ability to view society from the perspective of gender roles and understand how this has affected women's needs in comparison to the needs of men". This has a strong relation to cultural awareness and is only a portion of the needed soft skills in CPPB work. (EIGE 2019.)

Defining soft skills comprehensively is challenging, since it is kind of an umbrella term for many interpersonal skills, traits and attitudes. More over the content is constantly evolving as new competencies, such as cultural diversity or gender awareness are included. For comparison, hard skills mean the technical skills that one need to possess to effectively fulfil their specific tasks where as soft skills are needed to communicate and cooperate with others, to critically evaluate the processes, to solve problems as well as to be analytical and creative. (Md-Ali, Shaffie & Yusof 2016.)

A person lacking soft skills completely, could be an expert in his own focused job, but he or she wouldn't be able to work with others. Also, he or she couldn't share the expertise nor be able to adapt to changes which is basically how machines work. Of course, some tasks require more soft skills than others. The valued soft skills are dependent of the context and they are

highly affiliated with other soft skills. For example, team-work skills are highly dependent of communication skills, and leadership skills are dependent of both team-work and communication skills. (Md-Ali et al. 2016.)

3.3   Gender in Conflict Prevention and Peacebuilding Settings

Violent conflicts have different effects on men and women. In conflicts, majority of men are participating as combatants while perpetrating and witnessing violence, but possibly being victims of violence themselves. (Vess et al. 2013.) Women and children are in high risk of being victims of sexual and gender-based violence and they are also more likely to be forced to leave their homes and become refugees. The existing gender issues such as gender inequality, discrimination and women's access to justice worsens during conflicts. This is recognised in the UNSCR 1325 on WPS from 2000. The UNSCR 1325 on WPS stresses the vulnerability of women and children in conflicts and the exclusion of women in peace processes. The four main pillars of UNSCR 1325 on WPS are prevention, participation, protection, and relief and recovery. It urges to promote gender mainstreaming, protection of women and children and their rights as well as women participation in peacebuilding. Since 2000, the WPS agenda has been the leading trend in what comes to gender and peacebuilding. (UNSCR 1325.)

Before the UNSCR 1325 on WPS, the main focus in the agenda of gender and peacebuilding was already in women and their inequal status. Considering the thought behind UNSCR 1325 on WPS, to fight gender inequality, not much attention has been given to men and their issues. Improving the status of women is important but excluding men from the processes is like making the gender issues something that doesn't concern men at all. (Watson 2015.) Joseph Vess and his colleagues (2013) suggested that understanding the effects of men's experiences in violent conflicts could help to prevent violent behaviour in post-conflict settings. By recognising men's vulnerabilities and reasons behind their behaviour, they could be engaged as important agents of change to support the WPS agenda and to build sustainable peace. (Vess et al. 2013.)

In the International Alert's report "Re-thinking Gender in Peacebuilding", Henri Myrttinen and his colleagues (2014) point out the same issue as Vess and his colleagues in 2013. Myrttinen and his colleagues question the existing practices in peacebuilding related to gender, the focus on women and the narrow perspective on gender roles. They also recognise that change has already started towards including and engaging men in the processes. In the report is highlighted that instead of Women, Peace and Security, the agenda should be Gender, Peace and Security, as peace and security touch all people and whole societies. (Myrttinen et al. 2014.)

4   Aim and Objective

This master's thesis focuses on to male perspective to gender awareness in CPPB settings. It attempts to point out new perspectives and approaches for supporting existing views. The primary areas of focus are expressed in terms of aim and objective. The aim refers to what is hoped to be achieved and the objective refers to the used measures.

The aim of this master's thesis is to unravel the gender related factors in conflict prevention and peacebuilding.

The objective of this master's thesis is to review the phenomena of masculinity and its dimensions in CPPB settings.

5   Methodology

Qualitative research is used to describe a phenomenon or to create reasonable interpretation about the subject. It focuses on people's subjective experiences and judgement and aims to provide a deeper understanding of the phenomenon. (Trochim, Donnelly & Arora 2015.) Qualitative research is often based on fairly small sample size, and the focus is to review it thoroughly. In qualitative research the researcher aims to describe the subject with its relation to surrounding context and provide detailed information of its characteristics. Therefore, it may be beneficial in qualitative research to keep the research plan open and modify it along the way. Open research plan highlights the entanglement of different study phases, data collection, analysis, interpretation and reporting. (Eskola & Suoranta 2014.)

This Master's thesis is a qualitative study and expert interviews are used for data collection. Inductive analysis is chosen for the analysing method for the collected data to avoid prejudices and biases. These methods have been chosen to review and describe the phenomena of gender in CPPB context as a whole, and the purpose is not to point out exact numbers and measurements within it. Choosing the expert interviews as a data collection method is based on an assumption that it will give the best overview of the different aspects and dimension within the subject as well as the most holistic overall perspective on the topic. Targeting experts in different roles and with diverse experience provides a broad spectrum of approaches and views over the subject.

5.1 Interview as Data Collection Method

Interview can be used for data collection in many kinds of research. It is especially suitable when dealing with complex subjects and when the course of research is unknown. Interviewing experts on the topic highlights the relevance of the informant as an active subject. It also provides the possibility to go more into detail and allows additional focused questions if needed. The challenge in interview as a data collection method is that the interviewer should be experienced and well-trained for the task. Analysing, interpreting and reporting the collected data can also be problematic as there is no solidified models for it. (Hirsjärvi & Hurme 2008.)

The data for this research was collected by interviewing experts on gender and conflict prevention settings. The data consists of three interviews and a total of three experts were interviewed. One interview was conducted as a pair interview, where two experienced gender specialists representing same large internationally known Finnish NGO were interviewed simultaneously. This interview resembled an open discussion, but guiding questions and themes were followed. The third informant was interviewed twice. Once after conducting pre-trainings for a 10-month deployment as a humanitarian aid worker in a developing country and second time after 5 months of deployment. The second interview was done as a video interview using Skype. The interview methods were chosen according to the wishes of informants and to gain as comprehensive and complementing perspectives as possible.

Finding informants for the interviews proved to be quite challenging. Even though multiple big and well-known organisations were contacted several times, only three experts agreed to participate for the interviews. Some of the organisations did not reply at for the interview requests which were conducted via e-mail, not even after multiple attempts targeting different people within the organisation. Others refused the interview for different reasons, for instance, to their own opinion of not having enough experience on the topic.

5.2 Data Management

The data of this master's thesis is handled only by the researcher himself, and anonymity of the informants is guaranteed. The interviews were recorded, transcribed and coded, so no names or private information that could help identifying informants is shown in the data. The gathered data is only used in this study and none of the data will be given for any further research or other purposes. Data will be protected appropriately and stored only on authors own computer and on the usb-memory stick. All gathered data will be destroyed after publication of this study.

5.3   Inductive Content Analysis

Inductive content analysis means that the theory is constructed based on the evidence in the data, which helps to avoid biases and prejudices and maintaining objective perspective throughout the study. One important aspect in inductive content analysis is inclusion and exclusion of the data as the amount of data is basically unlimited in qualitative research. The inclusion/exclusion should be done based on what is relevant to the subject and what is not. Inductive content analysis is suitable when reviewing complex entities such as cultural dimensions. (Eskola & Suoranta 2014.)

The analysis process should be described clearly so the reader can understand how the analysis was conducted. The process includes preparing, organizing, and reporting. In the preparation phase, the author gets familiar with the data and chooses a unit for initial analysis, such as a theme or a certain word. In the organizing phase, the content is coded and divided into main categories, categories and subcategories. Abstraction of the content is also done in organising phase. Reporting the data using tables and citations as an evidence helps to make results clear and understandable for the reader, and it also increases the reliability and trustworthiness of the study. (Elo & Kyngäs 2008.)

As gender in conflict prevention and peacebuilding settings is a very complex entirety and strongly connected to cultural aspects, the inductive content analysis was considered the most suitable method for this master's thesis. By using inductive analysis and interviews as data collecting method, it is possible to analyse large amount of collected data and review the phenomena in a comprehensive way. The recorded interviews lasted 3 hours and 25 minutes in total and when transcribed using 'clean-read' method, excluding filler words and non-intentional utterances, it consisted total of 44 pages (font 12 and line spacing 1,5).

First, all the collected data was read through while making notes and forming initial categories. The initial categories were then organised into subcategories by their similarities and characteristics. Next three main categories were created. In order to clarify and to describe the complexity and multi-dimensionality of the subject, those three main categories were reviewed on three levels (see figure 1). The main categories are issues, challenges and possibilities related to gender in CPPB settings. The three levels are individual and interpersonal level, cultural level and structural level. Mind maps are used on every level for clarity.

There were multiple topics in the interviews which are strongly related to gender and conflict prevention but were left out of the final results. Topics such as child soldiers, sexuality and sexual orientation, polygamy and religion on a larger scale could be useful and interesting to

study in relation to gender. But since the topic is so massive and multi-dimensional, the results need to be limited and thus some aspects had to be excluded.

6   Results

The results of this study which is based on the expert interviews, demonstrate the complexity of the subject. The concept of gender is not constant because gender roles vary in different cultures, and terms such as equality and equity might have different meaning for different people. The collected data have been organized into three main categories to make it more readable and understandable. The categories used are: issues, challenges and possibilities. Each category is reviewed on three levels (individual and interpersonal level, cultural level and structural level). The *issues* category is meant to highlight the problems related to gender that could be potential targets for change to promote general well-being. The *challenges* category consists of things that might slow down or prevent positive change to gender related issues. The *possibilities* category is presenting insights from the collected data that could be starting points or useful approaches for positive change to gender related issues in CPPB. These three categories are strongly connected thus it's not a surprise that there is a lot of overlapping in the results. The levels are used for clarity and to present the dimensions of the subject. Indented text with line spacing 1.0 is used for the citations from the interview transcripts.
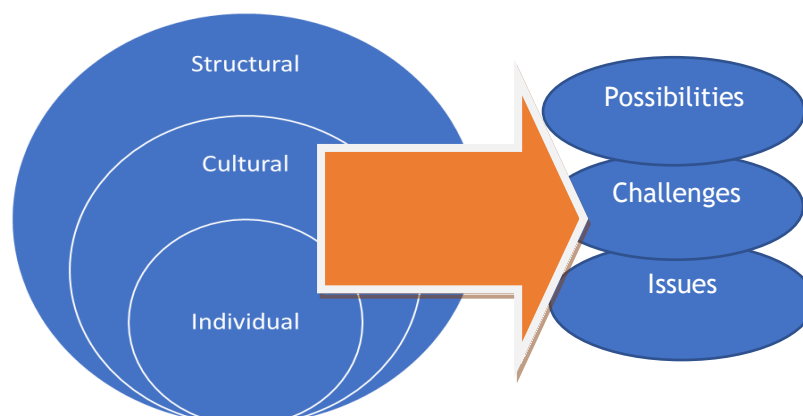

Figure 1: Levels and categories

6.1   Individual and Interpersonal Level

This level will be further referred as individual level since interpersonal aspects are dependent on the individual.

6.1.1 Issues at individual level

As seen in the figure (2), the issues at individual level are presented in four categories which are lack of individual approach, limited gender norms, toxic masculinity and exclusion.
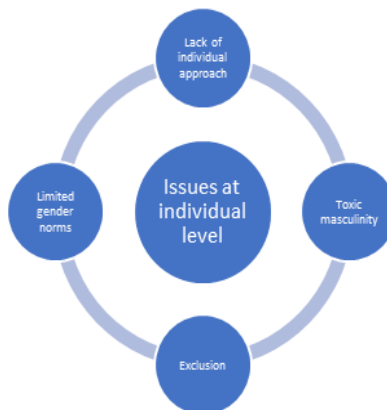

Figure 2: Issues at individual level

Lack of individual approach

When talking about gender and gender related issues at the individual level, individual needs are one important aspect. Gender is often discussed as binary groups (men and women), especially in less developed contexts. Yet within those enormous groups there is a lot of variety what comes to the needs of people. This is very important to recognise when trying to improve the wellbeing of people and make societies more stable to prevent conflicts. In conflict prevention and peacebuilding work, women's rights and gender equality are often highlighted, but this refers to rights of huge group and equality between groups. It can also be interpreted as there would be different rights for different groups and those groups are fighting for their position and rights against each other. If the focus is based on the needs and rights at the individual level, regardless of one's gender, the approach would then be more comprehensive and fairer. When the approach focusses on human rights, equality amongst all people and meeting individual needs, there's no need for dividing people in groups according to their gender. Gender plays a role mostly when it comes to physical needs and attributes.

> There are different needs within the people inside the group of women as well as inside the group of men. There are not such things as women's needs or men's needs, it is individual needs, though of course many women have similar needs and many men have similar needs. The gender helps to recognise especially the physical needs of people.
>
> In aid work, we address the needs of those who are most vulnerable, and that often means women and children, but also men have certain needs, different from women.
>
> …what are the main gender issues, for example, we know that already, like women of course have certain needs, but like, what are the needs of other

genders, not disregarding the men's needs and disregarding other gender identities.

Limited Gender norms

When reviewing masculinity and its manifestations at the individual level, it comes down to one's own identity and reflecting this to his surrounding social environment. To one's own perception of himself in relation to cultural expectations and norms. Resulting on questions such as what is expected of men, what attributes are appreciated and what is the image of an ideal man. The need to be accepted, appreciated and admired as a member of society limits the individual needs, hopes and behaviour while guiding individuals towards collective behaviour limited by laws, norms and expectations. As this might be good in maintaining order and being organized at societal level, it can also cause conflicts with one's individual identity and behaviour, especially for those who struggle to meet the expectations. As gender is concerned, the people identifying themselves outside of the traditional binary groups as well as those whose personal traits don't follow the surrounding views of masculinity and femininity. One informant used term *fragile masculinity* when referring to this struggle with men's individual traits and attributes as well as one's own values compared to surrounding cultural values, norms and expectations. This term is quite well descriptive as the inner conflicts might manifest as very harmful behaviour and lead to severe mental issues.

> For instance, this expectation that you have to be a strong man who should provide for their family, and who is the leader of the family, or maybe even in other aspects of life as well. Then, if you are unable to do that, for instance, this huge youth unemployment or unemployment in many of these countries. Then if you are unable to get married because of the fact that you can't provide those basic things that are needed for you to get married, and then if you are married, but you still cannot provide for your family. How does it impact men? So, I feel like it is also this idea, that when we talk about gender, we are not only talking about the very narrow picture of women as victims and men as perpetrators, but we are talking about human life, everything.

> …like prioritizing or preferencing certain traits that are considered masculine, for instance aggression, violence, non-negotiation, strength and the antithesis would be vulnerable, being emotional or anything that is considered to be a feminine trait.

Toxic masculinity

Machoism and toxic masculinity are common in conflicts but also present during peace. Especially in patriarchal male dominant cultures where men are expected to be strong and not show vulnerabilities. Expectations of men being hard and not showing emotions may be in conflict with one's individual attributes and values. In return this inner conflict may have influence on one's interpersonal relationships. Appreciation of physical strength, domination of others, homophobia and sexism are common manifests of macho culture.

> I think, when we are talking about toxic masculinity, we are talking about the harmful and limiting, socially constructed expectations that are placed on men and boys. That they should behave and act in a certain way, and what then leads to negative impacts for both, themselves and also to their surrounding community and the society as a whole.

> …in the most masculine cultures, in patriarchal countries, men are viewed kind of like a boss. It has connection to SGBV as men are using women or young boys to highlight their masculinity. Like they would have the right to fulfil their needs regardless of the rights of others.

Exclusion

Traditional binary perspective on gender excludes people who identifies themselves outside of the binary definition. Lesbian, Gay, Bisexual, Transexual, Queer, Intersexual, Asexual (LGBTQIA+) people are not included in binary, male-female or cis-gender definition and thus they are a very vulnerable group of people. This is also an issue in process design and gender awareness in conflict prevention, as measures are often targeted based on to the binary perspective of gender.

> The gender awareness and cross-cutting measures are there, we have it in agenda and in papers and theory, how to do this and that, but I think that in practice it is very complicated. One reason is that we focus on men and women, but in reality, gender is not just men and women and gender is not just binary.

> …there is not much of a talk of LGBTI+ people, and even if there is, in practice it is much more complicated to address their needs and even identify them. These groups have been sexually assaulted even in refugee camps in Finland, and it is more difficult to protect these people in less organised environments.

6.1.2   Challenges at individual level

The challenges at individual level, identified by informants are views of the ideal man, lack of awareness, taboos and inclusion (Figure 3).

Figure 3: Challenges at individual level

Views of the ideal man

It is difficult to change attitudes towards masculinity, since machoism and hegemonial masculinity is deeply rooted in the culture. Among the people living in poverty, being able to provide food and resources is highly appreciated as it has connection to survival, thus being rich and having a high status are appreciated qualities. In traditional patriarchal cultures the man is the provider and the head of the family. This is also why the success of the man reflects the success of the family. Women also prefer wealthy man as a partner due to his ability to provide for the family. This strengthens the existing norms and image of the ideal man.

> Young men want to have money and a nice car and be able to provide for their family, and also girls want to have rich man who can buy them nice things. So yeah, it's very materialistic, because if you have money and you appear as strong successful man you can get a beautiful woman, which is also kind of a status symbol.

> If there is a lot of poverty, probably the desired man has money and material and also power through the riches.

Lack of awareness

Lack of awareness of gender issues and mental health is a big challenge at every level, but especially at the individual level. Struggling with one's identity and trying to fit to the cultural gender norms might cause depression, anxiety and other mental issues. Little help is available for such issues.

> …people don't know about these issues, they don't focus on issues like gender, things that have effects on mental health but not so much on physiological health.

Taboos

One of the challenges for raising awareness and challenging existing attitudes is that people are not ready to have an open discussion about certain topics. They might be considered too private, too sensitive or there might be shame or embarrassment involved.

> In Europe we have open understanding about gender, and we are open for discussion about it, but in some other cultures it's like a different world. There are just certain issues that are such a taboo, that you cannot even discuss about it, and it's challenging even as a professional.

> If I would be going to educate them about toxic masculinity, probably there would be maybe laughter or something like that. Like they would not take it

seriously, and in a way it's the same as with sexual health issues. Sometimes, you know, because they don't talk so much about it and it's kind of a taboo.

In conservative cultures, many people don't want to talk about, for example about other genders, which makes it difficult to make them understand that gender is not just binary.

Inclusion

Including all vulnerable people and serving their individual needs equally is important, but a very challenging task to do. There are often campaigns or interventions that are targeted to a certain group and the measures are based on collective needs. Unfortunately, there are a lot of vulnerable people at risk, but do not meet the standards to be included to receive help or their needs are not recognised. This is a challenge for the process design and for all actors in the field.

We mostly focus on women, but there are also the needs of men in different situations, and the society has gone further with that, for example feminism, I don't mean it's bad, it's good we have made some progress in women's rights and especially in context of conflicts, refugees and internally displaced people, but I mean, there are also certain needs of men that are not addressed. I think that we need improvement on that.

Like for instance, if there's different inclusion agendas, like now we have to have women and youth or what else groups at the table, and of course it's super important, but we also have to think about the whole peace process architecture, knowing that these groups are also very diverse.

…we are fragmenting even more of pushing certain groups through a process and we need to go kind of beyond that. That is only a starting point.

6.1.3 Possibilities at individual level

The possibilities at individual level are divided into four categories which are awareness raising, needs based approach, positive role models and narratives (figure 4).
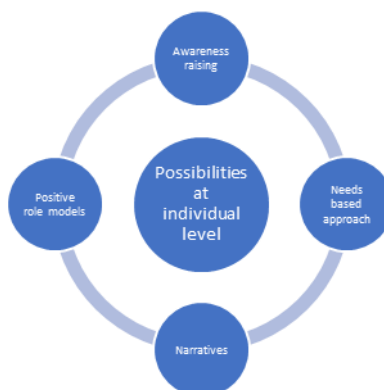

Figure 4: Possibilities at individual level

Raising awareness

Raising awareness about gender from identity and psychological perspective was found effective when promoting discussion about the topic and encouraging more individual thoughts about gender. Though the non-binary approach to gender could face a lot of resistance, discussing about the individual traits and attributes over masculinity and femininity might initiate deeper and more open discussion of gender roles.

> The awareness should be raised within the whole population, men, women and children as well, it's not only a men's problem. This hopefully would lead more open talk about the issue and understanding that it's not right, and also give courage to victims to step up when something happens. It is a very sensitive topic and it is very hard in conflict settings, but I think that the issue should be tackled everywhere instead of focusing only conflicts when things get more extreme.

> I think the thing that should be done, is raising awareness and we need more experts in gender inclusion and protection in this context.

Needs based approach

When talking about gender and gender related issues at the individual level, individual needs are an important aspect. Gender is often discussed as binary groups, especially in less developed contexts. But within those enormous groups there is a lot of variety what comes to needs of people. This is very important to recognise when trying to improve the wellbeing of people and make societies more stable to prevent conflicts.

> Gender mainstreaming is very important in conflict settings, but the individual needs need to be addressed and we have to avoid generalising certain groups too much. Groups like men, women, children or LGBT are way too broad, and there is a lot of individual needs within those groups. A lot of people might belong to many of those groups…

> We need to do the assessment based on the needs, not just based on the groups he or she belongs, like nationality or gender. I think that gender should be included when doing the assessment, but not to classify people. It is an important aspect and important factor to consider when conducting the needs assessment.

Positive role models

Parents and peers could act as role models to younger generations and modernising gender roles within families could create more open environment for individual growth. Roles within gender or beyond gender could also be an effective approach. A man is not just a man as he

can also be a brother, a son and a father, for example. Using different perspectives to look at things might make the expectations and norms more flexible and more situational.

> It starts in the family. If a son for example sees her mother as a strong woman or as a woman who can stand by herself without depending to the father, as woman who can do everything that their father does, I think it would spark appreciation for women.

> I think that this idea of fluid gender norms, roles and expectations, allows us, to sort of pick and choose. So, you can be at the same time a super enthusiastic and career oriented and still love babies and identify yourself as whatever you want to be. So, I think that the liberty comes from this concept of fluidity.

Narratives

One interesting aspect that came up in the interviews was using narratives to change people's attitudes towards gender roles and male dominance. The world has seen many strong and powerful female leaders and narratives like 'the mother of the nation' used by Liberian President Ellen Johnson Sirleaf. This could be an efficient way to break existing male dominance and inequal gender roles. Sirleaf was the first female President of an African country and won the Nobel Peace Prize in 2001 for her efforts to involve women in peacekeeping processes.

Also focusing on counter terms to negative masculinities, such as toxic masculinity or machoism, could initiate positive change. For example, discussion of what is the opposite of toxic masculinity, might lead to new ideals of desired manliness. New locally constructed views of an ideal man could change the attitudes of individuals, and also at the broader level. Media also plays a big role in providing narratives and presenting role models to public.

> Didn't the Liberian President, if I recall correctly, she was also using the narrative, sort of like the mother of the nation. She was using this kind of expectations, things you associate with your mother. Like, can be tough, but at the same time loving and compassionate and whatnot.

> I think there was actually in New York Times someone who was writing about, like, using the New Zealand prime minister Jacinda Ardern as an example of women's leadership styles in crisis situations, or sort of responses that are typically considered feminine rather than masculine, empathy, compassion and all such things.

> …it would be interesting actually, what would be the opposite of toxic masculinity in conflict settings.

> …media has a lot of power, in raising awareness…

6.2   Cultural Level

6.2.1 Issues at cultural level

The categories of issues at cultural level are inequality, exclusion, harmful traditions and sexual and gender-based violence (figure 5).

Figure 5: Issues at cultural level

Inequality

Gender inequality is a global issue and very much present in male dominant patriarchal cultures. It is cross-cutting at every level, but there are big differences between cultures. When half of the population is supressed under the power of the other half, the situation is unfair and risks for conflict increases. Inequal rights and opportunities makes changing the situation very difficult because of the existing power dynamics and lack of participation in decision making.

> If we are talking about cultural violence, of how society is structured and we talk about inclusion and exclusion and what role gender roles play there, for example how women are often excluded or don't have the place that they should have in whatever the process is, political, cultural or even economical.

> …we all know, that the pre-existing gender inequalities become stronger, for instance the violence against women increases the risk of sexual assault and rape.

Exclusion

As at the individual level, the exclusion is a big concern at cultural level as well. In many countries and areas human rights of women and minorities are violated. Their participation in the society is limited and their access to education and livelihood is restricted. Lack of access to education strengthens the inequal structures and exclusion of women and minorities. Exclusion makes these groups very vulnerable and lessens their freedom and agency.

> If we talk about violent political conflict, there is an interesting question, what are the drivers of that, and I often see that quite common drivers of violent

conflicts are exclusion and again also the gender roles are one key definer of who is excluded, but it's not always made visible.

Harmful traditions

In many cultures there are rituals, traditions and manifests that have long roots in past and are part of the cultural heritage. However, some of these practices might be extremely harmful when it threatens the safety of people or is violent by nature. Female genital mutilation is one issue that has been recognised to be extremely dangerous for young girls but is still practiced in many cultures. Some rituals, for example young boys proving themselves as worth of a man can be very harmful as well. For example, the cattle raiding in South Sudan which is basically a tradition of stealing cows and originally knives were used is raiding, but nowadays even automatic weapons are used.

> In Sudan, the results of interviews considering the female genital mutilation was that obviously females are suffering tremendously, it's a terrible thing, but the tough guy narrative is that this is something what men want. But when actually talked to men, they say 'no, sex is not working, we are not reproducing and it's bad for everyone… In Sudan, it was actually women elders who were most in favour for female genital mutilation, since it's their cultural heritage. This is how it has always been, and we are safeguarding it. So, I find really fascinating, that something you have experienced, tremendous amount of pain, and as you grow older you are defending this.

> In South Sudan there is some tradition of cattle raiding, which is a way for young boys to become men, so it's basically part of culture, a ritual or a way of upbringing which has very strong cultural roots. As a boy, when you reach certain age, you are supposed to do cattle raiding, steal cows from someone else to show that you are ready to be a warrior and represent your group or tribe.

Sexual and gender-based violence

Sexual and gender-based violence (SGBV) is a big issue and has been connected to toxic masculinity. The perpetrators of such crimes are usually men, but all genders are victimized. In conflicts, SGBV can be more extreme and used as a weapon of the war to emasculate enemies and make them look weak. SGBV happens everywhere, but it's more common in macho cultures, where sexism, objectifying women and dominating others are typical characteristics. After the actual crime, victims often suffer from lack of justice because of the power dynamics and suppression. Especially for men it's difficult to report the crime as they think it hurts their manhood and they are afraid of being seen as weak. It is not unusual that once a victim of SGBV becomes a perpetrator later.

> For example, in Republic of Congo, there is research showing that men who are serving in military are using women and boys for their sexual needs, which is a

really sensitive topic, but the society needs to be more aware of it, and as I said, it's not just women being abused, but also boys.

The victims don't necessary want to talk about what happened, because it is a taboo, but it might also hurt their manhood, in a sense that they are vulnerable and not strong and masculine enough. There is also a big possibility that this victim becomes a perpetrator of same kind of crime later on.

6.2.2 Challenges at cultural level

Norms and expectations, aspect of power, culturally sensitive approach and religion, beliefs and tribes are identified as challenges at cultural level (figure 6).

Figure 6: Challenges at cultural level

Norms and expectations

In every culture there are set of norms and expectations that define the gender roles in the culture such as expectations towards men to provide for their wives and family and expectations towards women to stay home and take care of the children. Expectations also define what is accepted and appreciated behaviour for men and women and deviating from this is seen bad. In macho cultures, men are expected to be strong and independent and women as pretty servants for their men. These norms and expectations are often very limited and there is no space for individual aspects. It's difficult to fit in these narrow boxes, for some people more than others, and there might be contradiction in one's self and values compared to cultural values and expectations.

> What I feel that we are often missing, is how does the gender roles affect men and boys, for instance what is the role of toxic masculinities in violent conflicts and as a driving force in that. Of course, all of these different layers, exclusion and inclusion play a huge role in this setting, but maybe intersectionality, like looking at the different layers of inclusion and exclusion and recognising the fact that when we talk about the gender issues we also have to look at the ways how gender roles put barriers and limits also to men and boys.

> Men think that if they are unable to provide for their families and take care of their families, they have failed, as a man and in the society. That's quite tough.
>
> UN Women and Promundo, they conducted this Images MENA -survey, which is basically asking men in a number of countries in Middle East, how do they perceive gender equality and women's and men's role... one of the aspects that they discussed was the access to livelihood, and vast majority of the interviewed people agreed that, if push comes to shove, men's access to jobs should be prioritized over women. So, if there's one job and two candidates, it should be the man, in relation to the existing gender norms that men are the providers of the household.

Aspect of power

Changes in gender roles, norms and expectations challenges the existing way of life, the power relations and structures and this is not always wanted. It's possible that people in power want to keep things like they are and will not support the change. It might also be dangerous for people in power to step down and share the power with others. In some countries power means respect and people are afraid to confront their leaders, but when that power is lost the leaders are in danger.

> Promoting gender equality is also a very radical idea and it's a political idea, because it tries to confront and contest the existing power structures. It disrupts, it changes and tries to challenge, so of course those who currently have the power, are not necessarily interested or keen in sharing that. So, that's why it faces so much resistance, because it disrupts existing power relations. I mean, if it would be easy, we wouldn't be sitting here.
>
> There's some long-term conflict countries, let's say in Africa, where losing power, there's no safety, you don't retire to spend your life in peace. If you lose power, you go to exile and you and your whole family is threatened to death.

Culturally sensitive approach

There are many perspectives to gender and gender roles and not many exact truths or right answers. The views vary between cultures and it is strongly connected to behaviour, attitudes and beliefs, so basically to the way of life in that culture. It has been identified a challenge, as it happens quite easily that external actors are pushing their agenda and Western ideas in a totally different context of their origin. The targeted population might perceive this insulting as their way of life is criticised and their values are questioned. Even though the agenda would be good, and the population would agree on that, they might reject the efforts because it's inappropriate in their culture. This is an important aspect in conflict prevention: how to design processes so that it will be accepted and supported by the targeted population.

> We also need to approach this issue with respect to culture and its nature. We need to think how to raise awareness in different cultures and how to talk about these issues. It is obvious that all these wrong things shouldn't happen, and men cannot highlight their masculinity by hurting others, but it's a challenge how to approach it in a culturally sensitive way. We should raise awareness that doing these things don't make you more man, but the opposite.

> I think that it is important to highlight the educational and awareness raising purposes, instead of invalidating one's cultural perspective on gender.

Religion, beliefs and tribes

Religion and beliefs play a big role in many societies and cultures. Together with laws and regulations, religion and beliefs define the appropriate behaviour and way of life in society. It has also a big effect on how people perceive gender roles and gender in general. A part of culturally sensitive approach is to take peoples religion into consideration when planning interventions and raising awareness.

> …you need to consider persons religion in a way, since it plays a big role in understanding the gender culture. There's Muslims and Catholics and other religions there as well as tribes, which define the boundaries for men and women.

6.2.3 Possibilities at cultural level

The possibilities at the cultural level were categorised as local agency, people in power, whole society approach and situational changes in norms (figure 7).
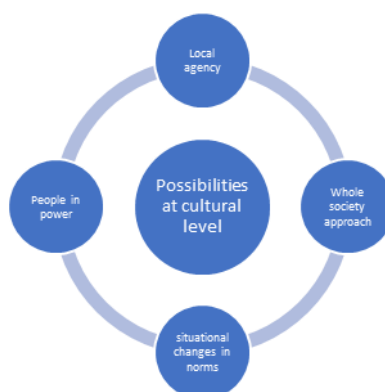

Figure 7: Possibilities at cultural level

Local agency

It happens that people from Western countries come to developing societies to help, for example, to promote equality by introducing new ideas and positive changes, but the ideas are not realistic in the context. Big changes often take a long time to go through and there's a limit to what can be done in what time. Lack of patience and over-burdening the society

with massive changes do not lead to sustainable solutions and could be even harmful. It is also important to recognise the needs for change from the society perspective and not only based on an external opinion. Involving and engaging local people and communities in the process is essential for a successful long-term solution. There might already be actors doing the work on the ground, but they are not effective because of lack of resources and visibility. Empowering and supporting local actors can be the best approach to make impact.

> Solutions needs to be locally designed and owned. I think it's also a lot about identifying or supporting or empowering, you know, working with the right actors who are there doing that work, but whose effort often lack recognition and support.

> …who is to decide what is the fairer way. What is fair? Usually you go with the democracy, political parties and it's almost as far as it gets. We really need to look at what else there could be, what could be done, plus the whole question is what topics reach the table and how can the people at the table deal with those topics.

> Rather than feeding people the view from outside, would be better to encourage them to find solutions on their own. Like have an open discussion about the issues and how they could possibly be prevented but let them find a culturally accepted ways to solve the problem. Mainly just supporting and encouraging them to discuss what works for them and considering the cultural context.

People in power

Educating community leaders, religious actors and other cultural influencers can be an effective approach to reach larger populations and increases the credibility, visibility and cultural sensitivity at the same time. Local voices might also have access to people who would otherwise be out of reach.

> For example, sometimes religious actors may have a very strong influence. Sometimes the priest for example, can act as a kind of an inside mediator, who may have access to generals, and they have discussions. If there comes a very strong Muslim question or whatever faith perspective, saying for example that violence against women is inacceptable. That may be quite powerful preventive mechanism. Which is very interesting, since at the same time we are discussing about the gender issues within the religious structures, and there obviously are involved many massive issues, but they are not always necessarily related to actual violence.

Whole society approach

Biases such as narrow perspective of men being perpetrators and women being victims, has led to measures that target only one part of the society. Many interventions target women or certain minorities, but sustainable solutions need to be accepted by the population at large. In the interviews the experts highlighted the importance of targeting all parties from all

layers to find comprehensive solutions. In the society, there is not just men, women and non-binary people, there's also the interactions between them. Men's problems affect women and children and vice versa, thus tackling those issues should also involve everyone.

> The awareness should be raised within the whole population, men, women and children as well, it's not only a men's problem. This hopefully would lead more open talk about the issue and understanding that it's not right, and also give courage to the victims to step up when something happens. It is a very sensitive topic and it is very hard in conflict settings, but I think that the issue should be tackled everywhere instead of focusing only on conflicts when things get more extreme.

> Especially the younger generations should be targeted, since even in really conservative societies the norms are slowly changing, and the youth seem to be more aware of the issues and open for new perspectives. Of course the traditions and how they were brought up affects their views and opinions, but they are usually open to discuss about such topics.

> It is also women's and all people's responsibility to address these issues in an appropriate way, without blaming anyone and also think what is actually gender equality.

> Numbers give you power, and numbers give you protection, because it's not only the parties that are negotiating that you need to win over but also the population at large.

Situational changes in norms

Culture is a huge entity and it has its roots deep in the past. As it changes and evolves all the time, the progress is usually very slow. Except in extreme situations, which could be a violent conflict for instance. In conflicts the gender is a noteworthy aspect, as the issues such as SGBV get more extreme forms and may be used as a weapon of a war, but also because gender roles seem to be more flexible during a conflict. Men participate more as active members of the conflict (as soldiers and fighters), while the women take over the men's task in the society. Temporarily women have more power over the communities and in households and are treated as more equal and important members of the society. Unfortunately, there is usually a draw back to pre-conflict gender roles in post-conflict situations. However, this has been recognised as an opening that could possibly be used to change gender norms and roles for good.

> It's quite interesting how these norms can be temporarily overcome because you have to fight or defend yourself.

> What happens during conflicts is that gender roles actually change quite drastically, for instance, when it comes to women, there are more risks and threats to their safety and security, but at the same time, because men are fighting, they need to assume tasks and roles that they haven't necessarily had before. But then what happens, is when the situation kind of cools down, there

is a push back on women's right agenda. So basically, it is also about, how could you maintain some of the gains that were made, what it comes to women's rights, and prevent that push back.

…there is some kind of an opening or change in gender norms, when it comes to conflict, but then often there is also a push back.

6.3   Structural Level

6.3.1   Issues at structural level

The issues at the structural level consists of three categories which are power dynamics, discrimination and inequal opportunities (Figure 8).

Power
dynamics

Issues at
structural
level

Discriminati
on

Inequal
possibilities
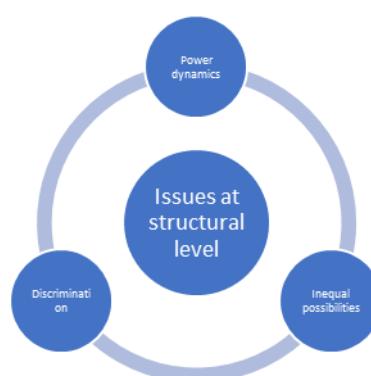
Figure 8: Issues at structural level

Power dynamics

On a structural level, which of course is very much connected to culture and through culture to the individual level too, the are some quite permanent things that have a big effect to gender and conflict prevention. Existing power structure and dynamics were mentioned earlier also at the cultural level since it has a big impact on how society works and what kind of external influence is accepted. Governments and political leaders have the possibility to start education campaigns or implement policies that have a great influence in to attitudes and opinions of common people. People in power have also chance to act as an example as they are in the fore front of communities.

Male domination is globally spread and concerns almost every part of the world. It is cross cutting at individual and cultural level as well as tightly bound to societal structures, even in some of the worlds most developed societies. It is a huge issue and risk factor what comes to conflicts as half of population are repressed under the power of the other half.

> It's also a lot about the political buy-in and commitment, from the side of third-party mediators or facilitators, and then more so when it comes to political parties.
>
> We don't have to go far to understand that the higher you go up in the political hierarchy, if we look for example the Finnish parliament elections top four party discussion, all of them were male. In Finland we are very proud of the level that has been achieved, and it's a good thing, but it shows that there is still work at all levels.

Discrimination

Many countries still carry out discriminative laws against sexual and gender minorities, which violate the human rights of thousands of people. For example, in Kenya homosexuality is illegal and can lead to many years of imprisonment. There are also rules and laws that limit the rights of women, as they are seen like property of their men.

> It's illegal to be homosexual for example in Kenya and the penalty for it is fourteen years in jail, if they catch you having sex with the same sex.
>
> For instance, because women cannot travel with their children without a male guardian giving them a go ahead. So, now if the man is disappeared or dead, it means that there are many people at the Taleban border stuck, because the women cannot go anywhere.

Inequal possibilities

One structural issue in many societies is inequal access to education. Gender discrimination in education effectively prevents equal possibilities for boys and girls and maintains the male dominance in the society. Inequality in education also strengthens the traditional gender roles, man as a provider and woman as a servant and nurturer of children. In some societies this may be more of an issue with attitudes and lack of resources than societal structures, as many families favour sons to be educated before girls, when educating all children is not an option.

> The roles are very strong and traditional in some cultures and women and girls don't have the change or access to education.

6.3.2   Challenges at structural level

The challenges at the structural level were identified as narrow perspective, spoilers, process design and implementation and security (figure 9).

Figure 9: Challenges at structural level

Narrow perspective

One challenge identified by experts was avoiding too narrow perspective as focusing on a certain group or a certain level excludes people outside of that group and is therefore not comprehensive enough to reach a sustainable widely accepted solution. It is very common to target women in conflict prevention intervention, for example their participation in process or defending their rights. This has been a problematic approach especially when it comes to implementation. If most people in power are men, like they usually are, they are not necessarily interested about women's agenda and they don't see benefits in supporting it. Another recognised thing what comes to narrow perspective, is gender roles and narrow perspective of seeing women as victims and men as perpetrators. This perspective excludes everything behind that definition, like the reasons why man becomes a perpetrator. It also generalises very much as all the women would be victims of SGBV and all men perpetrators. A narrow perspective leaves no room for individual needs and makes identifying vulnerable people difficult. Especially the people outside the traditional binary definition are often excluded.

> When we talk about women, we talk about the vulnerabilities that are heightened in conflict situations and about the increased care-burden that they face, but what we fail to recognise is the agency and the leadership, when we focus too much on vulnerabilities and victim side of things. So, it would need to be much more nuanced approach of understanding both, the vulnerabilities and the agency of women, girls, men and boys in conflict situations

> When we talk about men, it's not enough that we focus on this narrow perpetrator idea, we also need to recognise the vulnerabilities that they face, but also the positive contributions that all members of society have.

> I think these things should be focused more, because we cannot recognise the most vulnerable people and their needs if we cannot identify who they are. It is easier to address the needs of groups that are visible, women, elderly, children etc., but we also need to focus on people we don't see, and we need to look for them.

Spoilers

There are many sides and perspectives in violent conflicts. In addition to the actively fighting parties, there might be external mediators and humanitarian NGO's involved as well as foreign governments. It is easy to say what kind of negative aspects violent conflicts have as people are dying, abused and forced to leave their homes. But there are also parties that benefit from the conflict. There is a lot of money involved in arms deal and reconstruction services, but also possibilities to build one's personal success and strengthen their share of power. These parties may have an interest to initiate and maintain violent conflict situations and inhibit the preventive actions. This applies also to maintaining the existing power structures and inequality within the society.

> I mean, people with money and guns, are also very effective spoilers, who can derail the whole process. For instance, in Yemen national dialogue process, many of the women leaders were threatened in a constant way. They were constantly afraid for their safety and security, because there were these powerful spoilers, who didn't necessarily want to see more inclusive process.

> …do you want the people who have vested interest in war to be the ones who are talking about peace, or maybe you should actually bring those who have vested interest in peace.

Process design and implementation

Issues at individual and cultural levels are also challenge at structural level as they need to be involved in process design and implementation. Local agency and the whole society approach are important aspects and should be taken into considerations to reach sustainable solutions. Conflict prevention and peacebuilding settings are highly situational and dependent of the context. Thus, specific design is required to include all factors and aspects.

> This is fascinating, as I was struggling with the idea of peace process as a way to introduce quite massive changes, like building back the setup. I think that's a very positive idea, but I'm struggling with understanding how far you should go with this, as you can also over-burden the society by introducing so many changes that it gets stuck.

> I guess that the question is about how far pushing it. There is this example that everyone was celebrating the nation dialogue in Yemen. It was inclusive, but apparently it was pushing it very far to get everyone to the table, and apparently it was very operational to get massive changes done, but it failed dramatically. As we know, Yemen is not doing so well these days.

> Because gender impacts not only to the topics that are negotiated and discussed, but also to how people negotiate and discuss as well as to very practical process design issues. Like for instance, women in some countries cannot travel without a male companion. So, then you have to think, how to take that into account in your process design. So, I think it's something that is

maybe increasingly gaining momentum in a way, that the importance is recognised, but I think that there are still significant gaps.

Security

Presenting radical ideas, challenging existing power dynamics and advocating for change, might put people in danger. There are always people who do not see change as a positive thing, and those in power may feel threatened to lose their power and might want to oppose the progress with any means possible. It happens that people with a voice and are promoting changes are threatened and violently attacked to prevent such changes.

> We might have these things on paper, but in practice it doesn't work. We have ideas and we have people working on these, but we need to find a way to get in working in practice and get into the deep parts of different cultures. There is a lot of challenges around this, for example, people who would advocate for this in public might be in danger in certain contexts.

> …in Yemen a national dialogue process, many of the women leaders were threatened in a constant way. They were constantly afraid for their safety and security…

6.3.3 Possibilities at structural level

Based on the collected data the possibilities at the structural level were categorised as roles beyond gender, positive peace, non-negotiables and influence on many levels (figure 10).

Figure 10: Possibilities at structural level

Roles beyond gender

As a soldier, man might be able to look away when he sees SGBV but as a brother of the victim his reaction would be different. In different roles, the same man can have multiple understandings of a certain issue, and this might be something that could be useful when challenging the existing views of masculinity. This can be used to present' being a man' just as a partial role, as one person can have many other roles than just that. Being a man is not

the same as being a warrior or a perpetrator. It can also be a protector, a loving father or a caring brother. One man can be none or all of these in different situations.

> Actually, at some point of this discussion it would be nice to talk beyond male and female. I think that would be really fascinating because I think that hasn't been really covered at all. Going beyond the kind of basic gender definitions and towards the other, and what does that mean in conflict. I think that has not been covered anywhere.

> Depending of the situation, it's an interesting question, as soldiers have constructed masculinity obviously based on training and everything, but how an average person in conflict setting develops masculinity… because, obviously not with the soldier, the general or the politician, since these roles are fixed already, but how about with everyone else?

> It's also a question about looking one layer up. So, if you look at an assault or threatening of a woman, we could then look what the brother of the woman does for example.

Positive peace

One interesting thing that came up in the interviews is the concept of peace. What does peace mean and what kind of peace do we want to achieve? Is it enough that there is no war or armed conflict, or do we aim for society where people have equal rights or are we even aiming for peace at the individual level? This reflects the levels chosen for this study, and by the results they are very much connected, but it might be useful to recognise this when planning comprehensive interventions and actions.

> …whatever the cultures positive peace thinking is, where negative peace is the absence of violence, the positive peace can be much more, which includes also for example cultural violence and political violence in terms of not being part of participating in political process.

Non-negotiables

What comes to third party mediators and external actors, cultural sensitivity and locally designed interventions are important, but in addition they can also use their neutrality and impartiality to define non-negotiables to promote equality and human rights. Some being used are gender inclusion in negotiations or getting agendas on the table.

> The question is, what if the third-party mediators would seriously take women presentation in different parts of the process as a non-negotiable. Basically saying, look guys, I am not doing this, unless you bring women to the table.

Influence on many levels

Gender in conflict prevention is a very complex and large entirety and its issues and challenges are cross-cutting on all three levels (individual, cultural and structural). To promote equality and positive change comprehensively, influence is needed on every level. The perspectives about the topic seems to be very limited and inflexible, so using different point of views and approaches is needed to reach an effective impact. Progress on such a sensitive matter is slow and might take generations to change significantly, thus efforts with younger population, children and future leaders might be beneficial. Raising awareness in households, institutions, nationwide as well as globally is important to gain maximum support for the agenda.

> …this is an interesting angle to explore, and often to look at the perspective beyond the male and the female. To go one or two layers up and understanding what's the situation like, and what is the pressure around them and who are actors. Then it actually turns out very interesting.

7 Discussion

7.1 Discussion of Results

The aim of this master's thesis was to unravel the gender related factors in conflict prevention and peacebuilding (CPPB) and the objective was to review the phenomena of masculinity and its dimensions in CPPB settings. There was no certain geographical area or context targeted and the data is collected on a very general level. The concepts of gender and peace are not fixed and have a strong relation to surrounding culture and structures. There are limitless factors to consider when reviewing such large entities where everything seems to be connected and intertwined.

These results shed a light to the complexity of gender awareness in conflict prevention and peacebuilding settings. Although the initial focus was more in masculinity, the results show that it's difficult to review only one aspect of gender, because it is all connected and manifests on many levels. The need for an inclusive and comprehensive approach is emphasised in the results of this master's thesis. This challenges the original United Nations Security Council's resolution 1325 on Women, Peace and Gender (WPS) agenda (2000) whereas it underscores the suggestion of United States Institution of Peace's special report "Other Side of the Gender – Men as Critical Agents of Change", that more focus should be on men's vulnerabilities and issues as well as on men's possible contributions to promote WPS agenda. (Vess et al 2013.)

The complexity of the topic and the need for a comprehensive approach indicates that there could be a need for a larger systematic review about the topic, in order to point out some root causes and correlations and to gain a more holistic view. If we are focusing on men separately from other genders, we are missing out a lot. For example, if a man and a woman are put in the same room, there's more than if they would be in two separate rooms. Also, if there would be five men and one woman in the room, the behaviour of persons would be different. If a man and a woman would be together in front of an audience instead of a private room, they probably would behave differently. All this interaction between people and the contextuality is also important to pay attention to when aiming for social change in behaviour, norms and expectations. This approach resembles of Barbara Gail Hanson's ideas in her book 'General Systems Theory Beginning with Wholes' that was published in 1995.

One theme that repeated itself in the data was local designing. Since cultural and structural differences play such a big role on how gender is viewed, only locally constructed interventions are seen as the way for positive sustainable impact. Exporting peace from a context to another or enforcing Western values does not work. Gender roles and identities touches the lives of people every day and are present constantly. So, it should be the targeted population designing the desired changes. Raising awareness and providing external views on the topic are good ways to create discussions and give reference points, but in the end, the acceptance and support of the targeted population is essential for sustainable solutions. The balance between external actors and the local agency is essential for success in peacebuilding process. (Funk 2012.)

According to Risberg and Pilhofer (2018), the need to categorise is natural for humans to define things to see connections, and to distinct one thing from another. It helps in organising and understanding things as well as seeing correlations and relations around them. Metaphorically this can be seen as putting things into boxes and then naming the boxes for clarity. For example, in the gender point of view, a 'man box' includes definition of a man, what are the qualities, what is manly behaviour, and also what is not. It points out the differences of men compared to women or boys, which have their own narrow boxes. (Risberg & Pilhofer 2018.) Considering the results of this study, these boxes are very limited, and it seems difficult for people to mix or unite these boxes or go outside of the boxes. In binary perspective there is two boxes for gender. If focusing on individual traits beyond gender, there's only one bigger box. These boxes represent the gender roles, and in modern thinking, there is much more room for individuality and differences which are not defined by gender.

As suggested by Cox (2015), ideal men are tough, strong, independent, aggressive and who do not cry or show emotions. These kinds of definitions guide young boys towards the limited traditional box and strengthens the attitudes behind male dominance as well as promotes

toxic masculinity (Clemens 2018). Talking about human roles beyond gender as one big box full of different roles (such as a son, father, brother or a friend for example), is much less limited and thus accepts differences and individual aspects better. Focusing on similarities between gender instead of the differences could also be a useful approach to break the traditional narrow definitions. Instead of making distinction between genders, it could be made between humans and not humans, to see and treat people as equal.

The narrow perspective in conflict prevention and peacebuilding relies quite a bit on gender stereotypes and individuality can be lost in the process. Risberg and Pilhofer (2018) note that giving significance to assumptions of correlation between certain characteristics and attributes may lead to a wrongful image of individuals within a certain category. If violence for example is considered as a masculine trait, then in some context all men might be seen as violent, regardless of their individual aspects. Importance of focusing on individuality and individual needs over categorising people into groups by gender or by other attributes is highlighted in the results of this research.

The narrow perspective towards gender in CPPB settings was identified as one of the issues and challenges to promote gender equality. As the thesis process progressed, the author recognised this in his own initial thoughts and approach towards the topic. Masculinity was seen as cause of issues affecting women and other vulnerable groups. Even though men were not only seen as perpetrators but also as possible victims of SGBV and other suffering, the view about them was still quite limiting. In his book 'Beyond Culture' Edward T. Hall (1976) uses the iceberg theory to describe culture. The iceberg metaphor of culture implies that only 10% of it is visible and 90% of it is hidden below the surface. (Hall 1976.) A thought in authors mind compares the gender issues in CPPB settings to iceberg theory whereas the visible 10% is the suffering of women and other visibly vulnerable people, but many men are suffering from limited freedom due to expectations, norms and attitudes. These troubles are unspoken, unrecognised and hidden below the surface. It is like men are oppressed by invisible cultural shackles, which could be interpreted as SGBV by the definition used by United Nations Refugee Agency (UNHCR); "any act that is perpetrated against a person's will and is based on gender norms and unequal power relationships." These thoughts are very much in line with the report of Henri Myrttinen and his colleagues (2014) "Re-thinking Gender in Peacebuilding", though going a bit further in men's limited freedom by cultural boundaries. More knowledge and understanding of this could be useful in conflict prevention and peacebuilding, as Joseph Vess and his colleagues (2013) suggested.

All the talk of men as perpetrators, male dominance and toxic masculinity paints a very negative image of men in general. For some men it might feel like they are under attack and need to get their defences up. When men are perceived as someone who does not get

emotional, is strong and aggressive, and ready to fight for his rights, we actually think of a warrior instead of a man. The things warriors have to do and what they see can be brutal and mentally stressing but reacting to that might be seen as weak. This is because it is essential for a warrior to hide weaknesses and appear strong and capable to defend themselves. For warriors it is about survival and instincts, whereas for most men today it is probably more of a legacy. Going deeper into understanding these kinds of patterns and reasons, as suggested by Joseph Vess and his colleagues in 2013 in the United States Institution of Peace's special report "Other Side of the Gender – Men as Critical Agents of Change", could help to change negative attitudes towards men.

Soldiers and fighters are todays warriors and they share the same burden. Using that warrior spirit to survive from traumatic experiences, it is not so hard to understand that the same spirit that kept them alive is taught to their sons. A conflict prevention and peacebuilding work is often done in post-conflict areas where this kind of warrior spirit lives quite strongly in men. It takes a long time living in peace to weaken the warrior spirit or get rid of it completely. It could be summarised that people living in conflict learn how-to live-in conflict, and people living in peace learn how-to live-in peace. However, this does not mean that there is no need for active work to tackle this issue and open discussion about gender and its dimensions.

Europe, and especially Northern European countries are amongst the most liberal and progressive areas regarding gender roles, norms and expectations. History shows that Europe has been very patriarchal and male dominant in the past, but big leaps towards gender equality has been taken in 20th and 21st century. In the 20th century there was two major armed conflicts, the two World Wars, that affected Europe and the whole world. During these conflicts the gender roles have shifted and changed a lot, and it has had also effects on post war life. (Meade & Wiesner-Hanks 2004.) Similar effects have been recognised in other armed conflicts as well, and in this study, these changing situational gender roles are seen as possible starting points towards sustainable peace and gender equality.

The concept of gender varies between cultures and contexts and the aim is often to promote equality (Inglehart & Norris 2003). As all genders should be included in order for equality to exist, what is then the importance of gender distinction. As seen in the results, gender should not be excluded, but it also should not be emphasised over other qualities. This kind of approach questions the current practices (for example WPS) of targeting only one gender in efforts to prevent conflicts. It does not mean that those efforts are not needed but they could be aimed at empowering the whole society comprehensively, protecting all vulnerable and defending rights of all oppressed people, regardless of their gender.

As a speculation, approaching gender as one of the personal qualities of an individual and making room to construct one's identity more freely based on personal traits, could lead for people to use their strengths and natural propensities more as an asset. Fewer limitations and expectations would reduce conflicts between one's own identity and surrounding society, and possibly improve individual contribution for the collective good. Collective well-being should lessen the risk of violent conflict.

Using narratives, going beyond gender and countering the negative gender terms were brought up in the results as possibilities for sustainable positive change. These approaches could be combined to use positive narratives beyond gender roles. Meaning that narratives about strong leaders, protectors, parents and friends should not be based on one's gender (for example, "strong female leader" or "powerful man who protects vulnerable"). But rather to create narratives that are focused on admirable traits and values instead of external and physical factors.

7.2   Ethical Consideration

All European Academics (ALLEA) published "The European Code of Conduct for Research Integrity – Revised Edition" in 2017. Its principles (reliability, honesty, respect and accountability) were followed in this master's thesis. The Rectors Conference of Finnish Universities of Applied Sciences (ARENE) have recommendations for thesis writing at Universities of Applied Sciences, to consolidate the process, promote responsibility, prevent deceit and enhance the quality of theses. ARENE's recommendations are based on legislation and international and national principles, policies and recommendations for ethical research.

Finnish National Board on Research Integrity (TENK) has published several guidelines for ethical research. In 2012 "Responsible Conduct of Research and procedures for handling allegations of misconduct in Finland" (RCR) and in 2019 "Ethical principles of research with human participants and ethical review in the human sciences in Finland", which is regenerated version of "Ethical principles of research in the humanities and social and behavioural sciences, and proposals for ethical review in Finland (2009). These guidelines underscore ethicality and responsibility in the research process. The general ethical principles in the guidelines are: respect for dignity and autonomy of participants, respect for material and immaterial cultural heritage and causing no harm, damage or risk to participants or subjects. (TENK 2019.)

In this master's thesis, the recommendations of ARENE, guidelines by TENK, and the code of conduct of ALLEA have been followed and kept in the author's mind throughout the thesis process. All interviews are based on voluntary participation and all informants were informed

of their right to forbid the use of data or withdraw their participation at any stage. A truthful aim and purpose of the thesis was told for the informants before the interviews. The informants were given a document of consent to sign, in where was described the data management procedures, protection of personal data and securing the privacy of all participants. All informants signed the document. No minors or persons with limited capacity were involved in the process.

Permissions from Laurea University of Applied Sciences or the organisation of participants was not required. Any names of the organisations or participants are not published to protect the informant's identities. The citations used as an evidence to support the results were chosen so that personal data and identities of participants were protected. The author is not working nor have worked in the organisation that the participants represent. The thesis reviews people at a very general level, not in a specific groups or people in specific context, thus there is no risk of harm or damage for anyone. Appropriate referring method is used to respect the achievements of other researchers. This research did not receive any funding, and all cost such as travel costs and materials were funded by author himself.

7.3   Quality of Master's Thesis

The quality of the research is assessed on the accuracy of gained results as how well the conclusions and findings represent the studied phenomenon. To evaluate the quality of research the process needs to be reviewed and the logic behind conclusions needs to be tracked down. This means reviewing how the data was collected and analysed, how the research questions were formulated and what the influence of researcher is on the outcomes. The term objectivity can also be used when referring to the quality of the research. Objectivity in qualitative research means the correspondence of researcher findings of phenomenon and how the phenomenon is experienced by people in the field. The main indicators for quality of research are reliability and validity. (Boeije 2010.)

Reliability refers to consistency of measures and to repeatability of research. When same phenomenon is examined by using same methods the outcomes should be the same. Reliability can be increased by standardisation of research methods, structured questionnaire and skilful interviewer. Research based on human experience is never completely repeatable through time. Even if all same instruments would be used, because of human error, time and space, new experience etc. (Boeije 2010.)

As it is natural in qualitative research, the influence of the author is a big factor in this master's thesis. Qualitative research based on human experience is not completely repeatable and it applies to this master's thesis as well. Assumedly repeating this research

would provide similar results, but some differences would probably occur. The author conducted this research alone in guidance of the thesis supervisor, and the used methods as well as the analysis process was discussed and approved by the supervisor. The author is not a professional researcher and carrying out the study was a big learning process. The author is not a native English speaker and the language may have affected the process. According to the initial timetable for this master's thesis the study was supposed to be finalised and published on June 2019, but because of the difficulties in finding participants for the interviews and the influence of changes in the author's professional life, the process was prolonged for 6 months. In this situation, it provided more time for analysing the results and getting a better overview of the whole examined phenomenon. It also permitted the possibility for interviewing one informant for a second time after 5 months of deployment in a humanitarian mission, and thus adding value to the results.

Assessing validity in research means evaluating if correct measures were used to research the chosen phenomenon. For example, if appropriate questions were asked to reflect the actual phenomenon they were supposed to reflect. Validity also refers to avoiding biases and intentional or unintentional interpretation of data in desired direction. (Boeije 2010.)

Because of the relatively small number of interviews, the significance of individuals experiences and professional opinions are high. Interviewing more participants could lead for additional results and conclusions, but some saturation was reached even with this small sample size. The interview questions turned out to be quite limited and narrow minded, but in the interviews the topic was discussed very comprehensively, and the informants were able to provide many perspectives and factors in addition to the questions. As inductive content analysis was used in analysing the data, the limited questions were not an issue and didn't have big influence on the outcome. After the interviews however, the author was required to broaden his own perspective towards the examined subject to be able to describe the results objectively. The categorisation of data could be argued, as it is quite simplified in relation to the complexity of the studied phenomenon, but it was chosen to provide some clarity and understanding about the topic. The used sources were mainly searched through databases that are available for Laurea students. The most used databases were E-book Central and ProQuest Central.

7.4 Recommendations

Based on this study and its results, some recommendations can be made at a very general level. These are aimed for people working with gender related issues in conflict prevention and peacebuilding settings, and also for students and researchers as possible study subjects in the future. Since gender is an important aspect in many contexts and on many levels, some of

these recommendations could be useful to review in different contexts too, for example in prevention of school bullying.

Comprehensive approach beyond categories and limiting cultural boundaries

Inclusion of all people with their similarities and differences as significant agents in the progress should promote positive, wildly accepted comprehensive change. Reviewing the interactions and contextuality in gender dynamics would provide more information about the gender related issues and challenges. For example, how does a man behave alone with a woman and how does he behave when other men are present. Or how does man and his wife interact in private and how do they interact in public. Recognising the patterns and reasoning behind them would enable deeper understanding of gender relations and could help in identifying possible starting points to target in equality promotion.

Awareness raising on roles beyond gender

Gender inequality could be tacled by using different roles, such as parent, protector or a friend to challenge existing limited gender roles and expectations. Narratives of positive role models and their admirable traits and qualities instead of physical attributes would also help to shift the focus away from gender distinction.

Individual and needs based approach

As this study demonstrates, groups like men or women are very diverse and there are many kinds of needs within these groups. When focusing on personal traits and qualities or individual needs, gender can be seen as a physical attribute. This kind of approach should promote gender equality as there would not be distinction based on gender.

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Figures

Appendixes

Appendix 1: Acronyms used in the text

Acronyms

ALLEA: All European Academics
ARENE: Ammattikorkeakoulujen Rehtorineuvosto ry / The Rectors Conference of Finnish Universities of Applied Sciences
CPPB: Conflict Prevention and Peacebuilding
EIGE: European Institution for Gender Equality
GAP: Gaming for Peace
GRC: Gender-Role-Conflict
IASC: Inter-Agency Standing Committee
ICRC: International Committee of Red Cross
LGBTQIA+: Lesbian, Gay, Bisexual, Transsexual, Queer, Intersexual, Asexual ("+" stands for all the other sexes, sexualities and genders)
RCR: Responsible Conduct of Research and procedures for handling allegations of misconduct in Finland
SGBV: Sexual- and Gender-Based Violence
UNHCR: United Nations Refugee Agency
UNOCHA: Unite Nations Office for the Coordination of Humanitarian Affairs
UNSCR 1325: United Nations Security Councils Resolution 1325
TENK: Tutkimuseettinen Neuvottelukunta
WPS: Women, Peace and Security
WWI: The First World War
WW2: The Second World War

Appendix 2: Haastattelukutsu

LAU REA Haastattelupyyntö YAMK-opinnäytetyötä varten

Hei, olen Laurea-ammattikorkeakoulun opiskelija ja opiskelen Global Development and Management in Health Care -ylempää ammattikorkeakoulututkintoa. Teen opinnäytetyötäni aiheesta Gender Awareness in Conflict Prevention and Peacebuilding, ja kerään aineistoa sitä varten haastattelemalla eri organisaatioiden asiantuntijoita.

Haastattelut toteutetaan teemahaastatteluina yksilöllisesti, tai mahdollisesti pienessä ryhmässä (2-3 hlöä), kevään 2019 aikana. Haastattelut kestävät noin tunnin ja ne toteutetaan haastateltavan valitsemassa paikassa. Haastattelut äänitetään analysointia varten ja kerättyä aineistoa käytetään vain opinnäytetyöhön. Tutkimuslupien osalta noudatetaan kohdeorganisaation tutkimuslupakäytänteitä. Haastateltavien henkilöllisyys säilyy anonyymina koko tutkimuksen ajan, ja kerätty aineisto hävitetään tutkimuksen valmistuttua. Myös tutkimukseen osallistuvan asiantuntijan organisaatio voidaan tarvittaessa jättää mainitsematta.

Toivon että voisin haastatella 1-3 asiantuntijaa organisaationne sisältä. Haastattelun aihealueet ovat: *gender related cultural norms*, *gender in conflicts* ja *gender awareness in conflict prevention and peacebuilding (CPPB) training*. Haastattelut voidaan toteuttaa englannin- tai suomenkielellä haastateltavan toiveiden mukaisesti.

Lisätietoja ja haastattelun sopimista varten minuun voi olla yhteydessä sähköpostilla: kari.liimatainen@student.laurea.fi tai puhelimitse: ▇▇▇▇▇▇

Opinnäytetyön ohjaajana toimii yliopettaja Mikko Häkkinen.

Ystävällisin terveisin

Kari Liimatainen
YAMK-opiskelija
Laurea ammattikorkeakoulu

Appendix 3: Interview for Master's Thesis

Interview for Master's Thesis – Reviewing Gender in Conflict Prevention and Peacebuilding Settings

Personal questions – Background
1. What is the organization you are presenting and what is your role within the organization?
2. What kind or work experience and career path you have related to gender and conflicts?

Gender awareness – Gender issues in conflicts, gender roles, training. Past – Now – Future.
3. What are the most significant gender related issues in man-made conflicts?
4. What is your view of gender roles in CPPB operations? Roles of men and women, strengths and weaknesses as well as traits and attributes?
5. What is your understanding of the effects of cultural norms and expectations to gender related to conflicts?
6. What is your experience and understanding of existing gender awareness training for conflict prevention and peacebuilding (CPPB) personnel? What is included and emphasized?
7. Is there something you wish to be added to the current CPPB training? Something you think would be important and useful for personnel working in conflict settings.

Leading questions – Masculinity in conflicts, gender role conflict, toxic masculinity
8. In your opinion and experience, what is the bearing of masculinity in conflicts?
9. Are you familiar with the concept of "toxic masculinity", and how do you see it in conflict settings? (Short description of toxic masculinity given to the interviewed before answering)

Appendix 4: Toxic Masculinity Definition Used in Interviews if Neccessary

Toxic Masculinity – Brief Preliminary Description

Toxic Masculinity refers to harmful behaviour that arises from limited attitudes, norms and expectations within a culture, to what it means to be a man, how to behave, what is accepted and what is not. It is discussed for example in relation to domestic violence, sexual violence, mass-murders and high suicide rates of men, but it is also present within hurtful attitudes such as misogyny, sexism, homophobia and gender discrimination. (Clemens 2018.)

As an example of cultural norms and expectation which can be toxics, phrases like "boys will be boys", when used in relation to violent behaviour, is like saying that violence is accepted, and it is part of being a man. Another saying "boys don't cry" messages that showing emotions is feminine, thus not accepted for men. Again, "You throw like a girl" can promote gender discrimination by indicating that girls are not good, and that they are weaker than boys. (Clemens 2018.)

Appendix 5: Agreement to Be Interviewed

Agreement to be interviewed

Study	Laurea University of Applied Sciences Master's Thesis: Reviewing the Significance of Gender in Conflict Prevention
Student	Kari Liimatainen, Global Development and Management in Health Care Master's
Thesis Supervisor	Mikko Häkkinen, Principal Lecturer at Laurea University of Applied Sciences
Timeline	The interviews will be conducted during April and May in 2019
Goals and Objectives	Broaden the awareness of gender issues in conflict prevention context.
	Contribute new knowledge for conflict prevention training by reviewing masculinity and its relation to conflicts.
	Identify gaps in gender awareness approach of training personnel for conflict prevention missions.

The guidelines and recommendations of Finnish National Board on Research Integrity (www.tenk.fi) will be respected and followed in this research. All interviewed experts and the organizations represented will be informed of the purpose and use of the data, and the anonymity will be guaranteed. The participating organizations will be mentioned in the final report, unless agreed otherwise. The interviews will be recorded by using a voice recorder and transcribed into text personally by the researcher. The interviews are voluntary, and all respondents and organizations have the right to refuse of the interview or prohibit the use of the data at any point before the final report is published. All acquired data will be managed personally by the researcher and used only for this specific research.

- I have agreed to be interviewed for this study voluntarily
- I have given my consent for the interview being recorded
- I have read and understood the purpose of the study and the use of the data and I have had possibility to ask questions about it
- I understand that I have the right to withdraw myself from the interview or prohibit the use of the data gathered from the interview at any point

Participant   Signature   Date

_____   _____   _____

Interviewer

_____   _____   _____

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