OGIP

An inclusive and sustainable approach to relief and recovery

Our Generation for Inclusive Peace (OGIP)

+ This policy brief provides tangible recommendations to power holders, including multilateral organisations, governments and INGOs, with the goal of generating radically transformative and truly inclusive policy interventions to ensure that relief and recovery is meaningful, just and sustainable.

Introduction

As one of the four pillars of the Women, Peace and Security (WPS) agenda, Relief and Recovery highlights the importance of gender-responsive recovery in achieving sustainable peace. In the current global context societies are seeking to recover from the impacts of the COVID-19 pandemic and mitigate the disastrous effects of the climate emergency as well as recover from conflict and instability. Often, processes of recovering and rebuilding from crises, such as the current pandemic, come with significant financial investment and attention from international actors; inherently, they also provide a window of opportunity to dramatically rethink and reshape the status quo and to therefore do things differently. This policy brief discusses how traditional approaches to relief and recovery can be rethought through a transformative feminist lens, argues why such a lens is important for redressing inequality, and provides concrete recommendations for the institutions that hold relevant decision-making power.

The topic for this policy brief - Feminist Recovery and Rebuilding - was inspired by the theme of Our Generation for Inclusive Peace's (OGIP) 2021 Research Series, which was chosen by OGIP's research community of young researchers and policy practitioners. This series was envisioned to respond to both the COVID-19 pandemic as well as other ongoing crises, including armed conflicts and environmental disasters. Therefore, its definitions of relief, recovery, and rebuilding encompass a wide range of policies and programmes to respond to crises, including, but not limited to, in the areas of governance, peacebuilding, the economy, law and justice, infrastructure, social services, and structural reforms. The pieces produced for the Research Series challenge dominant frameworks for relief and recovery, which often adopt a one-size-fits-all approach, by exploring different contexts, perspectives, identities, and experiences and using them to identify needs and solutions.[1] Through essays, poetry, and film pieces, the researchers explored how the current crises facing communities are

1. "Feminist Recovery and Rebuilding: Perspectives from our Research Group", Our Generation for Inclusive Peace, accessed 1 April 2022, https://ourgenpeace.com/research/feminist-recovery-and-rebuilding-perspectives-from-our-research-group

> **Those in positions of power must break down structural barriers to participation in decision-making, provide sustained support and funding to those who live and work in affected contexts, and listen to their insights to inform policy making.**

exacerbating structural inequalities, and how recovery efforts can, in contrast, work towards a more equal future. OGIP's research situates itself within an intersectional feminist tradition; therefore, by 'feminist approaches', OGIP advocates for processes that seek to address gender injustice as well as all other forms of marginalisation and oppression.

Emerging from the research and reflections of the OGIP research community, this policy brief provides tangible recommendations to power holders, including multilateral organisations, governments and INGOs, with the goal of generating radically transformative and truly inclusive policy interventions. The recommendations are built on analysis of three distinct but interrelated themes: understanding what is considered legitimate knowledge in decision-making on issues of relief and recovery; the need to move towards more context-specific and localised approaches of relief and recovery, including investing in and championing research by affected communities; and the importance of understanding the dynamics of care in crises and how these relate to feminist relief and recovery.

A thread running through the Research Series was that policy making around relief and recovery, including in WPS agenda implementation and current crisis response, must be driven by directly impacted communities, including marginalised communities for whom programmes could have the most transformative impact. To make this a reality, those in positions of power must break down structural barriers to participation in decision-making, provide sustained support and funding to those who live and work in affected contexts, and listen to their insights to inform policy making. This policy brief highlights the intrinsic links between policy making and research, and the need for decision makers to support alternative forms of knowledge production that are directly produced by impacted communities to address the issues those communities face. The recommendations made in this brief are particularly relevant to the current need for transformative relief and recovery processes, however, they additionally have wider implications for addressing structures of inequality.

Legitimacy, knowledge, and power in decision-making

Knowledge and power in decision-making are intimately intertwined. What is deemed to be legitimate knowledge, how it is presented, and who is defined as an 'expert' are all factors that have direct implications on who is included (and excluded) from decision-making spaces. Both the WPS and Youth, Peace and Security (YPS) agendas work to widen participation in the space of the United Nations Security Council (UNSC), as well as in peace and security processes writ large. In many ways, these agendas have been successful in increasing the focus of the UN security apparatus on the rights and participation of women and young people, including on issues related to relief and recovery. However, the WPS and YPS agendas have suffered from severe implementation gaps and limitations in practice, including in regard to participation. Who is deemed to be a legitimate "knower"[2] is wrapped in multiple intersections of identity, including age, race, class, education level and geographical location. Young people, women, people of colour, Indigenous people and those with little or no formal education, in particular, are often excluded from decision-making spaces, and their contributions are either discredited or deemed

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2. Laura J. Shepherd, "Constructing civil society: gender, power and legitimacy in United Nations peacebuilding discourse," *European Journal of International Relations* 21(4) (2015): 887-910.

'localised' and only applicable to specific situations or to issues related to their identity categories. Structural barriers – such as lack of education, employment or childcare – further limit the ability of already marginalised communities to engage in peace processes, and to shape policy making. This lack of participation has concrete impacts on the sustainability and effectiveness of policy interventions. Without efforts to address structural barriers and widen the circle of those able to participate in relief and recovery, these processes run the risk of entrenching inequalities and upholding the status quo. Recently, this phenomenon has been critiqued in relation to responses to the COVID-19 pandemic[3] and climate emergency[4].

In relation to the WPS and YPS agendas, organisations and knowledge producers located in the Global North are often thought of as the 'owners' of the agenda, and those in the Global South are conversely seen as 'implementers' within their bounded geographical contexts.[5] The research drawn upon to shape these agendas is often produced by and for institutions in the Global North, whilst affected communities are considered the subjects of this research. This means that those located in the Global South are not seen as having legitimate knowledge to directly contribute to (so-labelled) global discussions,[6] as the scope of what is considered legitimate research is narrow and exists inside Western academic or institutional parameters. People living and working in communities where relief and recovery interventions would have the most impact are documenting their experiences every day in a variety of formats, but this data is not sought out by policy makers as it often does not fit the conventional standards of research.[7]

3. Global Network of Women Peace Builders, "Impact On Women's Rights Organizations And Peacebuilding Organizations", https://gnwp.org/resources/covid-19-wps-database/exclusion-of-women-youth-and-other-marginalized-groups-in-decision-making-crisis-response-and-recovery-2/

4. Olayemi Fadahunsi, "Climate change on the front line: Why marginalized voices matter in climate change negotiations", *Global Witness*, 9 August 2017, https://www.globalwitness.org/en/blog/climate-change-front-line-why-marginalized-voices-matter-climate-change-negotiations/

5. In discussing this opposition between the Global North and Global South it is also necessary to recognise that these descriptors of geo-political locations are constructed boundaries rooted in histories of unequal power; the perception and conceptualisation of these spaces is created through discourses that contribute to the construction of the legitimate 'knower' in opposition to the other.

6. Soumita Basu, "The Global South writes 1325 (too)," *International Political Science Review* 37(3) (2016): 362-374.

7. A recent example of this can be seen with young people using TikTok to share their experiences of the Russian invasion of Ukraine and make recommendations about the support they need. See: https://www.bbc.co.uk/news/technology-60613331; and https://www.theguardian.com/world/video/2022/mar/11/teenager-from-war-stricken-ukraine-documents-her-plight-on-tiktok-video

The exclusionary construction of legitimate knowledge or research is exacerbated by logistical barriers to participation. These include: the expected formats of reports and submissions to decision-making bodies, such as UN agencies; the requirement of accredited status to participate in multilateral spaces; financial and physical barriers to decision-making spaces; and limited access to information. An example of this was recently seen at the COP26 Summit, which was described by some observers as highly exclusionary, to the detriment of transformative outcomes.[8] Attendance at COP26 was disproportionately high from the Global North, while young people, disabled people, Indigenous people and civil society organisations, particularly from the Global South, spoke out about their physical, material and ideological exclusion from the Summit.[9]

An intersectional approach to relief and recovery should acknowledge and be informed by global histories of inequality, and how these inequalities have contributed to the contemporary dynamics of power that are present in international relations and policy making. An intersectional approach, cognisant of these relations of power, is necessary to ensure that crisis response decision-making is accessible, and that diverse communities and individuals can participate in and lead these efforts. It is also necessary to be aware that no single individual can represent all voices from a marginalised group, so committing to an intersectional approach that takes account for diversity of identities including gender, sexual orientation, race, class, caste, ethnicity, geography, and disability and that facilitates the equal inclusion of vulnerable and marginalised groups is crucial.

People who are affected by the decisions made by institutions implementing relief and recovery processes, at both the micro and macro levels, have the fundamental right to be included in the processes that lead to those decisions. However, as outlined above, institutional responses to contemporary crises are naturally embedded in and emanate from existing structural hierarchies that can limit diverse participation. Knowledge informing institutional responses is often a product of patriarchal, hetronormative, colonial, ableist, and ageist institutions and processes situated in the Global

8. Sam Meredith, "COP26 sharply criticized as the 'most exclusionary' climate summit ever," *CNBC*, November 5, 2021, https://www.cnbc.com/2021/11/05/cop26-sharply-criticized-as-the-most-exclusionary-climate-summit-ever.html
9. Nina Lakhani, "Cop26 legitimacy questioned as groups excluded from crucial talks," *The Guardian*, November 8, 2021, https://www.theguardian.com/environment/2021/nov/08/cop26-legitimacy-questioned-as-groups-excluded-from-crucial-talks; Kevin O'Sullivan, "Young voices among the excluded at Cop26, claims Irish activist," *The Irish Times*, November 11, 2021, https://www.irishtimes.com/news/environment/young-voices-among-the-excluded-at-cop26-claims-irish-activist-1.4726111

North, despite the fact that affected communities hold specialist knowledge needed to come up with solutions to address the issues they are facing. It is necessary to facilitate diverse, inclusive, and equal participation in relief and recovery processes and challenge existing conceptualisations of knowledge, expertise, and legitimacy to effectively meet the needs of communities and transform existing relations of power.

RECOMMENDATIONS (MULTILATERAL AGENCIES, GOVERNMENTS, INGOS):

1 Ensure that the processes of knowledge production that shape policy developments are inclusive and respond to diverse realities:

- Ensure diverse and varied knowledge is represented in institutional spaces and throughout policy development processes.

- Centre respectful engagement with the diverse forms of knowledge and perspectives produced by affected communities.

- Recognise and amplify non-formal or 'non-traditional' means of sharing knowledge, such as oral histories, storytelling, activism and artwork.

- Ensure that all policies are co-created with affected communities and centre their needs and human rights.

2 Ensure the full, equal and meaningful participation of all groups that are routinely excluded from decision-making spaces, responding to historical and contemporary marginalisation in both local and global settings:

- Provide numerous inclusive ways to participate (e.g., virtual, in person, text, video, audio, etc.).

- Ensure that participants are well informed and equipped for participation, and that decision-making processes, their timelines, and means to achieving outcomes are transparent.

- Ensure that material requirements for participation are met, for example by covering costs of travel, reimbursing lost income for participation, or

providing data packages for digital participation, as well as paying and crediting individuals for their time, expertise and contributions.

- Ensure long-term meaningful collaboration, as opposed to one-off moments of participation, including through providing long-term flexible funding for organisations led by marginalised groups.

- For formal decision-making spaces (e.g. in multilateral processes), make the application processes for accreditation simpler and more accessible to account for groups, organisations, collectives, and movements that do not fit institutionalised definitions and requirements.

3 Redress inequality and inequity through making material contributions to cultural and structural power shifts within organisations:

- Commit to proactive, not reactive, anti-oppression policies throughout all institutional operations, both external (e.g. policy making and dissemination, service provision) and internal (e.g. data collection and analysis, HR).

- Equitably pay marginalised groups, including young people, for their expertise.

- Facilitate and encourage flexible working arrangements.

- Ensure that work, study and conference visas are accessible and fully sponsored.

Challenging homogeneity and championing context-specific responses

Effective and transformative relief and recovery processes must be grounded in and respond to the heterogenous lived realities of affected communities, as directed by those communities themselves. Organisations led by community members must be resourced and supported so they can take an active role in relief and recovery processes. Further, universal social infrastructure must be prioritised in relief and recovery processes, to ensure that the basic human rights of all people are met. This is a necessary element for communities to effectively participate in championing required context-specific responses.

In the institutional contexts of INGOs, governments, and multilateral institutions, research that informs decision making is often – and increasingly – driven by the labour of short-term consultants whose scope of work is necessarily defined within the parameters of institutional demands. However, institutional bias can result in research processes and outcomes that obscure some experiences while privileging others, and which often shy away from addressing 'big picture' issues and root causes. Extractive modes of policy research – that is, ones that are driven by the views and vision of the institution conducting the research within narrowly defined frameworks, therefore privileging the perspective of the "researcher" over the "research subject"[10] – often homogenise lived experiences and result in too narrow or insufficient policy interventions. An
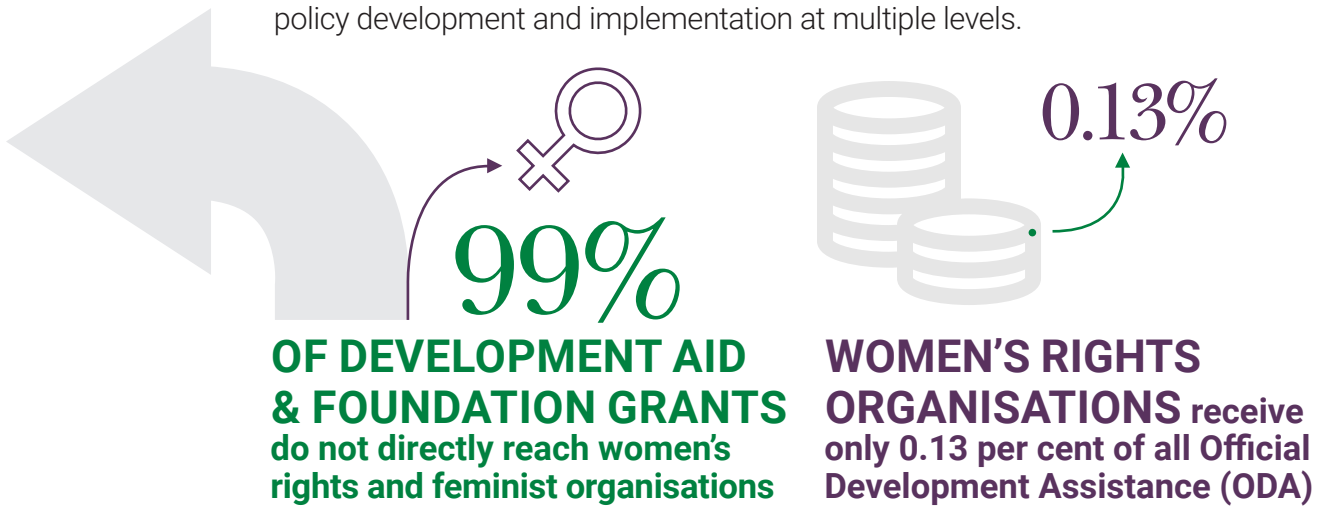
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> The lack of adequate, sustained, and flexible funding for feminist movements is a major barrier to achieving gender equality and to developing localised, context-specific solutions.

10. Kate Derickson, "Healthy community-university partnerships," *The Create Initiative*, June 10, 2019, https://create.umn.edu/tag/extractive-research/

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example of this phenomenon is research that does not provide space in interviews, consultations, or surveys for research participants to react to the topic or direction of the research itself, including the framing of questions, the research focus, or the underlying assumptions. Further, tokenism and generalisation of individuals' experiences as representative of their entire communities can have negative repercussions, by oversimplifying the diversity of lived experiences and perspectives. Research, therefore, needs to be grounded in a particular context or framework, take a long-term and holistic view, and take seriously the diverse experiences of actors and communities in that context, while also challenging the problematic binary between the so-called "local" and "global". Partnerships with local organisations and academic institutions are an effective way to facilitate such research, thereby more accurately informing effective policy development and implementation at multiple levels.

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WOMEN'S RIGHTS ORGANISATIONS receive only 0.13 per cent of all Official Development Assistance (ODA)

The lack of adequate, sustained, and flexible funding for feminist movements is a major barrier to achieving gender equality and to developing localised, context-specific solutions. In order to effectively challenge homogeneity and champion context-specific responses, the provision of sufficient resourcing for local organisations and feminist movements is integral. According to 2021 research by the Association for Women's Rights in Development (AWID), 99 per cent of development aid and foundation grants do not directly reach women's rights and feminist organisations, and women's rights organisations

This means that funding is tied to donor-defined models of success, which may not reflect how grantees themselves are conceptualising or measuring progress.

receive only 0.13 per cent of all Official Development Assistance (ODA).[11] This funding shortfall is even more pronounced for groups working to address intersecting forms of marginalisation. Short-term political objectives often affect funding allocations in various ways, influencing which kinds of programmes are funded, by whom, and for how long. Furthermore, project funding often comes with strict limitations on how funds can be spent and can require intense and time-consuming reporting cycles. This means that funding is tied to donor-defined models of success, which may not reflect how grantees themselves are conceptualising or measuring progress. Within the context of fiscal conservatism and austerity budgets, funding for social movements is deemed a scarce – and optional – resource that requires continual justification and proof of success, in contrast to other priorities. The Office of the High Commissioner on Human Rights (OHCHR) found that, more broadly, the application of austerity measures in the context of the post-2008 financial crisis in fact exacerbated the crisis and prolonged recovery, to the detriment of economic and social rights.[12] In addition, it is increasingly popular to apply management sciences and private sector management models into the government and non-profit spheres, despite the significant contrasts between institutions operating for profit and those operating for the stated public interest. Overemphasis on capitalist metrics of outputs and growth may be out of place within the context of civil society organisations that are working for goals such as long-term peacebuilding, post-conflict reconciliation, or democratisation.

In order to sustainably recover from armed conflict and crisis, a combination of targeted approaches and investment in universal social infrastructure is required. Universal social infrastructure, including education, healthcare, income support, and housing, is a critical basis for fulfilling human rights, including in relief and recovery efforts. In the context of recovery from armed conflict, basic infrastructure, such as hospitals, schools, and water and

11. Awid.org. 2021. *New Brief: Where Is The Money for Feminist Organizing? | AWID*, May 24, 2021, https://www.awid.org/news-and-analysis/new-brief-where-money-feminist-organizing

12. UN Office of the High Commissioner on Human Rights (OHCHR). *Report on austerity measures and economic and social rights*. 2013, https://www.ohchr.org/sites/default/files/Documents/Issues/Development/RightsCrisis/E-2013-82_en.pdf

sanitation facilities often require rebuilding, including in contexts where this infrastructure has been targeted by conflict parties, in violation of international humanitarian law. However, different individuals and communities face varying barriers to accessing their rights, making the application of intersectional analysis and approaches an important prerequisite to effective targeted action and implementation of universal programmes.

In the OGIP research series piece on Khawaja Sara communities in Pakistan, for example, Alamgir demonstrates how Khawaja Sara have not been able to take advantage of government-run programmes to support low-income and vulnerable groups during the pandemic, for reasons including lack of documentation. This has deepened the socioeconomic inequalities and vulnerabilities experienced by Khawaja Sara pre-pandemic, therefore making recovery more difficult and pushing them out of active roles in recovery processes. This is in spite of laws that recognise Khawaja Sara and Hijra identities. In the context of displacement due to armed conflict or crisis, displaced people in camps, both refugees and those who are internally displaced, face well-documented barriers to accessing adequate health services, education, and other rights. Addressing these gaps in access and the long-term impacts they have on health, educational attainment, and other dimensions of people's lives mean that targeted approaches are essential in relief processes.

Feminist approaches to relief and recovery require a curiosity to go beyond one-size-fits-all solutions and take context into account. Feminists' insistence to look at power structures – who holds power, why, and to what effect – is vital, therefore, for achieving lasting impact. This requires examining intersecting forms of power, privilege, and marginalisation, and matching this analysis with real shifts in funding and power in order to facilitate feminist relief and recovery.

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RECOMMENDATIONS FOR MULTILATERAL AGENCIES, NATIONAL GOVERNMENTS, INGOS, AND OTHER ACTORS CONDUCTING POLICY RESEARCH:

Research:

1	Employ and fairly pay local researchers to undertake research in line with the recommendations above, and give precedent to the knowledge they produce.
2	Integrate feminist leadership principles and challenge traditional power hierarchies in research through taking participatory research approaches.
3	Resource training about, and provide guidance for, reflexivity in research processes, in order to ensure that researchers are aware of their positionality and external biases.
4	Make any research outcomes available and accessible to those who have contributed both directly and indirectly, including through translation.

14.   The World Bank, "Food security and COVID-19: brief," The World Bank, July 15, 2021, https://www.worldbank.org/en/topic/agriculture/brief/food-security-and-covid-19

15.   Sarah Fuhrman et al., Left out and left behind: ignoring women will prevent us from solving the hunger crisis. Policy report. CARE International, August 2020 https://www.care-international.org/files/files/LeftOutandLeftBehind.pdf

16.   Florence Thibaut and Patricia J. M. van Wijngaarden-Cremers, "Women's mental health in the time of Covid-19 pandemic," Frontiers in Global Women's Health 1 (2020): 1-6.

Resources:

5 Ensure that there is a balance between targeted support for marginalised communities and recognising the need for full investment in universal social infrastructure.

- When working with a group whose human rights are not currently protected or fulfilled in government laws and policies, ensure that adequate protections are put in place to not cause further harm.

6 Provide long-term, core, and flexible funding to organisations run by marginalised groups and communities alongside project grants or rapid response grants that are accessible and light in paperwork. Allow these groups to define their priorities and success in their own terms, based on their context specific knowledge.

7 Move beyond the short-term and consider how long-term programming or multiple programmes can more sustainably contribute to transformative outcomes.

8 Engage local and community-led groups to deliver context-specific and community-based programming and build long-term relationships.

Care

Relief and recovery require the labour - paid and unpaid - within systems of care to holistically provide for people's wellbeing. Over the past two years, living through a pandemic means that care, caring for others, and caring for ourselves has become a bigger feature of our lives. It has also become increasingly challenging, particularly for women, and even more so for women who experience intersecting forms of discrimination. The COVID-19 crisis has been accompanied by a disproportionate care burden falling on women and girls. This has resulted from pre-existing gender inequalities, such as the role of women in the paid care economy, working as first responders to the pandemic, including as nurses and care workers, as well as from lockdowns and working from home (for those able), "significantly blurring the temporal and spatial boundaries between paid work, domestic labour and caring for others."[13] The additional care burden has been particularly challenging for women from lower socio-economic backgrounds, who generally work longer hours, in more insecure workplaces, and are often therefore at greater risk of contracting COVID-19. Further, in fragile and insecure contexts, such as countries experiencing armed conflict, this additional burden has been made more challenging due to other impacts of COVID-19; for example, COVID-19 has dramatically increased food insecurity,[14] meaning women spend more time locating food, as well as eating last and least.[15]

The above context has significantly increased burnout as well as impacted women's mental health,[16] as women have been expected to provide increased care, both paid and unpaid, with little to no space afforded to their own wellbeing. Acknowledging the role of care and responding to the disproportionate burdens it holds is central to undertaking relief and recovery that addresses the structural factors

14. The World Bank, "Food security and COVID-19: brief," The World Bank, July 15, 2021, https://www.worldbank.org/en/topic/agriculture/brief/food-security-and-covid-19
15. Sarah Fuhrman et al., Left out and left behind: ignoring women will prevent us from solving the hunger crisis. Policy report. CARE International, August 2020 https://www.care-international.org/files/files/LeftOutandLeftBehind.pdf
16. Florence Thibaut and Patricia J. M. van Wijngaarden-Cremers, "Women's mental health in the time of Covid-19 pandemic," Frontiers in Global Women's Health 1 (2020): 1-6.

> **Acknowledging the role of care and responding to the disproportionate burdens it holds is central to undertaking relief and recovery that addresses the structural factors leading to these burdens, and to ensuring that care and wellbeing is centred in recovery processes.**

> **Activism and advocacy for social justice and rights are vital components of community care and are also central to a relief and recovery process that is both sustainable and equitable.**

leading to these burdens, and to ensuring that care and wellbeing is centred in recovery processes.

Women, particularly marginalised women, also continue taking on additional burdens in relation to social justice movements that challenge systems of inequality, oppression and injustice. Activism and advocacy for social justice and rights are vital components of community care and are also central to a relief and recovery process that is both sustainable and equitable. Discussing the role of self-identifying women of colour in the Black Lives Matter movement and in challenging inequality within the peace, security and international development sectors, Shah highlights that these women "have taken up the role of educators, advocates, and more. In many cases pushing aside their personal feelings, struggles and experiences to fight for greater equality, understanding and to make change happen".[17] This work has also come with significant external risks to life, health, and wellbeing. Over the past few years, the UN Office of the High Commissioner on Human Rights has reported an increase in violence and reprisals against human rights defenders, environmental defenders, journalists, and peacebuilders, with some of the highest rates in conflict and post-conflict contexts. These risks and burdens have had a direct impact on the health and wellbeing

17. Nikita Shah, "Tonight we rest," Our Generation for Inclusive Peace, 2021, https://ourgenpeace.com/research/tonight-we-rest/

of changemakers, impacting their inclusion and participation in recovery and rebuilding processes.

Neoliberal capitalist structures and ideology contribute to a narrative that individuals should take primary responsibility for their own self-care in response to burnout, mental health challenges, or other adverse experiences. This message has manifested itself in a multi-trillion-dollar wellness industry as well as in many organisational cultures and programmes. However, these individualist conceptions of what constitutes care and wellbeing have placed the burden on marginalised individuals to find solutions, thereby relieving those in positions of power from their responsibilities to remedy racist, ableist, and sexist structural and institutional inequities. These approaches also do not account for the impossibility of prioritising health and wellbeing when basic needs, such as access to adequate housing, food and healthcare

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are not met, nor the challenges to prioritising wellbeing more broadly within the context of capitalism where cultures of extraction, overwork and productivity are prioritised over rest and wellbeing.

Relief and Recovery processes must therefore recognise and respond to the varied dimensions of care and care economies, including, but not limited to, with regards to gender, race and ethnicity, and disability. For example, nearly one in seven people worldwide have a disability, yet people with disabilities face structural barriers to accessing their rights to health, education, and employment, and also experience prejudice, denial of autonomy, and higher rates of violence than non-disabled people.[18] Disabled people face increased risks to their health and lives in contexts of armed conflict,[19] and have disproportionately died, been hospitalised, and suffered adverse financial impacts during the COVID-19 pandemic. Addressing care and wellbeing in a diverse and holistic way that meets people's specific needs and human rights must be central to relief and recovery, and to creating equitable and just societies.

RECOMMENDATIONS

National and local governments

1 **In the process of recovery and rebuilding in the context of the COVID-19 pandemic, centre a well-being economy approach in order to restructure economies to "deliver an equitable distribution of wealth, health and well-being"[20]**

- National governments should make fiscal decisions based on well-being as a key outcome, and create measurable indicators of wellbeing and health to monitor and evaluate public spending and policy. They should use these outcomes to inform decision making processes that centre a well-being economy.

18. World Health Organization, "Disability and Health," The World Health Organization, November 24, 2021, https://www.who.int/news-room/fact-sheets/detail/disability-and-health
19. Human Rights Watch, Persons with disabilities in armed conflict: submission to the UN Special Rapporteur on the rights of persons with disabilities," June 8, 2021, https://www.hrw.org/news/2021/06/08/persons-disabilities-context-armed-conflict
20. Amanda Janoo et al., "Wellbeing economy: putting health before wealth," Chatham House, October 1, 2021, https://www.chathamhouse.org/publications/the-world-today/2021-10/wellbeing-economy-putting-health-wealth

- Government agencies at all levels should undertake participatory, holistic and well-being-oriented policy design processes, ensuring the participation of a diverse spectrum of individuals and with a goal of redressing structural inequalities.

- National and local governments should institute programmes that contribute to a redistribution of paid and unpaid work to improve wellbeing and reduce inequalities[21] – including investing in infrastructure and public services, addressing the gender pay gap, and introducing flexible and care-friendly working arrangements[22]

2	Governments should reduce unpaid care burdens by adopting universal childcare policies, facilitated by a well-compensated care sector, and adopt other measures such as four-day work weeks to reduce labour burdens.

Multilateral organisations, National Governments, INGOs:

3	Prioritise funding and provide debt relief for communities experiencing armed conflict, and those in the lowest income countries.
4	Prioritise reducing global inequalities as a primary goal of COVID-19 recovery, through financially and materially supporting recovery and rebuilding work with transformative aims of development justice and social justice.
5	Prioritise funding and support for recovery and rebuilding to marginalised communities, in partnership with established community-based organisations and networks.
6	Conceptualise care in holistic and diverse terms and provide space and funding to facilitate collective and self-care.

21. Kate Power, "The COVID-19 pandemic has increased the care burden of women and families," *Sustainability: Science, Practice and Policy* 16(1) (2020): 67-73.
22. Cristian Alonso et al., "Reducing and redistributing unpaid work: stronger policies to support gender equality," International Monetary Fund, October 15, 2019, https://www.imf.org/en/Publications/WP/Issues/2019/10/15/Reducing-and-Redistributing-Unpaid-Work-Stronger-Policies-to-Support-Gender-Equality-48688

Conclusion

The recommendations in this policy brief provide ways for power holders to ensure that the relief and recovery they undertake is feminist, anti-racist and intersectional. Feminist relief and recovery calls for a rethinking of which actors are included in relief and recovery processes, and what knowledge is considered legitimate in these spaces. In addition, it requires restructuring where the discourse takes place, as they are often held within traditional, male-dominated, and change-resistant political arenas weighted in geopolitical hierarchies of power. It also requires reimagining what is considered legitimate forms of knowledge production and research, as well as legitimate ways of sharing that knowledge.

In the institutions that hold the power, which are rooted in patriarchal and colonial structures, this kind of radical transformation will not be easy, but this brief has laid out concrete steps towards ensuring that there is a power shift towards democratised decision-making so that all perspectives are valued equally, particularly those of marginalised groups. The additional burdens that are put on those living with intersecting forms of oppression must be recognised, from the carers who carry the brunt of the physical and emotional stress of the pandemic, to those at the forefront of peacebuilding

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> In the institutions that hold the power, which are rooted in patriarchal and colonial structures, this kind of radical transformation will not be easy, but this brief has laid out concrete steps towards ensuring that there is a power shift towards democratised decision-making so that all perspectives are valued equally, particularly those of marginalised groups.

> The role for those in more privileged positions and structures of power is not to erase knowledge, impose solutions or block participation, but rather to be active allies in processes of recovery and rebuilding: listening to different perspectives, amplifying the voices of marginalised communities, redistributing power, and ensuring that funding reaches local, community-based groups and organisations.

in countries affected by armed conflict. The role for those in more privileged positions and structures of power is not to erase knowledge, impose solutions or block participation, but rather to be active allies in processes of recovery and rebuilding: listening to different perspectives, amplifying the voices of marginalised communities, redistributing power, and ensuring that funding reaches local, community-based groups and organisations. These actions are essential to ensure that those who are most affected by ongoing crises can meaningfully participate and lead in relief and recovery processes, and that they can prioritise space for rest and recuperation to make sure productivity and participation is not prioritised over wellbeing.

The OGIP Research Series on Feminist Recovery and Rebuilding points to many significant global events, including peacebuilding efforts to end armed conflict, recovery from the global health crisis, and rebuilding our society in the face of the climate emergency, which all present opportunities to radically transform the notions of relief and recovery to rebuild a more equitable world. Actors who currently hold power - multilateral organisations, governments and INGOs - must listen and act upon the recommendations in this policy brief to ensure meaningful and active participation and democratised decision making, to ensure just and sustainable transformation through feminist relief and recovery.

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Our Generation for Inclusive Peace (OGIP)

OGIP is a feminist organisation that aims to advance, shape, and influence the Women, Peace, and Security (WPS) and Youth, Peace, and Security (YPS) agendas to be more inclusive, intersectional, and decolonised through advancing young voices and experiences. Take a look at our work on Twitter @OurGenPeace

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