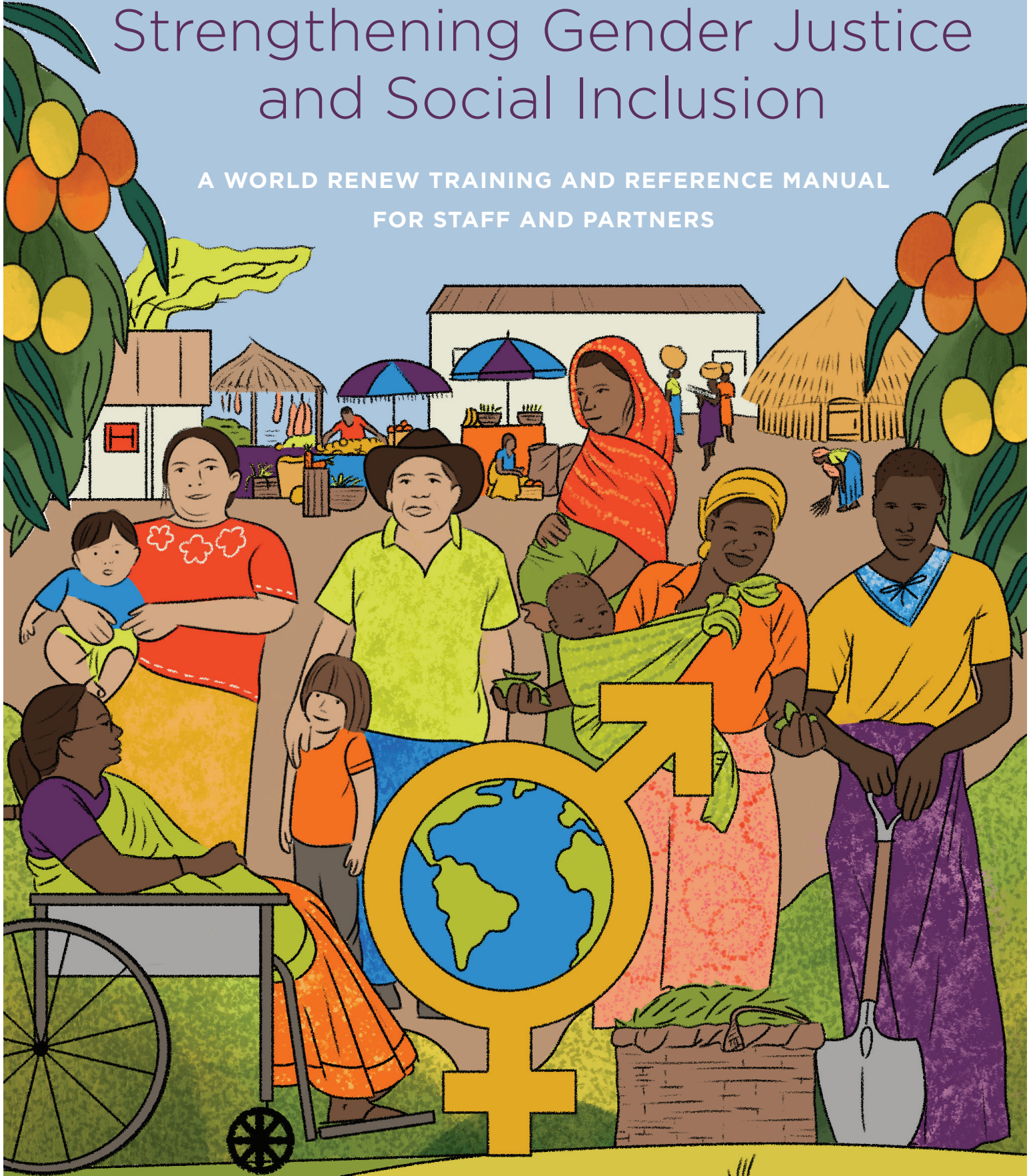


Strengthening Gender Justice and Social Inclusion

A WORLD RENEW TRAINING AND REFERENCE MANUAL
FOR STAFF AND PARTNERS

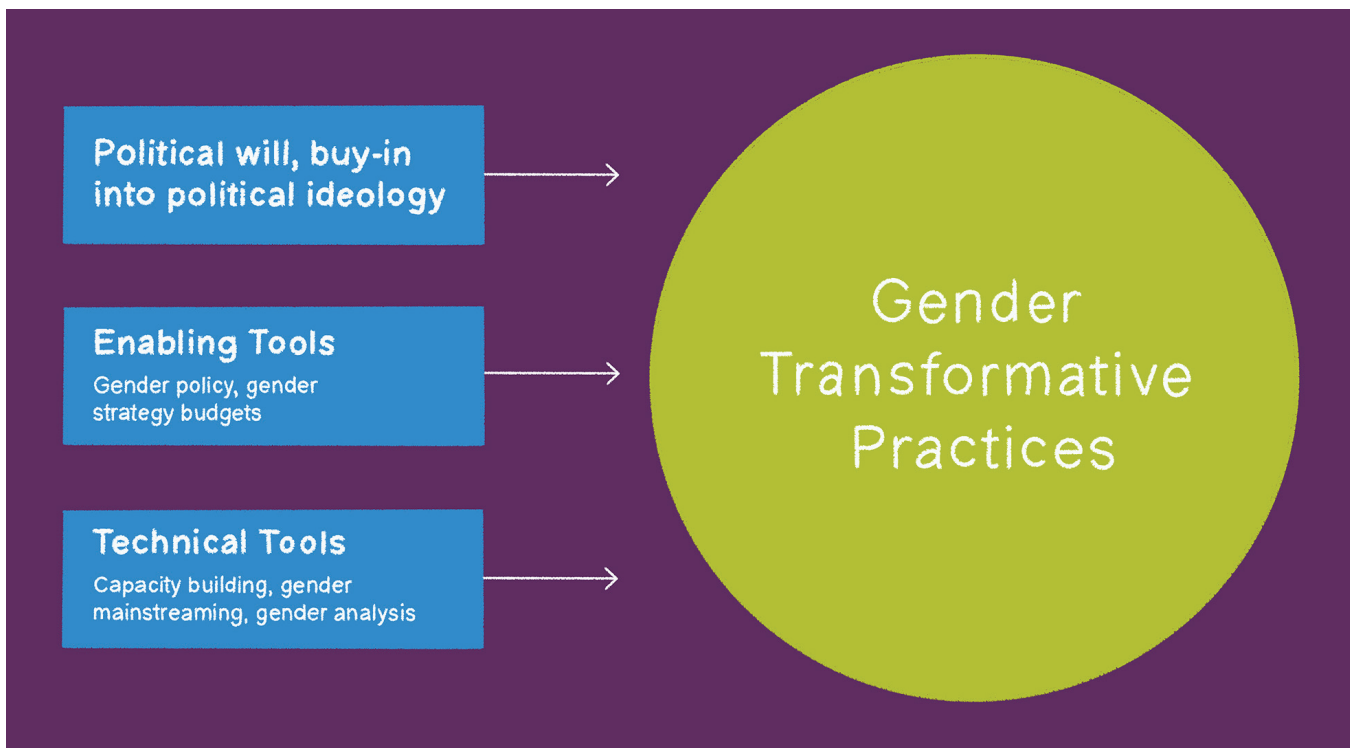


Executive Summary

Welcome to World Renew's training and reference manual on gender justice and social inclusion!

World Renew is a Christian international development and humanitarian organization with a mission of transforming communities in ways that align with our core values of faith, stewardship, effectiveness, and people flourishing. In our work of transforming communities through livelihoods, health, and food security programming and in responding to disasters, we acknowledge that the most vulnerable in our midst suffer the most. Gender inequalities continue to contribute significantly to the increased vulnerabilities and marginalization of women, girls, and other intersecting identities. Gender inequalities and poverty are not natural occurrences that have to live in perpetuity, they are creations of humans, and through our concerted efforts they can be eliminated.

This is why we pursue gender justice. Our faith affirms that all people are image bearers of God, regardless of their gender, race, geographical origin/location, sexual orientation, age, ethnicity, or ability. *This divinely assigned value as God's image bearer means each person deserves equal opportunities to fully participate in economic, social, and political spaces, to access and control resources, to make free choices, and to have their fundamental rights respected.*



WE ACKNOWLEDGE THE CENTRALITY OF ADDRESSING GENDER INEQUALITIES, INCLUDING GENDER-BASED VIOLENCE, IN ACHIEVING ACCELERATED POVERTY REDUCTION AND SUSTAINABLE DEVELOPMENT.

Over the years, World Renew has made great progress in enhancing gender justice, both in our workplace culture and in our programs in Asia, Latin America, and sub-Saharan Africa. World Renew's first gender justice policy was drafted in 1997. Gender justice evaluations and audits were conducted in 2004, 2007, 2014, and 2020.

The most recent audit indicated that there are still areas for continued strengthening of our gender justice efforts, including:

- building a common understanding of gender justice across the organization with technical tools
- capitalizing on our unique approach as a faith-based INGO in this space of gender justice transformation while adding value and collaborating with other peers/stakeholders
- fully adopting gender mainstreaming in all our thematic areas of programming, including specific agenda-setting initiatives in areas such as gender-based violence

Many thanks to the team that worked on this manual: Kagwiria Mutoria, our senior advisor for justice, rights, and equity, and Shannon Thompson, gender equality consultant. We also wish to express our gratitude to Jan Disselkon (formerly World Renew), Esther Khun (West Africa Ministry Team), Byron Zuniga (Latin America Ministry Team), Sarah Padoko (Southern Africa Ministry Team), Kaitlyn Slate, Lynda Dysktra, Martina De Ruhyte (Program Excellence), and Barbara Kayanja and the East Africa Ministry Team, including our partners and communities in Mwanza, Tanzania, who provided invaluable feedback.

We are excited to share this interactive training and reference guide and its tools and templates with World Renew staff, our partners, and other faith-based organizations to strengthen gender justice and social inclusion in our work.

Carol Bremer-Bennett and Kenneth Kim,
Co-directors **WORLD RENEW**

Introduction

This introduction defines the rationale for the manual, what is included, and ways to use it. You'll find guidance on how to run an effective training. Introductory activities you can use in your training to get off to a good start and notes on what comprises a good facilitator are also included.

By the end of this introduction, you will know:

- What modules are included in this manual and what they cover
- How you can use this manual in your work

By the end of this introduction, you will be able to:

- Plan an effective training
- Move forward with using this manual in your work

WHOM IS THIS INTRODUCTION FOR?

This module is for anyone who plans to use the World Renew Gender Justice and Social Inclusion training and reference manual either for group training or for self-guided capacity building. It is the foundation for all the modules, so is a prerequisite for subsequent modules.

SECTION 1 Introduction to the Manual

1.1 WHY WAS THIS MANUAL DEVELOPED?

This manual was developed to respond to a growing need among World Renew and partner staff for reliable and accessible tools to use in their program implementation and design and in training with communities for enhanced transformative gender justice and social inclusion practices.

OUR ULTIMATE OBJECTIVE in creating this resource is for World Renew staff and partners to adapt our own knowledge, skills, attitudes, norms, and beliefs so that we can design and implement programs that bring more positive and sustainable change by addressing the root causes of the challenges faced by the communities we serve.

We hope that with these enhanced skills, our programs and initiatives will support both men and women, girls and boys in all their intersecting identities of age disability, gender, caste, and literacy levels and others to flourish, be empowered, and have greater agency to reach their full potential and to participate in public, political, and social processes within their communities and wider society.

World Renew’s approach to gender justice is transformative in that it seeks not only to address the symptoms of injustice, such as poverty, gender-based violence, poor economic opportunities, and low public engagement but to walk along introspect to understand the root causes of injustice and to address them in collaboration with communities.





NAVIGATING THE MANUAL

Depending on your purpose for using this manual and your existing knowledge and skills, you can choose where you want to start. *If you have not previously received any training on gender justice or social inclusion, we encourage you to go through this manual in its presented order.*

1.2 REFERENCE MANUALS VS. TRAINING MANUAL

Unlike standard training manuals, this manual is both a training manual and a reference manual on gender justice and social inclusion. The table below helps to explain what each type of manual is.

TRAINING MANUAL	REFERENCE MANUAL
<ul style="list-style-type: none">• Provides training activities for a facilitator to use in a workshop or training setting• Can be modified according to context	<ul style="list-style-type: none">• Provides guidance for various resources, tools, and templates• Can be used throughout the project cycle by staff and partners• Includes training activities but is not limited to these• Can be modified according to context

1.3 WHAT IS IN THE MANUAL?

REFERENCE AND TRAINING MANUAL

Gender Justice and social inclusion



MODULE 1: ENVISIONING AND AWAKENING

This module uses three lenses to help us understanding gender justice and social inclusion: first a Biblical interpretation of these ideas, followed by the lenses of sustainable development and human rights. It includes Bible studies and activities to help participants to learn about these issues, but also to explore their responsibility as Christians and development professionals to gender justice and social inclusion.

MODULE 2: MAINSTREAMING GENDER AND SOCIAL INCLUSION

This module has two parts

Module 2A: Gender mainstreaming tools and processes

Module 2B: Gender mainstreaming through the project cycle and the thematic areas

Each sub-module includes activities and tools that can be used by community practitioners and staff.



MODULE 3: AGENDA-SETTING GENDER AND SOCIAL INCLUSION PROGRAMS

This module will help you to develop agenda-setting programs responding to issues like gender-based violence, harmful traditional practices, sexual and reproductive health rights and others. It provides good practice examples from across World Renew's work and practical resources to support project design, implementation and evaluation.

MODULE 4: GENDER JUSTICE AND SOCIAL INCLUSION ADVOCACY

This module provides training and resources on how to engage with advocacy on gender justice and social inclusion. You will learn how to develop an advocacy strategy, conduct stakeholder analysis, develop clear advocacy messages and how to mobilize engagement and participation.



MODULE 5: EMBEDDING GENDER JUSTICE AND SOCIAL INCLUSION IN OUR ORGANIZATIONS

This module explores how to become a more justice-oriented and inclusive organization including developing clear priorities for the prevention of sexual exploitation, abuse and harassment (PSEAH), conducting gender audits and other practical tools for use at an organizational level.

THIS MANUAL CAN BE USED IN THE FOLLOWING WAYS:

- Training staff and partners using participatory activities in each module
- As a reference manual for support when designing, implementing and evaluating projects
- In personal capacity building and exploitation of attitudes related to gender justice and social inclusion

Section 2 Why Gender Justice and Social Inclusion?

A comprehensive glossary of terms can be found in Module 1. To get us started, let us define the two key terminologies, **GENDER JUSTICE** and **SOCIAL INCLUSION**:

GENDER JUSTICE is the ideal of equal opportunities for women and men within economic, social, public, and political spheres. It is the equitable treatment and equal value of the sexes as a fundamental human right that is guaranteed in international and regional treaties, conventions, and national legislation.¹ Gender equality and or Justice does not mean that women and men are treated identically, but rather, women's and men's rights, responsibilities, and opportunities will not depend on whether they are male or female.

¹ World Renew definition

SOCIAL INCLUSION is the process of acknowledging and improving the accessibility conditions on which disadvantaged individuals and groups such as youth, people persons with disabilities, elderly people older people, those with low literacy, and ethnic minorities take part in society. The aim is to recognize and address their abilities, accessibility, opportunities, and dignity in programs, projects, policies, and community integration.

2.1 WORLD RENEW'S RESPONSE TO GENDER JUSTICE AND SOCIAL INCLUSION: A MULTI-PRONGED APPROACH

Central to a life of faith is a life of justice. World Renew strives to work in obedience to the clear biblical call to pursue justice (Micah 6:8). Therefore, we have developed a gender strategy in which we commit to building technical capacity and confidence in gender equality for all staff and long-term partners, meaningfully including women and men in all phases of program development and implementation, and promoting gender equality in all our spheres of influence at the micro, meso, and macro levels.

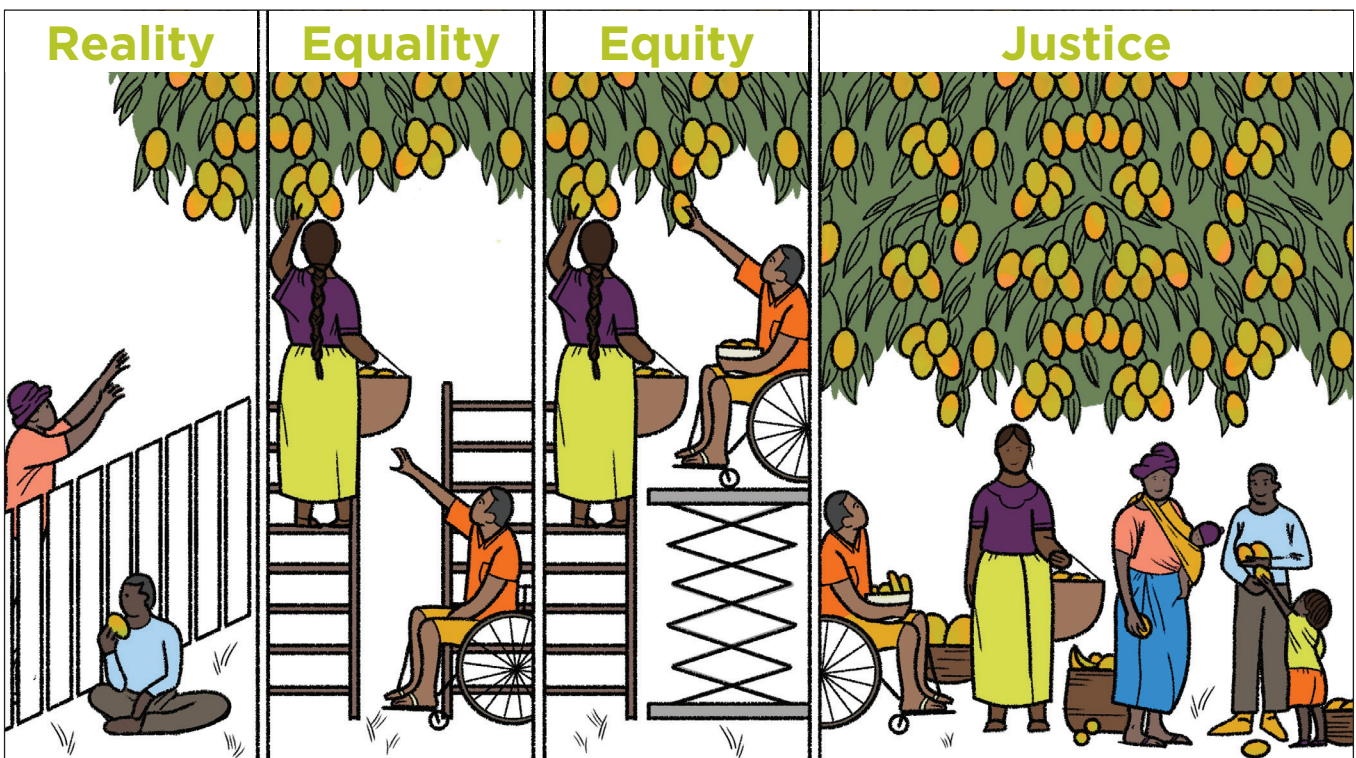
In addition to our theological approach, World Renew also incorporates the principles of human rights and sustainable development in our gender policy and strategy.

2.2 FAQ: GENDER JUSTICE AND SOCIAL INCLUSION

We are a Christian community development organization. What do gender and social inclusion have to do with our work?

As Christians, we believe that every person bears the image of God and that no person should be treated without full dignity. Because we are an organization working in community development, our work is directly linked to the global Sustainable Development Goals.¹ It has been proven that integrating gender and social inclusion into our work will help us eradicate poverty faster without leaving anyone behind, in addition, gender justice is simply a fundamental human right that must be respected—one that is guaranteed in international and regional treaties, conventions, and national legislation.

The terms equity, equality, and justice are confusing. What do they really mean?



2

What about respecting the cultures of the countries where we work? Aren't we imposing external (usually Western) values and norms on other societies?

Cultural sensitivity is critically important in all areas where World Renew works. However, when we see the rights of a specific group being violated, when people are treated without dignity, or when they are denied opportunities, we have a responsibility to speak out. We must find culturally sensitive ways to work with partners and communities on these issues. This is most often achieved through a relational approach. The more we understand a cultural practice, the more time we spend discussing it openly and without judgment, and the more

¹ United Nations Sustainable Development Goals, www.un.org/sustainabledevelopment/sustainable-development-goals/.

² Minorities Group, British Psychological Society, www.bps.org.uk.

opportunity we create for critical thinking and transformational change. Our goal is not to transform the culture of the countries where we work into the Western culture—gender injustice and social exclusion persists in Western culture too. Rather, the goal is for each community to come closer to the gender justice and social inclusion mandated in the Bible.

As an organization, World Renew is not focused specifically on women or gender, so why are we required to spend time and resources on this?

Understanding and addressing gender and social relations is part of ensuring that every World Renew program is effective, supports the goal of justice for all, and will do no harm. If gender dynamics and barriers to inclusion are not analyzed and addressed, we miss an opportunity for impact—and worse, we might reinforce unequal gender norms through our work or exclude those who are most vulnerable.

How can I focus on gender equality and social inclusion if no resources are dedicated to this purpose?

You can include gender equality considerations in your work even without any additional funding by adapting existing activities to include a specific focus on gender justice and social inclusion. For example, if you budgeted for a consultation with community members to inquire about their health and nutritional needs, you can make sure that women, men, girls, and boys are consulted separately and that adaptations are made for people with disabilities and older people to fully participate. For truly gender-transformative work, however, it is recommended that organizations and teams put aside sufficient budgets for gender justice-related initiatives.

What about men? Shouldn't we treat women and men the same?

Treating both men and women or girls justly does not always mean treating them the same, as you can see in image on previous page. Historical and systemic differences in access to services and control of resources and in decision-making power because of gender discrimination must be identified and addressed.

When we treat men, women, youth, persons with disabilities, the elderly, and those with limited literacy the same and fail to see gendered differences—a “gender-blind” approach—our work can reinforce and replicate existing inequalities. For World Renew and other development actors to achieve gender justice and social inclusion, it is critical to involve both men and women and work to change their ingrained attitudes and behaviors in all their intersecting identities in their families, communities, workplaces, and societies.

In situations where men or specific groups of men are excluded from community activities or decision-making, we should certainly work to empower them and make additional efforts to include them in our programs and community life. In our gender justice work, we also need to be keen to ensure reverse discrimination does not happen by paying more attention to the challenges of women and girls but ignoring male perspectives.

Why should we focus on gender mainstreaming? Doesn't gender equality lead to the breakdown of the traditional family?

World Renew focuses on flourishing families for greater community transformation. Gender equality advocates do not wish to break apart the traditional family structure. Rather, they want to create environments at the family, household, community, and societal levels where all girls, boys, women, and men are recognized, respected, and valued for their capacities and potential as individuals and as members of society. Gender justice and the sharing of power and responsibilities have the potential to support families in being strong, productive, happy, and resilient.

What is “mainstreaming” anyway? Is it the same as integration?

Gender mainstreaming is a strategy for integrating the concerns and voices of men and women, boys and girls in designing all types of programs and projects. It is therefore a means of attaining gender justice and social inclusion and not an end in itself. World Renew has always conducted gender mainstreaming in many of its programs, and it is now a requirement for all our programs. Gender mainstreaming is the same as gender integration.

Section 3 Using This Manual in a Training Setting

3.1 HOW TO RUN AN EFFECTIVE TRAINING

If you plan to use these resources in a training environment or workshop, the following information can help you plan and prepare for your training, start with clear goals and group agreements, and facilitate effectively. Each module contains a number of activities you can use in your training or workshop. Some activities are mostly useful for World Renew or partner staff, while others are more for community members. You will select the activities most relevant to your objectives and your participants. Several modules also include a list of suggested resources where you can find more information and activities.

3.1.1 PLANNING AND PREPARATION

Each time you conduct a training event, you will have a different objective, and it is important to clarify that objective as you design your workshop or training. Your objective will depend on the skill level and interest of the group you are training. It is important to remember that effective learning is not a linear process, but ongoing and dynamic.

Once you are clear on the type of training you want to provide, you can then set realistic objectives and choose your training activities and methods to cater to the needs of your participants. Each type of training is about transforming unequal gender relations and the social norms related to power, agency, control of resources, and decision-making.

Below are some examples of different types of trainings this manual could be used for³

TYPE 1 AWARENESS-RAISING AND CONSCIOUSNESS-BUILDING TRAINING

This training is useful for staff, partners, or community members who are just beginning to show interest in gender justice and social inclusion. The purpose of this training is to introduce participants to key issues and to help them envision their responsibility to respond. Module 1 (Envisioning and Awakening) is a helpful resource for this kind of training.

Think of a partner in Country X, a very patriarchal context where culture and religion are used to justify gender inequalities and the abuse of women and girls. The partner lead and staff are in need of envisioning and awakening on gender justice and social inclusion and why it is important for their work. You can use this training to talk about what gender justice and social inclusion are, how gender and social norms affect their work, and how addressing these issues is critical for meeting sustainable development goals and realizing Biblical justice.

³ (adapted from UNWOMEN training guide) https://trainingcentre.unwomen.org/pluginfile.php/3395/mod_data/content/26859/Training%20Manual_Final.pdf

TYPE 2 KNOWLEDGE AND SKILL-BUILDING TRAINING

This training will help participants develop the practical skills and understanding to apply what they have learned in the first type of training. This might include how to conduct a gender justice and social inclusion analysis, how to choose effective indicators, or how to identify barriers to participation in programming. Modules 2A and 2B (Mainstreaming Gender Justice and Social Inclusion); and Module 3 (Agenda-setting in Gender and Social Inclusion Programs) are useful for this type of training. Several of the activities can also be used for community awareness-raising workshops.

Once partners in Country X have an initial awareness through your training or otherwise, they will have begun to appreciate the importance of gender justice and social inclusion in their work and how addressing these contributes to sustainable development and the realization of human rights. As you provide knowledge- and skill-building training, partners will learn to put their understanding into practice and explore how to use practical tools in their work (pre-project analysis, proposal development, meaningful participation in monitoring and learning, raising awareness in communities, etc.).

TYPE 3 MOBILIZATION FOR SOCIAL TRANSFORMATION

This type of training stimulates participants to put their knowledge and skills into practice to motivate wider changes in policy and practice within their work. Module 4 (Gender Justice and Social Inclusion Advocacy) is useful for this type of training.

Having learned how to meaningfully include excluded groups in the sectoral areas they are working on, Partner X is now implementing gender-transformative programs. Partner X recognizes that the achievement of gender justice and social inclusion is a significant task that requires multiple actors, lesson sharing, advocacy, and community mobilization. This type of training will expose partners to advocacy strategies, stakeholder mapping, developing key messages, and mobilizing participation through networks to create wider change in policy and practice.

TYPE 4 TRANSFORMING OUR ORGANIZATIONS

This type of training helps our teams and partners achieve the organizational transformation required to treat our diverse staff and program participants equitably, protect them from abuse, and respond correctly if abuse happens after all. Module 5 (Embedding Gender Justice and Social Inclusion in Our Organizational Culture) is useful for this type of training.

3.1.2 STEPS FOR PLANNING YOUR TRAINING

1. Analysis: choosing the type of training and identifying the intended learning objectives for participants
2. Planning: recruiting participants and facilitators, organizing logistics and setting budgets, and conceptualizing the technical and substantive aspects of training
3. Design: constructing the training outline, including choosing the activities from the modules, the time frame, and any adaptations for context and culture, and deciding how you will monitor and evaluate your training
4. Implementation
5. Evaluation: evaluating the training and following up on any action plans that arise from it.

3.2 TIPS FOR EFFECTIVE FACILITATION⁴

A training is only as good as the trainer. Effective trainers:

Create a positive learning environment

- Use icebreakers and energizers to help people stay focused and to keep them engaged.
- Always use adult learning techniques, participatory exercises, small group discussions, and case studies to make training engaging for participants.
- Use inclusive language, be sensitive to people, and, especially in a faith context where groups are diverse, be mindful to use inclusive language so people of all faiths are comfortable and feel accepted.
- Make time for breaks. People can't concentrate for long periods of time, especially when they are uncomfortable or have something on their minds. Breaks help people to focus.

Repeat information

- Put the most important information first. People remember the beginning and end of events better than what happened in between, so present the most important information first and summarize it at the end.
- Repeated information will stay with people, so review and recap often and remind participants of the key points of learning during a workshop or event. Use keywords and concepts.
- Start and end each day with reflection and goal-setting. What do you hope to learn today? What stood out to you from yesterday?

⁴ Adapted from *Engaging Boys and Men in Gender Transformation*, a manual by the ACQUIRE Project, Engender Health and Promundo, and the Engaging Men through Accountable Practice (EMAP) guidelines of the International Rescue Committee.

Know their audience/participants

- Try to find out who will be attending the workshop and whether they are coming voluntarily or are being sent. This will give you an idea of how open they will be and what their capacities might be.
- If possible, find out what other trainings on gender justice, human rights, and related issues these participants have undergone. This will help you to “pitch” the activities at their level and to use appropriate methods.
- Use a learner-led approach and be responsive to the needs of the group you are training.
- Keep literacy levels in mind and aim to adapt activities where needed for low-literacy groups by using visual and oral methods.
- Promote self-assessment and generation of ideas from the group. Ask questions to prompt reflection, e.g., How would this work in your context? How would you go about this in your work?
- Create opportunities for learners to engage with the materials in different ways—self-paced, online/virtual, in-person, or through modular video-based learning. Build live sessions into virtual trainings by using platforms such as Miro.

Know their role as a facilitator/trainer

- Your role is to create an open and respectful environment in which the participants feel comfortable sharing and learning from their own experiences. It is important for you to be friendly and to create a rapport with the participants.
- As discussed above, the activities are designed to generate a process of reflection and participatory learning—a process that is facilitated, not taught. There may be groups of participants who open up and express their feelings during the process, but others simply will not want to talk. Much of the process will depend on you, the facilitator, but every group will have different dynamics.
- You should approach the activities with no prior judgments or criticisms about the attitudes, language, or behavior of the participants. It is up to you to pay attention to their comfort level and to be aware when particular participants need individual attention.
- Encourage participation of quieter participants without forcing them to participate. Small groups could be a helpful way to do this, as could asking people to write down their responses and then collecting those to read anonymously.
- Manage participants who dominate the workshop by encouraging participation of quieter members with group-based activities and varying formats beyond plenary discussions.
- In gender justice and social inclusion training, whenever possible, ensure you have both male and female facilitators for when you need to break into small groups and discuss more sensitive topics.

Find out about support services available

For some participants, a workshop or training on gender justice and social inclusion may bring up painful memories, such as a personal experience of gender-based violence.

- Identify support services available and refer participants to those services if needed.
- Make information about available services easily accessible to participants. This could be done by printing information on small cards to hand out to participants, but be aware of how to do this sensitively in your context.

Put participants at ease

- Make the training space a relaxed and comfortable environment for learning.
- Some of the sessions can be difficult or heavy for the participants. Make sure you check energy levels frequently and make arrangements to ensure participants are relaxed and comfortable.
- In virtual learning, use small groups and participatory exercises, and allow time for quiet reflection. Use the same check-in techniques for energy levels as you would in an in-person training.

Evaluate the training

- Make sure you are prepared to evaluate the workshop or training by collecting feedback, whether it is in-person or virtual. This will help you improve key aspects of training.

3.2.1 INTRODUCTORY TRAINING ACTIVITIES

At the start of any training or workshop, it is helpful to begin with introductions, then with setting goals for participants' time in the training and developing some group agreements for your time together. This helps participants to feel comfortable and helps them know what to expect from the training. The following activities can be used at the start of any training or workshop you are facilitating.

ACTIVITY 1.1: WELCOME AND INTRODUCTIONS

Objectives: To provide participants with an overview of the plan for training as well as the agenda for the day; to create a space for participants to introduce themselves to each other; and to set the tone for the training.

Time: 20–30 minutes

Preparation: Have the day's agenda available in a way that is visible to the participants

Summary: This exercise provides an opportunity for participants to get to know each other and helps everyone to feel more comfortable participating in the training. It also provides an opportunity to explain what the training is about so participants know what to expect.

Suggested steps for facilitating this activity are provided in the appendix to this module.

ACTIVITY 1.2: GOALS AND EXPECTATIONS

Objectives: To understand participants' expectations of the training and to discuss, clarify, and agree on key learning points.

Time: 30–45 minutes

Summary: There are three different ways to facilitate this activity: group expectations, an expectations tree, or hopes and fears. Each option provides you the opportunity to explore what participants are expecting from the training and to share how the training will respond to those expectations.

Suggested steps for facilitating this activity are provided in the appendix to this module.

ACTIVITY 1.3: GROUP AGREEMENTS (GROUND RULES)

Objectives: To agree on key principles so that the training is productive and to understand what will enable the group to work well together.

Time: 20–30 minutes

Summary: This activity helps facilitators set ground rules for how the training will operate and ensure that everyone understands and agrees with those ground rules. This will support effective participation and working together throughout the training workshop.

Suggested steps for facilitating this activity are provided in the appendix to this module.

Following these introductory activities, you can begin your training on gender justice and social inclusion using the materials available to you in the modules.

Section 4 Where To From Here?



This introduction sets the stage for the following modules on gender justice and social inclusion. Depending on how you decide to use these resources, you may jump from one module to another, complete them at your own pace, or use them to plan out a training. The first module, “Envisioning and Awakening,” is most useful when you want to develop a greater understanding of and appreciation for gender justice and social inclusion. It goes into more detail about how to understand gender justice and social inclusion from a biblical perspective and also explores these concepts through the lenses of sustainable development and human rights.

Appendix

ACTIVITY 1.1: WELCOME AND INTRODUCTIONS

Suggested steps

- Greet all participants and welcome them to the training.
- Introduce yourself, your organization (if applicable), your role within the organization, and this training.
- Open with prayer, or ask someone to pray for the group and your time together.
- Explain that you will start with a quick exercise to help everyone get to know each other:
 - Sit in pairs and share your name, where you are from, and something interesting about you that other people may not know.
 - Once each person has shared in pairs, come back to the larger group and have each person introduce the person they were paired with to the group.
- Once introductions are complete, take the participants through the agenda for the day (it should be pre-written and easily visible to all participants).
- Ask participants if they have any questions about the agenda and respond to those questions where applicable. If a question relates to something that will be addressed in a later session, make sure you communicate that.

ACTIVITY 1.2: GOALS AND EXPECTATIONS

Preparation

- If you choose Option 1, “Group Expectations,” write the title “Expectations” on a flipchart and record the participants’ expectations.
- If you choose Option 2, “Expectation Tree,” draw a tree with branches and roots but no leaves on the flipchart and write “Expectation Tree” above it.
- If you choose Option 3, “Hopes and Fears,” draw a “Hopes” tree and a “Fears” tree.

Suggested steps

Tell participants that you are going to introduce the training and its objectives, but first you want to find out what their expectations are. What do they want to get out of this training?

Option 1: Group Expectations

- Divide the participants into small groups, and ask them the following questions:
 - Why are you participating in this training? What do you hope to learn/gain from this?
 - What are you willing to give to this training?
- Ask the groups to write down their expectations and present two main expectations to the larger group. As they present their responses, capture the expectations on a flipchart in two categories: what participants hope to gain, what they are willing to give.

Option 2: Expectations Tree

- Reveal the “Expectations Tree” you have already drawn. Tell participants that it is a tree without leaves and that they will eventually help create the leaves for the tree.
- Distribute pens and sticky notes or cut paper . Ask participants to write two expectations on the paper/sticky note and stick it on the tree. Explain that at the end of each day and/or at the end of the training, they will get to revisit their expectations and add new leaves to the tree.
- Read out the written expectations and ask for clarification as needed. If any of the expectations does not fit within the scope of the training, explain this to the participants and also refer, if possible, to where they can find more information on that particular topic.

Option 3: Hopes and Fears

- Ask participants to pair up and discuss one or two hopes they have for the training as well as one or two fears. Ask them to write their hopes and fears on two different colors of cut paper or sticky notes and attach them to the “Hopes” and “Fears” trees or flipcharts.

After Option 1, 2, or 3

- Explain the objectives of the training.
- Provide any needed clarification before moving on.

ACTIVITY 1.3: GROUP AGREEMENTS (GROUND RULES)

Suggested steps

- Tell participants that you will be coming up with group agreements that you will ask everyone to adhere to during the training so that everyone works well together.
- Ask them what kinds of agreements you could make with each other that will make it easier to talk about this issue and help address any concerns raised.
- Record their responses on a flipchart.
- Tell participants that they can always revisit the group agreements and add more points if needed.

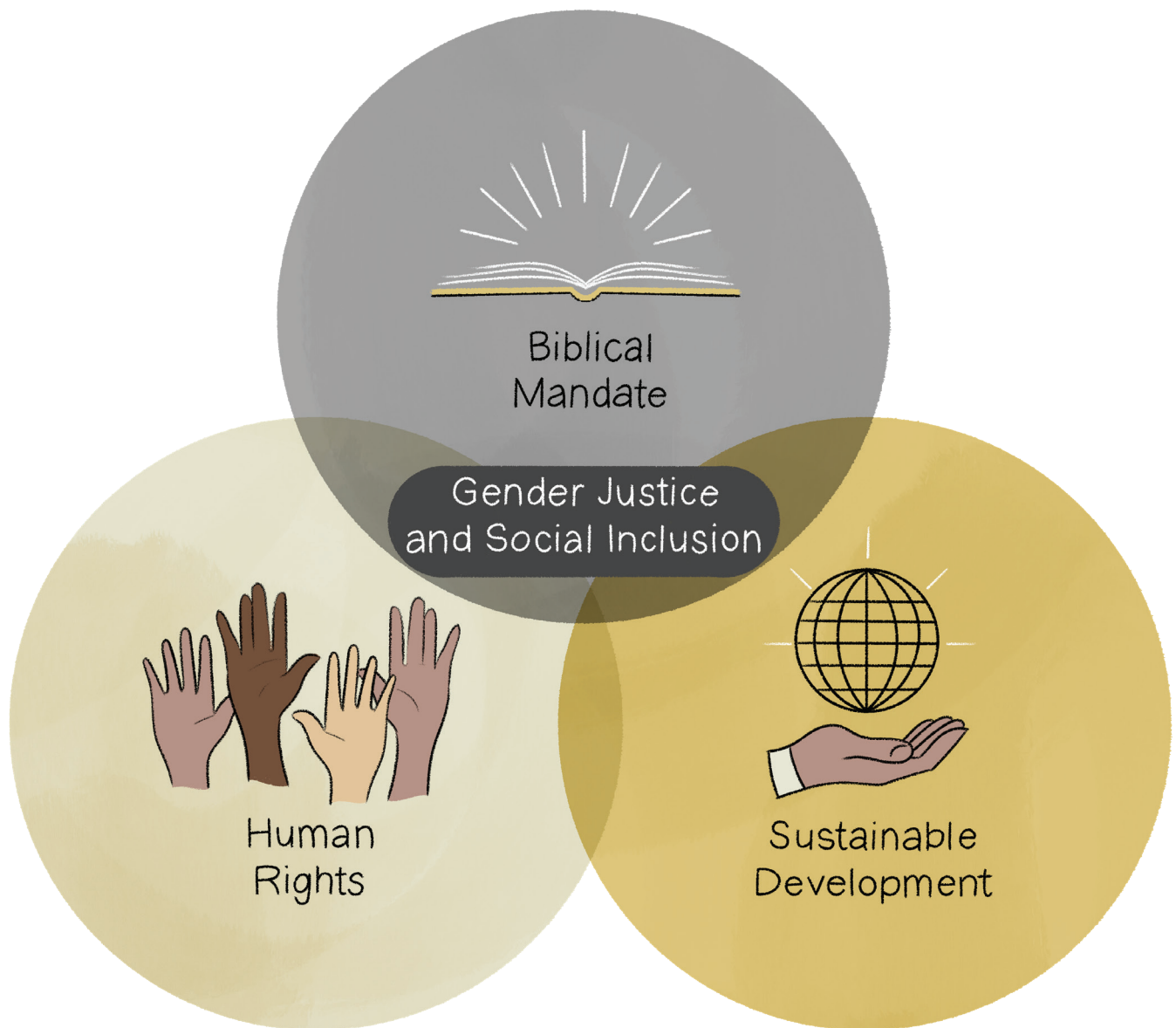
Some examples of group agreements

- Respect, confidentiality, safety.
- Listening to others, respecting their views.
- Encouraging everyone to get involved and express themselves clearly.
- Participation, punctuality.
- Practice self-awareness (take responsibility for your reactions, responses, and interactions).
- Practice accountability (create an environment that feels safe and equal).
- Be open to new thinking, to learning something new and “unlearning” some other beliefs.
- Be committed to personal growth and learning; be aware of feelings and reactions and what contributes to them.
- Be fully present: no mobile phone or laptop use unless there is an urgent need, and no side discussions irrelevant to the training when the program is in session.
- Ask questions of clarification without reacting aggressively when there’s a disagreement or conflict.

MODULE 1

Envisioning and Awakening

**WHY GENDER JUSTICE AND SOCIAL INCLUSION
IS CENTRAL TO OUR WORK**



Introduction

This module introduces the concepts of gender justice and social inclusion through three different lenses: Scripture, sustainable development goals, and human rights. Through case studies, practical training activities, and reference materials, participants will reflect on your responsibility as both a Christian and a development/humanitarian practitioner to integrate gender justice and social inclusion into your life and work.

By the end of this module, you will know

- what gender justice and social inclusion are
- how gender and social norms affect development projects
- our Christian responsibility to address these issues within a biblical framework;
- our responsibility as development/humanitarian professionals to mainstream gender justice and social inclusion from a human rights and sustainable development perspective.

By the end of this module, you will be able to

- tackle the more technical modules that follow with a deeper understanding of why we do gender justice programming.

Whom is this module for?

This module is primarily for World Renew staff and partners who want to deepen their understanding of the concepts of gender justice and social inclusion, though it can be adapted for training in other faith-based organizations.

Section 1 Introduction to Gender Justice and Social Inclusion

1.1 UNDERSTANDING THE TERMINOLOGY

On the next page are a number of foundational definitions that will help us to understand each other when we are discussing concepts like gender justice and social inclusion. These standard definitions are used by global agencies such as UN Women, the World Bank, and the World Health Organization to support consistency.

You can use the on the next page as a reference as you work through the material in the modules, or you can use it during the training activity that follows the list.

GENDER

Gender refers to the “roles, behaviors, activities, and attributes that a given society at a given time considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, gender also refers to the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/time-specific and changeable.”¹

GENDER-BASED VIOLENCE

GBV is “an umbrella term for any harmful act that is perpetrated against a person’s will and that is based on socially ascribed (gender) differences between females and males. The nature and extent of specific types of GBV vary across cultures, countries and regions. Gender-based violence includes physical, verbal, sexual, psychological and socio-economic violence. Examples include sexual violence, including sexual exploitation/abuse and forced prostitution; domestic and intimate partner violence; trafficking; forced/early marriage; harmful traditional practices such as female genital mutilation; honour killings; and widow inheritance.”²

GENDER EQUALITY

Gender equality refers to “the ideal of equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women’s and men’s rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men.”³

SOCIAL INCLUSION

Social inclusion is the process of acknowledging and improving the accessibility conditions on which disadvantaged individuals and groups such as youth, persons with disabilities, elderly people, those with low literacy, and ethnic minorities take part in society. The aim is to recognize and address their abilities, accessibility, opportunities, and dignity in programs, projects, policies, and community integration.

GENDER NORMS

Gender norms are the ideas and expectations created and accepted within a community about what is expected of a person based solely on one’s gender. These norms are learned and internalized early in life and often influence things such as behavior, demeanor, clothing, and careers, setting up a perpetual cycle of gender socialization and stereotyping.⁴ Gender norms vary from country to country, community to community, or even household to household.

DISABILITY

Disability “results from the interaction between individuals with a health condition . . . with personal and environmental factors including negative attitudes, inaccessible transportation and public buildings, and limited social support.”⁵

INTERSECTIONALITY

Intersectionality describes the ways in which systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class, and other forms of discrimination come together to create additional layers of disadvantage and vulnerability.

HUMAN RIGHTS

Human rights are the basic freedoms and protections to which all humans are entitled, whatever their nationality, place of residence, sex, national or ethnic origin, color, religion, language, or other status. Human rights are guaranteed under the Universal Declaration of Human Rights⁶ and other international and regional human rights instruments, such as the International Covenant on Civil and Political Rights (ICCPR). Gender equality and the concept of equality and nondiscrimination are part of inalienable Human Rights.

GENDER BLINDNESS

Gender blindness is a term used when assessing how gender justice is included in a project. It refers to the failure of projects or programs to recognize that gender and sex often determine the different ways men and boys or women and girls are affected by a community challenge.

TRANSFORMATIVE CHANGE

Transformative change is any observable change in a person’s attitudes and behaviors resulting from a shift in their feelings, way of thinking, or understanding of development challenges. Transformative change occurs when communities and individuals focus on addressing the root causes of inequalities.

1 Gender Equality Glossary, UN Women Training Centre, <https://trainingcentre.unwomen.org/mod/glossary/view.php?id=36>.

2 Ibid.

3 Ibid.

4 Ibid.

5 World Health Organization, <https://www.who.int/health-topics/disability>.

6 Universal Declaration of Human Rights, <https://www.un.org/en/about-us/universal-declaration-of-human-rights>.

ACTIVITY 1.1: FISHBOWL EXERCISE⁷

Purpose: This exercise helps participants to explore terminology in more detail and to identify which terms feel well understood and which need further explanation.

Estimated time: 20–30 minutes

Summary: In this exercise, participants form small groups and draw a selection of terms written on small pieces of paper out of a fishbowl or some sort of large container. In groups, participants define the terms and think of examples of these concepts in their work. Groups then share their definitions and examples with the rest of the participants. Their definitions can be compared to the standard definitions (previous page).

Note: Other words relevant to the context can be suggested for inclusion.

Suggested steps for facilitating this activity are provided in the appendix to this module.

ACTIVITY 1.2: CHOOSING THE SEX OF YOUR CHILD

Objective: This introductory activity helps participants explore assumptions about female and male children and examine how true and deep-rooted these assumptions are.

Time: 20–30 minutes

Summary: In this activity, participants reflect on a narration about why people might prefer one sex of a child over the other and the assumptions we make about sex and gender.

Suggested steps for facilitating this activity are included in the appendix to this module.

SO WHAT IS GENDER EQUALITY?⁸ THE STORY OF THE GOAT AND THE CRANE

Once there were a goat and a crane who were good friends. One day the goat invited the crane to his house for dinner. When the crane arrived, the goat served soup in a flat dish. The goat started eating and was enjoying the meal, but every time the crane tried to eat the soup, it fell out of her long bill. The goat was able to finish his soup, but the crane was unable to eat any at all! The crane, in turn, asked the goat to dinner the following evening. When the goat arrived, the crane served soup in a tall glass with a narrow mouth. The crane could easily insert her bill into the glass and enjoy the soup; however, the goat was unable to eat the soup because his snout was short and wide. This time the crane was able to eat, but the goat was not.

7 Adapted from ACT Alliance, Gender-Inclusive Rights-Based Development Training Manual, Human Rights And Gender Equality Concepts Module, actalliance.org/capacity-building/gender-inclusive-rights-based-manual/.

8 Save the Children, Youth in Action: Training Module on Gender Mainstreaming, https://resourcecentre.savethechildren.net/pdf/yia_training_module_on_gender_mainstreaming_june_2017.pdf/

What does this story tell us about equality?

Although the goat and crane each received food and in theory had equal opportunity for nourishment, both encountered circumstances in which they were not able to access or benefit from this nourishment due to their individual and unique needs. The different barriers to accessing nourishment required different supports (dishes) for each animal to be able to overcome those barriers. For the goat and crane to be able to enjoy equal portions of food and receive equal nourishment, they must think about the other's unique needs and adapt the way they serve their meal so that the other can benefit from and enjoy it. This process of adapting to account for different needs and barriers to enable equal opportunities is what we mean when we talk about social inclusion or being gender responsive. "Gender justice" means adapting specifically for equality between men, women, boys, and girls.

1.2 RATIONALE FOR GENDER JUSTICE AND SOCIAL INCLUSION

As we begin this journey into gender justice and social inclusion, let's begin with a story from Zambia and World Renew's pathway to addressing gender justice:⁹

WOMEN IN LEADERSHIP: WORLD RENEW PROJECTS IN ZAMBIA

When World Renew and one of its partners began programs in Samuel Village in Zambia, the community did not allow women to lead or make decisions. When the community was asked to choose an Agricultural Volunteer Worker (AVW) to serve as the community's primary representative in the program, they selected a man—even though 80 percent of the people doing farm work in their area were women. "Even though women are the major participants in agricultural production, they are invisible in providing leadership or decision-making in agriculture," a former CCAP employee shared. "Women are the key providers of food for their families, but their level of access to health and food for nutritional purposes falls far below that of their male counterparts."

This is not an isolated case. In our world today, those who are most vulnerable and marginalized are most often women and children¹⁰— people who often have limited opportunities to voice their concerns or make decisions for change. That's why facilitating community dialogue and awareness about gender justice and stereotypes is a crucial component of all of World Renew's programs.

⁹ Adapted from "Gender Equality and the Work of World Renew," <https://worldrenew.net/news/gender-equality-and-the-work-of-world-renew>.

¹⁰ Sometimes men and boys are more severely impacted, especially in humanitarian contexts where young boys and men are forced to be soldiers, leading to mass casualties.

SO WHAT HAPPENED IN ZAMBIA?

Two years into the agricultural program in Samuel Village, the community received gender equality training from World Renew and CCAP. As community members became more aware of how men and women could work together for change and how greater involvement of women could lead to greater improvements for families and the community, they selected a woman to be their next AVW.

Banda (not her real name) is a subsistence farmer and a married mother of four. As a farmer herself, she is able to answer questions about what will and will not work in her context. She is also able to speak with other women farmers more easily than a male AVW and can gain their support in trying new things.

“Since the election, Samuel Village has been realizing outstanding results,” a CCAP representative shared during an evaluation. In fact, when World Renew and CCAP evaluated their agricultural work in sixteen villages, Banda’s group placed fourth overall for achieving its targeted goals. This leadership opportunity has also equipped Banda to make improvements in her own home and family. She has grown her business, built a brick house with an iron roof, and is sending her four children to high school.

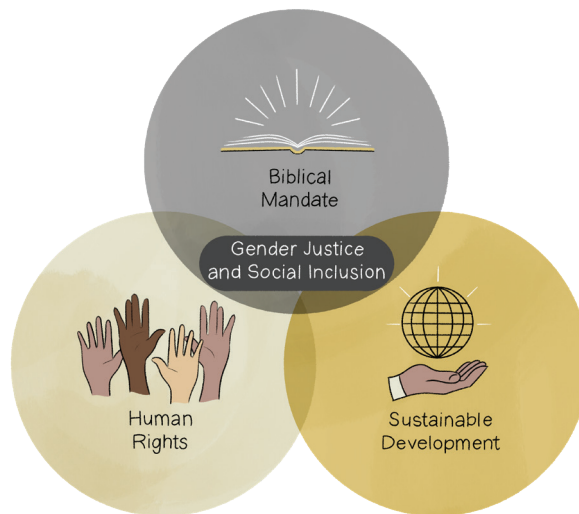
“She has made progress in her domestic life because she is now able to sit down, discuss, and make decisions together with her husband,” a representative shared.

Banda’s husband agrees. When asked to comment about the changes his family has achieved, he said, “We will forever be grateful to the gender program.”

1.2.1 WORLD RENEW’S COMMITMENT TO GENDER JUSTICE

World Renew formulated its first gender policy in the late 1990s after an evaluation of World Renew by the Canadian International Development Agency (now Global Affairs Canada) that encouraged World Renew to increase the number of women on its own governing board and to begin focusing on women in its development programming. Staff in the regional offices had pushed for these changes too. They had noticed that their previous approach, which was not gender responsive, was not as successful in reaching the most vulnerable and addressing the root causes of the challenges communities faced.

In all of its work and within the organizational culture, World Renew has committed to supporting and promoting equal opportunities for men, women, boys, and girls in all their intersecting identities. Its gender policy has been revised several times (see the current one [here](#)). It offers three lenses through which to address gender justice: the biblical mandate, human rights, and sustainable development.



- a) A biblical foundation that acknowledges both men and women are image-bearers of God (Gal. 3:28):** While as Christians we have a great opportunity to influence positive gender norms, understanding gender justice from a biblical perspective and our responsibility to promote it remains a challenge for many of us.

The central questions for us are these:

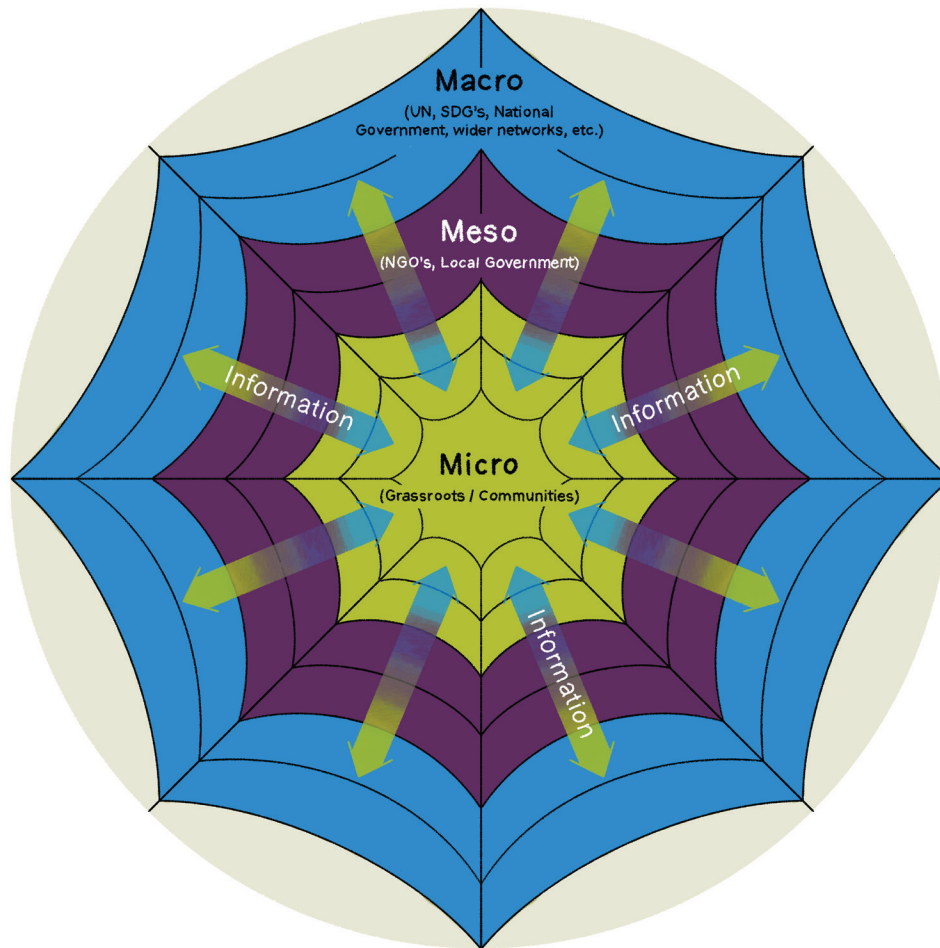
- *What role do Christian organizations have in promoting gender justice?*
- *What role does religion play in inhibiting gender justice in the communities we live and work in?*

- b) A fundamental and inalienable human right that every human being is born with that must be protected:** All human beings and all states are bound by the Universal Declaration of Human Rights, which among other rights provides for the fundamental and inalienable right to equality and nondiscrimination on grounds such as gender, age, race, caste, etc. (Art. 2). Other regional and national laws and conventions exist to support these rights.

- c) An indispensable prerequisite for sustainable economic development (as recognized by the Sustainable Development Goals as well as previous global commitments for sustainable development):** The sustainable development goals for the peace and prosperity of people and the earth recognizes gender equality as central to sustainable and accelerated development.

Five principles in World Renew's gender policy guide our gender justice interventions

- Equality and nondiscrimination, including doing no harm;
- Elimination of gender-based violence;
- Support for sexual and reproductive health and rights in the communities we serve, especially those of women and girls;
- Agency and empowerment for marginalized groups; and



- A holistic approach to gender equality that focuses on all levels of influence: micro, meso, and macro (individual and household, community, and society). World Renew’s global gender strategy also reaffirms this commitment and recognizes world Renew’s unique and influential position at the intersection of faith and development.

World Renew’s global gender strategy provides more substantive recommendations, a theory of change, contextual analysis of various regions, and guidance on what the various teams within the organization can do to implement the gender policy and achieve transformative community development.

1.3 UNDERSTANDING INTERSECTIONALITY AND THE NEED FOR WIDER SOCIAL INCLUSION

Intersectionality is one of the most critical concepts supporting gender equality and sustainable development. While we are committed to ensuring that men and women, girls and boys can participate fully and benefit from programs and initiatives, we must also understand the overlapping factors that contribute to vulnerability when we are planning our work and engaging with communities. Maya’s story below helps us understand how various vulnerabilities overlap to increase inequality.

My name is Maya. I am 19 years old. I became pregnant with my son when I was 16 and was forced to drop out of high school. Other girls shunned and excluded me because I had a child out of wedlock; they say no one will want to marry me.

When I was young, my parents died from AIDS, and I have lived with my grandmother since then. Because of the shame associated with HIV, many people don't want to include us in community events. We even stopped going to church.

As a child, I contracted polio, and now my legs are weak. Moving around is hard, so I have to walk with crutches. I never participated in sports in school because there were no accommodations to make them safer or even possible for me. Taking my son to the clinic or going to the market is hard because there are no roads or special vehicles for people like me.

I feel that no one really sees me. I am not seen as a person; I am seen as someone living with a disability, as a teen mother struggling to raise my child, and as someone living with the shame and exclusion of HIV. NGOs and government programs work with girls in my community, but I can't access them because of my disability and HIV status, so I don't find them helpful. I was good at school and loved debate, and I think I would have made a good lawyer or politician, but opportunities for me are limited. I want to belong and contribute to my community. I want to be heard.

Maya is not just an adolescent girl, not just a young mother. She is also a girl living with a disability, and she has been affected by HIV. Maya faces numerous vulnerabilities that intersect in a unique way to marginalize her even further, into poverty and exclusion. She is resourceful and intelligent and is working as hard as she can to create a good life for herself and her son.

If World Renew partners were running a program to support people in Maya's community, how would her vulnerabilities and capacities be identified? If it were a gender-specific project to support women to join Village Savings and Livelihoods Associations (VSLA's) and run kitchen gardens, would Maya be able to participate in the same way as other women? What if the project included a mothers group? Would she be welcomed as a young mother? What adaptations would be needed to support Maya participation in a more meaningful way? What does it sound like she wants to participate in most?

When we think about vulnerabilities in this way, we are using an intersectional lens. We are acknowledging the social exclusions that exist outside of male/female stereotypes. This lens helps us see how vulnerabilities overlap and intersect with each other and what impact they have on someone's life.

ACTIVITY 1.3: THE POWER WALK¹¹

UNDERSTANDING SOCIAL EXCLUSION AND INTERSECTIONALITY

Purpose: This exercise helps participants explore how discrimination leads to unequal access to resources and increases poverty and vulnerability.

Estimated time: 60 minutes

Summary: This is a game in which participants are asked to assume a character who is not themselves. Information about the character is written on a piece of paper or a card. Participants form a line at one end of the room or open space. A series of statements are read aloud by a facilitator; for each statement that is true of the participant's character, they take a step forward. Once all the statements have been read, the facilitator first asks those at the front to reveal their characters, then those at the back. A discussion is then facilitated as to why some characters were able to move ahead faster than others.

Suggested steps for facilitating this activity are provided in the appendix to this module.

Quick Quiz¹²

- Who are the “sleeping giants”—those who are capable of transformative influence on gender norms and social inclusion but who are often silent?
- What do we mean by “gender”? Is this all about women?
- What does “intersectionality” mean?

¹¹ Adapted from the ACT Alliance Gender-Inclusive Rights-Based Development Training Manual, <https://actalliance.org/capacity-building/gender-inclusive-rights-based-manual/>.

¹² Answers to Quick Quiz:

Q1: Faith leaders hold significant influence and potential to influence gender norms and social inclusion.

Q2: Gender refers to the roles, behaviors, activities, and attributes that a given society considers appropriate for both men and women. These attributes are socially constructed and learned through a socialization process.

Q3: Intersectionality describes the ways in which systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class, and other forms of discrimination intersect to create unique dynamics and effects for individuals.

Section 2 Exploring Our Own Knowledge, Attitudes, and Perceptions

ACTIVITY 1.4: SHARING STORIES

Purpose: This activity helps us start thinking about gender justice and social inclusion from our own personal experiences and helps us realize that these concepts apply to everyone.

Estimated time: 30–45 minutes

Summary: In this activity participants share stories about their own experiences with people being treated poorly based on their gender, age, ability, or some other factor (ethnicity, race, sexual orientation). Participants choose one story to share in detail with the rest of the group, and participants are guided to discuss how common these experiences are in everyday life. Some statistics about exclusion and gender discrimination are shared to create awareness about how common these issues are.

Suggested steps for facilitating this activity can be found in the appendix to this module.

In this section we will explore how our own cultures, relationships, and families affect our views on gender justice and social inclusion. We will seek to uncover the biases that we may hold unconsciously and learn how to think critically about them.

Our personal, household, community, and societal views on gender, age, and ability are informed by our cultures and the contexts in which we live. We learn them from our parents, family members, faith and community leaders, political leaders, TV and radio, social media, and other sources. Concepts like gender justice and social inclusion are sometimes seen to be “Western” or “foreign,” especially when tied to feminism, but conversations with each other can bring to light just how present these issues are in local communities worldwide and how strong the desire is to be treated fairly. While we may agree in theory with ideas like gender equality or social inclusion, in practice we may live differently, informed by our beliefs and our cultures. Often our reactions to gender justice issues are unconscious, based on how our cultures and communities shaped our thinking throughout our lives. To move toward a more just approach to gender and social inclusion, it is critical for us to examine ourselves and the unconscious values we hold.

2.1 PARTICIPATORY ACTIVITIES EXPLORING GENDER AND INCLUSION ATTITUDES

These activities are designed to be used in a training setting, but they can be explored individually if you are using the materials in this manual for self-directed learning.

ACTIVITY 1.5: ACT LIKE A WOMAN, ACT LIKE A MAN¹³

Purpose: In this activity, we are going to explore the idea of gender and understand more about what this means. We will look at the different ways men and women are seen in our society.

Estimated time: 30–45 minutes

Summary: Participants are divided into two mixed-gender groups. One group is asked to “act like a man” and the other is asked to “act like a woman.” Each group is asked to think of what it means to act like either a man or a woman (some suggestions are provided). Groups are facilitated to explore where these messages come from and what happens when men or women challenge these messages.

Suggested steps for facilitating this activity can be found in the appendix to this module.

ACTIVITY 1.6: BARRIERS TO INCLUSION¹⁴

Purpose: This activity helps us to understand barriers to inclusion that different people face and how we can be more intentional about enabling participation for all people in our work.

Estimated time: 45–60 minutes

Summary: Participants begin with an understanding of exclusion and what factors contribute to exclusion. Participants then map out the barriers to inclusion that might be faced by a person with a disability or an elderly person. Once barriers are mapped out, participants explore solutions to help overcome those barriers and support greater inclusion.

Suggested steps for facilitating this activity can be found in the appendix to this module.

ACTIVITY 1.7: GENDER ATTITUDE CIRCLES¹⁵

Purpose: By the end of this activity, participants will have reflected on their own attitudes toward gender justice and social inclusion and have some ideas for how to move toward more equitable and inclusive perspectives.

Estimated time: 45–60 minutes

Summary: Within this activity participants form two concentric circles with people from one circle facing people in the other circle. The facilitator reads aloud a statement from a provided list and asks each pair of participants who are facing each other to discuss what they think of the statement. The facilitator then claps their hands or makes some other kind of signal to get the outer circle to move over one person. The facilitator reads out statements for discussion and moves participants along until all statements are read. Participants are able to explore different points of view and consider their own views on the issues related to gender that each statement raises.

Note: This activity should be adapted for context, and the facilitator will need to read through the steps and adapt the setup to make sure that participants are comfortable and feel safe to participate openly.

Suggested steps for facilitating this activity can be found in the appendix to this module.

13 Adapted from Prabu Deepan, *Transforming Masculinities: A Training Manual for Gender Champions* (Teddington, UK: Tearfund UK, 2017), <https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities>.

14 Adapted from Sue Coe and Lorraine Wapling, *Travelling Together: How to Include Disabled People on the Main Road of Development* (Milton Keynes, UK: World Vision UK, 2010), https://www.wvi.org/sites/default/files/Travelling_together%5B1%5D.pdf.

15 Adapted from *MenEngage Training Manual* (Cape Town, SA: Sonke Gender Justice, 2019), <https://genderjustice.org.za/publication/menengage-training-manual/>.

ACTIVITY 1.8: SOCIAL INCLUSION ATTITUDES: CHOOSE YOUR SPOT¹⁶

Purpose: By the end of this activity, participants will have reflected on their own attitudes toward social inclusion and have some ideas for how to move toward more inclusive perspectives.

Estimated time: 45–60 minutes

Summary: In this activity, the facilitator sets up a marker for agreement and disagreement at opposite ends of the room in advance. Participants stand in the middle of the room, and when a statement that relates to social inclusion is read aloud by the facilitator, they move toward the side of the room that represents their agreement or disagreement with the statement. Participants are guided through a discussion of what they agreed with and did not agree with and explore reasons why.

Suggested steps for facilitating this activity can be found in the appendix to this module.

¹⁶ Adapted from *MenEngage Training Manual* (Cape Town, SA: Sonke Gender Justice, 2019), <https://genderjustice.org.za/publication/menengage-training-manual/>.



Section 3 Gender Justice and Social Inclusion through a Biblical Lens

Now that we have a good understanding of the rationale for gender justice and social inclusion and some of the key terminology, we will now explore in detail the biblical perspective for gender justice. As Christian development practitioners who partner with churches and Christian nongovernmental organizations at global, national, regional, and local levels, an understanding of the theological foundations of gender justice and social inclusion is critical. For many of the churches and faith-based organizations we work with, this will be the first time they engage these ideas, and exploring these concepts through a biblical lens can be transformative for all of us.

According to a report commissioned by UN Women,¹⁷ faith-based and religious actors are often custodians of gender and social norms. Especially in remote, fragile, or conflict-affected contexts, they may be the only access to justice available for women and girls affected by gender-based violence and marginalization. Faith leaders have substantial influence over the development and continuation of gender and social norms and direct sacred rituals, perpetuating the practices and spaces where these norms play out and are transmitted across generations. Furthermore, over 80 percent of the world's population adhere to a form of organized religion; about a third identify as Christian.

In this section, we will look at the biblical guidance on gender equality, gender-based violence, and Christian relationships. How does the Bible challenge gender and social norms? These Bible studies will help us understand our Christian responsibility to gender justice and social inclusion.

¹⁷ Elisabet le Roux and Selina Palm, *Learning from Practice: Engaging Faith-based and Traditional Actors in Preventing Violence Against Women and Girls* (New York: United Nations Trust Fund to End Violence against Women, 2021), <https://unfpa.unwomen.org/sites/default/files/Field%20Office%20UNTF/Publications/2021/Prevention%20briefs/Synthesis-Learning-from-practice-Engaging-faith-based-traditional-actors-in-preventing-VAWG.pdf>

3.1 CONTEXTUAL READING OF THE BIBLE

When we read a biblical text, we must keep in mind the context in which it was written.

There are various lenses we can use for this:

- Historical: To whom was the text written? What problem was it trying to address?
- Cultural/social: What was the world like when the text was written?
- Literary: What kind of writing (poetry, prophecy, history, letter, etc.) is the text?

We all have our own biases and read biblical texts through our own lenses of culture, norms, and personal experience. It is important to read the Bible together to learn from perspectives of cultures different from our own. We can then apply the lenses listed above to understand the original context of the text.

We must also understand that as Scripture unfolds, we see more and more of God revealed. The Biblical narrative continuously reveals more of God, so we should always read an earlier text through the lens of a later text. The later text reveals something that the earlier text may not have.

The Bible was written in a patriarchal context, and the question we need to wrestle with is whether the patriarchal context is prescriptive. In the next section, we will discuss examples of where the patriarchal context is challenged and where we are shown glimpses of an overarching narrative directing us to something bigger.

3.2 BIBLE STUDIES ON GENDER JUSTICE AND SOCIAL INCLUSION

These Bible studies can be conducted in a training or workshop setting, or they can be used for self-directed learning if you are using these materials independently. Below are summaries of the different studies; the full Bible studies are included in the appendix.

ACTIVITY 1.9: BIBLE STUDY: CREATED EQUAL¹⁸

Purpose: This Bible study helps us to understand how we were created and how each person reflects the image of God.

Estimated time: 60–75 minutes

Summary: This Bible study explores Genesis 1:26–28 to understand how men and women were created and what it means that both are created in the image of God. This Bible study also reflects on Genesis 3:14–19, the consequences of sin in the world and how sin affected the relationships between men and women away from what God intended.

Suggested steps for facilitating this Bible study are provided in the appendix to this module.

ACTIVITY 1.10: BIBLE STUDY: CHRISTIAN RELATIONSHIPS¹⁹

Submit to one another out of reverence for Christ. Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—for we are members of his body (Eph. 5:21–30).

Purpose: This Bible study helps us to reflect on our Christian relationships and on what God intended in relationships between men and women, particularly between husband and wife.

Estimated time: 60–75 minutes

Summary: This Bible study reflects on Ephesians 5:21–30 and explores what it means for wives to submit to their husbands and for husbands to love their wives as Christ loved the church. This Bible study reflects on Jesus as our role model for relationships and explores how he treated others with dignity and respect and treated women as equals.

Note: This Bible study can be sensitive and potentially exclusive in groups where there are single parents, widows, or unmarried participants. This Bible study should be used in groups of married participants who want to explore what the Bible says about Christian relationships.

Suggested steps for facilitating this Bible study are provided in the appendix to this module.

¹⁸ Adapted from Prabu Deepan, *Transforming Masculinities: A Training Manual for Gender Champions* (Teddington, UK: Tearfund UK, 2017), <https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities>.

¹⁹ Adapted from Prabu Deepan, *Transforming Masculinities: A Training Manual for Gender Champions* (Teddington, UK: Tearfund UK, 2017), <https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities>.

ACTIVITY 1.11: BIBLE STUDY: HOW THE BIBLE CHALLENGES GENDER AND SOCIAL NORMS

Purpose: This Bible study helps us to see how the Bible challenges gender norms so that everyone may have “life to the full” as Jesus intended.

Estimated time: 60-75 minutes

Summary: This Bible study uses multiple examples from biblical texts of gender and social norms being challenged. There are examples of women in leadership, social norms around age (elderly and youth), and cultural norms related to the interaction between men and women and between different ethnicities. This Bible study can be done in small groups where each group reviews a couple of examples and then shares their reflections with the larger group.

Suggested steps for facilitating this Bible study are provided in the appendix to this module.

ACTIVITY 1.12: BIBLE STUDY: GENDER-BASED VIOLENCE IN THE STORY OF TAMAR²⁰

Purpose: This Bible study helps us to understand what the Bible says about gender-based violence and how we can use that to speak against it today.

Estimated time: 60-75 minutes

Summary: This Bible study reflects on 2 Samuel 13:1-22, a very difficult passage in the Bible that tells the story of Amnon raping Tamar. After reading this story, participants are guided through a discussion of what role each person in the story took and how a change in their actions could have created a different outcome. It also explores the consequences of Amnon’s actions for everyone involved and how these differ by gender. This Bible study leads us to consider how the church can and should be involved in responding to gender-based violence.

Suggested steps for facilitating this Bible study are provided in the appendix to this module.

ACTIVITY 1.13: BIBLE STUDY: WOMEN IN LEADERSHIP²¹

Purpose: This Bible study helps us to explore how women served in leadership in the Bible and what we can learn from these examples.

Estimated time: 60-75 minutes

Summary: This Bible study explores examples of women in leadership in the Bible and guides participants through a discussion of what it means that these stories were included in the Bible and how they can help us to rethink patriarchal ideas of what leadership should look like.

Suggested steps for facilitating this Bible study are provided in the appendix to this module.

20 Adapted from Prabu Deepan, *Transforming Masculinities: A Training Manual for Gender Champions* (Teddington, UK: Tearfund UK, 2017), <https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities>.

21 Adapted from Janet George, *Still Side by Side: A Concise Explanation of Biblical Gender Equality* (Minneapolis, MN: CBE International, 2009), <https://www.cbeinternational.org/content/side-side-book>.

3.3 THE INFLUENCE OF FAITH LEADERS

Faith leaders have considerable influence within communities of faith and carry moral authority within faith communities. Congregants often look to them for guidance on how to interpret Scripture, how to navigate family life, and how to understand issues related to justice.

Faith leaders have been referred to as “sleeping giants” in reference to their untapped potential to influence inequitable gender norms, but also in reference to their silence on these issues.²² However, in many spaces faith leaders are not only silent on issues related to gender equality, but an active part of the problem. Working with faith leaders and gaining their support on community initiatives is critical because their support or resistance can have significant effects on the success of your project. Engaging with faith leaders must be done with care and an understanding of the biases they may hold based on their religious beliefs or practices.²³

3.3.1 EFFECTIVE ENGAGEMENT OF FAITH LEADERS AND COMMUNITIES

In a study conducted by the Joint Learning Initiative on Faith and Local Communities (JLI), faith leaders were referred to as **KEY CHANGE AGENTS** in challenging unequal gender norms and gender-based violence.²⁴ Effective engagement with faith leaders and faith communities requires the following:²⁵

1. Reinterpretation of Scripture away from human patriarchal norms towards what God intended so Scripture becomes a resource for transforming unequal gender norms
2. Mobilizing faith leaders to speak out and champion alternative social norms, providing space for champions to emerge
3. Nonjudgmental discussion in small groups facilitated by a local facilitator, allowing space for dialogue and discussion rooted in a justice-based interpretation of Scripture to enable faith leaders to visualize alternatives to harmful existing social norms and to begin to mobilize participants to speak out on issues of gender justice and social inclusion.

In addition to mobilizing faith leaders to transform norms and promote greater equality, faith communities can provide a supportive structure for women and girls to access resources and healthcare, for survivors of gender-based violence to access support, and for boys and men to practice positive masculinities.²⁶ It is vital in all programs—particularly those that involve gender justice, women’s health (maternal health and sexual and reproductive health), or gender-based violence that you intentionally follow the above three steps and gain their support for your program.

22 Brenda Bartelink, Elisabet le Roux, and Selina Palm, “*Sleeping Giants: Mobilising Faith leaders as Agents of Change*” (Washington, DC: Joint Learning Initiative on Faith and Local Communities 2017), <https://jiliflc.com/wp-content/uploads/2017/11/Sleeping-Giants-mobilising-faith-leaders-as-agents-of-change-FINAL-DRAFT-2.pdf>

23 Cathy Shutt, “Tackling Inequality on the grounds of religion or belief: more than ‘add religion and stir,’ *From Poverty to Power*, March 2, 2022, <https://oxfamapps.org/fp2p/tackling-inequality-on-the-grounds-of-religion-or-belief-more-than-add-religion-and-stir/>.

24 Brenda Bartelink, Elisabet le Roux, and Selina Palm, “*Sleeping Giants: Mobilising Faith leaders as Agents of Change*” (Washington, DC: Joint Learning Initiative on Faith and Local Communities 2017), <https://jiliflc.com/wp-content/uploads/2017/11/Sleeping-Giants-mobilising-faith-leaders-as-agents-of-change-FINAL-DRAFT-2.pdf>

25 Ibid.

26 “Evidence For Religious Groups’ Contributions To Humanitarian Response,” World Humanitarian Summit, Evidence Brief 3, May 2016, https://gender-based-violence.iliflc.com/wp-content/uploads/2016/05/201605_DTP-Leaflet-Production_03-EV03-ONLINE.pdf

What if we are afraid to approach faith leaders with these matters because they might reject our work or programming altogether if we push too hard?

This is a common concern, especially in highly traditional areas where machismo or male dominance is deeply ingrained, even in the church. This environment makes it even more critical to work with faith leaders and to do so carefully, intentionally, and relationally.

Remember the three steps listed above: nonjudgmental discussion, reinterpreting Scripture, and mobilizing faith leaders. By building trust and relationship with faith leaders, we can begin to have intentional conversations, perhaps using the Bible studies in this module's appendix, which can sensitize them to our cause. Change will take time, however. Religious leaders' influence in communities is so strong, but our advantage as a faith-based organization is that we can relate to them on a spiritual level and identify spiritual leaders who can be ambassadors for our initiatives. It may also be helpful to identify local faith leaders who already share these perspectives to join these conversations as allies so that gender justice and social inclusion are not viewed as a "Western perspective."

Quick Quiz²⁷

- What does the Bible say about how men and women were created?
- Who should be our primary role model for how to live in relationship with each other, especially in relationships between men and women?
- What can we learn from the story of Tamar and the role of the church in responding to gender-based violence?

27 Answers to Quick Quiz:

Q1: According to Genesis 1:26-28, both men and women were created in the image of God.

Q2: Jesus should be our role model for relationships, especially in how he treated others with dignity and respect and treated women as equals.

Q3: The church can become a safe space for survivors of gender-based violence to access support. The church can also speak out against gender-based violence and be part of a movement to prevent violence in communities.

Section 4 Gender Equality and Sustainable Development (Agenda 2030)

In this section, we explore a sustainable development lens and how gender justice and social inclusion contribute to sustainable development goals.

ACTIVITY 1.14: WHY DO WE DO THE WORK WE DO?

Objective: To explore our purpose in engaging in community development work and to create a connection between poverty reduction, inequalities, and sustainable development goals.

Estimated time: 30 minutes

Summary: In this activity, participants will have the opportunity to explore their own motivations for the work they do and the time they devote to vulnerable communities. They will have the opportunity to clarify their purpose in terms of the end goal they want to achieve.

Suggested steps for facilitating this activity are provided in the appendix to this module.

4.1 HISTORY OF DEVELOPMENT GOALS

Below we will explore some global conferences and conventions that influence sustainable development work.

4.1.1 BEIJING PLATFORM FOR ACTION

Although development organizations in the 1980s had begun discussing gender mainstreaming, it is at the famous Fourth UN World Conference on Women in Beijing in 1995 (Beijing Platform for Action) that mainstreaming was formally adopted by activists and governments as a dramatic commitment to the way they approached gender justice and women's rights as concerns central to human development. Previously, gender equality issues were addressed from the periphery, leading to slow gains in community development and poverty reduction. Post-Beijing, all actors were committed to making gender equality issues central to their work. The Beijing Platform for Action intended to ensure that "the concerns for women and gender issues should not remain in the margins of ideas and practices of development organisations, but should be central to them."²⁸

4.1.2 UNITED NATIONS CONFERENCE ON ENVIRONMENT AND DEVELOPMENT, BRAZIL, 1992

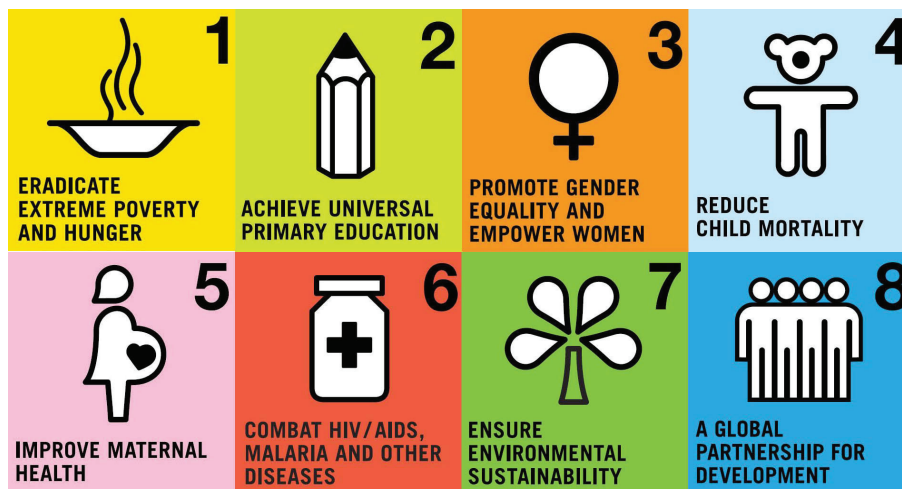
The United Nations Conference on Environment and Development (UNCED), also known as the Earth Summit, was held in 1992 in Rio de Janeiro, Brazil. This global conference brought together political leaders, diplomats, scientists, representatives of the media, and non-

²⁸ <https://www.unwomen.org/en/how-we-work/intergovernmental-support/world-conferences-on-women>

governmental organizations (NGOs) from 179 countries for a massive effort to focus on the impact of human socioeconomic activities on the environment. The conference highlighted how different social, economic, and environmental factors are interdependent and evolve together, and how success in one sector requires action in other sectors to be sustained over time. This realization has had a big impact on the development goals that were to come. Other UN forums leading to the current sustainable development goals include World Summit on Sustainable Development (2002), RIO+20, and the post-2015 development agenda.

4.1.3 MILLENNIUM DEVELOPMENT GOALS(MDG'S)

The Millennium Development Goals (MDGs)²⁹ were established in 2000 and influenced by the Earth Summit conclusions. The MDGs set ambitious global targets to be reached by 2015, including halving extreme poverty, halting the spread of HIV, and achieving universal primary education. Goal 3 focused on promoting gender equality and empowering women. In 2015, the MDGs were reviewed to assess the achievements and challenges.



4.1.4 SUSTAINABLE DEVELOPMENT GOALS

In September 2015, the UN General Assembly adopted the 2030 Agenda for Sustainable Development, made up of seventeen global goals. The new agenda emphasizes the importance of ecological sustainability, using a holistic approach to achieving sustainable development and ensuring that no one is left behind.³⁰ Although one stand-alone goal was for gender equality, gender equality is mainstreamed in all seventeen goals. The United Nations structures may sound far-fetched and alienated from our work, but they are critical: the UN conventions bind all countries and determine the agendas and ways of working to ensure sustainable peace, prosperity, and development globally.

The SDGs are listed in this chart:

29 Millennium Development Goals, United Nations, <https://www.un.org/millenniumgoals/>.

30 Sustainable Development Goals, United Nations, <https://www.un.org/development/desa/disabilities/envision2030.html>.




ACTIVITY 1.15: SO WHAT? SUSTAINABLE DEVELOPMENT AND OUR WORK

Purpose: This activity helps us reflect on the practical implications of a sustainable development lens for our work.

Estimated time: 30–45 minutes

Summary: In this activity participants reflect on their own work and how it relates to the SDGs and to the global commitment to leave no one behind. Participants consider their responsibility to contribute to the SDGs as development practitioners and what they would change about their work to more fully embrace this responsibility, particularly the integration of gender throughout the goals.

Suggested steps for facilitating this activity can be found in the appendix to this module.

Quick Quiz³¹

- How many sustainable development goals are there? How many of these goals include gender?
- What commitment was made toward social inclusion when the sustainable development goals were developed?
- Are faith-based organizations such as World Renew bound by the Sustainable Development Goals? Why or why not? (Discuss in groups.)

³¹ Answers to Quick Quiz:

Q1: There are seventeen sustainable development goals. There is one goal that specifically focuses on gender equality (Goal 5), but gender is mainstreamed into all seventeen goals.

Q2: When the sustainable development goals were developed, an explicit commitment was made to ensure that no one was left behind.

Q3: Yes organizations such as WR are bound by SDG's because we operate within a global and national space where our countries are bound by these commitments

Section 5 Gender Justice and Social Inclusion as Human Rights

ACTIVITY 1.16: GENDER JUSTICE AND WOMEN'S RIGHTS ARE HUMAN RIGHTS

Objective: To link human rights and women's rights to the United Nations conventions and conferences that defined these rights.

Estimated time: 30 minutes

Summary: In this activity, participants will strengthen their understanding of the link between gender inequalities and human rights in their own contexts. This will help participants reflect on the importance and influence of human rights.

Suggested steps for facilitating this activity can be found in the appendix to this module.

Human rights are privileges inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, sexual orientation, or any other status. Human beings acquire human rights simply by virtue of being born. They do not need to do anything to earn or deserve these rights. Fundamental human rights include (but are not limited to) the right to human dignity, the right to equality and nondiscrimination, the right to life, freedom from slavery and torture, freedom of opinion and expression, the right to work, and the right to an education. Everyone is entitled to these rights without discrimination.³² For a full list of human rights, refer to the [Universal Declaration of Human Rights](#).

5.1 HISTORICAL TIMELINE OF HUMAN RIGHTS INSTRUMENTS

The list of human rights as we know it today dates to the Second World War, when global leaders came together and decided to create a binding document that would lead to a more prosperous and peaceful world in which humans would not suffer. Although there have been previous versions of bills of rights, such as the Magna Carta (1215), the English Bill of Rights (1689), and the standards of the International Labour Organization (1919), crafting a new global list became urgent when the world learned of Nazi Germany's extermination of over six million Jews, Sinti and Romani people, homosexuals, and persons with disabilities. Governments then committed themselves to establishing the United Nations with the primary goal of bolstering international peace and preventing conflict. People wanted to ensure that never again would anyone be unjustly denied life, freedom, food, shelter, and citizenship. These conversations led to the birth of the Universal Declaration of Human Rights.

³² <https://www.un.org/en/global-issues/human-rights>

1948 Universal Declaration on Human Rights³³

UDHR is a milestone document in the history of human rights. It was adopted by the United Nations General Assembly in Paris on December 10, 1948, as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected without discrimination.

The UDHR paved the way for the adoption of more than seventy human rights treaties permanently applied today regionally or globally. The UN established a Human Rights Council to undertake periodic reviews of all UN member states once every four years.

Below are some of the human rights instruments that relate to our work in gender equality and social inclusion. If you would like to learn more about human rights, visit <https://www.un.org/en/about-us/universal-declaration-of-human-rights>.

1966 International Covenant on Civil and Political Rights³⁴

The ICCPR recognizes that “in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights.” ICCPR provides for the “negative rights,” which essentially mean that a person or state needs only to refrain from abusing another person’s rights. In respect to the right to human dignity, for example, a person or organization is not required to do anything apart from treating people with the respect and dignity they deserve. Sometimes affirmative action is required to remedy historical wrongs and abuses.

1976 International Covenant on Economic, Social, and Cultural Rights³⁵

Social and economic rights are “positive rights” because they require states to make budgetary allocations and take other measures necessary to ensure they are achieved. Examples include monies allocated to build schools, hospitals, and roads. The ICESCR went into effect in 1976 and builds on the rights outlined in the UDHR and the ICCPR, specifically providing for social and economic rights. It outlines protections of the rights of all people to:

- work in just and favorable conditions;
- have social protection for an adequate standard of living and the highest attainable standards of physical and mental well-being; and
- education and the enjoyment of benefits of cultural freedom and scientific progress.

1979 Convention on the Elimination of All Forms of Discrimination Against Women³⁶

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was adopted in 1979 by the UN General Assembly. The convention consists of 30 articles (sections) that define what constitutes discrimination against women, and it sets an agenda

³³ <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

³⁴ <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>

³⁵ <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-economic-social-and-cultural-rights>

³⁶ <https://www.un.org/womenwatch/daw/cedaw/>

for national action to end such discrimination. By accepting the Convention, nations (and therefore all government and nongovernment agencies working in those countries) commit to undertaking a series of measures to end discrimination against women, including:

- incorporating the principle of equality of men and women in their legal systems, abolishing all discriminatory laws and adopting appropriate ones prohibiting discrimination against women;
- establishing tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- ensuring the elimination of all acts of discrimination against women by persons, organizations, or enterprises.

2008 Convention on the Rights of Persons with Disabilities³⁷

The CRPD was adopted on December 13, 2006, at the United Nations Headquarters in New York. It takes to a new height the movement away from viewing persons with disabilities as “objects” of charity, medical treatment, and social protection toward viewing persons with disabilities as people with self-agency and rights, people who are capable of claiming those rights and making decisions for their lives based on their free and informed consent, and people who are active members of society. Some of the provisions of this convention are designed to ensure equal rights and opportunities for children and women with disabilities and to ensure information, communication, and education is adapted for accessibility for these groups. CRPD also directs special measures should be taken to protect persons with disabilities during emergencies.

Regional Frameworks

In addition to international human rights frameworks, there are regional (binding only for a specific area or continent) and national mechanisms (binding only for a specific country) that guide the development of roadmaps toward gender equality and social inclusion. Because World Renew believes in strong community-led initiatives, regional teams will find it valuable to engage with the frameworks of national and regional agencies and governments. The topic of engagement will be covered more substantively in Module 4.

5.2 HOW DO WE ENGAGE WITH THESE FRAMEWORKS?

Economic and Social Council³⁸

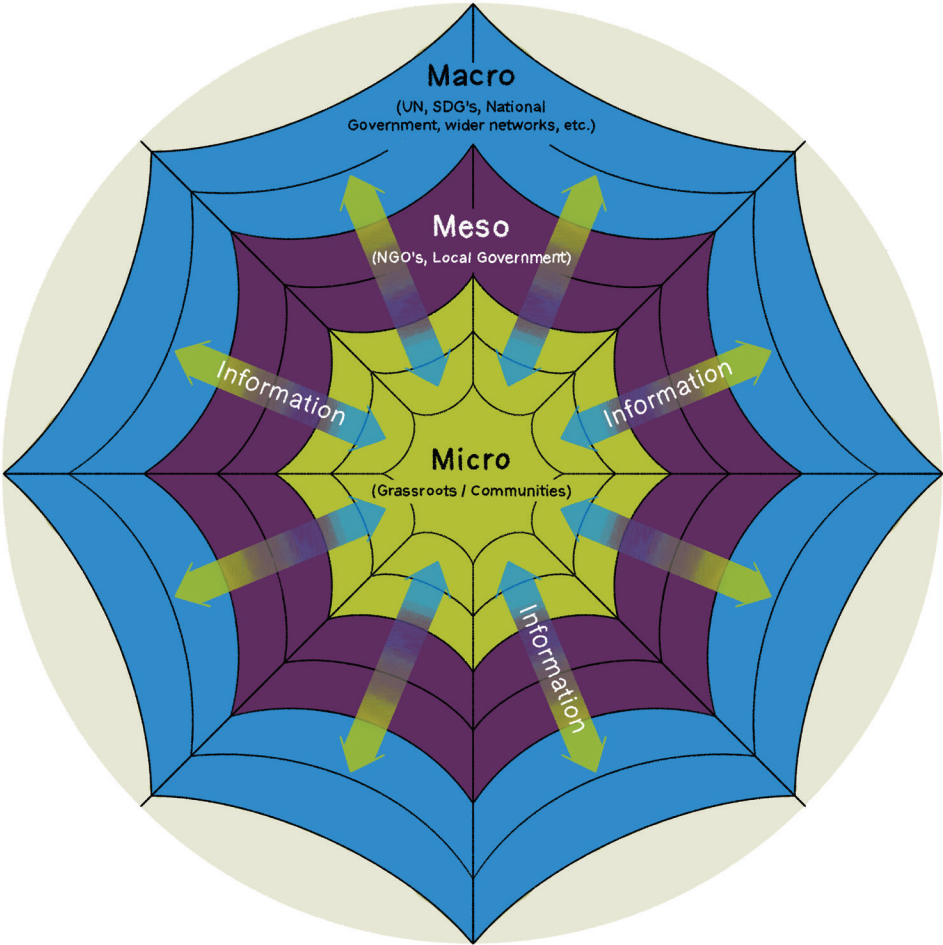
The Economic and Social Council (ECOSOC) is at the center of the United Nations system and is responsible for advancing the three dimensions of sustainable development: economic, social, and environmental. ECOSOC is the central platform for fostering debate and innovative thinking, forging consensus on ways forward, and coordinating efforts to achieve internationally agreed-upon goals. It is also responsible for the follow-up to major UN conferences and summits.

³⁷ <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html>

³⁸ <https://www.un.org/ecosoc/en/home>

In Summer of 2022, World Renew received special consultative status with ECOSOC. What does this mean for the World Renew and its partners in terms of participating in international advocacy platforms?

The Economic and Social Council (ECOSOC) is the gate through which civil society organizations can influence and interact with the United Nations, governments, and other bilateral structures related to the global social, economic, and political priorities we work on, which are closely linked to global human rights and sustainable development goals. Because **TRANSFORMATIVE SOCIETAL CHANGE** is like a spider web created by human working together, relationship building, trust, respect, justice, and information sharing, higher-level (macro) change is achieved through millions of spiders each walking a tiny distance along its segment of the web (micro and meso levels) carrying things to the next group of spiders and receiving things back in return.



Commission on the Status of Women³⁹

The Commission on the Status of Women (CSW) is the main global body dedicated to the promotion of gender equality and the empowerment of women. The Commission meets once per year in a two-week session with representatives of the UN Member States, civil society organizations, and UN entities at the headquarters in New York. Member States agree on actions to accelerate progress and promote women's enjoyment of their rights in political, economic, and social spheres. The outcomes and recommendations of each session are forwarded to ECOSOC for follow-up and development of a UN engagement strategy.

ACTIVITY 1.17: SO WHAT? HOW DO I ENGAGE WITH HUMAN RIGHTS FORUMS?

Purpose: This activity helps us to reflect on the practical implications of a human rights lens on our work.

Estimated time: 30–45 minutes

Summary: Through this activity participants will reflect on how they can engage with human rights forums such as CSW and ECOSOC. Participants will be guided to reflect on how they would identify an issue to engage on, what they would need to do to prepare, and how they would access these forums.

Suggested steps for facilitating this activity can be found in the appendix to this module.

Quick Quiz⁴⁰

- When was the Universal Declaration of Human Rights developed? Why was it written?
- What are the key mechanisms for World Renew to engage with human rights frameworks?

³⁹ <https://www.unwomen.org/en/csw>

⁴⁰ Answers to Quick Quiz:

Q1: The UDHR was developed in 1948 and sets out, for the first time, fundamental human rights to be universally protected for all people.

Q2: The key mechanisms World Renew can use to engage with human rights frameworks are the Commission on the Status of Women (CSW) and ECOSOC.

Section 6 Commitment to Action

In this section, we will bring together what we have learned through these activities and Bible studies. We will reflect on what this means for our work and create steps for how we can take action to intentionally make progress toward a stronger focus on gender justice and social inclusion, both in our personal lives and in our work.

ACTIVITY 1.18: COMMITMENT TO ACTION: WHAT WILL YOU DO?

Purpose: This activity helps us to reflect on our responsibility as Christians to promote gender justice and social inclusion by bringing together what we have learned from the Bible studies and our observations about our work through a human rights and sustainable development lens.

Estimated time: 30–45 minutes

Summary: In this activity participants reflect on the three responsibilities that have been covered in this module: the biblical mandate, the responsibility to promote sustainable development, and the responsibility to promote human rights. Taking these in turn, participants reflect on what an ideal church looks like and how the church can be responsive to the biblical mandate to encourage gender justice and social inclusion. Participants reflect on sustainable development and human rights and bring it all together into a commitment to action that outlines planned actions, current capacity to implement those actions, and support needed to move ahead.

Suggested steps for facilitating this activity can be found in the appendix to this module.

Resource Library

This section contains a library of resources external to World Renew that can be used to strengthen a gender justice and social inclusion lens from a biblical, human rights, or sustainable development perspective. These resources can be used in programming or as additional training sessions for staff and partners.

RESOURCE TITLE	SUMMARY	LINK
CBM, <i>Inclusion Made Easy</i>	A practical guide for improving disability inclusion in development programming	https://www.cbm.org/fileadmin/user_upload/Publications/cbm_inclusion_made_easy_a_quick_guide_to_disability_in_development.pdf
World Vision International, <i>Travelling Together</i>	Training materials on disability-inclusive development for staff and partners	https://www.wvi.org/sites/default/files/Travelling_together%5B1%5D.pdf
CBE International, <i>Still Side by Side</i>	Bible study on gender equality with discussion questions	https://www.cbeinternational.org/content/side-side-book
CBE International, gender justice resources	Biblical reflections on gender equality and gender injustice	https://www.cbeinternational.org/content/other-special-publications
HelpAge International	Practical guidelines for inclusive development with older people, including older people in emergencies, healthcare (including HIV care), and advocacy	https://www.helpage.org/resources/practical-guidelines/
Tearfund, <i>Gender and Restoring Relationships</i>	Bible study on restoring relationships between genders	https://learn.tearfund.org/en/resources/series/reveal-toolkit/reveal-toolkit-gender-and-sexual-violence/gender-and-restoring-relationships
Tearfund, <i>Reveal Toolkit: Gender and Sexual Violence</i>	Tools to reveal gender inequality in programming	https://learn.tearfund.org/en/resources/series/reveal-toolkit/reveal-toolkit-gender-and-sexual-violence
World Vision International, <i>Promising Practices in Gender Equality and Social Inclusion</i>	Case studies on gender equality and social inclusion	https://www.worldvision.org/our-work/gender-equality/promising-practices-in-gender-equality-and-social-inclusion
CAFOD, "Gender and the Catholic Church"	Reflections for working on gender equality through the lens of the individual, the family, the community, and society	https://cafod.org.uk/content/download/45885/542857/version/3/file/genderandcatholicchurchtoolkit.pdf
CARE International, <i>Empowering Men to Engage and Redefine Gender Equality</i>	Shifting social norms to work toward gender equality	https://www.care.org/our-work/health/fighting-gender-based-violence/empowering-men-to-engage-and-redefine-gender-equality-emerge/
Joint Learning Initiative on Faith and Local Communities: Gender-based Violence Hub	Research on SGBV and faith communities	https://jliflc.com/wp-content/uploads/2015/10/Le-Roux_SGBVFaith-scoping-study_REPORT_30Sept15.pdf https://gender-based-violence.jliflc.com/wp-content/uploads/2017/11/HTP-report-final-draft.pdf https://jliflc.com/wp-content/uploads/2017/11/Sleeping-Giants-mobilising-faith-leaders-as-agents-of-change-FINAL-DRAFT-2.pdf https://gender-based-violence.jliflc.com/wp-content/uploads/2016/05/201605_DTP-Leaflet-Production_03-EV03-ONLINE.pdf

Appendix

ACTIVITY 1.1: FISHBOWL EXERCISE

Suggested steps

If the participants are a mixed group with different levels of understanding or in a hierarchy, group work may help to increase the effectiveness of reflection and discussion.

STEP 1: Divide participants into small groups of three to five. Give each group an equal number of terms to prepare. If the number of groups is large, you can give the same term to several groups so they can discuss more effectively in Step 3.

Terms can include:

- Gender
- Gender-based violence
- Gender blindness
- Gender equality
- Gender norms
- Gender justice
- Social inclusion
- Disability
- Intersectionality
- Human rights
- Sex (biological)
- Transformative change

STEP 2: Allow the groups twenty minutes for a discussion in which they clarify the meaning of the concepts. They can call on the facilitators for help if they are in doubt or need further explanations. Ask participants to think of examples of these terms and what they might mean in a community context.

STEP 3: After the group work, participants will sit in a plenary circle and take turns explaining their terms to all participants.

STEP 4: If there are any key components of the definitions provided in the first pages of this module that were not touched on by participants or that were misunderstood, the facilitator can add to the definitions and explain.

ACTIVITY 1.2: CHOOSING THE SEX OF YOUR CHILD

Suggested steps

STEP 1: Tell the participants this story: “A couple are struggling to conceive a child. They go to a diviner (fortune teller) who tells them they will have a child, but only after they have decided which sex they want it to be.”

STEP 2: Give each participant a piece of paper and ask them to imagine being in this situation. Ask them to write down the sex they would choose for their child. Ask participants to write down their reasons for choosing the sex. Give them a few minutes to write before collecting the responses.

STEP 3: Put the numeric results on a flipchart (in columns for “Girl” and “Boy”) and list reasons people gave for the choice.

STEP 4: Discuss the following with participants:

- Numbers of boys and girls
- Reasons for choosing the sex they chose
- The effect of assumptions like:
 - Boys will continue the family lineage
 - Boys will take care of their parents during old age
 - Boys will remain with their parents; girls will get married
 - Boys will inherit; girls will not.
- Discuss the implications of how male and female children are socialized and treated to prepare them for the roles they play in society.

ACTIVITY 1.3: THE POWER WALK

Suggested steps

STEP 1: Take the participants to an open place. Introduce the game “Power Walk.”

STEP 2: Give a character slip to each of the participants and ask them to read it privately, inform them that they will assume the identity of that character for purposes of the activity.

STEP 3: Ask all of the participants to stand in a line and ask them to visualize themselves in the roles they were given on the character slip but to keep their character a secret until asked to reveal it.

STEP 4: Ask the participants to listen to the statements. For every statement to which their character can answer yes, they should take one step forward. If their character’s answer is no, they should not move. Are the instructions clear?

STEP 5: Read out the statements one by one, loudly, slowly, and clearly. Check that the participants understand fully and move accordingly. Continue until all statements have been read.

CHARACTER SLIPS: These should be printed out in advance and should be adapted to your setting and context:

- Country Director of an NGO, Christian female, age 42, living in the capital, university educated
- National Army general, Muslim male, age 52
- Member of Parliament, male, age 40, rural area, did not complete secondary school, belongs to majority ethnic group
- District Health/Medical Officer, female, age 45
- Child soldier, boy, aged 12, minority ethnic group
- Internally displaced orphan, girl, age 12, living in IDP camp
- Poor, HIV-positive rural woman from ethnic minority group
- Pastoralist female, minority group, age 34, married, has several children, husband has several wives, experiencing food insecurity and conflict
- Pastoralist male, ethnic minority group, age 40, lost a leg in an ambush, three wives, ten children
- Christian woman, ethnic majority group, age 22, living in a refugee camp
- Poor male subsistence farmer, ethnic majority group, age 34, living with disability
- Village leader, male, age 39, no secondary education
- Young, unmarried mother of two, age 19, living in the capital
- Unemployed youth, age 20, living in a rural area
- Soldier , age 29, ten-year veteran
- Visually impaired young man, living in a rural area, unmarried
- Female sex worker, age 19, living in the capital, no secondary education
- Grandmother taking care of four orphans in a rural area, no income, no assets

Statements

- I can influence decisions made by local government bodies such as councils
- I can buy and read a newspaper daily
- I have access to microcredit or a bank loan
- I am able to earn my own money
- I am able to make financial decisions in my household
- I can buy condoms and negotiate their use with my partner
- I can pay for treatment at a hospital if necessary
- I am able to leave my house or community freely (without permission or needing to be accompanied)
- I can eat two full meals a day and I am not seriously affected by the current rise in food prices
- I have access to correct information on HIV and AIDS
- I am not in major danger of being sexually harassed or abused
- I am not in major danger of being physically harmed at home
- I have time to rest, relax ,and listen to the radio or watch TV
- I went to secondary school or expect to go
- I will be consulted on issues affecting me in my community
- I sometimes attend training, workshops, or seminars
- I can question spending of community or district funds

- People respect my opinions
- I am not very seriously affected in a situation of natural disaster
- I am not very seriously affected by an economic crisis
- I am not very seriously affected by a situation of ethnic or religious conflict

Reflection

- Ask those who have moved to the front to reveal their characters/identities. Discuss. Why are they at the front? Ask those at the front if they are duty-bearers.
- Ask those who are at the back to reveal their characters. Refer to them as rights holders. Ask how they felt as they watched all the others move forward. What does this remind you of in real life (children, women, vulnerable, poor, rural)? Who is in control of resources, power, and participation? Who can violate human rights? Where and how?
- What do you notice about gender and power relations, and how does this relate to the enjoyment of human rights? How do gender and other identities account for different positions?
- Point out the starting line, but bring the group closer if distance is too big to facilitate while maintaining their relative positions. What does the spatial difference symbolize (socioeconomic status, gender, culture, urban/rural, ethnicity)?
- What claims do those left out have? Who are they? State that the communities are not homogenous groups, and that within communities there are some groups more vulnerable than others. What makes people vulnerable? Are they vulnerable in some situations but not in others? Vulnerability is not static. We have multiple identities.
- What duties do those in the middle or front of the group have? Do the rich and powerful have an interest in helping those at the back? How can human rights organizations assist in mitigating the differences (capacities, resources, knowledge, education, training, structures, law)?
- Reflect on the last three statements that related to vulnerabilities in different situations. Vulnerability is not static.
- Disadvantage is often due to unequal social relations.
- Gender is a fundamental social divider, but it intersects with other identities such as class, caste, religion, ethnicity, age, disability, etc.
- Some people remained at the back whatever the situation. They are victims of multiple systemic discriminatory structures and unequal power relationships.

Conclusion

- This exercise is a simulation of the situation in a country or particular context. All participants started off at the same spot or line, reflecting Article 1 of the UNDHR (“All human beings are born free and equal in dignity and rights”) and Genesis 1:27. But the exercise finished with people in different places, reflecting the conditions in real life, where some appear to have more worth than others.
- The exercise enabled us to reflect on disparities and inequalities. It helped us understand that communities are not homogenous, and some people are able to exercise more power than others.
- The exercise has also helped us to understand the intersectionality of identities, namely, that some people might hold power in one situation and be powerless in another.

ACTIVITY 1.4: SHARING STORIES

Suggested steps

STEP 1: Ask participants to form small groups of four or five people per group. Groups can be mixed gender or single gender depending on what people feel comfortable with.

STEP 2: In each group, have participants share stories from their own experiences about a time when someone they knew was treated poorly or excluded on the basis of gender, age, ability, or some other factor (ethnicity, race, sexual orientation).

STEP 3: As a group, choose one story from your group that you felt particularly moved by. Write the key points of the story on a flipchart and hang it somewhere in the room where you are meeting. Each group should take an opportunity to share this story with the wider group and explain why they felt moved by it.

STEP 4: As a facilitator, explain to the group that these stories we have explored are experiences with gender justice and social inclusion. These can seem like complicated concepts, but they are things we experience in everyday life. Gender justice and social inclusion respond to the questions “Are we treated equally as human beings?” and “Is everyone welcome and included?”

Share with the group the information below about gender justice and social inclusion:

- Gender inequality contributes to women having a disproportionate burden of care work, a lack of representation in politics, and a lack of access to adequate healthcare, nutrition, and resources to lead a fulfilling life and, in some cases and places, even to survive into adulthood.⁴¹
- Globally, one third of women will experience gender-based violence (GBV) within their lifetime.⁴² Each year, 12 million girls get married before the age of 18,⁴³ and three million girls undergo female genital mutilation (FGM).⁴⁴ Around the world, over 200 million women and girls have been affected by the practice of FGM.⁴⁵
- In eighteen countries, a husband can legally prevent his wife from working, and in thirty-nine countries, sons and daughters do not have equal inheritance rights. Around the world, only 13% of women are agricultural landowners. In national parliaments, only 23.7% of political offices are held by women.⁴⁶
- 15% of the global population live with a disability, and one in five people living in poverty in developing countries live with a disability.⁴⁷ People with disabilities are often among the poorest and most marginalized in communities, and this is especially true for women and girls with disabilities and for elderly people.⁴⁸

41 “Gender Equality: Why It Matters,” Sustainable Development Goals, https://www.un.org/sustainabledevelopment/wp-content/uploads/2016/08/5_Why-It-Matters-2020.pdf.

42 “Violence Against Women,” World Health Organization, updated 9 March 2021. <https://www.who.int/news-room/fact-sheets/detail/violence-against-women#:~:text=Estimates%20published%20by%20WHO%20indicate,viole%20is%20intimate%20partner%20violence>.

43 *Girls Not Brides*, <https://www.girlsnotbrides.org/about-child-marriage/>.

44 “Female Genital Mutilation: Working Together to End FGM/C,” *28 Too Many*, <https://www.28toomany.org/what-is-fgm/>.

45 Ibid.

46 “Sustainable Development,” United Nations, <https://www.un.org/sustainabledevelopment/gender-equality/>.

47 *World Report on Disability 2011*, World Health Organization, <https://www.who.int/teams/noncommunicable-diseases/sensory-functions-disability-and-rehabilitation/world-report-on-disability>.

48 *Inclusion Made Easy*, CBM (2012), https://www.cbm.org/fileadmin/user_upload/Publications/cbm_inclusion_made_easy_a_quick_guide_to_disability_in_development.pdf.

- One in six elderly people around the world face abuse, but only 4% of elder abuse is reported. Older people are often excluded from decision making, are burdened by financial insecurity, and face discrimination in health care and other services.⁴⁹

Questions for discussion

- When you hear those statistics, what stands out to you the most?
- Is there anything that surprises you?
- Do these statistics feel fair to you, do you think it is good or bad that things are this way?
- How does this make you feel? Does it motivate you in any way to hear this information?
- What can we do in response to this?

ACTIVITY 1.5: ACT LIKE A WOMAN, ACT LIKE A MAN

Suggested steps

STEP 1: Divide the group into two smaller groups and tell one group that they will discuss what it means to “act like a man” while the other group will discuss what it means to “act like a woman.”

STEP 2: Ask Group 1 to discuss and answer the following questions:

- What messages are men and boys given when they are told to “act like a man”? Write these messages down on sticky notes or small pieces of paper. Messages might include: Be tough; don’t be emotional; be a decision maker / protector / provider / adviser / the person who disciplines; a man can have multiple partners; men shouldn’t ask for help; men control the finances and the women stay in the house, etc.
- From whom do these messages come? Where are they received (e.g., at home, in school, at church, etc.)?
- How are these messages received (e.g., TV, radio, sermons, during lessons at school, etc.)?

STEP 3: Ask Group 2 to discuss and answer the following questions:

- What messages are women and girls given when they are told to “act like a woman”? Write these messages down on sticky notes or small pieces of paper. Messages might include: a woman cannot lead; she has to give birth to many children; she must care for her family; she must cook and clean; she must not speak too much; she has to be submissive and obedient; etc.
- From whom do these messages come? Where are they received (e.g., at home, in school, at church, etc.)?
- How are these messages received (e.g., TV, radio, sermons, during lessons at school, etc.)?

STEP 4: Ask each group to choose 10–12 key messages they want to share with the larger group. Draw a box on one flipchart with the title “Acting Like a Man” and a box on another flipchart with the title “Acting Like a Woman.” Each group can put its sticky notes or small pieces of paper into the relevant box.

⁴⁹ “Rights of Older People,” HelpAge International, <https://www.helpage.org/what-we-do/human-rights/>.

STEP 5: Now ask the participants the following questions:

- What happens to men/boys and women/girls who don't conform to these messages? Responses might include: beaten, shamed, stigmatized, harassed, coerced to do things they don't want to, etc.
- How are men and women kept within these boxes? What strategies/tools/actions are used?
- Are there men and women who don't conform to these messages? How do they do that?
- Are there messages here that are harmful to men and women? (Refer to what happens when they don't conform to messages.)
- Are there specific consequences for women and girls who don't conform?

STEP 6: Explain that these messages and the boxes that men and women are expected to live within are called *gender norms*. This simply means what is considered “normal” for how men and women should think, feel, and act. Looking at these lists, how do you think that men and boys or women and girls feel when they experience the harmful actions or words that result from not conforming to these norms? Ask participants to share their thoughts on this. Conclude by saying that the rules that we have to conform to can restrict our lives and that these rules and the amount of freedom we have is often very different between men and women.

ACTIVITY 1.6: BARRIERS TO INCLUSION

Suggested steps

STEP 1: Before we get started with this activity, we need to understand what exclusion means.

Explain to the group that exclusion is being left out of something or facing barriers that make you unable to participate. There are three universal exclusion factors: gender, age and disability. These factors apply in any context around the world. However, in each context there are also unique exclusion factors that differ from one place to another, such as HIV status, ethnicity, religious affiliation, or other factors. Within this resource, we will focus on universal exclusion factors, but contextual exclusion factors are important to understand and to map within your specific context.

When we are excluded from something, we face a barrier to participating. Something makes it difficult or in some cases impossible to be part of an activity. Barriers can feel like walls, but once identified they can be challenged and broken down.

There are three types of barriers: attitudes, environment, and institutions (or policies).

- **ATTITUDE BARRIERS** are the beliefs and perceptions we hold about people with disabilities that limit their participation in different activities, opportunities, or groups.
- **ENVIRONMENTAL BARRIERS** are things that make access to physical spaces difficult for people with disabilities (e.g., a meeting space accessible only by stairs, with no ramp or elevator offered).
- **INSTITUTIONAL BARRIERS** (or policies) are those that limit higher-level participation of people with disabilities. An example might be a policy that requires staff to be physically fit, limiting the participation of those who have physical disabilities.

Environmental barriers are often the easiest to identify. Institutional barriers are some of the most difficult to identify. Without proactively searching for them, they won't be immediately evident. That's because they're often linked to social and cultural norms and written into policies and legislation. Attitudinal barriers are the most important to identify. Time and time again they are the main reason for lack of progress on disability inclusion. Other people's negative attitudes and assumptions have led many disabled people to believe themselves worthless, dependent, and in need of support. In this activity, we are going to explore some of these barriers and how people are affected by them. We are going to look through the lens of two specific exclusion factors: age and ability.

STEP 2: Divide into groups of four to six people and ask each group to spend some time thinking about their daily life: work, social life, home, etc. Ask them to imagine what obstacles might exist if they were disabled, were elderly or young (teenager), or faced any other of the exclusion factors listed above. Think as widely as possible, not just about physical things. Ask the group to make a list of all of the barriers they can think of.

When we think of disability, it is helpful to reflect on CBM's definition:⁵⁰

IMPAIRMENT + BARRIER = **DISABILITY**

IMPAIRMENT + ACCESSIBLE ENVIRONMENT = **INCLUSION**

STEP 3: Give each group sticky notes or small pieces of paper with tape to stick to a flipchart. Explain that the pieces of paper or sticky notes are "bricks" representing the barriers to inclusion faced by people with disabilities and elderly people. Ask each group to combine their observations and write down one idea per sticky note or piece of paper. Each note should be stuck to the flipchart to represent a brick in the barrier.

STEP 4: Explain to the groups that barriers can be grouped into three main types: environmental, policies/institutional, and attitudinal. You can give examples of each of these types of barriers to help groups understand the differences. Ask the groups to organize the barriers they have identified into the three categories.

STEP 5: Ask each group to share with the larger group the examples of the barriers they have identified and which category they have placed them in.

STEP 6: As a large group, discuss how each of these categories of barriers can be addressed. Attitudinal barriers, for example, can be addressed through awareness-raising and education; institutional or policy barriers can be addressed through advocacy; and environmental barriers can be addressed through project design or adaptation of infrastructure. Have people write their responses on new sticky notes or small pieces of paper and add them to the barriers that have been identified. Explain that, as we work toward improved inclusion of people in our work, mapping out barriers and responses to those barriers can help us to improve the accessibility of our programs and services.

50 *Disability Inclusive Development Toolkit*, CBM (2017), <https://www.cbm.org/article/downloads/54741/CBM-DID-TOOLKIT-accessible.pdf>.

ACTIVITY 1.7: GENDER ATTITUDE CIRCLES

Suggested steps

STEP 1: Ask participants to form two concentric circles (one circle inside the other), facing each other. Explain that this activity starts with two participants facing each other and working together. When you clap your hands or give some other kind of signal, the participants in the outer circle move one spot to the right to sit across from someone new.

STEP 2: With the first set of partners, read the statement below out loud. Have each set of pairs discuss the statement for a minute or two.

- *Men and women can never be equal because they are biologically different.*

STEP 3: Clap your hands or use another signal and ask the outer circle to shift one spot to the right so that everyone is facing a new partner. Read the next statement out loud, and ask participants to discuss it in their pairs for about a minute or two.

- *NGOs are bringing gender equality issues into their work, but it is not what communities want.*

STEP 4: Continue this process until you have worked through all of the statements below.

- *The term “gender equality” is not translatable and therefore it is not relevant in the communities we work in.*
- *All this talk of gender equality brings conflict into the family.*
- *We talk a lot about gender because the donors are forcing it.*
- *Work on gender equality should always respect people’s social and cultural context.*

STEP 5: Facilitate a discussion with the whole group using these questions:

- Which of the statements caused disagreements? Why?
- Which of the statements did you agree or partly agree with? Why?
- Which of the statements did you disagree or partly disagree with? Why?
- Are there actions you want to take based on these statements?

(We will explore these in more detail in our “Commitment to Action” activity.)

ACTIVITY 1.8: SOCIAL INCLUSION ATTITUDES: CHOOSE YOUR SPOT

Suggested steps

STEP 1: Display two flipcharts on opposite sides of the room. Draw a thumbs-up on one flipchart and a thumbs-down on the other (or a happy face and a sad face, or some other symbols that represent positive and negative). Ask participants to stand in the middle of the room, and clear out any tables or chairs to create some space to move.

STEP 2: Read aloud each of the statements below (or prepare your own statements that fit your training goals) and have participants move to the side of the room that best represents how they feel about the particular statement. Emphasize that this is not intended to be a space to judge each other but to understand how we view social inclusion and what we believe.

Statements:

- *People with disabilities are not able to engage in productive and meaningful work.*
- *It is difficult to meaningfully include people with disabilities in our work.*
- *All of this talk of inclusion is not practical in our current programming.*
- *Elderly people are fragile and need to be protected.*
- *Elderly people cannot contribute to their families in a productive way.*
- *We don't have the time to include elderly people in our work because they need too much support.*

STEP 3: Come back together as a large group. Facilitate a discussion using these questions as a guide:

- Was there anything that surprised you about your own or other people's attitudes?
- Was there anything you were afraid to express when reflecting on your attitudes?
- Are there actions you think you need to take to develop a more inclusive perspective in your life and/or work? (We will explore these in more detail in our "Commitment to Action" activity.)

ACTIVITY 1.9: BIBLE STUDY: CREATED EQUAL

Suggested steps

STEP 1: Read Genesis 1:26–28. If you are doing this Bible study in a group, you can have one person read the passage aloud to the rest of the group.

- "Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground'" (NIV).
- Read the passage a couple of times, slowly spelling out key sections ("Let us . . . in our image," "in the image of God he created them," etc.).
- Reflect on what the passage means to you.

STEP 2: Reflect on the following questions. If you are in a group, you can share your reflections with each other or divide into small groups to discuss together.

- What are your initial thoughts when you hear this passage?
- What does it mean to you that men and women are created in God's image?
- What do you think God's intention was in creating man and woman in God's image? Does it mean men and women are equal? Does it mean one is more powerful or more important than the other?
 - Emphasize that at creation, man and woman were both made in the image of God. This does not mean simply that men and women both bear God's image, but that the fullness of God's image requires that there are both male and female, as God is fundamentally relational (triune).

- After creation, God tells both Adam and Eve to be blessed and to rule over the creation together—not over each other, as we see in relationships in our current context. God did not create Adam to be superior to Eve, or vice versa.
- If God created man and woman in God’s image, as equals but with different gifts, skills, and roles, where did inequality come from? What caused the relationship between man and woman to break down and become harmful?
 - Sin separated us from God and from each other. It is only after the Fall that God predicts that Adam will command Eve (Gen. 3:14–19). This inequality and power imbalance are a result of sin and not God’s intention at creation. We must work toward restoring this broken image because we can see how it leads to harmful and violent behaviors.
- Can the relationship between men and women be restored to God’s original design? Can the power imbalance or the inequality be changed?

FACILITATOR NOTES: These passages can be challenging in some contexts. It will be helpful to prepare for some resistance to seeing men and women as equals who are both created in the image of God. Some of the objections you can anticipate are include:

- People who feel that man was created first and is therefore entitled to lead women and have more power than women
 - In response, we can return to the passage that says “in the image of God he created them; male and female he created them.” In this passage we understand the completion of God’s creation in both males and females and the representation of God in both male and female creation.
 - We can also return to the triune nature of God himself—Father, Son and Holy Spirit. Similarly, God created humanity in two ways—male and female—to represent God’s full image.
- People who feel that because Eve was the first to sin women are inferior to men
 - The fall from grace does not represent the order of humanity that God intended. It represents a broken world in which the consequences of sin were felt. To create a hierarchy based on that fall from grace is to live within the brokenness of the world and not the world that God intended. As Christians, we are responsible for working toward the world God intended, not the one that is broken as a result of sin. In God’s intended world, women and men are equal, each a part of representing the image of God as Adam and Eve were when they were still living in the garden.
- People who feel that God made Eve as a “helper” for Adam, and that therefore a husband/man is meant to be in charge and the wife/woman is to be submissive to him.
 - In response to this, explore the meaning of the word “helper”: The word “helper” is translated from the Hebrew word ezer. Ezer is used twenty-one times in the Old Testament—nineteen of which are used not to describe Eve, but to describe God as a helper to his people in Israel or nations providing military assistance to Israel. These verses use ezer to describe powerful, protective, and saving types of help, not servitude or submission. The use of the word ezer for Eve describes how she is essential as a companion for Adam and how she has an important and critical role to play in partnership with him as an image bearer of God. It does not indicate submission.

STEP 3: Read Galatians 3:28 or have someone read it aloud.

- “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (NIV).
- This passage provides insight into what Jesus wanted to promote as an ideal world, one in which we are all equal before God without the divisions we use in the world.

Reflect on the following questions or discuss as a group

- Can we imagine what we (men and women) would be like if we lived according to God’s intention for us, if we treated each other as people created in the image of the triune God?
- What does it mean for us to be “one in Christ Jesus”? Whom does this include?

ACTIVITY 1.10: BIBLE STUDY: CHRISTIAN RELATIONSHIPS

Suggested steps

We have looked at what it means to be created in the image of God, but what impact does this have on our relationships? Our day-to-day lives are shaped by our beliefs, and in some cases Scripture can be used to support harmful practices.

STEP 1: Reflect on Ephesians 5:21–30, a passage commonly used when talking about relationships. If you are doing this Bible study as a group, have someone read the passage aloud.

- “Submit to one another out of reverence for Christ. Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—for we are members of his body” (NIV).
- Read these passages slowly and reflect on them individually for a few minutes.

STEP 2: Think about the following questions. If you are in a large group, you can divide into two smaller groups and ask the groups to reflect on one of these two aspects of the passage:

- What does it mean for a wife to submit to her husband? What does it mean for the church to submit to Christ? Is this an act of love, or should it be forced?
- What does it mean for a man to love his wife as Christ loved the church? What does it mean for a husband to give himself up for his wife, to love her as he does his own body?

STEP 3: Reflect on the following questions. If in a group, share your ideas with each other to generate a discussion.

- What does it mean to love one another just as Christ loved us? Christ gave without an expectation to receive. He was uplifting, gracious, life-giving, promoting others’ needs and interests before his own, supporting, and serving. Is this what Paul is talking about?

- As Christians, Jesus Christ is our ultimate role model, and we want to be more like him. In these verses we see that he is the model for our relationships too. He treated others with respect, dignity, and love. He treated women as his equals, he spoke against injustice, he was humble, he was a servant leader, and he gave of himself to those he loved. It is important for us to reflect on whether these characteristics and attributes are reflected in our lives and our relationships. If not, what can we do to work toward Christ-centered relationships?
- Is our act of submission to Jesus an act of love? Why is submission often considered an act of defeat or inferiority? Why is it associated with submission that, if not done voluntarily, must be demanded, forced, or achieved at any cost?
- Salvation is for all, and a life of abundance is for all, both for women and men.
 - “I have come that they may have life, and have it to the full” (John 10:10).
 - Gender equality is not impossible to achieve. It is not a Western concept. It is God’s created intention for us to share, love, and live a life in companionship with each other and with God. Violence does not please God, and it is not acceptable for us as people of faith to use violence or experience it.
- We need to think about what we model to our children, both our daughters and our sons. We teach them from a small age that boys and girls have different value, but this is not how God created them.

ACTIVITY 1.11: BIBLE STUDY:

HOW THE BIBLE CHALLENGES GENDER AND SOCIAL NORMS

Suggested steps

We have explored how we were created in the image of God and what Christian relationships should look like. Now we want to explore how the Bible addresses or challenges gender and social norms. There are several examples in the Old and New testaments where expected gender or social norms were challenged and set aside.

- If you are doing this Bible study alone, choose two or three of the passages below and read through the stories. If you are in a group, you can divide into small groups and give one passage to each group to discuss.
- Read the relevant passage and reflect on the following questions:
 - What gender or social norm is being challenged in this story?
 - How is it challenged?
 - Why do you think God felt it was important to challenge this gender norm?
 - What can we learn from this example?

Gender norms and women in leadership positions or positions of authority

- Exodus 15:1–21, Miriam is given the status of a prophet.
- Numbers 27:1–11, daughters of Zelophehad are given land; the well-being of the five sisters is more important than conformity to the patriarchal system of the day.
- Judges 4, Deborah the judge

- Matthew 1:1-17, a genealogy meant to establish the credibility of the person whose genealogy is being told (Jesus). For a genealogy to be credible it would have to be all Jewish, all male. But Matthew includes four women—Rahab, Tamar, Ruth, and Bathsheba—and also embeds Gentiles.
- John 11:27, Martha, not Peter, confesses that Jesus is the Son of God. These words are often put in Peter’s mouth. Women are the first evangelists.

Social norms (age)

- Matthew 19:13-15, Jesus blesses the little children.
- Luke 1:8-75, Elizabeth and Zechariah conceive a son in their old age (John the Baptist), and the young virgin Mary conceives Jesus.

Social norms (ability)

- Mark 5:25-34, Jesus heals the bleeding woman.
- Luke 14:12-14, parable of the banquet
- 1 Corinthians 12:22-23, “parts of the body that seem to be weaker” are given special honor.
- John 9:1-41, Jesus heals the blind man and challenges the notion of inherited sin.

Social norms (contextual factors)

- Luke 7: 36-50, Mary Magdalene washes Jesus’ feet.
- John 4:1-42, Jesus and the Samaritan woman
- Exodus 1:15-21, the midwives Shiphrah and Puah refuse to kill Hebrew babies.

ACTIVITY 1.12: BIBLE STUDY: GENDER-BASED VIOLENCE AND THE STORY OF TAMAR

Suggested steps

Sexual violence is not something that just started happening recently. It has been going on for centuries, and the underlying causes have remained the same. Sexual violence is a violation of another person sexually without consent. Sexual violence is driven by gender inequality, by toxic perceptions of masculinity, and by unequal power dynamics, most often between men and women.

Read 2 Samuel 13:1-22.

“In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David. Amnon became so obsessed with his sister Tamar that he made himself ill. She was a virgin, and it seemed impossible for him to do anything to her. Now Amnon had an adviser named Jonadab son of Shimeah, David’s brother. Jonadab was a very shrewd man. He asked Amnon, ‘Why do you, the king’s son, look so haggard morning after morning? Won’t you tell me?’ Amnon said to him, ‘I’m in love with Tamar, my brother Absalom’s sister.’ ‘Go to bed and pretend to be ill,’ Jonadab said. ‘When your father comes to see you, say to him, “I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.”’ So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to

him, 'I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand.' David sent word to Tamar at the palace: 'Go to the house of your brother Amnon and prepare some food for him.' So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it. Then she took the pan and served him the bread, but he refused to eat. 'Send everyone out of here,' Amnon said. So everyone left him. Then Amnon said to Tamar, 'Bring the food here into my bedroom so I may eat from your hand.' And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom. But when she took it to him to eat, he grabbed her and said, 'Come to bed with me, my sister.' 'No, my brother!' she said to him. 'Don't force me! Such a thing should not be done in Israel! Don't do this wicked thing. What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you.' But he refused to listen to her, and since he was stronger than she, he raped her. Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, 'Get up and get out!' 'No!' she said to him. 'Sending me away would be a greater wrong than what you have already done to me.' But he refused to listen to her. He called his personal servant and said, 'Get this woman out of my sight and bolt the door after her.' So his servant put her out and bolted the door after her. She was wearing an ornate robe, for this was the kind of garment the virgin daughters of the king wore. Tamar put ashes on her head and tore the ornate robe she was wearing. She put her hands on her head and went away, weeping aloud as she went. Her brother Absalom said to her, 'Has that Amnon, your brother, been with you? Be quiet for now, my sister; he is your brother. Don't take this thing to heart.' And Tamar lived in her brother Absalom's house, a desolate woman. When King David heard all this, he was furious. And Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar" (NIV).

If you are doing this Bible study on your own, you can use the questions below to help you reflect on what you have read. If you are doing this Bible study in a training setting, you can divide into pairs or small groups to discuss and reflect.

- What is this story about?
- Who are the main characters, and what are their roles in this story?
- What caused the rape of Tamar?
- What were the roles of men in the story?
- What were the consequences for Tamar?
- What did David do? Was what he did just, as far as Tamar was concerned?
- What did Absalom do after he knew what had happened to his sister?

Like Amnon, we have violated others. Like David, we have protected perpetrators. Like Absalom, we have silenced survivors. Like all of them, we often create a web of isolation, shame, and desolation for the victim.

The rape of Tamar was planned, and her role as a woman in that household made her vulnerable to exploitation. She couldn't refuse to serve or cook for Amnon and had no voice despite being a king's daughter. After being raped, she was disgraced, traumatized, and shunned. Amnon used his position and power over Tamar to get what he wanted despite the harm it caused her. He chose to violate her. The impact on Tamar's life was devastating, as was the loss of dignity.

Jonadab gave bad counsel to Amnon (an example of how men and boys don't intervene or model positive behaviors even if they themselves don't perpetrate violence). Absalom asked Tamar to be silent and did not help her get justice (compare with how many survivors today are told to suffer in silence without getting the help or support they need). David wanted to maintain the honor of his house rather than protect his daughter. He also silenced her and didn't act as a fair king or father should have. David himself had a legacy of sexual violence: he had previously used his power and privilege as the king of Israel to have sex with Bathsheba (who was not in a position to refuse even though she was already married), then had her husband killed. Remember, SGBV does not always mean using physical force. More often it's the use of power and coercion to make the victims feel vulnerable and powerless.

- What could the male characters in this story have done differently so that Tamar could have had a different outcome?
- What role have the church and Christian organizations played in reducing/increasing gender-based violence? Are we bystanders or upstanders? Do we act as if GBV does not happen in our communities?
- What actions can we take going forward?

For additional Bible studies and resources on gender-based violence, see the website of the Christian Reformed Church in North America: <https://www.crcna.org/get-involved/take-action/16-days-activism-gender-based-violence>.

ACTIVITY 1.13: BIBLE STUDY: WOMEN IN LEADERSHIP

Suggested steps

Women take on numerous leadership roles in our communities. They are often at the forefront of issues of justice and family life, serving in ministry and responding to the needs of those who are most vulnerable. However, unequal gender norms and patriarchal interpretations of the Bible can lead us to believe that women should not be in leadership positions and that men should lead instead.

The cultural norms at the time the Bible was written were that men should be in leadership and that women were either not capable of leading or could not be trusted to lead effectively. However, when we look at the Biblical texts, we see numerous examples of women in positions of leadership. As mentioned above, we must read these examples through the lens of context and understand that including examples of women in leadership was a way of challenging the patriarchal norms that were present at that time. We can see that Scripture is guiding us toward a more equal understanding of who can lead by including examples of women who led well. Let's explore some of those examples now.

- Anna (Luke 2:36–38) and four daughters of Philip (Acts 21:8–9) were prophets.
- Priscilla, along with Aquila, taught the ways of God to Apollos (Acts 18:24–26), established a church in their home (1 Cor. 16:19) and was considered by Paul to be a “co-worker” (Rom. 16:3).
- Phoebe was a deacon and benefactor of Paul (Rom. 16:1–2).
- Lydia met with believers in her home and welcomed Paul and Silas (Acts 16:13–15, 40).
- Junia was an apostle (Rom. 16:7).
- Euodia and Syntyche were co-workers of Paul (Phil. 4:2–3).

If you are doing this Bible study on your own, you can choose two or three of the examples above to read and reflect on. If you are doing this Bible study in a large group, you can divide into pairs or small groups and each choose one story to read.

The following questions can provide support as you reflect:

- What stands out to you about the stories you read?
- What surprises you?
- How do these stories challenge some of our patriarchal assumptions about leadership?

ACTIVITY 1.14: WHY DO WE DO THE WORK WE DO?

Suggested steps

STEP 1: Start this session by asking:

- Why do we do the work we do?
- Why do we devote our time and careers to working with poor, disadvantaged, and vulnerable communities?
- What is our end goal?

STEP 2: Write down all the responses on a whiteboard or flipchart. Share the following with participants:

- Our ultimate goal is transformative change in response to God’s call for justice and mercy. We want to see change in individuals’ and communities’ ability to be self-reliant, to have access to the resources they need to meet their own goals, and to be resilient in the face of shocks and crises, and we want to see that change sustained over time in the lives of the people we work with.

STEP 3: Ask participants:

- What are the values and principles of community development?
- Give some time for participants to respond and then share the following:
 - We want to work toward a world in which everyone has access to the opportunities and resources to live a full life with dignity. We want to see people with access to economic, social, political, and interpersonal opportunities and the confidence to engage with each of these spheres of life to live life to the fullest.

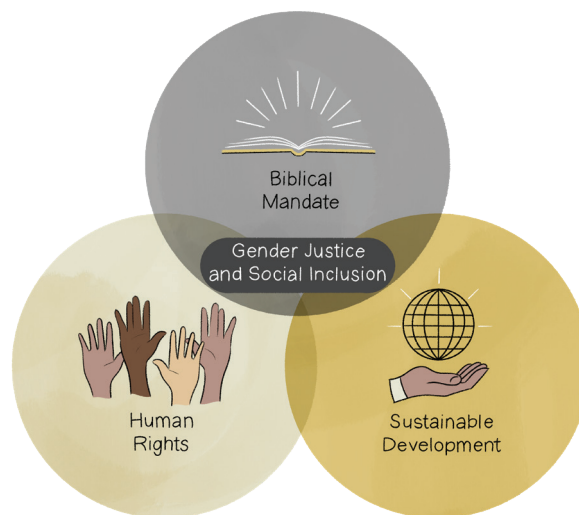
STEP 4: Help establish the link between the goals and values of our work and the sustainable development goals. Share the following:

- The international community defines sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” Sustainable development is linked to the social, environmental, and economic systems that enable development.⁵¹
- As we think about our work, and particularly our work in gender justice and social inclusion, it is essential to align ourselves with the international frameworks that help to define and shape sustainable development.

ACTIVITY 1.15: SO WHAT? SUSTAINABLE DEVELOPMENT AND OUR WORK

Suggested steps

Sustainable development, human rights, and our Biblical responsibility as Christians fit together to drive us to action. Let’s look now at how sustainable development influences our work.



Either on your own or in small groups of four or five people, reflect on the following:

- What is the relationship between SDGs and the work that we do?
- Within the SDGs is a global commitment to “leave no one behind.” What does it mean to “leave no one behind”? What does it mean practically for our work?
- What responsibility do we have as development professionals to respond to SDGs and to the inclusion requirements that will enable them to be fulfilled?
- What would we change about our work to more fully enable full participation, leave no one behind, and address the gender justice issues that either prevent or enable sustainable development?
- Choose a spokesperson who can share your reflections and ideas with the larger group.

⁵¹ <https://www.iisd.org/mission-and-goals/sustainable-development>

ACTIVITY 1.16: WOMEN’S RIGHTS ARE HUMAN RIGHTS⁵²

Suggested steps:

STEP 1: Explain that “women’s rights are human rights” was the slogan at the Fourth World Conference on Women in Beijing in 1995, and it came from the Vienna Declaration on Women’s Rights in 1993, which declared that women’s rights cannot be separated from human rights.

To explore the causes and consequences of gender inequalities, ask participants to reflect on the situation of women in their own countries with regards to education, division of labor, political representation, and health care. Each group can explore one issue, brainstorm possible reasons for inequalities between men and women, and describe the consequences of those inequalities.

STEP 2: Ask each group to present their ideas to the other participants and allow further discussion.

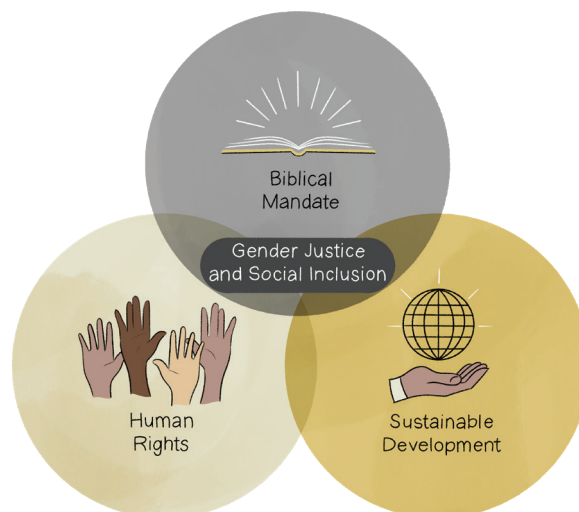
STEP 3: Following presentations, share the following:

- Discrimination (either direct or indirect) is often the reason for inequalities in opportunity and access. These inequalities are embedded in social and cultural norms and in the institutions and policies that shape how we live in our own societies.
- Many times these inequalities result in human rights violations and inhibit the development of a country or community.
- Realizing gender equality is essential to the realization of human rights for everyone.

ACTIVITY 1.17: SO WHAT?

HOW DO I ENGAGE WITH HUMAN RIGHTS FORUMS?

As we said above, human rights, sustainable development and our biblical mandate come together to drive us toward action. Let’s think about how human rights influences our work.



⁵² Adapted from *Gender-Inclusive Rights-Based Development Training Manual*, ACT Alliance, <https://actalliance.org/capacity-building/gender-inclusive-rights-based-manual/>.

Divide into small groups of four or five people, or reflect on your own if you are not in a group. Take one international convention (Use CEDAW- Committee on Elimination of Discrimination Against Women) and explore the following questions (provide one declaration/convention per group if in a training setting).

- Is there a similarity between the provisions of CEDAW and what we know in Gender Justice work? Are there differences?
- What impact does this declaration have on our work?
- What responsibility do we have as development professionals to uphold these human rights?
- Having read this declaration, is there anything we would change in our work?
- Choose a spokesperson who can share your reflections and ideas with the larger group.

Return to small groups or reflect individually on how you might prepare for one of the mechanisms available to engage with these frameworks. For example, if you were to prepare to engage at the Commission on the Status of Women or ECOSOC, what do you need to do? How would you prepare? Whom would you send?

- Have groups think about these mechanisms and how they work by using the examples from World Renew above. As the groups think about their own work, consider the following questions in preparation for engaging with these mechanisms:
 - What issue would you want to focus on?
 - What do you want people to understand about this issue?
 - What action do you hope they will take in response?
 - Whom would you send to speak on your behalf?
 - How would you prepare to attend, present, or engage?

ACTIVITY 1.18: COMMITMENT TO ACTION: WHAT WILL YOU DO?

Suggested steps

Central to a life of faith is a life of justice. In the Old Testament, Micah 6:8 says, “And what does the lord require of you? To act justly and to love mercy and to walk humbly with your God” (NIV). In the New Testament, we see Jesus throughout his ministry speaking truth to power and walking with those who are most marginalized.

STEP 1: As a large group, discuss what responsibility Christians have to respond to gender justice and social inclusion based on the three Bible studies we explored.

- Bible Study 1: Created Equal
- Bible Study 2: Christian Relationships
- Bible Study 3: Challenging Gender and Social Norms

Use the following questions to guide your discussion:

- What responsibility do we have to support equality between men and women?
- What responsibility do we have to build Christian relationships that are based on the example of Jesus Christ’s life?
- What responsibility do we have to challenge gender and social norms as the Bible does?

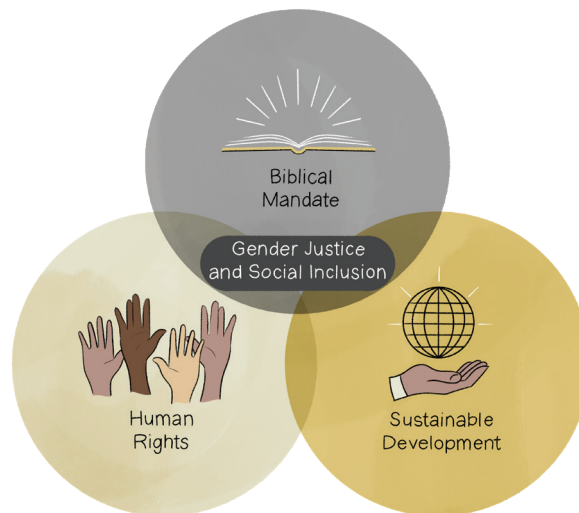
STEP 2: Using the responsibilities we just mapped out, as well as thinking about the barriers to inclusion that we explored earlier, what would an ideal church look like?

- In small groups, map out what you think an ideal church would look like.
 - How does the church facilitate inclusion?
 - Who participates in the church?
 - Who leads the church?
 - What are the messages that are shared?
 - How do people treat each other?

STEP 3: What influence does a human rights and/or sustainable development lens have on our work?

STEP 4: Divide into small groups and work on completing the Commitment to Action chart⁵³ below based on the discussions you have had in a large group.

Remember that human rights, sustainable development, and our biblical mandate come together to motivate us to take action. Consider each of these three areas as you work on your commitment to action.



53 Adapted from Ruth Lund and Mphokuhle Mabhena, *A Movement for Change: Toolkit*, (Braamfontein, SA: Sonke Gender Justice Network, 2017), <https://genderjustice.org.za/publication/a-movement-for-change-toolkit/>.

COMMITMENT TO ACTION

What changes do I want to make in my personal life?

What changes do I want to promote within my family, my neighborhood, or my community?

What changes do I want to make within my work?

What skills do I have to take those changes forward?

What support do I have?

What support do I need?

When do I want to make these changes?

ACTIVITY 2: ICEBREAKER: DEFINING GENDER AND RELATED TERMINOLOGIES

Objective: Discover how much participants know about gender-related concepts.

Summary: This exercise is an excellent way to encourage participants to reflect and analyze experience-based knowledge and awareness. We'll learn about:

- Existing gender expertise, competence, and capacity building
- Mainstreaming of gender equality as a cross-cutting concern in the organization's strategic objectives, program, and budget
- Information and knowledge management

Suggested time: Two hours for twenty concepts or one hour for ten concepts.

Method: Participants are divided into smaller groups. Facilitators make cards with one gender-related concept written on each card. They place the cards in a container, and each group chooses two or three cards. Groups are then asked to discuss the concepts, provide definitions, and provide some examples if appropriate. Each group then writes their interpretation of the concept, definitions, and examples on a flipchart and nominates a reporter.

When all groups have finished their work, the reporters explain their group's interpretation of the concepts to the large group and open the discussion to other participants to add to or modify the definitions and/or comment on the concept's importance.

OR (in small groups):

Participants each choose a card prepared in advance by facilitators with one gender-related concept per card, then write on the back their definition of the term before returning it to the container. Each participant then draws a card and reads aloud the concept and definition provided. They then add to the definition, modify it, and/or comment upon the concept's importance.

Preparation: Facilitators read and discuss the concept definitions of key gender concepts provided in the glossary (see appendix to Part Five) and clarify any questions or interpretations regarding the concepts. They then prepare one card per concept and make photocopies of the gender glossary for participants.

MODULE 2A

Mainstreaming Gender Justice and Social Inclusion

DEVELOPMENT THAT WORKS FOR EVERYONE



“GENDER MAINSTREAMING IS ABOUT MOVING THE NEEDS OF THE MOST MARGINALIZED FROM THE PERIPHERY TO THE MAINSTREAM, TO THE CENTER OF THE ACTION.”

Introduction

Gender mainstreaming is about moving the needs of the most marginalized from the periphery to the mainstream, to the center of the action. Working toward gender justice and social inclusion requires a creative, holistic, and strategic approach to programming that factors in the unique and diverse needs of the communities we work in to ensure that the needs of the most vulnerable and marginalized are not overlooked.

This module has been divided into two submodules:

1. **Module 2A: Gender Mainstreaming and Analysis:** understanding gender mainstreaming and the frameworks for analysis that support it
2. **Module 2B: Gender Mainstreaming in the Project Cycle and Thematic Areas**

By the end of this module, you will know:

Sub-module 2A:

- what gender mainstreaming and social inclusion are
- minimum standards for gender justice and social inclusion mainstreaming
- how to use various gender analysis frameworks

Sub-module 2B:

- gender and inclusion considerations in all stages of the project cycle
- gender and inclusion considerations for each of World Renew’s thematic areas

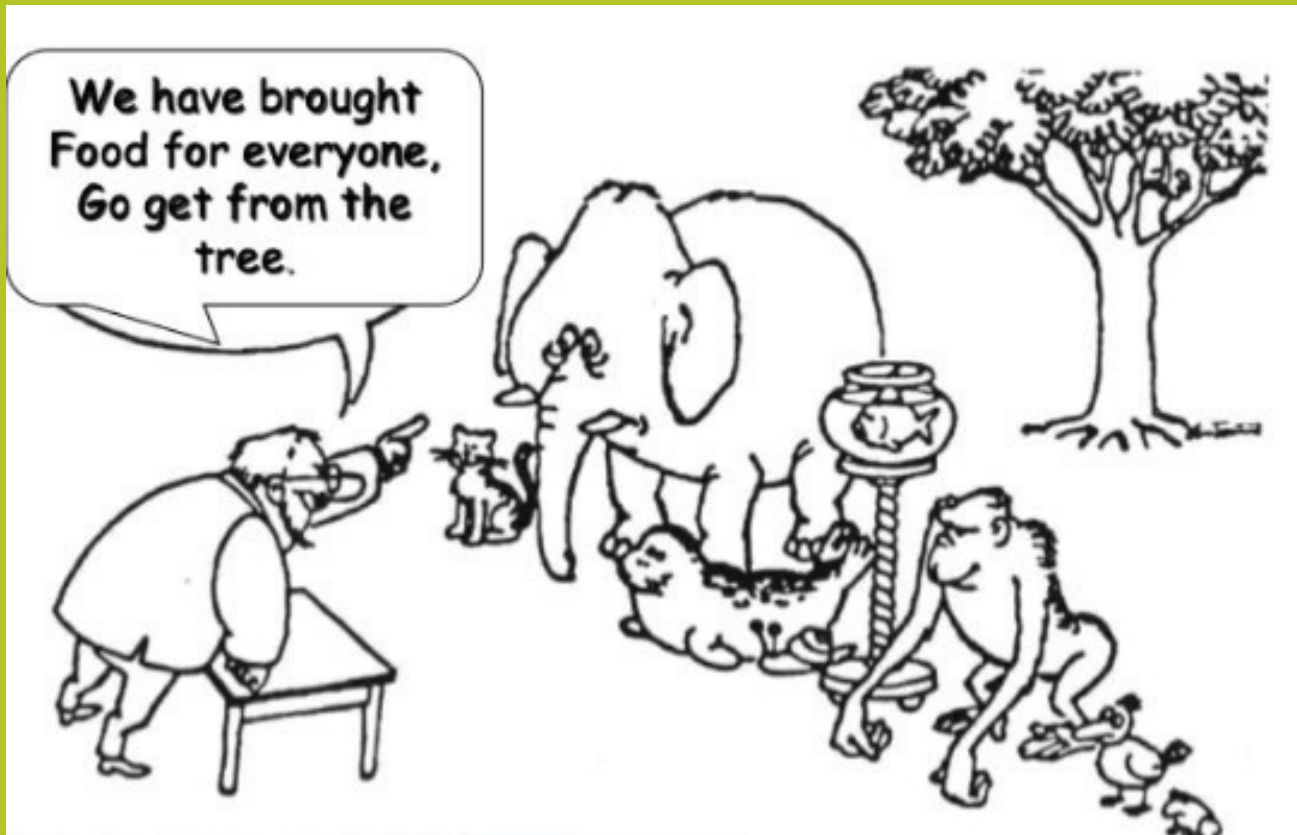
By the end of this module, you will be able to:

- apply gender analysis frameworks to your work and effectively analyze the data
- apply gender analysis frameworks to the project cycle and specific thematic areas for effective mainstreaming and inclusion

This module builds on the foundation created in Module 1: Envisioning and Awakening. It helps practitioners take the conceptual ideas they have worked on and begin to apply them through mainstreaming and inclusion within their work.

Module 2A: Gender and Social Inclusion Mainstreaming and Analysis

ACTIVITY 2A.1: FOOD FOR EVERYONE



Project this image or share copies of it with participants.

Allow participants a few minutes to look at it and then reflect on the following questions. Write down their responses.

- What is wrong with the image?
- How does this relate to the work we do in community development and disaster response? Who is "everyone" in our work?
- How can ensure everyone in the image gets food?
- List some of the ways we can ensure equitable access through the project/program cycle.

Section 1 What Is Gender Mainstreaming and Social Inclusion?

GENDER MAINSTREAMING is the process of assessing the implications for girls, boys, women, and men of any planned action in all areas (program scoping, inception, implementation, monitoring, and evaluation) and at all levels (individual, household, community, and society). It is a strategy for making girls', boys', womens', and mens' concerns and experiences an integral dimension of the design, implementation, monitoring, and evaluation of projects, programs, and policies.

The World Bank defines **SOCIAL INCLUSION** as:

1. the process of improving the ways in which individuals and groups participate in society and
2. the process of improving the ability, opportunity, and dignity of people disadvantaged on the basis of their identity to take part in society.

Social inclusion involves identifying barriers to meaningful participation and actively reducing and eliminating those barriers to support inclusion. Social inclusion is based on the concept of intersectionality. Intersectionality recognizes that people are not defined by a single category or characteristic. Ability, age (both youth and the elderly), literacy and education level, sexual identity, religion, caste, ethnicity, economic and residency status, and other social identifiers play a role too. These identifiers often create overlapping systems of disadvantage, vulnerability, and discrimination.

1.1 GENDER EQUALITY AND SOCIAL INCLUSION MAINSTREAMING: THE TWIN TRACKS

Gender equality and social inclusion (GESI) mainstreaming has two fundamental, complementary, and interrelated pillars: **INTEGRATION** and **AGENDA-SETTING**.



INTEGRATION is the inclusion of gender considerations in every development program—including health, agriculture, livelihoods, and humanitarian response—to ensure that the unique needs of men and women in all their identities are known and met. The first step to integration is conducting a GESI analysis or assessment.

AGENDA-SETTING work is implementing stand-alone programs that respond to specific gender or inclusion needs. Examples of such programs include those focused on preventing gender-based violence, addressing women’s land rights, encouraging political participation of women and youth, and promoting sexual and reproductive health rights. Integrating gender and social inclusion in programs and implementing stand-alone agenda-setting programs are not in binary opposition; teams can implement both strands simultaneously.

Note: This module focuses on integration through mainstreaming of gender and social inclusion. Module 3 focuses on agenda-setting programs.

1.2 MINIMUM STANDARDS FOR SUCCESSFUL GESI MAINSTREAMING

Most international development and humanitarian organizations have developed certain minimum standards to adhere to when mainstreaming gender and social inclusion. A consortium of organizations called the Gender Practitioners Collaborative formalized a list of such standards in 2017.

The table below provides a summary of the minimum standards. As you work through this module, check the box on the right if you believe your team has achieved a standard.

STANDARD	SUMMARY	ACHIEVED WITHIN MY TEAM?
Adopt a gender policy	Adopt and apply a policy that institutionalizes a commitment to gender equality in operations and programming. A gender equality policy is a declarative statement that gender equality is a core organizational value.	
Develop and continually strengthen an organizational culture that promotes gender equality	A commitment to promote gender equality requires organizations to have an enabling culture as well as staff and partners with the capacity to advance gender equality. Strengthened by the existence of a gender equality policy, organization-wide training and coaching are a crucial part of building overall gender capacity and a culture that values gender equality.	
Use sex, age, ability, and other identities to disaggregate data	Collection of sex- and age-disaggregated data is the critical first step in understanding individuals' needs, roles, opportunities, vulnerabilities, and contributions to society. Data should ideally be disaggregated by ability and other contextual factors that contribute to exclusion.	
Conduct and make use of gender analysis	Gender analysis is a study that identifies gender-specific and gender-differentiated needs, challenges, risks, power dynamics, and opportunities that may affect program outcomes and impacts on participants. Gender analyses may take many forms depending on context, program size and stage, available resources, and existing data. They may be stand-alone studies or integrated into other data collection processes such as value chain assessments, risk assessments, and environmental impact assessments. Gender analyses should be tailored to the program's gender-related knowledge gaps and should gather information from a diverse range of stakeholders. The data collected should be sex- and age-disaggregated and analyzed.	
Allocate a budget for gender equality and social inclusion programming and initiatives	Resource allocation will depend on organization and program needs and size and should be informed by gender audits, identified capacity gaps, and other analysis findings. Organizations' annual and strategic planning processes should be adapted to incorporate gender-related activities and their associated costs. Proposal budgets should include adequate funding to support gender equality goals and programming. (Line items could include personnel (gender advisors at headquarters and at the project level, short-term technical experts, gender-balanced staff); capacity building and professional development for staff and partners; costs required to address safety and cultural sensitivities (e.g., male and female enumerator teams, traveling in pairs to reduce risks); gender analyses, assessments, and audits; and specific activities integrated into project plans that address constraints identified in the gender analyses or other background research.)	
Develop and track gender equality and social inclusion indicators	Gender equality indicators measure gender-related changes over time. These indicators incorporate sex- and age-disaggregation but go further to also measure gender constructs such as changes in status, prevalence of harmful practices, or gender-based violence, expectations, and norms. The first step in developing gender equality indicators is to ensure that programs have clearly identified gender equality goals.	
Do No Harm	Programs that seek to engage, challenge, and positively affect gender-inequitable attitudes, behaviors, social norms, and power relations may present a heightened risk. For programs that do not take any steps to recognize and positively address gender dynamics, unintended consequences for program participants can include backlash, gender-based violence, and economic exclusion. In addition, staff and partners working in the field may be placed in dangerous or uncomfortable situations and could also face personal, psychological, physical, or legal hardship. For both participants and staff, factors intensifying risk may include sex, age, disability, ethnicity, religion, sexuality, and/or race. Without thorough risk assessment, organizations also face potential negative consequences, including reputational, legal, and financial impacts. To identify and address potential negative consequences and develop mitigation strategies and response plans, programs can employ risk mitigation tools such as the Do No Harm Framework.	
Ensure accountability	Examples include internal gender audits, organizational or project assessments, gender action planning, staff training, linking staff performance to gender equality outcomes, and/or processes that promote internal reflection and ownership of gender equality. (More on these topics can be found in Module 5.)	

ACTIVITY 2A.2: UNDERSTANDING GESI MINIMUM STANDARDS

Objective: To create a greater understanding of GESI minimum standards, where these are being applied in participants' work, and where they can be improved.

Estimated time: 30–45 minutes

Questions for reflection

In small groups, discuss the GESI minimum standards using the following questions as a guide:

- What aspects of this list are you already doing in your work? What benefits have you seen from doing these things?
- What are you not yet doing but would like to include? What benefits do you anticipate from integrating these things?
- What have been the barriers that continue to inhibit your team/organization from integrating these things?
- What do you need more information or support for to use well?

ACTIVITY 2A.3: UNDERSTANDING DO NO HARM AND RISK ASSESSMENT

Objective: To understand the Do No Harm principle and how to conduct a risk assessment in project planning.

Estimated time: 45–60 minutes

Summary: In this activity, participants will reflect on the principle of Do No Harm and discuss what it means with a case study from Tanzania. Participants will then consider the potential negative impacts of the project and how a risk assessment could help identify and mitigate those effects.

Suggested steps for facilitating this activity can be found in Appendix A at the end of this module.

Quick Quiz¹

- What are the twin tracks to gender equality and social inclusion?
- Is GESI mainstreaming about just gender? If not, what else is included in GESI mainstreaming?
- What do we need to do to make GESI mainstreaming meaningful and not just a box-ticking exercise?

¹ Answers to Quick Quiz:

Q1: There are two approaches to gender equality and social inclusion: GESI mainstreaming and stand-alone programming. This module focuses on GESI mainstreaming.

Q2: GESI mainstreaming is about more than just gender and includes all of the intersecting identities that define a person and contribute to their well-being and/or vulnerability.

Q3: For GESI mainstreaming to be successful we must move away from box-ticking exercises, meaningfully interpret results from a gender analysis and adapt our interventions, and allow enough time to see truly transformational change.

Section 2 Understanding the Influence of Gender Norms and Barriers to Inclusion in Gender Mainstreaming

Before we begin a GESI analysis, we need to understand how our work can be influenced by gender norms and by barriers to inclusion. The activities below can be used in a training setting, or you can work through them independently. Each activity will support developing an understanding of the influence of gender norms and barriers to participation.

ACTIVITY 2A.4: UNDERSTANDING THE INFLUENCE OF GENDER NORMS ON OUR WORK

Purpose: This activity uses a case study to help participants understand how gender norms influence development programs.

Estimated time: 45–60 minutes

Summary: Using a case study, this activity helps participants understand the influence that gender norms can have on a project and how failing to identify them either before the project starts or during implementation can have negative consequences for participants.

Suggested steps for facilitating this activity can be found in Appendix C at the end of this module.

ACTIVITY 2A.5: INFLUENCE OF BARRIERS TO INCLUSION ON OUR WORK

Purpose: Using a case study, this activity helps participants understand how barriers to inclusion influence our work.

Estimated time: 45–60 minutes

Summary: Using a case study, this activity helps participants understand the influence that barriers to inclusion can have on an individual as part of a project and how identifying these barriers can support more inclusive projects and improve project outcomes.

Suggested steps for facilitating this activity can be found in Appendix D at the end of this module.

2.1 WHAT IS GENDER AND SOCIAL INCLUSION ANALYSIS?

Almost all societies in the world assign different roles, responsibilities, and activities to women and men. Although the nature of the work varies greatly between and within countries and cultures, and although both men and women are involved in productive, reproductive, community, and political activities, there exist some fundamental, persistent, and unequal patterns in the social and economic roles of men and women. These inequalities often mean women have little or no spare time for new development activities unless measures are taken to reduce their existing workload.

A gender and social inclusion analysis is the first critical step to gender-transformative programmatic practices. It is a process for analyzing the different roles, activities, needs, vulnerabilities, and capacities of women and men of all ages and identities in order to inform the development of programs, policies, and proposals.

Most of the time we conduct gender and social inclusion analysis for a specific project; however, it can be very useful to conduct broader organizational or community analysis for the region you work in to inform or adapt specific projects.

ACTIVITY 2A.6: ROLE PLAY: WHERE IS THE LIE?

Objective: To explore how gender and cultural norms affect our perceptions and influence our work.

Estimated time: 30 minutes

Summary: Using the cartoon below, “The Lie of the Land,” groups discuss what is happening and what they observe about the gender and cultural norms that are presented. Participants explore different types of work and how the person who does each type of work is influenced by gender norms.

Unseen Triple Burden of Care



Suggested steps for facilitating this activity are provided in Appendix B at the end of this module.

2.2. WHY CONDUCT A GENDER AND SOCIAL INCLUSION ANALYSIS?

Gender equality and social inclusion (GESI) analysis is more than a set of tools and the desire to acquire technical skills. Many organizations keen on improving their gender-transformative practices are eager to go straight to the exercise of equipping themselves and their personnel with the necessary skills and tools of conducting a GESI analysis. If this happens, the critical step of introspection and understanding the “what” and the “why” is missed, and the analysis ends up being treated as a technical solution to the difficulties of incorporating gender and social inclusion into development.

“A gender analysis is not as simple as selecting one of the numerous frameworks by which participants would be able to gather and analyze the necessary data in order to make their work ‘gender sensitive.’ It is the use of these frameworks and tools with the appreciation of their underlying principles, as well as a clear understanding of the aims of the work being undertaken. If gender training is seen only in terms of the access to technical skills, the concepts and tools will be misunderstood and ineffective.”²

Gender and social inclusion analyses should assess the division of labor between men and women in all areas: productive, reproductive, household, community service, community management, and political activities. Age, socioeconomic groupings, disabilities, and other identities should also be considered. The common practice now is that analysis goes beyond sex- and age-disaggregated data to include other intersecting identities such as race, ethnicity, caste, class, sexuality, language, ability/disability, and religion.

2.3 COMMON MISCONCEPTIONS ABOUT GESI ANALYSIS

ASSUMPTION	TRUTH
A gender analysis is only needed at the beginning of a project.	Gender analysis should be conducted at every step of the program cycle so that the program can continue to be responsive to needs.
Gender analyses are expensive and time-consuming.	Primary data is not always needed in a gender analysis. A desk review or review of recent secondary data are low-cost options that can be done by staff/volunteers and often provide sufficient data to inform a project. Where primary data is needed, data collection can be added to other field activities to reduce costs.
People only need to have the tools, and they are good to go.	We have to adapt tools and sometimes combine various tools to suit the needs of the particular project, time available, and technical skills available.
We need gender experts/officers to conduct gender analysis.	Most gender analysis can be conducted without a gender specialist/expert using the right tools and developing an understanding of gender justice and social inclusion.

2.4 DEFINITIONS OF COMMONLY USED WORDS

When conducting GESI analysis, we often use the terms below. What do they mean? What are their core areas of inquiry?

Access	Gives a person the use of a resource, such as land to grow crops. Other resources might include forests, waterways, foreshores, equipment, labor, productive inputs, capital/credit, education/training, and information. Reduced access to productive resources can strongly inhibit women's and men's capacity to provide for daily consumption or earn an income.
Control	Allows a person to make decisions about who uses a resource or to dispose of the resource (e.g., sell land, make decisions about the number of children they want to have and when, etc.)
Political resources	Education, political representation, leadership, access to information
Time	A critical resource that increasingly acquires a monetary value. We need to analyze how much of their days men and women spend on productive, reproductive, and community work and what this means for their incomes, health, and ability to participate in decision-making spaces.
Practical needs and strategic gender interests	<i>Practical</i> gender needs or welfare needs arise in the context of the existing gender roles/assets (e.g., food, clothing, basic income). <i>Strategic</i> gender needs. require changes to existing gender roles/assets to create greater equality of influence, opportunity, and benefit (e.g., increasing women's access to decision making, control over their health, and their ability to make decisions on behalf of their children).
Empowerment	Women's empowerment means developing women's ability to collectively and individually take control over their own lives, identify their needs, set their own agendas, and demand support from their communities and the state to see that their interests are responded to.

ECONOMIC/PRODUCTIVE RESOURCES	LAND, CREDIT, CASH INCOME, EMPLOYMENT
Category of inquiry	Issues to consider
<p>Roles and responsibilities</p> <ul style="list-style-type: none"> • What do men/women do? • Where (location/patterns of mobility)? • When (daily and seasonal patterns)? 	<ul style="list-style-type: none"> • productive roles (paid work, self-employment, and subsistence production) • reproductive roles (domestic work, childcare, and care of the sick and elderly) • community participation/self-help (voluntary work for the benefit of the community as a whole) • community politics (representation/decision-making on behalf of the community as a whole)
<p>Assets</p> <ul style="list-style-type: none"> • What livelihood assets/opportunities do men and women have access to? • What constraints do they face? 	<ul style="list-style-type: none"> • human assets (e.g., health services, education, access to information, knowledge, and skills) • natural assets (e.g., land, labor) • social assets (e.g., social networks) • physical assets (transport, communications) • financial assets (capital/income, credit)
<p>Power and decision making</p> <ul style="list-style-type: none"> • What decision making do men and/or women participate in? • What decision making do men/women usually control ? • What constraints do they face? 	<ul style="list-style-type: none"> • household level (e.g., decisions over household expenditures) • community level (e.g., decisions on the management of resources and services) • local government level • national government level
<p>Needs, priorities, and perspectives</p> <ul style="list-style-type: none"> • What are women's and men's needs and priorities? • What perspectives do they have on appropriate and sustainable ways of addressing their needs? 	<ul style="list-style-type: none"> • perspectives on improved services and delivery systems such as prioritized services; • choice of technology; location, type, and cost of services; etc.
<p>Gender and social norms</p> <ul style="list-style-type: none"> • What are the prevailing social, political, economic, and cultural situations? • What institutions and people have the power and influence to determine these social relations? 	<ul style="list-style-type: none"> • role of elders and traditions • role of religion • whether the context is a patriarchal or matriarchal system

Quick Quiz³

- When can you conduct a GESI analysis? Is it always at the beginning of a project?
- Does GESI analysis require additional resources or gender experts to conduct?

³ Quick Quiz Answers:

Q1: GESI analysis can be conducted at any stage of the project cycle, not just at the beginning!

Q2: GESI analysis does not require experts or additional resources; it can be conducted by project staff and integrated into existing activities.

Section 3 Conducting a GESI Analysis



3.1 STEPS FOR CONDUCTING A GESI ANALYSIS

STEP 1: Define the objectives

In this stage, it is important to ask yourself **why** you are conducting this GESI analysis. What do you need to accomplish by conducting it? What are you hoping it provides insight into?

Set clear objectives for your GESI analysis that you can come back to at the end of the process.

STEP 2: Define information

Reflect on the categories of inquiry and the commonly used words above and decide what information you need to collect in order to fulfill your objectives. This will help you select the tools that will provide you with the information you need.

STEP 3: Select tools

Once you have defined the objectives and the information you aim to collect, it is time to select the tools that best suit your objectives.

Common tools for GESI analysis include:

TOOL	SUMMARY
<u>Problem Tree Analysis</u>	Problem Tree Analysis is used to identify a specific problem, the root causes of that problem, and potential solutions to the problem through a mapping exercise
Daily Clocks	The Daily Clocks tool is used to understand the division of work, including productive, reproductive, and community work, whether it is remunerated, how resources are used and controlled, and whom they benefit.
Problem/situational analysis using the <u>River of my community tool</u>	
Asking Why	The Asking Why tool is a helpful way to reflect on causes of injustice. It can be used to identify barriers to inclusion or to better understand the gender and social norms that influence injustice.
Gender Roles and Responsibilities	This tool looks at who does what within the household, community, workplace, or sector. Through this activity we can learn more about how each group spends their time and how responsibilities are divided according to gender relations. This helps us understand how gendered division of labor will affect and be affected by the implementation of a project.
Triple Roles Pie Framework	This tool helps create a visual representation of productive, reproductive, and community labor. Through this activity, you can create a visual understanding of how labor is distributed, which can inform your decision making in project design or adaptation in implementation.
Access to and Control of Resources	This tool helps identify the household, community, workplace, or sector assets relevant to a program and determine who controls these assets and who uses them. By doing this, we can learn more about how each group makes decisions about and benefits from these assets. We can also learn about any gender inequalities that exist in the access to and control of assets.
Power and Decision-making	This tool helps you understand who holds power, how it is held, and who participates in decision-making. This tool allows you to understand decision making at the individual, household, community, and local government levels and who is involved in each level.
Gender Justice Diamonds	This tool helps you to explore what communities and specific groups want in terms of gender justice and to reflect on progress they have made so far. This tool is useful as part of a learning review or evaluation to reflect on progress and set goals for the future.

These tools can be used in conjunction with or as supporting processes for focus group discussions and semi-structured interviews. More details on these tools can be found in appendices F-M at the end of this module.

STEP 4: Define methodology

In this step, you will define how you will collect your data and what your sources of information will be. It is not always necessary to collect primary data in a GESI analysis, but even if you are collecting primary data, it is important to also consider secondary sources of data and to identify where you can find that information.

Literature review of existing reports, case studies, and publications by World Renew and other organizations working in the sector can provide most of the information we need; we only need to collect primary data to fill in any gaps and inconsistencies found in the secondary data.

Here are some key definitions:

- **DESK REVIEW:** Desk review is an assessment of different policies and procedures an agency has. World Renew, for example, has its own gender policy, reports in *Newdea*, recent publications, and so on.
- **SECONDARY DATA:** Once we have completed a desk review, we should look into secondary data produced by other agencies doing similar work, governments, and research institutions.
- **PRIMARY DATA:** To fill in the inconsistencies and gaps in the desk and secondary data reviews, we can now collect primary data using the tools outlined above. Good sampling is key in qualitative research, and therefore we need to understand the demographic characteristics, behavior, attitudes, and identities of different groups in the population. The basic criterion for defining the sample size is to ensure that the sample includes people from all gender and age groups for each of the subgroups defined (e.g., IDPs, different social identity groups, etc.).
- **PURPOSIVE SAMPLING IS RECOMMENDED:** The number of people we consult in focus groups is less important than the criteria we use to select them. The more heterogeneous and diverse a population is, the more participants should be included. Aim to reach twenty to fifty people for one-on-one interviews and around sixty to 100 participants in group interviews. Time allocated for each of the methods and sample sizes will depend on other factors, such as budget, time available, the context, and our ability to access the population.

STEP 5: Planning for a GESI analysis

Create a concept note (a one- or two-page summary of what you are planning to do) that includes the context of the community, the objective, and the budget. Then create an action plan of steps you will take in your gender and social inclusion analysis, outlining the main activities and determining who is responsible for each activity and subactivity. Try to include deadlines in each step so you can create a clear timeline as part of your action plan.

STEP 6: Conduct fieldwork

As mentioned above, primary data is not always necessary in a GESI analysis, but if there are gaps that you want to fill with primary data, you can do that by conducting fieldwork. This will help triangulate the data you gathered from your desk review and secondary data.

Ensure that data collection includes the following:

- both male and female data collectors
- participatory tools that make equal participation possible
- evaluation of existing sources of data for reliability
- a schedule in times and seasons when women have adequate time to participate

STEP 7: Analyze the data

We recommend that data be analyzed throughout the gender and social inclusion analysis process instead of all at the end. Putting off data analysis creates more work, and valuable information could be overlooked. You can use a participatory rapid analysis to analyze data together with communities or as a team of data collectors.

The five key steps of a participatory rapid analysis are:

1. Analyze the standout factors for each of the tools used as they relate to the behavior of interest or core problem (refer back to the problem tree for what was defined as a behavior of interest or core problem)
2. Compare the standout factors by different reference groups (sex, age, ability, faith group, ethnicity, etc.)
3. Distill standout factors and what the reward/punishments (social norms) are for each factor
4. Combine results into a brief
5. Use results to inform your action planning

More details on how to conduct a participatory rapid analysis can be found in Appendix P at the end of this module.

STEP 8: Make a GESI analysis report

It is important to produce a clear yet comprehensive document that serves for future programming. Remember to write it in a way that is clear enough that anyone in the organization can understand the report's main findings and recommendations. The recommendations should focus on what can be implemented to respond to the key findings.

Tips

- Keep it short (twenty to thirty pages in total with a two-page high-level summary)
- Keep the tone of the report positive (appreciative inquiry and reporting)
- Keep the language easy to read and understand for people with varying levels of education
- Use charts, pictures, and graphs to get the message across
- Use quotes from the informants and focus group participants
- Make the recommendations specific, actionable, and realistic
- If working as a team, one person could write the first draft and another review, or everyone could write the parts of the report for which they gathered data, which would then be compiled, edited, validated, and proofread

Report Sections

1. An executive summary outlining your key processes, findings, and recommendations
2. Background to the gender study including the criteria for selection of fieldwork sites, selection of the gender study team, and selection of objectives, tools, participants, and issues
3. Description of methodology and tools used, including number of people interviewed
4. Key quantitative and qualitative findings (in percentages and quotes)
5. Implications of findings for target participants, beneficiaries, and communities
6. Implications of findings for the client, program/project, and stakeholders

7. Recommendations for follow-up
8. Bibliography referencing all documents and data reviewed and cited
9. Appropriate citations for all references to secondary data
10. A list and demographic breakdown of interviewees and focus group participants (sex, age group, geographic location, other as relevant) in an appendix

3.2 EFFECTIVE FACILITATION OF GESI ANALYSIS

Facilitating GESI analysis can be challenging at times and requires some skill as a facilitator. GESI analysis explores issues that are deeply held in the cultural and social values of the individuals who participate and thus can sometimes be met with resistance. Preparing yourself as a facilitator and practicing using different tools in advance can help you to navigate these challenges more effectively.

The following steps can be used to prepare for using GESI analysis tools in communities:

STEP 1: Review the instructions for the tool you have decided to use. Check that everyone understands the guidance. Detailed steps for each of the GESI analysis tools can be found in the appendix to this module.

STEP 2: Check that the tools you have chosen are the right ones to meet your needs, and consider whether another tool would be more appropriate. Remember that you don't need to use all of the tools, but only those that align with your objectives. For more details on identifying your objectives, see Section 3.1, "Steps for Conducting a GESI Analysis" above.

STEP 3: Consider what locally significant intersecting inequalities you need to consider. For example, you may decide to disaggregate by sex, age, and ability, but also decide to add ethnicity, religion, or other factors.

STEP 4: Identify participants in the community.

- Consider what diversity is present within the local community. Will you need to form groups with specific characteristics to ensure participation of the most marginalized community members? Unless there is a strong reason not to, plan to divide participants into groups of girls, boys, women, and men to ensure participation in a gender-safe space.
- Discuss how to introduce the activity to the community. Define and translate key concepts into your local language. Identify non-literate strategies for facilitation as appropriate.

STEP 5: Assign responsibilities for facilitation.

- Review the facilitation guidance together and identify roles (facilitator, note taker, and translator, if needed). Check that you have facilitators who match the characteristics of each group to create comfort in participation. In general, a group of girls or women should be facilitated by a female facilitation team and a group of boys or men by a male facilitation team. If possible, the facilitator should speak the first/primary language of the group they will be working with. Where this is not possible, a trusted translator of the same sex as the group should be included.

- Agree upon who will organize the logistics of the trip, who will inform the community, and when the deadline will be for notes to be shared afterwards.
- As much as possible, stick to the time limits of the tools you have decided to use to respect the time of those who are participating. You may choose to offer a snack or refreshments to the group for their participation.

STEP 6: Assign responsibilities for sharing and implementing project recommendations.

- Agree on a process for recommendations identified in the gender analysis to be reviewed and prioritized for implementation. For more guidance on interpreting GESI analysis data, see the section on Participatory Rapid Analysis in Appendix P.
- Decide who is responsible for reporting recommended project changes to staff and ensuring the insights influence project design or implementation.

3.2.1 FACILITATION TIPS⁴

When facilitating, how you engage with the group and the tone you set can create an atmosphere that encourages participation. The tips below can help you to facilitate effectively, but you are encouraged to practice them with a colleague or friend before using them in the community.

- Establish a respectful tone right from the beginning. Establish and maintain an atmosphere of openness and respect.
- Explain the topic and time length of the session and ensure everyone understands. Ask for participants' consent to proceed and politely excuse anyone not comfortable with participating.
- Establish ground rules of confidentiality, respecting each other's opinions, one person talking at a time, everyone participating actively, and staying engaged throughout the session without interruption.
- Acknowledge that all participants will have experienced the influence of gender norms and often discrimination in their lives. Acknowledge that the GESI analysis group work can be an emotional experience.
- Make sure participants know that they are free to share their experiences but are not required to do so. Emphasize that everything said during the group discussion should be kept confidential. Ask all participants to agree to this.
- Keep the group work lively and engaging.
- Try to ensure everyone speaks, but demonstrate respect and sensitivity toward the participants. Encourage quiet people to speak, but do not push if they seem uncomfortable.
- Speak in the local language and regularly make sure everyone understands. Speak clearly and use simpler language; don't use terms or acronyms not used by people in everyday life.

⁴ Adapted from *Engendering Transformational Change: Save the Children Gender Equality Program Guidance and Toolkit*, Save the Children, 2014, <https://resourcecentre.savethechildren.net/document/save-children-gender-equality-program-guidance-and-toolkit-engendering-transformational/>.

- Respect the contributions of participants and be nonjudgmental. Be aware of your own beliefs and prejudices. In the gender analysis exercises we encourage participants to express their opinions and provide feedback; there are no wrong answers.
- Ensure discussions stay on topic and are relevant. Write down topics to follow up on later and then refocus the discussion.
- Ask probing questions to help participants think more deeply about the influence of gender inequality in their lives. Asking “Why?” as a followup question can be helpful.
- Reflect back questions from a participant to the group for answers rather than answering them yourself.
- Demonstrate active listening skills: allow people to speak without interruption and show that you are concentrating on what the participant is saying. In this way you both model good group skills and establish credibility with the group.
- If you do not know the answer to a question, do not be afraid to say so. But tell the questioner that you will try to find the answer and get back to her or him—and then make sure to do so.
- When groups of people come together, different personalities emerge. It is important for the facilitators to recognize personality differences and take them into account so the group can operate at its most productive level.
- If a particular participant becomes disruptive or tries to dominate the session, facilitators should find a way to speak with him or her about it privately (possibly during a break). If the individual continues to disrupt the session, then the facilitator should discreetly ask him or her to leave.

3.2.2 SAFEGUARDING ISSUES THAT ARISE IN GESI ANALYSIS

GESI analysis can bring up sensitive issues, so it is important to plan ahead for any safeguarding issues that might arise. Safeguarding means ensuring that participants are not placed at risk by the activities that we implement in communities.

Below are a few key safeguarding issues that can arise in GESI analysis and how you can prepare for them.

SAFEGUARDING ISSUE	WHAT YOU CAN DO
Disclosure of gender-based violence during a group discussion	<ul style="list-style-type: none"> • Using same-sex facilitators for group discussions will reduce the risk that one partner will disclose violence in front of another partner and can help to reduce the risk of further violence based on that disclosure • Explain in advance that you or another facilitator will be available after the discussion if anyone needs to speak privately. • If a participant discloses violence, ensure that a private conversation is possible and that the facilitator has the knowledge and skills to respond with appropriate support and guidance. • It is important to find or develop a referral pathway for support of GBV survivors before initiating any GESI analysis. This will allow you to refer survivors who disclose violence for additional support without unnecessary delays.
Safety risks for participants	<ul style="list-style-type: none"> • Assess any risks that participants might face from sharing their perspectives or opinions in a group discussion. Consider gender norms, social norms, and cultural norms that could create risk. • Choose a setting for group discussions that is private and does not allow others to overhear. Within the group, commit to confidentiality of all participants and obtain everyone's consent prior to starting any group discussions.
Create and/or use accountability mechanisms for participants	<ul style="list-style-type: none"> • If your organization does not already have an accountability mechanism for participants, this should be made a priority and developed. (For more information on creating accountability mechanisms, see Module 5: Embedding Gender Justice and Social Inclusion in Our Organizational Culture.) • Once your organization has a clear accountability mechanism that participants can use to submit complaints or give feedback, make sure that all participants are aware of how to access the mechanism. • Make sure that participants understand that there are no negative consequences for using the accountability mechanisms and that all feedback is valued and appreciated, even if it is negative.

Quick Quiz⁵

- What GESI analysis tools would you choose to use in the communities where you work?
- What are some of the key safeguarding and planning considerations for GESI analysis?

⁵ Quick Quiz Answers:

Q1: GESI analysis tools include: Problem Tree Analysis, Daily Clocks, Asking Why (root causes), Gender Roles and Responsibilities, Triple Roles Pie Framework, Access to and Control of Resources, Power and Decision Making, and Gender Justice Diamonds. You can also use FGDs, semi-structured interviews, and direct observation to support your analysis.

Q2: Make sure that you have mapped out a GBV referral pathway and that participants know they can approach you for a private conversation after a session if needed; make sure that a clear accountability mechanism is in use and that participants know how to access it; assess any additional risks to participants that might arise as a result of social, cultural, or gender norms.

Section 4 Gender Mainstreaming Frameworks

Different frameworks can be used for gender and social inclusion mainstreaming. See our [one-hour webinar on the four main frameworks and a summary of each below.](#)

FRAMEWORK	SUMMARY
The Longwe Women's Empowerment Framework (WEEF)	The Women's Empowerment Framework focuses first on the special needs women have due to their different sexual and reproductive roles. Gender discrimination is a key concept in this framework. WEEF introduces five levels of equality by which to assess the level of women's empowerment and focuses on moving women from welfare to access, conscientization, participation, and finally control.
The Social Relations Framework	This framework looks at social relations, institutions, dimensions of social relationships, interventions and needs, interests, and empowerment. Social relations are defined as the way people are positioned in relation to resources and power. The social relations framework distinguishes between practical gender needs and strategic gender interests. The dimensions of social relationships comprise rules (official and unofficial rules, values, traditions, laws, and customs), people (who is in and who is out), resources (what is used and what is produced), activities (what is done and who does what), and power (who decides and whose interests are served).
Harvard Gender Analysis Framework	This framework is based on the understanding that development activities affect men and women differently. The framework emphasizes the role of data and information to make women and men more visible in projects. Its main tools are an activity profile (24-hour/seasonal calendar), an access and control profile, and a checklist for incorporating gender in the entire project cycle.
Moser Framework	The Moser Framework takes the view that gender planning is technical and political in nature and involves a transformative process. There are six tools in the framework. It identifies the triple burden of production, reproduction, and community; the practical needs and strategic needs of women; access to and control of resources and decision making in the household; the possible effects of a new policy or program on the three levels of roles identified; and welfare and equity approaches to address practical and strategic needs. The Moser Framework does not address other intersecting inequalities. It recommends gender audits for gender-aware organizations
CARE's Gender Analysis Framework (GAF)	GAF is based on six Gender Equity Strategic Directions. It also includes the key categories of gender analysis (poverty reduction, empowerment, rights and social justice, governance, education, institutional gender mainstreaming). In the GAF, each of the Gender Equity Strategic Directions forms an area of data collection, analysis, and action; for each of these categories, guidelines are given for the types of information that may be needed, questions that might be useful to ask, analysis to be done, actions that could be taken, and results that could be achieved in projects.

Gender Framework Activity

Using the case studies below, plan a GESI analysis using the identified framework.

CASE STUDY 1

World Renew is planning to launch a new livelihoods program in Honduras. This program will target economically vulnerable community members and will work to strengthen their skills in agriculture, running a business, budgeting, and saving. As the team prepares for the baseline survey, they are already beginning to see that the community is very diverse. There are, of course, both women and men interested in the programs, including both younger and older men, some with low literacy levels, young mothers (including some who are teenagers), and people with disabilities. They all seem to have different and unique needs. World Renew's country director for Honduras is very keen to ensure all these voices and needs are captured in the scoping visits, the program inception, its implementation, monitoring, and evaluation, and eventually even in communicating the key successes of the program. Using the tools in the Harvard Framework as well as the usual stages in a gender analysis, develop a plan for a gender analysis.

- What tools are included?
- Who should be part of the sample?
- How will you collect data?
- What other aspects do you need to consider?

CASE STUDY 2

One of World Renew's partners in Asia is implementing a health and nutrition program in its community. World Renew staff have consistently asked the partner to ensure that gender equality is mainstreamed within the program. The partners don't really understand the rationale, responding that most of their beneficiaries are women. "What more do you want us to do?" they say. "A gender analysis is an expensive and time-consuming exercise; we don't have enough time, staff, or even a gender specialist to support this work." Explain what a gender analysis is and the steps for conducting one for a health and nutrition program. Using the tools in the WEEF (Longwe Framework) as well as the usual stages in a gender analysis, develop a plan for a gender analysis.

- What tools are included?
- Who should be part of the sample?
- How will you collect data?
- What other aspects do you need to consider?

CASE STUDY 3

World Renew and its partners in Tanzania plan to implement a five-year Integrated Food Security and Livelihoods project. The project aims to strengthen smallholder farmers' food security, promote improved nutrition practices, bridge the gender gap issues in the communities, and improve households' livelihoods. The project aims to reach 1,800 farming households from 22 farming communities in Geita Region. Assume you are the new program manager and team on the project, and you want to conduct a comprehensive gender analysis to ensure the needs of all community members have been met. Using the tools in the Social Relations Framework as well as the stages in a gender analysis, develop a plan for a gender analysis.

- What tools are included?
- Who should be part of the sample?
- How will you collect data?
- What other aspects do you need to consider?

CASE STUDY 4

One of the countries in West Africa where World Renew works would like to implement a project to support survivors of abuse and violence resulting from political conflict and other forms of violence that have led to the killing of thousands of people, property destruction, and massive displacement of people. Kidnapping, armed banditry, land grabbing, religious extremism, and communal conflict continue to inflict pain and weaken individual, family, and community financial security in addition to other negative consequences. Using the tools in the Moser Framework as well as the usual stages in a gender analysis, develop a plan for a gender analysis.

- What tools are included?
- Who should be part of the sample?
- How will you collect data?
- What other aspects do you need to consider?

CASE STUDY 5

World Renew and its partners in southern Africa actively participated in the 16 Days of Activism against Gender-based Violence campaign in 2021. They are now making concerted efforts to address GBV and other harmful practices through targeted programming. Women and other vulnerable groups are vulnerable to violence (physical, sexual, and economic) and discrimination due to social norms and power imbalances. The vulnerability of women to Gender-Based Violence (GBV), especially sexual violence, is deeply rooted in a patriarchal culture where their access to power and resources, as compared to men and boys, is limited. Common practices include polygamy, child marriage, alcohol abuse, and harmful traditional practices (HTP) such as introduction of sex at initiation ceremonies. Gender-based violence (GBV) can be fueled by alcohol abuse and includes abduction, rape, other physical violence, and exploitation. Using the tools in CARE's Gender Analysis Framework as well as the usual stages in a gender analysis, develop a plan for a gender analysis.

- What tools are included?
- Who should be part of the sample?
- How will you collect data?
- What other aspects do you need to consider?

Appendix A Activity Steps

ACTIVITY 2A.3: UNDERSTANDING DO NO HARM AND RISK ASSESSMENT

Suggested steps:

STEP 1: Ask participants to imagine that they are about to start a new GBV and economic empowerment project in Musoma, Tanzania. Introduce the Do No Harm principle and ask them to reflect on this in small groups.

- Do No Harm means avoiding exposing people to additional risks through our actions. It also means taking a step back from an intervention to look at the broader context and mitigate potential negative effects on the social fabric, the economy, and the environment.
- When we consider the potential negative impact of gender norms and barriers to inclusion on our work, we have a responsibility to respond and to make every effort to mitigate any potential negative effects. This is often understood by development and humanitarian practitioners as “Do No Harm.”
- What are some of the potential negative impacts that could emerge from the GBV and economic empowerment project we are planning?

STEP 2: Share with participants that when we assess risks for participants in our work to ensure that we Do No Harm, there are four categories of negative impacts we need to consider:

- Negative impacts on the rights of participants
- Negative impacts on the functioning of communities, including relationships between local actors
- Negative impacts on economy or livelihoods
- Negative impacts on the environment

Ask participants to organize the risks they identified in the first step into these categories and to add any additional risks they think of.

STEP 3: Conducting a risk assessment means understanding the wider context in which our work is taking place and taking a step back to reflect on and adapt our approach before we take action or begin implementation. Ask participants to discuss what adaptations they would make to the GBV and economic empowerment project now that they have mapped out the risks and potential negative impacts.

STEP 4: Have each group share its findings and adaptations. Discuss as a large group if there is anything that has been missed or that should be considered.

ACTIVITY 2A.4: UNDERSTANDING THE INFLUENCE OF GENDER NORMS ON OUR WORK

Suggested steps:

STEP 1: Divide into pairs and read the case study (Soybean Project)

Case Study: Soybean Project⁶

A development project was implemented in an eastern region in Kenya. The project involved encouraging the agricultural production of soybeans to improve the nutritional status and economic conditions of people living in the community. The project had the following objectives:

- The protein from the soybeans would be mixed with ugali flour (maize flour used to create a staple food within countries in East Africa) to improve the nutritional status of the children in the community.
- The additional income from the sales of soybeans would enable more children, especially girls, to go to school.
- The overall standard of living and economic security of all people in the community would improve.

Once the project had been implemented for two years, an assessment revealed that the nutritional status of the children had failed to improve and that fewer girls were attending school than before the project began.

What went wrong?

In that community, it was the role of women to plant and harvest soybeans. The project increased the workload of the women, who were already overburdened. Men in the families were the ones to sell the soybeans, and they often kept the earnings. The men were not aware of the nutritional value of the soybeans for the children as they had not been involved in training by the project. Men saw the economic value of selling the soybeans so continued to do so and kept the earnings to use for themselves. Many men used the additional income to send their sons to better schools. Girls were expected to stay home and help their mothers with the increased workload. As the soybeans were sold, they were not consumed by families and their nutritional levels did not improve.

STEP 2: Within pairs, discuss what the project could have done to avoid this result. Are there questions they could have asked before starting? What would you have asked? Make a list of these actions and questions to share with the larger group.

STEP 3: Have pairs share their actions and questions with the larger group and create a list on a flipchart. Explain that this process of asking questions is a way to understand the gender norms that might affect our work. This is called gender analysis. We will explore tools for *gender analysis* in the coming activities.

⁶ From S. Kendriks and N. Kahihu, *Planning for Results: Results-based Management and Gender Equality Training Manual* (Toronto: Plan Canada, 2008).

ACTIVITY 2A.5: INFLUENCE OF BARRIERS TO INCLUSION ON OUR WORK

Suggested steps:

STEP 1: Divide into pairs and read the case study (“Getting to School”).

Case Study: Getting to School⁷

My name is Eti. I am fourteen years old and I live in Bangladesh. From when I was six years old I have had rheumatoid arthritis in my body. All my joints were swelling. I had serious pain; no one could touch my legs or joints because they were so painful. We tried treatment in different places, but all was in vain. My life changed from that time. For the next year, I was just staying at home. I was supposed to be in school. My parents tried to enroll me, but no school would accept me. They said I needed to go to a special school for children with a disability. That school was far away from home, so it was not possible for me to go there. Staying home was my only option. At that time I was very sad. I felt that everybody else had the opportunity to get an education, but it was not possible for me. I cried at my home.

Then I came into contact with a local organization (GUK), and they wanted to know my story. They provided me with therapy and a wheelchair, so it is easier for me to get around. They also said that they would try to admit me into the school. At first the school still said it was not possible for me to enroll because of my mobility problem. But the GUK people talked with them and convinced them, and that very day they had to admit me. When I was admitted into primary school there was no ramp. But as I continued, they built a ramp, and it was easier for me to access the classroom. Now that I am in high school there is no ramp in the school. My friends carry me with the wheelchair to get onto the landing. My favorite subject is English. At the moment, I am facing a problem with my education. My primary school was near my home, and it was easy for me to go to school. But now my school is a little bit far away, and my parents or my friends have to push me in my wheelchair. If they are not available then I have to take a rickshaw. But this is not always possible, so now I miss school more than before. I feel bad about this as everybody else is able to attend school but I am not always going.

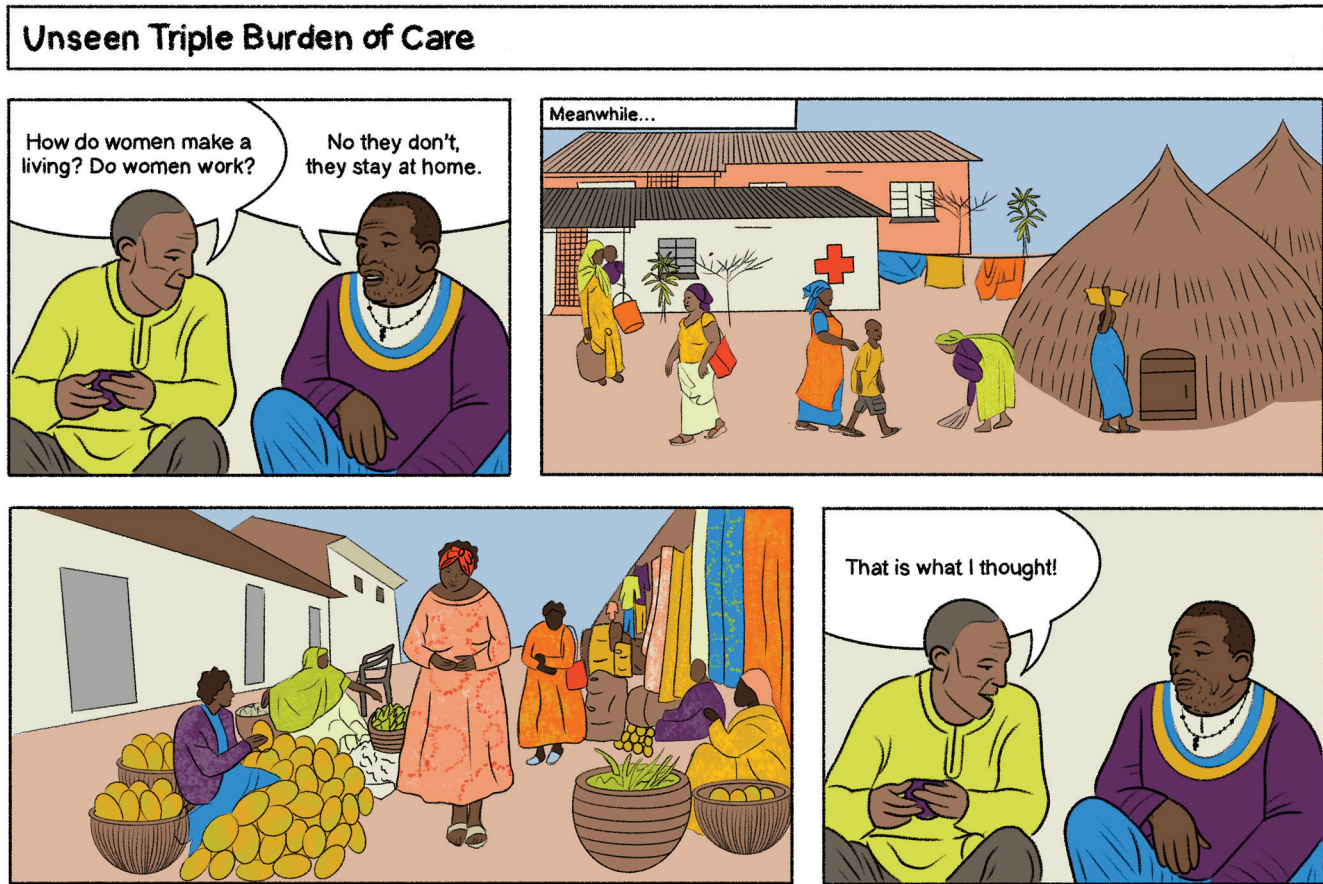
STEP 2: In your pairs, discuss what barriers Eti faced in accessing education and getting to school. How did the organization (GUK) support her to overcome those barriers?

STEP 3: Have pairs share their observations with the larger group. Discuss how barriers to inclusion are often invisible because we see the world through our own lens. If you are an able-bodied person, you may not think about the need for a ramp to access the building or the distance between home and school. These “invisible” barriers can have a significant impact on people with disabilities, the elderly, or other marginalized groups. Our work is to make these invisible barriers visible so we can work on creating solutions to overcome them.

⁷ Adapted from “Eti,” *End the Cycle*, <http://www.endthecycle.org.au/stories/eti#sthash.xhx26G4O.dpuf>.

ACTIVITY 2A.6 WHERE IS THE LIE?

Suggested steps:



STEP 1: Ask two volunteers to act out the scene above in the cartoon called “The Lie of the Land” while the rest of the group watches and takes notes.

STEP 2: Ask participants to reflect on the following questions:

- What is wrong with the conversation?
- Is there any work identified by the respondent?
 - If yes, which one?
- How can we consider these types of work when designing programs/projects?

Facilitator note: Highlight the concept of unpaid work and the triple burden on women (productive, reproductive, and community work). This is discussed in more detail in the module.

Appendix B Tools for GESI Analysis

B.1 COMMONLY USED WORDS IN GESI ANALYSIS

When conducting gender and social inclusion analysis, we often use the following terms. What do they mean?

Access

Gives a person the use of a resource (e.g., land) to grow crops. Other resources may include forests, waterways, foreshores, equipment, labor, productive inputs, capital/credit, education/training, and information. Reduced access to productive resources can strongly inhibit women's and men's capacity to provide for daily consumption or earn an income.

Control

Allows a person to make decisions about who uses the resource or to dispose of the resource (e.g., sell land, make decisions about the number of children they want to have and when to have them, etc.).

Political Resources

Education, political representation, leadership, and access to information.

Time

A critical resource that increasingly acquires a monetary value. We analyze how much of the day men and women spend on productive, reproductive, and community work and what this means for their incomes, health, and ability to participate in decision-making spaces.

Practical Needs and Strategic Gender Interests

- “Practical” gender needs or welfare needs (e.g., food, clothing, basic income) arise in the context of the existing gender roles/assets.
- “Strategic” gender needs (e.g., increasing women's access to decision making, control over their health, and ability to make decisions on behalf of their children) require changes to existing gender roles/assets to create greater equality of influence, opportunity, and benefit.

Empowerment

Developing women's ability to collectively and individually take control of their own lives, identify their needs, set their own agendas, and demand support from their communities and the state to see that their interests are responded to.

Economic/Productive Resources

Include things such as land, credit, cash income, and employment.

Productive Activities

Activities that relate to meeting basic needs (income generation, producing food for household consumption, etc.).

Reproductive Activities

Activities that relate to care of others (caring for children, older adults, people with disabilities, or others).

Community Activities

Activities that relate to a public sphere in a local capacity (at the community level).

Political Activities

Activities that influence politics at any level (local, regional or national).

B.2: PROBLEM TREE ANALYSIS

How to conduct a group discussion using a Problem Tree Analysis:

1. Set up a good place to have the group discussion, ensuring that the location is somewhere private and that participants feel comfortable.
2. Gather the group and do introductions and an icebreaker to create a positive group dynamic.
3. Begin the Problem Tree Analysis:
 - Draw a large tree on a piece of paper or a flipchart.
 - Identify a behavior of interest that you want to explore. What do you want to better understand through this analysis? (Examples of behaviors that can be explored with a problem tree analysis include sexual and reproductive health behaviors of youth, spending behaviors of male heads of household, participation in community forums and public decision making, early marriage, or family planning.)
 - Write the behavior(s) of interest on the tree trunk.
 - Ask participants to list what they think the reasons or root causes are for why people do the behavior(s) of interest. Write each answer as a large tree root to indicate that they are “root problems.”
 - Once you’ve brainstormed with the group about all possible root causes, select one to discuss. Ask the group: Why do you think this happens? This question will help participants identify secondary causes. Draw or write the secondary causes as small roots coming off the larger tree roots.
 - Now ask the group to consider the top five (more or less, depending on your objectives) reasons/causes for the behavior(s) of interest. Circle these reasons with a different color marker/pen.
 - Continue to ask the group whether and how each of the top five reasons influence different groups of people—i.e., whether one root cause has a stronger influence on some people than on others.
 - As specific roots are discussed, ask questions about who rewards or punishes people for doing or not doing the behavior of interest you have written on the tree trunk.
 - When completed, discuss what the problem tree shows (e.g., How do the causes and effects relate to each other?).
4. Thank the group for their participation.
5. Record the top five underlying reasons/causes, the effects, and other key discussion points on the recording form. Don’t forget to take a picture of the problem tree, noting the date/group/theme that this visual output represents.

B.3: DAILY CLOCKS (Note this activity can be adapted to a seasonal calendar⁸)

This activity can be done in small groups using the case study examples or as a mapping exercise in the community. If you are using it with small groups, the following steps are suggested:

- In groups of two or three, imagine the daily life of the family in the case study assigned to your group by visualizing the activities that the wife, husband, daughter, and son might undertake in one 24-hour period.
- Fill in the chart on the next page by listing activities for each family member at different times of day.
- Be sure to include all types of activities, even those not normally thought of as “work,” such as breastfeeding, child care, bathing, community meetings, etc.
- Use your collective imagination to create a typical day’s schedule for these four people.
- When your group is finished, draw on newsprint a graph illustrating the amount of time each person in the family spent on (a) domestic activities(Reproductive), (b) income generation(productive), (c) public and decision-making activities(community), (d) play and leisure. We will look at each group’s graph or illustration.

- **GROUP 1:** A family from a rural area of Mozambique. The father is often ill with AIDS-related infections, and the mother works as a field laborer. They have a daughter, age 16, and a son, age 10. The daughter is pregnant.
- **GROUP 2:** A family in eastern Zambia. The father works at the copper mines and only comes home three or four times a year to help with the farm. The mother manages the farm the rest of the time and is also a village health volunteer. They have a daughter, age 8, a son, age 4, and an infant girl. None of the children goes to school. Since a well dried up, access to water has become difficult.
- **GROUP 3:** A family in a district headquarters town in Malawi. The father works as a government clerk; the mother works at home. She is a member of a savings group and embroiders sheets and pillowcases to sell. They have two children: a son, age 16, and a daughter age 11, who are both in school.

If you are using this activity in the community, the following questions can help guide your mapping activity:

- Ask each family member to list the activities they do in a day and the approximate times that those activities are done.
- Be sure to include all types of activities, even those not normally thought of as “work,” such as breastfeeding, child care, bathing, community meetings, etc.
- When your chart is finished, highlight categories of activities (domestic responsibilities, income generation, decision-making/political activities, play/rest/leisure). Add these up for each member of the family and compare them to explore how the categories differ according to gender and age.

8 https://www.researchgate.net/figure/Gender-Division-of-Labour-and-Cropping-Seasonal-Calendar-of-Three-Major-Crops-in_tbl1_265821653

TIME	MOTHER	FATHER	DAUGHTER	SON
5:00				
6:00				
7:00				
8:00				
9:00				
10:00				
11:00				
12:00				
13:00				
14:00				
15:00				
16:00				
17:00				
18:00				
19:00				
20:00				
21:00				
22:00				

B.4: “ASKING WHY” TOOL

This tool can be used in the pre-project planning stage to assess your proposed project against the gender continuum. It can also be used in monitoring and learning reviews and within evaluations.

Identifying the root causes of gender inequalities is not always easy, but using the “Asking Why” tool might help you to do so. This tool is very simple to use.

Once you identify an injustice/challenge, ask yourself why this injustice exists. You will probably identify several answers. For each answer you will need to ask yourself once again why this injustice is happening. You will go through the same process many more times, and this should lead you to the root cause you are looking for.

Example: Identified gender injustice: girls cannot read or write.

- Why can girls not read or write? Because they do not go to school.
- Why do girls not go to school? Because they need to stay at home to take care of the house and their siblings.
- Why do girls need to stay at home to take care of the house and of their siblings? Because their family believes it is their role.
- Why is it believed to be a girl’s role to take care of the house and siblings? Because gender roles define household work as female work and paid productive work outside the home as male work.
- Why do these gender roles exist? Because discriminatory gender norms reinforce gender discrimination, which limits the power of and opportunities for girls and women.

You can ask “why” as many times as you want; however, as a general rule, asking why five to seven times is a good way to make sure you get to the root cause. Having identified the causes preventing girls from learning how to read and write, the project can choose to address one or several of these causes with a program intervention. To address the root cause of this discrimination, your program would need to aim to empower girls and women and increase their participation in social, political, and economic areas as well as work to mobilize changes in understanding, attitudes, and behavior at the community level around gender justice.

B.5: GENDER ROLES AND RESPONSIBILITIES⁹

- Divide into groups of two or three people of similar age and cultural background.
- Complete the chart on the next page from your experience.
- Consider food preparation work roles, parenting work roles, inside and outside household work roles, roles related to subsistence, trade, and employment, and church and community work roles.
- Prepare to share with the group two or three observations on what roles are changing and what roles are staying the same.

⁹ Adapted from S. Kendriks and N. Kahihu, *Planning for Results: Results-based Management and Gender Equality Training Manual* (Toronto: Plan Canada, 2008).

ROLE	YOUR GRANDPARENTS' GENERATION		YOUR PARENTS' GENERATION		YOUR GENERATION	
	Done by men/boys	Done by women/girls	Done by men/boys	Done by women/girls	Done by men/boys	Done by women/girls

B.6: TRIPLE ROLES PIE FRAMEWORK

- Read the definitions in the box below. Use these definitions to create a “Triple Roles Pie” chart (see below) for two members of the family (one of each sex).
- This activity builds on the Daily Clocks activity (Appendix, B.3)
- Calculate the percentage each person spends on each type of role and decrease or increase the size of each piece of the pie based on amount of time the person spends in this type of role.

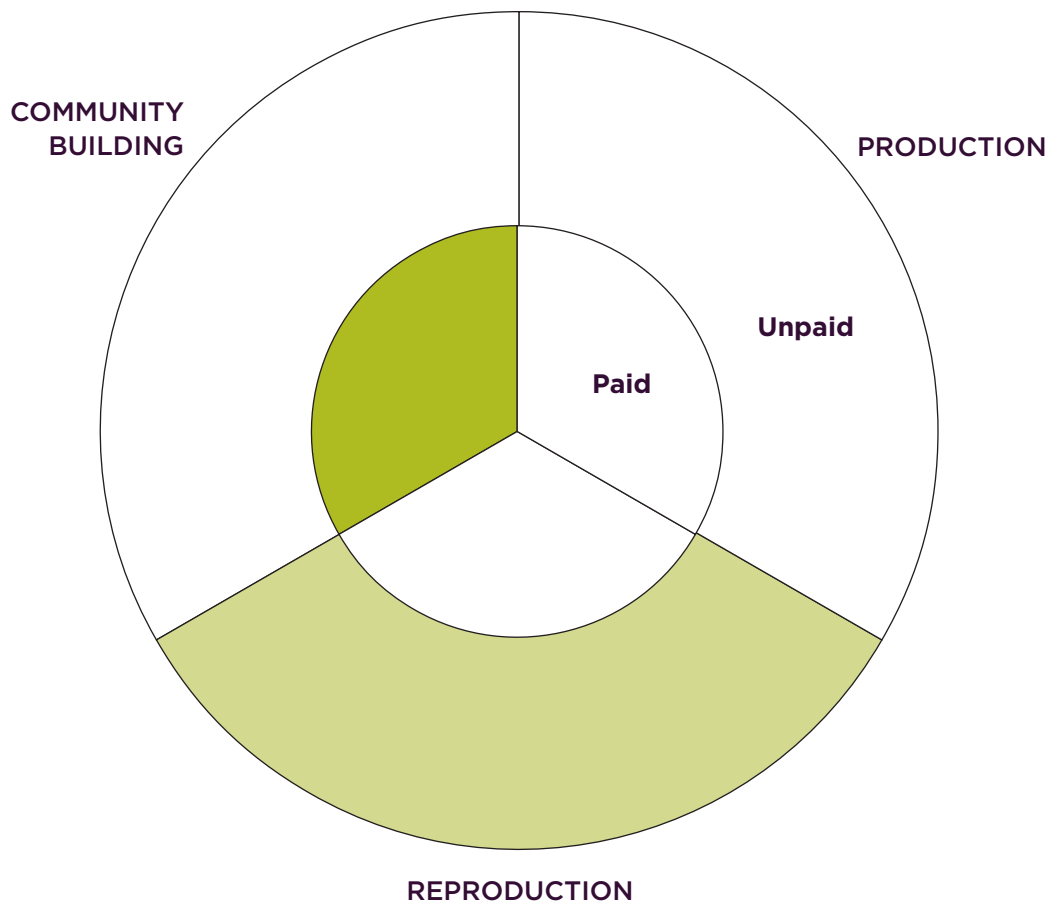
TRIPLE ROLES

Work roles and responsibilities in a society can be divided into three types: productive work, reproductive work, and community work.

PRODUCTIVE WORK is paid work, self-employment, and subsistence production (of food, but also of other items used by household, such as clothing, tools, etc.)

REPRODUCTIVE WORK is domestic work, child care, care of sick and elderly, food preparation, water and fuel collection, housekeeping, etc.

COMMUNITY WORK is volunteer work for the community, community governance, and the organization of social events and services.



B.7: ACCESS TO AND CONTROL OF RESOURCES

Read the definitions in the box below. Underline what you want to remember, and circle what is unclear.

ASSET: Anything necessary to carry out or benefit from an activity, including:

- Human assets (health, education, knowledge, skills)
- Natural assets (land, forests, water, labor)
- Social assets (social networks, personal contacts)
- Physical assets (transportation, communications, equipment, tools, property)
- Financial assets (income, credit)
- Other assets (time)

ACCESS: The ability to use an asset or take advantage of an opportunity.

Example: Permission to farm on someone else's land to grow crops

Example: The opportunity to generate income through access to markets

CONTROL: The ability to make decisions about and make use of the benefits from assets.

Example: The right to decide who uses agricultural land, when, and for what

Example: The right to decide how new income is spent

Access and Control Profile

- In the first column, list the important assets of and opportunities for the family with whom you are speaking. Try to include as many different kinds of assets and opportunities as you can: human, natural, social, physical, financial, and time.
- In the second column, ask which of the family members have access to these assets and responsibilities and which control and make decisions about these assets and opportunities. Indicate this by putting a check in the appropriate boxes in the profile.
- When you have completed the chart, summarize your observations and the possible consequences of the ways in which these assets and opportunities are distributed, obtained, and used in the community.

M = Mother | F = Father | D = Daughter | S = Son

ASSET/OPPORTUNITY	ACCESS				CONTROL			
	M	F	D	S	M	F	D	S

B.8: POWER AND DECISION-MAKING

Gender inequalities are as a result of misuse of power, while technical tools are useful in addressing the, it is important to note the gender inequalities and the politics around them. Misuse of power and limited decision making ability for women and other vulnerable groups lead to inequalities. In defining power, the focus is usually on **“POWER OVER”** which is *oppressive and controlling of others. Other positive types of power are defined below*

- **POWER TO:** Agency, the ability of the marginalised person to act for themselves, to be empowered enough to make independent decisions about their life, health etc.
- **POWER WITH:** Working in solidarity with others/collective engagement/(both advanced and targeted groups, while respecting people’s lived experiences to deconstruct patriarchy and other social norms that lead to discrimination and inequality)
- **POWER WITHIN:** Tapping on our own sense to activate us to challenge oppression, racism, patriarchy, standing up for ourselves and others. Is the power that comes from one’s sense of self-worth and self-esteem. It is the power to imagine and to have hope. It is about self-dignity and self-awareness

In a group of participants:

- list all the family, community, and district-level decision-making structures that exist in your area
- evaluate the participation levels of women and girls in each of these structures
- consider how they are included or excluded and why
- describe what your programs are doing to ensure that women are actively involved in decision making
- make a few general observations on what you have discovered

DECISION-MAKING STRUCTURE	PARTICIPATION OF WOMEN AND GIRLS 1=INFLUENCE 2=PRESENCE 3=PARTICIPATION 4=DECISION MAKING	EXPLANATION OF HOW THEY ARE INCLUDED OR EXCLUDED AND WHY	WHAT YOUR ORGANIZATION IS DOING ABOUT IT

B.9: GENDER JUSTICE DIAMONDS¹⁰

STEP 1: Divide into small groups of three or four participants. If possible, create mixed-sex groups. Provide each group with a flipchart or paper, pens, and a template of the diamond drawing (below).

STEP 2: Have groups draw their gender justice diamond using the template.

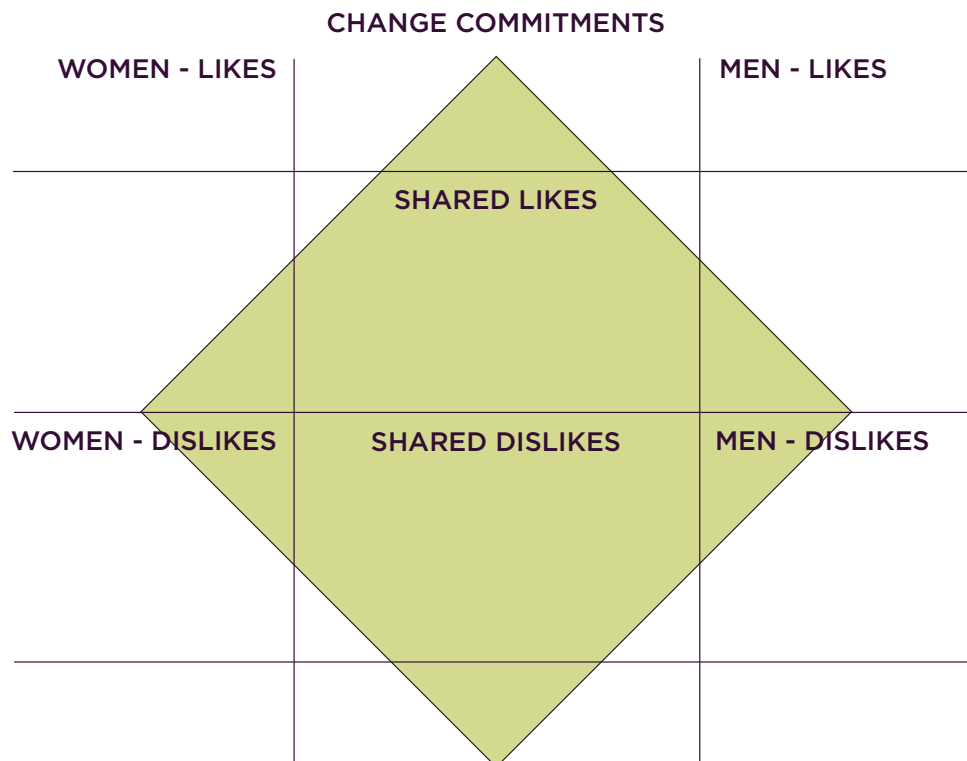
STEP 3: Have the women in the group complete the top left quadrant with progress being made that they like or are happy with. Once women have done this, have the men complete the top right quadrant with progress being made that they like or are happy with. Each group will need to decide their sphere of influence for the discussion: Is it within the household? Within the community? Within the church? Or some other space?

STEP 4: Have both men and women repeat the step above, but this time have them think about what they *don't* like or what is *not* going well. Women can complete the bottom left quadrant, and men can complete the bottom right quadrant.

STEP 5: Use the middle of the diamond to map common dislikes from the bottom half and common likes from the top half.

STEP 6: Use the top of the diamond to map out change commitments that respond to those likes and dislikes. What should continue? What still needs to change?

STEP 7: Depending on the context, you can have groups share their diamonds with each other. Once you have obtained consent, take photos of each drawing and make sure you understand any visuals or drawings that have been used instead of text.



¹⁰ Linda Mayou and Oxfam Novib, "Gender Justice Diamonds," *GALS Implementation Manual* (New York: UN Women, 2020), https://gamechangenetwork.org/wp-content/uploads/2020/03/3_2_GJDiamond_2020_1.pdf

B.10: FOCUS GROUP DISCUSSIONS

DEFINITION AND USES OF FOCUS GROUP DISCUSSIONS

A Focus Group Discussion (FGD) is a facilitated, semi-structured conversation with a group of people having a specific point of view on an issue, concern, or idea in order to discover their perceptions, opinions, beliefs, or attitudes about the topic.

In development, FGDs are a participatory way to gather and analyze information as part of planning with communities and groups. FGDs are also used widely in research and marketing. Many World Renew staff and partners have used FGDs during partner and program evaluations. FGDs can also be used for gender analysis at any stage in a project or program.

WHAT TO INCLUDE IN YOUR INTRODUCTION TO A FOCUS GROUP

Once you have your focus group together, begin the discussion in a way that makes the participants comfortable and removes any fears or anxieties they might have.

Introduce yourself. Include information that will give you credibility with this group (permission from chiefs, a relationship to someone or some organization they know, etc.).

- Explain the reasons you have called them together.
- Explain how the information they share will be used.
- Assure the group of confidentiality of their individual responses.
- Tell them how the results of the analysis will be shared.
- Tell them how long the discussion will take.

Planning a Focus Group¹¹

QUESTIONS	WARNINGS	TIPS
<p>What is the objective of the focus group?</p> <ul style="list-style-type: none"> • What information needs to be gathered/shared? • What do I already know about the subject? • What decisions will be made based on responses from the focus group participants? 	<p>Some subjects/objectives can be sensitive.</p> <ul style="list-style-type: none"> • Does the subject risk creating tension between individuals or groups? • Can I put individuals at risk or marginalize them by discussing certain topics? • Are participants likely to remain silent or to stop partaking in a process if I bring up particular issues? 	<ul style="list-style-type: none"> • Collect preliminary information on issues related to the topic before facilitating the focus group. • Clarify the objective of the focus group with participants, but be prepared for the unexpected.
<p>Who will participate?</p> <ul style="list-style-type: none"> • Should separate discussions be held with different constituencies (based on gender, socioeconomic class, or ethnic group)? Or should groups be mixed? • What is the balance? • How many people should attend? <p>Who should facilitate?</p> <ul style="list-style-type: none"> • Should I facilitate the discussion? Do I need a translator or a local facilitator? With what profile? • Should I employ traditional facilitation mechanisms (e.g., open floor or the use of local leaders as facilitators)? 	<ul style="list-style-type: none"> • Mixed focus groups can silence minorities or “voiceless” groups that might not be willing or able to speak out in a public arena. • The presence of local leaders or influential individuals might discourage others from speaking. • Gathering people together from opposing groups can aggravate tensions. • The profile of the facilitator will influence the discussion. • If using a local facilitator, choose someone of appropriate gender, origin (including ethnic group), age, and experience. • Make sure that you or your translator can speak the local language or dialect well enough to understand nuances and avoid misunderstanding. 	<ul style="list-style-type: none"> • Before conducting the exercise, carry out a basic stakeholder analysis so that you have at least fundamental knowledge of the local culture and social dynamics. • Draw on your own experience, or ask those who have experience of collective discussion with the population for advice, so as to be aware of what group composition may be most appropriate. • If you are facilitating, do not be afraid to “erase” yourself so that people will feel comfortable expressing ideas as they occur to them. • If you are not facilitating, take advantage of this opportunity to sit back and listen. • Be sure to give the floor to individuals who are more reluctant to speak.
<p>Where should the discussion be held?</p> <ul style="list-style-type: none"> • In a place where local people gather? • In a family home? • In my organization’s compound? • In the field? • At a water point? • At a traditional meeting point? 	<ul style="list-style-type: none"> • Be careful when choosing the gathering place, as it can be culturally, socially, and/or politically “loaded.” • Discussions held in the home of the chief can discourage dissent and create a very formal context. • The choice of place can affect the population’s perception of your independence and impartiality. 	<ul style="list-style-type: none"> • Use visits, informal discussions, and key informants to collect information beforehand on where might be an appropriate place to hold the meeting and why (pros and cons).

¹¹ Adapted from Groupe Urgence Réhabilitation Développement (URD) / ALNAP, *Participation by Crisis-Affected Populations in Humanitarian Action: A Handbook for Practitioners* (London: Overseas Development Institute, 2003), <https://www.alnap.org/help-library/participation-by-crisis-affected-populations-in-humanitarian-action-a-handbook-for>.

QUESTIONS	WARNINGS	TIPS
<p>When should the discussion be held?</p> <ul style="list-style-type: none"> • On which day? • At what time of day? • How long should it last? 	<p>So as not to exclude key groups and/or individuals, be careful not to plan sessions for times when all or some of the participants are unavailable, such as:</p> <ul style="list-style-type: none"> • during religious holidays/events • when labor demands are high or just after labor-intensive activities • at meal times or while food is being prepared • when the demands on women are high in regard to childcare. 	<ul style="list-style-type: none"> • Beforehand, find out about activity times, labor patterns, constraints on time, and transportation issues that could affect your choice of time. • When planning the session, allow time for local practices and customs such as people arriving late, introductory speeches, and meal times and breaks.
<p>What tools and resources do I need to carry out the exercise successfully?</p> <ul style="list-style-type: none"> • Do I need to bring materials, or can I make use of local materials? • What (if any) food arrangements need to be made for the participants? • What (if any) transportation arrangements need to be made? 	<ul style="list-style-type: none"> • Use methods such as PRA tools that are adapted to the needs of low-literacy groups and individuals. 	<ul style="list-style-type: none"> • Be prepared: Do not expect to find everything on site, but do not hesitate to use local tools, materials, and communication techniques. • Despite all of your preparation, remain casual and spontaneous. Excessively formal conditions are not conducive to free expression.

B.11: SEMI-STRUCTURED INDIVIDUAL INTERVIEWS

Also called conversational interviews, semi-structured individual interviews provide a framework within which respondents can express their own understanding in their own terms. These interviews are often structured around a number of predetermined topics via an interview guide with a limited number of preset questions, with the flexibility to expand on certain topics if desired.

A topic guide ensures that the interview remains focused on the main issue while allowing the conversation to flow naturally so that participants can introduce and discuss topics that are relevant to them. The average duration of a semi-structured individual interview should not be more than one hour.

B.12: PARTICIPATORY RAPID ANALYSIS

Suggested steps:

STEP 1: Divide into groups to analyze the data from one tool that was used in your gender analysis.

STEP 2: Identify the standout factors from that tool. Which factors were mentioned most often? Based on what people said about each factor, how important did it seem each factor was?

STEP 3: Summarize the standout factors into a list of four to eight top factors per tool.

STEP 4: Think about how these factors are influenced. Are they influenced by social or gender norms, economic poverty, laws and policies, infrastructure, or other influencing factors? If the factors are influenced by social and gender norms, what are the rewards/punishments for adhering to or challenging these norms?

STEP 5: Compare the top factors you identified and their influences with those from other tools. What similarities do you see? What differences do you notice? What might help to explain those differences?

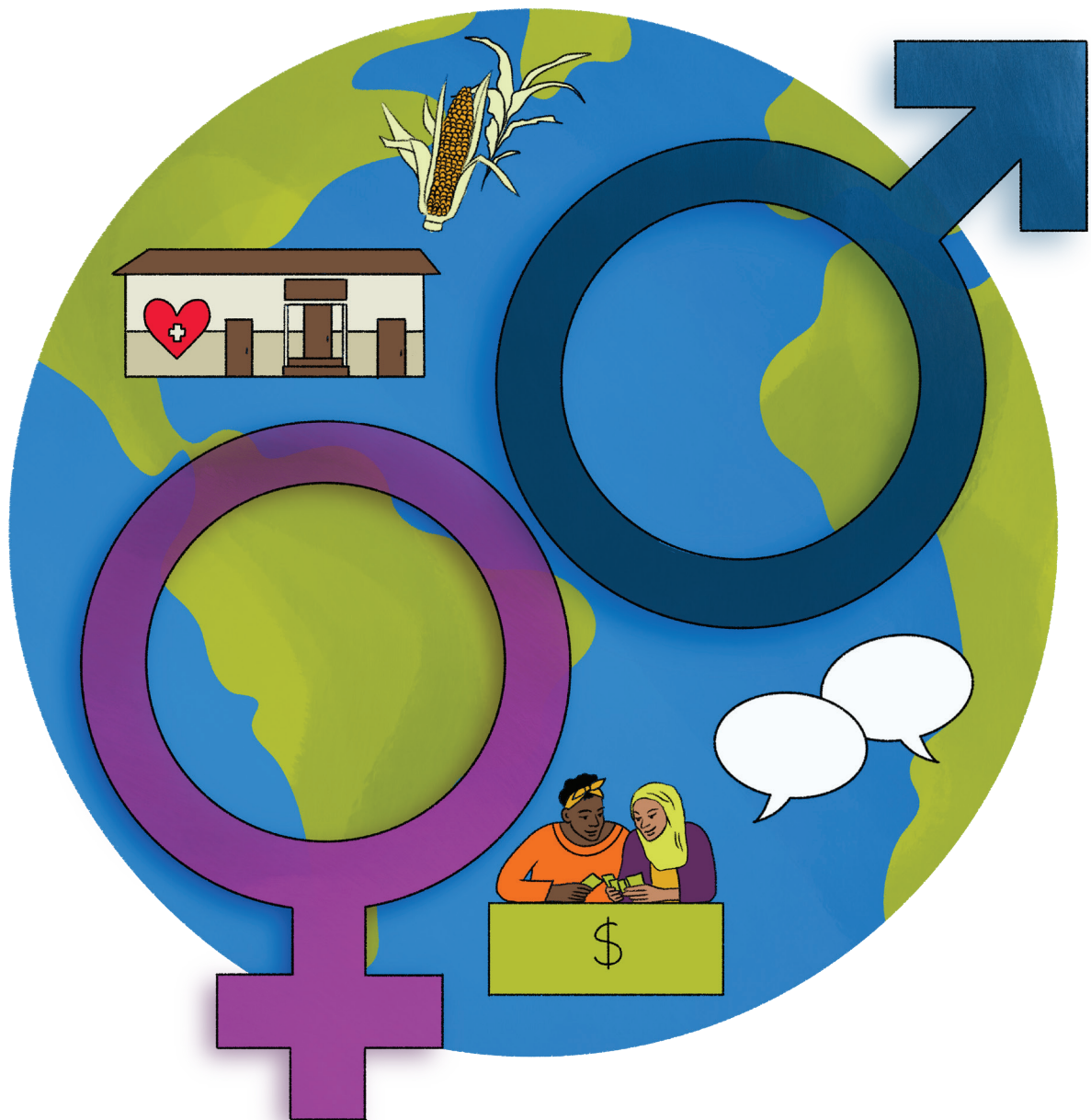
STEP 6: What can you say about the standout and influencing factors that might inform your work? What are the common data threads that you feel confident basing decisions on?

STEP 7: Use the action planning template from the gender analysis process to decide what actions you need to take to respond to your findings.

MODULE 2B

GENDER JUSTICE AND SOCIAL INCLUSION

GENDER MAINSTREAMING IN THE PROJECT CYCLE AND THEMATIC AREAS



In the previous module, we discussed what gender mainstreaming is, both as a concept but also through practical examples. We also discussed gender analysis as the initial fundamental step toward gender mainstreaming. In this module, we will focus on practical gender mainstreaming in specific projects, programs, and organizational processes as well as in specific thematic areas such as health, agriculture, and food security.

Section 1 Gender Equality and Social Inclusion in the Project Cycle

In community development, the project cycle includes inception, implementation, monitoring, evaluation, and closing out.

GESI mainstreaming should be used throughout the project cycle and can help you think about the implications of gender and social norms on your work, your commitment to Do No Harm, and how you promote gender equality and inclusion in each stage.

This section will provide examples and resources for GESI mainstreaming at each stage of the project cycle, including:

- Strategic planning
- Inception
- Proposal development
- Implementation
- Monitoring and evaluation
- Accountability and learning

1.1 STRATEGIC PLANNING

The strategic plan is the highest level of an organization's road map. It analyzes program priorities, trends, and gaps, identifies objectives, allocates resources, and provides timelines. Community development organizations must ensure that their strategic plans include a gender lens. This can be achieved by conducting a comprehensive gender assessment and contextual analysis and ensuring that the results of these assessments are woven through the priorities of an organization.

1.1.1 STRATEGIC PLANNING GESI CHECKLIST

The checklist below can help you consider the different ways in which you can bring GESI mainstreaming and analysis into your strategic planning. If your responses are no/not sure to the questions below, then you need to take a step back and find ways of ensuring the buy-in of senior leadership for gender equality.

QUESTION	YES	NO	NOT SURE
Has senior leadership engaged on the importance of including gender analysis in your strategic plan? Do they have a commitment?			
Have you organized a meeting with your strategic plan steering committee to emphasize the importance of GESI analysis in the planning process?			
Have you invited a gender-focal person to join the steering group?			
Is at least one of the key informants/experts you plan to consult with an identified gender equality/social inclusion expert?			
Have you asked the gender equality/social inclusion experts to provide existing literature on gender inequality to review?			
Have you reviewed existing literature on gender inequality (secondary data) and social inclusion?			
Have you ensured that all collected data is disaggregated by age, sex, and ability and then analyzed?			
Does your senior leadership represent the organization externally for gender equality?			

1.2 PROPOSAL DEVELOPMENT

A GESI analysis is critical in proposal development because it helps you understand the specific needs of girls, boys, women, and men in your work and how intersecting identities may create vulnerability. With this understanding, you can design projects that address inequalities and integrate approaches to ensure any potential negative impacts of your work are addressed.

1.2.1 GESI PROPOSAL DEVELOPMENT CHECKLIST

The checklist below can help you to assess whether you have sufficiently considered these issues in your project planning.

NO	QUESTION	YES	NO	NOT SURE	IF YES, HOW (SPECIFIC EXAMPLES)
1	Have you provided data disaggregated by age, sex (male/female,) and other intersecting factors of the project beneficiaries (such as disability, ethnicity, literacy, single-headed households)?				
2	Have you considered how your planned action will affect men, women, boys, and girls differently (including the above intersecting factors)? By consulting them?				
3	Have you considered the reasons why this project will affect men, women, boys and girls differently? a. Have you analyzed the root causes of injustice, and is the project responding to them?				
4	Have you considered how this project will respond to the unique needs of, and address the unique barriers faced by, the different categories of people identified?				
5	Is your proposed project seeking to address any specific gender considerations, such as GBV, maternal health, or women's land rights? If not why?				
6	If you are not addressing GBV, maternal health land rights for women, etc, is there a referral pathway to organizations that do? Or a plan to address them in the future?				
	Does your project consider interventions at all the levels of change needed— individual, household, community, and societal? (Micro, Meso, and Macro?)				
7	Does your project identify and resource the needs of local partners, stakeholders, and program staff regarding gender justice (e.g., resources (budgets), support, training, and capacity needs)?				

1.3 IMPLEMENTATION

A strong GESI analysis during the proposal development stage should support the creation of program interventions that meet the needs of all the beneficiaries, both direct and indirect, and overcome the vulnerabilities and gaps that are the result of inequalities and gender norms. But, as we know, when a project begins, new or previously unidentified factors may emerge. We may also face resistance from community members and need to adapt our approach.

Within implementation, we can work to mainstream GESI in the following ways:

- Ensure that the project baseline includes questions related to understanding the gender and social inclusion situation in the target area
- Adapt project activities to respond to the GESI analysis and baseline findings.
- Identify opportunities to mainstream GESI through activities. This will depend on the type of intervention, but some examples include:
 - Conducting GESI awareness-raising within existing community groups and champions
 - Integrating community dialogues on decision-making within the household in agriculture projects
 - Ensuring that some of the members of the program/ project officers have gender and social inclusion capacity and offer refresher training/capacity building.
 - setting aside a budget for gender and social inclusion training and capacity building for the implementing staff
 - Promoting GBV prevention messages through faith institutions such as the local church. These opportunities do not always need additional funding to implement, but depending on the extent of the activities, there may be budget considerations.
- Assess how equally participants can engage with the project and consider the barriers to full and meaningful participation they may experience.

1.3.1 MEANINGFUL PARTICIPATION¹

During the implementation stage of projects and programs, it is a recommended best practice to ensure the meaningful participation of all beneficiaries, especially those who face the most barriers to participation, by implementing strategies to eliminate these barriers.

Meaningful participation includes:

PHYSICAL ACCESS: Consider any limitations or barriers that participants might face based on distance, location, or infrastructure. This might mean choosing a meeting location that is close to the homes of participants or thinking about accessibility for people with disabilities.

COGNITIVE ACCESS: Consider any limitations or barriers related to education levels, language, or levels of confidence. This might mean adapting your activities to suit differing literacy levels or ensuring that awareness-raising or training sessions are conducted in vernacular languages that participants are most comfortable with.

¹ Adapted from Engendering Transformational Change: Save the Children Gender Equality Program Guidance and Toolkit, Save the Children, 2014, <https://resourcecentre.savethechildren.net/document/save-children-gender-equality-program-guidance-and-toolkit-engendering-transformational/>.

SOCIAL ACCESS: This area of participation is harder to identify, but is informed by your GESI analysis. It includes areas like decision-making power and level of personal independence. This might mean considering how women participate in decision-making within the home while planning economic strengthening activities where you hope they will be able to use additional income to send children to school. It might also mean involving men to encourage the use of household funds to support children's education. Other examples include ensuring you have both male and female facilitators, holding separate training sessions for men and women as well as considering training times that do not coincide with the communities market days or social events.

1.4 MONITORING AND EVALUATION

There are two key components to gender-responsive and inclusive monitoring and evaluation.

1.4.1 DEVELOPING A GENDER-RESPONSIVE AND INCLUSIVE M&E PROCESS

- Disaggregate and analyze all data, at all levels at a minimum, by *sex, age, and ability*.
- Choose data collection methods that allow for meaningful participation of girls, boys, men, and women. (consider use of PRA/PLA methods in data collection)
- *Practice safeguarding*² in all M&E activities and create safe spaces for all people to participate. This may mean conducting data collection separately with boys, girls, men, and women, and utilizing same-sex facilitators for the different groups, ensuring comprehensive training on safeguarding for evaluators, and enumerators, ensuring informed consent during any data collection.
- Choose locations, times, and approaches that allow for meaningful participation and address the three access considerations: physical, cognitive, and social.
- Include at least one person with GESI experience on the M&E team.

1.4.2 CHOOSING GENDER-RESPONSIVE AND INCLUSIVE INDICATORS

Indicators are markers that measure one aspect of a program/project and show how close a program is to its desired path and outcomes.

Different types of indicators

PROCESS INDICATORS: Measure the delivery of activities and demonstrate that we are on track with doing what we said we would do (e.g., the number of training sessions on women's rights held in our target community). Process indicators are closely related to output indicators.

OUTPUT INDICATORS: Measure the direct results of activities and show that they are having the intended effect (e.g., the number of women who show increased awareness of their rights after attending a training session).

² Save the Children, "Safeguarding in Monitoring, Evaluation, Accountability, Learning, & Research," November 2019, https://resourcecentre.savethechildren.net/pdf/sci_hum_meal_research_safeguarding.pdf/.

OUTCOME INDICATORS: Measure the longer-term results of our work and provide evidence that it will have a lasting effect on poor women's lives. They mainly measure changes in behavior and attitudes (e.g., a decrease in the incidence of violence against women as a result of more men and women knowing that violence violates women's rights).

You will need to use a combination of qualitative and quantitative measures to get a full picture of the changes that are happening. In technical terms, both types of indicators help with the triangulation and corroboration of results

- **QUANTITATIVE INDICATORS** are measures of *quantity* (e.g., the number of women taking leadership roles within VSLA groups).
- **QUALITATIVE INDICATORS** refer to measures of *judgments, attitudes, behaviours and perceptions* (e.g., women who feel confident sharing their opinions in a public meeting and what has contributed to that confidence).

Gender-sensitive and inclusive indicators measure important considerations such as:

- Participation of girls, boys, women, and men and other intersecting groups in project activities;
- Access to decision-making, project resources, and project services by girls, boys, women, and men, and whether this access is equitable;
- Expected and unexpected project outcomes for girls, boys, women, and men (compared with project objectives);
- Met and unmet practical and strategic needs of girls, boys, women, and men (compared with expressed needs);
- Changes in project budget allocation toward gender equity issues;
- Changes in the capacity to mainstream gender equality approaches by project staff, project partners, and government service providers and officials; and
- Identification of new gender or social inequalities in the project or as a result of the project.

Recommended indicators for World Renew programs are provided in an appendix at the end of this module.

1.4.3 A NOTE ON DISAGGREGATION

While gender, age, and ability disaggregation are recommended, there are other useful categories of disaggregation, such as:

1. Ethnic/indigenous groupings
2. Religion or faith group
3. Income levels
4. Direct vs. indirect participants: Differentiating between direct participants (anyone who attended training or received a service from anyone affiliated with the project) and indirect participants (people who did not attend training but were still influenced by a World Renew program, such as family members of people who attended training) can help World Renew estimate the impact that its program training is having on promoting gender justice values. It can also help World Renew and its partners know whether programs are reaching other community members beyond those who participate in program training.
5. Subnational level (province, county, subcounty, commune, village, etc.): This disaggregation can help World Renew and its partners see whether there are particular areas in a country where it is more difficult to change gender norms. Such areas may be candidates for standalone gender justice programming.

The Gender Integration Continuum

GENDER-BLIND: A lack of consideration of gender, such as how gender norms and unequal power relations affect the achievement of project objectives or how project objectives may impact gender. **Gender-aware:** A recognition or examination of a culturally defined set of roles, duties, rights, responsibilities, and accepted behaviors associated with being male and female, and the power relations among women and men, and girls and boys.

GENDER-EXPLOITATIVE: Programs or policies that intentionally or unintentionally reinforce or take advantage of gender inequalities and stereotypes or implement an approach that exacerbates inequalities.

GENDER-ACCOMMODATING: Programs or policies that acknowledge gender but work around gender differences and inequalities. Although this approach may result in short-term benefits and realization of outcomes, it does not attempt to reduce gender inequality or address the gender systems that contribute to differences and inequalities.

GENDER-SENSITIVE: Policies, programs, or interventions that more explicitly address the culturally defined roles, duties, rights, responsibilities, and accepted behaviors associated with being male and female and consider the power relations among women and men, boys and girls.

GENDER-TRANSFORMATIVE: Approaches that strive to examine, question, and change underlying conditions—the norms and power imbalances—to reach health and equity objectives.

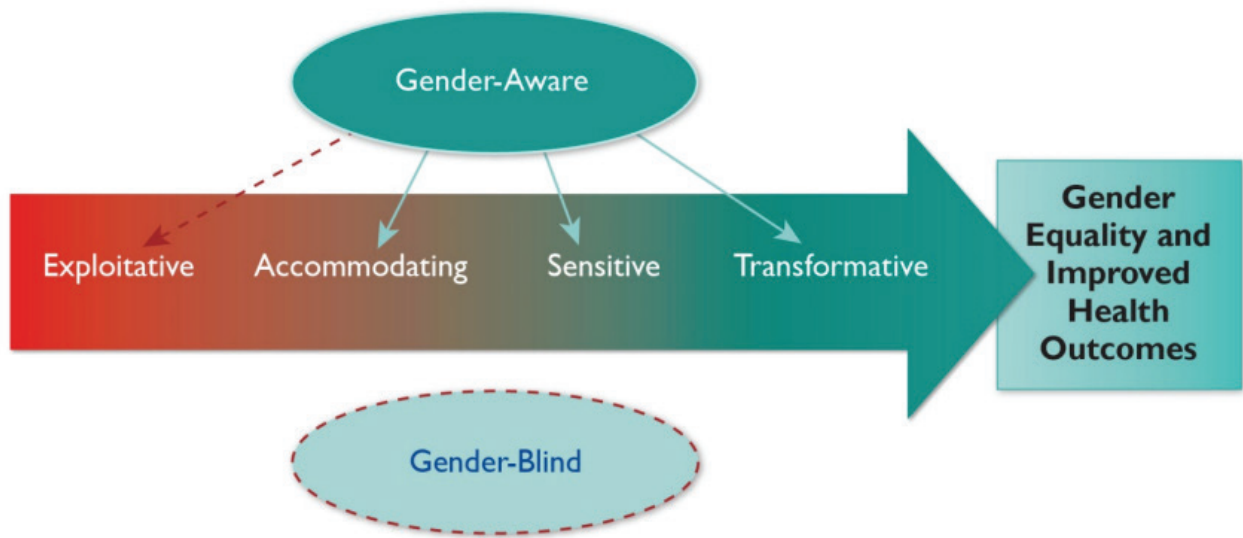


Image adapted from the Interagency Gender Working Group³

At the end of your evaluation process, be sure to note where on the gender continuum your program falls. If it is less than gender sensitive, take action to strengthen its position in regards to gender.

1.4.4 DATA ON DISABILITY: WASHINGTON GROUP QUESTIONS ON IMPAIRMENTS⁴

People with disabilities generally have poorer health, lower education achievements, fewer economic opportunities, and higher rates of poverty than people without disabilities. These vulnerabilities can be reduced through an improved understanding of their needs and by reducing the barriers. The WHO's *World report on disability*⁵ estimates that at least 1 billion people in the world have a disability.

The Washington Group (WG) questions were developed in response to gaps in generating data on disability. The tools have been tested and validated in numerous contexts and are reviewed annually for improvement and adaptation. The WG questions are used by the UN Statistical Division (UNSD) and other UN agencies, the WHO, and World Bank, and they are recommended by NGOs specializing in disability-inclusive development (e.g., CBM and SightSavers).

3 Population Reference Bureau, *The Gender Integration Continuum Training Session User's Guide*, 2017, <https://www.igwg.org/training/programmatic-guidance/>.

4 Washington Group on Disability Statistics, "Question Sets," 2022, <https://www.washingtongroup-disability.com/question-sets/>.

5 World Health Organization and the World Bank, *World report on disability* (Geneva: WHO, 2011), <https://www.who.int/publications/i/item/9789241564182>.

WASHINGTON GROUP TOOL	SUMMARY
<u>Short Set on Functioning</u>	Six questions that measure difficulty functioning in six basic, universal actions (capabilities) that, in an unaccommodating environment, would place an individual at risk of restricted social participation.
<u>Extended Set on Functioning</u>	An expanded set of questions that includes the short set on functioning and adds six additional questions (total of twelve) to explore how a person is affected by their impairment (mood/depression, self-care, etc.)
<u>Short Set on Functioning-Enhanced</u>	A special module for a more detailed analysis of disability, suited for a disability-specific project.
<u>Child functioning module</u>	A specific module to explore impairments in children within two age categories (2-4 years and 5-17 years). Created in collaboration with UNICEF.
<u>Labor Force Survey Module</u>	This module is designed specifically for the collection of information on the adult working-age population but may be used for workers of younger ages. The module includes five sections: (1) disability identification; (2) barriers; (3) accommodation; (4) attitudes; and (5) social protection. Created in collaboration with the International Labour Organization.

It is recommended that you include at least the Short Set on Functioning within your project baseline and endline. Where applicable, you can use additional sets and modules to enhance your inclusion of people with disabilities.

Quick Quiz⁶

- What are the five stages of the project cycle in which you can use GESI analysis?
- What set of questions can you use to identify people with impairments within the context of your project?

⁶ Quick Quiz Answers

Q1: You can use GESI analysis in any of the following project cycle stages: strategic planning; proposal development; implementation; monitoring and evaluation; accountability and learning.

Q2: You can use any of the Washington Group questions to understand the needs of people with impairments in the context of your project.

Section 2 Mainstreaming and Inclusion in Thematic Areas

World Renew's community development programs mainly focus on health, food security, and sustainable livelihoods. The section below will expound on ways of ensuring Gender and social inclusion considerations have been incorporated into these programs.

2.1 GENDER AND SOCIAL INCLUSION IN HEALTH

Health is a key thematic area for World Renew projects and programs. Primary initiatives in health include: Maternal, Newborn and Child Health (MNCH) and nutrition, sexual and reproductive health and rights (SRHR), comprehensive sex education, and Water, Sanitation, and Hygiene (WASH). Our work in health is implemented by training community health volunteers, collaborating with health centers and other local actors, and building community members' knowledge and skills in nutrition and other health-related subjects.

2.1.1 GENDER AND INCLUSION CONSIDERATIONS RELATING TO HEALTH

Gender equality plays a critical role in health, and there needs to be a stronger recognition of this in World Renew's work. Gender inequities are associated with poorer health outcomes such as gender-based violence (GBV), lower maternal healthcare utilization, and higher maternal and infant mortality, and gender inequalities in reproductive health lead to high unmet contraceptive needs globally. GBV is known to result in or lead to health consequences such as injuries; increased risk of sexually transmitted infections (STIs), including HIV; and negative birth outcomes, including miscarriage, stillbirth, preterm delivery, and low birthweight babies. Gender-based violence and inequality also lead to various mental health issues, such as depression and post-traumatic stress disorder.

Gender analysis and subsequent inclusion of gender-responsive practices are recommended for all health programs to ensure they are gender transformative. Below are some questions that partners and implementing staff can use:

- Who makes decisions in the household about health? Is a woman able to access health services without her husband's consent? Are women able to make decisions about the health of their children? Are they able to make decisions about their own health (whether or not to use family planning, where to deliver when pregnant, etc.)?
- How do women and men, girls and boys access health services? Are health services gender sensitive? Are there separate observation rooms for men and women? Are there same-sex health providers available? Are there screening processes for GBV in health services?
- Are there feedback and accountability mechanisms for women and girls, men and boys on health services and health promotion activities?
- Has accessibility for people with disabilities, elderly people, youth, or other groups been considered within health services and access to health education?

- Are there discriminatory practices within health services that exclude any particular group based on ethnicity, caste, race, sexual orientation, gender, age, ability, or some other factor?
- How do gender bias and male preference affect access to health and nutrition services for girls? Are there still taboos within the community that don't allow women and girls to eat certain nutritious meals or that make women eat last? Does the kind of work women and girls do expose them to harm, sexual abuse, or ill health?

2.1.2 GOALS OF MAINSTREAMING GESI IN HEALTH

- Recognizing and addressing the specific health needs of women and excluded groups, including the unique reproductive and sexual health needs of pregnant women, adolescent girls, transgender persons, people of various sexual orientations, and persons with disabilities
- Ensuring that women, adolescent girls, youth and sexual and gender minorities are represented in health-related decision making and consultation forums
- Identifying barriers to accessing health services based on social or cultural norms and physical limitations
- Understanding decision-making processes related to health at the household level and how these affect uptake of health services
- Recognizing gender bias and male preference and how those can affect children's health

2.1.3 QUESTIONS AND OPPORTUNITIES IN PROPOSAL AND PROGRAM DEVELOPMENT

ISSUE	OPPORTUNITY/AREA OF INFLUENCE	GESI CONSIDERATION
Access to health services	Gender-sensitive and accessible health services	What barriers do women and girls face to accessing health services? How do these barriers intersect with other identities?
Decision-making power related to health	Gender norms about decision-making	Are women able to make decisions about their own health and about the health of their children?
Health education and information	Gender norms on access to education and information	Are women and girls able to access education and information on health to make informed decisions? Are women and girls with intersecting vulnerabilities able to access information? Do sexual/gender minorities have access to health information relevant to them?

2.1.4 INDICATORS ON HEALTH TO CONSIDER WHEN MAINSTREAMING GESI

TYPE OF HEALTH PROGRAM	BEST PRACTICE INDICATOR	GESI CONSIDERATION	SOURCE
Nutrition	<p>Under-5 stunting measure: Percentage of children 0-59 months who are below minus two (moderate and severe) and below minus three (severe) standard deviations from median height for age of the WHO Child Growth Standards.</p>	Does this differ between boys and girls and indicate a potential male preference in nutrition?	Scaling up Nutrition (SUN)
	<p>Minimum Diet Diversity Score: Four or more of these food groups:</p> <ul style="list-style-type: none"> • Grains, roots, tubers • Legumes and nuts • Dairy products • Eggs, meat • Vitamin A-rich fruits and vegetables • Other fruits and vegetables 	Does this differ between boys, girls, women, and men? Why?	Scaling up Nutrition (SUN)
	<p>Exclusive breastfeeding: Percentage of infants less than 6 months old who received only breast milk during the previous day and night.</p> <p>In emergency contexts, the proportion of exclusively breastfed infants (0-5 months) should be $\geq 70\%$ (UNHCR standards).</p>	What barriers do women face to exclusive breastfeeding? How can these be mitigated? Is there a difference between female and male infants indicating a male preference?	IndiKit
Maternal Health	<p>Family planning: Percentage of women [add age range] using a modern contraceptive method.</p> <p>Explore particularly among mothers with children age 0-23 months as a mechanism for child spacing.</p>	What barriers do women face to using modern contraceptive methods? What perceptions do women have about modern family planning (FP) methods? Are women able to make decisions about what, if any, FP method they use? Are we addressing the stigma around FP? Are we communicating just FP, or also safe sex practices (HIV/STD prevention), and is this shared in a way that meets the unique needs of men, women, youth, sexual minorities, etc.?	IndiKit
	<p>Age at first birth: Percentage of women who had their first child before age 20.</p>	Is birth before the age of 20 driven by child, early, or forced marriage? Is it driven by adolescent pregnancy? What are some of the root causes of either of these situations?	IndiKit
	<p>Antenatal care: Percentage of women who attended four or more ANC visits during their last pregnancy (WHO standard).</p>	What barriers do women face to attending ANC? Are their male partners involved in ANC? What role do mothers-in-law play?	IndiKit
	<p>Skilled delivery: Percentage of women of child-bearing age (15-49) who gave birth in a health facility with a trained health professional.</p>	What barriers do women face to giving birth in a health facility and/or accessing a skilled health professional to support them during delivery?	IndiKit
Wash	<p>Menstrual health: Percentage of schools with facilities providing girls with sufficient privacy to wash themselves and to use their menstrual hygiene materials.</p> <p>Availability of menstrual hygiene products</p>	<p>If sufficient facilities are not available, what implications does this have for girls?</p> <p>What are the barriers for access and how can they be mitigated/ addressed within our programs</p>	IndiKit
	<p>Hygiene: Percentage of target schools with separate improved sanitation facilities for boys and girls.</p>	If sufficient facilities are not available, what implications does this have for girls?	IndiKit

2.2 GENDER AND SOCIAL INCLUSION IN AGRICULTURE

Although agriculture is a main source of income and livelihoods in most developing countries, women and men do not benefit equally from it. For every agricultural program or project World Renew is involved with, the organization should consider land rights, productive resources, unpaid work, employment, and decision making through a gender lens.

Food security and agriculture are key thematic areas for World Renew programs. Primary projects in agriculture include supporting smallholder farmers to improve food security and supporting sustainable agriculture that is both responsive to climate change and protective of natural resources. World Renew is working to ensure that communities have access to healthy food in sufficient quantities to be able to thrive.

2.2.1 GENDER AND INCLUSION CONSIDERATIONS RELATING TO AGRICULTURE

- There is potential for doing harm through the introduction of new agricultural techniques and/or crops if the impact on women's workload is not taken into consideration.
- Without attention to gender considerations, we might end up reinforcing gender norms by which male participants/community members are likely to have more access to and control of land, inputs, credit, and training than women.
- Crops grown by women are more likely to be used as food for the family or sold to pay for family expenses such as education and health.
- Although the majority of food for household consumption is produced by women, women are less likely to be landowners, placing especially single or widowed women in a vulnerable position.

2.2.2 GOALS OF GESI ANALYSIS IN AGRICULTURE

- Uncover women's practical and strategic gender needs as they relate to agriculture
- Uncover legal and traditional land ownership regulations related to gender
- Uncover potential effects of a program on women's workloads and develop strategies to address these
- Uncover ways to overcome challenges and take advantage of opportunities presented by the program

2.2.3 QUESTIONS AND OPPORTUNITIES IN PROPOSAL/PROGRAM DEVELOPMENT

ISSUE	OPPORTUNITY/AREA OF INFLUENCE	GESI CONSIDERATION
Land ownership	Legal framework and traditional I and access rights	Right to land ownership for women, particularly single or divorced women and widows
Roles and responsibilities in agriculture	Gender norms that relate to roles and responsibilities	Norms around which types of crops men and/or women ought to grow
Distribution of domestic labor	Gender norms that relate to roles and responsibilities	Socially accepted household work for men and women outside agriculture (e.g., percentage of goods and resources (fuel/firewood, water) transport done by women)
Access to training and information	Barriers based on gender or other intersecting identities that limit access	Time constraints, domestic responsibilities/workload, distance to training; confidence and gender norms around sharing opinions/views in public spaces
Access to and control of inputs	Gender norms that relate to access and control of resources	Gender variations in access to: <ol style="list-style-type: none"> 1. Seeds, seedlings, stock, fertilizer 2. Tools, machinery 3. Irrigation systems 4. Credit
Access to markets	Gender norms that relate to access and control of resources	Gender variations in access to: <ol style="list-style-type: none"> 1. Transportation 2. Perceived bargaining power
Harvest utilization	Gender norms that relate to access and control of resources	Gender variations in: <ol style="list-style-type: none"> 1. Control of income 2. Household food consumption 3. Choice of sale/market

2.2.4 INDICATORS ON AGRICULTURE TO CONSIDER WHEN MAINSTREAMING GESI

Within each of the indicators below, the primary GESI consideration in agriculture is how access to and control of resources, decision-making power, and the benefits of programming differ between men and women. It is important to consider other intersecting identities (age, ability, etc.) that may affect this difference when using these indicators.

TYPE OF AGRICULTURE PROGRAM	BEST PRACTICE INDICATOR	SOURCE
Capacity building with smallholder farmers	<p>Access to training</p> <ul style="list-style-type: none"> Number of farmers (m/f) trained in improved agriculture practices 	
Access to and control of resources	<p>Access to credit</p> <ul style="list-style-type: none"> Percentage of farmers (m/f) who have visited a government department or a bank for networking and linkages 	
	<p>Access to agricultural inputs</p> <ul style="list-style-type: none"> Percentage of farmers (m/f) who have received improved seeds/seedlings Number of farmers (m/f) with access to water for irrigation 	
	<p>Land tenure</p> <ul style="list-style-type: none"> Proportion of farmers by sex with ownership or secure rights over agricultural land Share of women among owners or rights-bearers of agricultural land, by type of tenure 	
Decision-making power	<p>Decision-making power in use of assets</p> <ul style="list-style-type: none"> Percentage of women reporting increased decision making related to production and use of agricultural assets. Percentage of community members reporting their involvement in advocacy at the government level for provision of, farm inputs, budgets and information on climate change 	
Unpaid Care Work	% of women reporting significant financial gain as a result of their agricultural work	
Food security	<p>Dietary diversity</p> <ul style="list-style-type: none"> Number of households (male-headed, female-headed) who report greater diversity in different food groups for all household members 	
	<p>Percentage of household food expenses over total expenses</p> <ul style="list-style-type: none"> over 75% - very vulnerable 65-75% - high food insecurity 50-60% - medium food insecurity 	
	<p>Hungry periods / coping mechanisms</p> <p>During the last twelve months was there a time when:</p> <ul style="list-style-type: none"> You were worried you would not have enough food to eat You were unable to eat healthy and nutritious food You ate only a few kinds of foods You had to skip a meal You ate less than you thought you should You were hungry but did not eat You went without eating for a whole day 	

2.3 GENDER AND SOCIAL INCLUSION IN LIVELIHOODS

Livelihoods is a central thematic area for World Renew programs, either as a built-in component to other thematic areas of focus or in a standalone project. Primary projects in livelihoods include developing and strengthening Village Savings and Loans Associations (VSLAs) and building practical business skills and literacy. World Renew takes a relational approach to livelihoods, one that understands how critical social support, personal relationships, and networking are to economic strengthening. Gender equality and social inclusion are an essential component of that relational approach.

2.3.1 GENDER AND INCLUSION CONSIDERATIONS RELATING TO LIVELIHOODS

- A critical aspect of gender norms to consider in livelihoods programming is decision-making power in the household and control of resources.
 - When gender norms are not considered in livelihoods programs, women may increase their income but not have decision-making power about how it is used or control over resources. This can reinforce patriarchal norms and serve to reduce women's empowerment instead of increasing it.
 - Increased household income without increased decision-making power might mean that income is used by a male partner for his own activities or interests, removing any benefit for female partners or children in the family.
- A woman increasing her income outside the home can be understood by some male partners as increased power, and where power dynamics are problematic this can be negatively interpreted or seen as a threat to a male partner. Where intimate partner violence is prevalent, this shift in power can place women at risk of increased violence if their male partners are not involved in the livelihoods programming.
- Women's autonomy in general is important to consider in livelihoods programming. Does a woman need to ask permission to be able to visit friends, take a small loan, or make a decision about spending money at home? How comfortable is she in disagreeing with her husband?
- As a result of these gender issues in livelihoods, engagement of men and boys is critical. Demonstrating that livelihoods programs are not only for women, but intended to support the family and create intentional opportunities to speak about gender equality in a nonjudgmental way, can begin to shift patriarchal gender norms.
- It is also essential to consider access barriers for people with disabilities, elderly people, youth, and any other group that may be marginalized because of stigmas or discriminatory views. In some cases, this might apply to different ethnicities or races, or it could be the result of HIV status or some other stigmatized reality for individuals.

2.3.2 GOALS OF GESI ANALYSIS IN LIVELIHOODS

- Explore existing gender norms and how they affect women’s full participation in livelihoods programming, paying close attention to control of resources and decision-making power.
- Understand the prevalence of intimate partner violence and how shifts in power through economic strengthening might exacerbate violence.
- Uncover access barriers for people with disabilities, elderly people, youth, and other marginalized groups

2.3.3 QUESTIONS AND OPPORTUNITIES IN PROPOSAL DEVELOPMENT

ISSUE	OPPORTUNITY/AREA OF INFLUENCE	GESI CONSIDERATION
Decision-making power	Integration of community dialogues on gender equality into VSLAs	Shifting gender norms regarding women's participation in household decision making
Distribution of domestic labor	Integrating community dialogues on positive masculinities into VSLAs	Shifting gender norms regarding male participation in domestic labor responsibilities
Access to training and information	Barriers based on gender or other intersecting identities that limit access	Time constraints, domestic responsibilities/workload, distance to training Confidence and gender norms around sharing opinions/views in public spaces
Access to and control of assets	Gender norms that relate to access and control of resources	Gender variations in access to and control of: <ul style="list-style-type: none"> • Credit (formal and informal) • Markets • Productive assets
Access to markets	Gender norms that relate to access and control of resources	Gender variations in access to: <ul style="list-style-type: none"> • Transportation • Perceived bargaining power

2.3.4 INDICATORS ON LIVELIHOODS TO CONSIDER WHEN MAINSTREAMING GESI

TYPE OF LIVELIHOODS PROGRAM	BEST PRACTICE INDICATOR	SOURCE
Women's economic empowerment	<p>Supportive attitudes</p> <ul style="list-style-type: none"> Percentage of target group [choose: men/women] with supportive attitudes towards women's economic participation 	IndiKit
	<p>Increased income/assets</p> <ul style="list-style-type: none"> Percentage of households (male-headed, female-headed) whose household income and/or asset base has increased, attributed to participation in program 	
Access to and control of resources	<p>Access to credit</p> <ul style="list-style-type: none"> Percentage of women who have access to informal credit (VSLA, etc.) Percentage of women who have access to formal credit (bank, MFI, etc.) 	IndiKit
Women's autonomy	<p>Women's autonomy index</p> <p>This indicator measures the extent of women's autonomy manifested through several key dimensions, such as their access to income, mobility, and freedom of expression.</p> <ul style="list-style-type: none"> Q1: Did you earn any income in the past six months? Q2: Are you able to borrow from someone other than your partner a small amount of money, such as [add amount and currency relevant for the context] Q3: Do you need the permission of your partner or other family member to decide on small expenses, such as purchasing less expensive food or household items? <ul style="list-style-type: none"> If the response is "yes," ask: Whose permission do you need? Q4: Do you need permission from your partner or another family member to go to more distant places alone, such as to a market or another village? <ul style="list-style-type: none"> If the response is "yes," ask: Whose permission do you need? Q5: Do you need the permission of your partner or other family member to visit relatives and friends? <ul style="list-style-type: none"> If the response is "yes," ask: Whose permission do you need? Q6: Are you sometimes afraid of disagreeing with your partner or his relatives because he will be angry with you? Q7: Do you need the permission of your partner or other family member to attend meetings of community groups? <ul style="list-style-type: none"> If the response is "yes," ask: Whose permission do you need? 	IndiKit
Decision-making power	<p>Decision-making power in use of assets</p> <ul style="list-style-type: none"> Percentage of women reporting increased decision-making related to productive assets 	IndiKit
	<p>Household economic decision making</p> <ul style="list-style-type: none"> Percentage of households with women actively engaged in household economic decisions 	IndiKit
Division of domestic labor responsibilities	<p>Male partner participation</p> <ul style="list-style-type: none"> Percentage of men substantially participating in at least [X] out of [X] selected household chores 	IndiKit
Women's leadership	<p>Leadership positions held by women</p> <ul style="list-style-type: none"> Percentage of leadership positions within VSLAs held by women 	IndiKit

2.4 GENDER AND SOCIAL INCLUSION IN EMERGENCIES AND HUMANITARIAN CRISES

Humanitarian crises are defined as an unexpected event or series of events that can threaten the health, safety, or well-being of a large group of people. Humanitarian crises can be caused by war and conflict, natural disasters, famine, and/or disease outbreaks. Humanitarian crises have devastating physical, psychological, and social consequences for everyone, especially the most vulnerable—women, children, people with disabilities, and the elderly, among others. Some situations also significantly affect men: wars with men being killed on the front lines and with men experiencing significant psychological trauma when they cannot provide for their families.

In a humanitarian crisis, existing gender inequalities are exacerbated. Gender-based violence is heightened, and marginalized groups are likely to be excluded from life-saving services due to patriarchal hierarchies and reduced mobility.

Other intersecting identities, such as age, disability, sexual orientation, gender identity, caste, ethnicity, or religion, also exacerbate the inequalities. Incorporating a gender and social inclusion lens to every analysis of humanitarian response is critical to ensure our work adheres to the Do No Harm principle and to ensure the needs of the most vulnerable are met.

Case study of World Renew’s work in humanitarian response [to be added]

2.4.1 GENDER AND INCLUSION CONSIDERATIONS IN A HUMANITARIAN RESPONSE

- Conduct a rapid gender assessment and incorporate the findings in your response. If another humanitarian actor has already conducted a rapid gender assessment, you can rely on their findings and corroborate them with target beneficiaries.
- Collaborate and coordinate with other humanitarian organizations and gender equality actors who can be a source of information and referral pathways.
- Ensure that all staff responding to a humanitarian crisis are trained on gender equality and GBV to prevent harming beneficiaries in their interviews and service provision.
- Ensure that your gender analysis includes assessing available health care, especially reproductive health and maternal and newborn health. More than 60 percent of preventable maternal deaths occur in humanitarian crises.
- When obtaining data related to gender-based violence, make sure that accessible and safe services are provided and that referral mechanisms for support are established and strengthened.
- Ensure the participation of both women and men when planning a humanitarian response. Remember that women especially are mobilization and change agents within their communities.
- Ensure that the gender analysis includes educational opportunities, and provide alternative educational support and information, especially for girls and other youth.

- Challenge structural inequalities. Engage men, especially religious and community leaders, in outreach activities.
- Use an intersectional lens throughout the response to strengthen the ability of the project to see and respond to other underlying vulnerabilities for diverse groups.

2.4.2 GOALS OF GESI ANALYSIS IN A HUMANITARIAN RESPONSE

- Coordinating with other actors on gender-based prevention and response
- Analyzing sex- and age-disaggregated data (gender markers / gender continuum) to assess how gender-responsive your project is

2.4.3 INDICATORS TO CONSIDER WHEN MAINSTREAMING GESI INTO A HUMANITARIAN RESPONSE

TYPE OF PROGRAM	BEST PRACTICE INDICATOR	SOURCE
Cash-based interventions		IASC
Early recovery		IASC
Camp coordination and camp management		IASC
Education		IASC
Food Security		IASC
Health		IASC
Livelihoods		IASC
Nutrition		IASC
Protection		IASC
Shelter		IASC
Water, sanitation, and hygiene		IASC

Section 3 Commitment to Action

ACTIVITY 2B.1: COMMITMENT TO ACTION: WHAT WILL I DO DIFFERENTLY?

Purpose: This activity helps us to reflect on our responsibility as development practitioners and to identify areas where we can mainstream GESI into our work.

Estimated time: 30–45 minutes

Summary: In this activity, participants are guided to reflect on some of the foundational concepts covered in this module: Do No Harm, the GESI continuum, and minimum standards for GESI mainstreaming. Participants reflect on their responsibility to take action to identify potential negative effects of their work and barriers to inclusion faced by individuals. From there, participants articulate action plans that include what action they are already taking to mainstream GESI, how they want to improve or strengthen that mainstreaming, and what additional support they need to achieve their goals.

Suggested steps for this activity are included in the appendix at the end of this module.

Resource Library

RESOURCE	SUMMARY	LINK
Tearfund UK, Community gender analysis workshop guide	Participatory gender analysis in conflict situations	https://learn.tearfund.org/en/resources/tools-and-guides/community-gender-analysis-workshop-guide
Tearfund UK, WASH and gender	Gender and sanitation resources	https://learn.tearfund.org/en/resources/tools-and-guides/wash-and-gender-gender-and-community-mobilisation https://learn.tearfund.org/en/resources/footsteps/footsteps-71-80/footsteps-73/gender-and-sanitation
World Vision International, <i>Minimum Standards for Gender Mainstreaming</i> Gender Practitioners Collaborative	Minimum standards for mainstreaming gender equality in programming	https://www.worldvision.org/wp-content/uploads/2017/03/MinimumStandardsMainstreamingGenderEquality.pdf http://genderstandards.org/standards/
Oxfam, <i>Mainstreaming a Gender Justice Approach</i>	Focused primarily on organizational capacity building for gender mainstreaming	https://oxfamilibrary.openrepository.com/bitstream/handle/10546/188709/ml-mainstreaming-gender-justice-approach-270910-en.pdf;jsessionid=756DEF65AF8370E607474E02CCAB8239?sequence=3
Gender Action Learning System (GALS)	GALS tools are participatory, low-literacy tools that explore themes related to gender justice. There is potential to use these in various sections of the toolkit, particularly in the envisioning/awakening content.	https://gamechangenetwork.org/gender-empowerment/galsatscale/
Interagency Gender Working Group, <i>Gender Integration Continuum Framework</i> (user guide)	Practical guidance on the gender integration continuum	https://www.igwg.org/wp-content/uploads/2017/12/17-418-GenderContTraining-2017-12-12-1633_FINAL.pdf
Washington Group question sets (translations)	WG questions have been translated into the official UN languages of Arabic, Portuguese, Spanish, French, and Russian	https://www.washingtongroup-disability.com/resources/translations-of-wg-question-sets/
Washington Group interviewer guidance	Specific interviewer guidelines on how to effectively use the questions.	https://www.washingtongroup-disability.com/fileadmin/uploads/wg/Documents/WG_Implementation_Document_8_-_Interviewer_Guidelines_2_.pdf

Appendix Resources and Tools

APPENDIX A: COMMON INDICATORS FOR GENDER AND SOCIAL INCLUSION WITHIN WORLD RENEW

Percentage of participants reporting increased agreement with the concept that males and females should have equal access to social, economic, and political opportunities

Purpose/Definition: This indicator measures changes in participants' attitudes about whether men and women should have equal opportunities in social, political, and economic spheres. It directly supports World Renew's Gender Policy by helping both World Renew and its partners know how much progress we are making on promoting attitudes that are consistent with a biblical view of gender justice.

How to Collect and Analyze the Data

Data for this indicator are collected through a survey that is administered before a program or training starts and after a training or project ends. It is important that the same people are surveyed before the training or project starts and after the training or project ends so that the results can be compared. The survey may be read aloud to participants who are unable to read.

The survey asks project participants the extent to which they agree or disagree with the following statements:

- Women should have equal rights with men and receive the same treatment as men do.
- It does not matter whether a political leader is a man or woman. Either a man or a woman can be elected to political office.
- When jobs are scarce, men do not have more right to a job than a woman does.

The person who is giving the survey records responses to each statement on a scale from 1 to 5, where 1 = strongly disagree and 5 = strongly agree. The responses can be collected through a variety of methods, depending on what works best with the group that is being surveyed (e.g., having participants complete a written survey, having participants use stones/pebbles to indicate their response, or drawing five circles on the ground and having participants stand in the circle that corresponds with their response).

- 1 - Strongly disagree
- 2 - Disagree
- 3 - Somewhat agree
- 4 - Agree
- 5 - Strongly agree

The responses to each of the three statements are added together to create a score that ranges from 3 to 15 for each respondent.

Respondent scores should be reported as an average, so once individual response scores have been collected, the person who is analyzing the data should divide the sum of the response scores by the number of respondents.

$$\begin{aligned} \text{Respondent Score Average} = & \\ & \frac{\text{Total of Individual Response Scores}}{\text{Number of Individuals Who Were Surveyed}} \\ & \times 100 \% \end{aligned}$$

Survey data should be disaggregated by male and female respondents.

Considerations When Collecting the Data

Appropriate data collection methods should be used to increase the accuracy and depth of responses.

- Men and women should be surveyed separately. The individual who is collecting the data should be the same gender as the group that he or she is surveying.
- Appropriate participatory rural appraisal (PRA) methods can be combined with the survey to allow the individual who is collecting the data to also learn how the program is contributing to changes in participant attitudes regarding equal access to social, economic, and political opportunities and why participants believe those changes are occurring. The Gender Action Learning System is a good resource for PRA methods that are suitable for measuring changes in attitudes regarding gender equality / women's empowerment.

Percentage of target population that views Gender-Based Violence (GBV) as less acceptable after participating in or being exposed to World Renew programming

Purpose/Definition: This indicator measures how effective World Renew programs are in changing social attitudes about gender-based violence (GBV) and reducing the numbers of men and women in a target population who believe that GBV is socially normal or acceptable behavior.

Forms of gender-based violence include but are not limited to: domestic or intimate partner violence; rape as a weapon of war; sexual violence and abuse; female infanticide; psychological or emotional abuse; sexual harassment or violence, including in the workplace or in educational institutions; violence against gender minorities; and harmful traditional practices such as female genital mutilation/cutting, honor crimes, early marriage, forced marriage, bride kidnapping, and dowry-related violence.

How to Collect and Analyze the Data

Data for this indicator are collected through a survey that is administered before a program or training starts and after a training or project ends. It is important that the same people are surveyed before the training or project starts and after the training or project ends so that the results can be compared. The survey may be read aloud to participants who are unable to read.

Respondents will be asked the following:

Sometimes a husband is annoyed or angered by things his wife does. How much do you agree that a husband is justified in hitting or beating his wife in the following situations?

- She goes out without telling him.
- She neglects the children.
- She argues with him.
- She refuses to have sex with him.
- She burns the food.

Participants will be asked to respond to each statement on a scale from 1 to 5, where 1 = strongly disagree and 5 = strongly agree. Given the sensitivity of these questions, responses should be collected in a way that preserves participant confidentiality, such as the *Bead Game*⁷ or *Audio Computer-Assisted Self-Interviews*.

- 1 - Strongly disagree
- 2 - Disagree
- 3 - Somewhat agree
- 4 - Agree
- 5 - Strongly agree

Responses on each item should be added together to yield a total score between 5 and 25 for each participant.

The project should track which participants have a lower score at the end of the project than at the beginning of the project because a lower score indicates that the participant views GBV as less acceptable. The percentage of program participants that view GBV as less acceptable as a result of the program should be calculated as follows:

Percentage of program participants that view GBV as less acceptable after participating in World Renew programming =

Total Number of Participants whose GBV Survey Response Score is lower at the end of the Project

÷

Total Number of Project Participants

X 100 %

The number of participants whose GBV survey response score decreases during the course of a project should also be disaggregated between male and female participants.

Additional Considerations When Collecting the Data

Appropriate data collection methods should be used to increase the accuracy and depth of responses for this indicator.

- Since GBV is a very sensitive and traumatizing challenge, care should be taken when asking these questions so as not to cause harm to respondents. Responses should be voluntary, and data collectors and facilitators should be trained before collecting sensitive data.
- In addition to using a confidential survey technique such as the *Bead Game*, men and women should be surveyed separately. The individual who is collecting the data should be the same gender as the group that he or she is surveying.
- Appropriate qualitative methods such as case study and most significant change can be combined with the survey to allow the individual who is collecting the data to also learn how the program is contributing to changes in participant attitudes regarding the acceptability of GBV and why participants believe those changes are occurring.

7 The *Bead Game*⁷ was used to collect participant data for World Renew's GAC-funded adolescent health program in Nigeria and Senegal.

ACTIVITY 2B.1: COMMITMENT TO ACTION: WHAT WILL I DO DIFFERENTLY?

Suggested steps:

STEP 1: As a large group, discuss what responsibility we have as development practitioners to gender justice and social inclusion mainstreaming. Consider the frameworks we have explored, which include:

- Do No Harm principle
- GESI continuum
- Minimum standards for GESI mainstreaming

Use the following questions to guide your discussion:

- What responsibility do we have to identify potential negative impacts (risks) of our work?
- What responsibility do we have to identify barriers for individuals and groups to participate fully?
- What responsibility do we have to understand gender and social norms in the contexts where we work?

STEP 2: Thinking about these responsibilities, where do we need to start? What are we already doing that supports GESI mainstreaming? What could we improve or strengthen? Where do we need additional support to strengthen our skills and understanding?

STEP 3: Divide into small groups and work on completing the Commitment to Action chart⁸ below based on the discussions you have had with a large group.

⁸ Adapted from Ruth Lund and Mphokuhle Mabhena, *A Movement for Change: Toolkit*, (Braamfontein, SA: Sonke Gender Justice Network, 2017), <https://genderjustice.org.za/publication/a-movement-for-change-toolkit/>.

COMMITMENT TO ACTION

What changes do I want to make in the pre-project planning stage of my work?

What changes do I want to promote within the implementation and monitoring stages of my work?

What changes do I want to make in how I conduct evaluations?

How do I want to integrate GESI into a thematic area that I focus on?

What skills do I have to take those changes forward?

What support do I have?

What support do I need?

When do I want to make these changes?

Sources for Gender Baselines and Indicators at the Country and Regional Level

The following may help you with writing country context information for plans and proposals:

Statistics broken down by country

- [Why Gender Equality matters across all the SDG's](#)
- UNDP - [Human Development Index](#)
- UNDP - [Gender-related Development Index \(GDI\)](#) - One of the five indicators used by the UNDP in its annual development report showing the inequalities between men and women in the following areas: long and healthy life, knowledge, and a decent standard of living.
- World Economic Forum - [The Global Gender Gap Index](#) - One-page summaries from each country including hard-to-find statistics on the prevalence of polygamy, female genital cutting, violence against women, and degree of parental authority.
- OECD - [Social Institutions Gender Index \(SIGI\)](#) - Statistics on family code, physical integrity, civil liberties, and ownership rights.
- Plan International - [Because I Am a Girl: State of the World's Girls](#) - Annual reports since 2007. Statistics based on the theme for the year: 2007 - Girls and Human Rights; 2008 - Girls and War; 2009 - Girls in the Economic Crisis.

MODULE 3

Agenda-setting Gender and Social Inclusion Programs



Introduction

As we explored in Module 2, gender equality and social inclusion have two fundamental and complementary pillars: integration and agenda-setting programs. In the international development sector, these are often known as the “twin tracks.”



In Module 2, we explored integration, which is the mainstreaming of gender and social inclusion considerations throughout the project cycle and within thematic focus areas. In this module, we will explore agenda-setting programs and how you can develop responses to gender-specific or inclusion-specific issues. Examples of this kind of work include projects and programs that respond to gender-based violence, addressing women’s land rights, or working on sexual and reproductive health rights.

By the end of this module, you will know:

- what different agenda-setting programs look like through examples from World Renew’s work

By the end of this module, you will be able to:

- design a program to respond to the specific agenda-setting needs in your context
- make use of various tools related to agenda-setting work

Whom is this module for?

This resource is primarily for World Renew staff and partners who want to move beyond mainstreaming to respond to specific agenda-setting issues within programming.

How to use this module

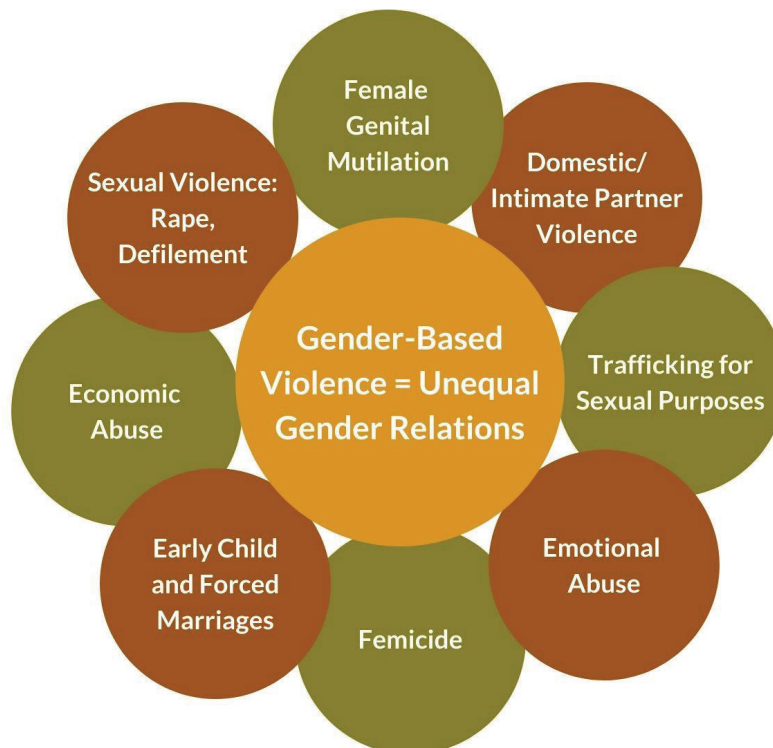
This module is primarily a reference resource with guidance on good practice for different types of projects, key indicators you can use, and a project planning template to help you to move forward with the work you want to do. It can be used in a training context with some adaptations.

Section 1 Agenda-Setting Issue 1: Gender-based Violence

GENDER-BASED VIOLENCE (GBV) is one the most dehumanizing forms of abuse and has its roots in gender inequality and the culture of patriarchy. It has globally been referred to as the silent pandemic because of the shame and stigma that comes with abuse of such an intimate and personal nature.

- GBV is rooted in gender inequality and is often tolerated and even condoned by laws, institutions, and gender norms. GBV is not only a profound violation of human rights and the will of God, but also a costly impediment to a country's national development.
- An estimated one in three women worldwide will experience gender-based violence in her lifetime.¹ Women and girls are more likely than men to be sexually assaulted or abused by someone they know.² GBV is also perpetrated against men and boys, although significantly less than women and girls.
- There are different types of GBV. The most common include physical, sexual, psychological, and economic violence. Harmful traditional practices (HTPs) such as female genital mutilation (FGM), early and forced marriage, and widow inheritance are also considered to be forms of GBV.

The illustration below shows the different forms of gender Based Violence.



1 "Facts and figures: Ending violence against women," *UNWomen.org*, <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures>, last updated February 2022.

2 Ibid.

1.1 FAQs ABOUT GENDER-BASED VIOLENCE

QUESTION	ANSWER
What are the root causes of GBV?	GBV is violence of either a physical, sexual, economic, or psychological nature that is based on gender inequality. The main causes of GBV are unequal gender relations, abuse of power by those who hold it (patriarchal systems, machismo, toxic masculinities), and harmful traditional practices (HTPs) that emanate from social and cultural norms, beliefs, and practices. GBV is made worse in conditions of crisis, poverty, low education levels, and lack of livelihood opportunities.
What are harmful traditional practices?	<p>Harmful traditional practices (HTPs) are practices that are usually perpetrated against women and girls and rooted in unequal cultural and gender norms.</p> <p>WHAT IS FGM?³ Female Genital Mutilation (FGM) is a harmful traditional practice involving the cutting or removal of the external female genitalia. It has existed for more than 2,000 years and is performed on girls from birth up to just before marriage and sometimes beyond. FGM is also known as female circumcision, cutting, and other terms locally.</p> <p>WHAT IS EARLY/CHILD MARRIAGE?⁴ Child marriage is any formal marriage or informal union where one or both parties are under 18 years of age. It is rooted in gender inequality.</p> <p>WHAT IS WIDOW INHERITANCE?⁵ Widow inheritance is a custom in which a relative of a deceased husband, typically the late husband's brother, inherits the widow as his wife. In some cases, sexual cleansing or purification is practiced where one of the late husband's relatives forces the widow to have unprotected sex.</p> <p>WHAT IS FEMALE INFANTICIDE?⁶ Female infanticide is the intentional killing of baby girls because of the preference for male babies and the low value associated with female babies. Female infanticide is more common than male infanticide, and in some countries, particularly India and China, is likely to have serious consequences on the balance of the sexes in the population.</p> <p>WHAT IS SON PREFERENCE?⁷ Historically, son preference has manifested itself as "son-biased fertility stopping" behavior, wherein parents continue childbearing until they have achieved their desired number of sons. This can have negative implications for girl children and can lead to high fertility rates for women.</p>
How widespread is gender-based violence?	<p>Gender-based violence is one of the most prevalent forms of violence and cuts across social, economic, and racial backgrounds. GBV is heavily underreported because of the nature of the violence, which often happens at home with an intimate partner and is associated with shame and stigma. Less than 40% of women and girls who experience GBV seek help of any kind.⁸</p> <ul style="list-style-type: none"> • 200 million women and girls have experienced female genital mutilation/cutting⁹ • 12 million girls are married before the age of 18 each year¹⁰ • 26% of women aged 15 and older (640 million women) have experienced intimate partner violence¹¹

3 "What Is FGM?", *28 Too Many*, <https://www.28toomany.org/what-is-fgm/>.

4 "About Child Marriage," *Girls Not Brides*, <https://www.girlsnotbrides.org/about-child-marriage/>.

5 "The Links between Women's Property and Inheritance Rights and HIV in Rural Tanzania," MEASURE Evaluation, March 2017, https://www.measureevaluation.org/resources/publications/fs-17-206/at_download/document.

6 "Female Infanticide," European Institute for Gender Equality, <https://eige.europa.eu/thesaurus/terms/1127>; https://www.bbc.co.uk/ethics/abortion/medical/infanticide_1.shtml, based on United Nations, *Ending Violence against Women and Girls: Programming Essentials*, 2013.

7 S. Anukriti, Maurizio Bussolo, and Nistha Sinha, "Son preference: Why we should care about it," World Bank Blogs, <https://blogs.worldbank.org/developmenttalk/son-preference-why-we-should-care-about-it>, October 19, 2021.

8 "Facts and figures: Ending violence against women," *UNWomen.org*, <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures>, last updated February 2022.

9 "What Is FGM?", *28 Too Many*, <https://www.28toomany.org/what-is-fgm/>.

10 "About Child Marriage," *Girls Not Brides*, <https://www.girlsnotbrides.org/about-child-marriage/>.

11 "Facts and figures: Ending violence against women," *UNWomen.org*, <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures>, last updated February 2022.

1.2 RESPONDING TO GENDER-BASED VIOLENCE

There are three key measures that are used when responding to GBV.

Preventative measures

Prevention measures are those that are designed to address the root causes of GBV and to increase awareness at all levels of the scope of the problem and its impact on the individual and community, as well as the wider society and economy.

Best strategies in prevention focus on community level attitudes and behavior change through awareness-raising initiatives. These can be standalone interventions primarily aimed at changing attitudes and behavior or can be part of a broader program, for example in partnership with economic interventions or other multi-sectoral programmes. Programs that combine VSLAs and a GBV component that encourage people to talk openly about some of their beliefs and practices have had some success. These programs are successful because community members have a regular platform through the VSLA work to come together to report, address and monitor the GBV situation. VSLA's too provide economic empowerment which in turn reduces vulnerability. World Renew and its partners are likely to succeed in GBV programming because of its strong grass-roots presence and because of the critical role played by faith leaders in influencing community beliefs and practices. There are several community-led and -owned methodologies helpful in planning GBV programming. The [SASA faith model](#), developed in Uganda by Raising Voices, uses a four-phased approach to build community education, engagement, and action: Start, Awareness, Support, and Action. Other resources include [Stepping Stones](#) (popularly known as the social norms change training package) and Promundo, which offers tools for engaging men and boys in reducing gender-based violence.

Preventative measures must be holistic, addressing GBV at the individual, household, community, and societal levels and acknowledging the critical role played by other actors such as community gatekeepers, religious bodies, and community-based organizations.

Response measures

Responses to gender-based violence measures must center on the survivors. Staff responding to GBV must be trained to avoid causing further harm to the victims. Have in place a comprehensive referral system for services including medical attention, legal and psychosocial support, shelters/safe homes, and economic empowerment. For sexual and physical violations, ensure victims receive medical attention and legal support within 48 hours.

Best practices for responding to GBV include supporting the improvement of service provision for survivors and protecting them from further harm. This includes ensuring the confidentiality and anonymity of the survivors, being culturally sensitive, using local expertise, and being part of advocacy networks that advocate for legal and policy change and implementation to address GBV.

Our health programs can be a great entry point for addressing gender-based violence. For example, partners or country-based program staff can engage respected community members through partnerships with health workers from the community, building relationships with survivors, and educating them about available health services. It is critical

to ensure all program staff have some level of knowledge and expertise on GBV. The gender focal person in the team/region should also try to be part of an existing GBV coordinating committee or forum. Where no in-house capacity exists, it is important to have local GBV service providers on hand to whom survivors can be referred. Some organizations model one-stop centers for GBV response.

Accountability measures

Accountability measures include being a part of spaces that advocate for legal and policy change and enforcement against GBV. One organization might not be able to offer all the services, so it is critical for World Renew and its partners to be part of GBV and other gender equality networks and working groups for coordination of efforts as well as for advocacy for legal change and monitoring implementation of laws related to GBV.

1.3 WHAT DO GENDER-TRANSFORMATIVE PROGRAMS ON GBV LOOK LIKE?

Working on gender-transformative approaches to GBV requires investing longterm investment and interventions in communities, because addressing GBV requires changing cultures and norms, this takes a long time. It also requires working holistically at all levels. GBV programs should include the following:

- **SYSTEM LEVEL:** Creating an enabling policy and legal environment for transformative change.
 - This might mean working on laws to ban FGM, advocating for laws to be implemented (GBV cases to be prosecuted), or supports for survivors made available through existing structures and systems.
- **COMMUNITY LEVEL:** Addressing gender inequalities and social norms.
 - This area of programming includes multiple levels:
 - Education and awareness (media, art/drama, in-home, faith groups, etc.)
 - Public declarations/statements (from religious or community leaders, politicians, celebrities, etc.)
 - Community dialogues to interrogate and change harmful norms and practices
 - In the case of FGM, conversion of traditional practitioners can sometimes be effective (alternative rites of passage, alternative incomes, etc.)
- **INDIVIDUAL LEVEL:** Empowering girls and women.
 - Rites of passage other than FGM
 - Formal education
 - Building the agency of girls and women to participate in decision making
 - Economic empowerment
- **SERVICE LEVEL:** For prevention, protection, and care.
 - Rescue centers
 - Training health practitioners to respond to GBV and complications of HTPs (e.g., complications following FGM, sexual purification of widows, etc.)
 - Legal support (e.g., filing charges when GBV has occurred or where FGM or child marriage is illegal, supporting land and asset rights for widows, etc.)

1.4 WHAT WORKS WHEN RESPONDING TO GBV

- Legal frameworks against GBV in all its forms, with mechanisms for implementation that are actively utilized
- Building awareness through mechanisms that people engage with (radio, social media, ICEs, etc.)
- Public declarations against GBV by influential persons (particularly impactful in the case of HTPs when the practice is linked to religion or cultural identity and statements are made by religious or cultural leaders)
- Community dialogues to move toward more positive masculinities and more equitable gender norms through nonjudgmental dialogue (see section 1.7, “Gender Norms and Masculinities,” for more details on positive masculinities)
- In some cases, alternative rites of passage instead of FGM and alternative sources of income for practitioners can be impactful, but this depends on the specific ethnic drivers of the practice.
- Empowerment of women and girls allows them to engage in decision making, build economic independence, and continue with education. Empowerment of women and girls serves as a foundational underpinning of all other programming on GBV. In every GBV program, there is need for risk assessment and mitigation, some GBV programs may bring the risk of harming participants, in one of our country programs, there was heightened abuse of women by their spouses who were now empowered and aware of their rights.

1.5 SURVIVOR-CENTERED APPROACHES

Phiri works as a livelihoods project manager with one of World Renew’s partners in southern Africa. While conducting an evaluation process for one of the Village Savings and Loans Association (VSLA) projects, one of the participants shared that her husband is physically abusive and has even sexually assaulted one of their daughters. World Renew’s partner does not run any gender-based violence programs, and Phiri is not sure what to do since he is not a gender justice specialist and his knowledge of GBV programming is limited. What could Phiri do right away to support this woman? What can Phiri’s organization plan to do in the medium and long term to support survivors more substantively?

A SURVIVOR-CENTERED APPROACH means recognizing and prioritizing the rights, needs, and wishes of the person who has experienced gender-based violence. A survivor-centered approach creates a supportive environment, ensures safety and dignity to promote a survivor’s recovery, and reinforces the survivor’s capacity to make decisions about possible interventions.

Survivors’ fundamental rights

Survivors have the right to:

- Give verbal or written consent before any action, referrals, medical exams, or support are provided
- Choose for themselves whether to receive services, which ones, and when free from coercion and they change their minds at any time

- Access chosen support in a safe and discreet way that is comfortable for them, and be accompanied by a trusted person if requested
- Have a safe space to talk
- Choose the sex of the person providing the service
- Disclose or not disclose their story

Support steps for survivors immediately after an experience of GBV

- Get the survivor medical attention and ensure they get a medical report
- In cases of sexual abuse, ensure that a post exposure prophylaxis (PEP) and emergency contraceptive is administered at the hospital within 72 hours. There could be challenges in accessing this in some context, so continued advocacy to government and partnering with service providers can be helpful.
- Provide psychosocial support or refer the survivor to a relevant service provider
- Take the survivor to the police station and file a report with as much detail as possible, making sure to ask for a copy of the police report to share with other direct service providers instead of asking the survivor to repeat her story, reducing the chances of retraumatizing the survivor.
- Make sure the survivor has a safe place to stay. Do not send them back to the home/ institution where they were abused. If you are unable to provide this, coordinate with other stakeholders who provide this service.

For more guidance on working with GBV survivors, see USAID's guidance principles here: https://publications.jsi.com/JSIInternet/Inc/Common/download_pub.cfm?id=22846&lid=3

1.6 GENDER-BASED VIOLENCE IN HUMANITARIAN CONTEXTS

Mila is a single mother living in one of the Rohingya refugee camps in Bangladesh. One day, as she was preparing the evening meal for her children, a man came into her tent and raped her. Although she was afraid of the stigma and shame of reporting the incident, the next day Mila approached Issa, one of the program officers of a humanitarian agency that distributes food and sanitation items. She informed him of what happened to her. Issa receives many reports from the community of rape, defilement of children, and domestic abuse, but he is not a GBV expert. What steps can Issa take to support Mila?

Though not a GBV specialist, Issa is expected to be trained on and to offer psychological first aid (PFA) to Mila. Psychological first aid includes these steps:

- **LISTEN** closely and empathetically, without judging. Do not blame or shame the survivor.
- **ASK** about needs and concerns.
- **ASSESS AND RESPOND** to her various needs and concerns—emotional, physical, social, and practical (e.g. childcare)— through direct support or referral pathways.
- **ENHANCE SAFETY** by helping survivors make a plan to protect themselves from further harm if violence occurs again.
- **SUPPORT** survivors by helping them connect to information, services, and social support.

GBV is often exacerbated in situations of crisis or emergency. There are a number of reasons for this:

- New threats/forms of GBV related to conflict
- Lack of privacy, overcrowding, lack of safe access to basic needs
- Design of humanitarian aid heightening or introducing new GBV risks
- Separation from family members, lack of documentation, registration discrimination
- Breakdown of protective social mechanisms and norms regulating behavior
- Increased vulnerability and dependence, exploitation
- Introduction of new power dynamics, such as with humanitarian actors

According to the Inter-Agency Standing Committee (IASC) Guidelines for Integrating Gender-based Violence Interventions in Humanitarian Action, integrating GBV prevention and response is fundamental to every humanitarian action to ensure that our programs Do No Harm and that the needs of the vulnerable groups are met. Partners and staff working in humanitarian response need to consider GBV response as an essential part of their response and not an add on.

1.7 GENDER NORMS AND MASCULINITIES

What we in society expect of men and women can change. We know that what men and women are supposed to do is different among the Toukoulour compared to the Wolof people. In India it's again different. These expectations are cultural and they can be changed.” participant 16 days of activism Senegal 2022

In order to respond to gender inequalities and work to transform gender norms related to GBV, we must first understand what gender norms are and how they affect our work. It is important to note that cultural norms and beliefs are not static or the same.

You can refer to Module 1 for more information and activities about this foundational understanding.

Around the world, there are a variety of examples of unequal gender norms and toxic masculinities:

- The unequal distribution of care and domestic activities, with women bearing 75% of the burden of unpaid care and domestic work.
- In 27 countries, women are required by law to obey their husbands.
- In 160 countries, child marriage is allowed through legal loopholes.
- More than 25% of women justify men's use of violence against their wife/partner.
- 12%(Twelve percent) of women of reproductive age have unmet needs for family planning.
- Sixty-nine countries have no legal quotas, special measures, or incentives for political parties to promote women's political participation.

Building on what we learned about gender norms in Module 1, in this section we will explore specifically gender norms of men and how these shape men's understanding of masculinity. How men understand masculinity has a substantial effect on their likelihood to use violence, to participate in care work and domestic responsibilities, to view their female partners as equal and to make decisions equitably, and how likely they are to share control of resources with female partners. When masculinity has a negative effect on others and particularly on women, these forms of masculinity are referred to as "toxic." In our work we want to promote positive masculinities and to critically analyze the impact of toxic versions.

A few key elements shape masculinity, including:¹²

- **ACHIEVING SOCIALLY RECOGNIZED MANHOOD:** Often at the core of toxic masculinity is the demand that men achieve and continually re-achieve their manhood.
- **POLICING MASCULINE PERFORMANCE:** The process of withholding the social status of "being a man" is held in place by the continual policing of men's and boys' performance of gender.
- **"GENDERING" THE HEART:** Around the world, men are typically encouraged to refrain from showing emotional vulnerability and monitored to show only a limited range of emotions.
- **DIVIDING SPACES AND CULTURES BY GENDER:** Ideas about manhood and womanhood are also created and reinforced by dividing spaces into areas that may be considered "male" or "female." Social spaces associated with men often become places where violence is rehearsed and reinforced.
- **REINFORCING PATRIARCHAL POWER:** Violence is ultimately about processes that serve to reinforce power structures that advantage all men over all women, as well as particular men over other men.

In order to respond to toxic masculinity and work toward transformed gender norms for men, we must move beyond the idea that violence is natural or normal for men and emphasize the many ways that men can be defined. We must think about the influencing forces of masculinities and how these are shaped and reinforced.

- Consider how masculine norms are reinforced and taught to children and how gender inequalities manifest in the lives of women, girls, and those of all gender identities.
- Challenge masculine norms directly in gender-transformative approaches (those that deliberately seek to change social norms related to gender).
- Promote positive alternatives for men and create spaces where men can consider and integrate these alternatives.
- Engage men and boys in all gender-transformative programming.

¹² From Brian Heilman and Gary Barker, *Masculine Norms and Violence: Making the Connections* (Washington, DC: Equimundo, 2018), <https://www.equimundo.org/resources/masculine-norms-violence-making-connections/>.

CASE STUDY: CRY OF A WOMAN'S HEART—WEST AFRICA

In West Africa, World Renew and its partners have engaged in community dialogues to find areas that communities themselves want to change. One of the areas that arose in these conversations was the issue of gender-based violence. In response, a story-based curriculum called *Cry of a Woman's Heart* was developed. The curriculum covers topics related to intimate partner violence within marriage and also touches on female genital cutting and obstetric fistula.

Male and female participants read or hear the stories within a group and engage in discussion around what is happening in the story, what challenges were faced, and what could be done differently. This discussion is facilitated in a nonjudgmental way by a local facilitator who can comfortably lead discussions in vernacular languages.

In response to this approach, communities have reported improved relationships between husbands and wives, reduced violence within marriages, and more openness to discuss previously taboo issues.

More information on the *Cry of a Woman's Heart* curriculum can be found [here](#).

Engaging men and boys in gender-transformative programming

The Interagency Gender Working Group (IGWG) produced a [set of dos and don'ts](#) for engaging men and boys in programming that can be used as guidelines when considering how to engage men and boys in your work.

- **DO** recognize and meet men's distinct needs.
- **DON'T** engage men at the expense of women.
- **DO** seek to transform harmful gender relations and norms.
- **DON'T** discount the structural barriers men face when accessing services.
- **DO** gather evidence with men and boys (not just women and girls).
- **DON'T** start with the assumption that all men are bad actors.
- **DO** start early in the life course.
- **DON'T** overlook the diversity of men and boys in the population.
- **DO** engage men on their own, in groups of men, and together with women.
- **DON'T** overlook scale and sustainability for achieving impact.¹³

For more resources, visit www.igwg.org/priority-areas/male-engagement.

¹³ J. Pulerwitz, A. Gottert, M. Betron, and D. Shattuck on behalf of the Male Engagement Task Force, USAID Inter-agency Gender Working Group (IGWG), *Do's and don'ts for engaging men and boys* (Washington, DC: IGWG, 2019), <https://www.igwg.org/wp-content/uploads/2021/03/Male-Engagement-DosDonts-Final-ENGLISH.pdf>.

1.8 PROJECT PLANNING TEMPLATE¹⁴

This project planning template can be used when designing a project on GBV, including responding to HTPs or working to change gender norms and masculinities.

<p>Learn about the context as it relates to the gender issue you want to address (GBV, HTP, gender norms, and masculinities)</p>	<p>This can be integrated into an existing gender analysis to explore gender norms as they relate to GBV, HTPs, gender norms, and masculinities.</p> <p>Consider how you can understand and explore norms related to gender-specific issues, the legal context (support for survivors, laws/policies in place) and the statistics on prevalence.*</p> <p><i>*Statistics are often available in Demographic Health Surveys (DHS), Multiple Indicator Cluster Surveys (MICS), and national and regional government reports.</i></p> <p>Additional tools for integrating GBV into gender and situation assessments: https://www.refworld.org/pdfid/5c3465c64.pdf</p>
<p>Create a referral list</p>	<p>Generate a list of organizations that are supporting survivors of GBV and/or HTPs or that are promoting positive masculinities. You can do this through qualitative interviews with government stakeholders, NGOs, faith leaders, or others who might be helpful. You can also talk to local women's groups/organizations or conduct mapping exercises with women on available local support networks.</p> <p><i>*Make sure you think about both formal and informal supports that are available.</i></p>
<p>Engage the community</p>	<p>Map out the key stakeholders who might have an influence on your work, both positively and negatively. Think about how you can engage them to participate in shaping the response. Ensure that you engage (at minimum) women, men, community leaders, health workers, and existing community groups.</p>
<p>Include indicators in M&E that relate to the gender-specific issue</p>	<p>Select indicators that align with the work that you want to do.</p> <p><i>See below for suggested indicators and additional resources on possible indicators.</i></p>
<p>Add prevention activities</p>	<p>When starting work on GBV, HTPs, or masculinities, the best place to start is with prevention activities. See 1.4 above for ideas on how you can integrate prevention into your existing work.</p>
<p>Allocate resources</p>	<p>If possible, allocate resources to the activities you want to do that relate to the gender-specific issue you are addressing (prevention activities, additional gender analysis, engaging stakeholders) and to the process of gathering and analyzing data on your work.</p>
<p>Develop guidelines for responding to disclosures of violence</p>	<p>Develop a process for responding to disclosures of violence and ensure that these include safeguarding protocols and psychological first aid (see 1.5 above for more details).</p>
<p>Capacity Building for staff</p>	<p>Staff need to be trained on gender inequality and GBV and specific process of Psychosocial First Aid, how to handle disclosures of violence using the guidelines above, how to support the safety of the survivor, and how to create a plan for legal, psychological and other support.</p>

¹⁴ Adapted from Shelah Bloom, Jessica Levey, et al., *Guidance for Gender Based Violence (GBV) Monitoring and Mitigation within Non-GBV Focused Sectoral Programming* (Atlanta: CARE USA, 2014), https://www.care.org/wp-content/uploads/2020/10/CARE-GBV-ME-Guidance_0.pdf.

Key indicators for gender-based violence

Additional information on the indicators and questionnaires can be found on the websites mentioned in the footnotes.

- Percentage of [choose: men/women] who say that wife beating is acceptable¹⁵
- Percentage of women aware of where women affected by domestic violence can access the required support¹⁶
 - The available data show that a large proportion of women living in low-income countries have at some point in their life experienced domestic violence. Awareness of available support is an important precondition for women accessing the assistance they need. This indicator therefore measures the proportion of women who are aware of an organization, institution, or informal group that assists women affected by domestic violence.
- Percentage of women who have experienced violence (physical, sexual, economic, or psychological) in the last twelve months

Key indicators for harmful traditional practices

- Percentage of women aged 18–20 who were married or in a union by age 18¹⁷
 - This indicator measures the prevalence of child marriage as defined by UNICEF. Girls who marry or enter into union at an early age frequently abandon formal education, and many have early and often high-risk pregnancies. Child brides are also at higher risk of abuse, exploitation, and separation from family and friends, which can all have major consequences on health and well-being.
- Percentage of [choose: mothers/fathers] who do not intend to marry their daughter before the age of 18¹⁸
- Proportion of girls and women aged 15 to 49 who have undergone female genital mutilation, by age (prevalence)¹⁹
 - This indicator measures the percentage of girls and women who have undergone FGM in a certain population. It can be disaggregated by age, residence, and wealth, among other parameters. It is the SDG indicator for Target 5.3.2.
- Percentage of people who do not support the continuation of female genital mutilation²⁰
 - This indicator measures support for or against the continuation of FGM. It provides an assessment of the overall level of public acceptance of the practice.

15 "Acceptability of Gender-Based Violence," IndiKit (Gender Equality), <https://www.indikit.net/indicator/78-gender-equality/340-acceptability-of-gender-based-violence>.

16 "Awareness of Available Support," IndiKit (Gender Equality), <https://www.indikit.net/indicator/78-gender-equality/341-awareness-of-available-support>.

17 "Early Marriage Among Girls," IndiKit (Gender Equality), <https://www.indikit.net/indicator/78-gender-equality/334-early-marriage-among-girls>.

18 "Parents' Attitudes Towards Early Marriage," IndiKit (Gender Equality), <https://www.indikit.net/indicator/78-gender-equality/333-parents-attitudes-towards-early-marriage>.

19 *Measuring Effectiveness of Female Genital Mutilation Elimination: A Compendium of Indicators* (New York: UNFPA-UNICEF, December 2020), https://www.unfpa.org/sites/default/files/pub-pdf/026_UF_CompendiumOfIndicatorsFGM_21-online_F.pdf.

20 *Measuring Effectiveness of Female Genital Mutilation Elimination: A Compendium of Indicators* (New York: UNFPA-UNICEF, December 2020), https://www.unfpa.org/sites/default/files/pub-pdf/026_UF_CompendiumOfIndicatorsFGM_21-online_F.pdf.

Key indicators for shifting gender norms

- Target group's average score on GEM Scale²¹
 - The GEM Scale uses a collection of statements developed to measure attitudes toward gender norms in intimate relationships. Although the scale was developed for young men living in low-income countries, it has also been successfully used with adult men, women, and girls.
- Percentage of target group with attitudes supportive of gender equality²²
 - The indicator shows the extent to which the target group members have attitudes supportive of gender equality. It was designed for projects that do not deal with the more sensitive attitudes towards sexual and gender-based violence.

21 "GEM Scale," IndiKit, Gender Equality, <https://www.indikit.net/indicator/78-gender-equality/325-gem-scale>.

22 "Attitudes Towards Gender Equality," IndiKit, Gender Equality, <https://www.indikit.net/indicator/78-gender-equality/3805-attitudes-towards-gender-equality>

Section 2 Agenda-Setting Issue 2: Sexual and Reproductive Health

2.1 UNDERSTANDING SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS (SRHR)

Gender equality and the empowerment of women and girls are not possible without the realization of sexual and reproductive health and rights (SRHR). SRHR is embedded in the Sustainable Development Goals. Target 3.7 is: “Ensure universal access to sexual and reproductive health care services, including for family planning, information and education, and the integration of reproductive health into national strategies and programs,”²³ and Target 5.6 is: “Ensure universal access to sexual and reproductive health and reproductive rights.”²⁴

Sexual and reproductive health and rights (SRHR) include the freedom to maintain *one’s sexual and reproductive health, access to accurate information and the safe, effective, affordable and acceptable timely and quality contraception method of choice*. People must be informed and empowered to protect themselves from sexually transmitted infections, and when they decide to have children, women must have access to skilled health care providers and services that can help them have a healthy pregnancy and safe birth.

Within faith contexts, access to SRHR can be more challenging than in other contexts. Beliefs about sexual purity, a woman’s right to control reproduction, and patriarchal beliefs about decision making can have a significant impact on women’s ability to access SRHR services.

The denial of sexual and reproductive health rights is a denial of human rights. Most often, SRHR is denied to women and girls based on patriarchal gender norms and lack of participation in decision making, but access also is influenced by infrastructure and the quality of health care available to women and girls.

Around the world, women and girls face limitations to their access to education, employment, and economic independence as a result of denied access to SRHR.²⁵

- The proportion of women of reproductive age (15–49) who have their need for family planning satisfied with modern contraceptive methods had stagnated around 77% between 2015 and 2022. However, sub-Saharan Africa has seen the largest increase, of almost 5 percentage points.

23 “Indicators and a Monitoring Framework: Launching a data revolution for the Sustainable Development Goals,” UN Sustainable Development Solutions Network, 2012, <https://indicators.report/targets/3-7/>.

24 “Indicators and a Monitoring Framework: Launching a data revolution for the Sustainable Development Goals,” UN Sustainable Development Solutions Network, 2012, <https://indicators.report/targets/5-6/>.

25 “Overview: Sexual and Reproductive Health and Rights,” Plan International, May 1, 2020, <https://plan-international.org/publications/overview-sexual-and-reproductive-health-and-rights/>.

- The adolescent birth rate has fallen worldwide from 56 births per 1,000 adolescents aged 15 to 19 years in 2000 to 45 in 2015 and 41 in 2020. The largest declines are occurring in central and southern Asia.
- Approximately 16 million adolescent girls aged 15 to 19 and 2.5 million girls aged 12 to 15 give birth each year, with 90% of births by adolescents occurring within a marriage or union.
- Complications during pregnancy and childbirth are the leading cause of death for 15- to 19-year-old girls globally, and three in five of all maternal deaths take place in humanitarian and fragile contexts.
- Based on data from 64 countries for 2007–20, only 57% of married or in-union women aged 15 to 49 make their own decisions regarding sexual and reproductive health and rights.

CASE STUDY: PEER EDUCATION ON SRHR IN SENEGAL

SLDS is a World Renew partner based in Senegal that runs a peer education program as part of their Adolescent Health and Rights program. This program started as an HIV prevention program, but after researching which groups were specifically at risk of HIV and other STIs, SLDS decided to shift its focus to out-of-school adolescent girls. These are girls between the ages of 13 and 18 who live in the suburbs of Dakar and who are out of school.

Peer education has become an increasingly popular way of carrying out health promotion work with young people. It is based on the idea that people, especially adolescents, learn new attitudes and behaviors best from discussions with people similar to themselves and not from classical teaching by adult teachers. Peer education is based on the principle of equality and sharing of knowledge. In Senegal, this concerns attitudes and behavior related to gender norms, healthy relationships, reproduction, FGM, sexual violence, menstruation, nutrition, contraception, STIs, and HIV.

The peer education program always ends with a community event to disseminate to the wider community the information that was learned among peers. This way, parents, neighbors, and community leaders can show their support and hear about these changes from their children and from their leader-peers. During the event, the adolescents present several pieces of street theater on topics of their choice. Often these are based on short skits the teens have done during their peer education sessions. Street theater serves to point out social realities for youth that parents and community leaders may sometimes prefer to ignore, such as the impact of sexual violence or forced marriage.

2.2 BEST PRACTICES FOR PROGRAMS ON SRHR

- Provide education on SRHR in a nonjudgmental way and in an environment that is comfortable for participants.
- When working with youth, consider integration of SRHR education with other activities, such as sports, school curriculum or community events.
- Using peer educators creates comfort and openness for education participants and greater acceptance and retention of information.
- When working with adolescents, ensure parents give their informed consent to their adolescent child's participation in the program by clearly explaining the program to them and by coaching the participating adolescents to share with their parents about what they do in the peer education program. A few parents may strongly disagree with what you are teaching or may be fearful of losing control of their child and their marriage plans, and they may pull their child out of the program. This is still better than parents feeling as if you are teaching their children important attitudes and behaviors behind their backs.
- Provide education to household decision makers, particularly when working with adolescents. Engaging with parents and grandparents helps reduce the stigma of SRHR and creates more open pathways for communication and normative change.
- Work with health practitioners to enable access to services for different groups. Consider the barriers individuals might experience based on age, sex, ability, ethnicity, or socioeconomic status, and integrate solutions to these barriers within programming.
- Create spaces for community dialogue to explore gender norms that limit the participation of women and girls in SRHR services. This is particularly relevant when working on issues related to family planning and maternal health care.
- Be part of networks that engage with government for legal and policy enhancement and practice for SRHR.

Key indicators for SRHR

- Percentage of mothers with children aged 0–23 months using (or whose partner uses) a modern contraceptive method²⁶
- Contraceptive use among mothers with young children is essential for reducing the significant risks associated with closely spaced pregnancies and high fertility.
- Percentage of sexually active girls aged 15–19 years using (or whose partner uses) a modern method of contraception²⁷
- This indicator assesses the proportion of sexually active young girls who at a time of sexual intercourse in the past six months have used a modern contraceptive method. This practice is essential for preventing the significant health risks associated with early and/or unintended pregnancies.
- Percentage of women of reproductive age (15–49 years) aware of at least one place where they can obtain a modern contraceptive method²⁸

26 "Access to Modern Contraceptives," IndiKit (Maternal and Child Health), <https://www.indikit.net/indicator/7-maternal-and-child-health/232-access-to-modern-contraceptives>.

27 Ibid.

28 Ibid.

- Knowing where to access contraception is one of the essential preconditions for practicing effective family planning.
- Percentage of [select: girls aged 15-19/men/community leaders/. . .] who can state at least two of the promoted benefits of girls delaying their first childbirth until age 20²⁹

Quick Quiz³⁰

- What are some of the ways that education on SRHR can be provided?
- What barriers might someone face to accessing SRHR services?
- What are some of the additional barriers that women and girls face to accessing SRHR in faith contexts?

INTRODUCTORY ACTIVITY 3.3: BENEFITS OF CHILD SPACING

Objective: To develop an understanding of the benefits and purpose of access to reproductive health services, including child spacing.

Estimated time: 30-45 minutes

Summary: In this activity, participants will reflect on the benefits of child spacing for four groups of people: mothers, children, fathers, and the wider family. Participants will explore the risks of having children too close together and how these can be avoided.

Suggested steps for facilitating this activity can be found in the appendix at the end of this module.

²⁹ Ibid.

³⁰ Answers to Quick Quiz:

Q1: Education on SRHR can be provided through peer educators, in nonjudgmental community dialogues, and by engaging with household decision makers such as parents, husbands, or in-laws.

Q2: Barriers to accessing SRHR that individuals might experience include age, sex, ability, ethnicity, and socioeconomic status.

Q3: Some additional barriers to accessing SRHR that women and girls face in faith contexts are beliefs about sexual purity, patriarchal beliefs about women's decision making, and lack of control over reproduction.

Section 3 Agenda-Setting Issue 3: Trauma Healing

INTRODUCTORY ACTIVITY

What Is Trauma Healing?

Trauma healing is a specific method developed by the Trauma Healing Institute (THI) that brings a group of people together in a safe place where they can help each other heal. It is based on an understanding that trauma affects all aspects of a person: psychological, physical, and spiritual. THI has developed a holistic Bible-based approach to help people heal from trauma in mind, body, and spirit. The lessons use art, stories, activities, and questions to help people engage deeply with themselves, with God, and with each other.

The Trauma Healing Institute (THI) supports the development of training materials for trauma healing facilitators. The main material is the book *Healing the Wounds of Trauma*, which contains lessons and supporting materials for people to work through a journey to healing.

World Renew partners use trauma healing in various ways around the world. It can be integrated into any project, but is particularly relevant for projects related to gender-based violence or harmful traditional practices and in response to losses and trauma as a result of the denial of SRHR, which is why it has been included in this module.

CASE STUDY: TRAUMA HEALING IN NICARAGUA

In Nicaragua, World Renew partners are using trauma healing circles to respond to various types of trauma. They refer to the circles as “emotional health ministries” and offer them with trained facilitators through local churches. Facilitators of trauma healing are trained using the resources from the Trauma Healing Institute, which provides biblically-based activities and approaches that are widely accepted by churches.

Through this work, churches have felt equipped to respond to the emotional needs of their congregations and have appreciated the opportunity to use materials that align with their faith and use biblically-informed practices to respond to the deep emotional needs of those who have experienced trauma.

For more information on trauma healing resources and the Trauma Healing Institute, visit <https://traumahealinginstitute.org/about>.

Section 4 Data Collection in Agenda-setting Programs: Tools and Approaches

Data collection activities in agenda-setting programs should not be extractive, but should be used as opportunities to give voice to members of the affected population who typically would not be heard.

4.1 DATA COLLECTION CONSIDERATIONS

- Acknowledge the role of inequitable gender norms and unequal power dynamics during design, data collection, and analysis. Researchers and practitioners should take local gender norms into account when designing data collection activities and interpreting the results. Inequitable gender norms can contribute to rates of violence. Research, monitoring, and evaluation efforts should strive to examine, question, and change gender norms throughout the process of data collection, analysis, and uptake of results.
- Men, boys, and other marginalized groups, such as members of the LGBTQ+ community, also experience violence, and these experiences may increase during times of conflict. In addition, it can also be important to collect information from men and boys to better understand inequitable gender norms, attitudes, and practices that affect rates of violence.
- Engage the affected population, particularly women and girls, throughout the design and data collection process. Women and girls should be involved in study design and implementation and should be empowered to understand and use the results to make a difference in their own lives. These efforts may include engaging women in planning data collection activities as well as throughout the data collection process (including input on the objectives, data collection tools, interpretation of results, etc.) and ensuring that they understand the results.
- Use research and evaluation, as well as the data collection process itself, as avenues to promote social change. Research, monitoring, and evaluation can be used to understand as well as challenge unequal social norms. Data collection activities should be designed so that the results contribute to improving the lives of the affected population. Marginalized populations can be empowered through engagement in the design, data collection, analysis, and dissemination activities.

4.2 SAFEGUARDING AND ETHICS

Collecting data within projects related to GBV, HTPs, and SRHR have unique safeguarding and ethical considerations. The WHO outlines eight principles that should be used when collecting data on projects like this:³¹

- **ACCOUNTING FOR RISKS AND BENEFITS:** The benefits to respondents or communities of documenting violence must be greater than the risks to respondents and communities.

³¹ World Health Organization, *WHO ethical and safety recommendations for researching, documenting and monitoring sexual violence in emergencies* (Geneva: WHO, 2007), <https://www.who.int/publications/i/item/9789241595681>.

- **METHODOLOGY:** Information gathering and documentation must be done in a manner that presents the least risk to respondents, is methodologically sound, and builds on current experience and good practice.
- **REFERRAL SERVICES:** Basic care and support to survivors must be available locally before commencing any activity that may involve individuals disclosing information about their experiences of violence.
- **SAFETY:** The safety and security of everyone involved in information gathering about violence is of paramount concern and in emergency settings in particular should be continuously monitored.
- **CONFIDENTIALITY:** The confidentiality of individuals who provide information on violence must be protected at all times.
- **INFORMED CONSENT:** Anyone providing information about violence must give informed consent before participating in the data gathering activity.
- **INFORMATION GATHERING TEAM:** All members of an information gathering team must be carefully selected and receive relevant and sufficient specialized training and ongoing support.
- **CHILDREN:** Additional safeguards must be put into place if children (i.e., those under 18 years old) are to be the subject of information gathering.

ACTIVITY 3.2: BEAD GAME (GBV)

Purpose: To explore perspectives about GBV in a safe and confidential environment.

Estimated time: 60 minutes

Summary: The Bead Game is a confidential way to explore beliefs and perspectives about GBV. Questions are read aloud by a facilitator, and participants vote for how they perceive the question using different-colored beads. The total score for each question is shared with the group to facilitate a discussion.

Materials Needed: One small cloth bag for each member of the group, with each bag containing two different colors of beads (the instructions use red and green beads). There should be a bead of each color available for each question in the assessment. Additionally, have one cloth bag per assessment question to collect people's bead votes. Ideally these should be made of a different color fabric than the bags held by the group members. These bags should each be labeled with a question number.

See facilitator's notes on disclosure of violence and referral pathways within the suggested steps before starting this activity.

Suggested steps for facilitating this activity are provided in the appendix to this module.

Resource Library

Gender-based Violence (useful comprehensive training manuals on GBV by peer organizations)

TITLE	LINK
<i>What Works to Prevent Violence, project resources</i>	https://www.whatworks.co.za/resources/project-resources
FEMNET, <i>Men to Men: Strategy Toolkit for Working with Men to Combat Gender Based Violence</i>	https://ke.boell.org/sites/default/files/men_to_men_toolkit.pdf
World Renew, <i>The Role of Christian Communities in Taking Action against Gender Based Violence: The Hidden Pandemic</i>	https://sites.google.com/crcna.org/16daysofactivism/advocacy-guide?authuser=0
Stepping Stones, Training for adolescents and adults on relationship skills, gender, and HIV	https://steppingstonesfeedback.org/resources/new-manual-adolescents-adults/
Raising Voices, <i>SASA! Faith Toolkit</i>	https://raisingvoices.org/women/sasa-approach/sasa-faith/
Tearfund, <i>A Shared Journey training manual for those working with GBV survivors</i>	https://learn.tearfund.org/en/resources/series/working-with-survivors-of-sexual-and-gender-based-violence/journey-to-healing
What Works Consortium, <i>Effective design and implementation elements to prevent violence against women and girls</i>	https://www.whatworks.co.za/documents/publications/373-intervention-report19-02-20/file
UNWomen, <i>I Know Gender 6: Violence against Women and Girls</i>	https://portal.trainingcentre.unwomen.org/product/i-know-gender-6-violence-against-women-and-girls/
USAID, "Guiding Principles for Working with Gender-based Violence Survivors"	https://publications.jsi.com/JSIInternet/Inc/Common/download_pub.cfm?id=22846&lid=3
Shelah S. Bloom, <i>Violence against Women and Girls: A Compendium of Monitoring and Evaluation Indicators</i>	https://www.measureevaluation.org/publications/pdf/ms-08-30.pdf.html
S. Siebert and L. Michau, <i>Basic Monitoring Tools: Outcome Tracking Tool, Raising Voices, 2009.</i>	https://www.yumpu.com/en/document/view/34201582/basic-monitoring-tools-outcome-tracking-tool-raising-voices
IASC Guidelines For Integrating Gender-Based Violence Interventions In Humanitarian Action, 2015	https://gbvguidelines.org/en/capacity-building/iasc-gbv-guidelines-introduction/
USAID, <i>How to Embed Self- and Collective Care in Organizations Addressing Gender-Based Violence</i>	https://makingcents.com/wp-content/uploads/2022/04/CARE-GBV_05_Self_Collective_Care-v9-508c.pdf
Tearfund, <i>Hand in Hand: Bible studies to transform our response to sexual violence</i>	https://learn.tearfund.org/-/media/learn/resources/bible-studies/hand-in-hand-bible-studies-sv.pdf

HARMFUL TRADITIONAL PRACTICES

TITLE	LINK
UNFPA, UNICEF, WHO and Population Council, <i>Effectiveness of Interventions Designed to Prevent or Respond to Female Genital Mutilation: A Review of Evidence</i> , June 2021	https://reliefweb.int/report/kenya/effectiveness-interventions-designed-prevent-or-respond-female-genital-mutilation
28 Too Many, Orchid Project	www.28toomany.org ; www.orchidproject.org
Orchid Project, "A gender-transformative approach to ending female genital cutting: Changing harmful gender and power imbalances," 2021	https://www.orchidproject.org/wp-content/uploads/2021/10/Gender-Transformative-Approach-to-Female-Genital-Cutting-Full-Report.pdf
UNFPA-UNICEF Joint Programme on the Elimination of Female Genital Mutilation	https://www.unfpa.org/unfpa-unicef-joint-programme-female-genital-mutilation
Girls Not Brides	https://www.girlsnotbrides.org/learning-resources/
UNICEF, Harmful Practices	https://www.unicef.org/protection/harmful-practices

ENGAGING MEN AND BOYS

TITLE	LINK
Tearfund, <i>Transforming Masculinities</i>	https://learn.tearfund.org/en/resources/series/changing-gender-norms-transforming-masculinities
Promundo, MenCare	https://www.equimundo.org/
Sonke Gender Justice, <i>One Man Can</i>	https://genderjustice.org.za/project/community-education-mobilisation/one-man-can/
Inter-agency Gender Working Group (IGWG), <i>Male Engagement</i>	http://www.igwg.org/priority-areas/male-engagement/
Male Engagement Task Force resources (IGWG)	https://www.igwg.org/male-engagement-task-force-resources/
MenEngage Alliance	https://menengage.org
MEDA, <i>Engaging Men as Gender Equality Champions Training Manual</i>	https://www.meda.org/document/engaging-men-as-gender-equality-champions/?wpdmdl=10290&refresh=61561e75c4e4f1633033845

SEXUAL AND REPRODUCTIVE HEALTH RIGHTS

TITLE	LINK
World Renew, <i>Adolescent Health and Rights</i>	https://drive.google.com/drive/folders/1iHfkajwrOQHt7CHzPLhfZR7uPBYOav53?usp=sharing
Equipundo, <i>Engaging Men in Sexual and Reproductive Health and Rights in Gender Equality</i>	https://www.equipundo.org/resources/getting-equal-call-to-action/
Family Included, engaging fathers and families in maternal and newborn healthcare	https://familyincluded.com
Tearfund, <i>Masculinities, Faith and Peace</i> SRHR community dialogues; Christian and Muslim versions available	https://learn.tearfund.org/en/resources/series/changing-gender-norms-masculinities-faith-and-peace/community-dialogues-masculinities-faith-and-peace-christian-version
Tearfund, <i>Hand in Hand: Bible Studies to Transform Our Response to HIV</i> , 2010	https://www.tearfund.org/-/media/learn/resources/bible-studies/hand-in-hand-bible-studies.pdf
<i>Stepping Stones: A raining manual for sexual and reproductive health communication and relationship skills</i> , Edition III	https://www.whatworks.co.za/documents/publications/86-stepping-stones-training-manual/file

SAFEGUARDING AND PROTECTION WITHIN GENDER-SPECIFIC PROJECTS

TITLE	LINK
The Global Women's Institute, <i>Gender-Based Violence Research, Monitoring, and Evaluation with Refugee and Conflict-Affected Populations</i>	https://globalwomensinstitute.gwu.edu/sites/g/files/zaxdzs1356/f/downloads/Manual%20and%20Toolkit%20-%20Website.pdf
Jeanne Ward, <i>Ethics in Researching Gender-based Violence in Humanitarian Settings: Reflections from the field</i>	https://safeguardingsupporthub.org/documents/ethics-researching-gender-based-violence-humanitarian-settings-reflections-field
ENGAGE, <i>Best Practice Guidelines in Relation to Gender-Based Violence Research in Low- and Middle-Income Countries</i>	https://svri.org/sites/default/files/attachments/2020-09-10/ENGAGE%20principles.pdf
USAID, <i>Toolkit for Integrating GBV Prevention and Response into Economic Growth Projects</i>	https://www.usaid.gov/sites/default/files/documents/1865/USAID%20Toolkit%20GBV%20EG%20Final%209-22-14.pdf

Appendix Activity Steps

ACTIVITY 3.1: INTRODUCTORY ACTIVITY: THE STORY OF TAMAR

Suggested steps:

Sexual violence is not something that started happening only recently. It has been going on for centuries, and the underlying causes have remained the same. Sexual violence is a violation of another person sexually without consent. Sexual violence is driven by gender inequality, by toxic masculinities, and by unequal power dynamics, most often between men and women.

Read 2 Samuel 13:1-22:

In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David. Amnon became so obsessed with his sister Tamar that he made himself ill. She was a virgin, and it seemed impossible for him to do anything to her. Now Amnon had an adviser named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man. He asked Amnon, 'Why do you, the king's son, look so haggard morning after morning? Won't you tell me?' Amnon said to him, 'I'm in love with Tamar, my brother Absalom's sister.' 'Go to bed and pretend to be ill,' Jonadab said. 'When your father comes to see you, say to him, "I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand."' So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, 'I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand.' David sent word to Tamar at the palace: 'Go to the house of your brother Amnon and prepare some food for him.' So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it. Then she took the pan and served him the bread, but he refused to eat. 'Send everyone out of here,' Amnon said. So everyone left him. Then Amnon said to Tamar, 'Bring the food here into my bedroom so I may eat from your hand.' And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom. But when she took it to him to eat, he grabbed her and said, 'Come to bed with me, my sister.' 'No, my brother!' she said to him. 'Don't force me! Such a thing should not be done in Israel! Don't do this wicked thing. What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you.' But he refused to listen to her, and since he was stronger than she, he raped her. Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, 'Get up and get out!' 'No!' she said to him. 'Sending me away would be a greater wrong than what you have already done to me.' But he refused to listen to her. He called his personal servant and said, 'Get this woman out of my sight and bolt the door after her.' So his servant put her out and bolted the door after her. She was wearing an ornate robe, for this was the kind of garment the virgin daughters of the king wore. Tamar put ashes on her head and tore the ornate robe she was wearing. She put her hands on her head and went away, weeping aloud as she went. Her brother Absalom said to her, 'Has that Amnon, your brother, been with you? Be quiet for now, my sister; he is your brother. Don't take this thing to heart.' And Tamar lived in her brother Absalom's house, a desolate woman. When King David heard all this, he was furious. And Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar. (NIV)

If you are doing this Bible study on your own, you can use the questions below to help you reflect on what you have read. If you are doing this Bible study in a training setting, you can divide into pairs or small groups to discuss and reflect.

- What is this story about?
- Who are the main characters, and what are their roles in this story?
- What caused the rape of Tamar?
- What were the roles of men in the story?
- What were the consequences for Tamar?
- What did David do? Was what he did just, as far as Tamar was concerned?
- What did Absalom do after he knew what had happened to his sister?

Like Amnon, we have violated others. Like David, we have protected perpetrators. Like Absalom, we have silenced survivors. Like all of them, we often create a web of isolation, shame, and desolation for the victim.

The rape of Tamar was planned. Her role as a woman in that household made her vulnerable to exploitation: she couldn't refuse to serve Amnon or cook for him, and she had no voice despite being a king's daughter. Amnon used his position and power over Tamar to get what he wanted, despite the harm it caused her. He chose to violate her. After being raped, she was disgraced, traumatized, and shunned. The impact on Tamar's life was devastating, as was the loss of dignity.

Jonadab gave bad counsel to Amnon—an example of how men and boys don't intervene or model positive behaviors even if they themselves don't perpetrate violence. Absalom asked Tamar to be silent, and did not help her get justice, as many survivors today are asked to suffer in silence without getting the help and support they need. David would rather maintain the honor of his house than protect his daughter. He also silenced Tamar and didn't act as a fair king or father should have. David himself had a legacy of sexual violence: he had previously used his power and privilege as the king of Israel to have sex with Bathsheba—someone not in a position to refuse even though she was married to someone else— and then had her husband killed. Remember, gender-based sexual violence does not always involve the use of physical force. More often it's the use of power and coercion that make victims vulnerable to abuse.

- What could the male characters in this story have done differently so that Tamar could have had a different outcome?
- What role have the church and Christian organizations played in reducing or increasing gender-based violence? Are we bystanders or upstanders? Do we act as if GBV does not happen in our communities?
- What actions can we take going forward?

For additional Bible studies and resources on gender-based violence, visit the CRCNA website: https://www.crcna.org/sites/default/files/16%20Days%20Devotions%20Advocacy%20Guide%202021_2.pdf

ACTIVITY 3.2: ACTIVITY: BEAD GAME (GBV)

Suggested steps:

- Explain that the group is now going to do an activity that will enable participants to reflect on a challenging topic: gender-based violence.
 - **FACILITATOR NOTE:** *Ask if any participants are uncomfortable discussing this topic, and ask them what can be done to help them to feel more comfortable. Adapt the environment, meeting space, or other factors to ensure that everyone is comfortable. If there is nothing that can be done to make a participant feel more comfortable, give them the option to leave the group before the activity starts.*
 - *Before starting this activity, it is helpful to be prepared for disclosures of violence during or following the discussion. You should be prepared on how to respond to a disclosure of violence (see GBV response section in this module for more details) and have referral options in advance that you can use if a survivor needs additional and immediate support after the session.*
 - *Explain to participants that we will be discussing some questions about gender-based violence and that you are available if this brings up anything they want to talk about after the session.*
- The activity will reveal some common trends in the group; however, this will be possible without identifying any individual's responses.
- Ask participants to sit in a large circle and hand out a bag with red and green beads to each participant.
- Tell participants that you will read questions one at a time. If their answer to a question is "true" or "yes," they should take a green bead out of the bag and place it in the numbered bag you will pass around, keeping the bead hidden in their hand. If the answer is "false" or "no," they should place a red bead in the bag.
- After all questions have been answered, post the results for each question so that participants can see and review them one at a time using questions such as:
 - What do these results tell us about our groups' knowledge, attitudes, and practices with regard to GBV?
 - What areas of our knowledge about GBV need to be built up?
 - What are some of the discriminatory attitudes we seem to have as a community?
 - What are some of the practices we need to look at more closely to see if changes are needed in order for us as a community to support prevention of GBV and responding to survivors?

Sample Questions

- Question 1: Do you think it is OK for girls under 18 to get married?
- Question 2: Do you think it is good for parents to choose husbands for their daughters?
- Question 3: Do you think adolescent girls have a right to refuse unwanted sex and marriage?
- Question 4: Do you think that a man or boy sometimes has a good reason to hit his girlfriend or partner?
- Question 5: Have you ever been beaten by your boyfriend or husband?

- Question 6: If you saw a man beating a woman, would you try to stop it or report it to authorities?
- Question 7: Have you ever reported violence by a man against a woman to authorities?
- Question 8: Do you know where to report domestic violence if you thought it was important to do so?

ACTIVITY 3.3: INTRODUCTORY ACTIVITY: BENEFITS OF CHILD SPACING³²

Suggested steps:

STEP 1: Arrange participants into four groups, keeping couples together. Ask each group to discuss together the benefits of child spacing for:

- Group 1: Mothers
- Group 2: Children
- Group 3: Fathers
- Group 4: The wider family

STEP 2: After a short discussion, invite each group to present to the rest of the group the benefits they have identified.

STEP 3: These are some points the facilitator should emphasize if they are not brought up by the group:

- Benefits for maternal health
 - Every two minutes, a woman dies from pregnancy- or childbirth-related causes somewhere in the world. Most of these deaths can be prevented with adequate maternal health care and with the use of child spacing methods for the healthy timing and spacing of pregnancies. It is estimated that there are 80 million unintended pregnancies every year worldwide.
- Welfare of the child
 - Child spacing has an important effect on women's and children's health, family well-being, and harmonious family life. Men should be more involved in child spacing as supportive partners and as practitioners themselves to reduce the currently unequal and unfair burden of responsibility on women and girls worldwide.
- Benefits for the wider community
 - The whole community will benefit from reduced numbers of neglected children and fewer health burdens on women arising out of pregnancy.
- Economic capacity of the family
 - Reducing the number of children or spacing them creates greater opportunity for economic strengthening of the family and the ability to adequately support the needs of children (education, health, basic needs, etc.)

FACILITATOR NOTE: It is important to avoid going into debates about child spacing methods at this point. Instead, keep the focus on the benefits of child spacing for different groups.

³² Adapted from Tearfund, *Masculinities, Faith and Peace*, Christian version, 2020, <https://learn.tearfund.org/en/resources/series/changing-gender-norms-masculinities-faith-and-peace/community-dialogues-masculinities-faith-and-peace-christian-version>.

MODULE 4

PUBLIC ENGAGEMENT AND ADVOCACY

**TOOLS FOR ELIMINATION OF GENDER INEQUALITIES AND DISCRIMINATION
AGAINST WOMEN & OTHER MARGINALIZED GROUPS**



**I HAVE COME TO THE CONCLUSION THAT POLITICS AND POLICY
ARE TOO SERIOUS A MATTER TO BE LEFT TO POLITICIANS.**

—Charles de Gaulle

**SPEAK UP FOR THOSE WHO CANNOT SPEAK FOR THEMSELVES,
FOR THE RIGHTS OF ALL WHO ARE DESTITUTE.
SPEAK UP AND JUDGE FAIRLY;
DEFEND THE RIGHTS OF THE POOR AND NEEDY.**

—Proverbs 31:8–9

Introduction

This module will help you understand what advocacy is as well as map out an advocacy initiative on issues related to gender justice and social inclusion. Within this module you will learn about stakeholder analysis, power mapping, developing strategic advocacy messages, and identifying targets. You'll also understand how to collaborate with others to meet your advocacy goals.

By the end of this module, you will know:

- what advocacy is and what examples of gender justice and social inclusion advocacy look like
- what the steps are for designing an effective advocacy initiative

By the end of this module, you will be able to:

- conduct stakeholder analysis and power mapping to identify strategic advocacy targets
- develop advocacy messages and the mediums for conveying those messages
- create an advocacy plan for your initiative

Section 1 Introduction to Advocacy

1.1 WHAT IS ADVOCACY?

Advocacy is about influencing people, policies, laws, practices, structures, and systems in order to bring about social and policy change. It is about influencing those in power to act in more equitable ways. Advocacy is not just about challenging a policy, but about challenging the mindsets and power structures that create poverty and exclusion. Advocacy is a means for social transformation.

Higher-level change takes time to be realized, effective advocacy requires both long-term and short-term planning, an understanding of the points of resistance and the means to gain traction, the readiness and agility to form alliances, and the flexibility to seize windows of opportunity when they emerge.

Organizations such as World Renew have a critical role to play in advocacy because they have the ability to:

- Create awareness on an issue affecting the community through campaigns such as the Tamar Campaign.
- Listen to and research patterns and trends. Through its wide reach in many geographical and cultural contexts, World Renew collects credible data to inform its advocacy initiatives.
- Join other faith, interfaith, and secular networks at the local, national, and global levels to influence change through statements, education opportunities, and policy change.
- Convene and connect people and groups with similar interests/challenges to create opportunities and solutions.
- Build capacity by strengthening the skills of communities to speak up about issues affecting them.
- Demand accountability, in collaboration with other actors, from government and decision-making bodies for their actions and commitments.

STORY: STOP THROWING BABIES INTO THE RIVER

Let's begin with a story. Once upon a time, there was a small village on the edge of a river. The people were good, and life was good. One day a villager noticed a baby floating down the river. Quickly he jumped in and rescued the baby from drowning.

The next day the villager noticed two babies in the river. He called for help, and both babies were saved. The following day four babies were caught in the current, and then eight, then more and more.

The villagers organized themselves, setting up watchtowers and training swimmers. Some prepared food and gathered clothing; others found beds and foster homes.

While all the babies, now very numerous, could not be saved, the villagers felt they were doing well to save as many as they could each day. Indeed, the village priest blessed them, and the mayor named the leader of the rescue team Citizen of the Year.

One day, however, a young girl asked, "Where are all those babies coming from? Who is throwing them into the river? Why? Let's go upstream and find out!" But the elders countered, "If we go upstream, who will run the rescue operation? It is too risky." And so the number of babies in the river increased daily. The number saved increased, but those who drowned increased even more.

In its own way this story illustrates the history of international development. Much of it starts as a rescue mission. But we also need to go upstream, find out who is throwing babies into the river and why, and stop it. At the peak of saving the babies is holding the person throwing the babies in the river to account, it is questioning their actions and building a movement of actors who speak up against the act and work towards ending it.

INTRODUCTORY ACTIVITY 4.1: DEVELOPING OUR DEFINITION OF ADVOCACY

Objective: For participants to formulate an agreed-upon definition of advocacy.

Estimated Time: 30–45 minutes

Summary: In this activity, participants explore their own understanding of advocacy and their experiences of being involved in advocacy. Myths about advocacy are dispelled, and a shared definition is developed as a group.

Suggested steps for facilitating this activity can be found in the appendix at the end of this module.

1.1 MYTHS AND MISCONCEPTIONS ABOUT ADVOCACY

Discussing advocacy can bring up resistance, which is often the result of myths or misunderstandings about what advocacy is. Some of the main misconceptions about advocacy are:

MYTH/MISCONCEPTION	REALITY
One needs to be a professional activist or human rights professional to engage.	Anyone can engage in advocacy. You do not have to be a professional activist or human rights campaigner.
Addressing systemic gender and social inclusion issues always involves street marches and rallies.	Advocacy takes a variety of forms. Rallies and street marches are one form, but there are many other ways to advocate.
Fundraising or donating to charity is the same as advocacy.	Donating to charity is not advocacy, but it may be in support of advocacy by providing resources for the campaigns and for actions that will create change.
Advocacy takes a lot of time.	Advocacy doesn't have to consume a lot of time if it is well-planned and strategic.
Advocacy is all about politics (with all its negative connotations).	Advocacy is political, but it is about changing attitudes at all levels, not just engaging with politicians.

1.2 DIFFERENT TYPES OF ADVOCACY

Advocacy is not one-size-fits-all! There are many different types of advocacy, and we can engage in different types of advocacy for different purposes. Specific actions such as starting campaigns on social media or with communities, writing letters to government officials, starting a petition or joining a march, being part of a lobby group for a specific issue all comprise of advocacy efforts.

TYPE OF ADVOCACY	ADVANTAGES	DISADVANTAGES
<p>Self-advocacy: This refers to an individual's ability to communicate and negotiate their own needs, interests, and rights. This is a key element in gender justice and social inclusion and involves building confidence and enabling an environment for vulnerable people to speak for themselves. An example of this might be a domestic worker advocating for fair wages for herself in a new employment opportunity.</p>	<p>Empowering approach for those who are directly affected by discrimination or injustice</p> <p>More sustainable outcomes</p>	<p>May be vulnerable to threats or retaliation</p> <p>May not have much advocacy capacity</p> <p>Fewer resources and less access to information and decision-makers</p>
<p>Individual advocacy: This refers to advocacy by an individual or a group that is focused on the needs of a specific person or group of people. It is not aiming to change a whole system, but rather to ensure that a specific person or group of people have access to a service, have their rights upheld, or have some other need met. An example of this might be advocating for learning support in a specific school for children with learning difficulties.</p>	<p>Can build the capacity of the community as they get advocacy support</p> <p>Networks to have more power and influence</p> <p>Resource sharing</p>	<p>Can be slow to build understanding and consensus</p> <p>Different groups may have different priorities</p> <p>Agenda may be dominated by NGOs</p>
<p>Citizenry or systems advocacy: This type of advocacy is about shifting policies, laws, or processes (rules) that marginalize people. This kind of advocacy has a wider focus and aims to create a change in a system that affects a large number of people. An example of this might be advocating for access to formal land tenure for widows. This can be done through campaigns, engaging policymakers and or legislators directly with other stakeholders.</p>	<p>Existing groups can act quickly and have good advocacy skills and capacity</p> <p>Once success is achieved, many people may be positively affected</p>	<p>This May disempower disadvantaged communities</p> <p>External groups and large advocacy organizations may not fully understand the issue</p>

We often assume that all advocacy must be citizenry or systems advocacy, but the type of advocacy we use and the way we approach it really depends on the problem we want to solve. As a World Renew or partner staff member, you may also find yourself coaching individual marginalized people to engage in self-advocacy, or you may advocate for someone in individual advocacy. In the section below, you will find guidance on how to plan an advocacy campaign and how to clearly define the problem you want to address. This will help you decide what approach to take. Of course, you will adjust your activities according to your needs.

Powerpoint on World Renew's advocacy at the United Nations

Section 2 Identifying Risks and Overcoming Difficulties and Resistance in Advocacy

More often than not, advocacy is met with resistance. Engaging in advocacy often means going against the status quo and mobilizing for change that governments or communities might not be ready to make, either because of different ideologies or because they have not earmarked resources for the required change. Some political environments do not welcome NGO engagement. In some high-stake advocacy campaigns, that resistance can escalate and threaten harm to the advocates or organizations. Harm could be in the form of a ruined reputation for the organization, loss of funding or legal status, or even physical harm. Potential for harm increases when working with untrusted partners, employing certain advocacy tactics, using unreliable or inaccurate information. The type of issue being addressed also factors into the risk of harm. Advocacy teams must be prepared to handle resistance and to mitigate or avoid the risk of harm to the staff and organization.

Every advocacy plan/strategy must include a risk assessment and mitigation strategy/plan (similar to a gender analysis, but instead collecting information on risk potential, keeping the Do No Harm principles at the forefront) and a guide to handle resistance. Mitigating risk includes steps such as:

- consulting comprehensively with the community/stakeholders
- introducing issues gradually
- taking a step back or a slower pace and finding allies and champions from the target group through a power analysis (addressed in detail below)
- gathering reliable evidence backed by science and statistics
- paying close attention to messages, messengers, and message delivery in politically charged situations
- fostering good leadership, communication, and collaboration, sometimes taking on a supporting role rather than being the face of the action
- choosing different advocacy approaches (e.g., pursuing private dialogue or engaging an expert informant can lower the risk of resistance when conducting a media campaign or trying to confront high-level officials on a controversial issue)
- staying in touch with political trends
- anticipating things that can go wrong and ranking your risks
- deciding in advance what risks are unacceptable
- always being prepared to stop.

Conducting a risk assessment

Likelihood	Consequences				
	Insignificant <i>Risk is easily mitigated by normal day to day process</i>	Minor <i>Delays up to 10% of Schedule Additional cost up to 10% of Budget</i>	Moderate <i>Delays up to 30% of Schedule Additional cost up to 30% of Budget</i>	Major <i>Delays up to 50% of Schedule Additional cost up to 50% of Budget</i>	Catastrophic <i>Project abandoned</i>
Certain <i>>90% chance</i>	High	High	Extreme	Extreme	Extreme
Likely <i>50% - 90% chance</i>	Moderate	High	High	Extreme	Extreme
Moderate <i>10% - 50% chance</i>	Low	Moderate	High	Extreme	Extreme
Unlikely <i>3% - 10% chance</i>	Low	Low	Moderate	High	Extreme
Rare <i><3% chance</i>	Low	Low	Moderate	High	High

Section 3 Creating an Advocacy Plan

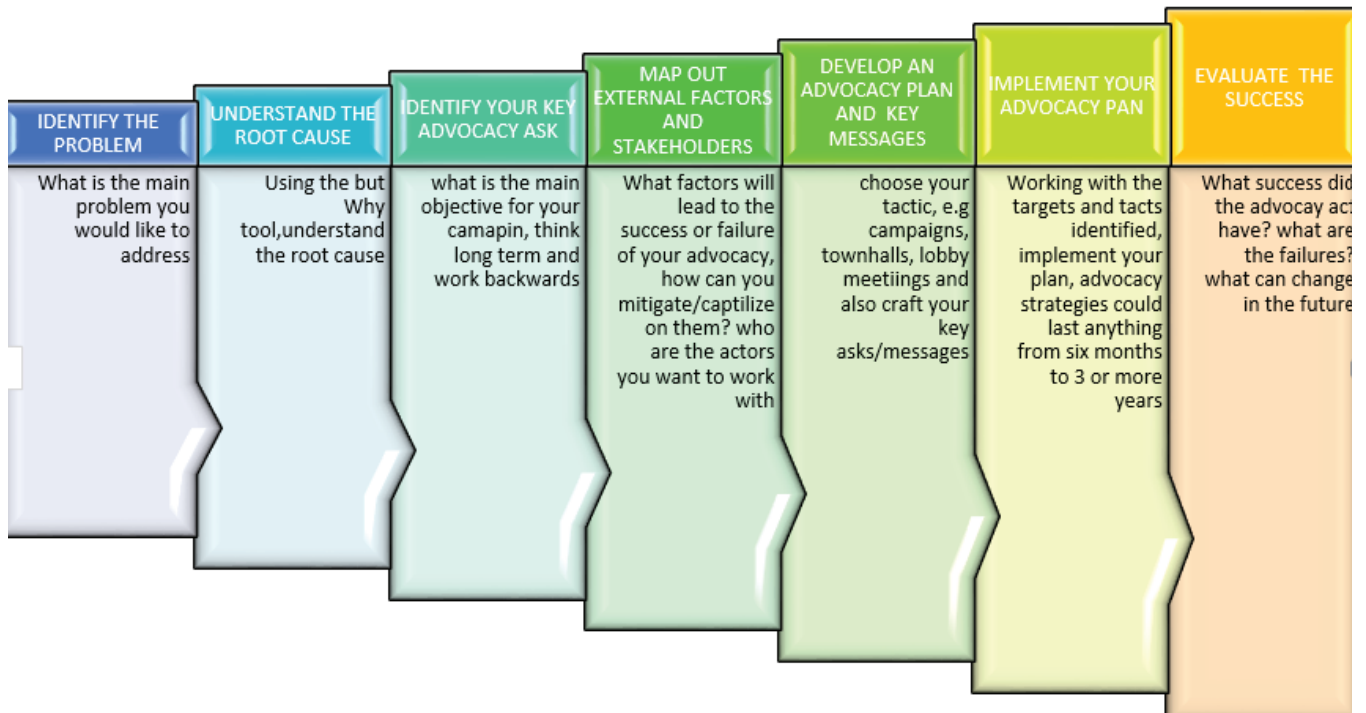
Once you decide to engage in advocacy, your first step is identifying the issue you want to speak for or amplify) then create an advocacy plan or strategy.

In this section, we will work through each of the steps of creating an advocacy plan following the story of “Sara” in the case study below. There is a template at the end of this section that you can use to map out each step.

CASE STUDY: BEING A WOMAN IN WEST AFRICA

“Sara,” age 37, is a working woman, a bookkeeper by profession. One day she was driving her car when a group of young men on motorcycles blocked the road, so she had to stop. This scene unfolded in front of a police officer who did nothing. The young men refused to move and just honked their horns at Sara. She gathered her courage and began to drive slowly forward. At the sight of her determination, they finally began to disperse, yelling insults at Sara all the while. They shouted that she was a prostitute because she was driving a car. People assume that in order to have anything of value, women must be reliant on men, and that the only women who would be able to have a car are sex workers. Sara expressed to us her rage at being publicly shamed because of these negative assumptions that no woman can study and gain dignity by her own efforts.

The seven steps for creating an advocacy plan are as follows:



Step 1: Identify the Problem

The first step in designing any advocacy is to identify the core issue. This stage is called “problem and issues analysis” and makes up the most challenging part of campaign design.

When identifying a problem or issue to advocate about, it is essential to be very specific and clear about what the problem is that you want to address.

Using a **PROBLEM TREE ANALYSIS** (Activity 4.2: Problem Tree Analysis) can help you and your group identify a specific issue to advocate about. *Detailed instructions on this tool can be found in the appendix below.*

Looking at the case study above (Being a Woman in West Africa), there are a number of problems Sara might identify. She might decide that she wants to see the police take more action when a woman is harassed, or she might want to change the perception that driving a car as a woman makes people think she is a prostitute, or she might want to address the behavior of men who shout and harass women in the street. Each of these problems would require a different approach, and a problem tree can be a helpful way to start identifying which problem you want to address in your advocacy. (At the end of this chapter is a Resource Library with links to other external resources you may use instead of or in addition to the problem tree.)

Step 2: Understand the Root Causes of the Problem

Now that we have defined the problem clearly, we can now begin to explore its root causes. In this step, we want to understand why this problem exists and what in our society perpetuates or influences it.

At World Renew we can focus on finding the root causes of the problems we try to address—health, food security, humanitarian crises, limited livelihoods, and gender injustices—using the **BUT WHY TECHNIQUE**. The But Why technique examines a problem by asking questions to find out what caused it. Each time an answer is given, a follow-up “But why?” is asked.

For example, people in remote communities don’t have access to maternal health services. You might ask yourself and others involved, “But why?” Once you come up with an answer to that question, probe the answer with another “But why?”, repeating until you reach the root cause of the problem.

Using the case study above (Being a Woman in West Africa), let's assume that we identified the problem as the police not taking action when a woman is harassed in the street.

Police do not take action to defend women when they are harassed in the street in Bamako, Mali (example city).

- Why?
 - Police do not feel it's important to defend women
- But why?
 - Police believe some of the same things as the men harassing women: that women should be dependent on men and not driving cars on their own
- But why?
 - Men have been socialized to believe this through cultural and gender norms in the society and in their families.
- But why?
 - Men benefit from higher levels of power than women.

The “But why?” analysis highlights the different causes of the problem and the different paths you may take to solve it.

Based on this analysis, what would you do?

You might start by identifying someone in the police department who believes differently than the dominant gender norms in society. You could work with that “gender champion” to promote dialogues on those gender norms and why it is not fair to assume that a woman is a prostitute because she drives a car. You might also see how the protection of women being harassed is a key part of police services that should be integrated into training.

ACTIVITY 4.3: COLLECTING INFORMATION

Objective: For participants to identify an advocacy issue for action and undertake a problem tree analysis of that issue.

Estimated Time: 30 minutes

Summary: In this activity, participants will explore additional information to fully understand the problem they want to address and the root causes of that problem. They will use existing data and information to clarify the issue and build a case for their advocacy initiative.

Suggested steps for how to facilitate this activity are provided in the appendix at the end of this module.

Objective: For participants to formulate an agreed-upon definition of advocacy.

Estimated Time: 30–45 minutes

Summary: In this activity, participants explore their own understanding of advocacy and their experiences of being involved in advocacy. Myths about advocacy are dispelled, and a shared definition is developed as a group.

Suggested steps for facilitating this activity can be found in the appendix at the end of this module.

Step 3: Envision Your Ideal Society

Now that we know what specific problem we want to address and have information about the root causes of that problem, we can develop a vision for an ideal society that does not include this problem. The questions below can help you as you shape your vision:

- What do we want our society/country to be like?
- What specific features would act as indicators for our ideal society?
- What needs to be changed for this to be achieved?
- What are the obstacles that stop this from happening?

When we can envision the change we want to see, we can become clear on what we are asking for in our advocacy work.

Depending on the scale and aspirations of our advocacy, we can select specific, measurable, attainable, reasonable, and time-bound indicators (SMART indicators) for what this change would look like based on our vision.

Using the case study above, what might Sara describe as her “ideal society”? It is likely she would say a world in which women and men are treated equally and are able to enjoy the same opportunities and resources. What needs to change to get to that point? Sara would probably say that the gender norms that place women in a lower position of power than men need to change. Sara believes that change begins with her children. Her 11-year-old son already cooks and cleans at home, which shocks people. Imagine if one day home economics could be included in the courses taught at school in West Africa. She believes that if she shapes the gender norms of her son to be different from those currently dominant in society, she can influence the next generation of men.

Step 4: Clarify the Outcomes You Would Like to Achieve

Focusing on outcomes in your advocacy work reduces the danger of being too activity-focused—that is, objectives can sometimes become a to-do list of intended activities. This can lead to a monitoring and evaluation process that only looks at whether you did the things you said you’d do. But if you are outcome-focused, you are much more likely to look at the impact of the activities rather than the activities themselves.

Since large-scale change is rarely immediate and very difficult to achieve, you need to identify significant shorter-term achievements.

Some factors to measure as outcomes are:

- **POLICY GAINS:** Specific changes in policy, practice, and/or institutional reforms
- **IMPLEMENTATION GAINS:** the extent to which stated policies are implemented, how these have changed, and what impact (or lack of impact) the change has had on the people and communities
- **POLITICAL AND DEMOCRATIC GAINS:** civil groups gain increasing recognition as legitimate actors; access to governments and other institutions improves
- **CIVIL SOCIETY GAINS:** improved cooperation between civil groups

- **PARTNERSHIP GAINS:** advocacy leads to the formation of regional and international networks that can effectively address international institutions
- **ORGANIZATIONAL GAINS:** increased profile, respect as a credible source of information, increased funding, etc.

Let's imagine that Sara wants to launch an advocacy campaign around the problem of harassment. She might decide that targeting the police is only part of the problem and that she also wants to work on influencing gender norms of adolescents and young men in line with what she is doing with her son and her "ideal society" vision. If this was shaped into an advocacy project, it might look something like this:

- The first six months of our project would be spent on carrying out an assessment of the issue, including root cause analysis, issue analysis, and visioning that would lead to formulation of advocacy aims and objectives. Based on the established goals, the plan of actions can be developed and necessary alliances built.
- The second half of the year would be devoted to establishing dialogue with decision makers and other key stakeholders, building relationships with them, and conducting media work, seminars, and events to raise awareness of the target groups. We will work to get the issue on the public agenda for debate and carry out more communication work and campaigning to highlight the issue. Then the time will come to start lobbying key influencers and decision makers. (Note that lobbying activities are postponed until the issue has become a topic for public debate; policy makers will then have more reason to pay attention to it.)
- From the 13th to the 18th month we would continue our lobbying, convene a major stakeholder seminar, and expect decision makers to begin to recognize the importance of our cause.
- From the 19th to the 24th month we expect that a new policy would be agreed upon with the relevant stakeholders and enforced to positively change people's lives.

Step 5: Map Out External Factors and Stakeholders

The better we understand external forces that influence the issue we have identified, the more likely our advocacy effort will reach the desired result.

Stakeholders are people who influence, care about, or are involved in the issue you want to change. Through stakeholder analysis, you will identify who cares most about this issue and who has the most influence to change it.

Using a **STAKEHOLDER ANALYSIS** (Activity 4.4: Stakeholder Analysis) can help you identify relevant stakeholders and the people who have an interest in what you are doing.

Detailed instructions on this tool can be found in the appendix to this module.

Advocacy campaign stakeholders are usually divided into four groups:

TYPE OF STAKEHOLDER	EXAMPLE	EXAMPLES FROM WORLD RENEW'S WORK [TO BE ADDED]
Targets	<ul style="list-style-type: none">• Decision makers; people who have the power to make the necessary changes• People with influence over decision makers	
Constituents	<ul style="list-style-type: none">• People you work with and for• People who are expected to benefit from your advocacy.	
Allies	<ul style="list-style-type: none">• People who share your aims and can help to influence or put pressure on the decision-makers	
Opponents	<ul style="list-style-type: none">• People who are opposed to what you want to achieve and will try to block the changes you want to see.	

Once we have identified stakeholders, we can use a **POWER MAPPING TOOL** (Activity 4.5: Power Mapping) to identify the stakeholders that can help us reach our advocacy objectives. *Detailed instructions on this tool can be found in the appendix to this module.*

Power mapping reveals the power needed to make things happen. Power mapping is particularly helpful in coalition building (With whom should we develop a relationship?) and in citizen mobilization (Whom can we use to influence people to join the cause?). The goal is to visually map out relationships between people, organizations, and institutions in a given context to understand the value of these relationships. Power mapping identifies key people that have the power to change things toward our desired goal and shows their relationships to see how and through whom we can reach out or influence the target to do things. Sometimes power mapping may reveal third entities that you didn't previously consider.

Let's say we identified a local mayor, Maria, as a key target to influence. Draw all connections to her that you can think of and step back to see how those people and institutions connect to each other. Let's imagine that Maria's husband, her best friend, and some of the municipality workers sing in a local choir. Even if Maria herself is not a singer, the local choir has a powerful influence on her, and that local choir conductor may connect directly to you or your organization.

The power map itself is a first step to figuring out an advocacy organization's strategies. After the map is completed, it is used to decide how and where to take action.

Step 6: Compile an Advocacy Plan and Advocacy Messages

Compile the information that you have gained from each of the steps above into an advocacy plan. You can use the advocacy map below to map out your next steps and plan your advocacy work.

Advocacy initiatives may succeed or fail because of the wording of their messages or the specific stakeholders that are approached. When we are faced with information that contradicts our beliefs, we tend to reject the information or interpret it in a way that allows us to maintain our beliefs. Cognitive mechanisms for belief preservation are so powerful that it may not be a realistic goal to try to convince people who are strongly or even moderately opposed to our views. Rather, we should “inform those who share our views about the need for action and to influence those who are truly undecided.” We also should phrase our messages in ways that are truthful but also likely to be appreciated and accepted by the stakeholders we approach.

In short, for quick and mass supporter recruitment we need to:

- Inform people most likely to share our views
- Reach out with awareness activities to undecided individuals
- Initially avoid reaching out to individuals who are actively opposed to our arguments (or at least be careful about what we say to them) because it may be that any arguments presented to them will intensify their opposition, no matter how valid and well presented they are
- Reach out to individuals who are socially valued and central figures in social networks (champions)
- Have a trusted, known person present the argument—there may be valid, longstanding reasons to distrust information received from strangers (perhaps this is what we are doing when we get celebrities to spread the message)

It is essential to create clear advocacy messages to communicate quickly and clearly about the issue you are working to influence. When developing your advocacy messages, ask yourself three questions:

- Why should the person hearing this care about what I have to say?
- What can they do in response?
- What can change? (a vision for what is possible)

Face-to-face communication and communication materials are fundamental for advocacy. Effective communication is key to changing perceptions and achieving any social change. What defines good advocacy communication is its focus on influencing specific audiences and using specific messages in order to deliver change in policy or practice. In general, successful advocacy communication requires clear objectives, knowledge of the intended audience, language appropriate for that audience, and content that is short, specific, and to the point.

Step 7: Prepare Your Advocacy Materials and Start Your Advocacy Initiative

The materials needed for an advocacy campaign vary according to your advocacy plan and the different groups of stakeholders you have described in your plan. In this digital and virtual era, the scope of advocacy has expanded beyond the traditional spaces of public policy to include influencing opinions in very different audiences. Written advocacy materials may include:

- A single page of bullet points for attracting the attention of busy decision-makers
- A light-hearted and colorful A5 leaflet with bullet points and pictures for younger stakeholders
- A three-page executive summary or policy brief with more details for interested stakeholders and senior officials
- A twenty-page policy report capturing your key research findings, analysis, and policy recommendations for officials, administrators, practitioners and sister organizations
- A one-page press release on an issue-significant day to attract the attention of news media

An effective advocacy plan, be it with policymakers or citizenry or a campaign needs to be customized/contextualized to ensure it applies the most effective means to reach that particular audience and mobilize them for action. It may contain some or all of the following:

- Leaflets and IEC materials(translated into local and other languages spoken by the people), use of graphics, images, and illustrations.
- Posters or banners with key messages
- Public influencing meetings and dialogues with various stakeholders
- Press releases for newspapers, radio, or TV and social media
- Flash mobs or other events to attract media attention
- Using celebrities to support your cause (*attention has to be made when selecting celebrities to ensure that your causes and values align/similar*)
- Letter-writing campaigns
- Participating in regional and global monitoring bodies and writing shadow reports.
- Round table discussions and retreats with policymakers
- Petitions
- An active website and social media accounts

Step 8: Evaluation of the advocacy initiative.

Like every project/program, it is necessary to constantly monitor the success, set backs, new information that might impact the goals set for your initiative. Further, at the end of the strategy, it is useful to conduct a comprehensive evaluation to assess what worked well, what did not, and what lessons can be useful for future advocacy initiatives.

Quick Quiz²

- What tools can you use to help define the problem you want to address in your advocacy?
- How does your vision of an ideal society help to shape your advocacy plan?
- What tool(s) can you use to identify which stakeholders to target in your advocacy work?

2 Quick Quiz Answers:

Q1: You can use a problem tree analysis to help you define the problem you want to address in your advocacy work.

Q2: Your vision of an ideal society helps you to shape the goals of your advocacy work and to think about what changes might be needed to reach those goals.

Q3: You can use stakeholder analysis and power mapping to identify who to target in your advocacy work.

Resource Library

RESOURCE	SUMMARY	LINK
<i>16 Days of Activism Against Gender-Based Violence 2021</i>	A campaign with devotionals, advocacy materials, and other resources related to GBV	https://sites.google.com/crcna.org/16daysofactivism/home?authuser=0
Care International Advocacy handbook	Provides tools and templates and a step-by-step guide to conducting advocacy	https://www.care-international.org/files/files/Care%20International%20Advocacy%20Handbook.pdf
Faith-Rooted Organizing: Mobilizing the Church in Service to the World	This book by Rev. Alexia Salvatierra implores on christians to take proactive steps in mobilising against injustices	https://www.amazon.ca/Faith-Rooted-Organizing-Mobilizing-Church-Service/dp/0830836616
Sonke Gender Justice, <i>Policy Advocacy Toolkit: How to Influence Public Policy for Social Justice and Gender Equality in Africa</i>	A resource for influencing public policy for social justice and gender equality in Africa	https://genderjustice.org.za/publication/policy-advocacy-toolkit/
ACT Alliance Gender Justice Campaign	A faith-based advocacy campaign for gender justice	https://actalliance.org/genderjustice/
Oxfam, <i>Gender Development and Advocacy</i>	A book of articles about advocacy and campaigning on gender equality, especially targeting decision makers, influential individuals, and groups in governments or international development institutions	https://policy-practice.oxfam.org/resources/gender-development-and-advocacy-121088/
Equality Now Resource Center	Toolkits and manuals for effective advocacy on a number of topics related to gender justice and social inclusion (FGM, GBV, legal rights, etc.)	https://www.equalitynow.org/?sfid=2136&_sft_resource_type=toolkits-and-manuals
Organizational Research Services, <i>A Handbook of Data Collection Tools</i>	A guide to measuring policy and advocacy outcomes using a variety of different data collection tools	https://www.orsimpact.com/directory/a-handbook-of-data-collection-tools.htm
United Mission Nepal, <i>Advocacy Training Manual</i>	Guidance on understanding advocacy and creating networks, communication etc.	http://www.policyproject.com/pubs/AdvocacyManual.pdf
Faith in Action: Practicing Biblical Advocacy	Step-by-step guide on how to advocate to elected officials, who can make tangible, legislative changes to unjust systems.	Landing page for both US and Canadian online courses https://network.crcna.org/topic/justice-inclusion/biblical-justice/faith-action-online-course

- Add paragraph on grassroots organizing – use Alexia Salvatierra as a resource
- Add paragraph on safety – how to discern when it's safe to advocate in various ways

Appendix Activity Steps

ACTIVITY 4.1: DEVELOPING OUR DEFINITION OF ADVOCACY

Suggested steps:

STEP 1: Ask participants to share their initial thoughts about advocacy. What is their understanding of advocacy? What experiences of being involved in advocacy do they have? Participants can write their personal definitions of advocacy on cards and stick these to a board or poster.

STEP 2: Participants discuss the similarities or differences between the definitions.

STEP 3: Lead a discussion on the basics of advocacy:

- Advocacy means *speaking out*, so we must think about these questions:
 - Who are we trying to influence?
 - What methods should we use to influence them?
 - What is our issue and our message?
 - What are we trying to achieve (i.e., what is the goal of our advocacy)?
- Advocacy is a *deliberate process*—a planned and organized set of actions.
- Advocacy has a *purpose*: to influence or change policies, decisions, social attitudes, and/or power relationships.
- Advocacy is aimed at a *target*: decision-makers or powerful individuals and groups.
- Advocacy seeks to *achieve an outcome*: to empower the marginalized, for example, or to alleviate the causes and consequences of poverty.

ACTIVITY 4.2: PROBLEM TREE ANALYSIS³

Suggested Steps:

If you are working on more than one problem, assign a different problem to each group.

Take one problem and go through the process once together before dividing into groups.

- Introduce the activity and explain the problem tree. Point out the different parts of the tree and what each represents:
 - Roots = root causes of the problem
 - Trunk = the problem
 - Branches = consequences of the problem
- Ask a participant to draw a large tree on a flipchart visible to all. Write the **PROBLEM** on which you are working on the tree's trunk.
- Ask all participants to list the **CAUSES OF THE PROBLEM**. If possible, let each participant who suggests a cause write it on a card and tape it to the roots of the problem tree. If this is too time-consuming, the facilitator can write participants' suggestions on the tree. Encourage people to explore social, economic, and political causes, including attitudes, behavior, and other factors.
- Repeat the same process with the consequences.

³ JASS, "Problem Tree Analysis," We Rise Toolkit, [https://werise-toolkit.org/en/system/tdf/pdf/tools/Problem-Tree-Analysis_0.pdf?file=1&force=.](https://werise-toolkit.org/en/system/tdf/pdf/tools/Problem-Tree-Analysis_0.pdf?file=1&force=)

Discussion:

- First ask questions about the problem and causes:
 - Are the causes listed the main causes?
 - What are the most serious consequences? Why? (Circle these on the tree.)
 - How do social attitudes contribute to causing the problem? (Add these to the causes.)
 - What role do powerful institutions or actors play? Government? Military? Corporate interests? Big NGOs? Religious leaders? Etc.
 - Which causes will be easier to address? Which will be more difficult? Why?
- Now explore solutions. Put up two sheets of flipchart paper, one titled *Solutions* and one titled *Impact*.
- Ask the group to list solutions to the problem. For each one, note what the hoped-for impact would be—in other words, how would it eliminate or lessen the causes and/or consequences?
- Step back and look at the tree and the solutions.
 - What does this tell us about solving this problem? Any insights?
 - What solutions feel the most relevant and impactful?

ACTIVITY 4.3: COLLECTING INFORMATION

Suggested steps:

STEP 1: Using the case study above, give an example of areas where more information and research might be needed to understand the problem's causes and effects.

STEP 2: Have groups identify causes or effects in their problem tree analysis about which they think more information or research is needed. Mark these with a large question mark.

STEP 3: Ask groups to develop a research plan by writing one line for each question mark describing where and how they will gather the needed information. Key questions include:

- What further information do we need to better understand the problem, its causes, and its effects?
- Do we know where and how to get this information?

TIPS FOR COLLECTING INFORMATION

One of the most powerful weapons that any advocacy group can have on its side is relevant and accurate information. In developing their problem tree analysis, participants may have listed causes and effects that they are uncertain about or have very little information about. Being able to clearly describe and explain the causes and effects of a problem makes it more likely that we will find good solutions and that we will be able to persuade others to support our proposed solutions.

Information can be gathered in a variety of ways:

- Existing research and reports (secondary data)
- Primary data through use of surveys, focus group discussions, or interviews with affected people, journalists, academics, government officials, or experts
- Field observations

ACTIVITY 4.4: STAKEHOLDER ANALYSIS

Stakeholders are people who care about, influence, or are involved in the issue you want to change. Through stakeholder analysis, you will identify who cares most about this issue and who has the most influence to change it. You will also identify stakeholders who have expertise that you can benefit from and think about how you could collaborate with them.

Suggested Steps:

STEP 1: Brainstorm a list of all the main people and groups who could have an influence on the issue that you want to address.

- Think about groups such as government representatives, community or faith leaders, community-based organizations, international organizations, members of parliament, other activist groups, etc.
- Think not only of people whom you want to influence change, but also those that you can collaborate with to maximize the impact of your work.

STEP 2: Consider first the stakeholders that you want to engage with to **INFLUENCE CHANGE** on your behalf. Using the chart below, write the names of the stakeholders in each box depending on whether you think they have a lot of power to influence change on the problem you want to address and how interested you think they are in the issue.

STEP 3: Focus your advocacy on the stakeholders who have the most power to influence and the most interest in the issue. Once you have targeted them, move to those who have the most power but low interest in the issue; see if you can convince them to pay attention. Work together with those who have low power to influence but high interest in the issue. Don't spend a lot of time on those who have low power to influence and low interest in the issue.

WHO HAS POWER?	WHO HAS AN INTEREST?
High power to influence	High interest in the issue
Low power to influence	Low interest in the issue

STEP 4: Once you have mapped out the stakeholders you want to engage with to influence change, assess how important and how beneficial each potential collaboration would be for your work.

STEP 5: Construct a Venn diagram to map out possible collaborations:

- Draw a circle in the middle of a flipchart symbolizing your organization or project
- Add other circles for the organizations/stakeholders that you identified as possible collaborating partners
- Draw a red line between your organization/project and those stakeholders that can help you advance your project goals toward gender justice and social inclusion
- Draw arrows to show if this is a one-way relationship (they are supporting you) or a two-way relationship (you are supporting each other)
- Draw circles of different sizes around each potential collaborating organization/stakeholder so that larger circles represent more important relationships and smaller circles represent less important relationships

STEP 6: Decide as a group what actions you want to take with each of the different stakeholder groups you have mapped out. In Section 2, Step 5 of this module, you will find a template for developing an advocacy plan that can help you to keep track of what actions to take with each stakeholder. For now, identify the key actions that you want to take with each stakeholder group based on this exercise.

Let's say a Canadian mining company is trying to extract minerals from the land surrounding your community in Mali. As a result, the land is getting polluted, seriously affecting your family's and your neighbors' health. Whom do you target? The company? If so, do you target the regional director in Mali or the international CEO in Canada? Who ultimately has the power to close the mine, and what kind of power can you leverage to make them do it? Creating a power map of the whole situation can help you answer these questions. It might tell you that you shouldn't, in fact, target the company because you won't be able to build enough direct leverage over them. Instead, the power map might indicate that you should target the Malian government to pass a law or to insist on a clean-up. But whom exactly should be targeted? Everyone from the local mayor up to the president has some degree of power in the situation, as well as varying degrees of influence over each other. A power map can help illuminate these relationships and suggest the best way forward.

Suggested steps:

STEP 1: Identify the problem you are trying to fix. See *Activity 4.2: Problem Tree Analysis*

STEP 2: Identify the main stakeholders. See *Activity 4.4: Stakeholder Analysis*

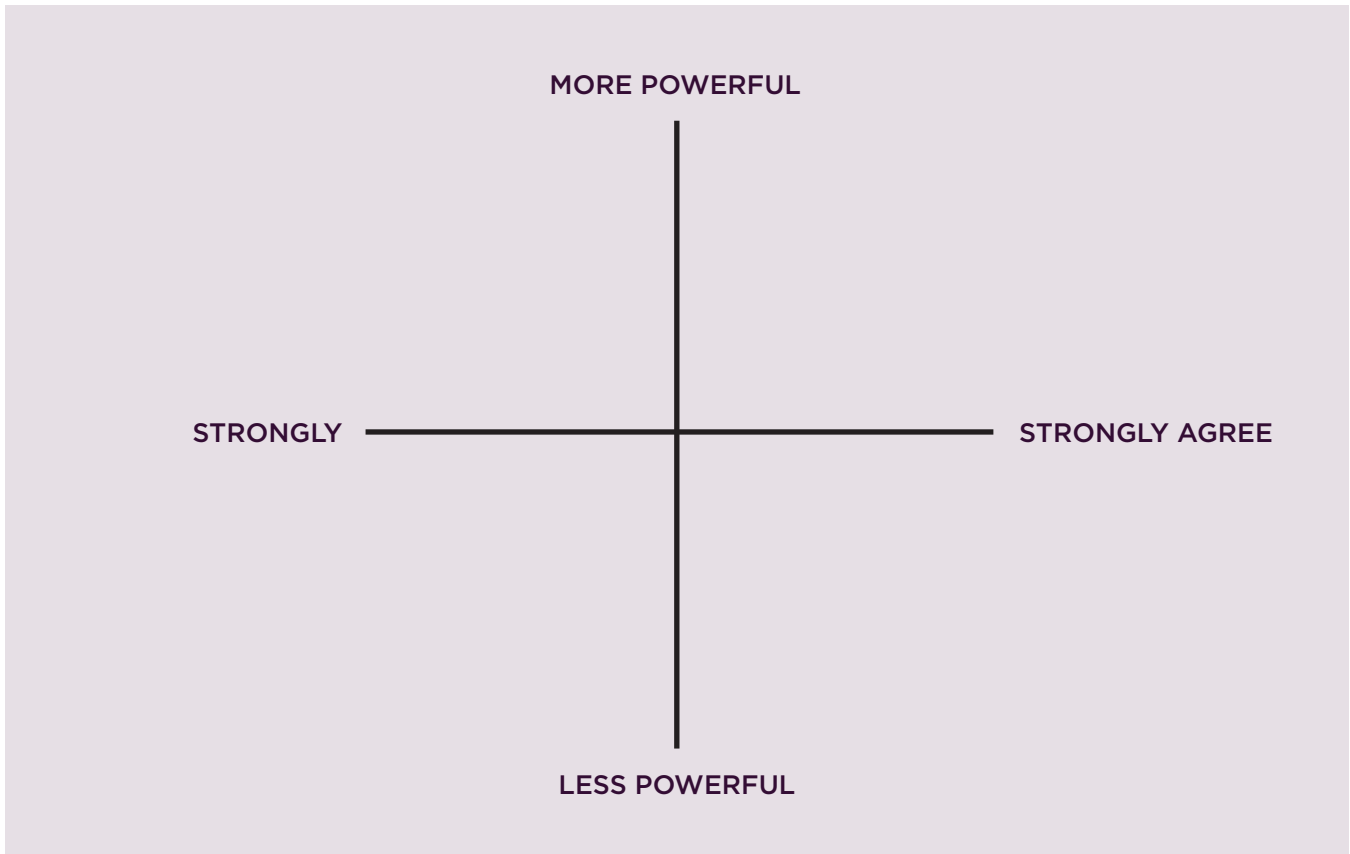
These stakeholders generally include:

- those responsible for creating the problem
- those who have the power to fix the problem but are not doing so
- those who are geographically relevant to the issue
- those who are working to fix the problem
- you and your group or organization

4 Beautiful Trouble, "Methodology: Power Mapping," <https://beautifultrouble.org/toolbox/tool/power-mapping>.

STEP 3: Research the stakeholders. Find out **WHO MAKES THE DECISIONS** in different institutions. Once you know who makes the decisions, you can map out how much power they have to move a decision forward and whether or not they agree with you on the issue you have identified.

STEP 4: Plot where all the stakeholders stand. Draw out a version of “Power Mapping: Axes” (see diagram below) on a board or flipchart. Write each stakeholder’s name on separate sticky notes. Then, depending on how supportive they are and how much power they have over the issue, place them in the appropriate section of the chart.



STEP 5: Identify your primary target. This is when you figure out who has the most influence over the issue and who is most likely to give you what you want. The perfect target would be both very powerful and already supportive. The hardest target to move, but the kind you will often face, is someone with a lot of power who strongly disagrees with you.

STEP 6: Map the power relationships around your primary target (see diagram below). Take the sticky note of the stakeholder you’ve identified as your primary target and place it in the middle of another big sheet of paper. Are they influenced by any of the other names you have written on the sticky notes? Who can sway them? Arrange the other stakeholder sticky notes on the paper in relation to the key target. Draw circles and arrows of relationships. Whenever possible, include yourself and your potential relationship to all stakeholders in this diagram.

STEP 7: Map the power relationships around your secondary targets. You may not be able to move your primary target directly. The only way to get to them is through the other stakeholders you've identified in Step 6 who have some influence on them. These are your secondary targets. But who are *they* influenced by? To find out, make a separate power map for each of these stakeholders. Again, include yourself and your potential relationship to anyone on this diagram so it is clear how to proceed with campaign planning.

STEP 8: Use this analysis to plan your campaign. Whom will you target first? Are there secondary targets that you will reach out to in order to connect with your primary target?

STEP 9: Revisit and revise. You can use this tool as your advocacy initiative progresses to map how power dynamics may have changed and to note new stakeholders you become aware of through the process.

MODULE 5

PUBLIC ENG EMBEDDING GENDER JUSTICE AND SOCIAL INCLUSION IN OUR ORGANIZATIONAL CULTURE



Introduction

This module will help you reflect on what it means to embed gender justice and social inclusion in our organizations, as well as provide you with practical tools to support organizational strengthening.

By the end of this module, you will know:

- how to conduct a gender equality, Diversity Equity and inclusion audit (or a combination of both) and why this is important
- how to develop an action plan afterwards
- how to set up systems and procedures to prevent sexual exploitation, abuse, and harassment, including mechanisms for whistleblowing and complaints

By the end of this module, you will be able to:

- use the tools provided to conduct a gender audit
- use the tools provided to develop systems and procedures for prevention of sexual exploitation, abuse, and harassment

Whom is this module for?

This module is primarily for World Renew staff and partners who want to work on developing a more equitable and inclusive work environment and organizational culture.

ACTIVITY 5.1: MY ORGANIZATION IS A MALE/FEMALE/INCLUSIVE ORGANIZATION

Objective: To allow participants to discover some of the contradictions and complexities in their organizations' structures.

Estimated time: 60–75 minutes

Summary: Participants are divided into two teams—a male organization and a female organization—and prepare to take part in a debate. As they defend and promote their male/female/inclusive organization, they will consider issues of position, power, and status.

Suggested steps for facilitating this activity are provided in the appendix at the end of this module.

What does it mean to become a more equitable and inclusive organization?

As development practitioners, we exist within organizations, and none of us are gender neutral. We each have our own gender norms, stereotypes, and unconscious biases that reflect the dominant social relations within the societies and contexts we find ourselves in or grew up in.

An organization may unintentionally reproduce gender biases and other inequalities and stereotypes if it does not enable its staff to be aware of and address their own biases and gender norms. It is important for us to assess personal biases as they relate to gender equality and the broader subject of nondiscrimination. Team leaders must embrace gender equality at the organizational level and lead by example, living out values that foster gender equality.

Some questions that might help you to consider your own or organizational biases are:

- Can a woman in a patriarchal country be in organizational leadership? How about a young person?
- Does expertise come with age?
- How friendly is our work environment to special groups such as persons with disabilities and people of different ethnicities, castes, and races? Do we relegate them to less desirable positions?
- Do we carry our gender stereotypes to work?

One way to understand an organization's culture is to conduct a gender and social inclusion audit (or a diversity, equity, and inclusion-DEI audit). An audit is a self-assessment tool for identifying staff perceptions of how gender issues are addressed in programming, internal organizational systems, and activities.

A comprehensive gender audit seeks to address:

- current gender issues, debate, and relationship to the national and international gender equality and social inclusion machineries
- gender and social inclusion mainstreaming as a cross-cutting concern within the organization's strategy, objectives, programs, and budget
- mainstreaming gender equality and social inclusion (GESI) in implementation of programs and technical cooperation activities
- existing gender and social inclusion expertise and competence among staff
- information and knowledge management on gender and social inclusion issues (i.e., how do we document and communicate GESI to different audiences?)
- systems and instruments being used for accountability, including gender action plans, budgets, and the good will of senior leaders
- evaluating and monitoring gender-responsive structures throughout the organization
- choosing partner organizations that have strong, focused GESI agendas
- advocacy products and public image (i.e., can external organizations and stakeholders identify us as a gender-just organization?)
- gender balance and gender-friendly policies in human resources (i.e. up to date gender, PSEA and safe guarding policies, what organizational policies exist that recognize and provide for the unique needs of various identities? (Such policies might include flex time, promotion of youth, accessibility for persons with disabilities, etc.)

Industry standards recommend conducting an organizational gender audit at least once every five years. Suggested steps are provided under tool 1 in the appendix below.

Key Terms

ORGANIZATIONAL CULTURE: shared beliefs and values, both spoken and unspoken, established by leaders and then communicated and reinforced through various methods, including behaviors that we punish and those that we reward, ultimately shaping employee perceptions, behaviors, and understanding.

UNCONSCIOUS BIAS: prejudice or unsupported judgments in favor of or against one thing, person, or group as compared to another, in a way that is usually considered unfair. Unconscious bias occurs automatically as the brain makes quick judgments based on past experiences and background. Types of unconscious bias include:

- **AFFINITY BIAS:** being drawn to people who are like us
- **ATTRIBUTION BIAS:** how we understand people's achievements and what contributed to those
- **CONFORMITY BIAS:** being swayed by the opinions of others and wanting to align with the group
- **GENDER BIAS:** occurs when one receives unfair advantage or disadvantage because of their gender identity, gender bias leads to gender inequality where mostly men receive positive attributes such as ability to lead, less emotional, confident, while women receive less positive or strong attributes, they are considered weak, indecisive, overly emotional, Gender bias especially in the work place leads to women being denied leadership opportunities even while they are capable and qualified.

[Here](#) is a resource where you can learn more about other types of unconscious biases and how to avoid them.

Section 1 Conducting an Organizational Gender and Social Inclusion Audit

1.1 WHAT IS AN ORGANIZATIONAL GENDER AUDIT?

Organizational gender audits are a useful tool for reviewing where you are as an organization in terms of gender equality and inclusive practices. Gender audits review internal policies, practice, and programs to assess whether systems are supportive of equality and inclusion. Gender audits also explore how effectively gender equality and inclusion is mainstreamed in programming. The results should be reviewed and used to adapt policies, procedures, and systems to be more inclusive and equitable. It is important to share the results of your gender audit with others to create shared learning and growth opportunities.

Types of Gender audits

1. Traditional gender audit
2. Participatory gender audit

See: *ILO video on Participatory Gender audits*

1.1.1 TYPES OF GENDER AUDITS

There are two types of gender audits: **TRADITIONAL** and **PARTICIPATORY**.

TRADITIONAL GENDER AUDITS evaluate an organization's written policies, documents, and handbooks to determine if members actually apply them and, if so, how well and with what results. They reveal not only if the job is being done the right way, but opportunities to improve and innovate. Auditors collect and analyze the perceptions of both people working in the organization and the organization's clients. The audit report contains recommendations for potential improvements and how to implement them. Relevant and responsible actors then use the report to produce an action plan.

PARTICIPATORY GENDER AUDITS (PGA)¹ promote learning and ownership of the process and outcome. The overall aim of a PGA is to promote organizational learning about how to implement gender mainstreaming effectively in policies, programs, and structures and assess the extent to which policies have been institutionalized at both organizational and individual levels. A PGA enhances the collective capacity of an organization to examine its activities from a gender perspective and identifies strengths and weaknesses in promoting gender equality issues, helps to build organizational ownership for gender-equality initiatives, and sharpens organizational learning on gender through a process of team building, information sharing, and reflection. Meaningful engagement within the gender audit process and nonjudgmental dialogue about the issues that arise make the audit participatory and encourage more ownership within the organization.

¹ International Labour Office Bureau for Gender Equality, "ILO Participatory Gender Audit," https://www.ilo.org/wcmsp5/groups/public/---dgreports/---gender/documents/publication/wcms_101030.pdf.

1.1.2 AREAS OF ANALYSIS IN A GENDER AUDIT

A. Programming

- Program design and planning
- Program implementation
- Gender technical capacity
- Monitoring and evaluation
- Effective partnerships

B. Organizational gender considerations

- Gender policies and other related policies
- Staffing diversity, retention, accommodation, and accessibility.
- Advocacy, public relations, marketing, and communications
- Human resources
- Organizational culture

The World Renew gender audit tool is available as an appendix to this module (Tool 1: World Renew Gender Audit).

Because it is often difficult to see our own organizational culture and biases, it may be helpful to have someone outside your organization conduct a gender audit. External facilitators also enable staff to speak freely and share their challenges. A template for gender audit terms of reference has been provided in the Resources and Tools appendix of this module to help you recruit a gender audit consultant if you so choose.

1.2 FACILITATING A PARTICIPATORY GENDER AUDIT

Phase 1: Determining organizational readiness

The first step of the gender audit process is to assess your organization's readiness to conduct a gender audit. This includes gaining support from senior leadership, communicating to staff what the gender audit is about and how it will be conducted, and making sure that everyone understands the purpose of the audit and the value it adds to your organization. At this stage, it is also important to make sure you have sufficient budget to conduct the audit.

Phase 2: Develop an audit facilitation team

Identify staff members who can work with the external consultant or lead auditor to review internal documents, survey staff, and conduct focus group discussions. Make sure that the audit facilitation team understands the time commitment required and are interested in being part of the team. The facilitation team should include both men and women, paying attention to different ages, races, ethnicities, and abilities, and represent the different departments within the organization. One of the key roles of the gender audit facilitator/lead auditor is to develop an atmosphere of trust and encouragement so that staff feel their voices are valued, heard, and understood as well as ensure confidentiality.

Gender audits are introspective of the organizations culture and behaviours and hence tend to bring to the surface uncomfortable realities/practices within the organization. The facilitators can help create an environment where staff feel they can be honest and open in providing regular communication in which clear goals and processes for each step of the audit process are explained. The intention of the audit is to allow your team to hear multiple opinions, ensuring that dominant personalities do not overpower and quieter personalities feel empowered to speak.

Phase 3: Conduct a document review

Before speaking to any staff or conducting a survey, the audit facilitation team should review all relevant internal documents. Different categories of documents provide different sets of information. It is recommended that the audit facilitation team is provided with all documents published over the previous three to five years. The audit facilitation team can then select the documents that are most relevant for the review. Document types include:

- program proposals/designs, organizations strategy
- management plans
- organizational policies
- organizational regulations

Within the document review, the audit facilitation team should assess each document and categorize it using statements like the following:

- No reference is made to gender equality and social inclusion (GESI) at all.
- Some reference is made to GESI or sex or gender discrimination, data is disaggregated by sex, or women's views are mentioned but without analysis.
- Gender and social inclusion analysis is provided, but the policy, program, project, or activity does not address inequalities.
- Some gender-specific action to redress inequalities is planned, implemented, or evaluated, but not in a comprehensive way.
- Gender analysis and action is adequately and effectively mainstreamed throughout the policy, program, project, or activity.
- The reviewed document is exemplary or innovative in the way it addresses a gender concerns or problems.

Some documents will be less clear and may require discussion/clarification by the audit facilitation team before finalizing the review.

Phase 4: Conduct survey and analyze data

A questionnaire is provided in the appendix to this module (Tool 1.2: World Renew Gender Audit Questions) that you can use and adapt to survey your organization's staff.

Phase 5: Share survey findings and conduct focus group discussions

Once you have completed your survey with staff and analyzed the results, you can share those results with staff. To identify key actions for moving forward, focus group discussions can be conducted using these suggested questions:

- Which results of the gender audit are in line with your experiences at [organization]?
- Which results did you find surprising?
- What do you recommend that [organization] do to build on its strengths and address remaining challenges?
- What is your vision of gender equality for [organization]?

Phase 6: Creating a gender action plan

ACTIVITY 5.2: MY IDEAL ORGANIZATION

Objective: To enable an organization's staff to reflect on what an ideal organization would look like and think about organizational culture, division of responsibilities, policies, and practices

Estimated Time: 60 minutes

Summary: In this activity, staff will reflect on what an ideal organization looks like using guided questions about how decisions are made, how roles are divided, how staff are recruited, and what opportunities exist for diversity and inclusion training. This activity can be used as the basis for developing SMART objectives and an action plan for moving toward being a more inclusive organization.

Suggested steps for this activity are included in the appendix to this module.

The main output of a gender audit is a detailed gender action plan. This plan builds on the organizational strengths that you will have identified in the survey and focus group discussions. It also identifies challenges faced by the organization and provides detailed ways that you can move forward toward your goal of embedding gender justice and social inclusion. The audit facilitation team develops the first draft of this action plan, which is then shared with staff for feedback. The desired outcome of the gender audit process is shared ownership to move toward a more inclusive and equitable organization. It is critical for the action plan to identify strategies for change management, as well as advocacy for more inclusive work places. Introducing change is always faced by resistance, steps such as a phased approach to the implementation of the plan, identification of Gender Justice champions and influencers amongst senior leadership, provision of in-depth capacity building opportunities for staff before implementing change will be helpful in ensuring smooth transitions to new ways of working.

A gender action plan template is provided in the appendix to this module (Tool 3).

Examples of actions identified as a result of an organizational gender audit

- World Vision Ghana devoted 2% of its budget to ensure that gender equality was mainstreamed throughout its operations, and it instituted a two-year moratorium on hiring men so the staff would have a better gender balance.
- Heifer Project International in Zambia overturned entrenched cultural traditions and legal precedents when revising its project policies and contracts. They expanded animal technical training to include both sexes even though this was culturally taboo. This also increased male support for gender-mainstreamed projects because they could see tangible economic benefits to gender equality.
- CARE Niger set up a number of gender task forces and mechanisms and opened management meetings to more staff, increasing frank discussion of broader ethnic and diversity issues.

Quick Quiz²

- What is an organizational gender audit?
- How often should an organization conduct a gender audit?
- What is the main output of a gender audit?
- How do you Manage change succesfully within teams?

² Quick Quiz Answers:

Q1: Gender audits review internal policies, practices, and programs to assess whether systems are supportive of equality and inclusion.

Q2: Organizational gender audits should be conducted once every five years.

Q3: The main output of a gender audit is a gender action plan that can be used to monitor progress toward your goals.

Section 2 Prevention of Sexual Exploitation and Abuse

PSEA: Prevention of Sexual Exploitation and Abuse: Introductory video

PREVENTION OF SEXUAL EXPLOITATION AND ABUSE: Prevention of sexual exploitation and abuse (PSEA), is a critical topic in Gender equality, gender based violence work and organizational culture discourses. Due to the power dynamics between communities and international development staff, because of age, gender, financial capacity and presumed decision making abilities, there is the possibility of *abuse or exploitation of the vulnerable party*. Abuse of this nature is more likely to occur in humanitarian crisis, and to more vulnerable individuals such as children, youth, women and PWD's. In our efforts to Do No Harm, as articulated in our policies including the gender policy, all actors must understand, prevent, report and address abuse. Digna, Canada's lead resource center for the prevention of sexual abuse and exploitation, offers a wide array and comprehensive list of training opportunities and tools on PSEA.

2.1 WHAT IS PREVENTION OF SEXUAL EXPLOITATION AND ABUSE?

Prevention of sexual exploitation and abuse (PSEA), or prevention of sexual exploitation, abuse, and harassment (PSEAH), is a critical part of development and humanitarian work. Unequal power dynamics and impunity creates an environment where those who are most vulnerable are at risk of exploitation, abuse, or harassment, and it is our moral and professional responsibility as development practitioners to prevent and respond.

All forms of sexual exploitation and abuse (SEA) are a violation of human rights and an abuse of a position of power over a vulnerable population. SEA can lead to serious and sometimes lifelong adverse consequences for the survivors, Furthermore, SEA undermines the integrity and reputation of humanitarian and development actors, threaten the security of their personnel and operations. Prevention of SEA also contributes to the wider sectoral goal of decolonizing international and development sector, ensuring more equitable power distribution and creating laws and policies to protect adults as well from abuse (many laws and policies that have previously existed mainly protect children).

2.2 WHAT DO THESE TERMS MEAN?

Having a common definition of sexual exploitation and abuse (SEA) is critical to identifying, monitoring, and implementing effective responses.

The United Nations defines **sexual exploitation** as “any actual or attempted abuse of position of vulnerability, differential power or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially, or politically from the sexual exploitation of another.”³

Sexual abuse refers to “an actual or threatened physical intrusion of a sexual nature, whether by force or under unequal or coercive conditions.”⁴

Sexual harassment is “any unwelcome sexual advance, request for sexual favour, verbal or physical conduct or gesture of sexual nature, or any other behaviour of a sexual nature that might reasonably be expected or to be perceived to cause offence or humiliation to another, when such conduct interferes with work, is made a condition of employment, or creates an intimidating, hostile or offensive work environment.”⁵

Safeguarding is the responsibility of organizations to make sure their staff, operations, and programs neither do harm to children and at-risk adults nor expose them to abuse or exploitation. This term covers physical, emotional, and sexual harassment or exploitation and abuse by staff and associated personnel.

Survivors are people who are or have been sexually exploited or abused. The term “survivor” implies strength, resilience, and the capacity to survive. This is preferred over the term “victim.”

A **survivor-centered approach** is one in which the survivor’s wishes, safety, and well-being remain the priority in all matters and procedures.

A **referral pathway** includes the various support services available to survivors of SEAH (legal, medical, psychological).

A **whistleblower protection policy** is a one that encourages staff members to report concerns, typically those regarding a criminal offense, health and safety, damage to the environment, or miscarriage of justice. Reporting on PSEAH can fall within an organization’s whistleblower protection policy.

2.3 WHAT IS THE DUTY OF CARE?

As development professionals, we have a duty of care to prevent sexual abuse, exploitation, and harassment in our organizations and in our programs. This duty of care sits at two levels:

1. **LEGAL:** We have a legal obligation to act. We are also required by the vast majority of donors to act (Global Affairs Canada requirement).
2. **MORAL:** We act because it is the right thing to do, and we are compelled by our Christian and individual ethics to do so.

World Renew’s Code of Conduct and its policies on PSEA and safeguarding children can be found in the Resource Library appended below.

3 Task Team on the SEA Glossary for the Special Coordinator, Glossary on Sexual Exploitation and Abuse: Thematic Glossary of current terminology related to Sexual Exploitation and Abuse (SEA) in the context of the United Nations, second ed. (New York: United Nations, 2017), https://hr.un.org/sites/hr.un.org/files/SEA%20Glossary%20%20%5BSecond%20Edition%20-%202017%5D%20-%20English_0.pdf.

4 Ibid.

5 United Nations Entity for Gender Equality and the Empowerment of Women, “Prohibition of discrimination, harassment, including sexual harassment, and abuse of authority” (New York: United Nations, 2008), <https://www.un.org/womenwatch/uncoordinated/antiharassment.html#:~:text=Sexual%20harassment%20is%20any%20unwelcome,interferes%20with%20>.

2.4 HOW DO WE PREVENT SEXUAL EXPLOITATION AND ABUSE?

Phase 1: SEA self-assessment

The first part of preventing SEA is to conduct an organizational self-assessment to develop a baseline for tracking progress on SEA. A self-assessment tool is provided in the appendix to this module (Tool 4) and can be used to identify areas of strength and areas where improvements can be made.

The self-assessment tool was developed to help implementing partners assess their level of alignment with PSEA programming standards. The assessment tool first presents the Inter-Agency Standing Committee's eight minimum operating standards on PSEA. The second part of the assessment tool outlines some best practices for safeguarding that should be followed to ensure a comprehensive PSEA strategy (and an additional expectation of alignment with the Canadian Foodgrains Bank's PSEA program policy).

Phase 2: Communicating SEA policies

Organizations should conduct activities to raise awareness of PSEA and their relevant policies and procedures among their personnel, beneficiaries, and local communities, including children.

- Develop core PSEA messages for:
 - Beneficiaries and community members covering
 - 1) beneficiary rights,
 - 2) prohibited behavior of personnel, and
 - 3) how to report complaints.
 - Personnel covering
 - 1) definition and prohibition of SEA,
 - 2) relevant roles and responsibilities, and
 - 3) the organization's reporting and referral procedures, including relevant contact details.
- Adapt communication messages, materials, and channels to the various target audiences, including children, using relevant languages and a communication style that is appropriate and accessible to the audience, especially to groups considered at higher risk of abuse.
- Widely publicize PSEA-related information by using a variety of communication channels (staff/community meetings, posters, radio or television announcements, etc.). In some cases, there may be opportunities to work with other organizations on awareness-raising activities, including as part of GBV and child protection campaigns.

Examples of how to communicate PSEA messages



This image is used to convey that aid workers are not allowed to accept bribes for aid. It is part of the Community-based Safeguarding Visual Toolkit (see link in the appended Resource Library), which has a number of visuals that can be used in programming.

Phase 3: Risk Mitigation

It is not enough to have a policy and communicate it to programming participants and staff. It is also essential to take action to mitigate any risks that might be present.

To identify and avoid risks of SEA through programming, organizations should take the following actions:

- Conduct thorough and inclusive risk assessments on SEA before designing projects, ideally as part of the initial needs assessment. Risk assessment can also be integrated into GESI analysis. A risk assessment template has been provided in the appendix to this module.
- Consult with beneficiaries and local communities, including at-risk groups (e.g., children with consent) adolescent girls, people with disabilities, LGBTQ+ communities), as part of the initial needs assessment and in routine monitoring to identify locally relevant risks and protection measures in line with international laws and standards. Consultations should be safe and culturally appropriate.

- Incorporate general SEA prevention and safety measures in the organization’s standard program design, such as:
 - Ensuring that safe recruitment practices are followed for hiring program personnel, including local volunteers, day laborers, etc.
 - Ensuring that all personnel are trained in PSEA and have signed the code of conduct, and that reporting and response procedures are set up before the program begins
 - Engaging women and at-risk groups in the planning, design, implementation, and monitoring of activities to the extent possible and if safe for those involved
 - Designing programs in a manner that limits one-on-one interactions between beneficiaries, particularly children, whenever possible
 - Prominently displaying in their offices and on work sites both SEA-related information and the organization’s policies and procedures, including how to report inappropriate behavior by the organization’s personnel, using a language and communication style that personnel and communities can understand
 - Taking programmatic actions to minimize SEA risks and to help connect survivors to appropriate care in cross-sectoral programming and in distinct sectors

2.5 UNDERSTANDING ACCOUNTABILITY

At World Renew, we believe that real accountability to girls, boys, women, and men involves not only creating space for their voices to be heard, but also opportunities to influence key decisions affecting whether and how we work with them. A gender-transformative approach ensures that girls and women, boys and men and other vulnerable groups, have the power to hold us accountable in ways that influence the organization’s strategies, policies, priorities, and actions at local, national, and global levels.

When the implementation of a project ends, before moving to other priorities and projects, it is useful to take sufficient time to evaluate and document lessons learned and best practices related to gender and social inclusion mainstreaming, to showcase and disseminate to multiple stakeholders the gender-related results achieved and how this can be used in strengthening accountability and programs.

- disseminating the main gender-related achievements of a project to government authorities, donors, partners, beneficiaries, and the general public will increase World Renew’s positioning as a key actor working toward the realization of gender justice and social inclusion for all.
- documenting lessons learned and best practices related to gender mainstreaming and social inclusion and recording them in a knowledge management system will help other teams to improve their practices in this area. Newer staff who might be asked to implement gender mainstreaming or social inclusion will be more efficient if they can learn from the experiences of colleagues who might have left the organization or are too busy to share their experiences.

- using key gender gaps or opportunities that were identified within the implementation of a project can inform the design of future programs or projects. It will save time in the project design phase and will ensure that future programming is informed by existing and relevant gender gaps and opportunities, thereby addressing the specific needs and concerns of women, men, girls, and boys in the community.

An Accountability Checklist is provided in the appendix to this module to help you review the accountability mechanisms in your organization.

2.5.1 RECEIVING COMPLAINTS AND FOSTERING ACCOUNTABILITY

A complaint is an allegation of wrongdoing, a grievance, or an expression of dissatisfaction with a person, action, or process. Complaints may be about actual or suspected behavior and may include:

- financial wrongdoing
- protection concerns, including harassment, mistreatment of children and vulnerable people, sexual exploitation, or abuse
- concerns about the design, implementation, or quality of international projects
- concerns about communications, fundraising practices, advocacy work, or interactions with the public
- concerns about the functioning of working relationships with members or other stakeholders
- inappropriate or problematic workplace behavior and practices

World Renew's policies on whistleblowing and complaints are available in the appended Resources and Tools section.

Quick Quiz⁶

- What is PSEA?
- What are the three components of preventing PSEA?
- Why is it important to create a complaints mechanism for program beneficiaries?

⁶ Quick Quiz Answers:

Q1: PSEA stands for prevention of sexual exploitation and abuse.

Q2: Responding to PSEA involves conducting an organizational self-assessment, communicating PSEA messages to program beneficiaries, and conducting SEA risk mitigation.

Q3: A complaints mechanism provides an opportunity for beneficiaries to give feedback that we can use in adapting our work, but it also fosters accountability and protection for project beneficiaries.

Appendix

ACTIVITY 5.1: MY ORGANIZATION IS A MALE/FEMALE ORGANIZATION

Suggested steps

STEP 1: this is a role play activity to help teams analyse whether their workplace live out gender equality and social inclusion in hiring, promoting and retention of staff. Explain the activity and divide the group into two teams. One team must hold the view that “My organization is a male dominated organization.” The other team must hold the view that “My organization is a Gender Just organization for debate purposes .” Give each team ten minutes to prepare their arguments. Tell the teams to consider staff, volunteers, and the program and to look at issues of position, power, and status in the hierarchy.

STEP 2: Place two chairs facing each other in the center of the room. One representative from each team sits in one of the chairs. When another member of their team feels they want to take over, the team member taps the shoulder of the person sitting on the chair and takes their place before continuing the debate. This changing of places must be done quickly in order to keep the discussion lively.

STEP 3: At the end of the debate, discuss the exercise with the participants and whether any new information came out. Ask them how easy or difficult it was to think up arguments to support their position or to rebut the arguments that the other team was putting forward.

FACILITATOR NOTES: In many organizations, women work voluntarily or in lower-paid positions than men. Many development agencies claim to target the poorest of the poor, and because research shows that on average women are poorer than men, women could be classified as the ‘poorest of the poor. Yet in many organizations the top positions are held by men, and many of the development programs involve men more than women. This is unlikely to be because of a specific strategy to exclude women, but because all organizations are operating within a context where women are excluded and discriminated against, this will continue unless specific steps are taken to redress the balance. Even where there are women in some of an organization’s top jobs, it does not necessarily follow that programs will be gender aware, and it seems unlikely that a gender-aware program can emerge from an organization that is itself very gender imbalanced.

ACTIVITY 5.2: MY IDEAL ORGANIZATION

This activity works best when conducted in a group of key staff from the organization you work in. You can gather any group of staff, but it is helpful to have staff from different levels of the organization who can influence the changes you identify. You can discuss the following in a large group or smaller groups:

- Think about your current organizational culture.
 - How are decisions made? Who makes the final decisions?
 - How are roles divided between men and women? How are other intersecting identities represented? (These include varying abilities, ages, ethnicities, race, etc.)
 - How are new staff recruited?

- Is there training on diversity and inclusion or on unconscious biases?
- Who receives most opportunities for trainings, trips, and workshops?
- Think about the policies and procedures that are currently in place within your organization regarding:
 - parental leave
 - flexible work options
 - support for parents/childcare
 - extended illness leave
 - dDisability allowance
 - prevention of sexual abuse and exploitation
- Once you have mapped out your organization as it currently is, think about what your ideal organization would look like. What changes might you want to make in your organization's culture, policies, procedures, and practices?
- If possible, develop the changes you have identified into SMART goals (specific, measurable, action-oriented, realistic, and time-bound).
- Create an action plan and budgets for how you will take changes forward. Review this after six months.
- Divide into small groups and ask participants to discuss the table below and to fill in the boxes about their current reality and their ideal organization.

AREAS FOR REFLECTION	CURRENT REALITY	IDEAL ORGANIZATION
<ul style="list-style-type: none"> • Existing gender expertise and competence and capacity building • Information and knowledge management • Staffing and human resources • Organizational culture • Perception of achievement on gender equality/justice 		

TOOL 2: GENDER ACTION PLAN TEMPLATE

Gender Action Plan

The staff of [organization] envision an organization where . . .

[Describe a vision and key objectives for your organization that are derived from the focus group discussions]

Name of organization:

Gender Action Plan for [year]

Developed by:

Updated: [add dates if relevant]

Updated: [add dates if relevant]

ACTIVITIES	WHEN	HOW LONG	WHERE	RESPONSIBLE PARTY	WITH WHOM	RESOURCES
<i>[sample]</i> Build capacity of the gender team	Now	2 years	All offices	HR, Capacity Building Unit	Gender focal persons	Training budget, training materials, support from external consultant
<i>[sample]</i> Review and implement a more transparent appraisal system	Now	Ongoing	All offices	HR	Senior management	Staff time
<i>[sample]</i> Update gender policy	Quarter 1	6 months	All offices	Gender working group	Senior management	Staff time

TOOL 3: PSEA SELF-ASSESSMENT TOOL

Note: This tool was developed for use in Canadian Foodgrains Bank programming but can be used in any World Renew programs.

Instructions

Each question in the checklist should be answered by selecting “I” for in place, “PI” for partially in place, or “NI” for not in place.

If “in place” is selected, please provide an explanation of how the implementing organization is meeting the standard in the Details/Comments section.

If “partially in place” or “not in place” is selected, explain in the Details/Comments section:

- why this answer was selected
- what barriers have been encountered
- what steps need to be taken to move the organization toward compliance with PSEA minimum standards
- what resources will be required.
- what the timeline for completion is

The implementing partner may also specify what actions are being taken to ensure compliance with the standards for the supported project, but not necessarily for its other programs.

Organization Name	
Date of Assessment	
Assessment Team Members	

Part 1: IASC’s Eight Minimum Operating Standards for Protection from Sexual Exploitation and Abuse

STANDARD 1	I	PI	NI
A PSEA policy and implementation plan in place			
<p>The organization has a policy document on PSEA. At a minimum, this policy should state expected standards of conduct, including prohibition against acts of sexual exploitation and abuse (SEA). This policy document could take the form of a code of conduct (internal or interagency) or a PSEA policy.</p> <p>The organization should also have a workplan for implementing the policy/standards, including processes for conveying the policy/standards to implementing staff on repeated occasions (such as inductions and refresher trainings).</p>			
Details/Comments:			

STANDARD 2	I	PI	NI
PSEA standards included in cooperative arrangements			
<p>Cooperative arrangements are contracts that the implementing partner enters into with external individuals, organizations, or companies to help carry out program activities. This may include contracts with suppliers, vendors, and/or consultants as well other organizations, companies, or individuals.</p> <p>The implementing organization is expected to include the organization’s PSEA standards of conduct in general contract conditions with external organizations, companies, or individuals that will be in contact with program participants and their communities while fulfilling their contracts.</p> <p>Procedures should be in place to receive written agreement from external organizations, companies, or individuals entering cooperative arrangements with the implementing organization stating that they are aware of and will abide by the organization’s PSEA standards of conduct.</p>			
Details/Comments:			

STANDARD 3	I	PI	NI
A dedicated department or focal point committed to PSEA			
<p>The implementing organization should have a designated department or individual (focal point) who has responsibility for overseeing and monitoring implementation of the organization’s PSEA policy and workplan. This department/individual should have received appropriate and adequate training on PSEA and have the time available for the scale of implementation required. Staff members dealing with PSEA should have responsibility for PSEA in their job descriptions and their performance appraisal should include an assessment of how this aspect of their job has been performed. Responsible departments/focal points should regularly report to senior management on PSEA implementation.</p>			
Details/Comments:			

STANDARD 4	I	PI	NI
Clear communication is provided to project-implementing teams on expectations regarding raising project participant awareness on PSEA			
Detailed expectations regarding raising awareness of project participants on PSEA are clearly communicated to staff teams implementing program activities. Awareness-raising tools and materials are provided to implementing teams to be used for project participant awareness-raising activities.			
Details/Comments:			

STANDARD 5	I	PI	NI
Effective community-based complaints mechanisms are in place, and survivor assistance is available			
Implementing partners should have safe and accessible community-based complaints mechanisms (CBCM) in place. Where appropriate, implementing partners should consult with people who have expertise in establishing CBCMs. Established complaints mechanisms should be adapted to the cultural context and should be designed with community participation. Where possible, the implementing organization should participate in jointly developed and implemented interagency CBCMs.			
There should be procedures in place to ensure the confidentiality of complainants, to enable the submission of anonymous complaints, and to routinely assess whether community members know how to make complaints (including sensitive complaints) and are comfortable doing so. Research has shown that risks for SEA increase when beneficiary communities are not aware of what to expect from a project or how a project meets established targeting criteria. The community should be informed of what behavior they should expect from the implementing organization's staff and those affiliated with it, and what their rights and entitlements are in the project. For example, if the project has free food distribution activities, beneficiaries should be informed of the beneficiary selection criteria, whether they have been selected, what their expected ration size should be, when they should receive their ration, and how they should do so. The community should also be aware of how to complain if these standards are not met.			
The implementing partner should have written procedures/guidance on the provision of survivor assistance and be aware of the procedures for notifying the supporting member agency of sensitive complaints in a timely fashion. This should include the mapping and use of gender-based violence (GBV) referral pathways and guidance on ensuring access to psycho-social, legal, and medical services.			
Details/Comments:			

STANDARD 6	I	PI	NI
Effective recruitment and performance management			
<p>The implementing organization should outline the organization's PSEA policy/standards of conduct and expectations for staff during the recruitment/interview process. The organization should have procedures for gathering references and looking into new hires' work history for former misconduct. All candidates should be required to sign the PSEA policy/standards of conduct when being offered a contract. Supervision and performance appraisals should measure adherence to PSEA policy/standards of conduct.</p>			
<p>Details/Comments:</p>			

STANDARD 7	I	PI	NI
Effective and comprehensive mechanisms are established to ensure awareness raising on SEA among the organization's personnel			
<p>The implementing organization should provide training on PSEA as part of the hiring process and to all personnel involved in implementation of programs. This training should include the expected standards of conduct, implications of breaching these standards, and mechanisms for filing complaints and reporting misconduct. The organization's personnel should be aware of their obligation to report sexual exploitation, abuse, and misconduct, and of the procedures or policies that protect them from retaliation when reporting.</p>			
<p>Details/Comments:</p>			

STANDARD 8	I	PI	NI
Internal complaints and investigation procedures in place			
<p>The implementing organization should have written procedures on how to handle complaints and misconduct reports from staff and project participants. Processes should be in place to ensure that all substantiated complaints and allegations are investigated and that substantiated complaints will result in disciplinary action or contractual consequences.</p>			
<p>There should be written standard investigation operating procedures or their equivalent in place to guide investigation practices. These procedures should ensure that investigations are undertaken by experienced and qualified professionals who are also trained on sensitive investigations such as allegations of SEA and are completed in a timely fashion.</p>			
<p>Details/Comments:</p>			

Part 2: Additional PSEA Expectations

	I	PI	NI
1. A code of conduct including PSEA principles (either a simplified or complete version) is displayed in all operational and office areas (including both headquarters and field offices).			
Details/Comments:			
2. The nature and level of risk of sexual exploitation and abuse arising from program activities is assessed and well understood within the project and among implementing staff, and corresponding mitigation steps are taken.			
Details/Comments:			
3. Information regarding the organizational code of conduct and complaint mechanisms are prominently displayed at project sites.			
Details/Comments:			
4. The organization participates in coordination groups in relation to Protection, Sexual and Gender Based Violence (SGBV), or PSEA.			
Details/Comments:			
5. The organization has mapped gender-based violence (GBV) referral pathways, including health services (including clinical care for sexual assault survivors), psycho-social support services, safety/security services, and legal services.			
Details/Comments:			

TOOL 4: RISK ASSESSMENT TEMPLATE

AREA	QUESTIONS TO CONSIDER FOR RISK ASSESSMENT	POSSIBLE MANAGEMENT STRATEGIES
Profile of beneficiaries	<ul style="list-style-type: none"> What is the demographic profile of the population in the target areas (e.g., sex, age, education level, income level, household size, percentage of female- and child-headed households, marriage age, religion, race/ethnicity, migration status)? What are some characteristics of the population that may render individuals more susceptible to SEA? Which groups are particularly vulnerable?⁷ 	<ul style="list-style-type: none"> Adapt awareness-raising efforts on PSEA to meet specific needs of beneficiaries Conduct targeted messaging campaigns for groups that are highly susceptible to SEA
Profile of personnel	<ul style="list-style-type: none"> Is there an adequate gender balance of personnel involved in programming, particularly of personnel directly engaging with beneficiaries and local communities or personnel responsible for recruitment? Have personnel been sufficiently vetted and trained in regards to PSEA? 	<ul style="list-style-type: none"> Readjust gender balance of personnel involved in programming Recruit additional female personnel involved in programming as needed Conduct (refresher) training(s) on PSEA (e.g., annually), specifically focused on possible risks associated with the specific program Review HR files of personnel and conduct additional screening to identify previous misconduct as needed
Program approaches	<ul style="list-style-type: none"> Does the program create or exacerbate existing imbalances between personnel and members of the community? Does the program involve direct interaction between personnel and beneficiaries, especially children? How are personnel delivering goods and services (e.g., private/public, working in pairs/alone, gender-mixed)? Do personnel wear visible forms of identification (e.g., caps, vests, T-shirts) when conducting program activities? Are external visitors allowed to attend program activities unaccompanied? Who is in charge of making these decisions? 	<ul style="list-style-type: none"> Arrange periodic monitoring visits by someone in a management or program oversight role Change location(s) of distribution to make it more public Ensure that personnel wear visible forms of identification (e.g., caps, vests, T-shirts) when conducting program activities and provide such forms of identification where needed Restrict access of external visitors to program activities as possible Ensure that program participants are regularly informed of their rights, of expected behavior of personnel, and how to report concerns
Program context	<ul style="list-style-type: none"> Where do program activities take place (e.g., camp, informal settlement, host community, rural/urban setting)? What are specific risks associated with this location (e.g., lack of availability of complaints mechanisms or service providers, insecurity)? What is the attitude of beneficiaries towards GBV concerns? How comfortable would beneficiaries be reporting SEA concerns? Is there an interagency mechanism for community feedback/complaints in this location? 	<ul style="list-style-type: none"> Create a more secure environment at program location(s) (e.g., install lights, hire night guards) Work with communities to adapt complaints mechanisms to meet their needs Ensure that beneficiaries are aware of and can access interagency mechanisms for complaints in the program location(s)

⁷ Yvonne Kemper, *Protection from Sexual Exploitation and Abuse (PSEA): A Practical Guide and Toolkit for UNICEF and Partners* (New York: United Nations, 2020), <https://safeguardingsupporthub.org/documents/protection-sexual-exploitation-and-abuse-psea-practical-guide-and-toolkit-unicef-and->

TOOL 5: ACCOUNTABILITY CHECKLIST

QUESTION	STATUS (Y/N)	NOTES
Have you assessed accountability mechanisms to ensure equitable access by girls, boys, women, and men?		
Have you assessed the confidentiality and quality of sexual exploitation and abuse reporting and investigation mechanisms?		
Have you trained staff in gender-sensitive accountability mechanisms and gender equality norms and behavior?		
Have you disseminated the gender-related results of the project to donors, partners, beneficiaries, and the general public?		
Have you documented lessons learned and best practices related to gender mainstreaming, including obstacles or opportunities to which we were unable to respond as well as those we successfully addressed in the project?		
Have you ensured gender-related learning is captured in the knowledge management process and system?		
Have you used or are you planning to use key gender gaps or opportunities that you identified but were not able to address during project implementation to inform the design of future programs or projects?		

TEMPLATES AND REFERENCE MATERIAL

NO	RESOURCE	DESCRIPTION	LINK
1	Terms and Reference for a Gender Audit	TOR's to guide you as determine the scope, responsibilities and qualifications for a team/ individual consultant(Always have gender audits consucted by an external team	Here
2	Gender Audit Results 2020	Gender Audit Results_May2020 Final.pdf	
2	Potential questions for a Gender Audit	Please contextualise this questions to fit the size and scope of your organization	USAID Gender audit Manual ILO partcipatory Gender audit Interaction gender audit
	A safe guarding guide for non governmental orgs	FORA's guide	
	Digna PSEA Train the trainer Facilitors guide	TOT	
	All tools and templates related to PSEA		Interaction PSEA training materials Canadian Red Cross Training manual
	World Renew PSEA policies	https://worldrenew.net/policies-and-standards	
	Gender Action Planning Template	World Renew's Broad action planning template- adapt to context	https://docs.google.com/document/d/1em2nw5iBZMDKLSUkCJ90q4LRjGIKcIfd/edit
	World Renew's Gender Justice policy	https://docs.google.com/a/crcna.org/viewer?a=v&pid=sites&srcid=Y3JjbmEub3JnfGNyd3JjLWNvbW1vbnMtY29ycG9yYXRlfGd4OjVIMTFIOWY1NDMzODg0ZjE	
	World Renew's Global Gender strategy	Gender Justice Strategy - 2020-2023.pdf	

Resource Library

RESOURCE	SUMMARY	LINK
<i>Protection from Sexual Exploitation and Abuse by Own Personnel</i>	Minimum operating standards in PSEA	https://interagencystandingcommittee.org/system/files/2020-03/Minimum%20operating%20standards-psea%20by%20own%20personnel%202012.pdf
World Renew PSEA policy	This policy is intended to protect everyone from sexual exploitation and abuse, including anyone benefiting from and/or involved in World Renew and its partners' programs as well as staff and volunteers working for World Renew and its partners.	https://worldrenew.net/wp-content/uploads/2019/10/Prevention-of-Sexual-Exploitation-and-Abuse-Policy-April-2019.pdf
World Renew Gender Policy	The purpose of this policy is to ensure that the principles of gender equality and non-discrimination are a common value and recognized as an inalienable human right in World Renew's programming and organizational culture.	https://worldrenew.net/wp-content/uploads/2020/07/Gender-Policy-May-2020-1.pdf
World Renew Code of Conduct	This policy is designed to assist staff members in better understanding the obligations placed upon their conduct and to prevent inappropriate behavior such as sexual exploitation and abuse, all forms of harassment, fraud and corruption, security breaches, and unethical business practices.	https://worldrenew.net/wp-content/uploads/2020/01/Code-of-Conduct-Policy-Feb-2019.pdf
World Renew Child Safeguarding Policy	This policy seeks to reduce risks to children as a result of World Renew's work and to ensure that acts of abuse are identified and dealt with if they occur.	https://worldrenew.net/wp-content/uploads/2019/10/Child-Safeguarding-Policy-Feb-2019.pdf
World Renew Safeguarding Vulnerable Adults Policy	This policy seeks to reduce risks to vulnerable adults who are participants in World Renew-supported programs and to ensure that acts of abuse are identified and dealt with if they occur.	https://worldrenew.net/wp-content/uploads/2019/10/Safeguarding-Vulnerable-Adults-Policy-April-2019.pdf
World Renew Complaints Policy	This policy outlines how we address our quality and accountability commitment to complaints handling.	https://worldrenew.net/wp-content/uploads/2019/10/Complaints-Policy-May-2019-2.pdf
World Renew Complaints Handling and Investigation Guidelines	Guidelines for handling complaints and investigating them in a thorough and fair manner	https://worldrenew.net/wp-content/uploads/2020/11/Complaints-Handling-and-Investigation-Guidelines-May-2019-1.pdf
InterAction, <i>The Gender Audit Handbook</i>	A tool for organizational self-assessments	https://www.interaction.org/wp-content/uploads/2019/03/Gender-Audit-Handbook-2010-Copy.pdf

RESOURCE	SUMMARY	LINK
International Labour Organization, <i>A Manual for Gender Audit Facilitators</i>	Guidance on the ILO's participatory gender audit methodology	https://www.ilo.org/wcmsp5/groups/public/---dgreports/---gender/documents/publication/wcms_187411.pdf
Core Humanitarian Standard	The Core Humanitarian Standard on Quality and Accountability sets out nine commitments for humanitarian and development actors to measure and improve the quality and effectiveness of their assistance.	https://corehumanitarianstandard.org/the-standard
United Nations, Protection from Sexual Exploitation and Abuse (PSEA)	A Practical Guide and Toolkit for UNICEF and Partners on PSEA	https://safeguardingsupporthub.org/documents/protection-sexual-exploitation-and-abuse-psea-practical-guide-and-toolkit-unicef-and
InterAction, <i>Community Based Safeguarding Visual Toolkit</i>	Visual examples for communicating PSEA messages in communities. Available in multiple languages or with no text.	https://www.interaction.org/resource-library/community-based-safeguarding-visual-toolkit/
Oxfam, <i>Gender Equality and Sexual Exploitation</i>	Toolkit on preventing sexual exploitation and abuse (also gender mainstreaming)	https://pseataaskforce.org/uploads/tools/pickupandgotrainingpackgenderequalityandsexualexploitation_oxfamgb_english.pdf
Tearfund NL	Minimum operating standards on PSEA	https://www.tearfund.nl/system/files/downloads/2021-06/MINIMUM%20STANDARDS%20DOC%20BIJ%20VACATURES.pdf