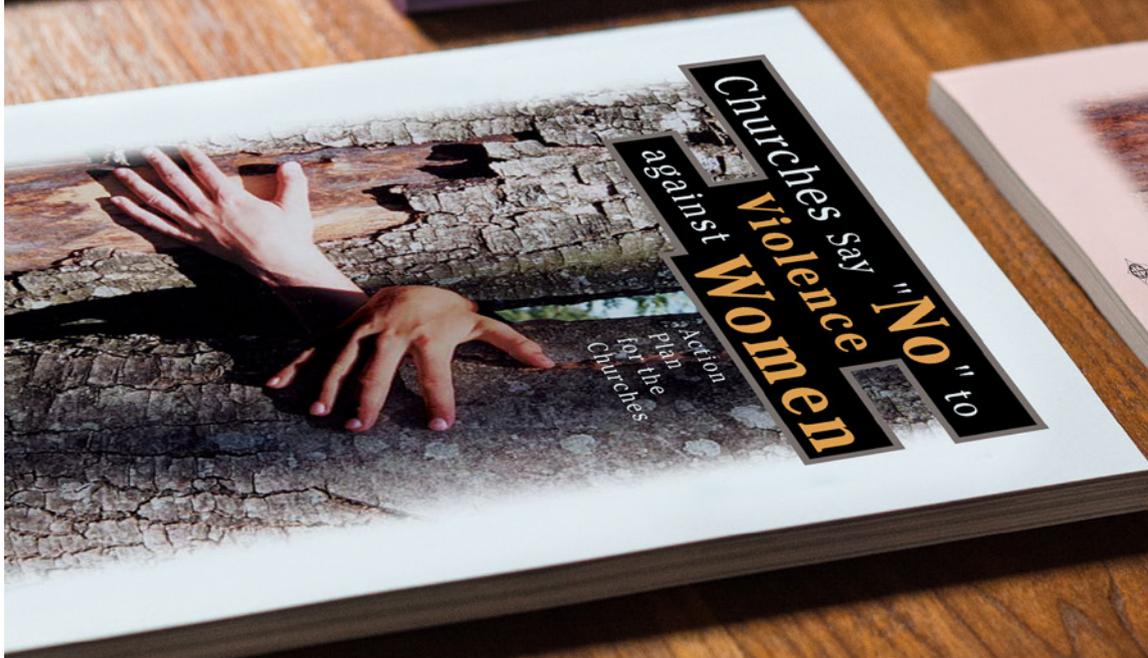


Gender Justice Toolbox

WORKING TOGETHER FOR
A JUST, PEACEFUL AND
RECONCILED WORLD



THE
LUTHERAN
WORLD
FEDERATION



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The Lutheran World Federation, 2023

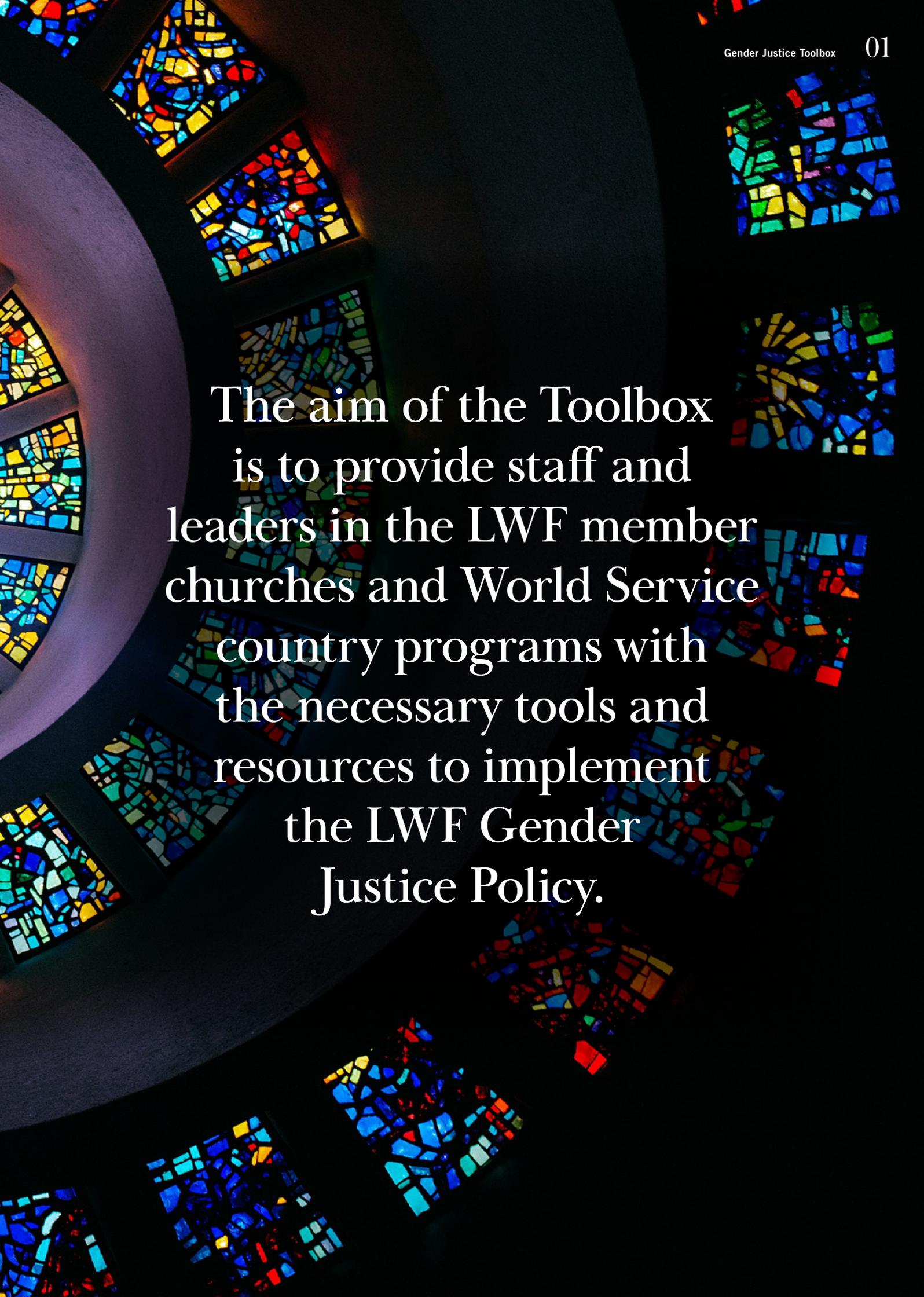
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The aim of the Toolbox is to provide staff and leaders in the LWF member churches and World Service country programs with the necessary tools and resources to implement the LWF Gender Justice Policy.

FOREWORD

The Lutheran World Federation (LWF) Gender Justice Policy was adopted by the Council in 2013. It represents a framework for the commitment of LWF member churches and country programs on matters related to gender justice. Upon its adoption by the Council, the Gender Justice Policy was commended to LWF member churches for reception and contextualization. As such, the policy constitutes the common denominator upon which LWF member churches are building when taking up gender justice as part of their ministry.

The LWF Gender Justice Policy does not include matters that are still under debate and require further discernment among member churches. For several years, LWF member churches have been dealing with questions related to their understanding of family, marriage and human sexuality. Due to profound differences and disagreements on these matters among LWF member churches globally, the discernment process is not exempted from tensions.

Through its governing body, the Council, the LWF has not taken any decisions or action on these issues. Instead, the Council has understood the importance of continuing to provide processes and methodologies for ongoing, respectful discussion and discernment among its member churches.

As this process unfolds, the Council upholds the autonomy of LWF member churches to make their own decisions on theological matters and policies. Yet, it also continues to call its member churches into mutual accountability as they journey and witness together as a communion of churches.



LWF General Secretary
Rev. Dr. Anne Burghardt.
Photo: LWF/M. Renaux

Building on this basis, member churches have since 2013 been encouraged to adopt and receive the Gender Justice Policy, including those dimensions necessary and possible in accordance with their context and situation. At all times, and regardless of the approach, member churches are called to uphold the dignity and integrity of every human being, and to translate these into inalienable human rights.

The purpose of this gender justice Toolbox is to provide additional resources to support the implementation of the Gender Justice Policy, and promote gender justice and gender inclusive practices in the LWF member churches, and communities, locally, nationally, and globally. Tools and materials can be adapted for different contexts.

Liberated by the grace of God, we are called to engage in the transformation of the world. Let us all work together to establish the equality of all human beings and to ensure that all people enjoy a life of dignity and justice.

Anne Burghardt

Rev. Dr. Anne Burghardt
General Secretary
The Lutheran World Federation

INTRODUCTION

Since the approval of the Gender Justice Policy in 2013, the LWF has been working actively to ensure awareness, action and accountability around issues of gender justice and women's empowerment. This has included collaboratively conducting campaigns, trainings, capacity development workshops, tools and approaches at multiple levels; in the Communion Office, among member churches and in World Service country programs.

This Gender Justice Toolbox is a result of a collaboration between the Action for Justice Unit in the Department for Theology Mission and Justice (DTMJ) and the Department for World Service. Extensive consultations took place, first internally in the Communion Office, and later on, with member churches, country programs and related agencies.

The aim of the toolbox is to provide staff and leaders in the LWF member churches and World Service country programs with the necessary tools and resources to implement the LWF Gender Justice Policy through gender just programs and activities, and to promote gender justice in their respective organizations, church and community, locally, nationally and globally.

This practical tool covers a broad spectrum of gender topics, including institutional mainstreaming, gender transformative programming as well as gender in key thematic areas. Individual chapters of the toolbox can be read as stand-alone entities based on individual needs. Chapters or sections are also linked to relevant trainings and resources on the FABO learning site.

We want to extend our gratitude to LWF staff and leaders at the Communion Office and country programs, LWF member churches, our sister organizations, partners and networks, related agencies and all those who have provided guidance, input and support as we put this resource together.

LWF remains passionate about gender equality, where the gifts of all God's people, girls and boys, men and women, are used fully in service of individuals, community, church and society. We hope this Toolbox can contribute to this goal.

We welcome feedback and stories of how the toolbox has been used.



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Aim of the Toolbox

The purpose of this Gender Justice Toolbox is to provide staff and leaders in The Lutheran World Federation (LWF) member churches and World Service country programs with the necessary resources to:

- implement the [2013 LWF Gender Justice Policy](#),
- deliver gender just programs and activities, and
- promote gender justice and gender inclusive practices in the organization, church, and community, locally, nationally, and globally.

It draws from existing tools developed and used by the LWF, partner organizations, and United Nations (UN) agencies, as well as best practices on gender justice and gender transformative programs.

Users can adapt these tools and materials for different contexts.

In addition to specific tools listed under each section of the Toolbox, a set of relevant trainings are available in the [FABO Learning Lab](#), where LWF is a member. These trainings help internalize some of the information in the toolbox, and provide additional examples from the work of LWF and of other members in the Action by Churches Together (ACT) Alliance.

In addition to the resources presented in the toolbox, theological and biblical materials and methodologies for reflection and study are being prepared and will be shared in the near future.

This toolbox does not address gender and humanitarian action in depth. While many of the approaches in this toolbox can be applied in humanitarian settings—in particular, the sections related to gender responsive programming—there is a wealth of other, more specialized material available to guide work in humanitarian settings. Many agencies in the humanitarian community use the Interagency Standing Committee (IASC) Gender with Age Marker (with disability included in the updated version) as a key tool. The section on Gender and COVID-19 (7.5) shows how humanitarian crises reinforce preexisting gender inequalities and how women and girls are more susceptible to negative effects because of their gender.

This toolbox is not exhaustive. It is meant to serve as a guide and resource as you explore what gender justice looks like in your particular context. This resource will be subject to periodical revisions as the gender justice work continues to evolve in LWF member churches and country programs.

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LWF Commitment to Gender Justice

WHY IS GENDER JUSTICE IMPORTANT?

Gender justice is important because it establishes the equality of all human beings and ensures that all people enjoy a life of dignity and justice. Gender justice is critical for the meaningful practice of religious faith, the full realization of human rights, the eradication of poverty, and the achievement of sustainable development.

On the basis of its Christian faith and Lutheran theology, LWF is committed to being inclusive and making sure that women, men, and people of all ages, ethnicities and abilities are able to participate equitably in church life, in society, and in decision-making processes, activities, and programs. LWF understands that gendered power dynamics, patriarchal biblical interpretations, cultural norms, unequal access to resources, and other factors create barriers to participation. LWF is committed to reducing these barriers, upholding human dignity, and working for justice and peace. This encompasses upholding the integrity of creation and affirming the human rights of every person.

Gender justice is central to the achievement of the Sustainable Development Goals (SDGs), adopted by UN member states in 2015. There can be no sustainable development when half the world's population is held back by discriminatory laws and harmful social norms. The 2020 World Bank Global Gender Gap Report estimates that gender parity will not be attained for another one hundred years.¹ Women are still grossly underrepresented in national and local governments, as well as in managerial positions globally.

Their engagement in economic activities also remains low. Globally, only 55 percent of women (aged 15–64) are engaged in the labor market, as opposed to 78 percent of men. Women are still barred from opening bank accounts or obtaining credit in 72 countries.²

Globally, violence against women in all its forms is the most pervasive and detrimental expression of injustice. Sexual and gender-based violence (SGBV) exists in the domestic sphere, and the world of work, even in church and religious traditions, and is reinforced by governments that maintain discriminatory legislation and patriarchal religious teachings and practices. It starts at the very moment of birth in families and cultures that still consider girls to be less valuable than boys. Too many women and girls experience sexual and gender-based violence inside their spiritual communities. The negative impact on individuals, and on the spiritual wholeness of the community, calls for leadership to intentionally address these inequalities.

All players need to step up their efforts to promote gender justice and hold governments accountable to their commitments to SDG 5, achieving gender equality, and empowering women and girls.

Churches, faith leaders, and faith-based organizations have a particular role to play. Because they are trusted in the community, they can be agents of change, addressing root causes and challenging harmful practices.

Churches and faith-based organizations have the power to include gender considerations in their own institutions, in their liturgical and diaconal work, and in their public discourse by delivering key messages to their congregations. Gender justice must be integrated into all programs and organizations to mitigate the structural barriers that hinder women's effective participation and leadership and work towards the full realization of human rights and dignity for all.

GENDER JUSTICE FROM A THEOLOGICAL PERSPECTIVE

LWF understands gender justice as the equality of all human beings and a desire to ensure that all human beings enjoy a life of dignity and justice.

The Holy Scriptures provide the basis for inclusiveness. Galatians 3:27–28 says, “As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (NRSV).

The gospels show that Jesus related to women in open, inclusive, welcoming, and restoring ways. The Bible affirms that God's Word is abundant life for all—women and men. The apostolic letters in the Bible show that women were leaders in early Christian churches. As a community of equals, through baptism, the church is called to announce and embody inclusivity.

In baptism, we profess that we are made part of “the body of Christ.” This means that any violence we do to other members does violence to the body of Christ; any honor we give to other members gives honor to the body of Christ. Therefore, by denouncing gender-based violence and discrimination, and by promoting gender justice, we demonstrate our Christian profession of faith. A follower of Christ respects and honors the dignity and body-right of every human being.

These biblical and theological perspectives inspire the communion to partake in transformative dialogue and practices. The full and equal partnership between women and men is possible, as is breaking down the gender stereotypes that subordinate not only women, but men as well, and violate their God-given integrity and dignity.

As the LWF communion continues its journey of faith and hope, the Holy Spirit sets us free to interpret biblical texts in life-giving and life-affirming ways.

GENDER JUSTICE AND CULTURE

Gender is inextricably linked to culture because gender is a “social construct,” or a shared understanding based on human interaction. One's sex is biologically or physically determined and innate, but ideas about gender shift considerably between cultures and over time. Women, men, girls, and boys learn how they are expected to behave, express themselves, and play roles in society from their specific social environments.



Cultures or social environments are defined by commonly shared (to varying degrees) social behaviors, attitudes, beliefs, values, practices, and norms³ (expected behaviors) that are commonly shared (to varying degrees) among members of a certain group. Religious traditions and practices are often a key defining aspect within a culture, as religions formalize and codify shared values, beliefs, and behaviors. Religious institutions may also create smaller “sub-cultures” within a dominant culture. History, geography, climate, technology, and socioeconomic and political factors can also be defining aspects of a shared culture. While religion is an aspect of culture, the relationship between religion and culture is often heavily entangled and difficult to unravel.

This is because religion and culture are in constant dialogue, continually challenging, reinforcing, and transforming one another. Dominant cultural views, beliefs, and cultural norms continually interpret and shape religious texts and dogma. In turn, religious beliefs can challenge or reinforce cultural shifts or transitions.

Most societies and cultures across the world are patriarchal in nature: men hold the majority of the power and are predominant in political and religious leadership, moral authority, social privilege, and property control roles. Patriarchal systems use cultural traditions and religious beliefs to justify this arrangement, arguing that traditional roles and responsibilities are “natural” or “right” and that challenging these norms is “unnatural” or “wrong.”

While culture is often understood as something set, static, and unchanging, the reality is more complicated.

Cultures are, in fact, constantly changing due to a multitude of factors and pressures, such as:

- scientific advancements
- economic change
- population movements
- cultural, political, religious, and economic imperialism

Almost every society today has embraced values, norms, and behaviors that would have been unthinkable fifty years ago. Some changes, such as the disappearance of indigenous languages or traditional knowledge, represent a significant loss. Other changes, such as the transitioning from cooking over fires to cleaner, more fuel-efficient stoves, benefit members of society.

Norms that define who has power, respect, and benefits from the current social order are contentious, “sticky,” and firmly rooted in any given society. This is because those who have power, privilege, and respect due to their (often unearned) identity may actively oppose changes to the current power structure. Attitudes, beliefs, and practices about gender and sexuality are often integral to establishing and maintaining social structures. For this reason, they are not likely to change without intentional efforts.

**THE POLICY: A CALL AND A TOOL
TO ENSURE GENDER JUSTICE**

TEN PRINCIPLES

- 1** Promote gender justice as a theological foundation and gender equity as a universally recognized human right
- 2** Uphold values of dignity, justice, inclusion, mutual accountability and transparency
- 3** Ensure equal representation and participation at all decision-making levels
- 4** Ensure that we intentionally address gender (in)equality issues to reinforce justice
- 5** Support the empowerment of women as a key strategy to end unequal distribution of wealth and discrimination
- 6** Actively promote the involvement of men
- 7** Address systemic and structural barriers to participation
- 8** Ensure that key organizational arrangements support equal participation
- 9** Ensure that gender analysis is built into all programs and stages of project cycles
- 10** Engage all aspects of theology from the perspective of gender justice

Research has found that attempts to challenge certain gender norms and practices—such as female genital mutilation or cutting, honor killings, or foot binding—may spark “backlash” or counter-movements to strengthen and retrench existing norms by affirming their importance and meaning within a local society. This is especially likely in cases in which those advocating for change are perceived to be influenced by or aligned with outside, “foreign,” or “Western” values.⁴

Advocating for and promoting gender justice is inherently advocating for and promoting social or cultural change.

It involves addressing the norms, institutions, attitudes, and values that perpetuate harmful and discriminatory practices and gender-based barriers and limitations in order to eliminate them. While local cultures should be respected, understood, and acknowledged, practices that impinge on human rights, perpetuate harm, and/or deny the dignity of individuals should not be defended in the name of culture. As the Nigerian author Chimamanda Ngozi Adichie says, “Culture does not make people. People make culture. If it is true that the full humanity of women is not our culture, then we can and must make it our culture.”⁵

Example of contextualization

LWF Nepal Gender Equality and Social Inclusion Policy (GESI)

Around the time the LWF Gender Justice Policy was approved by the LWF Council, the LWF Nepal Country Program developed a set of tools locally, among other related to workforce diversity and inclusion guidelines (approved in Oct 2013). LWF Nepal emphasized that women are not a homogeneous group, and that practices of multiple exclusions based on castes / ethnicities, economic status, language, religion, disability were prevalent. As a result, a contextualized framework took shape in July 2014, and it was presented and discussed among others at the Women in Church and Society workshop in August 2014 in Malaysia. The GESI policy was accompanied by a GESI participatory planning, monitoring and evaluation manual in Nepali language, which were used in and with the communities.

In 2020, reflecting changes in the country context and the new LWF strategy, LWF Nepal decided to review and update the GESI policy. From June 2020, LWF Nepal held fortnightly meetings over a period close to six months, with emphasis on building common understanding and knowledge among staff for achieving GESI—rather than simply updating the policy itself. In addition to staff and communities, a number of other stakeholders were consulted through a very rigorous process. The new GESI policy, operational guidelines and a project monitoring reporting and evaluation (PMER) manual in Nepali were officially launched in December 2020. Throughout the process, LWF Nepal has underlined that changes in gender discriminatory socio-cultural norms take time. Commitment from leadership and staff is absolutely key, as is men’s engagement for transformation and regular stocktaking of progress, among other through annual GESI audits.

Working towards gender justice is most effective, meaningful, and appropriate when it is firmly situated in the local context, led and informed by local change makers, and consistent with local values. Advocates should take care not to prescribe certain gender roles and norms as “better” based on their prevalence in other cultures, but instead work towards the changes, gains and shifts that align with priorities of the local community and bring positive change to the lives of women, men, girls, and boys.

THE LWF GENDER JUSTICE POLICY

The LWF Gender Justice Policy was adopted in 2013 and remains the central framework for LWF’s commitment to gender justice. To date, it has been translated into more than 25 languages and is used throughout the communion. The Gender Justice Policy lays out a biblically rooted framework for the LWF Communion Office, member churches and World Service country programs to take concrete steps to implement gender justice and adapt action plans to different contextual realities. As such, the LWF Gender Justice Policy is both a call to and a framework for ensuring gender responsive operations and programming.

LWF ASSEMBLY RESOLUTIONS

In 2010, the Assembly urged member churches to re-commit to genuine, practical, and effective implementation of LWF policies and decisions regarding the full participation of women in the life of the church, the LWF communion, and society. Member churches are called to set appropriate legislation and regulatory policies that enable women to fill leadership positions—ordained and lay—and the opportunities to pursue theological education.

Specific Calls to Action

- Churches that do not ordain women, prayerfully consider the effect that inaction and refusal on this matter has on those who are precluded from exercising their God-given calling because they are women. The pain of exclusion and the loss of God-given gifts are experienced by the whole church.
- Member churches and the LWF secretariat to include gender analyses, as biblical and theological tools, in all aspects of the life of member churches in the communion, including diaconal and advocacy work.

We ask for a clear action plan for the development of contextualized gender policies that may be implemented on all levels in the member churches and be mandatory for the LWF secretariat.

- Council to develop and approve such a guiding process and to have gender justice as a standing item on its agenda.
- Support of women leaders, lay and ordained, particularly women bishops and presidents, as vital members of the communion.
- Call for the LWF and its member churches to make a clear Department for Theology and Public Witness (since 2020, Department for Theology, Mission and Justice).
- Stand against sexual and gender-based violence and domestic violence, acknowledging every person’s right to feel safe and respectfully treated, also when in their own homes.



In 2017, the Assembly directed the LWF Communion Office to develop a study process on the experiences of women in the ordained ministry and encouraged member churches to focus on sex education and the elimination of sexual and gender-based violence, including domestic violence, rape, sexual coercion and sexual harassment within churches.

- This focus is to be ethically and theologically comprehensive in cooperation within society. These efforts should include collecting testimony of those who have survived violence, so that their story is told and the silence is broken.
- Member churches to encourage their parishes to make Gender Justice a part of their curricula.
- Communion Office to continue its work to support the ongoing implementation and accountability measures included within and associated with the Gender Justice Policy, including education about gender roles, education about masculinity and partnership among women and men.

01: Any intervention in quality services must consider the needs of men, women, boys, and girls at the very beginning.
Photo: LWF/Thomas Lohnes

02: Gender justice is one of the central priorities of the LWF 2019–2024 strategy.
Photo: LWF/Albin Hillert

LWF STRATEGY 2019–2024

Gender justice is one of the central priorities of the LWF 2019–2024 strategy. This strategy highlights that:

“Each and every person is created in God’s image, is gifted with talents and capacities, and has dignity, irrespective of social status, gender, ethnicity and age, ability or other differences.”

As such, LWF aims to promote gender justice at every level of the communion as espoused in the 2013 Gender Justice Policy, through the following strategic actions:

- supporting the implementation of the Gender Justice Policy in the member churches;
- working toward just relationships between women and men, creating spaces for conversation about gender roles and education about masculinities;
- promoting women’s leadership in church and society and gender equal involvement in discussion and decision-making processes;
- promoting the full inclusion of women in the ordained ministry; and
- ensuring and developing space and structures for gender just participation in the life of the global communion.

LWF WORLD SERVICE GLOBAL STRATEGY 2019–2024

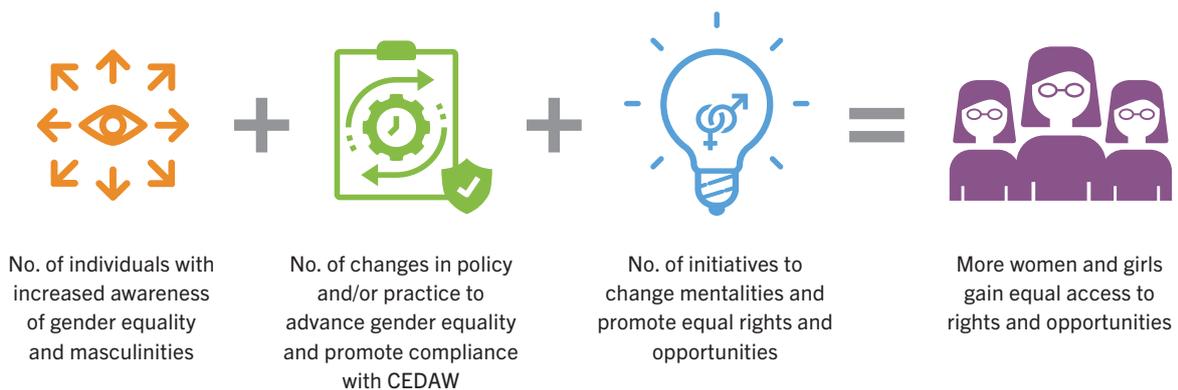
Gender justice is one of eight core Values and Principles in the 2019–2024 World Service Strategy, which also focuses on Gender Analysis and Action. The strategy includes specific commitments for advancing gender justice in global World Service programming:

- any livelihoods initiative has to start with analyzing power relations and vulnerabilities;
- for any intervention in quality services, the needs of men, women, boys, and girls have to be considered at the very beginning; and
- in protection and social cohesion, minimizing the risk of SGBV and other gender injustices are key priorities.

World Service's strategy for investing in people explicitly references gender balance and equity at all levels of staffing, as well as actively promoting female talent. World Service has translated its programmatic framework into a set of concrete changes it would like to see as a result of its work. This is called a Collective Outcome Framework (COF).

In essence, the COF consists of twenty-one Collective Outcomes and ninety Collective Outcome Indicators, clustered according to our three programmatic areas. All LWF country programs report annually on a subset of these Collective Outcomes and Indicators, reflecting the emphasis of their work in their own specific context. While gender disaggregated data is required for all collective outcome indicators, those that help track specific progress towards the gender justice commitments in the World Service strategy include the following:

WS Collective Outcome



SUGGESTED FABO TRAININGS

Religion and Development, section on Religion and Gender justice, ACT Alliance

SUGGESTED RESOURCES

The LWF Gender Justice Policy—The Council 2013 approved the LWF Gender Justice Policy. The gender policy is divided into two parts: policy principles and methodology. It assists the communion achieving equality between women and men by implementing measures that promote justice and dignity. While it has been translated to over 20 languages, it is available in 15 languages on the LWF website, including English, French, German, Arabic, Hindi, and Swahili.

The LWF Gender Justice Policy: A summary—This power point presentation summarizes the Gender Justice Policy and is a helpful tool for presenting the policy to various audiences.

The LWF Gender Justice Policy: A video—This video introduces the LWF gender justice principles and methodology and develops the biblical grounding that sustains this policy.

The ACT Alliance Gender Justice Policy—The 2017 policy is a revision of the 2010 Gender Policy, making it congruent with existing standards and commitments to which ACT Alliance adheres. The 2017 Gender Justice Policy is mandatory for all ACT Alliance members. It is available in English, Spanish, and French.

LWF Strategy 2019–2024—The LWF Strategy articulates the organization's core values and direction and guides the focus of what it means to promote human dignity, justice, and peace.

The World Service Strategy 2019–2024—The LWF World Service Global Strategy presents a new approach to the work of World Service worldwide. It sets a clear direction for an effective, integrated, and relevant response to increasingly complex and ever-changing operational contexts. It is closely connected to the LWF's Global Strategy, covering the same period.



3

Key Gender Justice Concepts⁶

DEFINITIONS OF GENDER JUSTICE TERMS

SEX	is a medical term that relates to an individual's biological determination, as well as the physical distinction and categorization as either male, female, or intersex and their different biological functions.
GENDER	refers to the socially constructed roles, behaviors, expressions, and identities of girls, women, boys, men, and gender diverse people. It influences how people perceive themselves and each other, how they act and interact, and how society distributes power and resources. Understandings of gender differ between cultures and contexts and change over time. ⁷
GENDER IDENTITY	is an individual's innermost concept of self as male, female, a blend of both, or neither—how they perceive themselves and what they call themselves. Gender identity can be the same or different from the sex assigned at birth.
GENDER NORMS	are the specific set of rules or ideas that teach us how women and men, girls and boys should look, believe, and behave. They vary across time and space, tend to be seen as “natural” and “normal” in their given context, and define what is acceptable or appropriate behavior for men, women, boys, and girls.
GENDER EQUALITY	is the equal enjoyment of human rights, opportunities, responsibilities, resources, and rewards irrespective of gender or sex, including fundamental freedoms in the political, civil, economic, social, and cultural fields of life. ⁸ Gender equality is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centered development.
GENDER EQUITABLE	means the provision of fairness and justice in the distribution of benefits and responsibilities to men and women, girls and boys according to their respective needs. This may include equal treatment or equitable treatment in which some groups are provided with additional benefits or responsibilities based on preexisting advantages or disadvantages. Gender equitable or gender just responses are often a required step to achieve gender equality.
GENDER MAIN-STREAMING	is an approach in which a gender-based lens or perspective is used in all policies and programs to inform decision-making. While this term is helpful to remind us to use a gender lens as we consider policy and program decisions, it provides minimal guidance on what specific practices should be followed to ensure gender-responsive or gender-just programming.

GENDER RESPONSIVE APPROACH	an approach that considers gender norms, roles, needs, and inequalities prior to taking action and integrates measures into program implementation to actively address sources of gender-based inequality or discrimination. This approach moves beyond being sensitive to gender-based dynamics and actively addresses gender-based inequalities.
GENDER AUDIT	is a tool to assess and check how gender equality has been institutionalized into organizational systems and practices, including policies, programs, projects, provision of services, structures, proceedings, and budgets.
GENDER BUDGETING	means preparing budgets or analyzing them from a gender perspective. It is also known as gender responsive budgeting (GRB). It involves redirecting resources and addressing budgetary gender inequality issues, distributing resources equitably between men and women, and ensuring adequate resources for services that cater to the needs of women and girls.
INTERSECTIONALITY	is a theory and an approach that examines how various socially and culturally constructed categories, such as gender, class, disability, and other axes of identity interact on multiple and often simultaneous levels. It also explores how these areas contribute to systematic social inequality and oppression. Various forms of oppression interrelate, creating a system of oppression that reflects the “intersection” of multiple forms of discrimination.
PRACTICAL GENDER NEEDS	are needs women, men, boys, and girls identify based on their gender roles. If met, these needs would improve the lives of the individuals in question, but they would not affect existing gender relations.
STRATEGIC GENDER NEEDS	are interests or needs identified as a result of existing gender inequalities. These interests challenge oppressive gender roles, division of labor, conditions, power and control, and promote agency.
EMPOWERMENT	is the process by which an individual or group gains power and control over their own lives and acquire the ability to make strategic choices.
POWER	is the ability to achieve purpose in life and effect social, political, or economic change. ⁹ <ul style="list-style-type: none"> • Power over is how power is most commonly (mis)understood. This type of power is built on force, coercion, domination, and control, and motivates largely through fear. This form of power is built on the belief that power is a finite resource held by individuals, and that some people have power and some people do not.¹⁰ • Power with is shared or social power that grows out of collaboration, relationships, and collective action. It is built on respect, mutual support, shared power, solidarity, influence, empowerment, and collaborative decision making. • Power to is the power to effect social, political, or economic change and achieve goals without using relationships of domination. • Power within is a sense of self-worth and self-knowledge that enables people to recognize their “power to” and “power with” and believe they can make a difference.¹¹ Closely related to Empowerment.

FREQUENTLY ASKED QUESTIONS ABOUT GENDER JUSTICE

Q: *Why does gender justice always seem to be about women and girls only?*

Gender justice is about correcting the power imbalances between women and men. In a gender just world, everybody—women and men, girls and boys—is valued equally and is able to share equitably in the distribution of power, knowledge, and resources.

The focus tends to be on women and girls because they most often face the brunt of unequal power relations and gender-based discrimination. At the same time, gender justice cannot be achieved without engaging with men and boys on relevant issues, like gender roles and masculinities.

Q: *Can we achieve gender-related project goals by only working with women and girls?*

No, we cannot achieve gender equality working with women and girls only. It is necessary to engage men and boys in gender-related work while remaining accountable to women and girls. Achieving gender equality requires men, women, boys, and girls to learn how to replace sexist ideas and practices with those that promote justice and equality. More just relationships need to be based on re-articulating and defining the rights and responsibilities of women and men in all spheres of life, including the family, the workplace, and society at large. Men have a key role to play in this regard.

Q: *Is gender equality a concern for men?*

Yes, it is a concern. Unequal gender relations between men, women, boys, and girls negatively impact everyone in society. The behavior and lives of men and boys are shaped by societal norms, concepts of masculinity, and expectations of them as providers, leaders, husbands, or sons. Like women and girls, men and boys live within a set of standards and definitions of what it means to be a man. Boys and men are generally more at risk of being recruited into violent gangs and paramilitary groups, and men are more often victims of violence during wartime. Men and boys may also be indirectly affected by gender discrimination against the women and girls in their family, such as the inability to acquire their spouse or mother's nationality.

Q: *What is the best way to engage with men and boys?*

It is essential to bring men and boys on board as allies and parts of the solution for a broader gender justice agenda, rather than shaming or blaming them for perpetuating gender inequality or sexual and gender-based violence. By recognizing that everyone benefits from living in a more equal society in which opportunities and choices are not limited by gender, men and boys should be encouraged to engage in gender justice work because of the benefits that it will bring to their households and communities.

Within work to end gender-based violence, the goal is to sensitize men and boys to the often harmful, violent, and limiting ideas of what it means to be a “real man” to free them from negative cultural pressures.

These notions of “masculinity” make them believe they can only express themselves or act in certain ways toward women and girls. Broader gender justice efforts focus on reclaiming and promoting positive models for being men and women, for leadership, and for restoring relationships of care and mutuality in every sphere of society. It is important to note that not all men engage in gender-based violence, although, in 90 percent of SGBV cases, the perpetrator is a man. There are several examples of positive male role models advocating for gender justice and an end to SGBV.

Q: *Women and men are biologically different. Would seeking equality not be against nature?*

Gender is based on the social understanding of what it means to be a man and to be a woman, not on biology. Society shapes women’s, men’s, girls’, and boys’ perceived differences in their capabilities and position in life through socialization. Gender equality is about equal participation in all spheres of life, as well as equal access to opportunities and resources. Gender equality therefore seeks to correct the gender imbalances that have nothing to do with biological makeup.

Q: *Isn’t “gender justice” just another way to divide society and turn us against each other?*

Gender justice contributes to ensuring that all human beings live a life of dignity in which they can participate meaningfully in all aspects of public and private life. Gender justice promotes and protects the rights of women and men, boys and girls. It is not a divisive concept. Additionally, gender justice does not contradict or destroy moral value systems in most communities.

Rather, it seeks to correct gender-based imbalances and inequalities, ensure equal participation, and distribute resources equitably. Gender justice is an inclusive concept that embraces the full expression and participation of all members of society.

Q: *What is the role of religion in promoting gender equality?*

Religion plays an important role in shaping societies’ understanding of the relationship between women and men and their prospective roles. Religion and cultural norms (including ideas about gender) are often interwoven in constant dialogue with one another. Thus, it is hard to separate religion from culture when discussing issues of gender justice. Religion has historically been used to subordinate women and maintain men’s position as “natural leaders” in both church and society. When faith communities challenge misunderstandings or misinterpretations of religious texts that have justified segregating society along gender lines, they take a key step toward stopping gender inequalities. Faith-based organizations can utilize their integrity and respect in local communities to set the agenda and raise awareness on gender-based discrimination.

Q: *In my context, the gender justice agenda is viewed as a Western cultural import. How can we advance gender justice and still respect local norms and traditions?*

Gender justice is important for improving the quality of life for men, women, boys, and girls in any context. However, it can often be resisted as a “foreign concept” that does not align with local cultural values. While states have signed onto international frameworks, conventions, and standards they are therefore obliged to uphold and respect, gender justice work in any location should be firmly grounded in the local context.

Research has shown that gender advocacy and women's rights movements are most effective when they are led by local actors and aligned with local values.

It is not about “importing” Western ideals about gender equality, but instead discovering the local population’s needs and priorities and how gender-based discrimination or inequality is preventing people from achieving these goals.

Gender justice does not mean that local norms and traditions are swept aside, but instead that everyone—regardless of their gender—has access to the same opportunities and rights (even if they choose not to pursue these opportunities). The movement towards gender justice may start with small steps, but people will become more convinced of its importance as they see benefits in their own lives.

Culture serves as a foundation for identity, shared values, and a sense of community in people's lives. Individuals must be free to explore their unique cultures and identities. However, understanding and valuing cultural diversity is also key to countering all forms of inequality. Any culture that perpetuates or reinforces inequality must be continually challenged.

Q: *Won't “gender justice” just set up girls for failure and disappointment in a male-dominated world?*

The main objective of gender justice is to promote and protect equal opportunities and equal human rights for all genders. This includes addressing structural barriers that prevent women and girls, in particular, from accessing opportunities and resources and living a full life of dignity.

Gender justice fully recognizes existing gender discrimination in both private and public domains, starting from the time girls are born through to adulthood. Girls, for example, cannot live to their full potential if they:

- do not have the same educational opportunities as boys;
- do the bulk of domestic work;
- experience SGBV and discrimination; and
- have to work twice as hard as boys to prove themselves and be accepted in the world of work.

Gender justice is a call to raise awareness on sexual and gender-based discrimination, levelling the playing field and addressing the unequal distribution of power in society as a whole. Girls, just like boys, flourish when they are presented with opportunities to exercise their unique gifts and talents in supportive environments.

Q: *My wife chooses not to work, and I'm the only provider for my family. Why should I support affirmative action when the gender justice agenda just takes away opportunities from me to give them to less qualified people? Isn't “gender justice” unjust to the women who choose to stay at home? Why should they carry a stigma? Does investing in girls' education make sense if they stop working when they have children?*

Affirmative action is about inclusivity and diversity, as well as ensuring that all groups in society are able to participate in different aspects of public life, including work, politics, and education. The focus is on disadvantaged groups rather than individuals. However, individuals have a choice not to participate, and those that benefit do so on their own will.

03 & 04: The world cannot effectively address climate change without taking gender into account. Photos: LWF/ Albin Hillert

There is nothing wrong when women decide not to take on paid work and choose to stay at home. The fact that some women choose to stay at home and take care of the family does not mean that efforts to empower women and girls should stop. Women and girls' education and empowerment are human rights that should be treated as non-negotiables. It is entirely up to them how they want to utilize their skills and knowledge.

In gender justice work, affirmative action recognizes existing systemic and structural barriers to women and girls' participation in public life; it aims to increase their participation. Affirmative action works with "targeted goals" to address past discrimination in particular institutions or in broader society. In some instances, quotas may be used to achieve this.

However, affirmative action only translates to women and girls' effective participation if they have access to capacity building, continuous support, and mentoring.

Q: *Is the inclusion of women and girls, or setting quotas for participation, helpful to ensure gender commitments?*

Including women and girls in project activities, church leadership, or community meetings is a good first step towards ensuring gender commitments, particularly in settings in which they are often underrepresented. Setting quotas can help provide women and girls with equal access to opportunities, information, and resources and give them the chance to share their knowledge, views, and concerns. Setting quotas can also be a good way of holding ourselves accountable and monitoring our progress towards meeting our goal of increasing the participation of women and girls.

However, while quotas are important in guaranteeing access, their impact in contributing to effective participation will be limited if this is the only step that is taken. It is important to consider how actively women and girls participate:

- are they at the front or the back of the room?
- are they able to be present the whole time without distractions?
- are they able to hear and understand the conversation?
- do they feel comfortable speaking and expressing their opinion in front of the group?
- are their opinions listened to and taken seriously?

If women and girls are not able to participate fully as members of the group, and their input is not taken seriously, then including them will do very little to further gender justice.

Q: *Isn't "gender empowerment" just another hoax? I know plenty of strong women.*

The LWF counts plenty of strong women! However, the existence of strong women or female leaders does not mean they have not faced disadvantages, challenges, or barriers based on their gender. The point of gender justice and gender empowerment is to address the unfair systems and practices that dictate and limit a person's opportunities based on their gender, instead of their strengths, gifts, and abilities. We can see that the world is still an unequal place, particularly for women and girls, in the gaps between men and women in terms of who is in leadership, who participates in the economy, who make the decisions, and who shoulders a heavier burden of unpaid care work.



Q: *The world is falling apart, there is a global climate crisis, and the world is increasingly insecure. Why should we care about gender?*

Climate change disproportionately affects women and girls. The world cannot effectively address climate change without looking at the at the gendered dimensions. Climate change has a greater impact on those sections of the population that most rely on natural resources for their livelihoods and who have the least ability to respond to natural climate disasters. Women fall within this group. Women constitute the majority of the world's poor, and the majority of agrarian farmers in most developing economies, but do not hold any decision-making positions in mainstream economic and agricultural sectors.

Climate change increases gender inequality, reduces women's financial independence, and has an overall negative impact on women's social and political rights, especially in heavily based agricultural economies. For example, in most rural communities, women and girls have to walk longer distances to fetch water and firewood for domestic use. Gender equality is central to achieving each of the UN 17 Sustainable Development Goals, which also include addressing climate change. In addition to being a fundamental human right, gender equality is a necessary foundation for a peaceful, prosperous, and sustainable world. It is important to note that the SDGs are interdependent and mutually reinforcing; simultaneous advancement in all is a key focus.¹²



Q: *Why is it important to take gender into account in program design and implementation?*

Gender should be a key consideration when designing any type of programming because it is a best practice. By ignoring gender issues, implementers risk unintentionally causing harm, or reinforcing power imbalances or rights violations, with their programming. Taking gender into account can also increase the effectiveness of your work: you will have a better idea of how to target or tailor your programming to ensure that it meets the differing needs and preferences of men, women, boys, and girls. Considering gender in program design and implementation brings to light barriers to women and girls' effectively participating and accessing resources and opportunities.

Conducting a gender analysis allows an organization to address gender inequalities and meet the different needs of women and men.

SUGGESTED RESOURCES

United National Population Fund: Frequently Asked Questions about Gender Equality

World Vision Gender Training Toolkit—*In this training toolkit, World Vision covers various areas of interest to faith-based organizations such as Gender and Development; Gender and Biblical Reflection; Gender Analysis Tools, including an in-depth presentation of the Harvard Analytical Framework; and Multi-Sectoral Gender Awareness.*

Swiss Development Cooperation: Gender in practice: A tool-kit for SDC and its partners

The SDC comprehensive tool kit summarizes gender concepts and arguments, asking key questions and presenting concrete examples on gender.

Ekvilib Institute Training Module on Gender, Gender Concepts and Definitions—*This short training module helps participants understand key gender terms, gender concepts, and patterns of inequality. The module also explains the difference between gender terms, such as gender equality and gender equity.*

UN Women Gender-inclusive Language Guidelines—*These UN Women guidelines aim to assist those involved in gender-inclusive writing, reviewing, and translating English-language documents.*

UNICEF Regional Office for South Asia: Gender Equality: Glossary of Terms and Concepts

This is a glossary of key gender justice terms or concepts from UNICEF. The tool also explains some development approaches and theories related to gender.

Inclusive Language Guidelines—*Approved by the National Church Council of the Evangelical Lutheran Church in Canada (ELCIC) in May 2018.*

4

International Frameworks for Gender Justice

The LWF has a strong record as a global leader in humanitarian development programs and advocacy. To promote gender justice, LWF works with international human rights frameworks, mechanisms, and processes at global, regional, and national levels. Because of its access to various UN bodies, LWF is involved with key decision-making processes and is able to connect to its stakeholders and partners.

Within its work for gender justice and human rights, LWF has identified a number of relevant international frameworks for our work and collective action.

These instruments cut across race, language, sex, political affiliation, nationality, religion, and social and birth status and underscore that women's rights cannot be separated from other human rights.

At the level of Communion Office, LWF prioritizes gender justice as a common area of concern in institutional practice and programming, as articulated in the Gender Justice Policy and global strategies. This is evident in the Department for Theology, Mission and Justice and in World Service where resources (human and material) are systematically allocated for gender justice work.

In its work to promote gender justice, LWF works primarily with the following international human rights frameworks, processes, and mechanisms:

- The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)
- The Beijing Declaration and Platform for Action (BDPFA)
- The UN Commission on the Status of Women (CSW)
- The Universal Periodic Review (UPR)
- Agenda 2030 and the UN Sustainable Development Goals (SDGs)
- UN Security Council Resolution 1325 (UNSCR 1325)

Additionally, LWF engages with other relevant regional commitments on gender equality and human rights. These include the Paris Declaration for Aid Effectiveness, the Accra Agenda for Action, and the Busan Partnership for Effective Development Cooperation, which set the agenda for improving the quality and effectiveness of aid by emphasizing transparency and accountability, human rights, gender equality, and environmental protection. LWF follows the “do no harm” principles in its humanitarian work.

CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW)

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is one of the nine human rights treaties that specifically addresses women's human rights. The UN General Assembly adopted the CEDAW Convention on 18 December 1979, and it has been ratified by 189 countries to date.

The CEDAW Convention seeks to achieve genuine equality for women under the following core obligations: no direct or indirect discrimination against women; improve the de facto (real) vs de jure (in law) position of women; and address prevailing gender relations and the persistence of gender-based stereotypes.

The CEDAW Committee is composed of a pool of experts in the field of women's human rights from different regions and backgrounds. The Committee, whose members are independent consultants and not UN staff members, monitors how states implement the CEDAW Convention through reports submitted by state parties.

The CEDAW Convention and the working methods of the Committee offer a unique opportunity for NGOs to get involved at different stages of the reporting cycle. States participate at the national level by involving civil society organizations in preparing the report as well as supporting the NGO's work in disseminating and implementing the Convention.

The Committee engages with NGOs in concrete ways:

- NGOs can share a list of key issues to be addressed in the state's review during the Pre-Sessional Working Group, a few months before the state's report is discussed.
- NGOs can meet with members of the Committee in Geneva during the week the state's report is scheduled to put forward the specific challenges regarding women's human rights in their countries.
- NGOs provide alternative or shadow reports that complete and/or highlight gaps in the implementation of the Convention or the Committee's observations. The term "shadow reports" refers to an NGO's own reports after they have had access to the government's report. "Parallel reports" are prepared by NGOs when the government's report is not accessible or has not been submitted.

LWF actively engages with CEDAW to help member churches, humanitarian teams, and partners use the mechanism to hold governments accountable.

The "Women's Human Rights Advocacy Training," which LWF and other ecumenical partners conduct annually, provides guidance on how to interact with, and submit shadow reports to the CEDAW Committee.

THE BEIJING DECLARATION AND PLATFORM FOR ACTION (BDPFA)

The Beijing Declaration and Platform for Action (BDPFA), adopted unanimously by 189 countries at the Fourth World Conference on Women in 1995, is considered to be the most comprehensive global policy framework for the rights of women. It recognizes women's rights as human rights and sets out a comprehensive road map for achieving equality between women and men. It also includes concrete actions and measurable outcomes across a range of issues affecting women and girls.

These outcomes are divided into twelve inter-related areas in which urgent action is needed: poverty; education and training; health care; violence against women and girls; armed conflict; economic empowerment; power and decision-making; mechanisms to promote advancement of women; women's human rights; the media; the environment; and the rights of the girl child. In each critical area of concern, the BDPFA diagnoses the problem and proposes strategic objectives with concrete actions to be taken by various stakeholders.

By working with ecumenical and civil society partners, LWF advocates for the full implementation of the BDPFA through the Beijing Platform for Action Dialogues, the Commission on the Status of Women and Generation Equality platforms.

Due to its experience with sexual and gender based-violence, and reproductive health and rights, LWF takes a particular interest in these two areas.

THE UN COMMISSION ON THE STATUS OF WOMEN

The UN Commission on the Status of Women (CSW), established in 1946, is the principal global intergovernmental body exclusively dedicated to promoting gender equality and empowering women. The CSW is instrumental in promoting women's rights, documenting the reality of women's lives throughout the world, and shaping global standards on gender equality and the empowerment of women.

During the CSW's annual two-week session, representatives of UN Member States, civil society organizations, and UN entities gather at UN headquarters in New York. They discuss progress and gaps in the implementation of the 1995 Beijing Declaration and Platform for Action, as well as emerging issues that affect gender equality and the empowerment of women. Member states agree on further actions to accelerate progress and promote women's enjoyment of their rights in political, economic, and social fields. The outcomes and recommendations of each session are forwarded to the UN ECOSOC for follow-up. The Commission adopts multi-year programs of work to appraise progress and make further recommendations.

The Economic and Social Council (ECOSOC) resolution 2020/15 contains the new multi-year program of work for the years 2021–2024.

The CSW provides faith-based organizations and civil society organizations a unique opportunity to influence the UN agenda and make sure the Beijing Platform for Action is integrated in the 2030 Sustainable Development Agenda.

Some of the priorities for The Economic and Social Council (ECOSOC) resolution 2021–2024

> 2021

Promote women's full and effective participation and decision-making in public life. Eliminate violence, support women's empowerment, and strengthen the link to sustainable development;

> 2022

Achieve gender equality in the context of climate change, environmental disaster relief etc. and women's economic empowerment in the changing world of work (agreed conclusions of the sixty-first session);

> 2023

Achieve gender equality in innovation and technological change, and education;

> 2024

Address poverty and strengthen institutions and financing with a gender perspective.

LWF has a long-standing engagement with CSW to provoke reflection and dialogue about how to overcome discrimination and the fundamentalist attitudes that misuse religion to challenge women's human rights.

The CSW partners with LWF and other faith-based organizations to achieve gender justice. Every year, churches, networks, and development partners have been enriched and, in turn, inspire others by sharing successes and challenges, methodologies, and fundamental reflections on gender justice. Faith as a potential wellspring for women's human rights is a central part of LWF's reflections and commitment.

Practical ways to engage with the CSW:

- **Written Statements:** NGOs with consultative status with ECOSOC can submit written statements to the Commission (usually in October the previous year).
- **Oral statements:** You can apply to deliver an oral statement (three minutes) during the CSW general discussion. There is very limited space for intervention. The CSW website usually posts sign-up information in January to February.
- **Working in coalitions:** You can join written or oral statements, or overall advocacy strategy.
- **Meeting with government delegates:** You can schedule "mission visits" with different UN member states to push to suggest language you would like to see on the final outcome document, known as the "agreed conclusions."

- **Parallel and Side events:** You can host a panel discussion with other NGO members (parallel events) or with governments or UN agencies (side events). These events serve as networking spaces, as well as spaces for sharing best practices or highlighting issues that are critical to the organizers.

LWF supports its member churches and country program participants to advocate at the local level in the run up to the CSW in New York. Country teams receive training on local level advocacy and the need to link it with global processes. This involves seeking an audience with government delegations to the CSW and making recommendations on critical gender equality and women's rights.

Country teams also draw from LWF and partner thematic statements to lift up country-specific issues requiring discussion at the global level. This gives local gender justice advocates an opportunity to influence member states' dialogue and agreed conclusions at the CSW.

THE UNIVERSAL PERIODIC REVIEW (UPR)

The Human Rights Council (HRC) uses the Universal Periodic Review (UPR) as one of its mechanisms for improving the human rights situation in each of the 193 United Nations member states. It includes all UN member states in its deliberations on human rights issues. Under this mechanism, the UN reviews the human rights situation in each of its members once every four and a half years.

The review is mainly conducted on the basis of three types of reports: national reports (prepared by the state under review), UN reports (compiled by the Office of the High Commissioner for Human Rights—OHCHR), and other stakeholder reports (submitted by civil society and national human rights institutions). After the review, the HRC provides a list of recommendations to the state under review, encouraging it to implement them before its next review.

The UPR has proved to be one of the most successful UN human rights protection and promotion mechanisms for state cooperation. As the review period is quite lengthy, the UPR is most suitable for addressing systematic human rights issues relating to national policies or legal frameworks. Observations or recommendations made in CEDAW reports are normally relevant for UPR reports and vice versa.

LWF helps civil society and faith actors engage with the UPR through training and capacity building, compile UPR shadow reports, and engage in in-country advocacy with the UN Human Rights Commission in Geneva, Switzerland. Since the inception of the UPR, the LWF has brought local voices to the attention of the UN, and influenced the review to include them, through its country programs, member churches, and partners.

Through its Rights-Based Approach Local to Global (RBA L2G) initiative, LWF has used the UPR mechanism to conduct targeted, evidence-based, and effective advocacy.

Faith as a potential wellspring for women's human rights is a central part of LWF's reflections and commitment.

UPR and Gender Justice

- LWF and its CSO partners raised the issue of child marriage at the international level during the UPR review of Mozambique in 2016. Based on the recommendations made during the UPR, the LWF supported national advocacy for a law banning child marriage (which was adopted in 2019). At local levels, LWF and its partners conducted campaigns and raised awareness on child marriage, including on integrating this topic in school curricula.
- In Nepal, LWF and its local CSO partners addressed the multiple layers of discrimination faced by women from marginalized groups, such as women from Dalit, Santhal, or freed Haliya. These communities suffer from caste-based discrimination, as well as gender-based discrimination and violence. LWF has helped marginalised women access local leadership positions and has raised their human rights concerns through the UPR.
- In Uganda, LWF supports women and girls from refugee communities by protecting them against SGBV. Based on its knowledge from the ground, LWF has worked with faith-based organizations and churches at national levels to advocate for a new Sexual Offences Bill. These priorities will be addressed in the UPR and CEDAW processes for the upcoming reviews of Uganda in 2022.

THE UN SUSTAINABLE DEVELOPMENT GOALS (SDGS)

The SDGs are a call for action by all countries—poor, rich, and middle-income—to promote prosperity while protecting the planet. The SDGs fully recognize that gender equality is not only a fundamental human right, but necessary for a peaceful, prosperous, and sustainable world. Goal 5 specifically focuses on achieving gender equality and empowering women and girls. Ending all discrimination against women and girls is not only a basic human right, but necessary for achieving all sustainable development goals and ensuring that no one is left behind.

Among the 17 Goals, Goals 4, 5, 8, 10, and 16 are particularly relevant for gender justice:

Goal 4—Quality Education: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

Goal 5—Gender Equality: Achieve gender equality and empower all women and girls.

Goal 8—Decent work and Economic Growth: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.

Goal 10—Reducing Inequalities: Reduce inequality within and among countries.

Goal 16—Peace, Justice, and Strong Institutions: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.

05: LWF works to empower churches to contribute to the change process. Photo: LWF

06: Advocacy on climate justice must include gender justice. Photo: LWF/Albin Hillert

LWF works to empower churches to contribute to the SDGs through the Waking the Giant initiative. This initiative aims to help churches contribute effectively to the 2030 UN Agenda for Sustainable Development. At the global level, this initiative provides churches and church-related actors with tools and training to relate their on-going work to the SDGs. At the national level, churches and ecumenical partners review how their existing work relates to the SDGs and plan for direct action and advocacy.

LWF continues to work with member churches to scale up their advocacy on the SDGs to the global platform.

SDG5 has been central to the Waking the Giant initiative. Member churches in Colombia, Liberia, Tanzania and the United States of America (USA) have concretely participated with LWF through this program.

Colombia: The Waking the Giant initiative works in Colombia with other faith-based organizations and churches interested in advocating for the rights of women and girls. The project met with UN Women and the Colombian Government's Department for Equity and International Cooperation to make known the religious sector's concerns on women's rights issues.

The project sought to address a number of priority issues, including violence against female social leaders in Colombia and the low number of women in democratically elected positions. The Waking the Giant initiative has also conducted advocacy around how the COVID-19 pandemic has further exacerbated inequality, as seen in the increase of domestic violence against women and girls.

Tanzania: The Evangelical Lutheran Church in Tanzania (ELCT) has been actively engaged in work on SDG5. Some of the past work includes a successful campaign on menstrual hygiene and management, in which faith-based organizations participated under the Waking the Giant initiative. Menstruation is a taboo subject in Tanzanian society, particularly among men, and women's issues are generally not appreciated. The campaign broke that taboo and opened up dialogue on women's sexual and reproductive health and rights, leading to the Tanzanian government scrapping off-value added tax on sanitary towels.

USA: The Evangelical Lutheran Church in America conducted Waking the Giant Wednesdays, a social media campaign profiling the work of the program and churches' engagement with the SDGs. In addition to this, the ELCA led the development of the SDG2 self-assessment tool. SDG2 focuses on ending hunger. Gender equality is a must for a world of Zero Hunger, where all women, men, girls and boys can exercise their human rights, including the right to adequate food.

UNITED NATIONS SECURITY COUNCIL RESOLUTION 1325

The United Nations Security Council adopted Resolution 1325 in 2000 to acknowledge how warfare negatively impacts civilians and how women, especially, contribute to peacebuilding. Dubbed a landmark resolution on women, peace, and security, UNSCR 1325 recognizes the impact of conflict and war on women and girls' lives. It also calls on all parties to take special measures to protect women and girls from sexual and gender-based violence, particularly rape and other forms of sexual abuse, in situations of armed conflict.



The resolution affirms that peace and security efforts are more sustainable when women are equal partners in preventing violent conflict, delivering relief and recovery efforts, and forging lasting peace. The resolution also builds on commitments made in the Beijing Declaration and Platform for Action, which has an entire chapter on Women and Armed Conflict. Additionally, UNSCR 1325 helps to broaden the scope of CEDAW's understanding and application by clarifying its relevance to all parties in conflict and in peace.

Resolution 1325 is significant because it does not present women as weak victims of war and conflict, but rather empowers them to be heard and contribute to the change process.

LWF and local partners are involved in efforts to develop National Action Plans for the Implementation of Security Council Resolution 1325 in several countries, in particular in post-conflict situations.



LWF Iraq and Resolution 1325

Iraq's National Action Plan (NAP) 1325 was launched in February 2014 for the period 2014–2018, making it the first Middle Eastern country to adopt a NAP. The Federal Government of Iraq and the Kurdistan Regional Government led its development, along with the Iraqi NAP1325 Initiative (I-NAP1325 Initiative). This initiative later transformed into Alliance 1325, which consists of women's rights organizations and networks across Iraq and Kurdistan that advocate for women's rights and the implementation of NAP. The second NAP was launched in 2020 with LWF's partner, Baghdad's Women Association, as a key stakeholder.

The Iraqi NAP is unique in that it offers an extensive introduction and analysis of women in Iraqi society and points out specific ways women are discriminated against or marginalized in legal, political, and economic arenas. The local Alliance 1325 provides continuous recommendations for implementing the second NAP to effectively meet the needs and aspirations of women in Iraq.

GLOBAL INSTRUMENTS

Universal Declaration of Human Rights—*The Universal declaration of Human rights, signed by UN member states in 1948, sets the tone for the universality of human rights, including women's rights. All human beings are born free and equal in dignity and rights and, as such, should have full enjoyment of these rights.*

Convention on the Elimination of Discrimination Against Women (CEDAW)—*CEDAW is often referred to as the Women's Bill of Rights. It sets an agenda for national action to end all forms of discrimination against women.*

Beijing Declaration and Platform for Action—*This instrument recognizes women's rights as human rights and sets out a comprehensive road map for achieving equality between women and men.*

Sustainable Development Goals framework—*With its 17 goals, the SDG framework contains specific targets and indicators for sustainable development to be achieved by the year 2030.*

UN Security Council Resolution 1325—*The resolution recognizes that women have a critical role to play in peace and security.*

REGIONAL INSTRUMENTS

Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa—*This instrument focuses on the principles of human and people's rights and freedoms.*

Regional gender protocols—SADC Protocol on Gender and Development *is a regional road map for achieving the global sustainable development goals (SDGs).*

Inter-American Convention on the Prevention, Punishment, and Eradication of Violence Against Women—*This international human rights instrument was adopted by the Inter-American Commission of Women of the Organization of American States. It is legally binding and criminalizes all forms of violence against women, especially sexual violence.*

Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence (Istanbul Convention)—*The Convention aims to create a legal framework at the pan-European level to protect women against all forms of violence, as well as prosecute and eliminate domestic violence and violence against women.*

SUGGESTED FABO TRAININGS

Introduction to Human Rights Based approach (DCA)

ACT Advocacy Academy—Gender Advocacy (ACT Alliance)

Women's Human Rights Advocacy Training for FBOs (LWF, WCC, ACT, Act CoS, FCA, M21)

SUGGESTED RESOURCES

LWF Advocacy Handbook—*This manual serves as a practical tool on how to plan and organize effective advocacy actions. Published in English, French, and Spanish, it offers a wide range of advocacy strategies and tactics that can be used and adapted to different contexts, at local and international levels.*



LWF Rights-Based Approach to Advocacy—This is a short presentation on key concepts, like advocacy, human rights, and rights-based approach, which also explores potential opportunities of gender advocacy at local, national, and international levels.

LWF Affirming Women's Human Rights, Resources for Faith-Based Organizations—This publication contains a set of presentations on CEDAW, UPR, the High Commissioner for Human Rights in the area of gender, how to use a human rights-based approach for gender integration, and different techniques to raise awareness about gender stereotypes.

LWF SDG Self-Assessment Tool—The self-assessment tool is an easy-to-use interactive questionnaire that helps churches and organizations assess how their work is connected to five SDGs: health, education, gender equality, reduced inequalities, and peace and justice.

IWRAW ASIA PACIFIC: Preparing CEDAW Shadow Reports—A practical guide to help organizations prepare CEDAW shadow reports. It includes a key glossary and suggested tools for preparing shadow reports.

Side by Side CSW 64 Advocacy Guide and Faith I Beijing Briefs—This guide supports faith actors to advocate for gender justice at the UN. It also includes a series of briefs produced by the Faith in Beijing collective that focus on Human Rights, Families, and Sexual and Gender Based Violence.

Ecumenical Women's Guide to Advocacy: Third edition—This guide provides history on the United Nations and the CSW, narratives on gender justice, and suggestions for continuing the work of the CSW in local communities.

Women Thrive Alliance SDG 5 Toolbox—This toolbox contains a guide for gender justice advocates to understand the SDGs, as well as help them identify opportunities for engagement.

CEDAW and Security Council Resolution 1325: A Quick Guide—This guide by UNIFEM, now UN Women, explores the critical link between CEDAW and UNSCR 1325 and how these two instruments complement each other.

5

Gender Justice Programming

GENDER RESPONSIVE / GENDER JUST PROGRAMMING APPROACH

Gender justice programming responds to the specific gender-based needs and priorities of women, men, girls, and boys. It recognizes their knowledge and abilities, and ensures that they are consulted and empowered to participate in making decisions on issues that affect them.

All programs, no matter their area of focus, can be gender just. Some projects may have improved gender equality as their specific goal, making it a gender targeted program. Other projects may have a different aim (such as providing emergency relief or improving local hygiene and sanitation), but still have gender justice fully integrated into their programming.

The goal of this approach is to ensure that programming actively addresses unequal gender relations and promotes shared power, the protection and promotion of equal human rights, and equitable access to and control of resources.

Gender justice programming is not just about women and girls, or about all genders equally participating in programming. Instead, gender justice is about making sure that the needs, knowledge, and abilities of all people—men, women, boys, and girls—are integrated and respected throughout the program cycle in order to transform gender and power relations and leave no one behind.

A number of different terms are used to describe programming that takes gender into account. The box below highlights how these approaches differ. While not all programming is able to be fully gender transformative (due to factors such as the length of the program or the nature of the response), all programming should strive to be gender responsive or gender just.¹³

Gender Justice Programming

GENDER RESPONSIVE / GENDER JUST

 GENDER UNAWARE	 GENDER SENSITIVE	 GENDER SPECIFIC	 GENDER TRANSFORMATIVE
Reinforcing unequal power dynamics	Equitable Reach	Equitable Benefits	Equitable Empowerment
OBJECTIVE			
Implement program activities (disregarding the long-term impact on power relationships)	Equitably include women and girls in program activities	Equitably increase in women and men’s well-being (e.g. food security, income, health)	Strengthen the ability of disempowered groups to make strategic life choices and put those choices into action
STRATEGY			
Selecting participants based on who is most easy to target; determining activities based on previous experience or information collected from village leaders	Inviting women as participants; seeking to reduce barriers to participation; implementing a quota system for participation in training activities	Designing a project to consider gendered needs, preferences, and constraints to ensure that all genders equitably benefit from project activities	Enhance equitable decision-making power in households and communities; addressing key areas of disempowerment
INDICATORS			
Indicators not disaggregated by sex or age. Impact or benefits of the project on different groups is not measured or understood.	Number or proportion of women participating in a project activity, e.g. attending training, receiving extension service, etc.	Sex-disaggregated data for positive and negative outcome indicators, such as productivity, income, assets, nutrition, time use, etc.	Increasing equitable decision-making power (e.g. over income or education); reducing outcomes associated with disempowerment (e.g. SGBV, time burdens); key policy changes that support equal rights

Gender Justice Programming— What is it?

Gender unaware programming implements a project or a program without considering the differences between men, women, boys, and girls or power dynamics within its approach. It is important to keep in mind that no programming is ever gender neutral. As Bishop Desmond Tutu has said, “If you are neutral in situations of injustice, you have chosen the side of the oppressor.” Programming that does not take into account existing power disparities will only reinforce and perpetuate injustice, as well as continue to impede the full realization of equal rights and opportunities. Not taking the time to understand the situation or problem well enough may cause a project to, directly or indirectly, contribute to gender injustice.

Gender sensitive programming considers the different needs and strengths of men, women, boys, and girls in program design and adapts the approach in light of these considerations. For example, setting quotas for female participation in training or ensuring that women receive the same benefits as men. However, gender sensitive programming does not address or challenge the practices and policies that perpetuate gender inequality.

Gender specific programming takes into account gender norms, roles, and inequalities and adopts measures—such as developing specific activities for specific groups or addressing barriers that limit access to services and benefits—to actively respond to these issues. However, the gains in transforming gender relations and shifting power dynamics are limited due to the time-span and scope of the project—such as in short-term humanitarian response projects.

Gender transformative approaches create opportunities for individuals to actively challenge gender norms, promote gender equitable social and political influence, and address power inequalities and harmful practices between people of different genders and ages.

LWF considers both gender specific and gender transformative programming to be gender just or gender responsive. While no one project can ever fully complete the work of gender justice, it is important to consider how your work can take steps in this direction—no matter how small.

Gender Justice as a Best Practice in Programming

In addition to the theological and human rights commitment underpinning LWF’s position on gender, LWF is committed to gender just programming because it aligns with best practices for humanitarian and development programming, including a human rights-based approach (HRBA) and the Core Humanitarian Standard on Quality and Accountability (CHS).

Integrating gender justice and human rights-based approaches into your work is vital for strengthening the quality, effectiveness, and sustainability of programming. At the very minimum, it can ensure that programs do no harm by not inadvertently supporting and reinforcing unjust power relationships that perpetuate economic and social marginalization. At its best, it can ensure that programming upholds the dignity of target groups, effectively and appropriately meets human needs, and supports the empowerment and rights-fulfillment of marginalized populations.

Key Components in Gender Just Programming

- A preliminary **gender analysis**¹⁴ identifies key gender and age dynamics, as well as ensures practical and strategic gender and age needs are understood, including inequitable fulfillment of rights. **Program outcomes** are designed to respond to key issues raised by the gender analysis through **tailored activities** and building the capacity of rights-holders to claim their rights.
- Program results and gender equality outcomes are measured using **appropriate indicators**. Relevant sex-age disaggregated data is collected.
- Processes are put in place for women, men, girls, and boys to meaningfully **influence decisions** throughout the project and provide feedback.
- Promote the **equitable and active participation and leadership** of women, men, girls, and boys in programming.

UNPACKING THE ELEMENTS OF GENDER JUSTICE PROGRAMMING

Gender Analysis

The first step towards gender just or gender responsive programming is conducting a participatory gender analysis, or contextual assessment. A strong assessment process provides the necessary information to help you think creatively about how an upcoming project can meet the practical and strategic needs of the most marginalized and increase gender justice in the project area.

A gender analysis is not just about understanding the needs of women and girls, but about finding ways to improve the quality of life for everyone in the community. Men, women, boys, and girls have different needs, priorities, knowledge, and strengths; a strong gender analysis will help you to identify these and design an appropriate response.

While this section mainly focuses on gender analysis as part of the program planning process, you can also carry out a gender analysis while implementing, monitoring or evaluating a project. For example, you can conduct a gender analysis midway through the project to ensure that the project focus is still relevant and addressing prioritized gender needs. You can also implement a gender analysis during a program evaluation to determine the impact of gender related programming.

When is it necessary to conduct a gender analysis?

You may not need to conduct a full gender analysis if one for the area already exists. However, as gender relations and norms differ across cultures, ethnic groups, geographies, religions, and socioeconomic classes, it is important that the information reflect the population/s you are planning to work with as closely as possible. If that information is not available, you will have to conduct a gender analysis.

Gender justice is important because it establishes the equality of all human beings and ensures that all people enjoy a life of dignity and justice.



If a relevant gender analysis already exists for the population you are planning to work with, you should use it as a starting point for your own program design. As you assess the needs, challenges and capacities/resources and start to design your project, it is important to verify that the findings of this gender analysis are still relevant, and that the situation has not changed. You can do this through a series of interviews or a verification-focus group discussion. You will likely still need to collect additional needs or gender information through meetings with the target population.

How to conduct a gender analysis and needs' assessment

Collecting secondary data—As a starting point, you should collect background information to help you understand the target population and context in which the program, project, or organization is operating. A desk review will help you gather sex-disaggregated, qualitative, and quantitative background information.

Desk review documents can include: statistics and reports from government departments and ministries (e.g. demographic and health surveys), government policy documents, and third-party gender studies, etc.

Collecting data from the community—The primary data collected should be based on participatory processes and include a wide range of female and male stakeholders from the target community, civil society—including local women's organizations and gender equality experts—and the government. You can use individual, focus group, and key informant interviews to complete the gender analysis.

- **Key informant interviews** should be held with representatives from local women's organizations, government officials from the relevant ministries, other NGOs operating in the target area, community leaders (both men and women), and traditional leaders (both men and women).
- **Focus group discussions** are key for gaining most of the information needed for the analysis. When conducting a full gender analysis, it is recommended that focus groups have around ten to fifteen participants per group and that a minimum of ten separate focus groups should be organized per *unique population*.¹⁵

These focus groups should include: two groups of adult women, two groups of young women and girls, two groups of adult men, two groups of young men and boys, two mixed groups. Separate men and women, and different age groups, for interviews and focus groups for which the objective is to capture differences between gender and ages. This will allow the responses from different demographic groups to be more easily compared and reported. You can also consider further disaggregating the groups to ensure that other areas of discrimination (such as disability, ethnicity, culture, or class) are integrated in the analysis.

When creating a data collection plan, it is also important to consider how many "unique populations" you are working with. As previously noted, gender norms, practices, and priority needs will vary considerably between different groups based on culture, religious, status (host/internally displaced person/refugee), ethnicity, economic status, geography, etc. Even one refugee camp may have a number of different unique populations with different priorities and concerns based on their country or region of origin. If this is the case, you should collect separate information from each group that will be targeted through the project.

What are we trying to understand through a gender analysis?

Any gender analysis should answer the six core questions listed below. The length and depth of your analysis will depend on the available time and resources to devote to the task. No matter how rapid the assessment, if you answer these six questions, you will have the necessary foundation for a gender analysis.

- 1. What are the roles and responsibilities of men, women, boys, and girls in this context?**
- 2. Who has access to, and control over, what resources?**
- 3. Who has power and what kinds of decisions are made by men, women, boys, and girls at the household and community level?**
- 4. What are the existing gender and social norms that determine what kind of behavior and cultural practices are acceptable and unacceptable?**
 - a. What types of gender-based violence (including sexual, physical, verbal, emotional, and economic) exist in the community? Are certain types of gender-based violence considered acceptable? How does this affect gender relations and gender roles?
- 5. What are the practical and strategic gender needs¹⁶ of women, men, boys, and girls in the thematic sectors addressed by your project? What are the opportunities for addressing existing inequalities and improving quality of life for target populations?**

SUGGESTED FABO TRAININGS

Gender Responsive Programming, LWF, in particular [module 3](#)

How to do a Gender Analysis, available also in [French](#) and [Spanish](#) (Mission 21)

SUGGESTED RESOURCES

Good Practices Framework: Gender Analysis—This tool by CARE (2012) discusses basic concepts of gender and introduces key areas of inquiry to take into consideration when conducting a gender analysis. For each area of inquiry, this brief provides examples of questions that you may want to explore with a gender analysis, taking into account the domains of agency, structures, and relations.

IASC GAM Sectoral Tip Sheets—These tip sheets provide helpful overviews of key issues and questions you should consider in order to provide gender responsive humanitarian support within particular sectors.

Gender Analysis Tool for Health Systems—Jhpiego's *Gender Analysis Toolkit* provides comprehensive research questions to guide data collection when performing a project-level gender analysis. The Toolkit provides illustrative questions related to

- Laws, regulations, and institutional practices
- Cultural norms and beliefs
- Gender roles, responsibilities, and time used
- Access to and control over assets and resources

Patterns of power and decision-making

Manual on Gender Analysis Tools—This manual from the Ethiopian CASCAPE Project (2015) provides gender analysis tools and resources with a specific focus on food security programming.

Gender in Emergencies Guidance Note: Preparing a Rapid Gender Analysis—This page provides resources and tools for how to conduct a rapid gender analysis in emergency contexts.

GENDER JUST OUTCOMES AND TAILORED ACTIVITIES

Once you have completed your gender analysis, you should have a comprehensive picture of gender and age dynamics in the local context, including practical and strategic gender needs, and opportunities for addressing existing inequalities and improving the quality of life for target populations. As you start to design your project, you should use these findings to inform your outcomes and goal for your project and/or your work.

For example, if you are planning a food security project, you may decide that your overall goal is increasing household food security and nutrition among targeted vulnerable households. You may think that working to increase income and food production (through providing training, seeds, tools, etc.) is the most obvious strategy to increase food availability for households. However, you may fail to reach your goal if you do not address the underlying gender dynamics that perpetuate the inequitable distribution of food and income within the community.

Through analysis, you may discover that men most commonly benefit from training and the provision of improved technology, but they generally produce cash crops instead of food for household use. Men may also actively participate in and lead producers' organizations and water users' associations. Because of this, they have access to helpful information, collective bargaining power, and input into how shared resources are managed.

Women, on the other hand, are responsible for growing food for household use in gardens or on marginal land. They are also responsible for doing certain repetitive tasks (such as preparing the ground for planting or weeding) across all crop types. As their labor and production is considered to be "low value," they do not benefit from training or technological investments that would improve their effectiveness. They are also not responsible for the production of cash crops, and so they have limited say in how the income from this production is used. As a result, men control the income at the household level and have the final say in economic decisions.

In this context, women may face a number of obstacles or barriers to increasing their control over resources, decision-making power, or agency¹⁷ within the household or community.

Financial service providers may not offer loans to women, but instead tell them to send their husbands, as they are the ones with collateral. Women may benefit from support to start a business or gain new equipment, only to face pressure to turn the business, equipment, or profit over to their husbands once they become profitable. Women may also fear that challenging their husband's role in handling the money or making decisions may cause their husbands to leave them. With this information in mind, a responsive or gender just project may decide to focus on increasing joint decision-making, women's participation in water users' associations, and/or women's access to extension services as outcomes that will lead to the ultimate goal of increased food security.

07: Women and men participate in a livelihoods project in Myanmar. Photo: Matchless Production

08: Support toward food processing in Burundi adds value to the community's agricultural production. Photo: LWF Burundi RAM

Gender Equality Outcomes—Examples from Livelihoods

GOAL/ULTIMATE OUTCOME:

- Improved household food security and nutrition among IDP households in the Mango settlement

POSSIBLE GENDER EQUALITY OUTCOMES:

- Increased joint decision making on key economic decisions between men and women in targeted IDP households
- Increased participation of men and women in farmer's cooperatives
- Increased number of women in leadership positions in local CBOs
- Strengthened capacity of the Regional Agriculture Office to provide extension services to IDP women
- Increased access to credit and extension services among IDP women

After identifying the challenges and obstacles that continue to disempower women, the project will develop a plan for how to raise awareness about these issues at the community level and bring key stakeholders on board (such as traditional leaders, religious leaders, and business people) who can speak against discriminatory practices within the community.

In order to achieve these outcomes, consider how you can “tailor” or design activities to ensure that the project benefits all targeted genders and ages. Tailoring activities means that needs and preferences of women, men, girls, and boys, as well as the discrimination and barriers faced by these specific groups, have been considered in the design of these activities.

For example, in an emergency food assistance project, tailoring the activities should take into account the following factors:

- preferred modality—cash, voucher, food;
- distribution size and frequency;
- distribution location—considering the safety of travelling to and from the location; and
- distribution timing—is it a time that is convenient for women or will children be pulled from school to take care of younger siblings while the assistance is collected?

An activity is considered “non-tailored” if it takes a standard or uniform approach for all genders and ages, irrespective of specific needs and preferences.



Tailored Activities—Examples from Livelihoods

Below are some questions that you might ask to make sure that your activities are “tailored” when working in different thematic sectors.

KEY QUESTIONS:

- Are women, men and female, male youth participating in the market as vendors, suppliers, wholesalers and consumers?
- Are there barriers to full participation for any of these or other groups?
- Do certain groups lack access to certain resources (like land, ploughs or credit) or key services (such as information services)?
- Are there opportunities to strengthen participation?
- Are women economically disadvantaged and in need of targeted skill-building or other opportunities?

POSSIBLE TAILORED ACTIVITIES:

- Provide trainings to IDP households on ‘Farming as a Family Business’ and basic gender equality principles
- Provide agricultural trainings to men and women (ensuring that barriers to equitable participation are addressed, such as offering different training schedules to adapt to the timing needs of different genders)
- Strengthen the capacity of the local Agriculture Office to provide extension services to women
- Support the formation of local farmer’s cooperatives that support women’s active leadership and participation alongside men’s participation.
- Facilitate linkages to local financial institutions that are willing to provide credit to small-holder producers, particularly women.
- Train and support men to be ‘gender champions’ within their community and households.

Gender Responsive Indicators—Examples

- Number of new programs launched by local-government that respond to sexual and gender-based violence
- Number and percentage of girls and boys who report experiencing gender-based violence in school during the previous week (disaggregated by age and sex).
- Proportion of time spent on unpaid domestic and care work, by sex, age, and location
- Proportion of targeted women aged 15–49 years who make their own informed decisions regarding sexual relations, contraceptive use and reproductive health care
- Number and percentage of men who agree that it is important to keep their daughters in school

GENDER RESPONSIVE MONITORING AND EVALUATION

A program or project is not gender responsive unless it has processes to determine if it is having the desired impact. In particular, it is critical to determine if the project is effectively benefiting all targeted genders, ages, and other identity groups, and if it is making progress towards meeting the specified gender and social equality outcomes.

You should measure the impact of a project both during implementation (through monitoring and mid-term/annual evaluations) and at the end (with a final evaluation).

During the design or planning phase, determine how you will measure the project's impact by developing a monitoring and evaluation plan and determining what indicators can most appropriately measure impact.

Indicators are a core component of the Performance Measurement Framework (PMF) as a means of measuring outcomes or outputs. They can be qualitative or quantitative, but they should be neutral—neither indicating a direction of change nor embedding a target and specific.

For example, a neutral indicator would be “number and percentage of targeted IDP women who have received extension services from the local agriculture office” and not “85 percent of women have received extension services.”

When determining the most appropriate indicators for your project, you should consult with the program team and project participants. Consider what kinds of data you can meaningfully track with the time and resources that you have available.

The strongest indicators are those that are meaningful to the project participants themselves. Ask participants what kinds of changes would improve gender relations or increase the empowerment of women and girls within the community. A strong gender analysis help you identify the key areas where the local population desires change.

You may find it difficult to measure changes in certain attitudes and practices due to cultural sensitivities and social norms surrounding that attitude or practice. In this case, you need to carefully consider indicators to ensure that they measure what you want them to measure.

For example, reported incidents of SGBV commonly increase over the life of a project aimed at reducing and preventing it. However, this does not necessarily mean that SGBV is increasing. In fact, SGBV could be decreasing, but people could now be reporting incidents that previously went unreported because of greater awareness and improved reporting mechanisms. As a result, you wouldn't rely on this indicator for tracking the prevalence of SGBV, but you could use it for determining the impact of SGBV reporting mechanisms. In order to measure changing attitudes and practices on sensitive issues, you may find it more helpful to track meaningful proxy indicators (such as the proportion of women and girls who feel safe walking alone at night) or discuss the issue in a series of focus groups.

Sex and Age Disaggregated Data

All information collected throughout the life of a project or program (including the gender analysis, baseline, implementation and evaluation stages) should be disaggregated (or separated out) according to key categories or identities which could determine different levels of access to key benefits, rights, or opportunities. For reporting and analysis purposes, “women” are defined as females over the age of 18 and “girls” are females under the age of 18. “Men” are defined as males over the age of 18, and “boys” are males under the age of 18.

Thus data (and indicator targets) should be disaggregated to the extent possible and with categories appropriate to the context to understand differences based on sex or gender, age, disability, household type (male-headed, female-headed, child-headed), geography, refugee/host/IDP, ethnicity, religion, caste, or any other factors.

At a minimum, all data and targets should be collected and reported disaggregated by sex (male/female) and age (0–17, 18+).

SUGGESTED FABO TRAININGS



[Gender Responsive Programming](#), LWF, in particular [module 5](#)

SUGGESTED RESOURCES

[Applying Feminist Principles to Program Monitoring, Evaluation, Accountability, and Learning](#)—*This discussion paper by Oxfam Canada shares reflections on how to apply feminist principles to monitoring, evaluation, accountability, and learning (MEAL) practice. It includes case studies of Oxfam's experience applying these principles to its programs.*

[The IASC Gender Handbook for Humanitarian Action](#)—*The Strategic Planning Section (p. 44) provides guidance and examples of how to measure gender results in programming.*

[Architecture for Gender Transformative Programming and Measurement: A Primer](#)—*This short primer by Plan International Canada provides a helpful and illustrative example of how one organization developed measurement tools to track the impact of women and girls' empowerment programming.*

PARTICIPANT INFLUENCE AND FEEDBACK

Both gender responsive programming and a human rights-based approach focus on participation and empowerment. Ensuring that women, men, girls, and boys (especially groups or individuals historically excluded from power and decision-making processes) are able to provide feedback and meaningfully make decisions throughout the project both upholds their dignity and supports their empowerment. In order to meaningfully involve women, men, girls, and boys of appropriate ages in the project, consider these three areas:

- Assessments and Reviews
- Transparency and Information Sharing
- Feedback and Complaints

Assessments and Reviews

You can meaningfully involve targeted women, men, boys, and girls (of appropriate ages) in program assessment and review processes with gender analyses and monitoring and reporting activities. Use their feedback to influence the project's design and review, and incorporate their suggestions whenever feasible given the project's scope, timing, and budget. You can gather this feedback through direct community participation (such as community forums or focus group discussions) or indirect representation (such as elected representatives or nominated advisory groups).

You can establish or designate advisory groups for a program as one method to ensure meaningful participant feedback and influence during program implementation. You may be able to ask preexisting community groups (such as water users' committees or local women's groups) to serve as advisers if their composition and leadership already represents the diversity of the target population in areas, such as gender, age, ability, and ethnicity, etc.

If one demographic is overrepresented in a particular group (such as a village development committee led overwhelmingly by men), you could set up parallel groups that reflect the views of unrepresented groups, such as women, youth, and people with disabilities.

Monitor and evaluate your processes by presenting your findings and the results of your data collection to the community for verification. Ask them for advice if the program findings do not yield the anticipated results.

Transparency and Information Sharing

Your project design should consider how to share information and communicate in languages, formats, and media that are easily understood, respectful, and culturally appropriate. By using the gender analysis and existing communication systems, consult with people on their communications preferences. Consider how to tailor messages and communication methods to meet the needs of different gender, age, and ability groups.

An aerial photograph of a mountain valley. The landscape is characterized by rolling green hills and a network of terraced fields. A prominent, light-colored dirt road winds through the valley, curving from the lower right towards the center. The background shows more rugged, forested mountains under a cloudy, overcast sky. The overall tone is natural and somewhat somber due to the grey clouds.

A key part
of ensuring
transparency and
accountability
to project
participants is
sharing back to the
community how
you are responding
to feedback and
complaints.

In order to safeguard project participants and the larger community, share information about the organization, its principles, how it expects staff to behave (i.e., organizational codes of conduct), the intended program, program benefits, and who is entitled to receive those benefits with the community in a variety of formats. Sharing this information will help protect participants, as they may become more vulnerable to exploitation and abuse when they're uninformed about their rights.

Feedback and Complaints

Project participants and communities of focus should be aware of, and have access to, safe and responsive mechanisms to handle complaints. You should design feedback and reporting mechanisms to ensure that everyone (regardless of gender, age, literacy level, language, and disability) is able to submit complaints safely and confidentially.

Consult project participants (disaggregated by sex, age, and disability) on the design, implementation, and monitoring of complaints-handling processes. Determine what barriers may prevent people and staff from complaining and how you can overcome these.

Remember—A key part of ensuring transparency and accountability to project participants is sharing back to the community how you are responding to feedback and complaints. If feedback is solicited, but never acted upon or responded to, participants will lose faith in the process and will be reluctant to provide further feedback or advice.

Train staff on how to respond to reports of SGBV or sexual exploitation and abuse (SEA) using a survivor-centered approach.¹⁸

Put processes in place to refer reports of SGBV and SEA to individuals and/or organizations that are more fully equipped to respond. Ensure that individuals and beneficiaries have access to safe reporting mechanisms, as well as information on the various channels for reporting incidents.

SUGGESTED FABO TRAININGS

Gender Responsive Programming, LWF, in particular module 6

SUGGESTED RESOURCES

The Guidance Notes for the Core Humanitarian Standard (CHS)—Further resources on how to ensure equitable participant influence and feedback in program delivery can be found in the CHS Guidelines, particularly under Commitments 4 and 5.

EQUITABLE AND ACTIVE PARTICIPATION AND LEADERSHIP

Participation and inclusion are key elements of both a gender just approach and a human rights-based approach. When working to improve gender equality, consider how your programming approach can model and encourage shared decision-making, participation, and leadership, particularly among those who are often excluded or marginalized on the basis of their age, gender, disability, or identity trait.

Focusing on equitable participation means that the participation, inclusion, and leadership of those who are most frequently excluded and discriminated against in society should be prioritized.

Some ways to ensure equitable participation are:

- setting minimum quotas for participation by underrepresented groups and
- addressing and dismantling barriers (such as time constraints, cost, mobility limitations, and safety concerns) that exclude certain groups from participation.

Encouraging active participation means that care is taken to ensure that everyone participating has equal opportunity to engage in learning, providing input and opinions, and making decisions:

- pay attention to who is sitting at the front of the room and who is sitting at the back.
- are women expected to arrange the refreshments and logistics at meetings, or provide childcare, thus limiting their participation?
- does everyone equally understand the language of communication in the meeting?

09: Participation and inclusion are key elements. Photo: LWF Colombia

10: Consider models that encourage shared decision-making, participation, and leadership. Photo: LWF/Albin Hillert



Engaging Men and Boys...

A common assumption made about “gender justice” programming is that activities and benefits should mainly be targeted at women and girls. However, it is important to remember that all genders have gender specific needs, and all genders suffer from the persistence of gender inequality.

When designing your program, it will be important to think about how men and boys will be engaged in your project. Addressing unequal power dynamics or challenging harmful practices (such as SGBV) cannot (and should not) be done with just half of the population. Instead, think about how men and boys can be supported within the community to be active participants in contributing to changes that will benefit everyone.

When working with men and boys, don't blame or shame them for harmful attitudes or behaviours, but instead recognize that they also suffer and are limited by shared harmful beliefs about gender.

Instead, engage with them as individuals that have the power to change their community.

... While Staying Accountable to Women and Girls

As noted above, it often makes sense to engage with men and boys in programs as they have specific needs and can be important agents of change in their community. However, it is critical to ensure that your engagement with men and boys is based on a ‘gender just’ and ‘human rights based approach’ instead of simply being ‘gender unaware’. Engaging with men and boys has the risk diverting or diluting the focus (and funding) away from the rights and needs of those most marginalized (often women and girls) to address the concerns of men and boys.

Thus, it is critical that those with power and privilege—in many cases males who are privileged from gender inequality—are led by those who experience oppression from them, in this case women and girls. This can be done by centering and prioritizing the voices of women and girls in project advisory committees and community-based groups and by ensuring ongoing coordination with and support for local women's rights organizations.

SUGGESTED RESOURCES

The [IASC Gender and Age Marker \(GAM\)](#) is a useful tool to mark the level of gender responsiveness in programming and projects. This tool will help you to assess or “grade” your project based on how well it integrates gender and age responsive approaches throughout program implementation.

The [IASC Gender Handbook for Humanitarian Action](#) provides standards for the integration of gender issues in emergency response programming. It also provides specific guidance in eleven sectors: Cash Based Programming; Camp Coordination and Camp Management; Early Recovery; Education; Food Security; Health; Livelihoods; Nutrition; Protection; Shelter; and Water, Sanitation, and Hygiene (WASH).

[Gender Model Family Manual for Community Workers](#)—This manual was compiled by SEND and RADA to equip community leaders and field staff. The manual provides step-by-step guidance on how to introduce the Gender Model Family approach within a community setting.

[Gender Issues in the Project Cycle—a Checklist](#)—This modified and simplified UNIFEM checklist helps to assess the integration of gender throughout the project cycle.

ENDING SEXUAL AND GENDER-BASED VIOLENCE

Sexual and gender-based violence is an overall term for any harmful act (including threats of violence and coercion) that is perpetrated against a person’s will and that is based on socially ascribed gender differences.¹⁹ SGBV can be physical, emotional, psychological, or sexual in nature, and can also include denying resources or access to services. It inflicts harm on women, girls, men, and boys. However, women and girls experience it the most due to their subordinate status in society and their low economic power, which makes their social vulnerability worse. Violence against women and girls is one of the greatest human rights violations of this generation, compromising the health and dignity of women and girls. SGBV victims can experience emotional, physical, sexual, and reproductive health consequences, including forced and unwanted pregnancies, unsafe abortions, traumatic obstetric fistulas, sexually transmitted infections, including HIV, and even death. Globally, an estimated one in three women will experience SGBV at least once in their lifetime. Sadly, SGBV remains shrouded in a culture of silence, with the majority of violations taking place within the home.

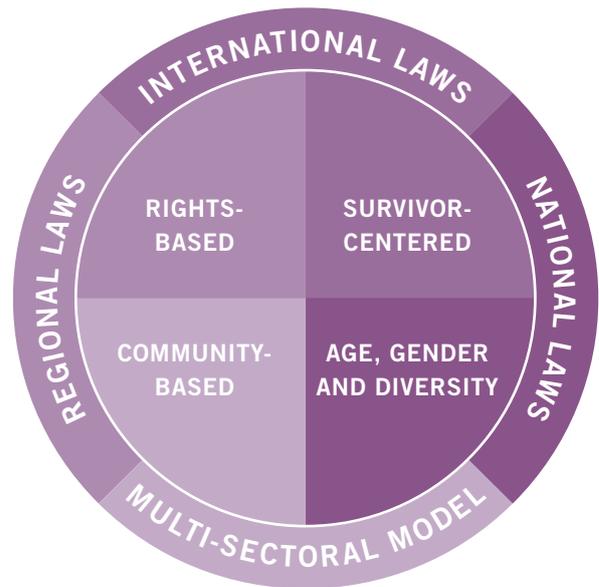
There is also growing evidence that sexual and other forms of gender-based violence are likely to increase in situations of conflict, disasters, and other emergencies. Rape is often used as a weapon in war and conflict to exercise power. The COVID-19 pandemic has also brought to light the realities of unequal power relations within the home, with a marked increase in domestic violence, especially intimate partner violence (IPV) and child marriages.

All relief, development, and community support programs (whether or not primarily focused on SGBV) should take steps to reduce risks or address SGBV through activities or processes. Keeping in mind the commitment to “do no harm” through our work, it is important to understand how our involvement within a local community may either increase the risk of SGBV for project participants or re-enforce unjust power relationships that allow SGBV to continue. Understanding the extent of SGBV in the local context (including common practices and attitudes towards SGBV) is an important first step to considering how we can design programs to respond to the risk of SGBV and, by doing so, in reducing the likelihood of SGBV occurring, or reoccurring, in the future.

Key Approaches for Addressing SGBV

All SGBV prevention and response work should be guided by the following approaches:

- **Rights-based approach:** Refer to and reinforce relevant national laws, and regional and international frameworks, pertaining to SGBV.
- **Community-based protection:** Through a rapid gender analysis, understand the communities: their composition, gender dynamics, history, and context. Support and work with existing community and national structures, while also promoting inclusion of any groups that may not be represented in such structures.
- **Age, gender, and diversified approach:** The diversified perspective recognizes the various SGBV risks that different sub-groups in the community may face and includes those groups in SGBV prevention and response activities.



- **Survivor-Centered Approach:**²⁰ A survivor-centered approach includes the following practices:
 - **Respect:** All actions should be guided by the survivor’s choices, wishes, rights, and dignity
 - **Confidentiality:** To maintain confidentiality, responders must ensure that information about the survivor or the case is shared only with the consent of the survivor and in support of their access to services
 - **Safety:** Maintaining the safety of the survivor is the primary priority
 - **Non-discrimination:** Equal and fair treatment is provided to anyone in need of support

Addressing SGBV as a Non-Specialized Actor

While it is critical for all actors to consider SGBV risks and response in programming, it is also important for non-SGBV specialized and non-trained actors to be aware of their limitations. Non-specialized actors are not expected to carry out SGBV response activities and provide support to survivors beyond their level of training and capacity. In fact, doing so may increase the likelihood that survivors will face additional harm. Therefore, it should be the priority to link SGBV survivors to SGBV specialists whenever possible.

Addressing SGBV as a non-specialized practitioner may involve the following actions:

- assessing and reducing SGBV risks in community-focused activities,
- engaging the local community in SGBV prevention, and
- responding appropriately to reported incidents of SGBV.

Assessing and reducing SGBV risks in community-focused activities

When designing any externally-focused activities or programs, take SGBV-related risks into account. In order to mitigate the risk of exposing project participants to SGBV, it is important to understand the prevalence of the various types of SGBV within the community and the factors that contribute to this risk, such as:

- being a member of a vulnerable group (either due to identity or economic conditions),
- having limited access to protection services, or
- local environmental circumstances (such as a lack of lighting at night or needing to travel to remote areas to collect firewood).

Consult with community members, particularly women and girls, to assess risks and identify mitigation strategies.

Engaging the local community in SGBV prevention

Note: It is unsafe to open conversations about violence when there are no options to support those who disclose that they are currently experiencing violence or fear for their own safety.

Preventing SGBV means challenging the gender norms and beliefs that make it socially acceptable for people to carry out these harmful practices. This requires critical reflection and discussion about power across communities with women and men, leaders, service providers, and institutions to build support for balanced power and non-violence.

Key Action Areas for Preventing SGBV

- focus on challenging harmful gender norms, power relationships, and mindsets among key groups;
- help stakeholders and community support structures to raise awareness on SGBV prevention and response;
- address the transformative role men and boys can play in addressing SGBV (while remaining accountable to experiences, values, leadership capacity, and agency of women and girls);
- help vulnerable groups access basic needs safely;
- ensure physical safety, especially for women, girls, and at-risk sub-groups;
- reinforce legal frameworks and access to justice;
- create economic, educational, and social opportunities.

Remember that SGBV prevention must target and engage everyone in the community, beyond the women and/or survivors themselves. To be effective, it requires everyone to participate, including men, youth, children, persons at risk of SGBV, and community and religious leaders.

As a social problem with far-reaching repercussions and aftereffects, SGBV is as much a concern for the well-being of men and boys as it is for women and girls.

Responding Appropriately to Reported Incidents of SGBV

Incidents of SGBV may be reported to staff or volunteers in the course of your work with the local community. In these cases, staff should know how to respond appropriately and how to link survivors to appropriate services. At a minimum, you should have the ability to receive reports of SGBV and provide information about SGBV services in a survivor-centered way that preserves and promotes confidentiality, safety, non-discrimination, and respects the choices, rights, and dignity of women and girls and other SGBV survivors.

Assess how well you can respond to reported SGBV incidents by answering the following questions:

- Have staff and volunteers received basic training or guidance on how to appropriately respond to reported cases of SGBV and self-identified survivors?
- Has a process been put in place to ensure that staff and volunteers have complete and up-to-date information about the SGBV referral pathway, a SGBV response decision tree, and/or available services?
- Have processes been put in place to ensure that survivor information is kept confidential within the organization and that only those directly providing services have access to the information? If so, what has/will be done?
- What measures have been put in place to ensure that community members can report incidents in a safe and private manner?

Specialized SGBV Response Services

*** Priority SGBV response services include:**

- health services (including clinical care for sexual assault survivors)
- psychosocial support services
- child protection
- safety/security services (including safe houses and safe spaces for survivors)
- case management²¹ legal aid or criminal justice services
- referral pathways, partnerships, and coordination—especially with community groups, national responders, and other actors

*** Related SGBV services aimed at addressing individual survivor's needs include:**

- socioeconomic empowerment and livelihoods
- food and nutrition
- shelter
- hygiene
- disability associations
- youth services

*** The major reasons survivors do not report SGBV incidents are:**

- stigma
- fear of rejection by family, community, and society

Sample GBV Response Decision Tree

NOTE: A decision tree can be a helpful tool to guide staff and community representatives on how to respond when a GBV incident is disclosed to them. The decision tree below can be adapted to fit your specific context.

PREPARE: Be aware of existing services

A GBV incident is disclosed to you...

BY SOMEONE ELSE:

Provide up-to-date and accurate information about any services and support that may be available to the survivor. Encourage the individual to share this information safely and confidentially with the survivor so that they may disclose as willing.

NOTE: DO NOT seek out GBV survivors.

BY THE SURVIVOR:

Introduce yourself. Ask how you can help. Practice respect, safety, confidentiality and non-discrimination. Listen and address any practical urgent needs.

Is a GBV actor/referral pathway available?

YES:

Follow the GBV referral pathway to inform the survivor about available GBV services and refer if given permission by the survivor.

NO:

Link the survivor to available services. Communicate accurate information about available services, including health services and known gaps.

Does the survivor choose to be linked to a service?

YES:

Communicate detailed information about the available resource/service including how to access it, relevant times and locations, focal points at the service, safe transport options etc. Do not share information about the survivor or their experience to anyone without explicit and informed consent of the survivor. Do not record details of the incident or personal identifiers of the survivor.

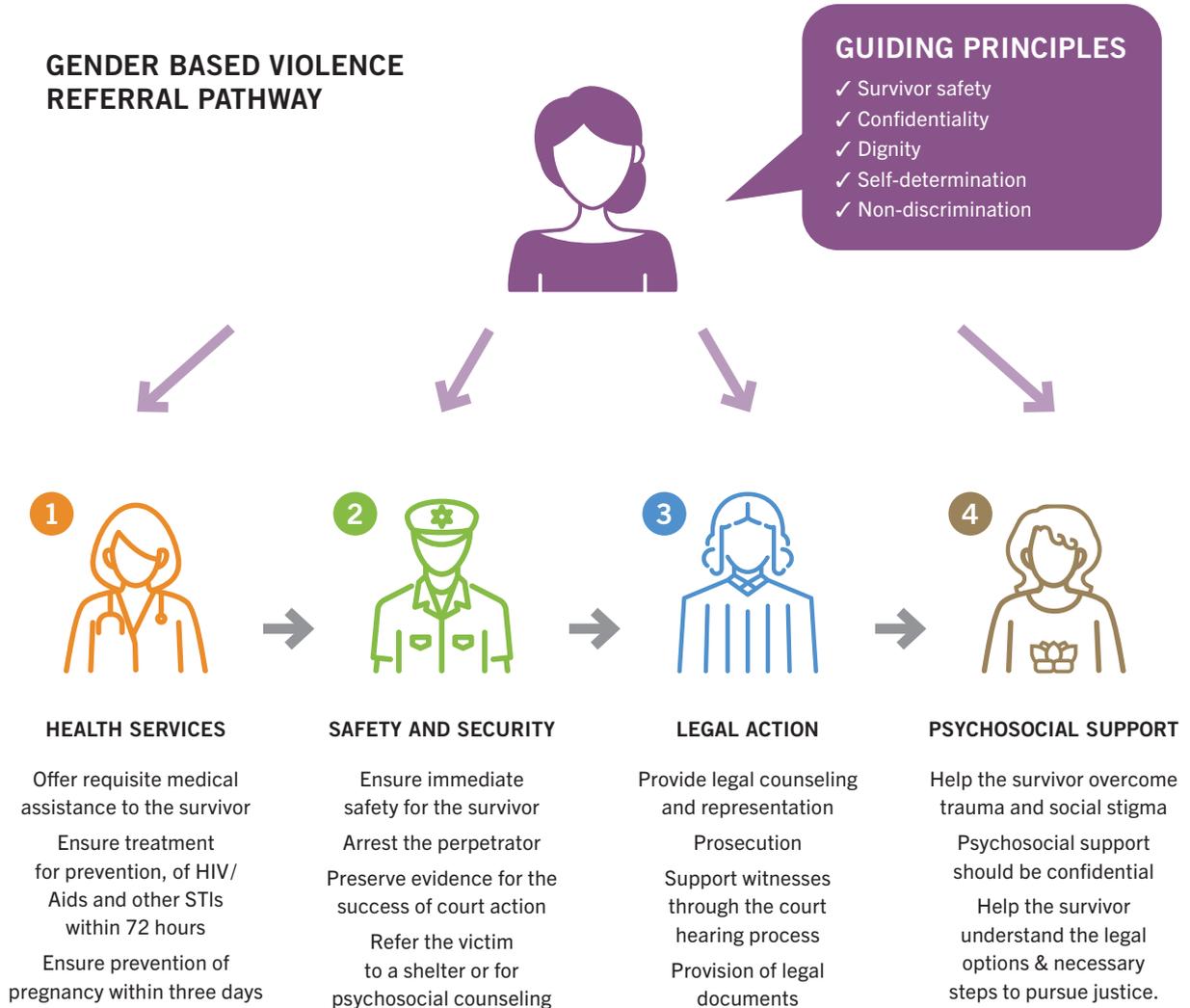
NO:

Maintain confidentiality. Explain that the survivor may change his/her mind and seek services at a later time. If services are temporary, mobile or available for a limited time, provide information on when these services will cease to exist.

SGBV service providers support survivors in a number of areas. They provide services and support to survivors to safely report incidents, to reduce the consequences of SGBV, to protect survivors from and prevent further harm, and to promote recovery, including psychosocial healing and restoring human dignity.

LWF works on prevention and response to sexual and gender-based violence through local and global-level advocacy, and country-level projects, specifically focusing on SGBV. Multi-partner prevention and response or referral mechanisms are key to successfully addressing SGBV.

An example of a SGBV pathway from LWF Uganda



SUGGESTED (FABO) TRAINING

Gender and GBV in Cash and Voucher Assistance, DCA

Online Training: Managing Gender Based Violence Programs in Emergencies—This UNFPA course targets new or emerging gender-based violence specialists as well as humanitarian or development practitioners and others who want to increase their knowledge around GBV prevention and response in emergencies.

SUGGESTED RESOURCES

Churches say “No” to Violence against Women—

This LWF resource explores the different forms of violence that women experience and offers suggestions on different strategies churches can adopt to address it.

SASA! Faith—SASA! is an activist kit and training guide developed by Raising Voices (Uganda). It is uniquely designed to address a core driver of violence against women and HIV: the imbalance of power between women and men, girls and boys. Documented in a comprehensive and easy-to-use Activist Kit, SASA! inspires and enables communities to rethink and reshape social norms. A related resource by Raising Voices is Preventing Violence against Women: A Primer for African Women’s Organizations. It is also available in French.

Working with Men and Boy Survivors of Sexual and Gender-Based Violence in Forced Displacement—

This toolkit from UNHCR (2012) highlights the importance of including men and boys in programs on sexual and gender-based violence. Male survivors of violence require support.

How to Support Survivors of Gender-Based Violence When a GBV Actor is not Available in Your Area—This pocket guide for humanitarian practitioners is a companion to the 2015 IASC GBV Guidelines. This short guide uses global standards on providing basic support and information to survivors of GBV without doing further harm.

Minimum Standards for Prevention and Response to Gender-Based Violence in Emergencies—These Minimum Standards from UNFPA provide guidance on how to prevent gender-based violence in emergencies, and facilitate access to multi-sector response services for survivors. The standards can be adapted for use in different humanitarian contexts.

SGBV Prevention and Response Training package—In this eighteen-module training package, the UNHCR provides guidance on the prevention of and response to SGBV with a particular focus on the humanitarian sector working with communities affected by displacement.

Lutheran Theology Facing Sexual and Domestic Violence—This draws attention to the importance of studying “Luther’s theological ambivalence” so that faith actors might better tend to victims of domestic and sexual violence, and work with many partners across and outside the church, to prevent this type of violence.

Contextual Bible Study Manual on Gender-Based Violence—This manual published by The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECCLAHA) encourages faith-based actors to consider gender-based violence from a biblical perspective as it relates to different contexts.



11: Raising awareness at the local level.
Photo: LWF/ P. Omagwa

12: Consider how your project or organization can safeguard vulnerable populations.
Photo: LWF/S. Gallyay

PROTECTION FROM SEXUAL EXPLOITATION AND ABUSE (PSEA)

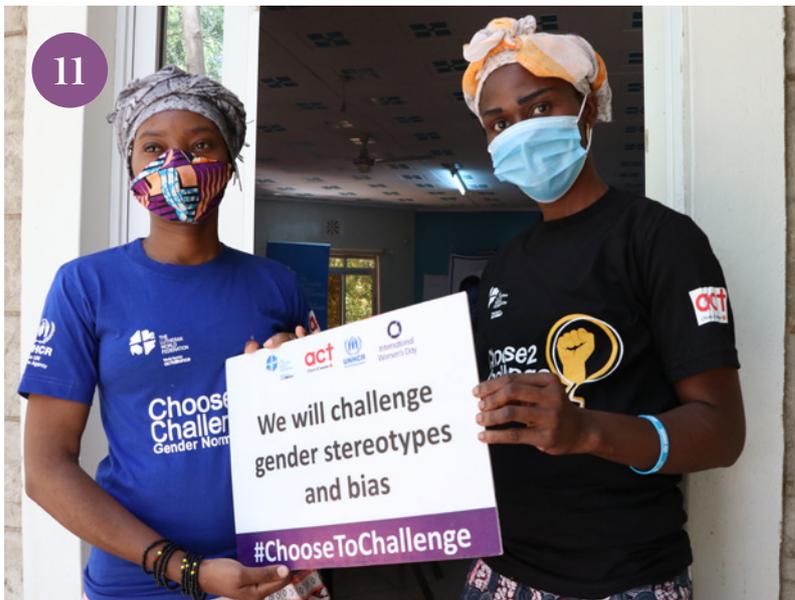
Sexual Exploitation and Abuse (SEA) is a form of SGBV in which a duty-bearer—including those who are working within a position of power within a community, such as aid workers, church workers, and teachers—abuses their power against an affected population, or a protected and vulnerable group, like project participants or beneficiaries. This practice is rooted in gender inequality, power imbalance, and disrespect for human rights. Though it is commonly an expression of ill judgment manifested in a breach of ethical conduct, SEA is not exclusive to particular gendered, generational, or classed relations between individuals. Therefore, it can occur in a variety of social contexts. Examples of these include interactions between incentive workers, volunteers, or other groups bonded either by subjective similarities or their differences.

- **Sexual abuse** is an actual or threatened physical intrusion of a sexual nature (including sexual harassment), whether by force or under unequal or coercive conditions. This means it is not necessary for a sexual act to occur; it is sufficient if it has been threatened or an attempt has been made.
- **Sexual exploitation** is any actual or attempted abuse of a 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. It includes, for instance, asking a beneficiary to have sex in exchange of the “promise” of a job. If someone attempts to sexually exploit others, it is sexual exploitation even if an actual act didn’t happen.

Protection from Sexual Exploitation and Abuse (PSEA) or Safeguarding is a term used to refer to measures taken to protect vulnerable people from sexual exploitation and abuse by staff and associated personnel and to ensure adequate responses when those abuses occur. These measures aim to prevent instances of SEA from occurring, to follow up on allegations of SEA quickly and effectively, and to ensure survivors receive appropriate response services.

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As an organization, LWF has already implemented a number of measures to prevent and respond to instances of SEA:

- ✓ introducing a Service-wide Policy on Protection from and Sexual Exploitation and Abuse;
 - ✓ requiring all LWF employees to sign and adhere to the LWF Staff Code of Conduct Regarding Sexual Exploitation and Abuse, Abuse of Power, Fraud and Corruption;
 - ✓ implementing a Complaints Mechanism Policy and Procedure;
 - ✓ designating PSEA Focal Points throughout LWF;
 - ✓ establishing Investigation Guidelines to respond to allegations of SEA and/or Code of Conduct violations.
-



In addition to taking measures at the organizational level, consider how your project or organization can safeguard vulnerable populations from SEA at the project or community level. Integrate the following steps and measures into all projects and programs:

- ✓ raise awareness on SEA prevention through targeted approaches aimed at sharing good practices at the local level;
- ✓ design information sharing processes to ensure that project participants know their rights and entitlements through the program;
- ✓ provide information to project participants about the organization, Codes of Conduct, and how staff are expected to behave so project participants can easily recognize and report staff violations;
- ✓ ensure project participants can access appropriate feedback and complaints reporting mechanisms (including SEA reporting), regardless of age, gender, language, and literacy levels, etc.;
- ✓ adopt a survivor-focused approach that ensures the protection and support of SEA survivors;
- ✓ establish effective and comprehensive mechanisms to ensure personnel are aware of SEA.

SUGGESTED FABO TRAINING

Safeguarding Essentials, LWF

SUGGESTED RESOURCES

The LWF Policy on Protection from Sexual Exploitation and Abuse (PSEA)

LWF Staff Code of Conduct Regarding Sexual Exploitation and Abuse, Abuse of Power, Fraud and Corruption

The LWF Department for World Service Complaints Mechanism Policy and Procedure

PSEA Implementation Quick Reference Handbook—*This short handbook has been developed by the CHS Alliance to provide guidance on PSEA to program implementers.*

Protection from Sexual Exploitation and Abuse during COVID-19 Response—*This IASC Interim Technical Note provides guidance on how to prevent and respond to PSEA during the COVID-19 crisis.*

ECONOMIC JUSTICE AND WOMEN'S ECONOMIC EMPOWERMENT

Empowerment is “the process by which those who have been denied the ability to make strategic life choices acquire such an ability.”²² In other words, individuals or groups become empowered when they acquire the necessary resources and conditions to make decisions about their own well-being and act upon them. While efforts to increase women’s economic power in the past often focused solely on improving access to productive resources and income, this is only one aspect of empowerment. We must also consider increasing agency (decision-making power and self-determination) by addressing underlying unequal power dynamics and creating an enabling economic environment.

As a component of social justice, economic justice puts forth ethical principles for building economic structures and institutions to provide individuals with equal opportunity to participate in the economy and build dignified, productive, and creative lives, regardless of their social standing or gender. Thus, economic justice defines the structural conditions necessary for full economic empowerment. Some of the basic tenets of economic justice include:

- universal basic income;
- income equality by gender and race;
- equal opportunities;
- equal access to decent work and credit.

According to UN Women (2011), empowering women to participate fully in economic life across all sectors builds stronger economies, achieves internationally-agreed goals for development and sustainability, and improves the quality of life for women, men, families, and communities. There can be no sustainable development when women continue to operate on the margins of the mainstream economy.

Women’s full and equal participation in economic activities is limited by a number of barriers, including:

- lack of access to productive resources (such as land, capital, credits, and markets);
- discriminatory laws and practices;
- lack of access to information (including extension services);
- inequitable regulations and unfavorable business conditions;
- lack of access to property rights, training, technology;
- time constraints from the burden of unpaid care and domestic work.

The types of work that men and women engage in frequently reflects local gender norms and customs. It is common to see women involved in lower-paid, informal, or home-based labor or in jobs that reflect their nurturing role, such as nursing, teaching, and secretarial duties. Men, on the other hand, dominate in “higher value” economic activity and assume many of the leadership roles in politics, business, and finance.

However, across the world, women's involvement in unpaid care and domestic work (including cleaning, cooking, caring for the young, elderly, and providing labor for the community) is critical to maintaining the well-being of a society. Women tend to spend two to ten times more hours on unpaid care work than men,²³ and women who live in poverty shoulder an even heavier responsibility in relation to men. While women view care work as essential, the amount of time women devote to unpaid care work limits the amount of time available to pursue other life goals and economic activities. Thus, when considering how to support women's economic empowerment, we must consider how the unequal distribution of care work negatively impacts women's ability to meaningfully participate in, and benefit from, economic activities.

Research has shown that there is a close relationship between women's economic independence and their ability to make decisions and have control over their lives.

Most women who remain in abusive relationships cite the lack of financial independence as one of the reasons for staying. Likewise, women can make better decisions about their sexual and reproductive health, and the health of their household members, when they are more economically empowered.

Unless these barriers are addressed, the gender gap in economic participation will only widen between men and women. The 2020 Gender Gap report shows that the gender gap in economic participation will take 257 years to close (compared to 202 years in the 2019 report).

Key Principles of Economic Justice

- **Access**—Ensure equality in access to resources, goods, information, and services.
- **Equity**—Address and overcome unfairness caused by unequal access to economic resources and power.
- **Rights**—Recognize women's economic rights as the first step towards full autonomy over their lives and resources. Women need access to and control over land, resources, information, and economic decision-making to achieve their rights.
- **Participation**—Women's full and effective participation includes their ability to access decent work, productive resources, and operate and make decisions in the mainstream economy.
- **Collective Action**—Individuals hold the power to influence economic systems and practices when they work together. Strengthening collective action among women, men, and excluded population groups can help improve collective bargaining power, bolster social cohesion, and end discriminatory or unjust practices.

Promoting Women's Economic Empowerment

Supporting women's economic empowerment requires action in three interrelated and interdependent areas:

- **Access and control over resources**—Equitable access and control over resources helps women build greater agency and increase their decision-making power. In turn, women can better weather economic shocks and stresses, thereby increasing their ability to withstand or quickly recover after a crisis situation. Resources can include skills, capacities, knowledge, human and social resources (such as access to networks or services), and material resources (such as credit, capital, tools, technology and other means of production).

- **Individual and collective agency**—Individuals and groups must have agency or self-determination in order to be fully empowered. When individuals have agency, they make more informed and better financial choices for themselves and their families. When workers have agency, they can negotiate fairer wages and better working conditions. When groups exercise collective agency, they can negotiate better terms and achieve shared goals.
- **Creating an enabling and just economic environment**—All people should have access to equal economic opportunities and the freedom to pursue non-traditional roles without fear.

To promote an enabling and just economic environment, we must address the structural barriers and exclusionary practices that limit women's equal participation in the economy.

Working in close collaboration with member churches and country programs, the LWF Economic Justice and Women's Empowerment program aims to effect change through increasing women's access to resources, strengthening agency, and increasing economic opportunities. The program does this through building capacity, raising awareness, and advocating for economic justice.

SUGGESTED RESOURCES

Understanding and Measuring Women's Economic Empowerment—*This brief report by ICRW lays out fundamental concepts, including a definition of women's economic empowerment; a measurement framework to guide the design, implementation, and evaluation of programs to economically empower women; and a set of illustrative indicators to serve as concrete examples for developing meaningful metrics for success.*

Empowering Young Women to Lead Change—*This collaborative training manual between the Young Women's Christian Association (YWCA) and the United Nations Population Fund is designed to support the development of young women's skills to take leadership and add their voices to dialogue over issues that affect them.*

Bringing Gender Equality Closer to Women's Economic Empowerment—*This tool from CARE challenges development workers to reflect on their work on gender integration and to take steps to address root causes behind existing gender inequalities in women's economic empowerment programs.*

The UN Women Gender and Economics Manual—*This training manual is intended to strengthen development and policy practitioners' understanding of the need for gender responsive economic policy and practice.*

Improving the Choices and Opportunities for Adolescent Girls: A toolkit for Faith Leaders—*This toolkit by Christian Aid Nigeria provides resources to faith leaders so they can train and share messages/sermons on accurate Christian and Islamic perspectives about the following issues: early marriage, education, reproductive health and economic empowerment of adolescent girls. Although it has been developed for use in Nigeria, the messages for faith leaders are relevant across contexts.*

Gender Responsive Budgeting in Practice: A Training Manual. *UNFPA/UNIFEM 2010 training manual "Gender Responsive Budgeting in Practice," and the resource pack, "Gender Responsive Budgeting and Women's Reproductive Rights."*



SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS

Sexual rights are the rights of all people to make decisions freely and responsibly about all aspects of their sexuality, including:

- protecting and promoting their sexual health;
- being free from discrimination, coercion, or violence in their sexual lives and in all sexual decisions; and
- expecting and demanding equality, full consent, mutual respect, and shared responsibility in sexual relationships.

Reproductive health rights concern complete physical, mental, and social well-being in all matters related to the reproductive system, including a satisfying and safe sex life, the capacity to have children, and the freedom to decide if, when, and how often to do so.

***SDG Target 5.6:** Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.*

According to the World Health Organization, women and girls are affected disproportionately in both sudden and slow-onset emergencies and face multiple emergency sexual and reproductive health challenges. There are an estimated 26 million women and girls of reproductive age living in emergency situations, all of whom need sexual and reproductive health services. More than half of maternal deaths occur in fragile and humanitarian settings, and 60 percent of preventable maternal deaths take place in settings of conflict, displacement, and natural disasters. Even in crisis, people continue to have sex, bear children, and experience gender-specific, reproductive health needs. Not having access to information, health services, or basic necessities (such as water, soap, menstrual supplies, or condoms) greatly increases their risk of health complications, sexually transmitted infection, unplanned pregnancies, and pregnancy-related complications that can lead to illness and death for mother and child.

Young refugees, IDPs, and people with disabilities are particularly vulnerable to SGBV and increased exploitation, such as trafficking or survival sex. When girls lack knowledge about sex and related risks, they are more vulnerable to unwanted pregnancies, unsafe abortions, and sexually transmitted infections, such as HIV. This can lead to school dropouts, early or forced marriage, or slave labor. Consequently, they need access to information on sexual and reproductive health, basic necessities, and available services—including family planning, emergency obstetric and neonatal care, and gender-based violence services—to uphold their dignity, save lives, and reduce harm in these difficult contexts.

Organizations improve access to sexual and reproductive health and rights (SRHR) through providing training and raising awareness for men, women, and adolescents. Training for adolescents and youth covers a number of topics, including:

- scientifically-accurate health education on human development;
- anatomy and reproductive health (including destigmatizing menstruation and menstrual health management);
- bodily autonomy;
- the rights of children and women; and
- information about contraception, childbirth, and sexually transmitted infections (STIs), including HIV.

Training for older men and women may focus more on maternal and child health and family planning. Complementary issues, such as family life, relationships, culture and gender roles, human rights, gender equality, discrimination, and sexual abuse help people develop life skills that encourage critical thinking, clear communication, responsible decision-making, and respectful behavior.

SUGGESTED RESOURCES

[Information series on SRHR: Harmful Practices](#)

[Information series on SRHR: Maternal Mortality and Morbidity](#)

[Religion, Women’s Health and Rights: Points of Contention, Paths of Opportunities](#)—*This report looks at the religious arguments around some of the most sensitive and contentious SRHR-related issues from the perspective of the major faith traditions of this world. These issues range from contraception to abortion to SGBV to Child Marriage.*

[International Technical Guidance on Sexuality Education](#)—*A technical tool that presents the evidence base and rationale for delivering comprehensive sexuality education to young people in order to achieve the SDGs. The guide identifies the characteristics of effective comprehensive sexuality education programs, recommends essential topics and learning objectives that should be covered in curricula for all learners, and outlines approaches for planning, delivering, and monitoring comprehensive sexuality education programs.*

[Menstrual hygiene management \(MHM\) in emergencies toolkit](#)—*This toolkit guides organizations and agencies in rapidly integrating menstrual hygiene management (MHM) into existing programming.*



TRANSFORMATIVE MASCULINITIES

Transformative masculinities seek to engage men and boys in the work of promoting faithful and positive models of masculinity. One goal is to sensitize men and boys to harmful, violent, and limiting ideas of what it means to be a “real man” to free them from the negative cultural pressures that make them believe they can only express themselves or act in certain ways toward women and girls. The second aim is to reclaim and promote positive models for being men and women, for leadership, and for restoring relationships of care and mutuality in every sphere of society.

Just like women and girls are socialized into their “appropriate” roles and behavior, boys and men also learn behavior through the masculine expectations of their given society.

This means that boys receive messages on what it means to be a boy from an early age through to adulthood. Boys are taught to be strong, assertive, and aggressive. Common phrases like “boys don’t cry” and “man up” reinforce these gender stereotypes. Men and boys who do not conform to societal prescriptions of manhood are often ridiculed and labelled as weak, soft, or “womanly.” Ultimately, these pressures do violence to men and boys, limiting their full range of human emotions and creative expressions of their gifts.

Some of these negative notions of masculinity are rooted in male-centered worldviews and patriarchal power, which are harmful to both men and women and society at large. When men and boys feel the limits and pressures of these expectations, their frustrations often come out in aggression, dominance, exaggerated strength, and other behaviors that undermine the rights of women and girls and their potential and contribution in society.

13: Boys receive messages on what it means to be a boy from an early age. Photo: LWF/Albin Hillert

14: Organizations provide training and awareness raising for men and women. Photo: LWF/S. Gallay

Why Is It Important to Involve Men and Boys?

Transformative masculinity as a concept seeks to reinforce positive male behavior and encourage boys and men to contribute to dispelling negative gender ideas and norms.

- Dominant forms of masculinity are often associated with negative behaviors, such as sexual and gender-based violence, oppression of women and girls, and harmful sexual and reproductive practices.
- Action by men and boys is crucial to achieve gender justice. Faith-based organizations and civil society have contributed immensely to ensuring that men are part of the solution.
- Men are in a crucial position to address gender justice and adopt respectful masculinities to workplaces and communities, as they constitute the majority of leadership positions in both church and society.
- For men, negative stereotypes of masculinity can have harmful emotional impacts. Beyond the self, this can perpetuate generational cycles of violence on families and communities.

The LWF is partnering with the World Communion of Reformed Churches, Sonke Gender Justice, and ACT Alliance to begin a process of consultations and training on the topic of transformative masculinity. The goal is to produce shareable training materials to get men and boys involved in the nurturing faithful, positive masculinities and engaging in gender justice.

SUGGESTED RESOURCES

Sonke Gender Justice MenEngage Alliance Accountability Training Toolkit—Sonke Gender Justice developed this toolkit to complement and put into practice the Accountability Standards and Guidelines of MenEngage Alliance. This toolkit can help define the ways and for organizations and networks to promote a culture of accountability.

Transforming Masculinities: Towards a Shared Vision—This report from MenEngage Alliance explores international and cross-regional perspectives on engaging men and boys in gender equality and women's rights.

Transforming Masculinities: A Training Manual for Gender Champions—This training manual from Tear Fund is a useful guide for those who are

working towards renewing gender relations through transformative masculinities and promoting positive role models.

Contextual Bible Study Manual on Transformative Masculinity—The World Council of Churches (WCC) developed this manual to remind religious leaders and general readers of the need to promote positive notions of masculinity.

Understanding Masculinities and Violence Against Women and Girls—This booklet is a supplementary tool provided by UN Women Training Centre to help humanitarian and development practitioners to better understand issues of masculinities, violence against girls and women, and gender equality more broadly.



6

Mainstreaming Gender in Institutional Practice

Gender mainstreaming is an approach in which all policies and programs make decisions through a gender-based lens or perspective. The underlying understanding is that every decision or measure has a gender-specific consequence that we must not ignore if we want to abolish inequality.

Institutional gender mainstreaming involves addressing equality and women's empowerment through deliberate strategies, starting at the policy level, as part of systematic and planned change. The main goal of gender mainstreaming is to contribute to gender equality internally and in program outcomes.

The first step towards institutional gender mainstreaming is obtaining buy-in from the highest decision-making levels.

When leaders buy in, they allocate resources and support strategic planning, human resources, and staff capacity. To start integrating gender mainstreaming throughout the organization, develop and adopt a guiding policy framework (such an organizational gender policy and gender action plan). You can do this by creating a standalone gender policy or integrating gender into already existing policies.

After you adopt an organizational gender policy, follow up by integrating a gender just approach through all aspects of the organization, including structures and policies, personnel, and the mission or programs. As an organization's

mission or programming tends to reflect its character and commitments, it is often helpful to start the change process by focusing inwardly first.

Institutional Mainstreaming in LWF

The Gender Justice Policy and the LWF Assembly Resolutions represent LWF's overarching institutional policy processes and structural frameworks, as referred to above. The Gender Justice Policy holds governance bodies responsible for assessing the gender implications of policies and decisions, as well as ensuring that organizational structures and programs are in line with gender justice principles. **In 1984, the LWF made a commitment to ensure the participation of 40% of women at Assemblies.** The 2010 Assembly Resolution affirmed that men and women participate equally in leadership and decision-making, with a quota principle of 40 percent (men), 40 percent (women), and 20 percent (youth) across all structures. In 2012, the LWF Communion Office obtained certification as an "equal salary" employer in Switzerland, a certification that was renewed in 2021.

In addition, in the current 2019–2024 Strategy, LWF has committed to "developing a strategic approach to the staff to maintain a highly competent workforce. This will include investment in recruitment, staff development, and leadership and management skills. Special attention will be given to further develop gender and regional balance, in particular the representation of women in leadership roles."²⁴

Integrating Gender Mainstreaming into Organizational Practice

Key Components in Supporting Organizational Change

Management buy-in	No transformation can be successful without management support and involvement. Having the management on board contributes to a working environment that promotes equality.
Internal gender audit/analysis	Conduct an initial gender audit or analysis to identify the differences between and among women and men in terms of their relative position within the institution, the distribution of resources, available opportunities, constraints, and power in a given context. This can extend to evaluating the organization's programs and whether they benefit women and men equitably.
Action plan	Create a timeline and plan for mainstreaming gender across all departments, with clear, targeted actions and success indicators. The action plan should detail the different aspects of policy implementation, and financial and human resources needed to achieve the targeted objectives.
Staff involvement	Provide staff with clear roles and responsibilities to ensure a successful gender mainstreaming process. Put procedures in place to ensure staff members adhere to organizational commitments.
Gender focal points	Identify gender focal points (GFP) throughout the organization, as they are essential in driving change from within. Support the GFPs with gender specialists who have adequate resources to fulfill this responsibility.
Training and capacity development	Provide all staff with training to strengthen gender competencies and build a shared commitment toward achieving gender equality.
Empowering female decision makers	Empower women in organizational decision-making, leadership, and non-traditional roles.
Monitoring and evaluation framework	Identify key performance indicators and specific targets early to measure the success of gender mainstreaming efforts.

In the LWF World Service strategy, there is equally an explicit commitment to:

“Seek gender and age balance and equity at all levels of staffing, particularly in managerial positions.”²⁵

LWF World Service seeks in particular to develop female and young talent.

LWF World Service Country Programs have proactively adopted these measures to show their commitment to fulfilling this mandate in their context and staffing situation:

- **Conduct a participatory gender audit** to assess the institutionalization of gender equality into whole or parts of the organization, program, and culture. The gender audit includes reviewing policies, programs, projects, structures, and budgets, as well as interviews and discussions with staff, target groups, and other relevant stakeholders.
- **Inclusive language in all vacancy announcements**—“LWF World Service is an equal opportunity employer. Qualified female candidates are encouraged to apply.” The specific mention of groups that are encouraged to apply also includes people living with disabilities and/or other groups under-represented in the organization.
- **Set up an internship program for female university graduates** to help them gain practical experience and exposure while increasing the pool of potential high quality female candidates for recruitment into actual posts. See examples from LWF Ethiopia and LWF South Sudan.
- **Engage the staff and leadership in assessing the working conditions** at each field location to identify practical, low-cost changes that can be made to accommodate all sub-groups of staff, in particular those that have traditionally been under-represented (normally women). Some measures, such as supporting breast-feeding for lactating mothers after they return to work, or setting up designated areas where pregnant staff can rest, are simple and effective for retaining female staff.
- **Establish female peer groups in each field location** to create an additional space and support to focus on staff well-being issues. At least one country program spontaneously set up all-female and all-male staff groups, and has increased focus on staff well-being and peer support.
- **Senior management team regularly reviews gender-disaggregated staff data** to assess the situation across the program and field locations, monitor changes, and identify potential corrective actions.
- **Key Performance Indicators** include prioritizing gender-balanced staffing and other gender-related outcomes for middle and senior management.

Good practice—Examples

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In LWF Uganda, the overall gender balance in staffing in 2018 was 69 percent male and 31 percent female. The general management agreed to reach 40 percent female by the end of 2019. The program is currently at 57 percent male and 43 percent female, with the objective to reach 50/50 at all levels by 2022.

LWF Ethiopia and LWF South Sudan have recently established internship programs for female university graduates. They advertise these internships publicly, like all other vacancies with the programs. The structure, length and location of internships are flexible and depend on the opportunities available within the country program across field locations. The idea is to fill gaps in which there are few or no permanent staff, matching the interns' capacities, not to replace staff.

During the internship, interns have volunteer status and receive a lump sum payment to cover transportation and related costs. During or after the period of internship, interns may apply for any available permanent or regular employment posts, but there is no guarantee of further employment beyond the internship. Generally, the period of internship for graduates is six to twelve months. Managers, supervisors, and directors are responsible for making sure internships are in line with the intent and provisions of specific guidelines. The interns also participate in a compulsory induction program.

The cost of internships are included in regular budgets in some cases, but in at least one case, a partner has dedicated funding to the overall framework of gender capacity development.

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Reflecting Gender Mainstreaming in Communications

Both internal and external communications should reflect your organization's commitments to gender mainstreaming. Use your internal communications to create transparency, increase awareness of change processes, clarify expectations of all staff, and build commitment to achieving gender equality.

Make sure your external communication—through fundraising channels, press releases, speeches, social media content, publications, grant proposals, and statements from senior management—is consistent with your internal policies and conveys your organization's position on gender equality.



RECRUITMENT	POLICIES	TRAINING	MEETINGS	TRACKING	FEMALE-ONLY INTERNSHIP PROGRAM	PARENTAL LEAVE AND FLEXIBILITY
↓	↓	↓	↓	↓	↓	↓
Accessible job postings	HR to be in charge of grading all job postings	Leadership, mentoring and life skills (select staff)	Gender focal points in all offices	Gender diversity numbers	Stipend provided	Minimum 3 months of maternity leave
↓	↓	↓	↓	↓	↓	↓
Interviews with gender lens	Implement sexual abuse, exploitation and harassment policies	PSEA	Gender divided meetings	How all decisions are made for changes	Designed by each program	Flexible hours for drop off to or pick up from school
		↓	↓	↓	↓	↓
		Gender equity diversity	Include gender equality and diversity aspects in all meetings	Complaints	Assigned mentors	Minimum 5 days of paternity leave
				↓	↓	
				SEA/SH reports	Substantive work	

Consider the following practices when designing internal and external communication strategies.

Suggested Internal Communication Guidelines

- Include a strategy for internal communications in your gender mainstreaming action plan. Consider how you will communicate the gender mainstreaming process and intended outcomes to staff to increase transparency and buy-in.
- Integrate gender mainstreaming tasks and expectations into staff goals, check-ins, and performance reviews.
- Regularly reference your organization's commitments to gender mainstreaming during team meetings and throughout decision-making processes to make sure your policies influence and inform your ongoing work.
- Allocate resources (including staff time) to the staff members involved in the process networking opportunities.

External Communication Strategies

Your organization's website is the first stop for any partners interested in working with you. Make sure your commitment to gender mainstreaming is clearly visible.

- Develop guidelines to ensure gender-sensitivity in all organizational communications (including written and oral communication, and visual materials). Portray women and girls, and men and boys, fairly and equally through:
 - Capturing women's and men's voices in communications products;
 - Depicting and describing women, men, boys, and girls with dignity, power, and self-determination (agency);

- Presenting accurate images regarding women's and men's behavior, thought processes, and potential, thus eliminating trivial gender stereotypes;
- Train all staff involved in external communications and public relations in gender-sensitive communications;
- Make sure your organization's commitments to gender justice are publicly available on the website and in key documents:
 - Include information about your organization's efforts to mainstream gender on the website;
 - Make key documents available to partners by translating them into different languages.

Example: LWF Communion Office Communication Unit Checklist

- Mind the portrayal of women and men in a picture. Does the image confirm stereotypes? Example: men lecturing women, men appearing taller than women, women only doing domestic work, no men in a caregiving situation?
- Whenever possible, challenge preexisting conceptions in the photo selection: opt for male nurses, women in technical professions, men with children, female leaders.
- Show women as agents, and in leadership positions.
- Never use images of any woman or man in a vulnerable or undignified situation.
- In LWF reports and publications, aim for gender balance in the people portrayed in the photos.
- Use inclusive language.

- Always give full names, and refer to women and men equally (Ms Shue and Mr Kim, or Sakura and Hirohito. Not: Mr Kim and Sakura). Avoid use of first name only, unless indicated for protection reasons.
- For women, use the title “Ms” instead of “Mrs”
- Aim for equal representation of women and men in the text, regarding their roles and direct quotes. Try to promote female expertise.
- Avoid stereotyping: women in vulnerable roles and men in empowered positions.

The LWF Gender Justice Policy has been translated into a number of languages, and it informs strategies, other policy documents, and processes within the communion. The website features key information about institutional efforts to mainstream gender, in particular around specific days and campaigns, such as the International Women’s Day, 8 March, the International Day of the Girl Child, and the 16 Days of Activism against Gender-Based Violence.

SUGGESTED RESOURCES

Norwegian Church Aid Gender Transformation Toolkit for Women and Men in Churches:

Practical Tools 1—*This tool provides a concrete, step-by-step approach to undertake an audit in a church, including examples of questions to address.*

The Power of Gender Just Institutions—*Toolkit for Transformative Organizational Capacity Building. This toolkit by Oxfam Canada provides tools and concepts that can be used by organizations interested in strengthening their internal gender capacity.*

EIGE Institutional Transformation: Gender Mainstreaming Toolkit—*This resource from the European Institute for Gender Equality provides guiding principles for institutional gender transformation. It helps individuals and institutions improve their ability to mainstream gender into different sectors and throughout the different stages of policy/program/project development.*



15: Whenever possible, challenge preexisting conceptions in the photo selection.
Photo: LWF/Albin Hillert

16: Never use images of any woman or man in a vulnerable or undignified situation.
Photo: LWF/Albin Hillert



7

Intersections: Gender Justice in Key Areas of Engagement

GENDER AND FAITH

Religious discourse is one of the most powerful forms through which cultural systems maintain unequal gender relations. In such contexts, faith groups must analyze and understand the use of power in relationships as an integral part of the social system. Faith and religious practices or institutions can also play a leading role in discussions on gender equality by redefining roles and structures, and making sure women are included as subjects of change. Faith leaders are often among the most influential members in a community and, as such, they can harness their influence to bring about social change.

Religion and faith significantly impact gender relations, often influencing society's understanding of femininity and masculinity. Because belief systems influence and shape social norms, including gender norms on roles and values, they can have a negative or positive impact on achieving gender justice. However, in some instances, religion has been used to oppress women through misinterpretation of holy texts. Any work on gender justice must engage with faith and religious bodies to reshape definitions of what it means to be men and women in God's eyes.

Gender dynamics are very much evident in how leadership bodies are composed within most religious institutions. Men make most of the decisions, with women mostly present in a support capacity. This has often led to religious institutions reinforcing rigid social norms, gender roles, and responsibilities. However, despite their absence from religious decision-making, women carry and embody religious teachings by passing them to their children, communities, and future generations.

Due to its position in society, religion can catalyze change. It often transcends social, ethnic, racial, and political divides. As such, it has the power to drive social change and action because it has community trust and respect.

Religious bodies should not limit their efforts on gender equality to the relative numbers of men, women, girls and boys participating in their activities. Instead, religious bodies should make a more concerted effort to lead communities in dialogue and promote gender just relations, through shared decision-making power and the increased leadership of women. They can do this through raising awareness, as well as partnering with other faith organizations and civil society to protect the rights of marginalized groups, such as women, girls, and people living with disabilities.

LWF is fulfilling its commitment to gender justice by helping its member churches adopt and fully integrate the LWF Gender Justice Policy through leadership training, as well as providing materials and resources. Likewise, the humanitarian and development work has adopted strategies to ensure that gender analysis is central to all programming.

Key Concerns

- Not enough women making decisions in faith and religious bodies;
- Use of religion to suppress women and maintain the status quo through misinterpreting scripture;
- Faith-based actors failing to challenge prevailing unjust gender relations and engage their communities in gender justice issues;
- The alliance between religious fundamentalists and political actors.

Over the years, the LWF has solidified its relationships with other faith-based actors involved in gender justice and women's empowerment to amplify local level action on global platforms, such as the CSW and the UN High Level Political Forum.

The LWF and Islamic Relief Worldwide (IRW) have collaborated to address gender inequalities and violence against women. Additionally, the LWF advocates for the UN, civil society, and faith-based organizations to work together on issues that affect women's empowerment and sustainable development.

In 2019, LWF joined around thirty other Faith-Based Organizations (FBOs) to discuss the intersection between the right to religious freedom and women's rights within the framework of the UN's 2030 Sustainable Development Goals. The meeting focused on gathering best practices and proposing concrete actions to ensure progress in education (SDG4) and in conflict prevention and access to justice (SDG16), while keeping gender justice at the core of this effort.

SUGGESTED RESOURCES



Lutheran Theology Facing Sexual and Domestic Violence—*This draws attention to the importance of studying “Luther’s theological ambivalence” so that faith actors might better tend to victims of domestic and sexual violence, and work with many partners across and outside the church, to prevent this type of violence.*

Humanity in God’s Image—*This Bible study series from the Evangelical Lutheran Church of America advocates for gender justice within communities of faith, starting in the Lutheran church.*

Lutheran World Federation Latin America and Caribbean contextual bible study resources—*This is a collection of Bible study resources from LWF member churches in Latin America and the Caribbean. Most of the resources are available in English, Spanish, and Portuguese.*

Of the Same Flesh: exploring a theology of gender—*This tool kit from Christian Aid explores the theology of gender, particularly focusing on scriptural texts that encourage a counter-cultural and transformative way of living out gender.*

Contextual Bible Study Manual on Gender-Based Violence—*This manual published by The Fellowship of Christian Councils and Churches in the Great Lakes and The Horn of Africa (FECCLAHA) encourages faith-based actors to consider gender-based violence from a biblical perspective as it relates to different contexts.*

Contextual Bible Study Manual on Transformative Masculinity—*The World Council of Churches (WCC) developed this manual to remind religious leaders and general readers of the need to promote positive notions of masculinity.*

Theology of Gender Equality—*This training manual from Papua New Guinea Church Partnership program summarizes ten theological pillars of gender equality*

God's Justice: Just Relationships between Women and Men, Girls and Boys—*This toolkit from the Anglican Communion is ideal for women and men who are preparing for lay or ordained ministry, or who are continuing to develop their ministerial education, with a view to understand more about just relations between women and men. Other resources from the Anglican Communion can be found on the [Gender Justice Tools for Transformation page](#).*

Gender Transformation Toolkit—*This toolkit by Norwegian Church Aid assists churches with addressing gender issues in their communities. It is also meant for internal use within the churches.*

World Vision Gender Training Toolkit—*In this training toolkit, World Vision covers various areas of interest to faith-based organizations such as Gender and Development; Gender and Biblical Reflection; Gender Analysis Tools, including an in-depth presentation of the Harvard Analytical Framework; and Multi-Sectoral Gender Awareness.*

Improving the Choices and Opportunities for Adolescent Girls: A toolkit for Faith Leaders—*This toolkit by Christian Aid Nigeria provides resources to faith leaders so they can train and share messages/sermons on accurate Christian and Islamic perspectives about the following issues: early marriage, education, reproductive health and economic empowerment of adolescent girls. Although it has been developed for use in Nigeria, the messages for faith leaders are relevant across contexts*

"It will not be so among you!": A Faith Reflection on Gender and Power—*This tool contains theological reflections on gender and power, highlighting God's restoration of human dignity in relationships. This tool helps FBOs integrate faith perspectives into gender discussions.*

GENDER AND CLIMATE JUSTICE

Climate justice is a multidimensional issue, for which LWF focuses on the following aspects:

- climate change as a matter of social and economic justice;
- climate change as a matter of intergenerational justice; and
- climate change as a matter of gender justice.

LWF recognizes that people experience the impacts of climate change in different ways.

Due to a range of factors, such as age, poverty, ethnicity, and marginalization, women and girls are often disproportionately affected by climate change. Amnesty International (2020) reports that 80 percent of people displaced by climate change are women.

Women experience climate impacts differently because of complex power relations and socioeconomic characteristics. For example, women who have unequal access to resources face huge challenges in influencing policies and making the decisions that affect their lives.

On the other hand, women in developing countries are highly dependent on local and natural resources. They are in a position to adapt their livelihood to climate change because of their pivotal role in managing resources. Their extensive knowledge and expertise make them effective actors and agents of change.

In its policy, LWF focuses on carrying the voice of the global communion and amplifying voices from the grassroots in global fora, such as the UN Framework Convention on Climate Change and the related Gender Action Plan (GAP). At the Conference of Parties (COP) 25, a five-year GAP to implement gender-related decisions and mandates in the Convention was adopted.

The GAP includes twenty activities grouped under five priorities areas:

- building capacity, managing knowledge, and communication;
- gender balance, participation and women's leadership;
- coherence;
- implementing gender-responsive policies; and
- monitoring and reporting.

The LWF conducted an intermediate review of the implementation process in June 2022, which will be revised in 2024.

At the community or program level, LWF recognizes that gender justice builds resilience to climate change.

When women are empowered and have access to equal rights, resources, information, and a voice in the decision-making process, they and their households are better able to face climate change impacts.²⁶

This can include supporting women's role in safeguarding seed diversity and diversity-based farming systems, as well as ensuring that they have access to key resources—such as extension services, climate and weather information, credit and climate resilient tools and inputs—to allow them to adapt and prepare for the reality of climate change.

SUGGESTED RESOURCES

[Gender Action Plan \(GAP\) of the UN Framework Convention on Climate Change](#)

[Implementation of Gender-Responsive Climate Action in the Context of the SDGs](#)—*This is a synthesis from a UN Women expert group meeting on gender responsive climate action in order to achieve the SDGs. The report provides guidelines and tools on integrating gender considerations into climate change-related activities.*

[Women and Climate change](#)—*This article by Rev. Canon Terrie Robinson discusses the gender dimension of climate change. The piece also highlights the value of women's voices in dialogue on climate change.*

[Evicted by Climate Change: Confronting the Gendered Impacts of Climate Induced Displacement](#)—*This report outlines the causes and consequences of climate-induced displacement, and how the triple injustice of climate change, poverty, and gender inequality must be met by transformative action: to support more gender-equal and resilient communities in sustainable environments.*

17: Female voices are barely heard in local and national decision-making processes. Photo: LCL/ Linda Johnson Seyenkulo

18: The manual provides knowledge and practical skills for constructively resolving conflicts. Photo: LWF/S. Gallay

GENDER AND PEACEBUILDING

The equal and effective participation in politics for women and men is key to inclusive, lasting, and sustainable peace. To build peace, we must understand the link between gender and power dynamics, as well as the different needs and vulnerabilities of men and women. Any peacebuilding process should include a gender analysis of the prevailing situation.

The Impact of Armed Conflict on Men and Women

Men and women experience and are affected by armed conflict in different ways. In conflict situations, it is mainly men who leave their homes to join the armed forces. As soldiers and military opponents, they are more likely to be attacked as legitimate targets. They are vulnerable to being wounded, getting detained, or losing their lives in battle or by execution. In armed conflicts, according to the International Committee of the Red Cross, around 95 percent of detainees and 90 percent of missing persons are male.

Women, on the other hand, are increasingly targeted as civilians. They are more exposed to sexual violence and exploitation, particularly when they stay in refugee camps and/or in households without men.

Sexual violence against women in conflict situations is not limited to individual acts, but can be systematically employed as a method of waging war by destroying communities and families.

Women often face stigmatization after they have been victims of sexual violence. Furthermore, women in conflict situations are often exposed to increased insecurity and poverty. But women are not only victims of conflict. They, too, can commit violent acts and fight as soldiers.

The Role of Men and Women in Peacebuilding

To date, women are either fully absent or clearly under-represented in high-level (track one) peace negotiations. Those are dominated by men. Between 1992 and 2011, only 2 percent of mediators and 9 percent of negotiators in official track one peace talks were women. Even though women are active in track two peacebuilding, and on a grassroots level, their insights and proposals often do not find their way into formal peace processes. Female voices are barely heard in local and national decision-making processes.

This imbalance fails to take into full account or address women's specific concerns and protection risks in post-conflict societies. Peace is impossible to achieve when half of the population is excluded from high- and mid-level peacebuilding processes. Women are critical to peacebuilding efforts because they bring different perspectives and priorities to the table, such as the impact conflict has on their daily lives. Statistics show that including women in peace processes on all levels leads to a 20 percent increase in the probability of a peace agreement lasting at least two years, and a 35 percent increase in the probability of an agreement lasting at least fifteen years. Women can help design long-lasting peace that is just for all.



Towards Inclusive Peacebuilding

In recent years, we have become more aware of the importance of including women in peacebuilding efforts. The 2000 UN Security Council Resolution (UNSCR) 1325 calls for women's inclusion in peacebuilding and post-conflict reforms, such as electoral processes or disarmament. For the first time, women are not only regarded as victims of armed conflict, but as powerful actors in preventing and resolving conflict:

“As many international and UN organizations have developed their programs and engaged in peace processes, Resolution 1325 remains the cornerstone for any peacebuilding work aimed at the inclusion and protection of women.”

SUGGESTED RESOURCES

LWF Peace Messengers Training Manuals—

This LWF peacebuilding and conflict resolution training resource is designed for youth from different communities and faith traditions. This manual provides the necessary knowledge and practical skills for constructively resolving conflicts.

Women in Religious Peacebuilding—*This report by the US Institute for Peace focuses on the way women inspired by or linked to religious ideals and institutions have worked for and maintained sustainable, positive peace.*

Realizing the Faith Dividend: Religion, Gender, Peace and Security in Agenda 2030—*This report by UNFPA focuses on the role of religious actors and religious considerations in the SDG agenda, particularly as they pertain to gender equality, peaceful coexistence, and security considerations. The perspectives, ideas, and initiatives discussed in these pages bring together experiences and policy analysis shared from the different realities of donors, UN agencies, and Faith-Based NGOs.*

GENDER AND DISABILITY

Key issues

Close to 20 percent, or one fifth, of the world's population lives with a disability. Disability is not gender neutral; it has a different impact on women, men, girls, and boys. For a long time, the gendered aspects of disability have been invisible to gender justice and women rights advocates, and to advocates of disability rights. This, in turn, has increased the vulnerability of women and girls with disabilities (W&GWD).

Evidence shows that the majority of the world's people with disabilities face some level of inequality. However, women and girls with disabilities often face additional, severe disadvantages due to discriminatory social norms and perceptions of their value and capacity. W&GWD are likely to experience "double discrimination," which includes higher risk of sexual and gender-based violence, abuse, and marginalization. According to UN Women, women in general are more likely than men to become disabled throughout the course of their lives. W&GWD are two to three times more likely to experience physical or sexual abuse than women and girls without disabilities. They have an increased risk of forced marriage, sterilizations, abortions, and institutionalization, and they are less likely to complete primary school education. Therefore, they have less access to employment opportunities than other women.

The 2006 UN Convention on the Rights of Persons with Disabilities defines disability as an "evolving concept" and that "disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others." Attitudes and environmental barriers are different depending on the gender, age, and social status of the people with disabilities.

For an inclusive and equitable world, those advocating for disability inclusion and gender equality need to work together. For example, humanitarian and development programs and projects apply a gender lens to their disability inclusive work, they can see how they impact women, men, girls, and boys with disabilities differently. It also means that projects and programs can take steps to ensure they accommodate these differences and identify where they might need specific supports or focus.

Disability and Gender Inclusion

Disability inclusive guidelines and practices should specifically address gender mainstreaming, SGBV prevention and response, and sexual and reproductive health, as well as strategies for empowering and including women and girls with disabilities in decision-making. When projects and programs approach gender equality through a disability inclusion lens, they are able to address the requirements of women, men, girls, and boys with disabilities in key areas, such as violence prevention, health, economic empowerment, and leadership. The Inter-Agency Standard Committee Gender with Age Marker questionnaire was updated in 2021 to include questions related to people with disabilities to better understand the relationship between gender and disability.

LWF has been building on its decades of work in humanitarian and development fields and addressing disability among its target groups—refugees, asylum-seekers, IDPs, and local populations and communities. The 2010 Stuttgart Assembly passed the following resolution:

“True fellowship, both in society and church, consists of all kinds of people. This is not only a matter of theology, but also human rights. The Lutheran World Federation renews its commitment to the cooperation with the World Council of Churches and the Ecumenical Disabilities Advocates Network (EDAN) to strengthen advocacy for the inclusion, participation and involvement of persons with disabilities in spiritual, social and development life, both in the church and society.”

In 2019, LWF World Service adopted Disability Inclusion Guidelines and a related Toolkit.

SUGGESTED RESOURCES

Disability and Gender Analysis Toolkit—*The 2019 toolkit produced by Christian Blind Mission (cbm) was designed to help staff “walk the talk” on disability and gender equality, and provides detailed guidance on how to conduct a Disability and Gender Analysis in four steps. The toolkit contains helpful forms and glossary that can be used in the process.*

LWF Disability Inclusion Guidelines and LWF Disability Inclusion Toolkit—*The 2019 Guidelines and Toolkit are intended to provide direction to LWF’s Country Programs and operations on basic principles and essential references for disability. As Guidelines, they are intended to be used and adapted to fit the specific context of each operation. The guidelines complemented by a Disability Toolkit containing more detailed technical standards.*

IASC Inclusion of Persons with Disabilities in Humanitarian Action—*The 2019 guidelines set out essential actions that humanitarian actors must take in order to effectively identify and respond to the needs and rights of persons with disabilities who are most at risk of being left behind in humanitarian settings.*

Making the SDGs count for women and girls with disabilities—*This issue brief published by UN Women provides an intersectional perspective on SDG 5. It provides relevant statistics and reviews the different targets under SDG 5 in view of the specific challenges faced by women and girls with disabilities, and how we can make WWD count.*

Convention on the Rights of Persons with Disabilities—*The UNDESA homepage for the CRPD contains information about the adoption of the CRPD as well as the actual convention text in a variety of languages.*



The pandemic has further cost women their livelihoods, as they make up the majority of those in informal trade.

Women and girls are more susceptible to the negative effects of COVID-19 because of their gender.
Photo: LWF Myanmar/Nu Nu Aye

GENDER AND COVID-19

Key Issues

The crisis has highlighted and intensified the existing socioeconomic inequalities in our world. Those hit especially hard are those who were already struggling to meet their basic needs and denied their rights due to poor social and economic policies, conflict, environmental degradation, climate change, gender inequality, and social discrimination.

The COVID-19 pandemic has shone a spotlight on preexisting gender inequalities and the erosion of women and girls' rights. While the gendered impacts of the crisis on women, men, boys, and girls vary across contexts because of a number of vulnerability factors (such as conflict, drought, the absence of social safety nets, etc.), it is clear that women and girls are more susceptible to the negative effects of the crisis because of their gender.

Women and girls are serving at the front lines of this crisis because they are overrepresented in care work (both paid and unpaid). Women make up more than 70 percent of the health and social care workforce in many countries²⁷ and do—on average—more than three times as much unpaid care work as men. Given the twin impacts of a growing health crisis and reoccurring lock-downs, which keep more household members at home, women and girls are facing increasing demands to look after sick or vulnerable family members (such as the elderly or people with disabilities) and provide labor within the home (including childcare, cooking, cleaning, water collection, etc.).

These demands erode women's ability to generate income and girls may be pulled out of school to provide care work and/or look for work. For example:

A survey on Nairobi's informal settlements revealed that 42 percent of women were unable to get paid work because of increased care and domestic workload caused by the pandemic.²⁸

The pandemic has further cost women their livelihoods, as they make up the majority of those in informal trade. In India, for example, 90 percent of women workers work in the informal sector.²⁹ By losing their income, they have also lost their ability to make decisions on the matters that affect their lives.

Women and girls' access to sexual and reproductive healthcare (SRH), including maternal health care, is an increasingly critical issue around the world in light of COVID-19. Because health resources have been redirected to respond to COVID-19, access to these life-saving services has been restricted. As a result, global maternal deaths (61 percent of which already occur in fragile states) are expected to increase. In addition, school closures often lead to increased sexual activity, and this, coupled with the difficulty of accessing contraception and SRH information, may result in spikes of adolescent and unplanned pregnancies, leading to school dropouts that will disproportionately affect adolescent girls.³⁰

Lockdowns implemented to slow the spread of COVID-19 have had the unintended impact of increasing the rates of SGBV, particularly domestic and intimate partner violence.³¹ Research has shown that physical, sexual, psychological, and economic forms of SGBV increase during times of crisis due to shifts in social norms and structures. With COVID-19, lockdowns are heightening the tension and strain created by security, health, and money fears. Women are increasingly isolated violent partners, cutting them off from the resources that can best help them.

A Gender Just Response to COVID-19

If we want to design policies that reduce vulnerable conditions and strengthen women's agency, we must understand the gender-differentiated impacts of the COVID-19. One way we can do this is through sex-disaggregated data and rapid local gender analyses processes. This is not just about rectifying long-standing inequalities, but about building a more just and resilient world.

As the crisis disproportionately affects women and girls, women's voices should be equally represented in every response to COVID-19.

Without women actively making decisions, response programs will be less effective at meeting their needs. A study by CARE found that countries with lower levels of women's leadership were at risk of creating COVID-19 responses that did not consider the disproportionate impact of the crisis on women and girls and failed to implement policies that supported them.³²

Response plans should meet both practical and strategic gender-based needs, such as:

- the care and time burdens placed on women (and their related economic vulnerability);
- the necessity of preventing and responding to heightened SGBV risks;
- increasing access to SRH services; and
- ensuring that women and other marginalized groups received information on COVID-19, taking into account different literacy rates and differing levels of access to mobile phones and radios.

LWF Response to COVID-19

LWF responded to the COVID-19 crisis by offering direct project support through a pooled fund, accessible to World Service country programs, and a Rapid Response Fund, accessible to member churches. While projects were initially required to have sex-disaggregated data and rapid local gender analyses to access funding, we found that the gender-differentiated impacts of COVID-19 influenced the design of the projects only after the first phase. In the second phase of the Rapid Response Fund, more member church projects targeted women and girls. For example:

- In Kenya, the project included an objective to train deaconesses to provide psychosocial support to women and girls affected by COVID-19 and its consequences.
- In India, the project focused providing food packages to 450 vulnerable Dalit families, mainly female-headed, single-parent households.
- In Indonesia, the project included an objective to focus on the economic recovery of women weavers through training and seed funding.

SUGGESTED RESOURCES

A Joint Statement: Gender, Faith and COVID-19—

This joint statement by the group “Faith in Beijing,” a collective of religious actors and faith-based networks, calls for the world to advocate governments and civil society for urgent COVID-19-related responses that protect women’s rights and achieve gender equality.

Global Rapid Gender Analysis for COVID-19—

This global gender analysis by CARE and IRC is for humanitarians working in fragile contexts that are likely to be affected by the COVID-19 crisis. It is organized around broad themes and focuses on programming that advances gender equality.

Where are the Women? The Conspicuous Absence of Women in COVID-19 Response Teams, and

Why We Need Them—*Through a survey of thirty countries and based on CARE’s experience and evidence base, this report provides an initial analysis of women’s participation in responding to COVID-19 and provides suggestions for how to address this gap.*

Joint Statement on Gender-Based Violence &

COVID-19—*This joint statement issued by the Call to Action on Protection from Gender-Based Violence in Emergencies (Call to Action) details the impacts of the COVID-19 pandemic on gender-based violence and the relevant considerations in its humanitarian response.*

Gender Equality Guide for COVID-19 Related

Projects—*This guide developed by Global Affairs Canada provides considerations and guiding questions to ensure that gender equality principles are integrated in COVID-19 response projects.*



19

19: LWF-supported COVID-19 response in Mozambique. Photo: ELCM



20

20: Screening patients and staff at the LWF-run Augusta Victoria Hospital. Photo: LWF/ S. Weinbrenner

GENDER, SOCIAL INCLUSION, AND INTERSECTIONALITY

This toolbox has endeavored to show that gender justice is critical for practicing religious faith, realizing human rights, eradicating poverty, and achieving sustainable development. Gender inequality is one of the most pervasive forms of inequality around the world.

“There is no such thing as a single issue struggle because we do not lead single issue lives.”

– Audre Lorde

However, while we have largely focused on how one’s gender identity can influence their needs, preferences, opportunities, agency, capabilities, and access to rights, and resources, we all know gender only tells part of this story. Our experiences in the world are shaped by a multitude of identity factors, including age, ability, religion, ethnicity, race, economic status, sexual orientation, national origin, citizenship status, etc. These factors further intersect with our context, such as geographical location, organization, or cultural setting. For example, a South Sudanese elderly woman with limited mobility living in Ugandan refugee settlement will experience different barriers and discrimination than a middle-aged woman with Vietnamese citizenship working as a lawyer in Hanoi. Although they might share some challenges based on their gender, the vast majority of their social experiences will look nothing alike.

Intersectionality is an approach to understanding how people in all their diversity embody multiple identities, face intersecting oppressions, and suffer differently from the same structural and institutional power imbalances.³³ The concept was introduced and popularized by critical race theorist Kimberlé Crenshaw. She explained that legal frameworks that focus on either gender or race fail to capture the distinct experiences of marginalized black women who experience both forms of discrimination at the same time.

In some settings, social inclusion is a more easily understood term than “intersectionality.” This approach states that individuals and groups experience varying levels social exclusion (defined as being unable to participate fully in economic social, political, and cultural life) as a complex and multi-dimensional process based on factors, such as age, sex/gender, disability, race, ethnicity, religion, migration status, socioeconomic status, place of residence, sexual orientation, and gender identity. In response to social exclusion, social inclusion improves participation in society for people who are disadvantaged on the basis of identity or socioeconomic factors through enhanced opportunities, access to resources, voice, and a respect for rights.

Moving towards a truly equal and gender just society means that we “need to endeavor to reach the furthest behind first.”³⁴ In keeping with a human rights-based approach, a social inclusion or intersectional approach requires that we move away from broad stereotypes, rigid categories, and binary thinking, such as believing that all women and female-headed households are vulnerable. Instead, we must move towards fully understanding the context we are working in, how intersecting inequalities are playing out at that time, and why.

*It means that “everyone, regardless of gender, age or other dimension of diversity is treated **equitably** and given fair and free opportunity to participate and have influence in activities, decisions and structures which affect their life.”³⁵*

Implementing socially inclusive programming goes hand-in-hand with gender responsive programming (see Section 5—Gender Justice Programming) and a human rights-based approach. It simply requires that your analysis and program design consider all meaningful dimensions of diversity and discrimination within a given context. Gender, age, ability, and economic class are meaningful distinctions across almost every context; they are a good place to start.

SUGGESTED RESOURCES

Intersectionality: A tool for Gender and Economic Justice—*This tool from Association for Women in Development (AWID) is for analysis, advocacy, and policy development that addresses how different sets of identities impact access to rights and opportunities.*

Intersectional Approaches to Vulnerability Reduction and Resilience Building—*This 2019 BRACED scoping paper reviews academic research and practice-focused literature on the relevance and application of intersectional thinking, as well as approaches for reducing vulnerability and building resilience, in order to inform institutional policy and operational practice.*

Towards Inclusion: A Guide for Organizations and Practitioners—*This guide by Mission East, Light for the World, and ICCO provides a framework for approaching inclusion and demonstrates how it can be applied to projects and programs.*

Leave No One Behind: Program Practice Paper—*This resource from Christian Aid illustrates the importance of the “leave no one behind” principle by providing case studies that demonstrate this principle in action.*

ENDNOTES

- 1 “Mind the 100 Year Gap,” World Economic Forum, 16 December 2019, access date, <https://www.weforum.org/reports/gender-gap-2020-report-100-years-pay-equality>.
- 2 Ibid.
- 3 Norms are “collective expectations for the proper behavior of actors with a given identity.” They are intersubjective in that they are beliefs rooted in, and reproduced by, social practice. Peter J. Katzenstein, *The Culture of National Security: Norms and Identity in World Politics* (New York, NY: Columbia University Press, 1996), 5.
- 4 Maryanne Mutch, “Contested Honour: The Clash of International and Domestic Norms in Jordan’s Honour Crime Debate” (master’s thesis, McGill University, 2012) pg 81-82.
- 5 Chimamanda Ngozi Adichie, “I decided to call myself a Happy Feminist,” *The Guardian*, 17 October 2014, <https://www.theguardian.com/books/2014/oct/17/chimamanda-ngozi-adichie-extract-we-should-all-be-feminists>.
- 6 Key definitions of concepts have mainly been retrieved from the 2017 ACT Gender Justice Policy.
- 7 Note: The term “gender” is often used as if it were synonymous and interchangeable with the word “women.” This is not the case. The reason why gender approaches often focus on women and girls is because of the acknowledged discrimination and exclusion which most women and girls still face globally.
- 8 Based on the Universal Declaration on Human Rights, and especially the International Covenant on Civil and Political Rights (CCPR) 1966; Committee on Economic, Social and Cultural Rights (CESCR) 1966; the Committee on the Elimination of Discrimination against Women (CEDAW) 1979; and the Committee on the Rights of the Child (CRC) 1989.
- 9 Based on the definition provided by King, Martin Luther, Jr. 1967. “Where Do We Go from Here?” Annual Report Delivered at the 11th Convention of the Southern Christian Leadership Conference, 16 August 1967, Atlanta, GA.
- 10 Lisa VeneKlasen and Valerie Miller, *A New Weave of Power, People and Politics: The Action Guide for Advocacy and Citizen Participation* (Warwickshire, UK: Practical Action Publishing, 2007).
- 11 Ibid.
- 12 “Gender equality boosts economic growth,” European Institute for Gender Equality, 8 March 2017, access date, <https://eige.europa.eu/news/gender-equality-boosts-economic-growth>.
- 13 “Gender Mainstreaming” is a term that has been used by LWF in the past to indicate that a gender equality or gender justice perspective should be used throughout all aspects of the organization. While this term is helpful to remind us to use a gender lens as we consider policy and program decisions, it does not provide clarity on what specific practices should be followed to ensure gender responsive or gender just programming.
- 14 A context assessment or a needs assessment may serve in the place of a gender analysis as long as it contains sufficient analysis of the local gender dynamics and practical and strategic gender needs.
- 15 A “unique population” is any population group within your target area that is likely to have either distinct customs and culture or distinct needs and preferences. A group’s uniqueness may be based on its culture, religion, status (host/IDP/refugee), ethnicity, socioeconomic status, geography, etc.
- 16 Practical gender needs - needs that, if met, would improve the life of the beneficiary if met but would not affect existing gender relations. For example, access to menstrual supplies, access to male contraceptives, access to paid labour opportunities, etc. Strategic gender needs/interests – needs or interests, that if met, would transform the existing relationship of unequal power between men and women. These needs related to gender divisions of labour, power, and control such as legal rights, domestic violence, mobility limitations, and women’s control over their bodies.
- 17 “Agency” is the ability to set strategic goals, to perceive oneself as able to achieve these goals, and to act upon them without fear of harm.
- 18 A survivor-centered approach preserves and promotes the confidentiality, safety, non-discrimination, and respect for the choices, rights, and dignity of SGBV survivors. For minimum standards of care in SGBV responses, see the [Inter-Agency Minimum Standards for Gender Based Violence in Emergencies Programming](#). A summary of the minimum standards can be found [here](#).
- 19 “Socially ascribed gender differences” are the collective understandings regarding how the roles, responsibilities, behaviors, and appearances of men and boys differ from women and girls within a particular social or cultural context. Men, women, boys, and girls may experience SGBV from members of their own gender or members of the opposite gender based on social beliefs about how a person of their gender should act and relate to others. For example, a husband may commit SGBV by forcing his wife to have sex with him, believing that this is her role as a wife, or a boy may experience SGBV from other boys who beat him because he is acting too “soft” or “girly.”

- 20 The term “survivor” is preferred to the term “victim” in psychological and social support sectors because it implies resilience.
- 21 Case management involves a trained psychosocial support or social services actor: (1) taking responsibility for ensuring that survivors are informed of all the options available to them and referring them to relevant services based on consent; (2) identifying and following up on issues that a survivor (and her family, if relevant) is facing in a coordinated way; and (3) providing the survivor with emotional support throughout the process.
- 22 Naila Kabeer, “Resources, Agency, Achievements: Reflections on the Measurement of Women’s Empowerment,” *Development and Change*, International Institute of Social Studies, 30, #3 (1999), 435–464.
- 23 Gaëlle Ferrant, Luca Maria Pesando, and Keiko Nowacka, “Unpaid Care Work: The missing link in the analysis of gender gaps for labor outcomes.” OECD Development Centre, 2014.
- 24 “Investment in people,” LWF World Service Strategy 2019–2024, 32.
- 25 “Investing in People,” LWF World Service Strategy 2019–2024, 45.
- 26 “Cultivating Equality: Delivering Just and Sustainable Food Systems in a Changing Climate,” CARE USA and Food Tank, 2015.
- 27 Mathieu Boniol, et al. “Gender equity in the health workforce: Analysis of 104 countries,” World Health Organization, 2019, https://www.who.int/hrh/resources/gender_equity-health_workforce_analysis/en/.
- 28 “Close to half of women are feeling more anxious, depressed, isolated, overworked or ill because of increased unpaid care work caused by the pandemic,” OXFAM International, 18 June 2020, <https://www.oxfam.org/en/press-releases/close-half-women-are-feeling-more-anxious-depressed-isolated-overworked-or-ill>.
- 29 “COVID-19 and crisis in food systems: Symptoms, causes, and potential solutions,” IPES-Food, 2020.
- 30 “Global Rapid Gender Analysis for COVID-19,” CARE and IRC, 2020.
- 31 “Violence Against Women and Girls: the Shadow Pandemic,” UN Women, April 2020, <https://www.unwomen.org/en/news/stories/2020/4/statement-ed-phumzile-violence-against-women-during-pandemic>.
- 32 “Where are the women? The conspicuous absence of women on COVID-19 response teams and why we need them,” CARE, 2020.
- 33 “Gender and its intersectionality: Guidelines for programming and engagement in governance,” Commonwealth Foundation, 2019.
- 34 Transforming our world: The 2030 Agenda for Sustainable Development.
- 35 “Program Practice Paper: Christian Aid and Leave No One Behind,” Christian Aid, 2017.



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