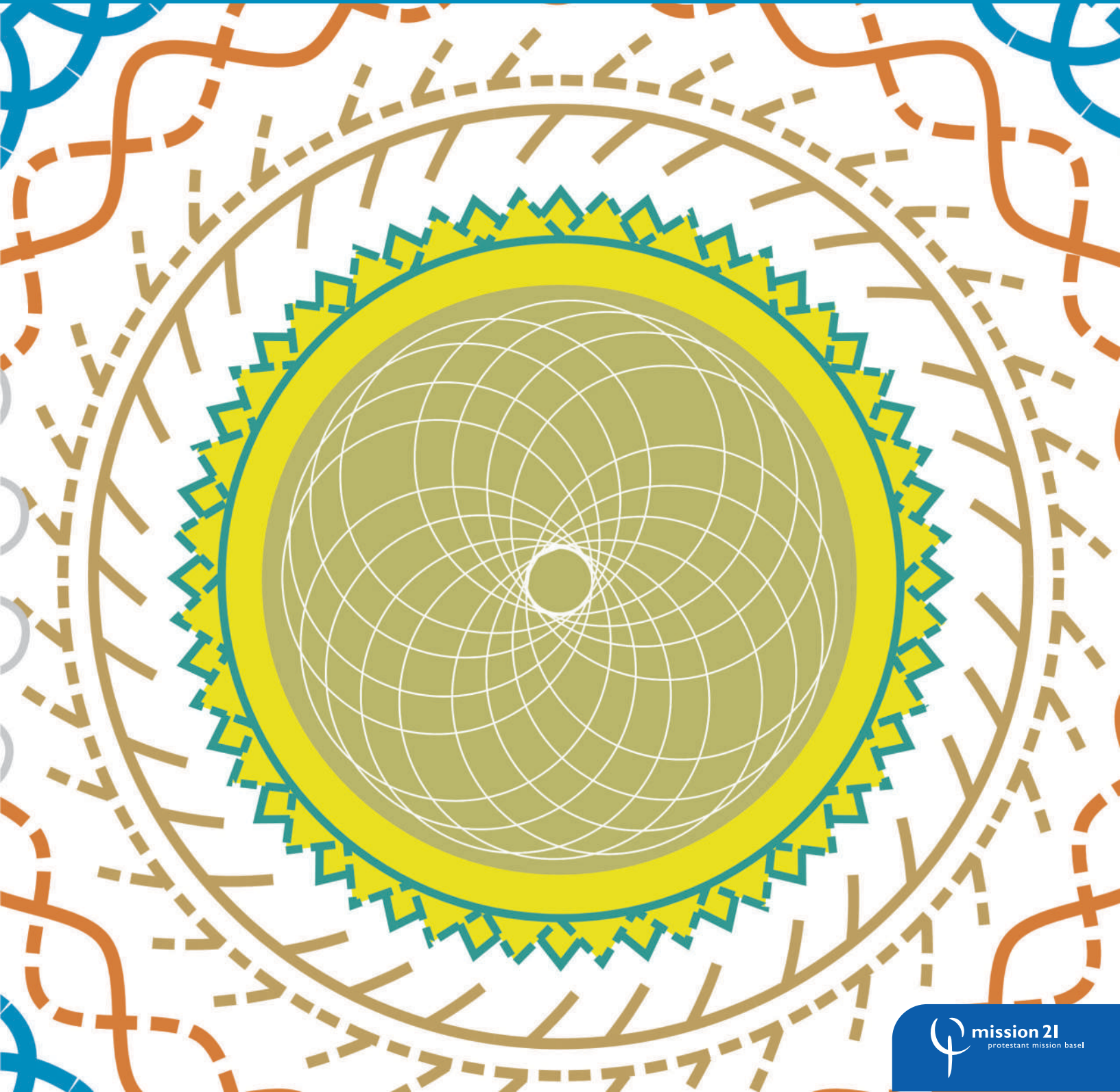


Toolkit for Gender Analysis and Gender Mainstreaming





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1. Introduction

Mission 21's Women and Gender Desk has developed this Toolkit in order to provide tools for implementing a gender mainstreaming approach in our programmes and projects, as well as within the organisations involved in this process.

We know that the use of a given set of materials is intrinsically related to the people's appropriation of it. Therefore, we will begin a validation phase within our own organisation. Parallel to this process we hope that each development programme launched in the coming months, takes into consideration the various approaches, as well as the proposed concepts and tools. This will enable us to confirm or correct concepts, while also enriching the material through concrete examples. Our wish is that the international learning community Mission 21 aspires to become may see itself reflected in the material contained in this Toolkit.

Our work's ultimate goal is to forge a common understanding in regard to gender equality and gender justice to enable our task of promoting and protecting the human rights of women and girls leading to sustainable social and cultural transformation. What do each of these words mean in different contexts? What comprises their points of departure? What do we mean by change? And what is social and cultural transformation? What does development mean to different communities? What living conditions do we aspire to in the communities where we live/work?

Susan Cabezas and Carla Cerpa, authors of this material motivate us to enrich it and make it dialogue with experiences of different contexts. As Mission 21 we trust that by combining our expertise, actions, and objectives as a network of ecumenical organizations, we can politically influence the changes we need for Good Living. To live well with gender justice.

We thank all the people who collaborated with their critical and purposeful comments for the final version of this toolkit for gender analysis and gender mainstreaming.

Josefina Hurtado Neira

Women and Gender Desk
Mission 21. November 2019





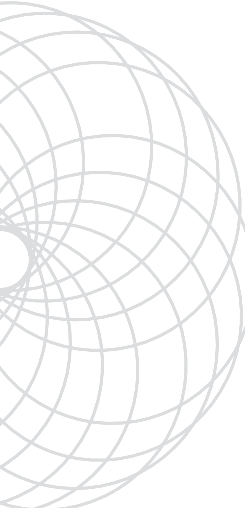
DESCRIPTION OF THE MATERIAL CONTAINED IN THIS TOOLKIT

This Toolkit contains material developed from an anthropological perspective to examine different levels of gender relationships. The central focus is on people and their contexts. This implies observing the worldview of a specific group or community. People and their contexts always interact in fluid, dynamic ways.

Whether in their way of life, emotions, or thinking, people continuously transform their immediate environment. Yet, contexts are not neutral; they have always been and will continue to be permeated by different paradigms, reflecting an array of social and cultural patterns that form a foundation for understanding mechanisms that often sustain and replicate relations characterized by domination, discrimination, and injustice.

From this perspective, the Toolkit proposes that we always position people and their contexts at the centre of our analysis. We always return to them; either to describe their social-cultural needs and characteristics or to help us determine where to focus our advocacy efforts, taking into account the probability of encountering resistance but also the potential for change.

Levels: Programmes/Projects and Organisations



We have developed this material as a guide for the analysis and transversal incorporation of a gender focus on two levels: 1) programmes/projects and 2) organisations. Cultural aspects are emphasised; they are the most complex to transform, often representing obstacles and resistance to change. Both levels are key to enable a gender mainstreaming strategy to significantly shape conditions of gender equality and justice.

Mission 21 already advanced forward along this route when it introduced gender mainstreaming in its development programmes. The next step will be to strengthen gender mainstreaming at the institutional level, given that true integration of a gender focus requires a commitment and systematic participation by people within the organisations as well as among those of us who work in the field. To achieve this, we propose two guiding questions to keep in mind when using the material you will find in this Toolkit, which will acquire relevance as constant reminders of the core purpose of our work:

- »» *What are we trying to change in the world in regard to gender equality?*
- »» *What are we doing within our organisations to bring about gender equality?!*

1 Rao, A., and Kelleher, D. "Is there life after gender mainstreaming?" In *Gender and development*, vol.13, n°. 2. 2005, p. 57-69.

Stages: Know, Act, Reflect, Learn

To facilitate analysis, we have organised the material in terms of stages that invite us to pause to observe, review, and/or redefine our work. We have identified these stages as: KNOW, ACT, REFLECT, and LEARN. By not adhering to a linear sequence, users are able to adapt the materials to their own needs and contexts.

The stage of **knowledge** is the point of departure for observing our surrounding context, the people involved, their needs, differences, and specific characteristics. Here, we will find Tool 1: People in context, at the programme/project and organisational level.

The **action** stage invites us to take action, generate, and/or sustain change that benefits the people we work with. For this stage, we find Tool 2: Actions for change + practical needs and strategic gender interests, as well as Tool 3: Areas of change in gender power relations.

The **reflection** stage involves revision and adjustment, identifying the factors of influence that may be effecting our ability to achieve results either positively or negatively. Here, we find Tool 4: Factors that influence change.

The final **learning** stage is an opportunity for incorporating new understanding that arises along the way. This includes successful experiences as well as others that, despite not having attained the result we hoped for, enabled us to learn from practice. Tool 5: Learning spirals will assist you during this stage of the process.

The concluding section of the Toolkit features an extensive bibliography of manuals, guides, and documents to help those of us who prefer to take the gender mainstreaming process step by step through the institutional and operational levels.

We hope this material can provide support for the work now underway in Mission 21 networks and that it proves useful for program directors as well as organizational partners and their work teams.

2. Approaches and Key Concepts

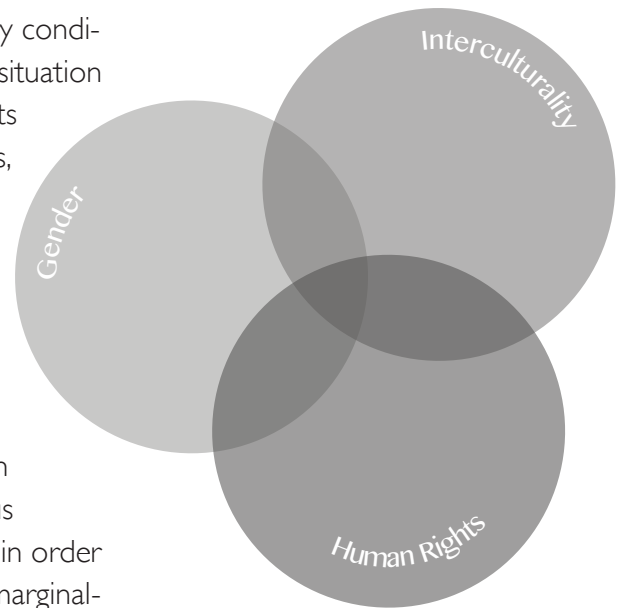


The material contained in this Toolkit is guided by the principles proposed by the Mission 21 Women and Gender Desk working programme, which are based on gender, human rights, and interculturality approaches. The primary objective is understood to be that of achieving gender equality and justice. Applying the gender mainstreaming strategy to the development of programmes and projects, as well as to the way organisations function internally, aims precisely to advance forward along this route by providing mechanisms that enable us to overcome existing discriminatory conditions that affect the lives of the people with whom we work and interact.

Approaches: Gender - Human Rights - Interculturality

»» A **gender-based** approach is designed to spur observation, study, and transformation of cultural, economic, and political differences shaping the conditions and positions of women and men, girls and boys, as well as people of sexual diversity² that generate inequalities and are expressed in situations of discrimination and social exclusion.³ A gender approach does not imply that work focuses exclusively on women to the exclusion of other people subjected to discriminatory conditions; rather, a gender focus underscores that in any situation of discrimination and injustice, whether it entails rights infringed due to ethnicity, age, class, or other reasons, their condition as men, women, and people of sexual diversity will determine how such discrimination and injustice are expressed in practice.

»» The **human rights** approach centres on population groups that are subjected to greater marginalisation, exclusion, and discrimination. This focus often requires analysis of cultural gender norms, the various forms of discrimination as well as power imbalances in order to guarantee that the interventions reach the most marginalised segments of the population. A human rights-based approach also aims to develop the capacity of the guarantors of rights to meet their obligations, as well as to protect rights so as to enforce compliance with them; moreover, it encourages rightsbearers to stand up for their rights.⁴



2 A gender perspective that incorporates sexual diversity is founded on human rights, including the ability to choose to express diverse gender identities (heterosexual, lesbian, gay, bisexual, transgender, transexual, or intersexual.) Hereafter, we will employ the term **people of sexual diversity** whenever the text refers to men and women, in order to give greater visibility to the broad range of sexual identities and orientations.

3 Faúndez, A. and Weinstein, M. "Ampliando la mirada: La integración de los enfoques de género, interculturalidad y derechos humanos." Santiago, Chile: UNDP, ONU Mujeres, UNFPA, UNICEF, 2012.

4 "The expression all human rights are indivisible" means that civil, cultural, economic, political, and social rights, are all inherent to the dignity of every human being. Consequently, all have the same status as rights and none can take priority over the others. They are also interdependent and interrelated, meaning that the exercise of one right depends on the exercise of the rest of the rights as a whole. In Faúndez, A. and Weinstein, M. Op. cit., 2012, p. 21.

»» The **interculturality** approach is the recognition of the coexistence of cultural diversity in contemporary societies, based on respect for different worldviews, human rights, and the rights of ethnic peoples. Interculturality implies that the interaction or contact between two or more cultural groups must be horizontal and synergetic to break away from the idea of the superiority of one culture over another. This focus emphasizes dialogue and building intercultural relationships based on respect for cultural diversity, in order to foster integration and harmonic coexistence among all persons.

These three approaches propose as a core strategy the respect for diversity and recognition of differences within a framework of the principles of equality and human dignity. Every person has the right to equality and to a life free from discrimination and injustice.

Key Concepts

We include certain key concepts that will add greater depth to the perspective on gender equality and justice, as proposed by the approaches described above

Gender: While sex refers to biological characteristics and differences, common to all societies and cultures, gender is related to the way that biological difference is constructed socially and culturally.

Gender roles: People play different roles in life, which are regulated by socially constructed rules that establish ways of being and feeling, speaking and thinking. One such role, that of gender has historically placed women in a position of exclusion and subordination. These inequalities based on gender persist in practically all spheres of life. In almost all areas and fields, the variables of sex, sexual orientation, gender identity, and gender expression explain the significant differences in access to resources, decision-making structures, and enjoyment of rights and responsibilities by women, men, and people of sexual diversity.

Intersectionality:⁵ This concept allows to analyse how social identities based on gender, age, ethnicity, class, and other characteristics are present and intersect in a single person, generating different types of overlapping discrimination. For example, an individual may be a woman in a specific society, while also, simultaneously, young (category of age), indigenous (category of ethnicity), etc.

⁵ "This concept arises in the context of racial discrimination, racism and xenophobia, and other related forms of intolerance." In Faúndez, A., and Weinstein, M. Op. Cit., 2012, p. 27. In Faúndez, A., and Weinstein, M. Op. cit., 2012, p. 27. | | Example available in Faúndez, A., and Weinstein, M. Op. cit., 2012, p23.

Gender analysis: A gender analysis is a fundamental pre-condition for incorporating a gender perspective into projects, programmes, and institutions. In a gender analysis, one observes a project's context through a "gender lens" and proceeds to conduct an analysis of problems and needs by identifying the differentiated perspectives of women, men, and people of sexual diversity in relation to their specific problems, objectives, and potentials. Its main characteristic is a differentiation between practical needs, whose achievement ensures satisfaction of basic needs, and strategic interests, which aim to transform social structures by overcoming gender-based inequalities. Gender Analysis has been defined as a minimum standard for all the cooperation programmes of Mission 21.

Practical gender needs: These are needs associated with the condition of being women, men, or people of sexual diversity. They refer to needs that strive to improve quality of life, corresponding to one's most basic needs and material, and immediate circumstances. These arise from the constraints that motivate women to fulfil roles to which they have been assigned by traditional sexual division of labour. The objective is to improve the current situation on the short term. These needs are easily identifiable and include access to work, education, and food, among others.

Strategic gender interests: This concept refers to one's position within a society's power structure, centring on social and cultural norms and traditions that determine this position. They imply an equitable redistribution of roles responsibilities, resources, and power among women, men, and people of sexual diversity and, therefore, a long-term projection with the objective of social change and the *empowerment of women*.

Empowerment of women: Women's empowerment is a long-term process that starts at a personal level through increasing one's own self-image, confidence and agency (aspirations, resources, actions and achievements of women themselves); it continues with close relationships through the capacity of negotiation and influence (social relationships) and finally, it expands through a collective dimension where women can build solid organisational structures that are capable of addressing political and social changes.⁶

⁶ Based on "Global research framework for care's strategic impact inquiry on women's empowerment." Available at: [http://www.care.org/sites/default/files/documents/SII%20Women's%20Empowerment%20Global%20Research%20Framework%20\(with%20annexes\)%202006.pdf](http://www.care.org/sites/default/files/documents/SII%20Women's%20Empowerment%20Global%20Research%20Framework%20(with%20annexes)%202006.pdf).

Gender justice: is expressed through equality and balanced power relationships between women and men and the elimination of oppressive institutional, cultural and interpersonal systems of privilege that sustain discrimination. Justice is a connection with theological perspective.

Gender equity: This implies a treatment of women, men, and sexual diversity, according to the respective needs of each, which may be identical or differentiated, depending on the circumstances. Equity is a principle that complements equality and is instrumental, as it contributes to achievement of equality.

Gender equality is based on the concepts of no discrimination, human equivalency⁷, and recognition of differences. Equality does not mean that women, men and sexual diversity are the same, but rather that opportunities, rights and responsibilities must not depend on the sex with which one is born, nor on one's sexual and gender identity. All people must enjoy the same human rights, goods valued by the society, opportunities, resources and benefits of human development. The criteria of visibility, recognition, participation, access and control, and representation help us analyse how these principles of equality are expressed in practice.

7 "There are numerous feminist proposals, but we wish to highlight the widely-publicised ideas related to equality defined as equipollence (equivalence), equipotential, and equiphonial. Equipotential and equiphonial are potentialities associated with human equivalency in terms of power, capacities (equipotential), and an independent, autonomous voice (equiphonial) still to be achieved in societies that discriminate against women, but necessary for full equality." In García Prince, E. "Políticas de igualdad, equidad y Gender Mainstreaming ¿De qué estamos hablando?: marco conceptual." San Salvador: PNUD, 2008, p29.

A significant difference between gender equality and gender equity is that equality is an universal legal principal, recognized by international human rights documents, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and therefore, it is a legal obligation that States cannot evade. Gender equity, then, encompasses the different, uneven conditions from which women, men and people of sexual diversity start in life, which frequently demand incorporation of specific measures to compensate for historic and social disadvantages that encumber women and sexual minorities and pose options to enable them to fully develop by ensuring the same opportunities.

**Example to help differentiate equality from equity:
How to address women's exclusive responsibility for household work⁸**

By employing an equity approach, it is possible to promote salaries for heads of households. However, an action of this kind does not take into account that the concept that designates women responsibility for all domestic work in the home is discriminatory not only because they receive no pay for that work, but also because it means they have less free time, they continue to be subordinate to their partners, and domestic work is outside all benefits of salaried work (such as training, promotions, etc.). From a gender equality approach, the focus must be on redistribution of domestic labour so that no one bears a greater burden, and men as well as women are able to reconcile family and employment more fairly.

⁸ Example available in Faúndez, A., and Weinstein, M. Op. cit., 2012, p23.

Strategy: Gender Mainstreaming

Gender mainstreaming is the core strategy of this proposal, notably as both a political and technical process, both at the level of an organisation's internal structure as well as its development programmes and projects.

Gender mainstreaming seeks to introduce the principle of gender equality at all levels of an organisation. It generally implies a profound transformation of organisational structures, mobilizing all existing spheres of action and policy.

The transformative power of gender mainstreaming depends on its scope and on the strategic and holistic vision with which it is implemented. It is important to understand that the mandate of gender mainstreaming should incorporate three essential characteristics, so fundamental that they must not be overlooked. This process is **strategic, systematic, and participatory**.⁹ It is strategic to the extent that it demands a global outlook to enable incorporation of a gender perspective at the level of actions, planning, budgets, and policy, involving diverse players but especially people in decision-making positions. It is systematic because it is a process that must be sustained over time to ensure that the policies, plans, and actions adapted to a gender equality approach are actually carried out. For that reason, a key aspect of the process is to have monitoring and assessment tools to gauge compliance with gender equality policies at the programmatic level and within the organizations themselves. Participation is also key, as the gender mainstreaming process demands a real commitment from all work teams involved, with responsibility corresponding to the organisation as a whole, not just the gender department/staff and/or focal point.

In sum, gender mainstreaming means that actors and organisations are capable of incorporating a gender equality approach not only in the way they work (organisational culture, competencies, etc.) but also in their policies and programmes, at every level and throughout all stages of a project or programme.¹⁰

Definition of Gender Mainstreaming:

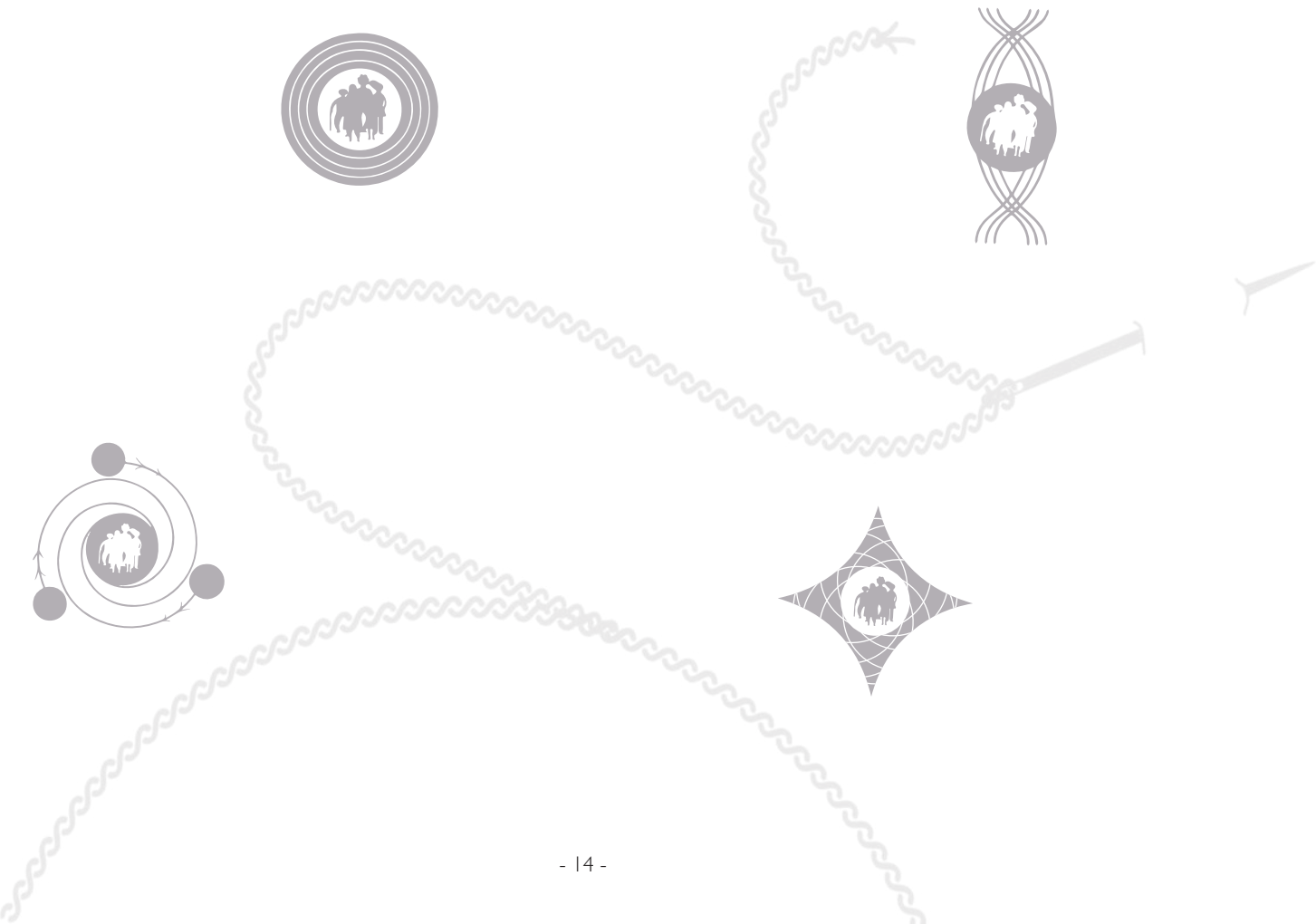
"This strategy positions gender equality issues at the centre of political decisions on institutional structure and resource allocation by including the points of view and priorities of men and women in decision-making instances in these processes and political objectives." (Spanish International Cooperation Agency , 2004)

⁹ In Garcia Prince E., Op.cit., 2008, p59.

¹⁰ Cooperación Suiza para el desarrollo, COSUDE. "Equidad de género en la práctica. Un manual para COSUDE y sus contrapartes." 2003, worksheet 1.

3. Proposal Summary: Gender Textures

To facilitate the different stages of gender analysis, we include a poster that summarises the entire Toolkit contents, allowing us to view the proposal from a global perspective (See page 58). We chose the image of a weaving because it illustrates how people and their experiences interweave cultural practices, social relationships, and conditions in historic, economic, social, and political contexts that are expressed in the local, regional, national, and international levels. In the poster, each stage is interwoven with the others, directing our gaze to the centre: people and their context. This is the “brooch” or “button” that connects all the threads and colours, warps and wefts. “Gender Textures” is woven with two sewing needles: our work stitching together the programme and project level with the level of our organisations. Each stage has its own motif representing corresponding tools of analysis.



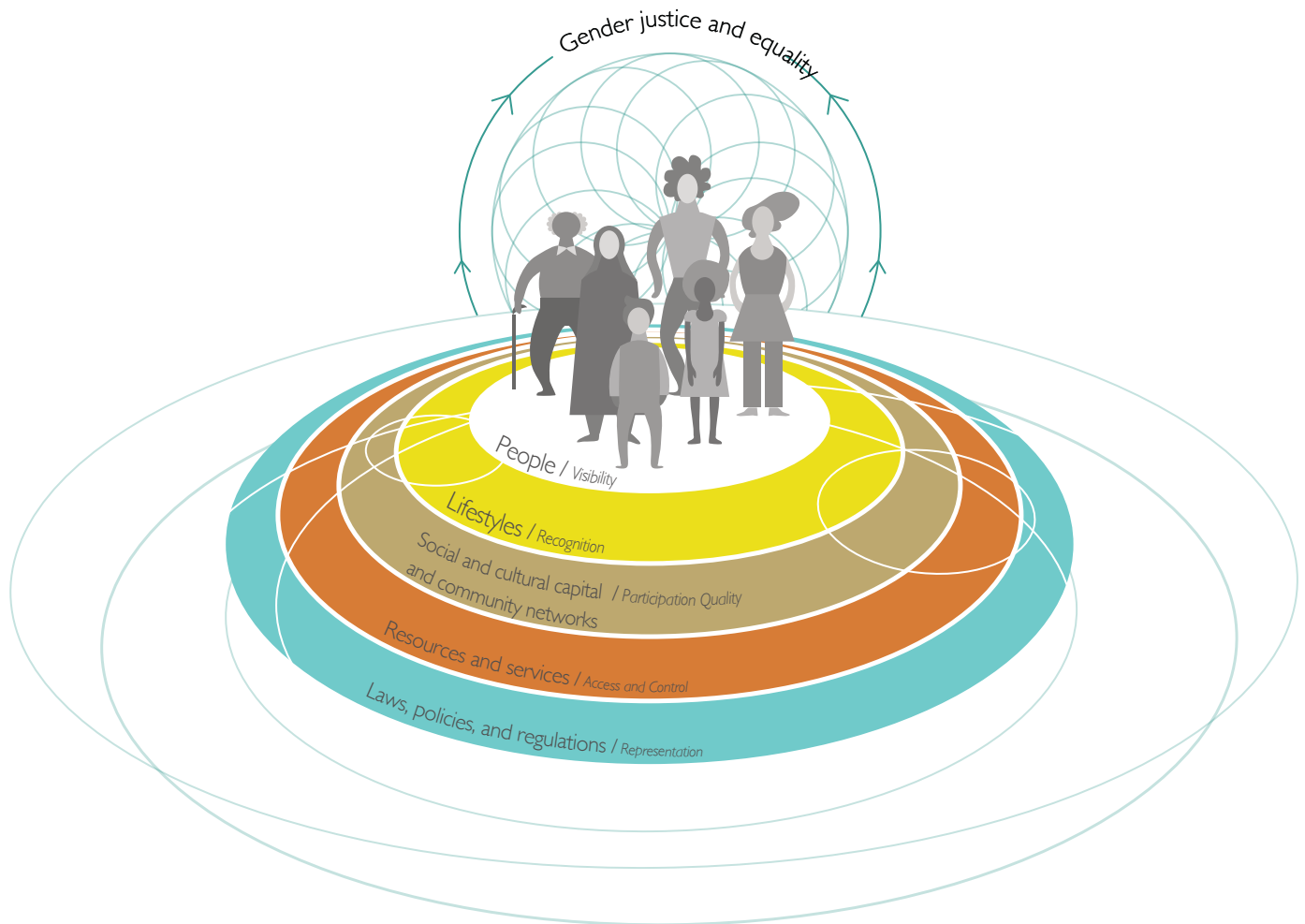
4. Stages

4.1 Know

This stage invites us to know reality by placing people within their social and cultural contexts. It confers a comprehensive view of the people we work with, both within our organisations as well as in our programmes and projects.

TOOL I

People in context¹¹



This diagram is a tool for describing people and their contexts from a gender approach. It enables us to develop a diagnostic method for identifying needs and problems that prevent us from achieving

¹¹ Diagram based on Faúndez, A. y Weinstein, M. Op. cit., 2012, p.34 Questions based on "How to do a Gender Analysis" guideline. Swiss Agency for Development and Cooperation SDC, 2018.

gender equality and justice, both inside the organisations and in the communities where we work. This stage gives rise to the true needs and problems that may guide us in developing transformational actions.

The diagram begins with people and their visibility interacting with four contextual spheres: lifestyles; social and cultural capital and community networks; resources and services; and laws, policies, and regulations. Each sphere is accompanied by gender equality criteria (recognition, participation, access and control, representation). Thus, when we regard a specific context together with all its components, our attention is focused on how power relationships between genders are established.

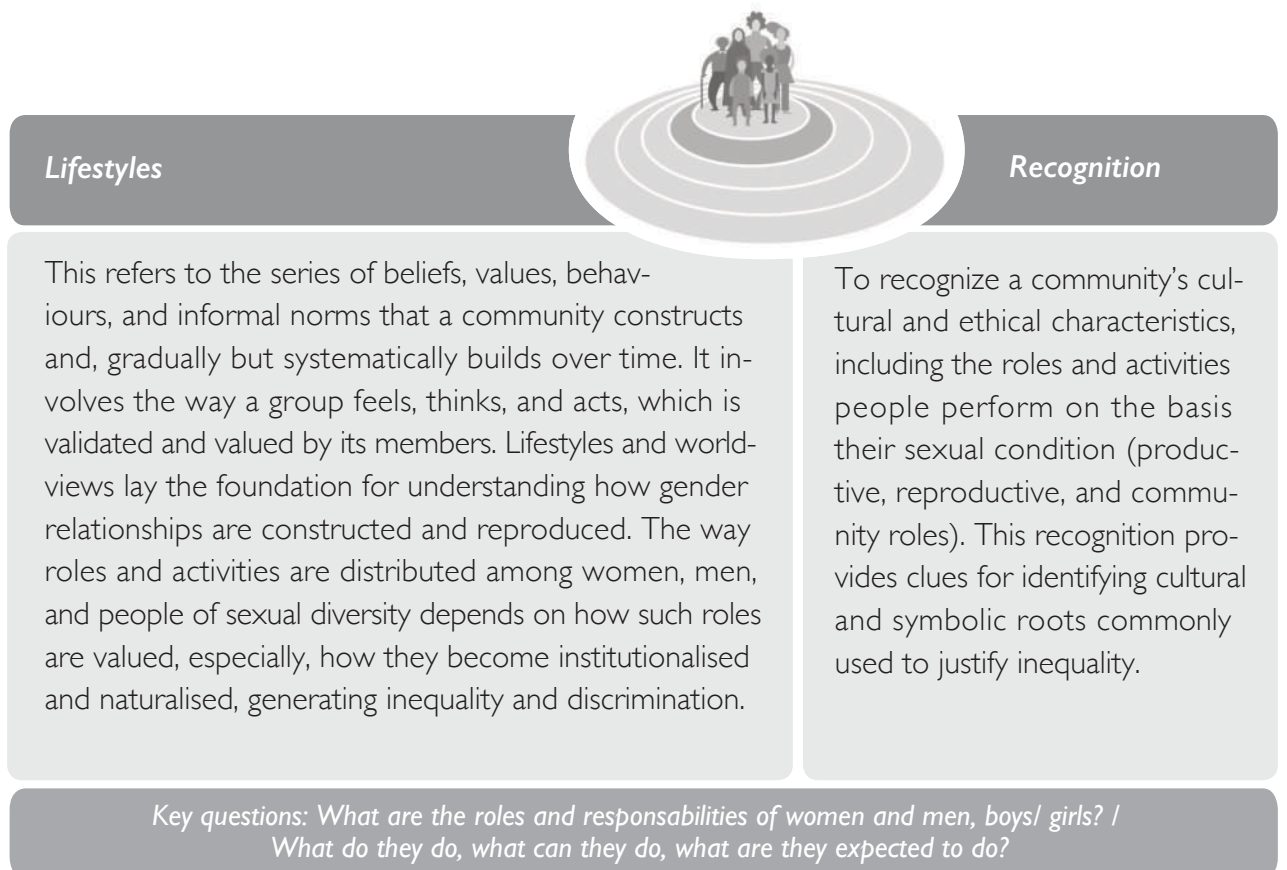
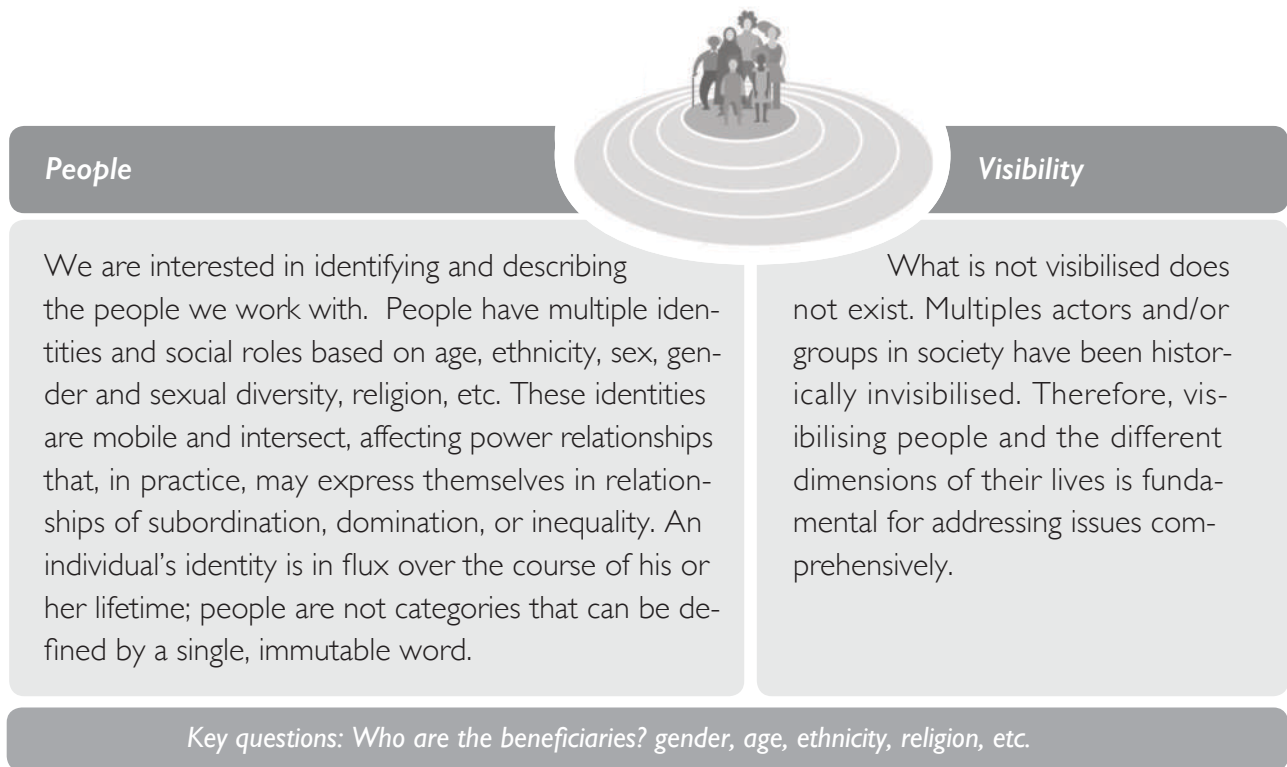
At the project and programme level: It enables us to identify – from a gender approach – the set of needs and demands that a given community experiences in a specific setting. The issue addressed by the project or programme will set the parameters of the context (e.g., sustainable development, health, education, etc.).

At the organisation level: It enables us to determine whether conditions exist for gender mainstreaming in a given organisation.

To describe each contextual sphere both at the programme and project level as well as within an organisation, you will find guiding questions to facilitate the gender analysis.

DESCRIPTION

Spheres of context and criteria for gender equality at the programme/project level





Social and cultural capital and community networks

Quality of participation

This refers to the networks and organisations that comprise cultural norms that exist in a community and that, in ideal conditions, foster trust, reciprocal support, and cooperation among its members. Social capital may be present at the individual level, with interpersonal relationships that vary from one person to another (family ties, neighbourhood, etc.) and on the community level, sustained in social groups and organisations. The way communities establish their alliance and cooperative networks is determined by their lifestyles and cultural practices that tend to reproduce stereotypes that generate inequality and discrimination, especially differential participation on the basis of gender in instances of power. The women and men who are traditional leaders are the individuals who perpetuate these norms in order to respond to community expectations. Therefore, they may be viewed either as an obstacle that blocks the possibility for change in pursuit of gender equality and justice or as an asset with the potential for becoming strategic allies in this pursuit.

These are the ways people access decision-making spheres in a community at the consultative and deliberative level. Participation implies including social and cultural capital elements that enrich community networks. This participation differs among women, men, and people of sexual diversity, marking differences as to who develop leadership capabilities and acquire knowledge that can have an impact on decision-making spheres.

Key questions: Do women and men have equal rights, opportunities and capacities to participate in and influence decision-making (in family, community, society)? / What obstacles do women/men/boys/girls face in order to develop their leadership abilities?



Resources and services

Access and control

This refers to all those elements and conditions that are necessary for achieving human wellbeing, both tangible and intangible resources. They include education, health, nutrition, housing, natural resources, time, etc. These goods and services should be culturally and qualitatively adequate.¹²

This implies the opportunity and possibility for using a given set of resources to satisfy personal and collective needs, in addition to the capacity for deciding how such resources will be used and what the outcome will be. Access implies the use of resources; control refers to the power to decide how to use those resources and to make decisions on an on-going basis.¹³

Key questions: Do women/men/sexual diversity have equal access to the resources and services required? / What are gender specific obstacles to access and control these resources?



Laws, policies, and regulations

Representation

This is the political and legislative sphere that influences compliance with commitments established to guarantee people's rights. It includes society's formal institutions that hold responsibility over rightsbearers and all social regulations and policies. This may be at the local, national, or international level. It is important to note that inequality and discrimination are not always absent from the regulatory sphere, as some laws and legislative reforms proposed at this level might continue to reproduce roles and stereotypes instead of overcoming and transforming them. Finally, it is important to identify formal legal norms existent in this sphere of informal cultural norms (including lifestyles), given that, although mutually influential on one another and with direct impact on quality of life, these norms have different operative mechanisms. (Cultural norms tend to be more "naturalised" and therefore more difficult to address and transform.)

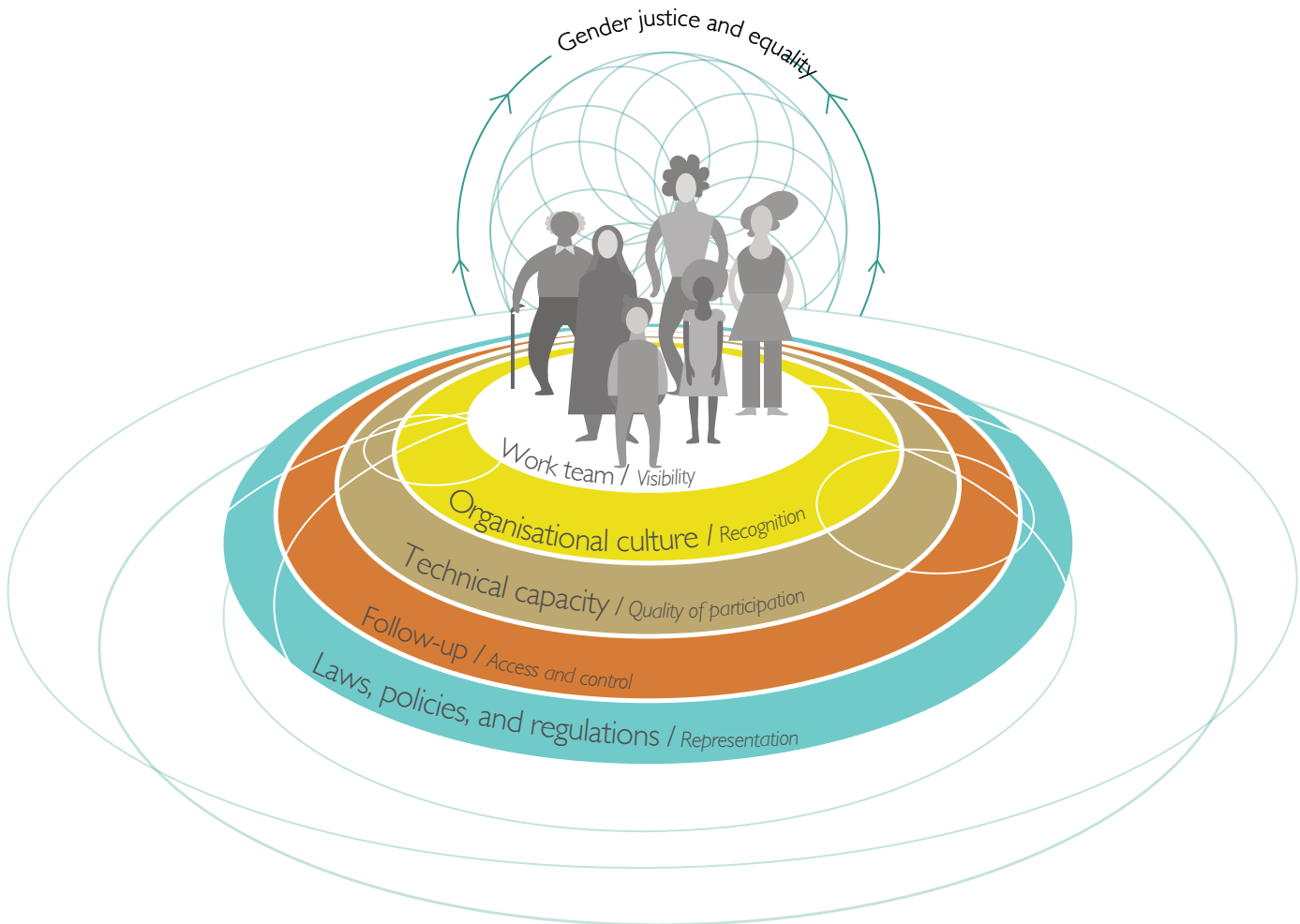
Representation implies observing whether people's needs and demands are represented at the institutional level by means of policies and treaties that ensure their rights. It also includes whether the differentiated needs of women, men and people of sexual diversity have been identified as rightsbearers. Moreover, it is important to study whether existing laws or policies are affecting or impacting the lives of women, men and people of sexual diversity at a favourable or unfavourable level. There may be political scenarios and contingencies that represent an opportunity for change or perhaps a barrier to change.

Key questions: How different policies and regulations (national and international) influence the lives of women/men/girls/boys and sexual diversity? / What are the obstacles to achieve gender equality and justice at institutional level (local, national)?

12 Faúndez, A. y Weinstein, M. Op. cit., 2012, p. 56.

13 De la Cruz, C. "Guía metodológica para integrar la perspectiva de género en proyectos y programas de desarrollo." Emakunde-Instituto Vasco de la Mujer: España. 1998, p. 46.

Spheres of context and criteria for gender equality at the organisation level



Many organisations that work with communities and groups of people promote inclusion of the gender approach only at the level of their programmes and projects, without taking into account that the commitment to gender equality and justice also must be expressed within organisational structures and dynamics. This implies questioning the deep roots of gender inequality existent in organisations, from which frequently arise the greatest resistance to change. Consequently, both political will and commitment, especially at the directive level, are needed to undertake a critical analysis of the organisation itself in order to facilitate gender mainstreaming.

The organisational context spheres go hand in hand with the very criteria that guide gender equality in project and programme diagrams.



Work team

Visibility

The people who work in an organisation are active agents in creating, maintaining, and changing their organisation's culture through their day-to-day roles and activities. When people come together as work teams, they share objectives in common and trust that these can be achieved by harnessing their knowledge, skills, and experiences.¹⁴

When describing the work team, we will focus on **visibilising** who we are as an organisation.

Key questions: What is the composition of the work team in terms of sex, age, qualification and cultural origin at the executive, operational and administrative levels in the organisation? Are there imbalances?



Organizational Culture

Recognition

This refers to the values, *beliefs*,¹⁵ and basic principles shared by people of an organisation that they express through behaviour, rituals, and practices they acquire and eventually become habit, forming part of an organisation's nucleus or "way of being." Organisational culture also encompasses patterns of interaction among people on the formal and informal levels that substantially influence an organisation's overall climate. These interactions are an indication of the diverse ways in which power and decision-making mechanisms are expressed.¹⁶

When describing the organisational culture, we will focus on the **recognition** of the organisation's practices and daily dynamics, including roles and gender stereotypes.

Key questions: What practices, customs, and beliefs positively/negatively influence gender relations within the organisation? / How are the positions and responsibilities distributed within the organisation? Does the vision/mission of the organisation include principles and/or statement of intent about gender equality and justice?

14 Based on Fainstein, H., "El trabajo en equipo en las organizaciones." Argentina, 2001.
15 This encompasses religious, popular, and social-cultural beliefs that permeate an organisation.
16 Díaz González, O., "Gender and Change in the Organisational Culture." Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ): Germany. 2001.



Technical capacity

Quality of participation

This is the level of individual skills, competencies, and qualifications that an organisation promotes and validates. It is important to review who accesses certified training and especially if the organisation promotes training in gender and leadership issues. An important aspect is the decision-making instances and the people who participate in those instances. Sometimes training staff does not suffice if afterwards the new expertise is not taken into account at the directive and deliberative levels.

When describing the technical capacity, we will focus on the **quality of participation** of the organisation members and their qualification level.

Key questions: Who has access to certified training and capacity building for leadership? / Who participates in the decision-making spaces and how can you access them? / Is gender considered an advantage or inconvenience for holding certain positions?



Follow-up

Access and control

This systematic process compiles and analyses information to compare advancement achieved in the plans formulated, while also corroborating compliance with established norms and agreements. It helps to identify trends and patterns, adapt strategies and explain decisions related to an organization's internal administration as well as its projects/programmes.¹⁷ In other words, organisations should have follow-up mechanisms to monitor commitments to incorporate a gender approach and subsequent implementation and fulfilment. To accomplish this, it is important to identify the way resources (human, financial, material) are accessed and controlled for gender issues, such as instances for follow-up on agreements.

When describing follow-up, we will focus on the **access and control** that the members of the organisation have over information, resources, benefits, and incentives, as well as the mechanism for monitoring gender issues.

Key questions: Does the organisation's budget include a gender approach? How are resources (human, financial, material) for gender issues distributed within the organisation? / How is planning, monitoring, and evaluation about gender issues carried out in the organisation?



Laws, policies, and regulations

Representation

These refer to an organisation's internal policies and rules that indicate its operational structure at all levels: administrative, operative, and directive. In this sphere, it is possible to identify the existence of an organisation's political will, or lack thereof, for incorporating a gender equality and justice approach. Consequently, it is important that the commitments reached on incorporation of a gender approach be introduced in institutional policy, clearly stipulating its legal and regulatory framework.

When describing laws, policies, and regulations, we will focus on whether the members of the organisation, along with the people from the community, are **represented** with all their characteristics and needs in the organisation and/or church's internal policies and regulations.

Key questions: Does the organisation have a gender policy in which gender equality and justice is described? Is it willing to create and/or update it? / Do the regulations define mechanisms to assure the implementation of a gender approach? / Does the organisation support national and international agreements related to human and women's rights? / Is there and inclusive language (verbal visual) in the diverse communicational instruments of the organisation? Is it willing to include and /or update the communication strategy?

17 In International Federation of Red Cross and Red Crescent Societies, "Project/programme Monitoring and Evaluation Guide." Geneva, 2011.

4.2 Act

This is the point in time when we can generate actions for change on the basis of and in response to needs determined in the description of people in context. If an organisation already has designed its plan, this is the juncture for analysing how the actions that we are implementing and/or planning include gender analysis criteria.

TOOL 2

Actions for change

This is a complementary tool since each organization has its own planning tools. However, we think it would be useful to continue to focus on people and their contexts at the moment of deciding what we will do, taking into account the different ways a given action can have an impact, depending on whether or not a gender analysis is considered. For example, the roles and activities that women, men, and people of sexual diversity perform will have effect on who does what, the nature of the participation, who has access to services, and above all, who has influence and control to carry out actions for change.

If we were to follow a chronology, after describing people and their contexts, assisted by Tool 1 of this Toolkit, we would proceed with planning by defining at least one expected outcome¹⁸ and possible actions for change, specifying which gender equality criteria will be the focus for our action.

¹⁸ "Outcome" is understood as change that can be described or measured arising from a cause-effect relationship. The results may be initial/immediate (short term), intermediate (medium term) or final (long term). The statement about the outcome must clearly describe what we expect to obtain through a policy, programme or project. Consequently, outcomes are changes attributable to the influence an organisation has had through the use of given resources. In Faúndez, A., and Weinstein, M. Op. cit., 2012, p. 77.

Example: If our outcome will be gender parity of a church's upper echelons, then actions will focus on generating a campaign to foster **representation** by promoting or demanding (in the case that gender policy already is in place) parity quota within ecclesiastical hierarchy. The product/effect we would strive for by this action might be: more women in positions of power in the church or a clear policy on parity quotas in the ecclesiastical hierarchy.

If we already have a plan, the exercise simply would be to identify whether such actions and their outcomes/effects¹⁹ are having an impact on people's lives in terms of their gender relationships and whether they focus on responding to the practical or strategic needs²⁰ of women, men, and people of sexual diversity. It should be noted that projects/programmes might strive to satisfy practical needs by increasing people's wellbeing, without changing existing power relationships and gender inequality (strategic interests). However, it is important to keep in mind that it is not always possible to have an immediate impact on strategic interests; first, there has to be community participation and awareness about the benefits to family and community that foster more equitable relationships. In both cases, it is fundamental that our gender analysis allow us to identify what type of needs and interests our projects and programmes are impacting.

19 "Product" is understood as the goods and services obtained as a result of an intervention, including changes in capabilities that strive to close inequality gaps. These do not repeat activity contents but rather what is attained directly as a result of implementing an activity. The effects provide a clear view of what has changed or will change in a specific region or community in a given period of time. Normally, these are associated with institutional performance or behavioural changes of individuals or groups. Based on "Manual de planificación y seguimiento y evaluación de los resultados de desarrollo." PNUD, 2009.

20 We attach together with this worksheet, a simple chart that clarifies the differences between practical gender needs and strategic gender interests.

Worksheet Actions for change

Results

Actions

Outputs/Outcome

Actions

Outputs/Outcome

Actions

Outputs/Outcome

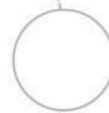
You can use the white circles in the drawing below to mark the criteria for the gender equality issue that the programme/project and/or organisation seeks to influence through the defined actions.



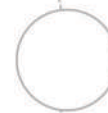
Visibility



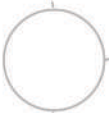
Recognition



Participation



Access and control



Representation

Chart on practical gender needs and strategic gender interests

The definition of a need as a practice or a strategy depends on the socio-cultural context of each community. In fact, certain needs may be both practical and strategic at the same time, as two concepts overlapping. For example, the basic need of some women for literacy to enable engagement in the local market may include the long-term strategic advantage of allowing them to participate in a community organisation or training courses. The following chart provides clues to help identify our actions and to see how we are addressing gender inequalities and injustices.

| Practical needs | Strategic interests |
|---|--|
| <ul style="list-style-type: none"> • These refer to the social condition of some women, men, and people of sexual diversity in particular related to their economic and subsistence rights. These concern satisfaction of material needs, such as food, clothing, housing, basic services, water, electricity, health, education, work, employment, etc. | <ul style="list-style-type: none"> • These are associated with the achievement of equality in gender relationships. Satisfying these interests is more complex because, first, they require taking stock of the situation and, second, changing patterns of behaviour among women, among men, and among men and women in daily life. (Here, we also include relationships among people of various sexual identities.) |
| <ul style="list-style-type: none"> • These are needs shared by women, men, and people of sexual diversity that can be satisfied without transforming traditional gender roles and without changing existing discriminatory relationships. | <ul style="list-style-type: none"> • These interests question traditional roles and discrimination in gender relationships. They are associated with quality of life in terms of participation, personal growth, recognition, autonomy, and empowerment. |
| <ul style="list-style-type: none"> • Practical needs are: concrete and practical, visible, daily, immediate, felt by entire families, not only by women. They refer to life's material conditions. | <ul style="list-style-type: none"> • Strategic interests are: abstract, less visible, and ideological; they influence attitudes, habits, and power structures. They strive for more egalitarian alternatives for women, men, and people of sexual diversity and are achieved in the medium to long term. They refer to the position a person holds in society. |

TOOL 3

*Areas of change in gender power relations*²¹

This tool helps us understand the different spheres in which gender power structures function. It has two focal points: one arises from an individual sphere and connects with a collective sphere, while the other arises from an informal setting and connects with a formal area. In general, most projects and programmes focus on the formal area, rather than cultural norms and practices, which are more difficult to change. To bring about a transformation of gender power relations that is sustainable over time, it is important to consider the four spheres of power indicated in the tool. (See the worksheet that follows).

We tend to think that change in one area will influence change in others. For example, a woman who has initiated a small business often exhibits elevated self-esteem. However, we also know that it is possible to obtain access to material resources but not influence decision-making instances. It is also possible to become “economically empowered” but not free from violence. Significant changes require transformation at the institutional level in formal and informal areas.

This model may be useful for different kinds of gender analysis. First, in a simple way, it shows the complete universe of changes that should be considered to attain gender equality. This can serve as a summary for documenting how areas of change are present in a given context. Second, it enables agents of change to make strategic decisions concerning

how and where to intervene. Finally, it emphasises that the changes in resources, capabilities, and knowledge are needed but insufficient, in and of themselves, to sustain change over the long term. Changes at the formal level, and particularly on the informal level, of organisations are needed in order to produce change in gender power relationships.²²

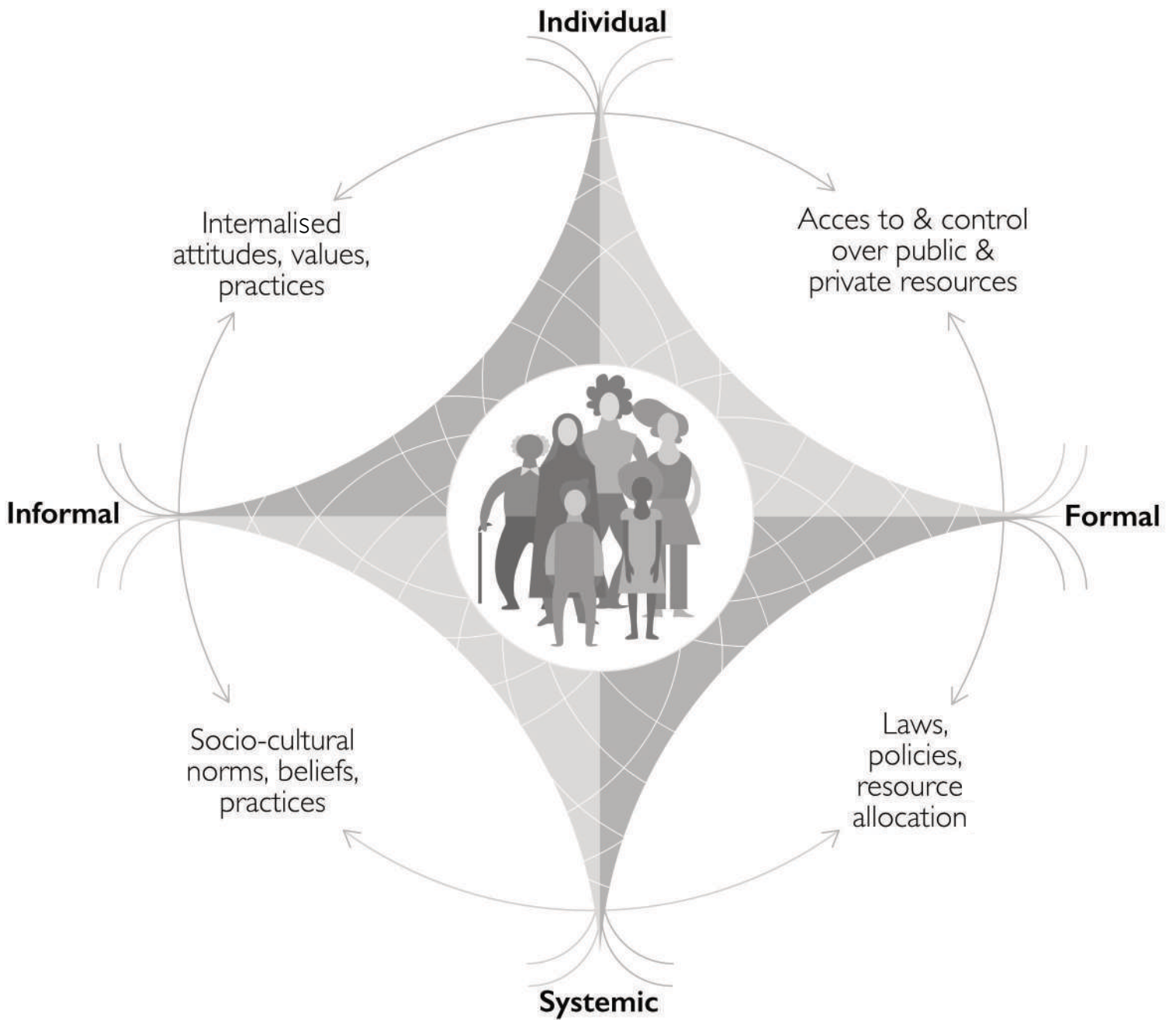
This tool is useful for analysing areas of change both on the organisational level as well as that of programmes and projects. It may be accompanied by the following questions to guide us throughout the entire course of the process:

- * *What are we trying to change in the world related to gender equality?*
- * *What are we doing within our organisations to bring about gender equality?*
- * *We might also add: What is the focus for our actions?*

21 Based on the model developed by Aruna Rao “Domains of Change in Gender Power”. In Batiwala, S., and Pittman, A. “Capturing Change in Women’s Realities.” Association for Women’s Rights in Development (AWID): Canada, 2010, p. 19.

22 Rao, A., and Kelleher, D. Op. cit., 2005.

Areas of change in gender power relations



4.3 Reflect

This stage invites us to observe the road we have followed. It involves the possibility of monitoring the process and studying what we are doing and how we are doing it (actions) but, more importantly, whether we are advancing forward towards the outcome we want to achieve. It is a time for reinforcing one another and for reflecting in order to strengthen/guide our actions and decisions. We ask ourselves: How are we doing? How do we proceed from here? How much freedom and flexibility do our organisations, projects and programmes have for realigning our actions?

We must remember that this stage may be present throughout the entire period of programme/project implementation and during an organisation's gender mainstreaming process. Since it is a way to monitor and guide the process, it is not designed for assessment, but only to observe and readjust our actions and strategies for change.

To facilitate our reflection regarding the gender analysis and mainstreaming processes that we are carrying out, we return to the guiding questions that accompany all this material, focusing our attention on the coherence and consequence of our actions in regards to:

What are we trying to change in the world related to gender equality?

What are we doing inside our organisations to bring about gender equality?

If it occurs at the programme/project level, the reflection session may be carried out in a participatory mode by integrating all members of the target group. If it occurs at the organisational level, all work teams can participate.



TOOL 4

*Factors that influence change*²³

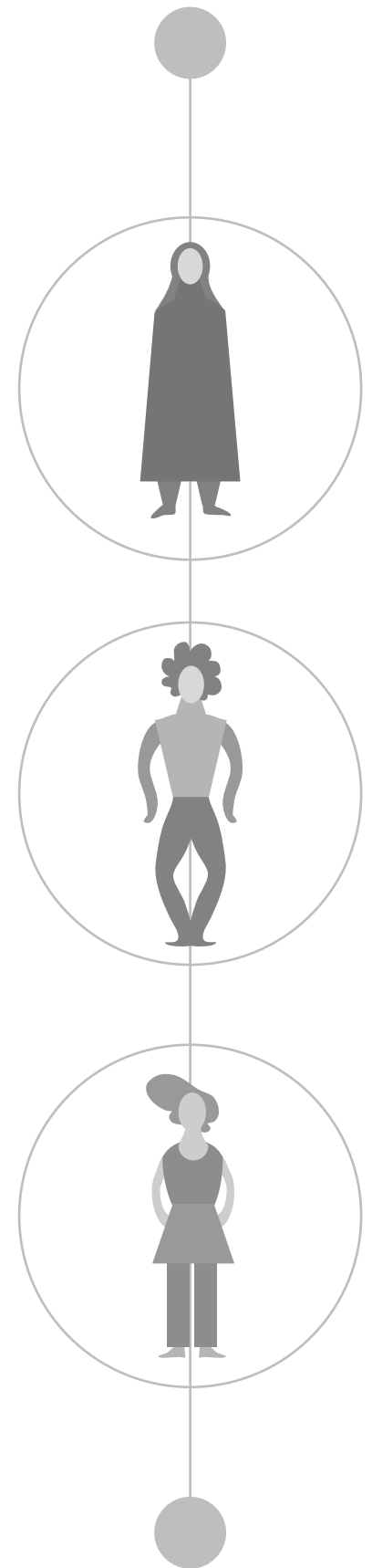
To undertake our analysis of “how we are doing”, we must again review the needs and demands of people in their specific contexts. We need to pause to observe whether changes have taken place, if changes have been positive, or on the contrary, if points of resistance, conflict, and setbacks have emerged. Furthermore, we must identify whether the changes we observe are the direct result of our actions, strategies, and activities or if they are new elements and factors associated with the context.

To conduct our assessment, we turn to the factors that influence change that will provide a global view of the context. These events, facts, social structures, norms, practices, customs, laws, etc. that “may effect the macro level (a country or region’s overall context), as well as the micro level (a specific area or group). These are the factors that affect the entire set of rights, obligations, opportunities, activities, and position of women and men in a given society, and, therefore, can impact development actions”²⁴.

We will divide the factors of influence into the following categories:

Factors of change: Factors that foster or contribute to gender equality and justice in a given community or group.

Factors of resistance: Those gaps, barriers, and inequalities of context that encumber our actions intended to bring about change.



23 Alcalde González, A., and López Méndez, I. Op. cit., 2004, p. 95.

24 Ibid.

Description

This tool is divided by programme and project level and organisational level. At all levels, we can identify factors of influence that affect change, which we have encountered along the way.

To facilitate the exercise, we propose two moments. For the first, we will brainstorm to identify the factors of change and resistance that emerged throughout the course of the project and/or the gender mainstreaming process of an organisation that either foster or obstruct the achievement of our objectives/outcomes. This tool's **worksheet 1** may be used for this purpose. (See p.36.)

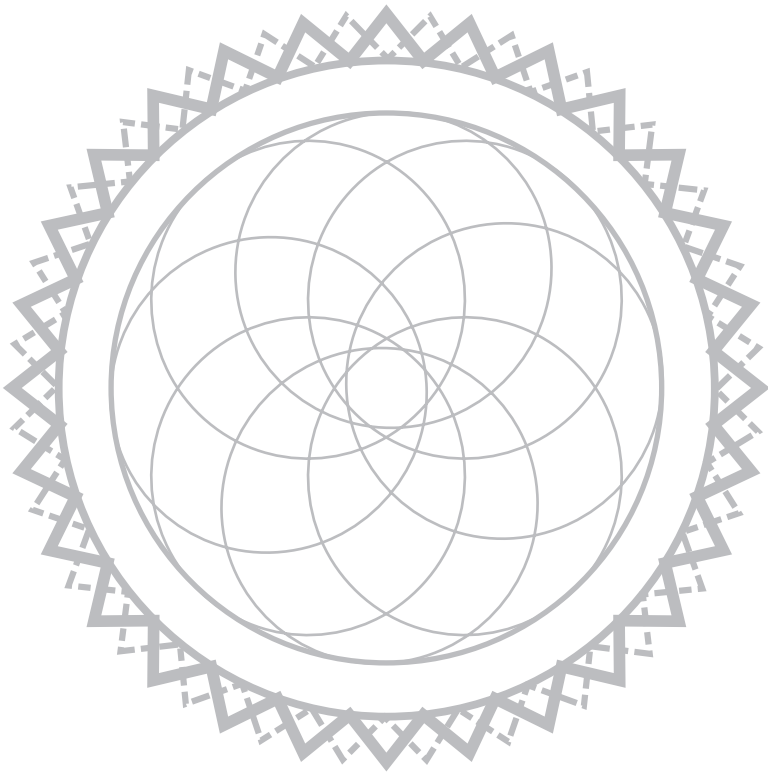
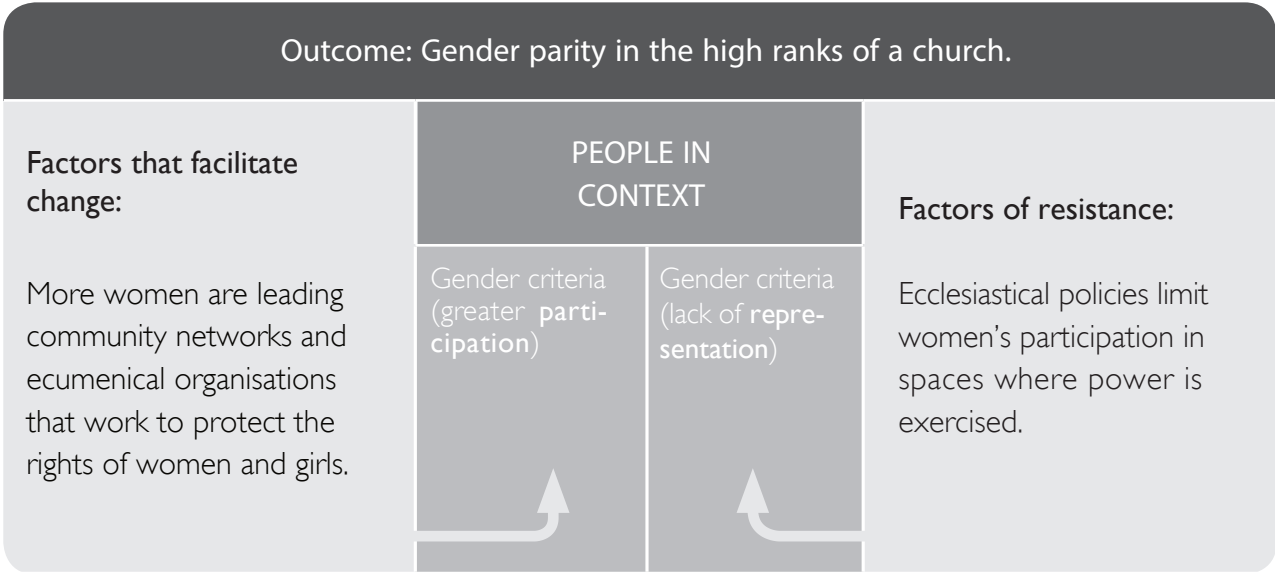
For the second moment, we can sort all the factors of influence to clarify the gender criteria that is affected. This exercise will enable us to see more clearly how factors that foster change or resistance may provide clues for reorienting our action, without losing track of how these factors of influence impact and affect people and their gender relationships. We propose using **worksheet 2** for this exercise. (See pp. 37)

Example :

First moment: Brainstorm

| Outcome: Gender parity in the high ranks of a church. | | |
|--|--------------------------------|---|
| Factors that facilitate change: More women are leading community networks and ecumenical organisations that work to protect the rights of women and girls. | PEOPLE I N CONTEX T | Factors of resistance: Ecclesiastical policies limit women's participation in instances where power is exercised. |

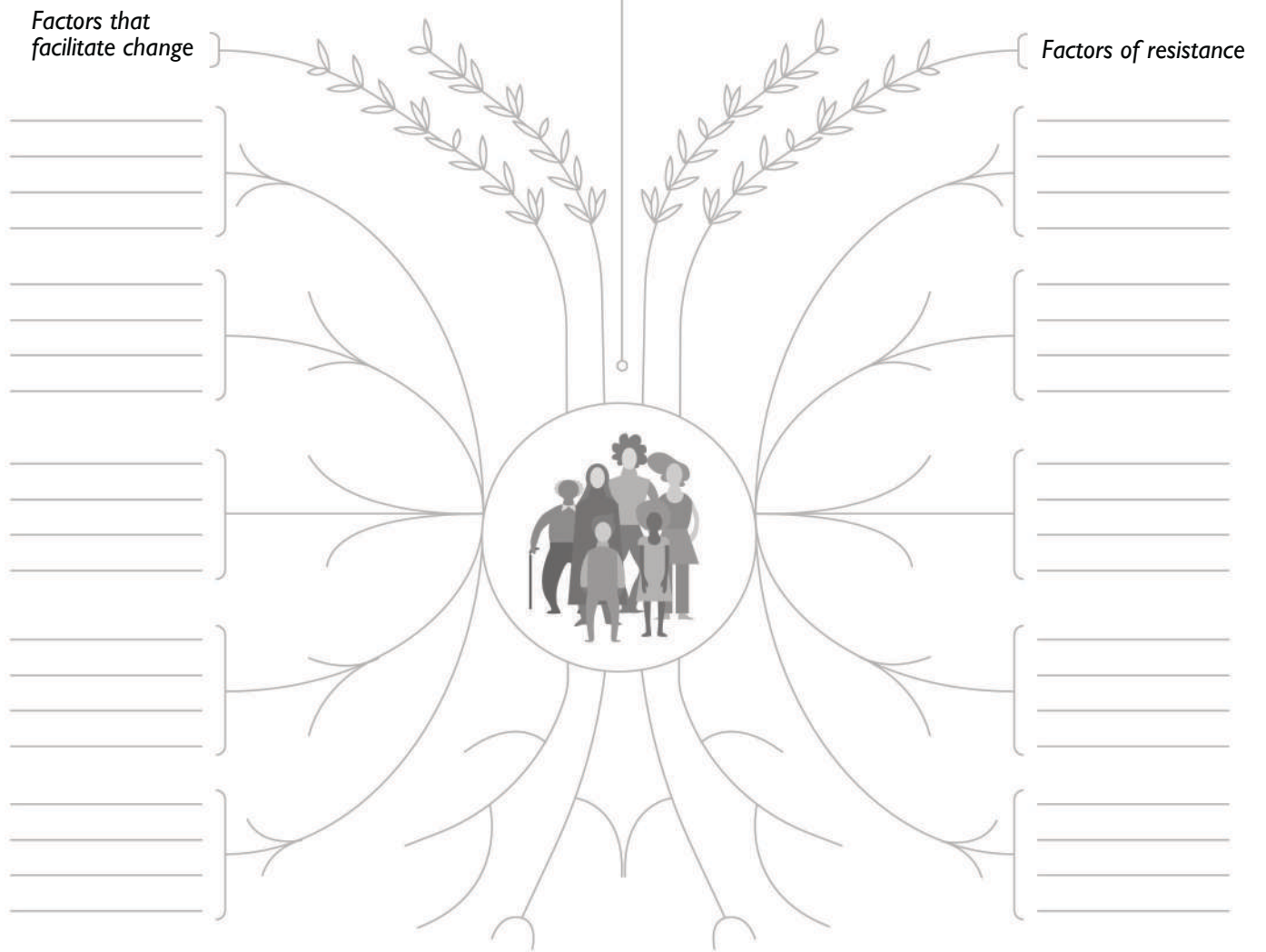
Second moment: Summary



Worksheet I: Brainstorming



Results



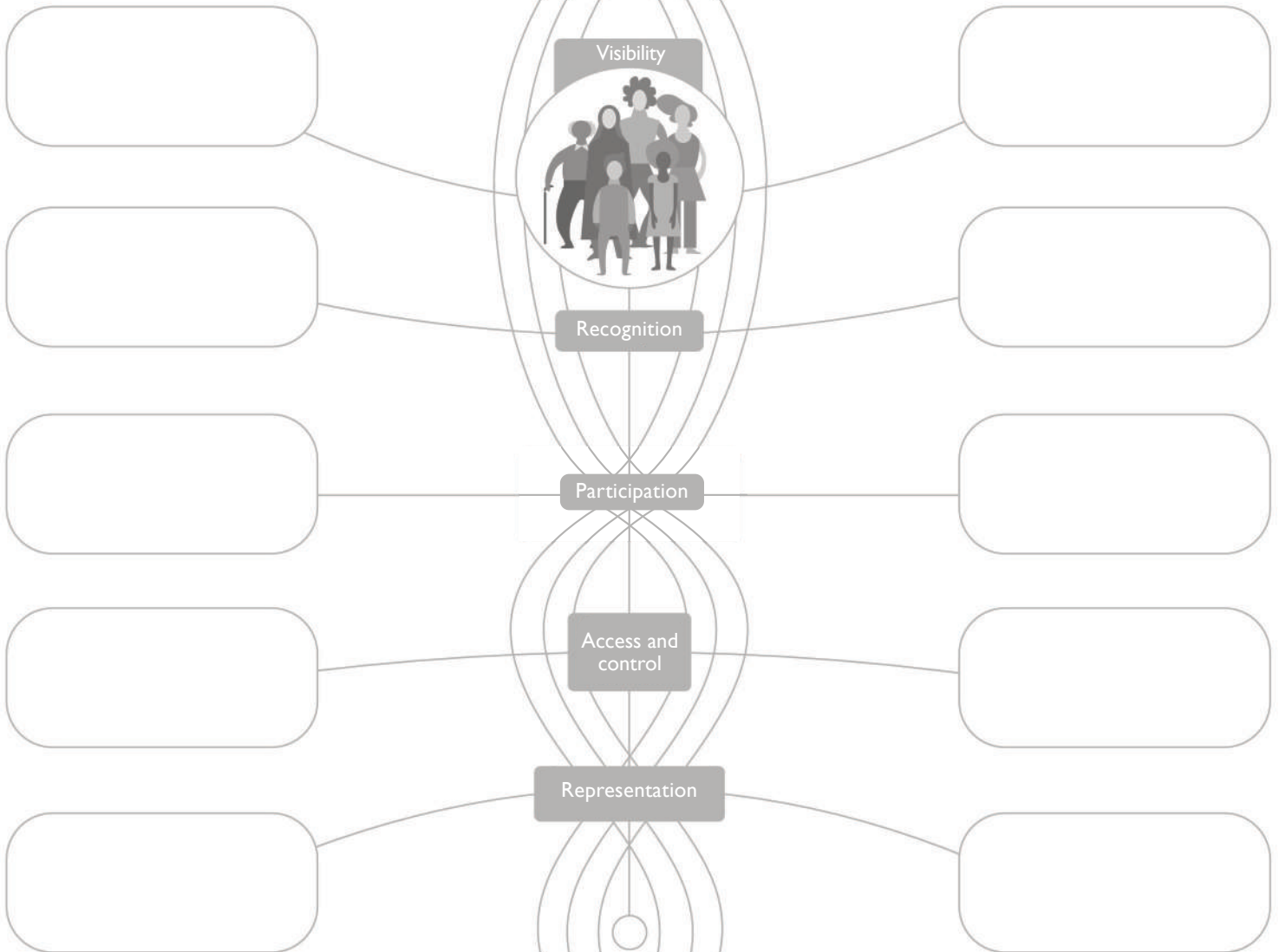
Worksheet 2: Summary



Results

Factors that facilitate change

Factors of resistance



4.4 Learn

This is the moment when we pause to observe the lessons that arose during the gender mainstreaming experience at the organisational level and at the level of programmes and projects. We pay more attention to the processes than to the outcomes. To do so in a comprehensive way, we incorporate achievements, successes, and exemplary experiences, but we also consider difficulties, obstacles, and resistance to change.

TOOL 5

Learning spirals

When we ask ourselves what lessons arise from social transformation processes, it is difficult to limit our reply to an outcome that is measurable and can be evaluated by its performance. We know that social transformations are not linear or causal processes. People in their contexts touch upon multiple, ever-changing spheres. The greatest challenge lies in understanding how change took place, the resistance encountered against that change, and, especially, how a particular intervention can modify gender relationships.²⁵

This proposal calls for validating and valuing learning spaces to enrich us not only through achievement of an outcome, but also through the processes of change and influence that we are carrying out. From this perspective, we propose to review each stage we have passed through (know, act, reflect) to deepen the underlying processes that form part of all interventions and observe with a critical eye the successes and challenges that our work and advocacy encountered. We believe lessons arising from the process generate new knowledge that empowers us individually, and collectively.

We may open the learning stage with our guiding questions:

- * *What have we tried to change in the world related to gender equality?*
- * *What have we done inside our organisations to bring about gender equality?*

We might also add the following questions:

- * *Did we accomplish what we proposed in our plan?*
- * *Were we able to have an impact on people's wellbeing and their quality of life?*

We suggest that the learning process start with individuals and then go on to the group, guiding the dialogue and sharing experiences.

²⁵ In Batliwala, S. and Pittman, A. Op. cit. 2016, p.7.

Description

This tool invites us to begin the round of lessons by identifying the achievements and difficulties at the level of our planning and impact. It provides a number of questions designed to spur reflection and collective learning that may accompany the process as it advances through each of the stages that the Toolkit proposes. A learning process may also be conducted when the project closes or concludes, reviewing all the stages of the experience as a whole.

In the diagram below, each spiral represents one stage –know, act, reflect– connecting all the orbits that lead to the centre, where we return to people and their contexts, who symbolise all the agents of change.

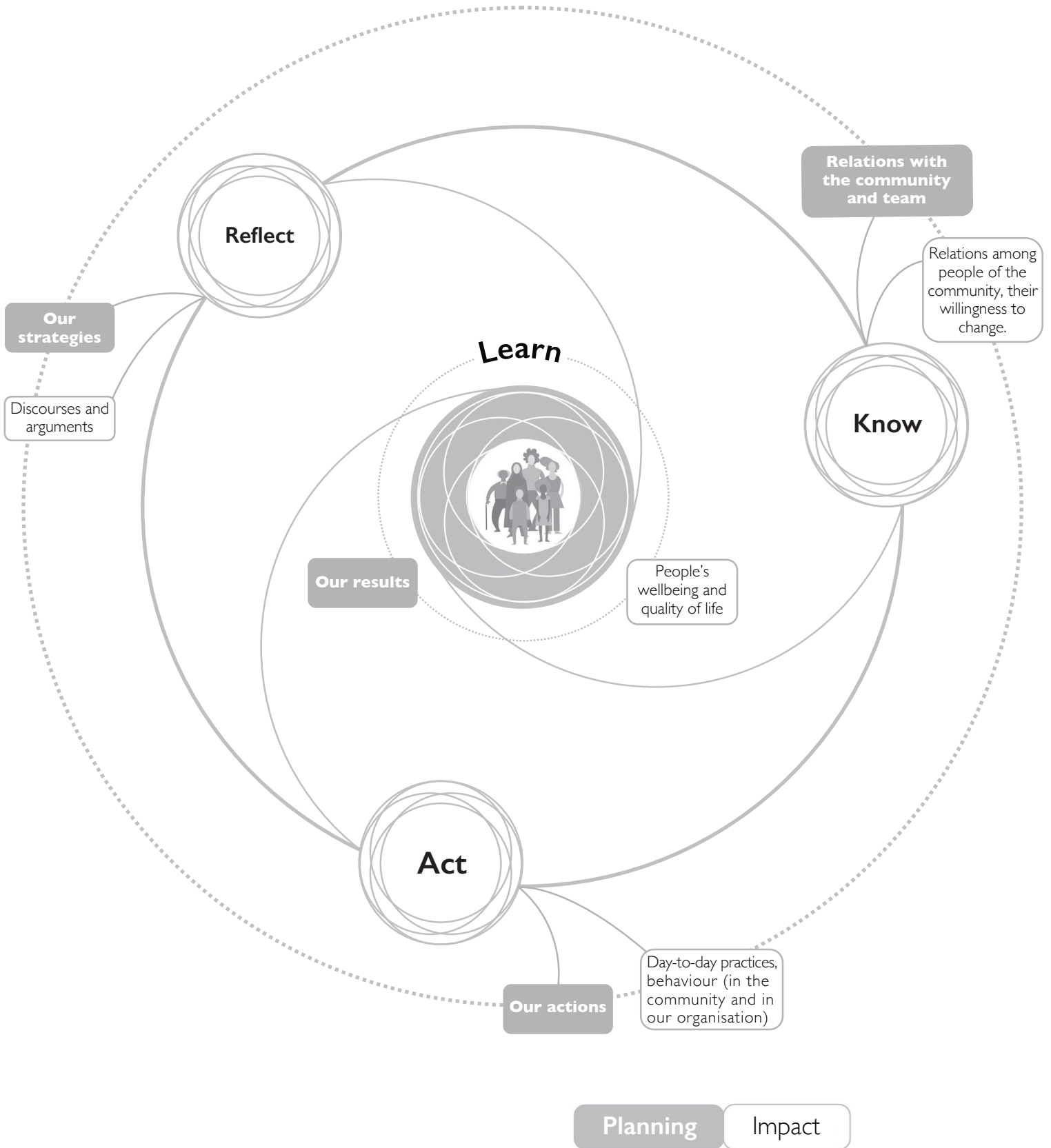
Each spiral invites us to review the stages by identifying achievements and difficulties, as the following chart illustrates:

| Stages | Know | Act | Reflect | Levels |
|---|--|---|--|----------|
| What achievements and difficulties can we identify at the level of: | Relations with the community and team (How did we connect?). | Our actions (What did we do?). | Our strategies (How did we do it?). | Planning |
| | Relations among people of the community, their willingness to change. | Day-to-day practices , behaviour (in the community and in our organisation). | Discourses and arguments (in the community and the organisation). | Impact |

Did we achieve what we proposed in our planning?
Were we able to impact people's wellbeing and their quality of life?



Learning spirals



5. Learn More: A Bibliography

- **“The Gender Audit Handbook. A Tool for Organizational Self Assessment and Transformation”. 2010.**

This is a tool for assessing the integration of gender in an organisation and its policies, programmes, and projects. The participatory audit process involves three steps for identifying organisational strengths and challenges, including a survey, focus group discussions, and action planning. The Gender Audit survey consists of 92 questions (long version) or 20 questions (short version), covering topics critical to gender integration within an organisation, such as political will, technical capacity, organisational culture, and accountability. (www.interaction.org/)

- **“Guide to including a gender+ perspective in VOPEs: Innovating to improve institutional capacities”. María Bustelo and Julia Espinosa from EES, Alejandra Faúndez and Marisa Weinstein from ReLAC. 2015.**

This guide is intended to be a tool for facilitating greater knowledge of how to integrate a gender+ (gender positive) perspective in VOPEs (Voluntary Organisations for Professional Evaluation) and in the professional evaluation community. Promoting more gender+ responsive VOPEs is a starting point for improving the identification of the inequalities within them and promoting more inclusive activities, forms of government, and relations. It also offers a way for improving their institutional capacities in this regard.

- **“Capturing change in women’s realities”. Association for Women’s Rights in Development (AWID). Srilatha Batliwala and Alexandra Pittman. 2010.**

This document provides a critique of current monitoring and evaluation (M&E) frameworks and approaches as experienced by women’s organisations and movements worldwide, along with an analysis of a large number of M&E frameworks and tools.

http://www.awid.org/sites/default/files/atoms/files/capturing_change_in_womens_realities.pdf

- **“Gender Budgets: Uplifting Women, Men and Children”. Anglican Women’s Empowerment, New York. n.d.**

This kit is an excellent guide for faith-based organisations. It contains concrete tools that explain and guide the development of budgets that reflect a gender focus. Available in Spanish and English.

http://anglicanwomensempowerment.org/?page_id=48

- **“Gender Mainstreaming in Practice. Nine examples of good practice from four continents”. Diakonisches Werk der EKD e. V. for “Brot für die Welt”. Germany. 2009.**

This publication provides a clear and incisive picture of “good practices” that partner organisations have undertaken in advancing gender justice. The idea is not to promote the copying of successful experiences to other contexts. The aim is rather to provide partner organisations and ecumenical social service staff with access to these positive experiences as a source of inspiration for developing their own projects.

http://www.brot-fuer-die-welt.de/fileadmin/mediapool/2_Downloads/Fachinformationen/Dialog/dialog01_gender-mainstreaming_englisch.pdf

- **“Mainstreaming a Gender Justice Approach. A Manual to support NGOs in self-assessing their gender mainstreaming competence”. Oxfam Novib, Netherlands. 2010.**

This manual has been created to help gender experts and consultants coach organisations in self-assessing their gender mainstreaming competence. This manual contains all the ingredients for a self-assessment, to be organised in a workshop setting. It is meant to support development organisations in “screening” their gender mainstreaming competence and recognising their potential to move ahead – both in the programs and in the organisation itself. Available in English and Portuguese.

<http://policy-practice.oxfam.org.uk/publications/mainstreaming-a-gender-justice-approach-a-manual-to-support-ngos-in-self-assess-188709>

- **Gender policy. Mission 21, Switzerland, update to 2019.**

This document contains the main guidelines and principles of Mission 21's gender policy. It is available in English and German.

https://www.mission-21.org/fileadmin/Mitmachen/Frauen_und_Gender/Gender_Policy_Englisch.pdf

- **“A manual for gender audit facilitators: The ILO participatory gender audit methodology”.** International Labour Office, Geneva. 2007.

This manual provides gender audit facilitators with guidelines and practical instructions on the planning and implementation of participatory gender audits in an organisational context. Its content and structure are based on training materials that are being used to train facilitators undertaking participatory gender audits within the ILO. It has been published to reach a wider target group in response to numerous requests from other organisations and structures, such as the ILO constituents – governments, workers' and employers' organisations – as well as many UN agencies and national and international training institutions, that wish to undertake gender audits within their own organisational contexts.

<http://www.ilo.org/dyn/gender/docs/RES/536/F932374742/web%20gender%20manual.pdf>

- **How to do a Gender Analysis.** Swiss Agency for Development and Cooperation SDC, 2018

This how-to note provides a practical guide for conducting a gender analysis. It aims at SDC operational staff and SDC partners in Switzerland and in partner countries.

<https://www.shareweb.ch/site/Gender/Documents/Gendernet%20Toolbox/Toolbox/Methodic/Gender%20Analysis%20EN%20180117.pdf>

- **Believe in change: A toolkit for the Catholic community to promote gender equality.** The Catholic Agency for Overseas Development (CAFOD) Written by Tanja Haque, 2018.

This toolkit is a gender resource for organisational staff from church organisations. The toolkit is intended as an inspirational guide to support them in their work towards achieving gender justice... The toolkit is designed to provide a balanced mixture of theory and practical examples, and personal testimonies for inspiration. Examples and learning come from all corners of the world to make the toolkit more relevant for a specific context.

- **Church and Gender Equality Resource and Tool Box.** Written by Jenny Bergh and Fredrika Uggla. Swedish Pentecostal International Relief and Development Agency (PMU) Sweden 2017

This book is designed to be a complement to PMU's policy for gender equality. It gives a theological perspective to gender equality work, provides concrete tools to take action on gender equality in organisations and Churches, as well as to provide examples by sharing experiences from our network of faith-based actors.

6. Toolkit Bibliography

- **Alcalde González, Ana, and López Méndez, Irene, 2004.** *“Guía práctica para la integración de la igualdad entre mujeres y hombres en los proyectos de la cooperación Española”*. Ministerio de Asuntos Exteriores, Spain.
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- **Federación Luterana Mundial – Una Comunión de Iglesias, 2014.** *“Política para la Justicia de Género”*.

Online:

- www.genderatwork.org
- <http://www.lapaginadelprofe.cl/cultural/3contextocultural.htm>

7. Appendix



Tool 1 Worksheets
People in context.

Sheet 1 People

Who are the beneficiaries? Gender, age, ethnicity, religion, etc.

Describe:



When describing people, we will focus on **visibilising** the elements of their identity, including sex, age, gender and sexual diversity, religion, ethnicity, etc.

Sheet 2 Lifestyles

What are the roles and responsibilities of women and men, boys/ girls?

What do they do, what can they do, what are they expected to do?



When describing lifestyles, we will focus on **recognising** the values, customs, and beliefs that are part of the worldview, as well as the roles (productive, reproductive, and community) and activities that define gender stereotypes.

Sheet 3 Social and Cultural Capital and Community Networks

Do women and men have equal rights, opportunities and capacities to participate in and influence decision-making (in family, community, society?)

What obstacles do women/men/boys/girls face in order to develop their leadership abilities?



When describing social and cultural capital, and community networks, we will focus on the **quality of participation**, through those who are involved in decision-making, empowerment, and leadership.

Sheet 4 Resources and Services

Do women/men/sexual diversity have equal access to the resources and services required?

What are gender specific obstacles to access and control these resources?



When describing resources and services, we will focus on the **access and control** that women, men, and people of sexual diversity have over them, and the gaps and barriers that are produced.

Sheet 5 Laws, Policies, and regulations

How different policies and regulations (national and international) influence the lives of women/men/girls/boys and sexual diversity?

What are the obstacles to achieve gender equality and justice at institutional level (local, national)?



When describing laws, policies, and regulations, we will focus on whether the needs of women, men, and people of sexual diversity are **represented**.

Checklist Project/ Programme level

Laws, Policies, Regulations / Representation

Yes

No

1. The project analyses existing national and international laws that might obstruct or foster gender equality and justice.

2. The project promotes representation by women in decision-making spaces (networks, organisations, quotas, etc.).

Services and Resources / Access and Control

Yes

No

1. The project analyses differences among women, men, and people of sexual diversity in regard to access to services and control over resources.

2. The project promotes access and equitable control for women, men and people of sexual diversity to goods and services (loans, land, medication, etc.).

Social and Cultural Capital and Community Networks / Quality of Participation

Yes

No

1. The project analyses levels of participation by women, men, and people of sexual diversity in community networks and decision-making spaces.

2. The project incorporates community members/beneficiaries in project development, implementation, and evaluation.

3. The project includes development of competencies for women, men, and people of sexual diversity, specifically training in gender issues.

Lifestyles / Recognition

Yes

No

1. The project incorporates analysis of the context that takes into account cultural practices that impact gender relations (lifestyles) positively as well as negatively.

2. The project considers/identifies roles and activities differentiated by gender.

3. The project considers special dates, dialects, and/or local practices in its planning.

People / Visibility

Yes

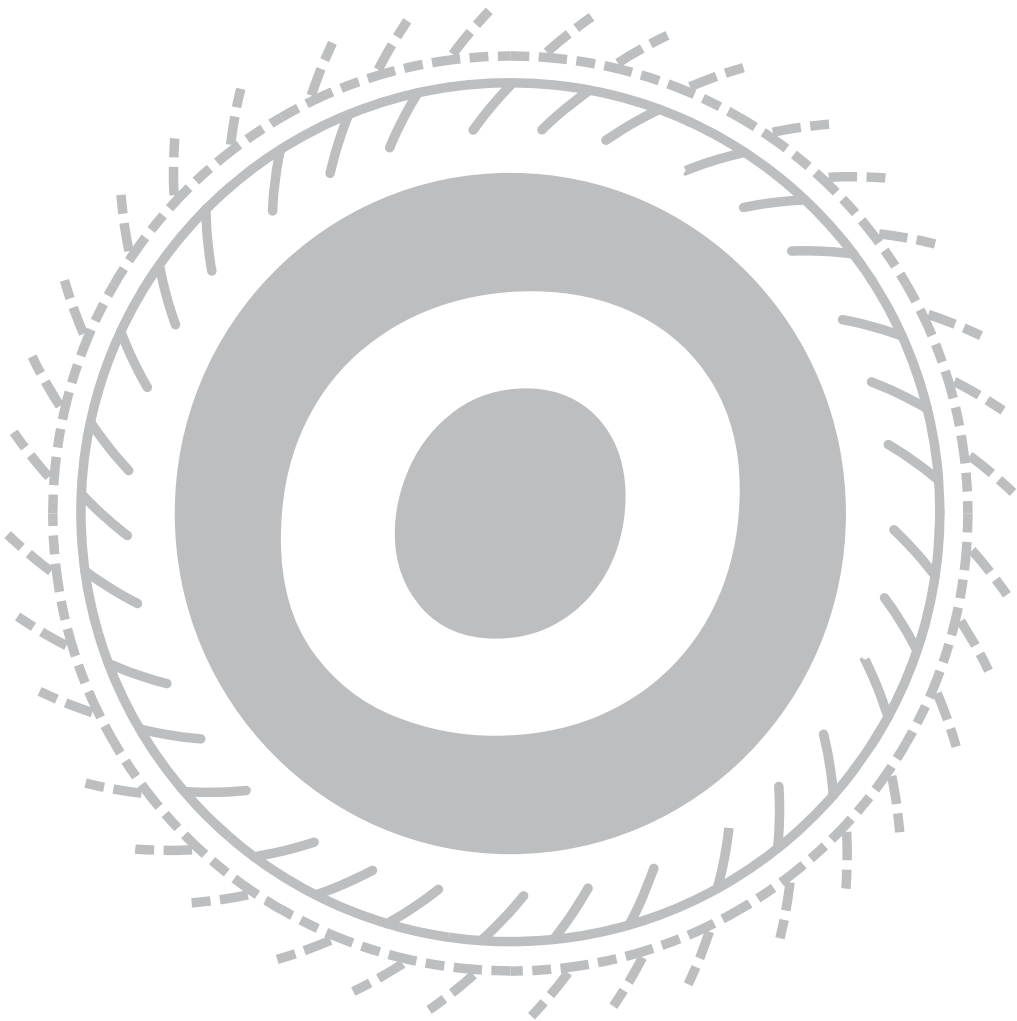
No

1. People are described in all components of their identities, with needs differentiated by gender.

2. The project goals include gender equality and justice and/or greater awareness of gender-based violence.

3. The project includes information disaggregated by sex, age, ethnicity.





Tool 1 worksheets:
People in context at
the organisational level

Sheet 1 Work Team

What is the composition of the work team in terms of sex, age, qualification, and cultural origin at the executive, operational, and administrative levels in the organisation? Are there imbalances?

Describe:



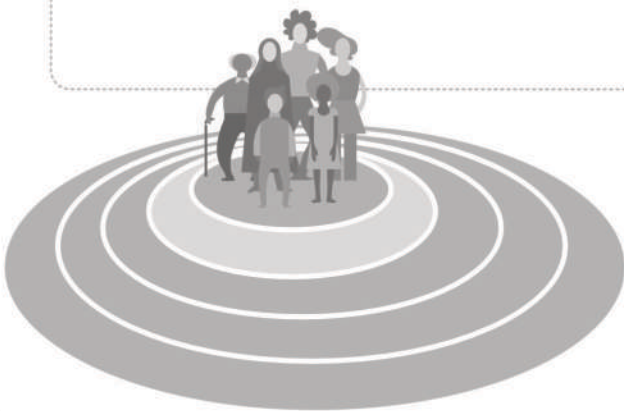
When describing the work team, we will focus on **visibilising** who we are as an organisation.

Sheet 2 Organisational Culture

What practices, customs, and beliefs positively/negatively influence gender relations within the organisation?

How are positions and responsibilities distributed within the organisation?

Does the vision/mission of the organisation include principles and/or a statement of intent about gender equality and gender justice?



When describing organisational culture, we will focus on **recognising** the organisation's practices and daily dynamics, including gender roles and gender stereotypes.

Sheet 3 Technical Capacity

Who has access to certified training and capacity-building for leadership?

Who participates in the decision making spaces and how can you access them?

Is gender indentity considered on advantage or inconvenience for holding certain positions?



When describing technical capacity, we will focus on the **quality of participation** of the organisation members and their qualification level.

Sheet 4 Follow-up

Does the organisation's budget include a gender approach? How are resources (human, financial, material, other) for gender issues distributed within the organisation?

How is planning, monitoring, and assessment about gender issues carried out in the organisation?



When describing follow-up, we will focus on the **access and control** that the members of the organisation have over information, resources, benefits, and incentives.

Sheet 5 Laws, Policies, and Regulations

Does the organisation have a gender policy in which gender equality and justice is described? Is it willing to create and/or update it?

Do the statutes or regulations define mechanisms to assure the implementation of a gender approach?

Does the organisation support national and international agreements related to human and women's rights?

Is there an inclusive language (verbal/visual) in the diverse communicational instruments of the organisation? Is it willing to include and/or update the communications strategy?



When describing laws, and regulations, we will focus on whether the members of the organisation, along with the people from the community, are **represented** with all their characteristics and needs in the organisation's internal policies and regulations.

Checklist Organisation Level

Policy, Laws, Regulation / Representation

1. The organisation has a gender policy or is willing to develop one.

2. The organisation employs inclusive language in its policies and informational media.

| | |
|----------------------------------|----------------------------------|
| <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |

Follow-up / Access and Control

1. The organisational budget reflects a gender approach.

2. The organisation has systems for following up and assessing gender issues.

3. The organisation has information access systems for all people in the organisation and their partners.

| | |
|----------------------------------|----------------------------------|
| <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |

Technical Capacity / Quality of Participation

1. The organisation includes a gender approach in its application systems for board and management positions.

2. The organisation promotes training on gender issues and/or has staff specialised in a gender approach.

| | |
|----------------------------------|----------------------------------|
| <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |

Organisational Culture/ Recognition

1. The organisation has an institutional vision/mission that reflects a gender equality and justice approach.

| | |
|----------------------------------|----------------------------------|
| <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| <input type="radio"/> | <input type="radio"/> |

Work Team / Visibility

1. The organisation considers aspects related to identity (sex, age, ethnicity, etc.) of its members in all its policies and systems of access to decision-making spaces.

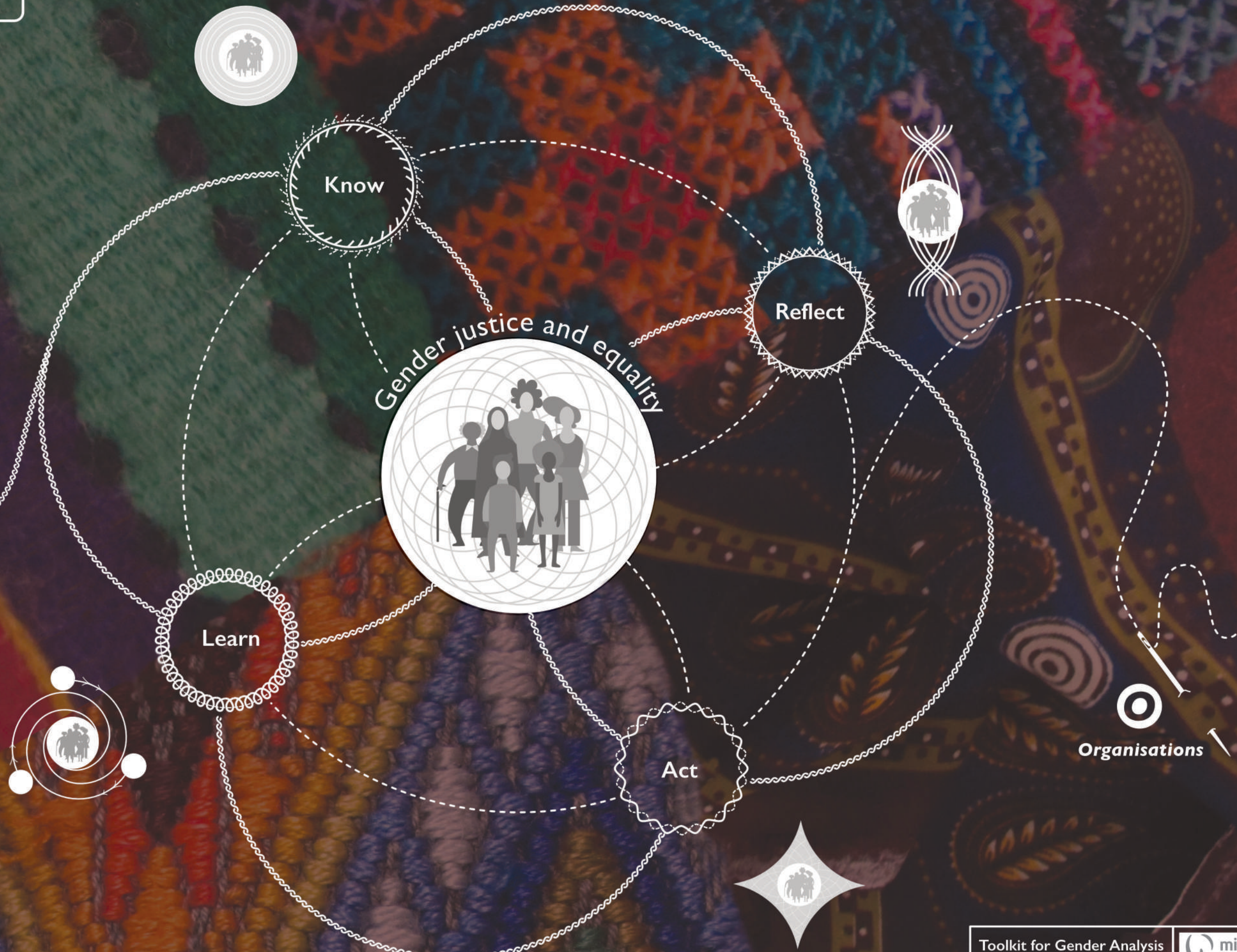


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Minimum Criteria Checklist for Gender Mainstreaming in Cooperation Programmes of Mission 2 I

| | New Checklist proposal | Country Programme draft review |
|--------------------------------------|--|--------------------------------|
| Strategy | <ol style="list-style-type: none"> 1) Is gender part of the context analysis and other assessments for the intervention? 2) Are women as well as men (target groups, staff, partners) involved in the initial situation analysis at all levels (e.g. policy dialogue, community consultation)? | |
| Planning | <ol style="list-style-type: none"> 1) Is the promotion of Gender Equality reflected and explained in the objectives of the activity in its justification or rationale? 2) Based on the findings of the gender analysis, what changes do we aim for with the intervention? 3) Have quantitative and qualitative indicators been defined and sex disaggregated data included? 4) Is the allocation of financial and human resources appropriate to address gender equality issues? | |
| Implementation and Monitoring | <ol style="list-style-type: none"> 1) Is gender integrated in the monitoring system, and how? 2) Are changes in gender relations reported as part of monitoring? | |
| Evaluation | <ol style="list-style-type: none"> 1) Are collected data on the immediate and/or longer-term effects of the programme sex-disaggregated? 2) Are new gender issues emerging within the programme? 3) Are there (unintended) negative effects of the program on gender? (do no harm) | |
| Reporting | <ol style="list-style-type: none"> 1) Are gender results systematically integrated in all parts and levels of reporting? 2) Are good practices and lessons learnt on gender mainstreaming analysed and disseminated? | |

Pp
programmes
/projects



Organisations