

# Gender toolkit

Executive summary

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# The reason for this gender toolkit

The guide presented below is in line with the EU's Gender Action Plan (GAP III), and it promotes a **gender-transformative and intersectional approach**. This takes on the structural causes of gender inequality and other axes of discrimination such as race, class, age, ability, sexual orientation, gender identity, etc.

This **"Gender toolkit"** aims to assist in the application of a gender perspective from an intersectional angle in the projects that are presented within the framework of the **"Connect for Global Change"** (CfGC) grants in Europe's 11 organization platforms from the 11 European countries that comprise the CfGC project. The CfGC was funded by

the EU's **"Development Education and Awareness Raising"** (DEAR) project.

This guide includes a chapter with a summarized historical context of feminism and the inclusion of the gender perspective in development agendas. This is followed by a chapter with guidelines for including the gender-transformative and intersectional approach in a project. The resources from the 11 organization platforms from the 11 European countries that comprise the CfGC project, the glossary of key concepts, the bibliography and other resources can be consulted in the [full version of the guide](#).

# CHAPTER 1.

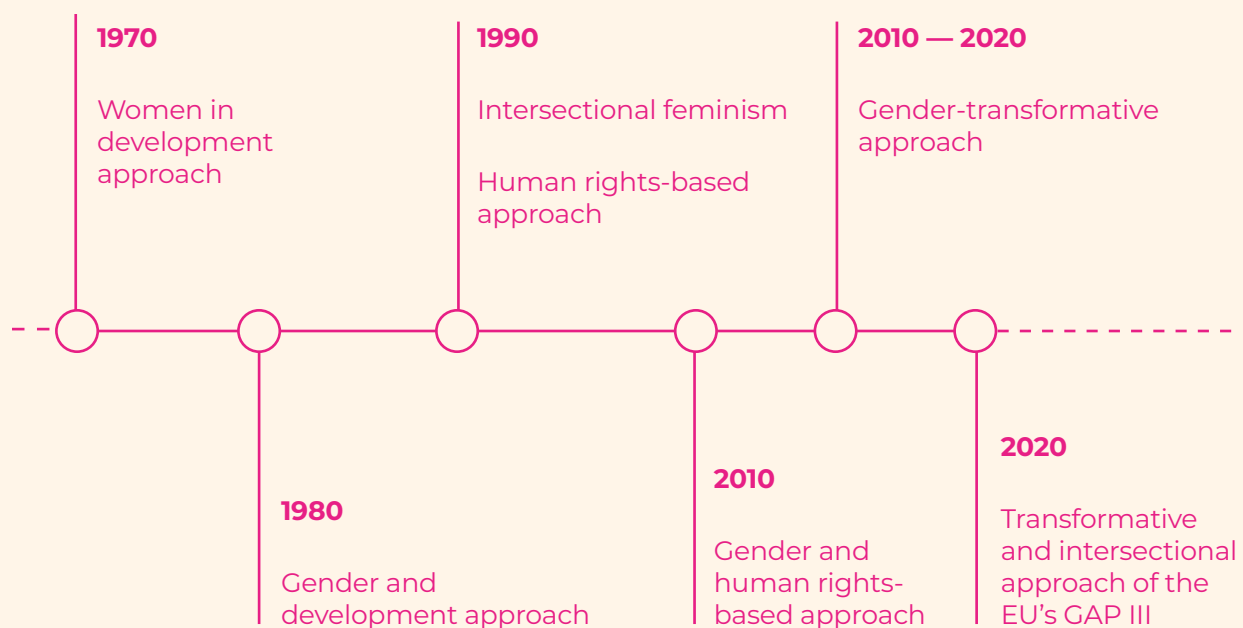
## How we got here

From the “women in development” approach to the “gender-transformative and intersectional” approach.

Below is a brief and synthesized historical review of different approaches to gender equality in cooperation development where we relate each to its his-

torical context. It is organized according to different feminist waves and their primary debates.

### Chronological review of different gender approaches



# 1.1. The beginnings

## From the women's approach to the gender and human rights-based approach

### Historical context

**The first wave:** Goes from the late 19<sup>th</sup> century to the early 20<sup>th</sup>. We refer to “first-wave feminism” from this point on because this is when a collective women’s movement coalesced, although there had been previous demands for women’s rights such as Mary Wollstonecraft’s *A Vindication of the Rights of Woman* (1792). Throughout the first wave, the fight focused on the rights of women as political subjects: the right to vote, to education, to work, etc. This period is seen as culminating in 1920, when the United States Congress approved women’s right to vote. Although this right would not be fully achieved for Black women until 1965.

In spite of its importance, this wave focused its demands on the rights of white, educated women and ignored many others. Years before, in 1851, Sojourner Truth had denounced this in her speech *Ain’t I a Woman?* as a Black, formerly enslaved female. Working, activist women had also established socialist, Marxist and anarchist feminism.

**The second wave:** It began in the 1960s and lasted until the 1970s. This period was characterized by how it questioned traditional gender and family roles from different contexts; it defined the concept of “patriarchy”, and it demanded an end to the sexual division of labour and power relationships in both public and private spaces. On the one hand, **educated white feminists** demanded



**Audre Lorde, 1983.** Poet, assagist, teacher, feminist, lesbian and civil rights activist. Photography by Jack Mitchell

equality in terms of civil and political rights as well as sexual and reproductive rights. On the other, in the context of the fight for civil rights in the United States, **Black feminists** highlighted the brutality of discrimination, the precariousness of their communities, as well as the neglect of these issues by dominant feminist movements.

Audre Lorde, a Black feminist, mother, and lesbian, wrote one of the phrases that voiced these demands: “I am not free while any woman is unfree, even when her shackles are very different from my own. And I will not be free as long as one person of Colour remains chained.” Finally, **radical feminism** called for an end to the distinction between the public and private spheres, encapsulated by Kate Millet’s slogan “The personal is political.”

## Approaches

These demands were transferred to the development sector, where women had also been excluded from policies, programs and projects; this led to the Women in Development approach (WID). Around the time of the 1970s, this was surpassed by the Gender and Development (GAD) approach: in addition

to including women in programs, it sought to focus on gender-based power relations. Furthermore, in the 1990s, different world conferences on equality were held, notably the Fourth World Conference on Women<sup>1</sup>, which focused on the principle of gender equality for a human, sustainable development.

### The Women In Development approach (WID)

This advocated for **focusing any development interventions on the inclusion of women in the public sphere, the job market and decision-making spaces**, as it believed that this was the most efficient way of achieving human development. It led to the creation of initiatives such as education programs, job training, or healthcare services aimed at women.

Despite its importance in its context, the WID approach had some **limitations**: (a) it was based on an insufficient analysis of the causes of women's poverty and inequality, (b) it identified women as a homogenous unified group, and (c) it called for the inclusion of women in a preexisting, predefined development model based on a male, Western perspective.

### The Gender and Development Approach (GAD)

This went beyond WID, and considered that inequalities not only consisted of the absence of women in projects and actions, but also power relationships between men and women that take place in both the public and private fields (family, work, politics, culture, sexuality, etc.). It also took into account the fight against gender roles and the unequal distribution of tasks, advocating for an end to the sexual division of labour.

GAD **strategies** are: (a) gender mainstreaming. In other words, integrating gender into public policies, budgets,

decision-making processes and institutional structures; and (b) actions aimed at raising women's awareness of the discrimination they face.

Although this approach surpassed WID, it also has its **limitations**: (a) it focuses on power relationships between genders, but does not take into account other axes of discrimination; (b) it often does not include a decolonial perspective on power relationships between the Global South and North, or the diversity of women's voices.

<sup>1</sup> It is important to highlight this world congress held in Beijing, China in 1995, as it marked a turning point in the global gender equality agenda.

## The Gender and human rights-based approach (GARBA)

This emerged from the union of the GAD approach and the Human Rights-Based Approach (HRBA). Although the HRBA does not include a gender-based perspective, it did represent a change in cooperation agendas, as it goes beyond the idea of reducing poverty to the defence of human rights. The HRBA makes the beneficiaries of actions active subjects identified as “**rights-holders**”, and it seeks their participation in projects to strengthen their capacities for activism and advocacy. It calls on entities, civil organizations, the press, communities, families, and companies –which it identifies as “**responsibility-bearers**”– to fulfil their responsibility to respect and

defend human rights, and on public institutions –which it refers to as “**duty-bearers**”– to fulfil their obligation to enforce and protect human rights in keeping with the law. The merging of the two frameworks led to a struggle for human rights with a gender-based perspective; this was important because it defended equality through international mechanisms for protecting and guaranteeing rights.

**Limitations:** It does not take into account other forms of discrimination based on things like race, class, sexual orientation, gender identity, age or functional diversity.

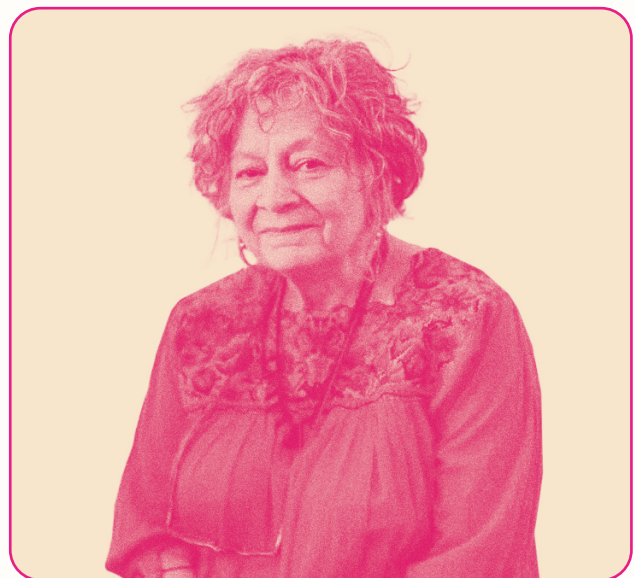
## 1.2. The present

### The gender-transformative and intersectional approach

#### Historical context

**The third wave:** This was developed from the late 1990s to the early 2000s. This is when queer theory and the LGT-BIQA+ movements and their questioning of gender norms gained strength. Furthermore, the concept of “intersectionality” –coined by Kimberlé Crenshaw (1989)– provided a new perspective to rethink feminism from the standpoint of diversity.

**The fourth wave:** At present, some feminist trends believe that a fourth wave has emerged. It is marked by the



**Rita Laura Segato, 1951.** Writer, anthropologist and feminist activist specialized in gender violence. Photography: Lavaca.org



#MeToo movement, with activism on social networks that increases international solidarity among feminists and the rise of feminist movements that fill streets around the world. This explosion has also led to feminist discourse being co-opted by right-wing and conservative ideologies, stripped of content and commercialized. Furthermore, the voices of decolonial feminisms and those from the Global South have burst onto the global scene. Some examples are

feminism from Latin America or Arab community feminism, which demand that their worldview be taken into account and which denounce the imperialism of Western states that unfolds in their territories through extractivist practices in a new neocolonial paradigm. One example of this call to action is Rita Laura Segato's statement "To change the world, we must change power relationships."

## Approaches

Two approaches are being implemented in development cooperation agendas to incorporate the intersectional

perspective into projects and give voice to the Global South in an epistemic way.

### The intersectionality perspective

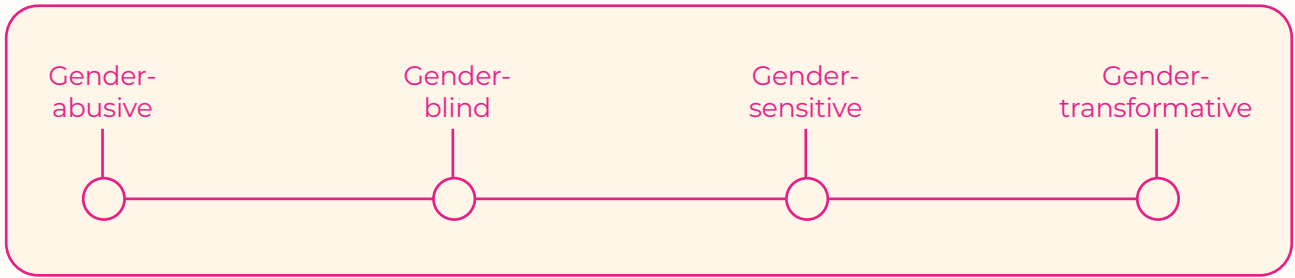
This understands that different forms of oppression like racism, sexism, LGBT-BI-phobia and classism do not act independently. Instead, they combine to create specific forms of discrimination and inequality. For example, an Arab woman living in Europe experiences sexism differently than a white woman does, as she also has to deal with gendered Islamophobia. Therefore, to understand

one discrimination axis, we need to take into account how others operate. Furthermore, the fight against any sort of discrimination helps us understand and combat the global structures of oppressions and other discriminations. The system sustains itself structurally and, therefore, weakening one part affects the whole.

### The gender-transformative approach

This defines a methodological framework where the incorporation of the principle of gender equality is part of a progressive continuum with different levels of integration (see figure). The ultimate goal of any project will be to aim for a gender-transformative approach by (1) addressing structural barriers and inequalities, (2) contributing to

the agency of women, girls, people with diverse gender identities, and vulnerable groups, (3) getting the male population involved, (4) incorporating an intersectional perspective, (5) working in different sectors (multilevel and intersectoral), and (6) focusing on interventions with the potential for large-scale change.



## What have we learned?

it's time to evaluate our projects! For each of the following items, rate your project on a scale of 1 to 4. A score of 1 means “not at all”, 2 means “somewhat”, 3 means “quite a bit”, and 4 means “a lot”.

The project...	1	2	3	4
<b>Addresses the structural barriers that sustain gender inequalities</b> , such as discriminatory norms, stereotypes and values; unequal gender roles; or inequalities in access to and control of resources and services, discriminatory laws and policies.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Builds up the individual and collective agency of women, girls, people with different gender identities and vulnerable groups</b> through specific actions to provide these individuals with support and generate empowerment processes so they can defend and assert their rights.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Involves the male population so that it adopts gender equality and exercises positive and diverse masculinities.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Works from an intersectionality perspective</b> that involves taking into account other discrimination axes such as class, race, gender, sexual orientation, gender identity, age or functional diversity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Works in all areas and, as much as possible, across different sectors (multilevel and intersectoral).</b> In other words, it promotes transformation in policies and laws, as well as in systems and institutions, services, communities, families and individuals. It also forges alliances with different sectors and/or working areas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Focuses on interventions with the potential for large-scale change.</b> It creates multilevel and intersectoral associations and collaborations, including work with social movements, feminists, youth-led movements, the private sector, the media, and institutions with a large-scale reach.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## CHAPTER 2.

# How do we design, implement and evaluate projects?

To carry out projects from a gender-transformative and intersectional approach and within the framework of the CfGC, it is important for us to be clear

from the beginning about the phases of a project and how to incorporate this approach into each of them:

### Context analysis

- Context and sociocultural environment where the rights are being violated
- Context of groups and/or individuals our action targets, where we plan to work or promote our projects
- Organization and organizational culture



### Project design

- Project team and alliances
- Objectives
- Work Strategy
- Indicators



### Project implementation

- Carrying out the designed action
- Participation
- Transformative and non-sexist communication
- Internal coherence and care



### Project monitoring and evaluation

- Monitoring
- Final evaluation

## 2.1. Context analysis

First, it is essential that we analyse the context of our project from the perspective of gender inequality and intersectional discriminations. Depending on the project we are presenting, we may

encounter one of three contexts, specified below. To analyse them, we can consider some of the following **questions**:

**Regarding the context and the sociocultural environment where rights are being violated and in relation to the global challenges and issues we want to address:**

(a) What is the international legal framework regarding the defence of rights that we would like to work on? Above all, we should review the Convention on the Elimination of All Forms of Discrimination Against Women – CEDAW. (b) What structural barriers limit access to resources and opportunities for women,

girls, individuals with dissident identities, racialized individuals, less-fortunate social classes, individuals with functional diversity or other vulnerable groups? (c) Who makes decisions in the context where this right is being violated? (d) What organizations do we know of that work to defend these rights?

### Regarding the context and sociocultural environment of the groups and/or individuals targeted by the action we are working on and where we will work or promote our projects:

(a) What is the composition of the communities where we will work or promote our project, and how do they interact with one another? (b) What is the starting point of the population in our context in terms of gender equality, and what is their initial position in relation to the engagement pyramid?<sup>2</sup> (c) What possible allied organizations exist in this context?

### Regarding our organization and organizational culture:

(a) What resources and advocacy capacities do we have, and what are our vulnerabilities/weaknesses? (b) Are we reproducing gender roles with an intersectional perspective in our organization? (c) Do we have prior experience working as part of a network with organizations from a gender-transformative and intersectional approach?

## 2.2. Design

Second, we will define our objective of change, to create the narrative or story of change that we will explain at the end of the project; in other words, the transformations we want to achieve with our

project and how are we going to explain it. To design it so as to include the gender-transformative and intersectional approach, we will need to define the following areas:

**The working team and alliances:** We need to take into account how to incorporate a range of individuals and organizations while avoiding the traditional roles of men, women, and other vulnerable groups. We also need to work to establish an equitable distribution of responsibilities. It is essential that we create alliances while identifying, in our context, who is working on the global

issue we want to address from a gender-based perspective (organizations from the Global South, youth, feminists, antiracists, etc.).

**Objectives:** To define those that will contribute to our history of change, we need to consider the following: first, a focus on promoting gender equality (working towards the transformation

<sup>2</sup> The pyramid of Engagement can be found: Development Education and Awareness Raising (DEAR), "[Guide for DEAR project implementers. Monitoring, Evaluation, Accountability and Learning](#)", p. 63.

of unequal power relationships while questioning gender stereotypes and norms); second, intersections with other dimensions; and third, the search for both individual and social change (within the organizations involved in the change and in political advocacy).

**Work strategy:** We should define the activities that will help us achieve our objectives while asking ourselves: How can we ensure that the public that this action is aimed at moves up the engagement pyramid? How can we work towards eliminating gender discrimination and any other form of discrimination in an intersectional manner? Can we generate synergies with other organizations to have an impact on different levels? How

will we include internal communication based on team cohesion and care?

Furthermore, we should ensure that all of these actions have appropriate budget allocations.

**Indicators:** These will be tools to measure the change we want to achieve, and our strategy to ensure that the public increases its level of commitment. These can be qualitative (a change in commitment, involvement, critical capacity, awareness, knowledge, etc.) or quantitative.

Below are different types of indicators:

#### Classic indicators of meaningful engagement

- 100% of the people who participate in the activities know the reality of inequality or discrimination that we work with, and identify it as a violation of fundamental rights.
- 75% of the people we address rate the training action/approach to this reality of inequality as positive/very positive.
- 50% make concrete proposals to change this reality on a political/structural level.
- 30% commit on a personal level to specific actions that change this reality.

### Basic indicators of gender

- Number of men, women, non-binary people or people with other identities participating in activities.
- A minimum of 50% of women, non-binary people or people with other identities participate in our activities with a main role (speakers, workshop participants, etc.).
- All communication materials represent women, non-binary people or people with other identities.

### Intersectional transformative gender indicators

- Level of improvement in the knowledge acquired in the activities by women, men, non-binary people and people with different gender identities, and also according to the intersectional perspective (race, social class, age, etc.).
- Level of satisfaction of the people we involve in the design or execution of the activities according to their gender identities (woman, men, non-binary people, people with other identities) and also according to the intersectional perspective (race, social class, age, etc.).
- Level of satisfaction/involvement in the design of communication materials according to their gender identities (woman, non-binary people, people with other identities) and also according the intersectional perspective (race, social class, age, etc.).

## 2.3. Project implementation

Third, we should put our plans into practice by **carrying out our actions or activities to achieve our defined objectives while taking into account the his-**

**tory of change.** To do this from a gender-transformative and intersectional perspective, we should consider the following during implementation:

## Participation

We will carry out our projects with the population and not for the population, aiming to involve them whenever possible. To do this, we can collectively define some of our working strategies and activities, seeking to help the target population move up the engagement pyramid. To this end, we can: first, design **accessible and open participation pro-**

**cesses** that provide space for dialogue and coordination with this population, and ensure that participation is **representative of diversity**. Next, we can define **participatory channels with organizations allied with our project**. Finally, we can legitimize participatory and decision-making spaces.

## Non-sexist and transformative communication

In **internal communication**, we will work towards **transparency and accountability** with the individuals and organizations involved in the project to establish **democratic relationships**. We will also set up mechanisms for collecting recommendations and complaints, along with a response process. For example, instead of simply holding informative meetings, we will provide feedback to the organizations and communities we work with, and identify different means of communication to ensure **accessibility for a diverse range of individuals**. In **external communication**, we will

show the diversity of women with an intersectional perspective, avoiding binary narratives (neither victims nor heroines). We should be sure not to talk only about experiences of impoverishment, but also their structural causes. We should ensure that the use of images does not reinforce existing stereotypes; instead, we should work to use those that break with them, such as pictures showing women and individuals from disadvantaged groups in positions of power. Finally, we should use language that is non-sexist, non-stereotyped and accessible, while avoiding jargon.

## Internal coherence and care

We should review our organization's structure and organization. This means identifying, monitoring and reviewing power dynamics among individuals in our organizations/teams/networks,

analysing the values that support internal practices, or reviewing how work is distributed. To this end, there are three essential elements that we should be sure to consider:



### Individuals

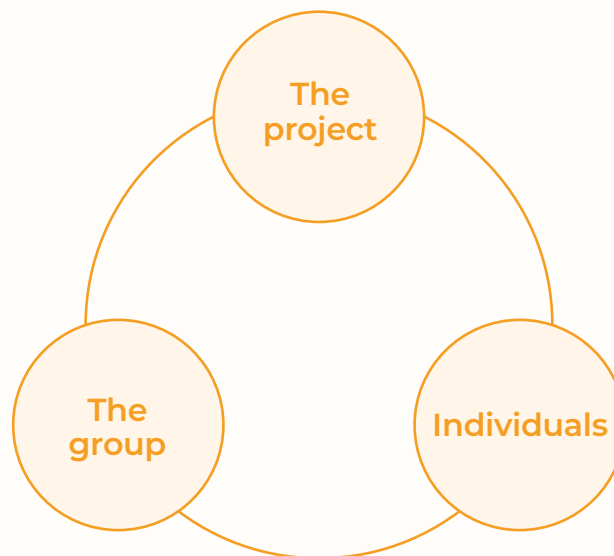
Understand our own identity and how it is viewed by the world (what is my gender, race, social class, age, ability, etc.?) and our group's historical struggles. This will help us take responsibility for our surroundings and ourselves and to define abilities, limits and needs.

### The group

Identify who we are and the relationships we have established, and forge strategies to create more egalitarian, fairer environments.

### The project

Design it with a sustainable, diverse, and democratic distribution of power, while including regular spaces for revision during its implementation.



## 2.4. Monitoring and evaluation

### Monitoring

Using the indicators we defined earlier, divided into two types. We recommend designating a moment halfway through the project to assess its progress.

On one hand, the indicators will help us analyse whether we are achieving our objectives, and whether we need to take actions to reorient our strategy according to the changing content. For example:

### Indicators

We want to ensure a diverse representation of the individuals this action is aimed at and those who participated in its design.

### Follow-up

We note that participation (in decision-making, activities, moments of debate or others) is low or biased by gender, race, class, age, etc.

### What will we do to achieve it?

- We change the schedule of activities in order to make it easier to balance work and family life.
- We designate a person to facilitate the meetings with an intersectional gender perspective.
- We diversify the forms of participation (collective, individual, written, verbal, etc.)
- We consider using other information-collecting mechanisms (online meetings, calls, interactive games, etc.). For future actions, we plan to conduct an evaluation on the same day as the activity.

On the other, we can use indicators that will measure how the implementation is progressing in relation to the organization/work team/network. To monitor this, we can focus on the three sections of project implementation:

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**Participation** → We can measure, for example, whether the means to promote accessible participation have been devised, or whether alliances have been established with other organizations.

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**Non-sexist and transformative communication** → We can track, for example, if regular two-way communication channels have been established, or if materials have been designed with the principles of transformative, non-sexist and transformative communication.

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**Internal coherence and care** → We will monitor, for example, how tasks have been distributed, avoiding sexual, racial, class, or ableist divisions of labour.

## Final evaluation

Once completed, we should prepare a final report on the impact of our actions in relation to our objectives, activities, and our history of change. As much as possible, we will include what we have

learned from the monitoring process. This will allow us to draft the final report that we will provide to the funder, where we will state:

- To what extent our planned objectives and history of change have been achieved.
- Whether the public has increased their knowledge, capacities, and commitment in reducing inequality and discrimination here and elsewhere (moving up the engagement pyramid).
- Whether we helped, at least in part, to address the structural causes of inequalities and gender discrimination identified in the context analysis with a gender-transformative and intersectional approach.
- Whether we established alliances with other organizations with a gender-transformative and intersectional approach, and whether they were effective in achieving our objective.
- Whether we managed to improve rights to communication, education, and participation in the context where we implemented the project and within the target population with a gender-transformative and intersectional approach.



This toolkit is focused on transformative and intersectional gender aspects, as well as their integration into project mainstreaming. However, it remains a concise guide regarding project design and should not be considered a substitute for a comprehensive project formulation manual.



You can consult the resources from the 11 organization platforms from the 11 European countries that comprise the CfGC project, the glossary of key concepts, the bibliography and other resources in the full document.

[Full document](#) ↗



# Gender toolkit

Executive summary



LAPAS



Latvian Platform  
for Development  
Cooperation



RESACOOP  
AUVERGNE-RHÔNE-ALPES  
COOPÉRATION INTERNATIONALE



Lithuanian  
development  
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platform



<https://www.connectforglobalchange.eu/>