Gender toolkit

https://www.connectforglobalchange.eu/

Index

The purpose of this guide

This guide is designed to be a compilation of tools and principles that can be used to facilitate and guide the process of gender mainstreaming from an intersectional approach through the actions of the **Connect for Global Change (CfGC)** project, which has received funding from the European Union's (EU) **Development Education and Awareness Raising** (DEAR) program. The CfGC project aligns with the EU's Gender Action Plan (GAP III), which establishes a policy and action framework to ensure compliance with international commitments while also promoting gender equality as a priority for all external policies and actions.

CfGC follows the European guidelines set by GAP III, which aims to strengthen the ability of women, girls and young people to fully exercise their rights and increase their participation and leadership in political, economic, social, and cultural life. Moreover, CfGC promotes a **gender-transformative and intersectional approach,** and seeks to address the structural causes of gender inequality and sex-based discrimination while also incorporating all intersectional dimensions of discrimination. In this regard, just like GAP III, it pays special attention to groups facing triple discrimination such as women with functional diversity, indigenous women, women from religious, racial and ethnic minorities, female migrants or women who face age-based discrimination. The CfGC also seeks to advance the rights of LGTBIQA+ individuals.

This guide has been developed to ensure that organizations incorporate a gender-transformative and intersectional approach in the different projects they submit when applying for grants. As a result, it has been defined as a **"Gender Toolkit"** that aims to:

→ Guide organizations applying for grants in designing, monitoring, implementing, and evaluating their projects from a gender-transformative and intersectional approach;

→ Provide tools to the working teams that evaluate the project proposals used to apply for grants so that they can analyse to what degree these proposals include a gender-transformative and intersectional approach;

> → Support grant recipients and their allies when it comes to implementing and evaluating projects from a gender-transformative and intersectional approach;
>
> → Guide training activities related to a gender-transformative and intersectional approach.

This **"Gender toolkit"** includes the following contents. The first chapter reviews the main debates and approaches in the incorporation of gender equality in development agendas, also providing a brief historical contextualization of different waves of feminism. The second chapter addresses the different phases of a project from a transformative and intersectional gender perspective: context analysis, design, implementation and monitoring and evaluation; it also includes guiding questions for the respective phases. To provide additional information, the final chapter compiles resources from the 11 organization platforms from the 11 European countries that comprise the CfGC project, and it also includes a glossary of key concepts along with a bibliography of sources used.

How
we got
here
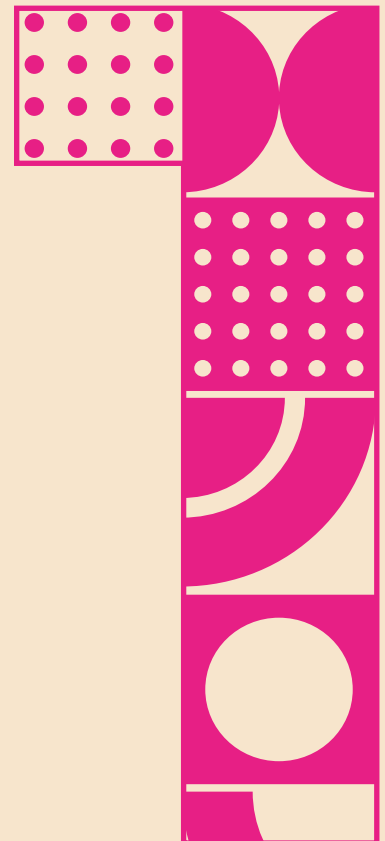
How we got here:

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

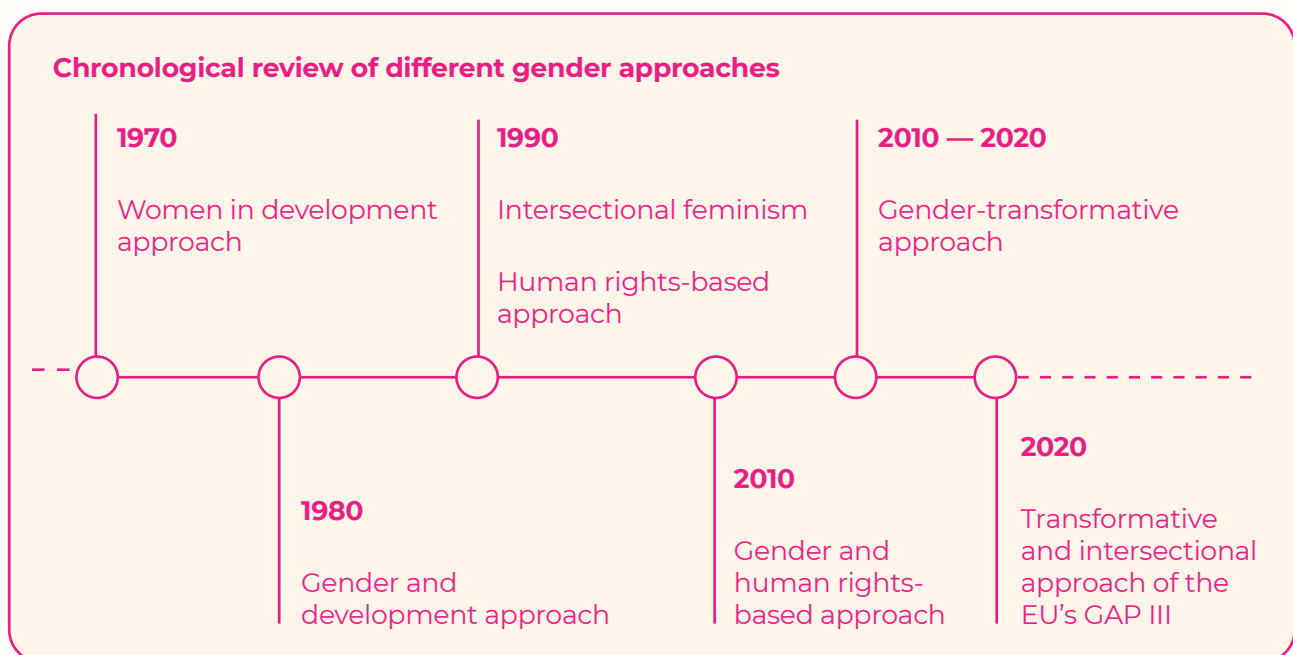The following is a synthesized overview of the main debates and approaches that have emerged over the years regarding gender equality in the field of development cooperation. Although these debates are presented in a linear fashion, they have not always followed a chronological sequence of consecu-tive stages. Instead, in this process new approaches have drawn from and built upon previous ones. Additionally, these approaches have been enriched by on-going or past debates among different currents of feminisms (see the chart be-low)[1].

Chronological review of different gender approaches

1970

Women in development approach

1980

Gender and development approach

1990

Intersectional feminism

Human rights-based approach

2010

Gender and human rights-based approach

2010 — 2020

Gender-transformative approach

2020

Transformative and intersectional approach of the EU's GAP III

Next, the various approaches will be analysed in detail, beginning with the women in development approach and ending with the gender-transforma-tive and intersectional approach, which is the framework of this guide. Each chapter will define the historical con-text in which the different perspectives emerged.

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1   Feminism is taken into action and understood in various ways in different territories, collectives and time periods. That is why the concept of "feminisms" remains crucial. Historically, black, Arab, Indigenous, First Nations people from American and global South feminisms in the broadest sense, as well as the views of oppressed identities and classes, have fought for the space and recognition they deserve, in the face of the dominance of white and dominant class feminisms. This struggle continues to this day

1.1. The beginnings

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

Historical context

Feminism, one of the oldest social movements in history, has a clear objective: to bring an end to gender-based discrimination. However, this simple definition does not capture the multiple nuances and debates within the various feminist movements. To understand its complexity, the metaphor of "waves" is often used as a way of approaching the evolution of feminism. Although there is no consensus within feminism on the temporality of the different waves, in this publication we have chosen to present one possible historical proposal and to relate it to the different approaches:

The first wave (late 19th Century – early 20th Century)

In reality, the first wave was not the first appearance of feminist ideas. There had previously been women who had claimed their rights, such as Mary Wollstonecraft in A Vindication of the Rights of Woman, published in 1792. Nevertheless, we refer to "first-wave feminism" because there was a collective organization of women ad-

Mary Wollstonecraft. Portrait by John Opie (c. 1797). National Portrait Gallery, Londres. NPG 1237

Sojouner Truth. I sell the shadow to support the substance. 1864. United States Library of Congress, LC-DIG-ppmsca-08978

vocating for their rights—in this case, for recognizing women as subjects with the right to vote, to education, to work…

It should be noted that this cause only included white enlightened women, as Sojourner Truth had denounced years before in her 1851 speech "Ain't I a Woman?" where she claimed her rights as a Black woman born into slavery.

During the first wave, socialist, Marxist, and anarchist feminism also emerged. They noted that their respective liberation movements did not include women in their struggle or take into account the distinct form of oppression faced by working-class women.

This wave is seen as having culminated in 1920, when the United States Congress finally approved women's right to vote after years of suffragist activism. Although this right would not be fully achieved for Black women until 1965.

The second wave (1960s and 1970s)

Second-wave feminism was present in the 1960s and 1970s, and was characterized

by the questioning of traditional gender and family roles. It also sparked the creation of various currents of feminism.

On one hand, liberal feminism re-emerged years after women's suffrage was achieved in the United States in 1920. However, second-wave liberal feminism demanded **the formal equality of women's rights** to those of men. As a result, members advocated for their civil and political rights as well as their sexual and reproductive rights. These demands extended to the development sector, where women had also been excluded from policies, programs, and projects, leading to the emergence of the "women in development" approach.

On the other hand, in the context of the civil rights movement in the United States, Black feminism gained strength by advocating for their communities' needs, denouncing the lack of representation in white feminism, and proclaiming the importance of recognizing and giving space to differences within the movement. Audre Lorde, a Black feminist, mother, and lesbian, wrote one of the phrases that gave voice to those demands and has been adopted by many movements and campaigns: "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 perfectly by Kate Millett's slogan "The personal

Audre Lorde, 1983. Poeta, assagista, professora, feminista, lesbiana i activista pels drets civils. Fotografia de Jack Mitchell

is political." Members demanded an end to the sexual division of labour[2], defined and popularized the concept of "patriarchy", and called for an end to power relationships in both public and private spaces. Once again, these debates reached the field of development in the 1970s; this led to the emergence of the gender approach, which surpassed the "women in development" approach.

If we jump ahead to the 1990s, we see that the international agenda and various world conferences, including the notable Fourth World Conference on Women[3], called for sustainable human development. It was during this time that the second-wave feminists' call to include a commitment to gender equality as a fundamental principle gained more traction and helped lead to this new approach.

Approaches

The Women In Development approach (WID)

The women in development approach emerged in response to the exclusion of women from development programs and projects. Men had previously been seen as universal representatives, and as a result projects and programs had not incorporated the distinct needs of women. In this context, the WID approach advocated for women to also be considered political and economic agents, and asserted that **all development interventions should be focused on including women in the public sphere.** Initiatives created under this approach included projects like educational programs, job training, or healthcare assistance targeting women.

> **In summary!**
>
> The WID approach considered that giving women equal access to the public sphere and the paid labour market was the most efficient strategy for achieving human development and gender equality.

Why was this approach important? It recognized women as rights-holders and highlighted their exclusion from development policies and projects, the paid labour market, and decision-making spaces.

What were the limitations of the WID approach? Many projects are still designed using this approach. However, it has several limitations such as:

→ It is based on an insufficient analysis of the causes of the poverty and inequality women face, considering the cause of inequalities to be exclusion from the labour market and decision-making spaces rather than focusing on gender-based power relationships.

2   See the glossary and related terms section
3   It is important to highlight this world conference held in Beijing, China in 1995, as it marked a turning point in the global gender equality agenda. For more information, see the glossary and related terms section.

→ It sees women as a homogenous and unified group. It fails to recognize the power relationships that exist among women due to other axes of oppression and their intersections.

→ It advocates for the incorporation of women into an already-constructed, predefined development model based on a male Western perspective.

→ It incorporates the inclusion of women into projects and programs to make development more efficient, instead of analysing how development and its processes should be applied to contribute to gender equality[4].

The Gender and Development Approach (GAD)

The gender and development approach emerged as a proposal to overcome the limitations of the WID approach. The GAD approach does not focus solely on women as a collective, but rather emphasizes **gender-based power relationships**. The GAD approach seeks to empower women by promoting access to resources, fostering their autonomy, and increasing their participation in power and decision-making spaces.

This approach considers gender inequalities to be power relationships that occur in all spheres –not just the public sphere– and that generate discrimination in the family, labour, political, cultural, and sexual realms, among others. For this reason, the GAD approach argues that without eliminating these inequalities and ending the sexual division of labour, achieving human development is impossible. From the GAD perspective, it is not enough to include women in the public sphere or the job market, or to ensure their access to material resources; it is also necessary to advocate for an end to gender inequalities in the private sphere. Additionally, it takes into account the fight against gender roles, particularly regarding the unequal distribution of tasks and the unequal expectations of behaviour for each role.

Strategies of the GAD approach
The GAD approach is associated with two strategies:

1. **Gender mainstreaming:** this proposes the **integration of a gender perspective into public policies, budgets, thematic areas, decision-making processes, and the work structures of institutions and organizations.** To this end, it promotes the creation of specialized gender units within organizations and institutions to incorporate a gender perspective in all of their spheres and actions.

2. **The empowerment strategy:** this focuses on using projects and actions to **help women become more aware of their subordinate situation and or-**

4   Authors' note: in this context, a more efficient development process means including women as a way of making initiatives more efficient when it comes to achieving development results. This would therefore mean investing in women to achieve the economic and social objectives of development.

ganize autonomously to assert their rights and determine the type of development they want. This empowerment process leads to personal changes that have repercussions in the social environment, as women gain power and demand changes to the structures that perpetuate gender inequalities.

In summary!

The GAD approach focuses the analysis and actions of development programs and projects on reducing gender inequalities, including the sexual division of labour and traditional gender roles.

Why was this approach important? It placed the fight against inequalities in power relationships between genders at the centre of interventions, moving beyond the WID approach. As a result, it acknowledged that for a society to develop, intervention was needed in both the public and private spheres.

What were the limitations of the GAD approach?
Although GAD continues to be the most widely used approach, it does have some limitations:

→ It focuses on power relationships between genders, but it does not include an intersectional analysis that also takes into account other axes of discrimination.

→ It often lacks a decolonial perspective on power relationships between the Global North and South. It also fails to include the diversity of women's voices, particularly the demands being made from the Global South.

→ Although it focuses on women's agency and empowerment, it fails to emphasize the empowerment of grassroots feminist collectives and other vulnerable groups, and to strengthen their alliances with other grassroots social movements.

A common mistake! "Gender" is often mistakenly seen as being synonymous with "women". This leads to the belief that simply mentioning women or including them as beneficiaries of projects is enough to incorporate a gender perspective, even if power relationships, roles, and socially constructed stereotypes that are structural and generate discrimination are not addressed. In truth, it is not enough for a project to target women for it to be seen as having a gender perspective. For example, a microcredit project that targets women does not have a gender approach if it does not address the structural causes limiting women's access to economic resources, and if it does not work to end the sexual division of labour or sexist culture. Moreover, it may even increase the workload for women in their communities and worsen their conditions. In contrast, a project targeting only men to raise their awareness about gender stereotypes or promote egalitarian affective-sexual rela-

tionships seeks to transform gender relationships, even if women are not part of the action; therefore, this would be a project with a gender perspective.

The Human Rights-Based Approach (HRBA)

The human rights-based approach emerged in the 1990s to link human and sustainable development with respect for human rights. Prior to this, development organizations focused on reducing poverty by improving access to material resources for impoverished communities, without necessarily considering that guaranteeing the human rights of all individuals is crucial to human development. As a result, it broke away from the previous dynamic of focusing projects on meeting needs, such as giving beneficiaries access to economic or natural resources.

This shift in perspective represented a paradigm change from an operational viewpoint. Projects now placed emphasis on **rights-holders**: people were no longer seen as beneficiaries or passive subjects of aid, but as active subjects who led projects in collaboration with development organizations. Therefore, projects sought to strengthen the activism and advocacy capacities of rights-holders, promoting their participation and leadership in all phases of projects.

Finally, **duty-bearers** were identified: all public institutions, which have the obligation to respect, protect and fulfil human rights in accordance with national and international regulations.

> **In summary!**
>
> The HRBA considers that a developed society is not one that guarantees equal access to resources, but one that also guarantees all individuals' human rights.

Why was this approach important? It placed the fulfilment of human rights at the centre of development projects. It moved away from charity or welfare approaches and shifted the actions of organizations towards supporting and promoting citizen activism that demanded rights from dutybearing parties under the umbrella and protection of international treaties.

What were the limitations of the HRBA? In the 1980s, the feminist movement criticized the Universal Declaration of Human Rights for being based on a foundational myth that assumed that all individuals start from a position of equality, using the white, bourgeois, heterosexual, and independent man as the universal subject for defining human rights. This meant that human rights did not incorporate factors such as class, race, gender, sexual orientation, gender identity, age or functional diversity. These criticisms highlighted the need to incorporate a gender approach into the HRBA so that the defence and recognition of human rights would include this perspective.

The Gender and Human Rights-Based Approach (GARBA)

The gender and human rights-based approach comprises two distinct yet complementary frameworks that analyse discrimination and inequalities based on gender on the one hand, and the fulfilment of human rights on the other. It does so in accordance with international standards and as a foundation for human development processes. Since gender equality is key to exercising and respecting human rights, the complementarity of these two approaches has become essential, leading to their terminological union and the emergence of methodologies used in the design, implementation, and evaluation of development projects and programs. The GARBA is a new conceptual framework that examines gender inequality as structural in all societies, and investigates how this leads to discrimination and rights violations. Furthermore, the GARBA encourages the analysis of rights violations from a broader perspective, identifying how the rights of both women and other marginalized groups are violated.

> **In summary!**
>
> The GARBA promotes defending, protecting, and guaranteeing the human rights of women, girls, and marginalized groups. It sees gender discrimination as a violation of human rights that hinders sustainable human development. As a result, it advocates for ending the sexual division of labour and the power relationships between genders as essential to achieving this goal.

Why was this approach important? The GARBA has significant transformative potential, as it views gender discrimination as a violation of human rights; therefore, it advocates for the use of all international mechanisms to protect, defend, and guarantee human rights, and to bring an end to gender inequalities.

What are the limitations of the GARBA? The current limitation of the GARBA is that its application may rely on a classic gender approach.

1.2. The present
The gender-transformative and intersectional approach

Historical context

The third wave (late 1990s – early 2000s)

In 1992, "third-wave feminism" was defined by Rebecca Walker, a young Black bisexual woman. This is significant because the author's multiple identities perfectly

exemplify the essence of the third wave and its inclusion of voices that were critical of dominant forms of feminism.

Thanks to the legal progress made by second-wave feminists, women now enjoyed greater freedom to explore new dimensions of their identity. The 1990s were characterized by the rebellion against established norms, and a celebration of diversity. It was a moment of great social transformation; queer theory gained traction and the LGTBIQA+ movement gained strength after years of being underground.

Although Black grassroots movements had long denounced the limitations of dominant feminisms which had often overlooked or minimized the experiences of non-White women, it was in 1989 that Kimberlé Crenshaw articulated these debates and coined the term "intersectionality"[5]. The intersectionality perspective was crucial and represented a turning point for rethinking feminism through the lens of diverse women's experiences.

With the goal of building a development and cooperation sector that responds to these voices from the '90s and transcends previous approaches (WID and GAD), work is now being done to incorporate intersectionality perspectives into projects, leading to discussions of the gendertransformative and intersectional approach.

Rebecca Walker, 1969. American writer, feminist and activist. Photography by David Fenton

The fourth wave (the present)

Although some believe we are still in the third wave, others consider that a fourth wave has emerged, marked by the #MeToo movement, the resurgence of attacks

5   *Op. Cit. 3*

on women's rights, and the rise of organized feminist movements around the world. This wave is primarily characterized by the surge of a feminist movement that fills the streets with large demonstrations, demands, associations and campaigns. This explosion has also led to feminist discourse being co-opted by right-wing and conservative ideologies, stripped of content, and commercialized. Nevertheless, activism on social media has also increased international solidarity among feminists worldwide. Additionally, the voices of decolonial feminisms and those from the Global South have burst onto the global scene, such as community and Arab feminists demanding that their worldviews be taken into account and denouncing the imperialism of Western states that unfolds in their territories through extractivist practices in a new neocolonial paradigm. An example of this call to action is Rita Laura Segato's statement "To change the world, we must change power relationships."

Approaches

The Intersectionality Perspective

This perspective originates from and is nourished by the debates and discussions of grassroots feminist collectives and those from the Global South, which are critical of the second wave of feminism and make up its third wave. Intersectionality helps us understand how different forms of oppression such as racism, sexism, LGTBIQA-phobia or classism do not act independently, but instead combine to create unique experiences of discrimination. For example, an Arab woman living in Europe experiences sexism differently than another woman does, as she also must deal with islamophobia.

Currently, social movements in Europe continue to work with this perspective conceptually. Feminists who advocate for the intersectionality perspective believe that it is necessary to move beyond the classic approach to gender and to understand and address gender power relationships in intersection with other axes of discrimination. Specifically, intersectionality holds that to address one axis of oppression it is necessary to consider how other forms of oppression operate, since any person or community is positioned within each axis as either privileged or oppressed. Additionally, it argues that considering new axes of discrimination does not belittle other axes or make them invisible; on the contrary, it helps to understand and combat the global structures of oppression. Any resistance against one type of oppression contributes to resisting others, since the system is upheld structurally.

Furthermore, in the present context, other perspectives such as feminist economics, ecofeminism, the economy of care, and the decolonial and antiracist approach are being incorporated. This allows local and global feminist agendas to be placed at the centre, in dialogue with other grassroots feminist and decolonial movements and struggles.

The intersectional feminist framework is under constant debate and is constantly being redefined, but it can be summarized using the following principles:

1. Defend the **human rights of all individuals**, especially women, girls, and those most vulnerable.

2. Work towards **gender equality and gender justice from an intersectionality and decolonial perspective.**

3. Pursue deep **structural and systemic changes** from a multidimensional perspective that simultaneously addresses diverse changes such as sexism, the climate emergency, peace, or poverty reduction.

4. Contribute to social, economic and environmental justice through dialogue and the perspectives of **ecofeminism, feminist economics, the ethics of care, and the worldviews of the Global South.**

5. **Empower** citizens, recognizing and promoting the agenda of women, girls, and those most vulnerable.

6. Work with the idea of **duty-bearers' obligation** to defend, respect and guarantee human rights around the world, while also incorporating the logic of reparation.
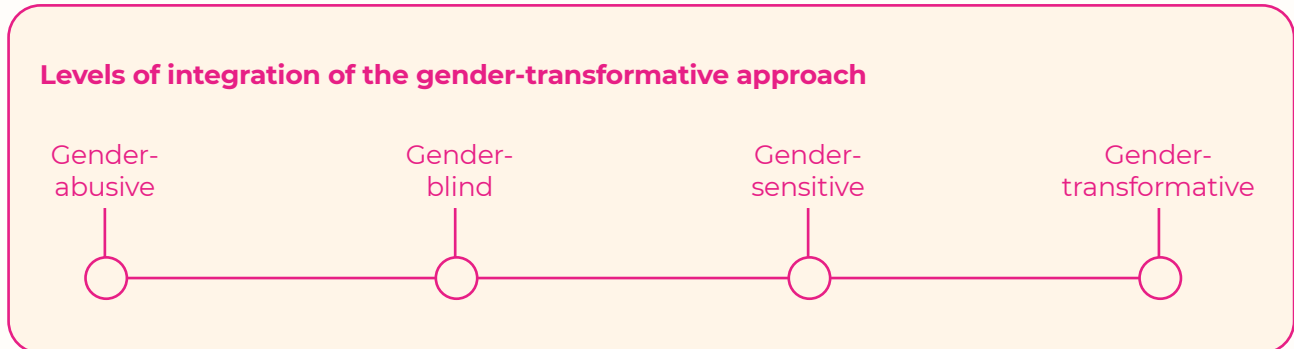
The Gender-Transformative Approach

As we have seen, the classic gender approach has faced significant criticism due to its limitations from an intersectionality perspective. Therefore, in the current methodological context, the gendertransformative approach is being discussed[6]. This approach not only considers power dynamics through the lens of gender; it also draws inspiration from the intersectionality perspective, taking into account all axes of discrimination. In other words, it recognizes the intersection of various axes of oppression (class, race, gender, sexual orientation, gender identity, age, and functional diversity) as well as the new forms of discrimination that arise from them. Thus, it does not only consider gender as a variable of analysis: it also takes into account other forms of discrimination and how they interrelate, and seeks structural changes to fairly redistribute power.

The gender-transformative approach defines a methodological framework where the incorporation of the principle of gender equality is not an "all or nothing" strategy, but rather part of a progressive continuum with different levels of integration, as
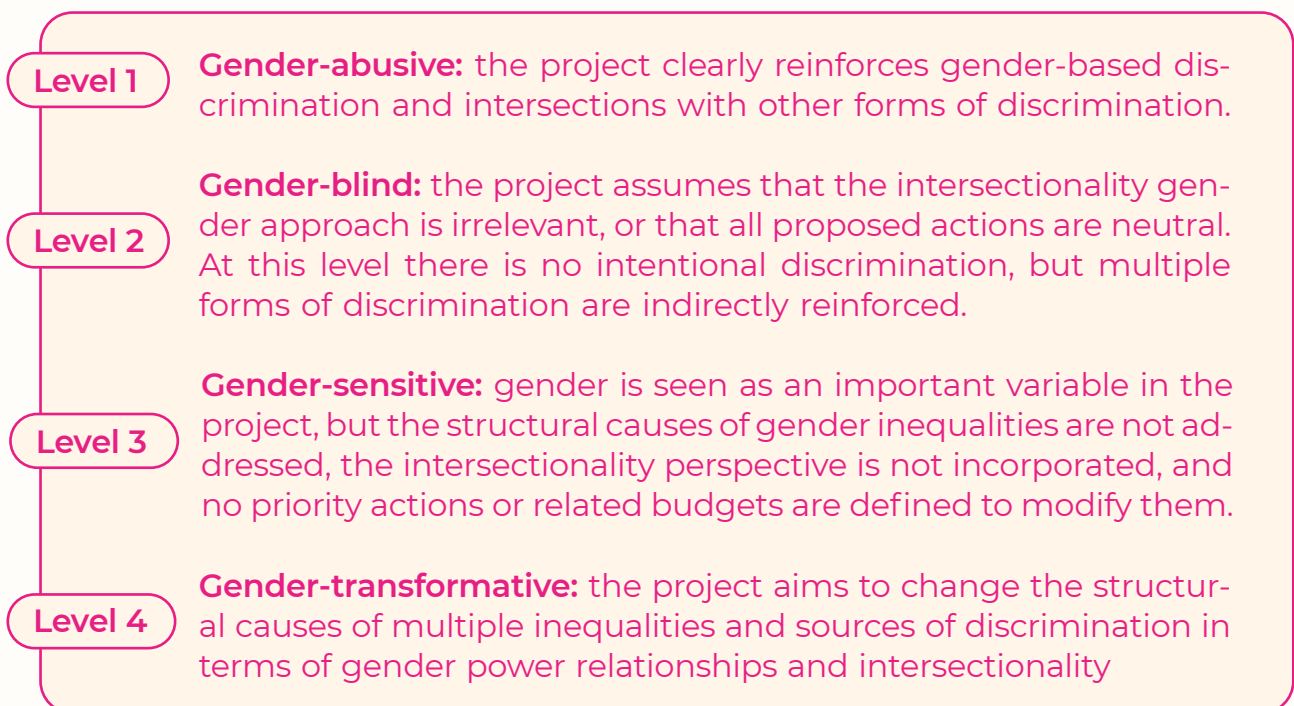
6   Marcus, R., Samuels, F., Jalai, S., Belachew, H., *"Background Paper Series. UNICEF Gender Policy and Action Plan 2022-2025. Gender-Transformative Programming"*

presented in the figure below. The ultimate goal of any project is to achieve –with time, resources, expertise, and commitment– a gendertransformative approach (level 4), taking into account each organization's starting point and resources.

Levels of integration of the gender-transformative approach

| Gender-abusive | Gender-blind | Gender-sensitive | Gender-transformative |

What does it mean for a project to be at a certain level in the integration of the gendertransformative approach?

This guide proposes a system of four levels that can be used to identify to what degree each project integrates the gender-transformative approach.

Level 1
Gender-abusive: the project clearly reinforces gender-based discrimination and intersections with other forms of discrimination.

Level 2
Gender-blind: the project assumes that the intersectionality gender approach is irrelevant, or that all proposed actions are neutral. At this level there is no intentional discrimination, but multiple forms of discrimination are indirectly reinforced.

Level 3
Gender-sensitive: gender is seen as an important variable in the project, but the structural causes of gender inequalities are not addressed, the intersectionality perspective is not incorporated, and no priority actions or related budgets are defined to modify them.

Level 4
Gender-transformative: the project aims to change the structural causes of multiple inequalities and sources of discrimination in terms of gender power relationships and intersectionality

Where do we stand? It's essential to generate spaces for theoretical debate along the lines of the proposals made by the intersectional feminist perspective, and to do so with voices from the Global South. Since they require an applicable methodology, the actions carried out within the framework of the CfGC project should seek to align and progressively adopt a gender-transformative and intersectional approach, always in coherence with the EU's GAP III.

1.3. 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". Next, calculate the average to determine approximately at which level of the gendertransformative approach your project currently stands.

The project...   ① — ② — ③ — ④

Addresses the structural barriers that sustain gender inequalities, 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.   ○ ○ ○ ○

Builds up the individual and collective agency of women, girls, people with different gender identities and vulnerable groups through specific actions to provide these individuals with support and generate empowerment processes so they can defend and assert their rights.   ○ ○ ○ ○

Involves the male population so that it adopts gender equality and exercises positive and diverse masculinities.   ○ ○ ○ ○

Works from an intersectionality perspective that involves taking into account other discrimination axes such as class, race, gender, sexual orientation, gender identity, age or functional diversity.   ○ ○ ○ ○

Works in all areas and, as much as possible, across different sectors (multilevel and intersectoral). 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.   ○ ○ ○ ○

Focuses on interventions with the potential for large-scale change. 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.   ○ ○ ○ ○

How should we design, implement and evaluate projects?

How should we design, implement and evaluate projects?

To carry out projects within the CfGC framework with a gender-transformative and intersectional approach, we need to start by considering the process of change we aim to promote. We also need to think about which elements will help us and which will hinder us.

Phases of a project with the implementation of a gender-transformative and intersectional approach. Below is a simple proposal for project planning that seeks to guide the basic questions and considerations needed to start planning a project with a gender-transformative and intersectional approach. This process includes four phases: (a) context analysis, (b) design, (c) implementation, and (d) monitoring and evaluation.

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

Let's start our project!

When using a gender-transformative and intersectional approach, it's essential that we begin by reflecting on and **analysing the context in which we want to carry out our project**. This should allow us to gather the multiple experiences of discrimination and existing gender inequalities, understand their effects, and detect how they can be important to our project. In doing so, it's important to take into account two crucial questions: *what is our context, and what rights that are currently being violated or global issues and challenges do we want to address?* Once we have made this decision, we need to consider *the discriminations and gender inequalities in our working context from an intersectional perspective, and which ones have an effect on the right we want to highlight.* These initial considerations will give us the tools we need **to conduct a context analysis from the perspective of gender inequalities and intersectional discriminations.**

The first rights we are defending through our projects are education and communication: first, the right to access complete, truthful, and comprehensive information that will help us understand or interpret what is happening in the world and build a critical perspective through the media. Second, the right to critical, freeing, accessible, and high-quality education that helps us analyse reality independently, and that promotes learning processes that provide us with mechanisms for reflecting on different ideas and positions in a critical and broad manner regarding issues, representations, and practices.

In other words, we are dealing with the right to information and education that will lead us to the root of global problems so that we can address their causes and advance towards higher levels of social justice.

Finally, we must also defend the right to engage in or promote participatory processes that drive us to have a meaningful commitment to our environment, to build communities with a sense of coresponsibility so that we can address global challenges, and to occupy public spaces and the public agenda to create a more inclusive, equal, and sustainable world. To do this, we need to work on raising citizen awareness about global issues and challenges such as the right to migration, equality, free expression of gender identity and sexual orientation, environmental protection, or dignified work.

To first approach this task in our projects, we need to ask a series of questions during the design process. Below are some that can help us deepen our context analysis. Keep in mind, however, that not all projects need to answer all these questions; we simply need to select those that are most relevant. The questions are organized so as to address three different design aspects: the context in which the rights we want to address are being violated, the target groups and the context, and the organization or entity carrying out the project.

Regarding the context and sociocultural environment in which rights are being violated and in relation to the global issues and challenges we will explain or use to conduct a learning process, we can ask ourselves the following:

→ What international regulations exist concerning the defence of the rights we want to address? Here, it's important to see what the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)[7] says, and to see what commitments the country where we want to implement our project has made regarding CEDAW[8].

→ What structural barriers (education, employment, health services, housing, etc.) limit access to resources and opportunities for women, girls, people with dissenting identities, racialized people, disadvantaged social classes, people with functional diversity, and other vulnerable groups?

→ What organizations do we know of that work to defend these rights? Do they work as part of a network? Do we have any experience working with them?

→ Who makes decisions in the context where this right is being violated? How are women, girls, people with dissenting identities, racialized people, disadvantaged social classes, people with functional diversity and other vulnerable groups represented? How do they participate in leadership and decision-making processes?

→ What norms, values, and cultural beliefs are perpetuating gender inequalities?

8   **This link** provides information on the principles of CEDAW
9   **This link** provides information on agreements made and each country's ratification status.

> → Are there public policies on gender equality from an LGTBQA+ perspective? What about policies that specifically address discrimination from an inter-sectional perspective? Do they ensure the defence of other groups like those with non-white European racial identities, disadvantaged social classes, children and adolescents or people with functional diversity? Can we form alliances or organize advocacy actions along these lines?

Regarding the groups and/or individuals our action targets, where we plan to work or promote our projects, and their context:

> → What is the composition (race, class, gender, sexual orientation, gender identity, age, functional diversity, etc.) of the groups of people in the context where we plan to work or promote our project?

> → How do they interact with one another? That is, what are the power relationships among the population the action targets?[9] Here, an intersectional analysis will be essential to identify this population not as a homogeneous group, but in all of its diversity.

> → What is the starting point of the population in our context? Are there any surveys, data, or reports that can help us understand their positions on the issue?

> → What knowledge and previous actions do they have regarding gender in general or the intersectional gender perspective in particular (training, protocols, internal regulations, experts...)?

> → What is their initial situation concerning the pyramid of engagement[10]?

> → What possible allies exist in this context?

Regarding our organization and organizational culture (also taking into account projects we can forge alliances with):

> → As an organization, to what extent do we have the capacity to carry out actions for the defence of these rights or global issues?

> → As an organization, what resources, capacities, and influence do we have within the framework of our project?

> → What vulnerabilities and weaknesses do we have as an organization?

---

9   According to the human rights-based approach, the population targeted by the action is the "rightsholding population". From this perspective, the target individuals or groups cease to be passive beneficiaries of the projects and become rights holders. Therefore, people's needs are interpreted from a rights-based perspective, and the project will work to help these individuals realize their rights (see Chapter 1 for more information).
10   The pyiramid of Engagement can be found here: Development Education and Awareness Raising (DEAR), **"Guide for DEAR project implementers. Monitoring, Evaluation, Accountability and Learning"**. p. 63.

→ In our organization, are we reproducing gender roles from an intersectional perspective? In other words, what inequalities and discriminations are being generated regarding racial, class, ageist, and ableist roles? How can the project help to reverse this situation?

→ Do we have prior experience working in networks with organizations from this gendertransformative intersectional perspective?

2.2. Design

Once we have analysed our context from a gender-transformative and intersectional approach, we can move on to the creation of 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. Once we have envisioned this change, we can decide how to pursue it. To do this, we must define (a) the project team and alliances, (b) objectives, (c) a work strategy, and (d) indicators.

Project team and alliances

We will consider and determine **who the stakeholders involved** in addressing the situation of discrimination or the global issue we have identified might be.

> **Attention!**
>
> When using a gender-transformative and intersectional approach, creating alliances and networks with other entities is essential. In our context, this means identifying the other entities working on the global issue we want our project to address (feminists, defenders of LGTBIQA+ rights, anti-racists, defenders of workers' rights, promoters of youth participation, anti-ableists, etc.). We should avoid the idea of working alone. Look at who is doing what and what has been done in our area in the past to forge alliances with other organizations, work more strategically, and have a greater impact.

When defining the project team, we should also consider involving a diverse range of people and avoiding roles traditionally assigned to men, women, and other vulnerable groups (for example, diverse women doing administrative or low-responsibility tasks, white men taking on leadership and/or decision-making roles, etc.). Additionally, it's important that when we form alliances with other organizations (including feminists from the Global South, anti-racists, etc.), we also ensure an equitable distribution of responsibilities and functions.

Objectives

Once we have defined the issues and global challenges we plan to address, the context, the project team and its alliances (entities, groups, platforms, journalists...), we should ask ourselves what objectives our project will pursue to help contribute to our story of change. To take into account the gender-transformative and inter-sectional approach while doing so, we should consider the following:

→ The centrality in **promoting gender equality**: working to transform unequal power relationships by questioning the stereotypes that go along with gender mandates and the social norms that perpetuate them.

→ Consideration of **intersections with other dimensions** (race, class, gender, sexual orientation, gender identity, age, and functional diversity) that are worsening violations of the identified right(s).

→ Generation of **both individual and social changes**, even at the level of organizations involved in the project, with the aim of impacting social practices and achieving sustainable and structural transformations.

> **Example**
>
> If in our context analysis we find that there is little or no representation and participation of young migrant women in the media, we might establish as our objective "Promote a greater presence and representation of young migrant women in the media".

Our objectives will help us clearly identify the changes our project seeks to bring about and how it plans to do so. This path begins with the initial analysis, where we identify the main global challenges we want to address and the reality of our context from the perspective of gender inequalities and intersectional discriminations. With this information, we can define the change proposed by our project, decide on the work strategy that will help us pursue it, and select indicators and actions that will help us measure it.

Work strategy

Next, we will need to specify which activities can help us achieve our objective for change.

The **activities** can refer to the following actions:

→ Prior identification of the level of knowledge of the population we are addressing about the intersectional gender approach and the challenge we

plan to address (using dynamics, focus groups, surveys, games, etc.).

→ Determining how to move the target population up the engagement pyramid.

→ Dissemination, awareness, or learning processes to ensure respect and to guarantee and protect the violated rights we aim to address.

→ Reducing or mitigating gender inequalities and any other form of discrimination from an intersectional perspective.

→ Promoting the empowerment of the target population while also enhancing their advocacy capacities with, for example, activities aimed at building the individual and collective agency of women and girls with special attention paid to those also suffering from other forms of discrimination (based on race, class, gender, sexual orientation, gender identity, age, or functional diversity).

→ Involving the male population so that they adopt gender equality and work on their masculinities.

→ Generating synergies with other organizations at different levels of advocacy and complementary work. To this end, it's a good idea to have a broad picture of the different levels to consider in order to generate strategic change.

→ Internal coordination and communication among the different participating entities (lead applicant, co-applicants, and associates), with an internal communication strategy oriented towards team cohesion and care.

→ Framed within a project promotion strategy to broaden the public's participation and commitment, respecting the principles of non-sexist and transformative communication[11].

All of these actions must have an appropriate budget allocation.

Indicators

Defining indicators will help us decide how to measure the change we want to achieve. In other words, we need to consider **its design so that the target population increases their level of engagement (engagement pyramid).**

Indicators can be qualitative (a change in engagement, involvement, critical capacity, awareness, knowledge, etc.) or quantitative (a percentage or number). Establishing indicators for monitoring and evaluation will help us define the change

11   For more information on communication strategy, see "Promoting transformative and non-sexist communication" in section 2.3.

we want our project to bring about, and will help to determine its transformative potential. They will also help measure our progress towards this change, allowing us to make decisions during the implementation of the project if it is not having the intended impact, and to notice any unplanned changes that take place within our action.

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 (women, 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.).

Once we have designed the project, all we need to do is put it into action!

2.3. Implementation

Carrying out the designed action

The implementation of a project involves putting into practice the previously proposed design. This means carrying out all the actions or activities planned in the work strategy to achieve the set objectives while also considering the identified story of change. This is also the time to review the indicators to see if we need to redirect the project and to review new, unplanned impacts.

Nevertheless, working from a gender-transformative and intersectional approach also involves engaging the population in our project to varying degrees. As a result, in this phase we face the challenge of implementing our design while remaining open and flexible to context contributions, incorporating sustainable and possible proposals that create conditions favourable to stakeholder participation. It's important to build participation channels and ensure that the implementation is a process that cares for people, the group and the project itself from a gender-transformative and intersectional perspective.

Participation

When we implement transformative projects, we do so with the population, not for the population. The gender-transformative and intersectional approach prompts us to seek participatory spaces that are not merely consultative, but that allow the population to get involved in the project and to collectively define certain work strategies and activities whenever meaningful and possible. These strategies help the population we are working with to climb the pyramid of engagement[12] during the project's implementation, achieving a higher level than they initially had.

To achieve this, we need to:

→   Design accessible and open participation processes and mechanisms that include spaces for dialogue and coordination with the population.

→   Ensure that the population involved in the project represents society's diversity, in order to incorporate their perspectives and experiences based on the different axes of oppression they face.

→   Consolidate participation channels with other organizations or institutions allied with our project.

→   Legitimize spaces for discussion, participation, and decision making, and focus them on empowering the population targeted by the action.

Promoting transformative and non-sexist communication

For **internal communication**, we need to work to ensure transparency, participation, and accountability with those involved in our project. To this end:

→   We should communicate in a way that establishes horizontal, attentive, and transparent relationships.

→   We should not limit ourselves to informative meetings; rather, we should provide feedback to entities, communities, and individuals we work with and involve them in the decision-making process.

→   We should identify different communication channels to ensure accessibility for the diverse range of people we collaborate with.

→   We should establish mechanisms for collecting recommendations and complaints from those involved in the project and provide feedback in response.

12   Op. cit. 6.

When it comes to **external communication** (any material or activity intended for outreach and promotion), we should also consider the gender-transformative and intersectional approach in aspects such as:

→ Building intersectional teams that execute the projects and avoid perpetuating the sexual division of labour: for example, by ensuring all communication tasks (including technical production and representation tasks) are carried out by teams that include women and have a special focus on underrepresented groups such as non-European white racial identities, lower social classes, or youth.

→ Avoiding binary narratives regarding impoverished or vulnerable women (they should not be portrayed as either victims or superheroines that need to sustain communities or societies). Rather, we should promote narratives that show their full diversity

→ Remembering that intersectional feminism does not only address women and their circumstances: it strives to explain inequality and its structural causes, too. It also considers other possible axes of discrimination.

→ Highlighting women and vulnerable groups in roles of power. For example, they can appear as witnesses of inequality but also as experts on the subject.

→ Ensuring that the use of images of vulnerable groups or individuals does not reinforce existing stereotypes. Instead, use others that help break with them. For instance, show women in positions of power and men in caregiving roles.

→ Using non-sexist, non-stereotypical language. In languages with gendered nouns, speak generically instead of using the generic masculine.

→ Using accessible language without technical jargon. If technical terms are necessary, use them as opportunities to explain their meanings. Identify mechanisms to reach an audience with diverse linguistic and cultural profiles if needed, using adapted or translated materials, subtitles, sign language, etc.

Working towards internal coherence and care

When an organization, team or network seeks to implement its project from a gender-transformative and intersectional approach, it also faces the challenge of incorporating this approach internally. In other words, reviewing its own structure and internal operation, identifying, monitoring, and revising power relationships within the organization/team/network, analysing the values sustaining internal practices, and reviewing how work is distributed. As a result, we can incorporate aspects of the ethics of care, avoiding reproducing societal power roles and abuses or even discriminations and violence in our work or activist spaces.

Attention!

The ethics of care is not individual, and it is not only about a person's well-being; it's a commitment and a responsibility that each person has with themselves, the group, and the project's development, with a positive impact on both an individual and collective level. To this end, we will work on the aspects below.

Caring for people

This refers to understanding our own identity and how it is perceived by the world (gender, race, social class, age, abilities, etc.), and the historical struggles or claims surrounding our personal group. This helps us take responsibility for our environment and ourselves and define our capacities, limitations, and needs. It may involve delegating, asking for help, taking risks with new responsibilities, and seeking a balance between personal dedication and shared responsibility

Caring for the group

This involves identifying who we are as a group and what our established relationships are, having strategies to create more egalitarian and just environments, fostering a pleasant and respectful environment among everyone involved in the project, enabling mechanisms for transparent decision-making, and establishing the channels to address conflicts.

Caring for the project

This means designing a project with functions and tasks that are distributed sustainably, diversely, and democratically. Projects should be manageable for the individuals in the organization/team/network according to their capacities and interests, and also for the organization in keeping with its resources. One strategy to achieve this is incorporating regular review spaces during implementation.

The project

The group

Individuals
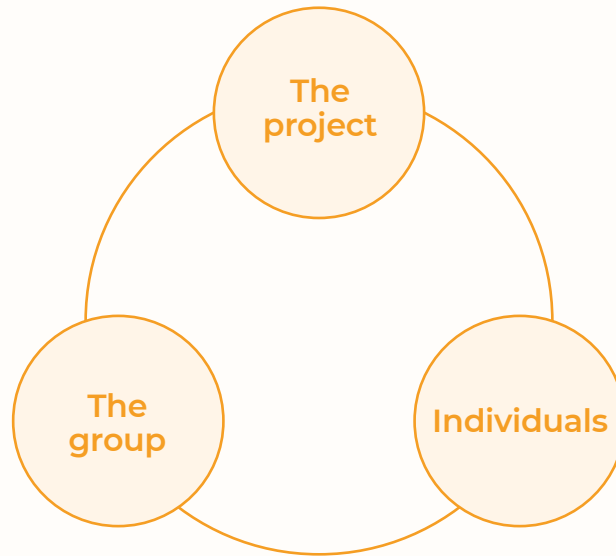
2.4. Monitoring and evaluation

Monitoring and evaluation help us identify possible needs for changes during the execution of the project, and let us adapt to changing contexts that may arise. To this end, we can include monitoring actions throughout the project and evaluation at the end.

Monitoring

We recommend scheduling a moment mid-term through the project where we can analyse indicators divided into two groups. With the first group, we will determine **if we are achieving our objectives**. With the second, we will analyse **how the implementation is progressing in relationship to the organization/work team/ network.**

When reviewing the first and second group of indicators, we focus on observing if we are achieving our objectives and whether actions are needed to redirect our strategy according to the changing context, as shown in the following table:

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.

To review the third group of indicators, we will focus on three aspects of project implementation: participation, non-sexist and transformative communication, and internal coherence and care. Below are some examples of indicators for each aspect.

Participation	→ Mechanisms have been devised to promote horizontal and accessible participation among the entities and individuals we work with.
	→ The diversity of collectives in terms of age, race, origin, gender, and/or gender identity has been included.
	→ Potential alliances have been identified and established with other organizations.
Transformative and non-sexist communication (internal and external)	→ Two-way, regular, and accessible communication channels have been established with the people involved in the project (coordination meetings among project entities and individuals to define objectives and roles, task reviewing spaces or working systems when needed, etc.).
	→ Materials and communication actions have been designed to comply with the principles of transformative and non-sexist communication.

Internal coherence and care

→ Mechanisms have been planned to prevent and manage potential conflicts or discrimination throughout the project (monitoring meetings, expression and resolution spaces, etc.).

→ Tasks have been distributed so as to avoid a division of labour based on sex, race, class, age, and ability.

Final evaluation

Once the project is completed, we will prepare a final report that collects the impacts of our action in relation to the planned objectives, the designed activities, and our story of change. As much as possible, it will also include lessons learned during monitoring. This will help draft the final report we will present to the funder.

To do this, we can analyse the following points:

→ To what degree have the planned objectives and stories of change been achieved? Which elements have helped us to achieve them, and which have not?

→ Has the population gained greater knowledge, capacities and commitments to reducing inequalities and discrimination locally and globally (moving up the engagement pyramid)?

→ Have we addressed the structural changes generated by intersectional gender inequality and discrimination that we identified in the context analysis phase?

→ If the project forged alliances with other organizations, have these alliances been effective in achieving our objective?

→ Have we succeeded in improving rights to communication, education and participation in the context where we carried out the project and among the population targeted by the action?

> 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.

Glossary of terms and related concepts
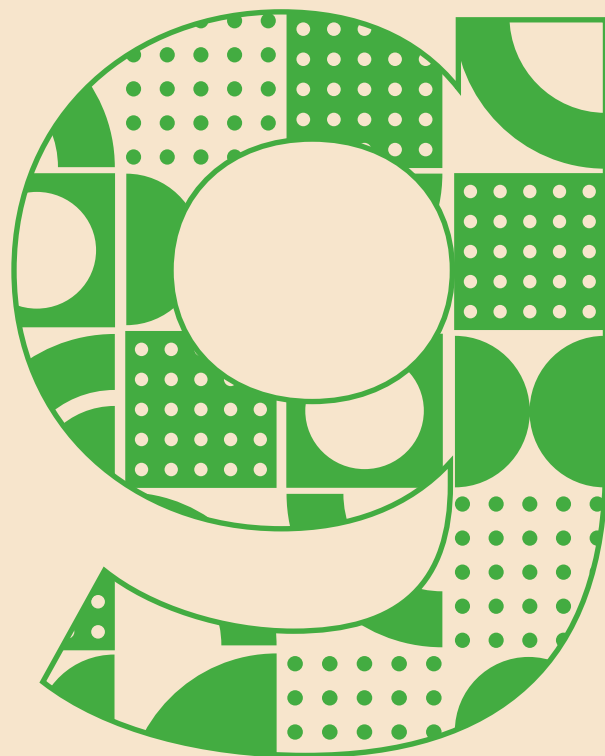
Resources from the 11 organization platforms from the 11 European countries that comprise the CfGC project.

CISU   Civil Society in Development - Denmark
- *Feminist toolkit* ↗

COP   Consorzio Ong Piemontesi - Piemont Region (Italy)
- *Gender Glossary: Glosario di genere* ↗
- *Manual for gender analysis: Manuale per l'analisi di genere* ↗

FINGO   Finnish Development NGOs - Finland
- *Training manual on intersectionality* ↗
- *IGLYO Norm Criticism Toolkit* ↗
- *Gender guide to mainstreaming in development projectsOpas tasa-arvon valtavirtaistamiseen kehitysyhteistyöhankkeissa* ↗

LAPAS   Latvian Platform for Development Cooperation - Latvia
- *Recommendations to reduce discrimination and stereotypes: IETEIKUMI DISKRIMINĀCIJU UN STEREOTIPUS MAZINOŠAI KOMUNIKĀCIJAI AR SABIEDRĪBU* ↗

RESACOOP   Auvergne-Rhône-Alpes Coopération Internationale – Auvergne-Rhône-Alpes Region (France)
- *Support guide: integrating the gender approach into your organization: Guide d'appui, intégrer l'approche genre dans son organisation* ↗
- *F3E learning network of actors in international solidarity and cooperation: F3E réseau apprenant d'acteurs et d'actrices de la solidarité et de la coopération internationale* ↗
  - *Acting for gender: leading workshops with a gender perspective: **Agir pour le genre: animer des ateliers avec une perspective de genre*** ↗
  - *Guide, acting for gender, the words and practices of stakeholders: **Agir pour le genre, paroles et pratiques d'actrices et acteurs*** ↗

SLOGA

Slovenian platform of non-governmental organizations - Slovenia

- *Guidelines for the mainstreaming of gender equality in development cooperation* ↗

VBP

Lithuanian development cooperation platform - Belgium

- *Publication, How to take gender into account: Kaip atsižvelgti į lytį* ↗

WILDEGANZEN

N Foundation Netherlands - Netherlands

- *WO=MEN Dutch gender platform:*

  https://www.wo-men.nl/en/

- *EMANCIPADOR:*

  https://www.emancipator.nl/en/emancipator-2/

- *MAMACASH:*

  https://www.mamacash.org/

Glossary of terms and related concepts

Decolonial thinking

A concept that emerged from diverse traditions of Latin American thought such as dependency theory, pedagogy of the oppressed, Afro-Caribbean Marxism or indigenous thought. This term was first defined by Aníbal Quijano (2009). The decolonial shift criticizes the constitutive nature of colonialism in shaping the modern world. On the one hand, it is a Latin American response to the postmodern crisis; on the other, it is a response to the provocation that is the glorification of the genocide initiated in 1492. It denounces the coloniality of power, knowledge, and existence. These consist of the exploitation that constitutes the worldwide capitalist system, whose deployment is based on an ethno-racial classification of the planet's different populations and implies an order in which authority is legitimized by the supposed ontological superiority of the white, Western, Christian, heterosexual man. This imposition also occurs on the level of knowledge (epistemically) and of being (subjectivelyspiritually)[13].

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13   From *Informe diagnosi antiracisme i decolonialitat* by Lafede.cat, 2024

Ethics of care	A theory developed in the 1980s by feminist psychologist and philosopher Carol Gilligan. This theory was ground-breaking, among other reasons because it highlighted the importance of interpersonal relationships and how a resulting shared responsibility arises from the awareness of this material, emotional, and relational interdependence.
Global citizenship education	A concept used by UNESCO[14] to define activities that "aim to empower learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive, secure, and sustainable societies".
Global South	The use of this term marks a paradigm shift that breaks with the approach that sees the North and South in terms of international relationships centred on economy and development. Instead, it emphasizes geopolitical power relationships, their historical origins in colonialism, neocolonialism, and all forms of extractivism, and how they maintain and perpetuate inequalities. The term "Global South" refers not only to impoverished countries in the South, but to any impoverished territory or community—even those within the Global North.
Global North	In keeping with the previous paradigm, this term refers to all territories that have historically accumulated political, cultural, and economic power and have enriched themselves through colonialism, extractivism, and geopolitical power relationships.
LGTBIQA+	An acronym for "lesbian, gay, trans, bisexual, intersex, queer, and asexual." The "+" symbol encompasses all other dissident identities. The acronym represents the collective union of various feminist struggles, all made up of individuals and communities dissenting from the binary sex-gender identity system and the heterosexual desire system. The acronym represents the collective union of various feminist struggles, all of which are composed of individuals and communities dissenting from the binary sex-gender identity system and the heterosexual desire system

14   UNESCO, 2015, *Global Citizenship Education: Topics and Learning Objectives.*

Political anti-racism

A social movement that opposes racism as a form of social oppression that dehumanizes and nullifies the agency of the "other". "Other" refers to all individuals who escape definitions of what is human—definitions subject to European and Western standards. Political anti-racism does not only focus on ending cultural racism; it also highlights and denounces the structural racism sustained by institutions and spaces of power and articulated through laws. One example is the European migration laws that erect internment centres for foreigners across the continent: one of the highest expressions of institutional violence.

Sex-gender system

Concept that serves to explain the relationship established in Western societies between biological characteristics (sex) and the socially constructed categories (gender) of "male" and "female", which are assigned to people at birth. In these contexts, individuals with a penis are assigned the gender category "male", while those with a vulva are assigned the gender category "female". In this binary system, individuals are forcibly assigned to one gender or the other. This mandatory binarism is at the root of many struggles within the LGTBIQA+ movement, such as those of intersex individuals, who have different biological characteristics.

Sexual division of labour

It refers to the distribution of paid, visible and productive work, and unpaid, invisible and reproductive work between men and women, respectively. As a result, men historically take on jobs in the labour market, while women –despite some also now holding positions in the labour market– continue to bear the burden of the domestic and care work, which either remain outside the market or are introduced under precarious and exploitative circumstances. The sexual division of labour also explains why within organizations men tend to assume positions with public recognition or power, while women assume invisible tasks and subordinate positions.

Transformative communication

A communicative and educational paradigm that seeks to generate cultural changes (cultural efficacy) through the use of frameworks and narratives of global justice that create new collective imaginaries and

drive society to take part in proposed social and political changes[15].

Vulnerable Groups

This term refers to all groups that, due to external conditions beyond their control and their decisions and actions, find themselves in situations of vulnerability and precariousness. This concept serves to attribute the responsibility for their situation to structural conditions of exploitation and unequal distribution of resources in the world.

World Conferences on Women

Over the years, the United Nations has organized four World Conferences on Women. These took place in Mexico City (1975), Copenhagen (1980), Nairobi (1985), and Beijing (1995). The Fourth World Conference on Women, held in Beijing, marked a significant turning point for the global gender equality agenda. The Beijing Declaration and Platform for Action, unanimously adopted by 189 countries, constitutes a program for the empowerment of women. When written, it took into account the key global policy document on gender equality. Following this conference, a series of five-year reviews have been conducted, but no additional World Conferences on Women have been held.

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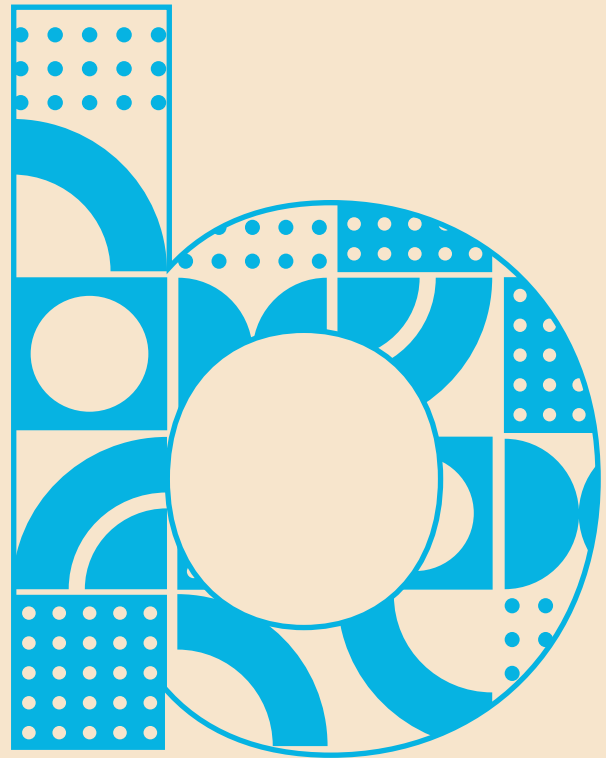
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Gender toolkit