

# GENDER EQUALITY AND SOCIAL INCLUSION (GESI)

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# Toolkit for Networks for Peace Project Partners



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## GENDER EQUALITY AND SOCIAL INCLUSION (GESI)

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# Toolkit for Networks for Peace Project Partners

### **Acknowledgement**

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### **Disclaimer**

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## Overview

Networks for Peace (NFP) is a five-year, USAID-funded project taking a regional approach to foster cross-border collective engagement and equip civil society organizations (CSOs), networks, and initiatives in the region with greater knowledge and capacity to promote advocacy, inter-communal peacebuilding, and religious tolerance to prevent and counter extremism. Social Inclusion is central to Network for Peace's mission to support inter-ethnic and inter-religious tolerance in Southeast and South Asia.



*The broad-based movement of exclusionary Buddhist protectionism can be countered with an equally broad-based counter-movement grounded in women's rights and human rights.*

**- from an interview as part of NFP GESI analysis, 2020**



Though three very different contexts, Myanmar, Sri Lanka, and Thailand have all seen an upsurge in exclusionary Buddhist protectionism, anti-Muslim sentiment, and extremist ideologies amidst a backdrop of political and economic change, long-standing ethnoreligious conflicts, and popular frustrations. To promote peace by amplifying moderate voices in the region, Networks for Peace is committed to an inclusive approach to gender and social equality that supports civil society actors in addressing the grievances that underlie these conditions. This approach includes understanding gender and social exclusion dynamics that fuel exclusionary Buddhist protectionism as well as the civil society response.

As a fundamental aspect of human rights and social justice, Gender Equality and Social Inclusion (GESI) is a commitment and priority, both internally and for project partners. Networks for Peace will support partners in their implementation of efforts to improve inequities, address inequalities, and support conditions that reduce gender-based violence and marginalization.

A robust set of GESI related tools and information has been developed for partners to use to support GESI integration in their planning and programming.

Through these tools and NFP staff support, NFP aims to:



1 Support internal policies and practices that result in equitable treatment of women and marginalized people within partner organizations

Support partners to implement grant activities in a way that is inclusive of and respond to the needs of women and marginalized groups.



3 Support partners to implement grant activities that result in outcomes that benefit women and marginalized groups.

This toolkit aims to present tools in a clear and accessible way. It includes concepts, guides, and activity prompts that explain the function of various assessment tools, how they are inter-related with one another, and how project staff can use them.

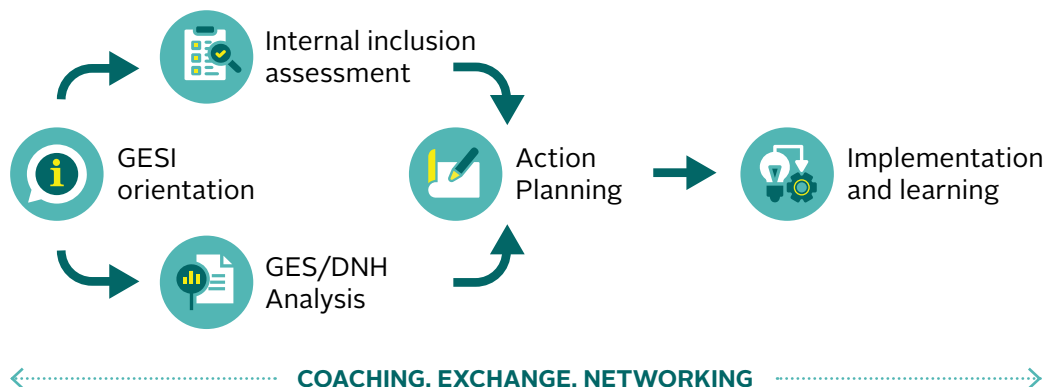
### OBJECTIVES OF THE TOOLKIT

- Introduce concepts related to gender equality and social inclusion and the importance of reaching marginalized groups
- Provide a set of tools to guide NFP partners to conduct a GESI analysis and to integrate GESI considerations into their programs and planning
- Provide tools for organizations to assess their own internal GESI priorities and commitment

### WHO IS THE TOOLKIT FOR?

The Toolkit is designed for use by grant partners as a 'roadmap' for incorporating GESI considerations into their work.

## THE NFP GESI PROCESS



This roadmap aims to help partners set goals in an action plan to improve internal and external inclusion activities. The first steps of this roadmap focus on internal organizational self-reflection to build on existing strengths and identify areas of growth. Next, Networks for Peace supports partners to gather information, both internal and external to the organization, on inclusion issues relevant to the project activities. This information is used to create an action plan identifying ways to complement existing inclusion strategies and to develop new inclusion strategies.

### GESI ORIENTATION:

A GESI Orientation is held during the work-planning phase to help partners understand the NFP approach and to share their own. The Orientation covers concepts, definitions, and approaches to GESI Integration – **Sections 1 and 2 of the toolkit**

### ORGANIZATIONAL SELF-ASSESSMENT:

The Inclusion Capacity Assessment Tool (CAT) is a tool/exercise that allows partners to self-assess different domains of inclusion, both internally and in their external activities. Partners identify priority areas for action and possible capacity building needs. Action items become part of the Action Plan – **Section 4 of the toolkit**

### GESI ANALYSIS:

The GESI Analysis is an opportunity for partners to conduct primary action research/gather information to better understand the inclusion needs of their participants. It should focus on areas of inequity related to project activities. – **Section 3 of the toolkit**

### ACTION-PLANNING:

Action items generated through the Inclusion CAT and GESI analysis processes will go into an Action Plan. NFP staff will monitor and support the partner's progress on action items. – **Section 4 of the toolkit**

**SECTION  
ONE**  
GESI 101

## Section 1: GESI 101

### WHAT IS SOCIAL INCLUSION?

“Social inclusion” refers to the ability, opportunity, and access of marginalized people to take part in society. This includes rights, freedom, participation in decision-making, and access to services and opportunities at all levels of society, from family, community, work, and in civil space. In a project, this includes ensuring that the benefits of project activities are fairly distributed.

Inclusion begins with participation. To participate and influence decisions that affect your life is an empowering process. It builds confidence and cultivates a sense of agency and choice.

But participation alone is not enough. Imagine a situation where 20 people are present in a meeting, but only one talks, and his decisions are final. The other 19 people may be said to be participating, but their voices, opinions, perspectives and experiences are not considered or valued.

To be inclusive, participation is the foundation for active decision-making and influence. When marginalized groups actively participate in all parts of project design, planning, and implementation, they are not only able to contribute their





knowledge and expertise, which is often overlooked or ignored, but they can also help affect the attitudes, norms, institutions and policies that drive social exclusion in the first place. This process leads to long term structural change.<sup>1</sup>

**IDENTITY**

**Rights, Opportunities, Access to Resources, Security/Safety, Wealth**



**Dominant identities and privilege**

Man	Heterosexual	Dominant/majority ethnic group (Burman, Thai, Sinhala)
Middle aged	Healthy	Dominant/majority religion (Buddhist)
Light/fair skin color	University education	Upper middle class/rich
Able-bodied	Married	

←..... **SOCIAL SYSTEMS** .....→  
 ←..... **Family • Culture • Law and Legal system • Media • Health • Religion • Education • Political • Economic** .....→



**Marginalized identities & structural discrimination**

Woman	Trans/non-binary	Dark skin	Old age	Youth
Homosexual/bisexual	Divorced/single (esp. women)	Religions other than dominant (Muslim, Christian, Hindu)		
Minority ethnic group	Person with disabilities	Little/no education	Working class	

Social inclusion or exclusion is based on identity or identities. Identity refers to the characteristics of a person or group of people. Identities are both abstract and concrete, such as class, gender, sexual orientation, ethnicity, religion, education level, occupation, marital status, physical/mental status (disabled or not disabled), health status (healthy or suffering from chronic illness like HIV), body size, etc.

Identities are either dominant/privileged or marginalized. **Dominant or privileged identity** refers to the identity of a person or group of people who exercise power, status, rights, and opportunities by different systems or institutions in society. In most societies, examples of dominant/privileged identities are: men, heterosexual, able-bodied, belonging to the majority ethnicity and religion, educated, middle/upper class, etc.

As highlighted above, **marginalized identity** refers to the identity of a person or group of people who experience systematic oppression based on their identity, resulting in reduced access to social, economic, and political resources (e.g., police protection, political participation, access to healthcare, education, employment),

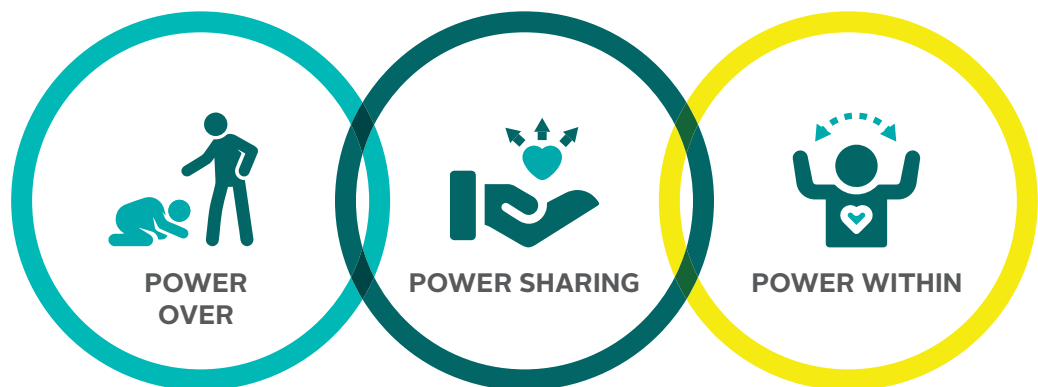
<sup>1</sup> Civicus GESI toolkit, page 5. Retrieved from: <https://www.civicus.org/documents/toolkits/CIVICUS-gender-and-social-inclusion-toolkit.pdf>.

for historical, cultural, political and/or other contextual reasons. Examples of marginalized identities are: women and girls, gender and sexual minorities (LBTQIA+<sup>2</sup>), people with disabilities, ethnic and religious minorities, poor people, and youth.

### Learning about marginalized identities

One effect of marginalization is that the discrimination, oppression, and challenges faced by marginalized people is all but invisible to others. Further, even when we are aware that some groups are discriminated against, we have been socialized to accept it as normal or natural. Many of us accept (or ignore) the discrimination of marginalized people because we've been socialized to believe that marginalization is a result of one's bad karma, God's will, fate, or the fault of the marginalized person or group. To work towards social inclusion, this socialization has to be critically challenged. **Marginalization is the systemic denial of rights, opportunities, access, and control by the various institutions that govern our lives. It is not a personal problem; it is structural and requires structural/social change.**

### STRUCTURAL POWER ANALYSIS



A structural analysis of power and oppression helps clarify what social exclusion means and how it happens.

**Power** is a core issue in human development, both at the individual and societal levels. Without power we not only lose control of our life but also lose an opportunity to develop ourselves to our fullest potential as human beings.

We gain power from both internal and external sources. The more sources of power an individual or group has, the more power, opportunities, and privilege they will gain. Individuals or groups with few sources of power will have less opportunities and access to rights and resources – they will be marginalized – in society.

<sup>2</sup> An inclusive term referring to gender and sexual minorities. Stands for Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, and others.

Power and privilege refer to the systems in society. Privilege means having access to resources and power as supported by the system. In Thailand, Myanmar, and Sri Lanka, heterosexual, Buddhist, and able-bodied men, especially from the dominant ethnic group, hold privilege and power in society in both private and public spheres.

Three types of power and the ways in which we use our power are:

**1. Power-over** - when an individual, group, or institution (such as the state) uses their sources of power to control others. This type of power can involve exploiting, taking advantage of, making decisions for, or defining the meaning of the experiences of another individual or group. Dominant entities in power-over relationships influence others using force, which may be physical (violence), financial, or social.

**2. Power-sharing or power-with** - when an individual, group, or institution uses its sources of power to share, to support, or to make decisions with another person or group.

**3. Power-within** - an inner source of power that an individual or group has or can develop to help them go through fear, injustice, violence, and difficulties in life and respond to those situations non-violently. Examples of power within include: courage, a strong will, creativity, ethicality, honesty, persistence, love for justice and peace, hopefulness, inspiration, confidence, wisdom, compassion, joy, ability to let go, inner peace, hard work, responsibility, generosity, clarity of mind, patience, and tolerance.

When we look at our society through our own life experiences, we will see that many institutions that affect our lives directly or indirectly use power-over. An example of a power-over culture that is common across the world is patriarchy or a male dominant culture because at the top of nearly every institution is a man, or group of men, who hold power. Within these cultures, women can also use power-over approaches, especially when they hold those top positions. Patriarchal cultures socialize us to internalize a power-over way of life, where we believe that the only way to use power or to relate to power is by using it over others or having power used over us by others.



Norms, including the Buddhist concept of karma, also reinforce the stigmatization and marginalization of identity groups, including gender and sexual minorities, people with disabilities, and members of under-privileged castes, who are said to “deserve” their place in society based on past transgressions. Gender and sexual minorities in Sri Lanka and Myanmar endure widespread discrimination, from which they have no legal protection. Thailand is often recognized for its tolerance of gender and sexual minorities, and recent research shows generally positive attitudes toward these groups. However, LGBTQIA+ people in Thailand still experience widespread stigma, social discrimination, and increased levels of violence in the home and in public.

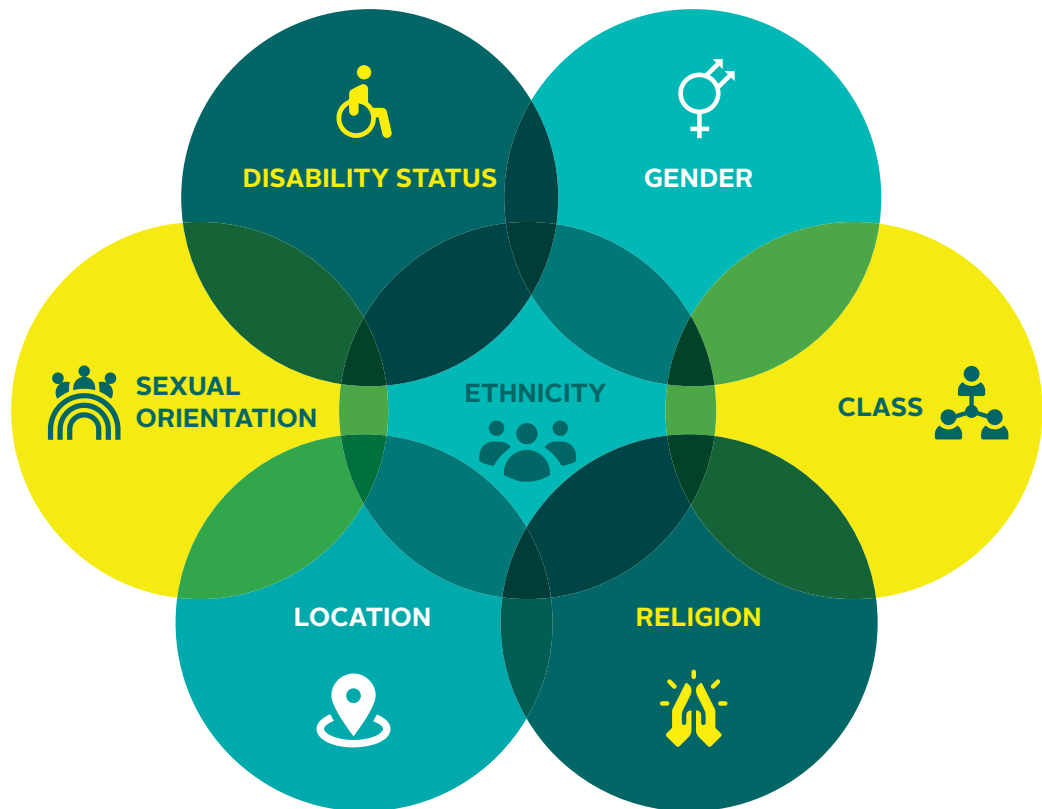
*Source: NFP GESI Analysis*

Oppression is defined as **power-over based upon prejudice**, with the support of institutions or social systems against an individual or group which leads to unjust treatment or control. Prejudice comes from the belief that difference is a reason to feel that some people are better or have more value than others. It is socially constructed and implemented through policies and institutions such as family, media, economics, education, religion, politics, culture, and tradition.

Oppression can be based on different types of identities, including gender, ethnicity, class, education, politics, race, age, religion, and sexual orientation. Power structures in social systems – religion, media, education, government policies and culture – not only create oppression, but they also serve to reinforce people's internalization and socialization of oppression, keeping the problems unresolved and increasing.

Because we are part of society, we are not free from such socialization and internalization. As a result, as people in social movements, we are not only working against external opponents like military oppression, unjust government policies or the unfair global economy, but we also need to work to transform our own internal oppression, the psychic and attitudinal violence that exists within ourselves, within our organizations, and within our social movements. Structural (external) and internal oppressions are deeply connected because they have their foundation in the dominant/power over culture. These two forms of oppression perpetuate each other and, thus, we cannot completely overcome structural oppression unless we, individuals or groups working for social change, also transform our own internal oppression.





### INTERSECTIONALITY

Every person has multiple identities. We belong to many different social groups at the same time – we may experience marginalization in some identities and privilege in others. For example, consider a Thai, Buddhist, working class, lesbian, single mother. She has the privileges or advantages associated with being Thai and Buddhist – the dominant ethnicity and religion in her country; but she faces discrimination, stigma, and marginalization in her identities as poor, lesbian, and a single mother.

**Intersectionality** is a concept that highlights the ways in which different types of identities (gender, ethnicity, race, age, class, religion, etc.) intersect and contribute to different experiences of marginalization, discrimination, and oppression. For example, a poor woman from an ethnic minority group in Myanmar faces different discrimination than either Burman women or men from her own ethnic group. The intersection of **multiple marginalized identities** contributes to her experience of oppression and social exclusion.



### Equality = Sameness

Giving everyone the same thing: It only works if everyone starts from the same place

### Equity = Fairness

Access to the same opportunities: We must first ensure equity before we can enjoy equality

### EQUITY VS. EQUALITY

Though often used interchangeably, equality and equity are not the same. Equality means everyone is treated the same way, regardless of need or any other individual difference. Equity, on the other hand, means that everyone is provided with what they need to succeed. Given the inequality and structural discrimination in nearly every society, equity initiatives are necessary to achieve equality.

Three primary inclusion strategies which incorporate equity and equality approaches include are:

#### **Include marginalized people in leadership and decision-making processes:**

Following the motto coined by the sex workers' rights movement of 'nothing about us without us,' inclusive development ensures that the strengths, perspectives, and decisions of marginalized people are intentionally included in decision-making.

**Identities as cross-cutting:** Recognize that people's marginalized identities are only one part of who they are and do not define all their interests. So, for example, ensure that people with disabilities can and do access your broad range of programs alongside non-disabled people, regardless of the topic or issue.

**Twin-track programing:** Acknowledge the systemic discrimination that has prevented people from accessing the same opportunities and resources and provide identity-specific programming and spaces when it will be beneficial. For example, design and implement a combination of programs open and accessible to all while also offering women-specific programs that provide space for women to learn from and share with one another.

## WHO IS EXCLUDED?

The first step to inclusion and social change is understanding more about how marginalized identities are excluded by social systems and the ways in which they intersect. Exclusion occurs throughout various social institutions, such as: law and policies, culture and tradition, schooling, media, history, and religious beliefs and practices. Exclusion can sometimes be an intentional act by privileged groups that dominate these institutions. For example, in Thailand and Myanmar, the male monks who hold power in Buddhist institutions refuse to accept and promote female monks, citing that there was never such a tradition existing in these countries, despite the fact that there is evidence that Buddha supported women's ordination almost 2,600 years ago. Sometimes, exclusion may not be intentional: social structures simply make it easier for those with privileged identities to exclude people with marginalized identities.

The following pages are basic overviews of some excluded groups. We encourage you to use this as a starting point and find out more!

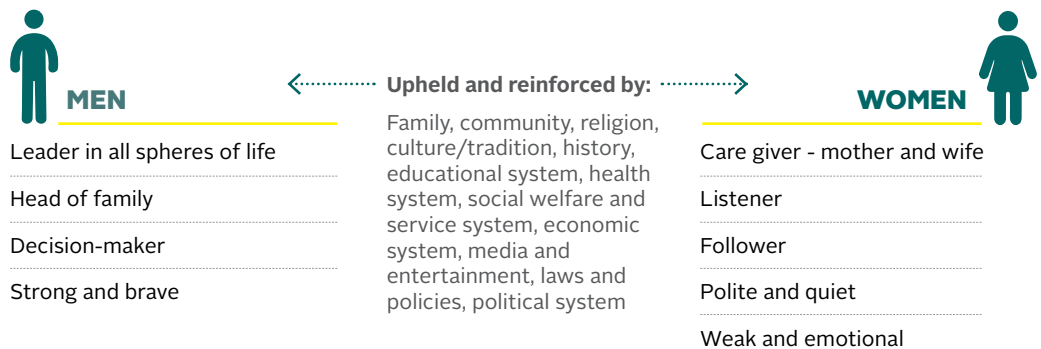
## GENDER DISCRIMINATION IMPACTING WOMEN AND GIRLS

Gender refers to the roles, responsibilities, expectations, personalities, behaviors, dress codes, images, the meaning of the body, and belief systems that each society defines for people based on their sex: boys and girls and men and women. Gender includes the duties and expectations of family roles that men and women are given, such as daughter and son, husband and wife, or father and mother.

Gender norms are perpetuated by social institutions – family, school, community, culture and religion, workplaces, government policies, media, folklores, and histories. These social institutions maintain and pass down norms through training, teaching, modeling, rewarding, policing, and punishing people to follow and conform to gender roles, images, and expectations from a very young age. Thus, gender is not natural – we are not born with it; it is cultural as it is socially constructed, reproduced, and passed on through generations.

**Gender refers to socially constructed images, roles, behaviors, activities, expectations of, beliefs about, and attributes that a society considers appropriate for women and men.**

SOME EXAMPLES INCLUDE:



**Sex: biological and physical characteristics that define male, female, and intersex bodies.**

Because gender socialization is so systematically reinforced in every aspect of our life, it leads to internalization – we believe that the gender system is normal or natural. If someone acts differently than their gender norms, they will be judged as being abnormal and blamed or punished for acting against their culture.

Gender is a source of power because society values the roles, responsibilities, expectations, bodies, and images assigned to men and women differently. Gender defines and creates unequal power, status, rights, space, freedom, and opportunities between boys and girls, men and women, and between people who do not conform to traditional definitions of gender and those who do.

Gender norms create stereotypes about the nature of men and women. These stereotypes create and perpetuate discrimination and systems of injustice between men and women. For example, stereotypes that associate leadership with men and submissiveness for women in turn support men to control the power and decision-making without question in every institution in society, starting from the family to religion to economics, education, politics, etc. Unequal gender norms are a core foundation of patriarchy and the main cause of structural and direct gender and sexual violence in many societies.

Patriarchy and gender stereotypes do not only harm and confine women or other marginalized groups, men and society are also deeply impacted. Patriarchy clearly affords rights, power, benefits, and privilege to men which allow men to control women and others with less power. This process perpetuates self-centered behaviors, belief systems, and practices that treat women and other marginalized groups as inferior. Men and society at large lose the opportunity to learn from and value women's wisdom and experience, and men seen as having feminine traits are marginalized. Further, rigid gender norms completely exclude people who are transgender, or who otherwise do not fit in the male/female binary. People who do not conform to the gender binary experience many forms of violence – from invisibility to discrimination and even direct violence based on prejudice.





Ultimately, patriarchy values a power-over culture that devalues compassion and the power-within of people to be fully complete, with masculine and/or feminine characteristics, as human beings.

## IMPACTS OF GENDER SYSTEMS/NORMS



### Gender and Violence

High levels of violence against women in **all three countries** also contribute to the risk associated with dissent. Cultural norms support abuse of women, and violence against women goes largely unreported in all three countries, where the laws protecting women are either non-existent (Myanmar) or unlikely to be enforced. **In Myanmar**, for instance, there is a proverb that says “if you beat your wife until her bones are broken, she will love you more”, and 80% of **Thai** television dramas feature violence against women. **In Sri Lanka** it is estimated that 30-40% of women experience some kind of violence.

Conflict has also served as a catalyst for violence against women. Sexual violence is widespread in communities affected by conflict in Myanmar, often perpetuated by the military and police, and intimate partner violence has increased in the Deep South of Thailand since the conflict began in 2004, with one study finding that over 38% of couples studied in Pattani province had been affected. Likewise, rates of violence against women in Sri Lanka were found to be most concentrated in areas most affected by the civil war, even several years after it ended.

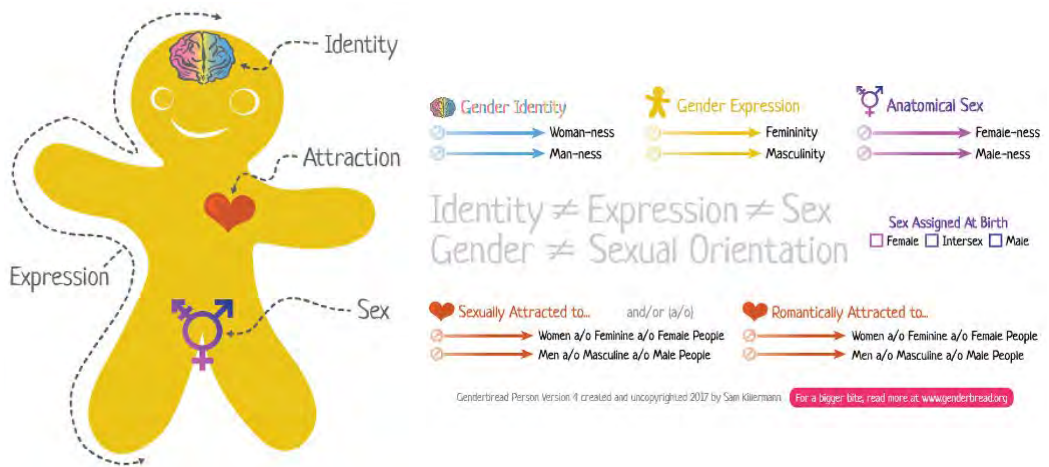
*Source: NFP GESI Analysis*

LGBTQIA+ – SEXUAL ORIENTATION AND GENDER IDENTITY



LGBTQIA+ is an evolving umbrella term to include all genders and non-heterosexual sexualities. It is important to recognize that “LGBTQIA+” doesn’t represent one homogeneous population. Each group that constitutes the LGBTQIA+ community is uniquely different. There is not an “LGBTQIA+ person”, as each letter represents a different identity.

The Genderbread Person<sup>3</sup>



Source: <https://www.genderbread.org>

This infographic represents 4 components of human identity: gender identity, gender expression, assigned biological sex, and sexual orientation or attraction. Gender isn’t binary – it isn’t ‘either/or’ – the double arrow lines represent the continuum of possibility of each component.

<sup>3</sup> This version downloaded from [www.transformationjourneysww.com](http://www.transformationjourneysww.com). The original is uncopyrighted.

**Gender Identity:** A person's internal and individual experience of gender. It is not necessarily visible to others, and it may or may not align with what society expects based on assigned sex. The prefix 'cis' refers to people whose gender identity and biological sex are the same.

**Gender Expression:** The way gender is presented and communicated to the world through clothing, speech, body language, hairstyle, voice, and/or the emphasis or de-emphasis of body characteristics and behaviors.

**Assigned biological sex:** The biological classification of a person as female, male or intersex. It is usually assigned at birth based on a visual assessment of external anatomy.

**Attraction:** Often referred to as a sexual orientation, attraction describes a person's potential for emotional, spiritual, intellectual, intimate, romantic, and/or sexual interest in other people and may form the basis for aspects of one's identity and/or behavior.



### **Barriers to LGBTQIA+ Inclusion and Participation**

There is a growing trend of state sponsored violence and homophobia globally, which includes arbitrary arrests, state-sponsored discrimination, and violence against LGBTQIA+ people and LGBTQIA+ Human Rights Defenders.<sup>4</sup>

Same sex relationships are still criminalized in Myanmar and Sri Lanka, and while not illegal in Thailand, same sex marriage is not recognized.

Aside from what the law is, stigma and violence against members of the LGBTQIA+ community, and especially gender non-conforming people, is very high in all three countries, leading to public and private shaming, humiliation, and exclusion.

Despite these barriers, LGBTQIA+ activists and organizations are strong in each country, speaking out for the visibility, rights, and full participation of the LGBTQIA+ community.

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<sup>4</sup> Human Rights Watch report, referenced in Civicus toolkit: <https://www.civicus.org/documents/toolkits/CIVICUS-gender-and-social-inclusion-toolkit.pdf>



Photo: FHI 360/ Jessica Scranton



#### LGBTQIA+ is an acronym for:

**Lesbian** describes a woman who is emotionally and sexually attracted to other women.

**Gay** describes a person who is emotionally and sexually attracted to people of their own gender. It can be used regardless of gender identity but is more commonly used to describe men.

**Bisexual** is a sexual orientation that describes a person who is emotionally and sexually attracted to people of their own gender and people of other genders.

**Transgender** describes a person whose gender identity and assigned sex at birth do not correspond. It is also used as an umbrella term to include gender identities outside of male and female, and is sometimes abbreviated as “**trans.**”

**Q** represents “**questioning**” or “**queer**”: a reclaimed (originally negative) umbrella term used by people who are not heterosexual and/or whose gender identity and expression do not fit into the gender binary of man or woman. The concept of ‘queerness’ is used broadly to challenge heteronormativity (the idea that everyone is, or wants to be, heterosexual) and other gender and sexuality norms.

**Intersex** describes a person or condition of individuals with sex chromosomes and/or physiological markers of gender that are not solely female or male.

**Asexual** describes people who don’t feel sexual or romantic attraction for others.

‘+’ recognizes that LGBTQIA+ is an ever evolving and expanding term for greater visibility and acceptance of all sexual and gender identities.

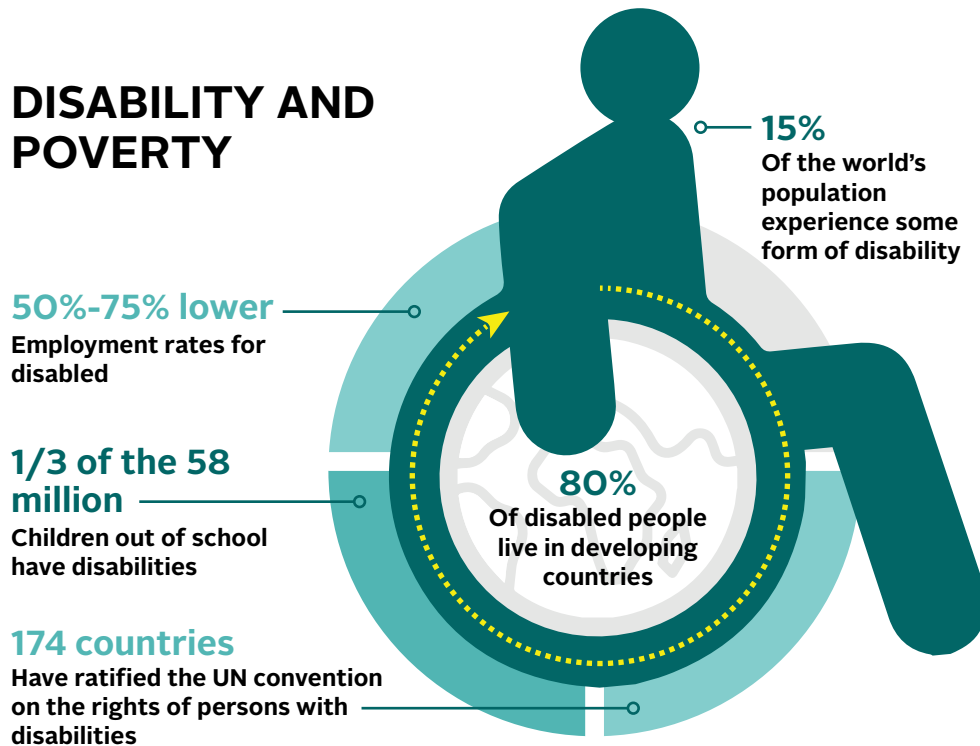
## PEOPLE WITH DISABILITIES

### What do we mean by people with disabilities?

People with all types of disabilities, including but not limited to: physical, intellectual, developmental, psychosocial, chronic health, learning, sensory.

Some disabilities are visible, while 96% of disabilities are invisible.

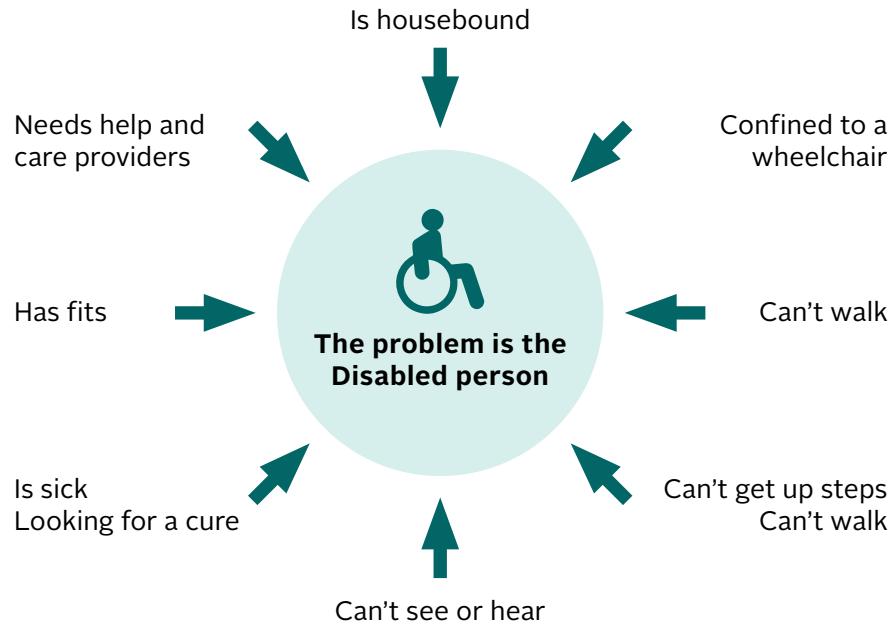
## DISABILITY AND POVERTY



Societal understanding of disability has greatly improved over the past few decades, largely due to the tireless effort of Disabled People's Organizations (DPOs) and their allies working to shift the perspective from 'the disabled person is the problem' to 'the problem is the disabling world.' (See diagrams below)

These efforts have been helped by the UN Convention on the Rights of Persons with Disabilities (2008), which aims to promote, protect, and ensure the full and equal enjoyment of all human rights and fundamental freedoms of all people with disabilities. Inclusion of people with disabilities is fundamental to enacting a commitment to diversity.

This is a diagram of the traditional Medical Model of Disability, which the Social Model was developed to challenge



The Social Model of Disability states that the oppression and exclusion people with impairments face is caused by the way society is run and organized





Building on and advancing the social model of disability, the Human Rights model of disabilities:

- Recognizes people with disabilities as right holders and subjects of human law on the equal basis with all people.
- Acknowledges and respects people with disabilities as supporting greater diversity.
- Places the responsibility on society and governments for ensuring that the political, legal, social, and physical environments support the human rights, full inclusion, and participation of people with disabilities.

### ETHNORELIGIOUS MINORITIES

Thailand, Myanmar, and Sri Lanka are rich in ethnic diversity. Yet, discrimination against ethnic, and religious minorities is common in all three contexts.

Politics in all three countries is dominated by majoritarian ethnic parties, limiting the ability of ethnic minorities to advocate for their rights.<sup>5</sup> Additionally, ethnic minorities have experienced significant economic setbacks due to conflict and targeted attacks on their businesses.

Rural and ethnic minority women face additional hurdles and specific harms such as trafficking, unequal access to education and healthcare, and land insecurity. A lack of intersectional understanding has often made the gap between the experiences of women in cities and urban settings versus those of ethnic minority women in rural areas invisible and ethnic minority women's needs neglected.<sup>6</sup>

<sup>5</sup> NFP GESI Analysis, 2020

<sup>6</sup> Women's League of Burma CEDAW Shadow Report, 2016



## YOUTH

Myanmar, Sri Lanka, and Thailand are hierarchical societies that privilege the voices of elders, especially men, and youth voices and perspectives are often diminished or not included at all. Particularly in faith-based organizations, youth participation and opportunities for leadership is minimal.

As youth are considered to embrace religion less than elders,<sup>7</sup> youth efforts towards faith-based peacebuilding can be overlooked or dismissed at a detriment to progressive, creative approaches to interfaith work. Often, youth more easily embrace GESI ideals, bringing inclusion and equity values and principles into their programs and roles, causing resistance and backlash from elder leadership.

Youth are not a homogenous group. As with other CSOs, youth organizations and movements are typically led by men and young women are further marginalized, often sidelined to administrative and caretaking roles within organizations.

Finally, youth across the region are more active on social media, which puts them at the center of online hate speech, but also presents opportunities for amplifying moderate voices among this population.<sup>8</sup>

## IMPACT OF POVERTY

Poverty is a multidimensional issue that disproportionately affects marginalized groups, including women, people with disabilities, ethnic and religious minority groups, youth, and LGBTQIA+. Poverty is defined by a lack of income and resources for basic survival, manifesting in multiple ways: persistent hunger, inadequate or absent education and health care, and discrimination and exclusion from most social structures.

Projects need to consider poverty, in particular the opportunity costs faced by low-income participants when they join activities instead of earning income. NFP aims to ensure that activities are structured to allow the poor to participate in and benefit from them. This approach is linked to addressing core grievances, but also has logistical implications for NFP-sponsored activities. NFP and its partners can hold events in rural communities rather than urban centers to reduce the time and travel expense for participants. Where travel is required, the project can provide generous stipends to ensure that transit expenses and opportunity costs are covered. Alternatively, the project can provide participants with extra food to bring home to their families or help provide information about resources that are available in people's communities.

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<sup>7</sup> NFP GESI Analysis, 2020

<sup>8</sup> *ibid*



## TOOL: ORGANIZATIONAL INCLUSION REFLECTION TOOL



Once organizations have considered the many dimensions of GESI, this tool supports reflection on the current inclusion considerations and practices in programming and in the organization. It is not meant to be a 'test'; the objective is to identify areas where inclusion is strong and areas where further inclusions practices could be considered.

Now think about your own project and organization.



**How would you currently rate your program (planning and activities) in terms of inclusion for each:**

**1. Gender, 2. Disability, 3. LGBTQIA+, 4. Youth, 5. Religious minorities, 6. Ethnic minorities, and 7. Class (poor people)?**

- a. We are modeling good inclusion practices
- b. We're working on it, but we have a ways to go
- c. We're in the earliest stages
- d. We haven't started yet



**How would you rate your organization (staffing, board, networks, partners) in terms of inclusion for each:**

**1. Gender, 2. Disability, 3. LGBTQIA+, 4. Youth, 5. Religious minorities, 6. Ethnic minorities, and 7. Class (poor people)?**

- a. We are modeling good inclusion practices
- b. We're working on it, but we have a ways to go
- c. We're in the earliest stages
- d. We haven't started yet

### FURTHER REFLECTION:

- In what ways does your organization practice/promote inclusion?
- What is working really well?
- Are there areas needing strengthening?
- Have you discussed strategies for greater inclusion of marginalized groups?

# SECTION TWO

## GESI: WHY AND HOW

## Section 2: GESI: Why and How

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### GESI PRINCIPLES

To underscore the commitment to work towards gender equality and social inclusion, Networks for Peace has adopted the following GESI principles, adapted from FHI 360's GESI Framework 2.0, to guide the organization and programming.

1. **We integrate GESI to improve project outcomes.** We address harmful gender and social norms and utilize equity measures at all stages of the project life cycle.
2. **We support the empowerment of women and girls.** We support approaches that address inequalities experienced by women with intersectional social identities. This includes better understanding the realities of and supporting the empowerment of marginalized women, including ethnic minorities, LBTQIA+, youth, and women with disabilities.
3. **We prioritize the needs of youth.** We recognize that youth, adults and older people have special strengths and needs when it comes to GESI. We support the empowerment of people of different ages throughout our development work. In the contexts where Networks for Peace works, young people's voices are often not valued. Networks for Peace seeks to amplify these voices.
4. **We emphasize the human rights and dignity of LBTQIA+.** We work to embrace, engage, and partner with LBTQIA+ individuals and groups, support their empowerment, and collectively work to advance rights and better development outcomes. In countries with legal restrictions, we will obey all laws while still upholding the concepts of LBTQIA+ respect and access.
5. **We prioritize the inclusion of people living with disabilities** through our partnerships and programming, including physical, mental, emotional, and learning disabilities, as well as both visible and invisible disabilities that might not be immediately apparent. We also seek to create a welcoming, respectful, and inclusive work environment for people with disabilities.

6. **We address racial and ethnic inequality** within our internal practices and programming. This includes having greater awareness of diversity gaps across our organization and projects, actively recruiting people of color and minority ethnic groups, and pursuing equity measures to help increase the participation and leadership of people from underrepresented racial and ethnic groups.
7. **We support country- and community-led development**, and will work with community members, civil society organizations, governments, the private sector, and academia to support culturally relevant solutions to advance GESI. We support context-specific adaptation of the GESI Framework 2.0 to ensure that the implementation speaks to a country's cultural and legal norms, as long as the Framework's principles and commitments are respected.
8. **We ground our approach in empirical evidence and rigorous methodologies.** We are committed to generating and sharing quality data about gender equality and social inclusion and their impact on development. We are further committed to basing our programs on the best available quantitative and qualitative evidence. Monitoring and evaluation of our activities and programs should include gender equality- and social inclusion-related measures as a critical component of overall progress and outcomes.

### GESI, CONFLICT SENSITIVITY, AND DO NO HARM

“As an ethical principle, ‘do no harm’ applies to gender just as it applies to conflict. It means recognizing that the actions we take in a particular context are not neutral. Our actions will affect the relationships within that context, either for better or for worse. In a context where women’s rights and social inclusion are threatened, we have a minimum obligation to pay attention to these dynamics so that we do not unintentionally exacerbate them.”<sup>9</sup>

Conflict sensitivity is the ability of an organization engaged in any kind of intervention to:



1 Understand the conflict dynamics in the context in which it operates, particularly with respect to inter-group relations;



2 Understand the interaction between the intervention and the conflict dynamics in the context; and



3 Act upon this understanding in order to minimize unintended negative impacts and maximize positive impacts of the intervention in the context of conflict.

<sup>9</sup> <https://www.cdacollaborative.org/wp-content/uploads/2018/04/Do-No-Harm-and-Gender-A-Guidance-Note.pdf>

**Conflict Sensitivity** and **risk mitigation** are aspects of the principle of **Do No Harm**, and NFP uses the concepts interchangeably.

Conflict sensitivity and Do No Harm approaches necessarily promote social inclusion, as exclusion fuels inequality and injustice. Do No Harm and risk mitigation can be considered minimum standards for effective programming that promotes peace, justice, and equality. As organizations hone their risk mitigation strategies around gender equality and inclusion, programs can move towards the goal of challenging and changing harmful structures and systems that perpetuate inequality.



Using a GESI lens to ensure programming is following a Do No Harm approach requires internal organizational and programmatic reflection:

- In what ways do we ensure that our services are relevant to needs and priorities of traditionally marginalized groups, including from an intersectional perspective?
- Could our intervention be exacerbating gender inequalities? For example, when programs are designed, who is consulted and ‘at the table’ during decision-making conversations, and who is not? Do we make gender-blind assumptions about the opportunities and constraints of participants, which may in fact make it harder for women and girls to access the services we provide? Once our services are accessed, who has control over decisions and resources afterwards?
- Who are we as staff? How do our gender identities, presence, and approach impact our program’s gender dynamics?
- If our program activities include work on gender, how are we operationalizing these activities? For example, if we work with one gender identity group only – either intentionally or unintentionally – how may this affect other gender identity groups and the dynamics between them?

*Source: <https://www.cdacollaborative.org/wp-content/uploads/2018/04/Do-No-Harm-and-Gender-A-Guidance-Note.pdf>*

## STRATEGIES FOR INCLUSION

This toolkit starts by highlighting the connection between inclusion and participation, which is the first step. But participation can and must take many forms to be transformative and effective.

The following are key strategies for inclusion identified during the Networks for Peace GESI analysis:



**Consider intersectionality.** Networks for Peace must consider the complex intersections of social, religious and political identities and how they affect inclusion in the process of selecting, working with, and supporting CSOs to implement community-level activities.



**Account for risk.** Exclusionary Buddhist protectionism is a sensitive topic and should be handled with tremendous caution to avoid putting participants at risk. It is Networks for Peace's responsibility to support CSOs to provide the resources their staff and participants will need to cope with this risk.



**Address underlying grievances.** Key informants underscored the importance of how addressing underlying grievances not only helps address the root cause of extremism but brings people together across ethnic and social divides.



**Work with women's and LGBTQIA+ organizations.** Women, non-binary and trans people are negatively affected by gendered tropes within exclusionary Buddhist protectionism and have a history of crossing ethnic divides to achieve common goals.



**Consider poverty.** Poverty is deeply linked with other social inequities, and Networks for Peace will need to ensure that activities are structured to encourage equal participation among people from all income levels.



**Look within.** An effective intersectional approach to improving social equities will require Networks for Peace and its partners to internalize and adhere to standards of inclusion within their own operations.

## INCLUSIVE BUDGETING

Inclusive budgeting, also referred to as gender responsive budgeting, means ensuring equitable distribution of resources to reduce or eliminate barriers to inclusion. Inclusive budgeting includes the concept of reasonable accommodations, generally understood as efforts to enable people with disabilities to access and enjoy equal opportunities. Inclusive budgeting can be applied organizationally and programmatically. Examples include providing interpretation, flexible work hours, childcare support, and support for assistants/care providers for people with disabilities.

**SECTION  
THREE**  
GESI  
ANALYSIS

## Section 3: GESI Analysis

### OVERVIEW

This section is a guide on how to undertake a GESI analysis. It is intended to inform the ways in which GESI considerations can be effectively integrated into program projects and planning.

Some partners may be very familiar and comfortable with conducting research and analyses, and others will not have any experience in it. NFP staff intend to support partners in whatever ways make the research and information gathering feel relevant and helpful for the project.

Ideally, the GESI analysis is conducted in a highly participatory way, involving staff, project partners, and community members whenever possible. Efforts should be made to reach marginalized groups and the analysis should be designed in appropriate ways for them to feed into the process meaningfully.

For NFP, the GESI analysis is an action research/information finding exercise intended to help the organization address knowledge gaps and inform inclusion and Do No Harm strategies.

There are many ways to complete a GESI analysis. Interviews, focus group discussions, forums, and participatory activities to gather information and opinions, are all possibilities. The goal is to hear the perspectives, opinions, and experiences of a diverse group of people – both internal and external to the organization – in order to address gaps and mitigate risks of the project.

The analysis is a summary of gaps between men and women (and other dominant and marginalized groups) in the following issue areas or domains:



Laws and policies



Norms and beliefs



Gender roles, responsibilities, time use



Access to and control over resources



Patterns of power and decision making



Personal safety and security





The analysis will explore how project activities might affect target groups, and findings on potential risks and mitigation approaches through the following research questions:

1. What barriers exist that might limit the inclusion of different social groups in partner grant activities in target communities?
2. What factors facilitate inclusion for these groups?
3. How would members of these groups prefer to engage with partner programs?
4. What are the potential effects of partner interventions on different social groups? (Including both positive and negative effects and potential risks.)
5. What risk mitigation strategies should partners put in place to reduce risk for participants and staff?

### PROCESS

The GESI Analysis process will include two workshops with NFP GESI consultants: an initial workshop to start the analysis among project staff and develop a plan for external information gathering to fill in gaps; and a second workshop – after the information gathering phase is complete– to analyze the findings in a collective and participatory way with project staff. In this way, the writing of the Analysis Report – an expected deliverable from the partner – should be straightforward and built on the inputs from the collective process as well as the information gathering.

## TOOL: GESI ANALYSIS WRITE-UP GUIDE



This tool is provided to facilitate the writing of the GESI analysis.

### Introduction

- Summary of grant project goals and strategy
- Target populations and targeted geographical areas
- Purpose, objectives, and research questions for GESI analysis (For research questions, please see illustrative questions and social groups below.)

### Background

Describe what is known about gender and social inclusion disparities for target groups in relation to partner grant activities (can also draw from NFP GESI Analysis).

### Methods

- Describe data collection methods (KIs, FGDs, or other approaches)
- Describe samples:
  - Number of data collection activities
  - Number of participants/informants
  - Characteristics of participants/informants
- Describe data analysis approach
  - If data analysis is done using a participatory workshop, describe the workshop

### Findings (5-8 pp.)

Summarize findings by research question, considering these targeted marginalized social groups: women, ethnoreligious minority groups, youth, people with disabilities, and LGBTQIA+.

1. What barriers exist that might limit the inclusion of different social groups in partner grant activities in target communities?
2. What factors facilitate inclusion for these groups?
3. How would members of these groups prefer to engage with partner programs?
4. What are the potential effects of partner interventions on different social groups? (Including both positive and negative effects and potential risks.)
5. What risk mitigation strategies should partners put in place to reduce risk for their participants and staff?

## TOOL: GESI ANALYSIS WRITE-UP GUIDE (CONTINUED)



6. What are the possible risks of excluding these various groups from the project? (How can exclusion exacerbate existing inequalities?)
- Risk mitigation for staff
  - Risk mitigation for participants

### Next Steps

- Provide suggestions for how findings will be addressed by the grant program. These suggestions will later be turned into action items for the GESI Action Plan.
- Identify proposed next steps for GESI-related capacity building activities

# SECTION FOUR

## INTEGRATING GESI

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Once an organization has built or reviewed GESI awareness and analysis, the next step is learning how to operationalize a GESI commitment. This section presents tools to facilitate the process of assessing current GESI integration in all stages of the project life cycle, as well as tools for setting GESI priorities, goals, and actions.

## TOOL: GENDER EQUALITY (AND SOCIAL INCLUSION) CONTINUUM TOOL



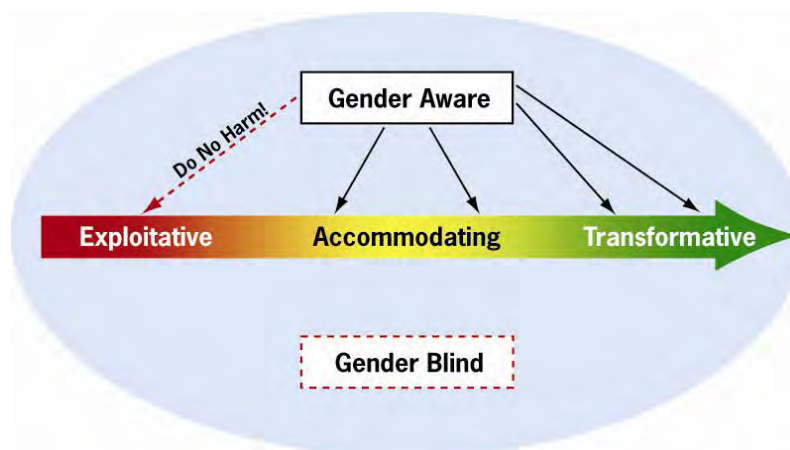
This tool can help an organization assess GESI approaches in projects. Organizations can use it to discuss where current strategies, activities and approaches fall on the continuum, and how to move approaches towards transformation for the goal of social equity and equality. It can be an effective tool in evaluating existing projects and designing and planning.

The Gender Equality Continuum provides a framework for assessing project approaches in terms of how they address norms and inequalities at all stages: design, planning, implementation, and evaluation.

Gender blind policies and programs ignore the economic, social, and political roles, responsibilities, rights, entitlements, obligations associated with being a man or woman, and the power differentials between and among men, women, boys and girls. Gender aware programs/policies intentionally examine and address gender considerations and outcomes during both design and implementation and adopts an approach along the continuum.

While initially designed and intended to assess gender integration, the continuum is a useful tool for assessing social inclusion more broadly, considering also the integration of gender and other marginalized identities.

Gender/GESI blind programming has the potential to reinforce or exacerbate existing inequalities. For Networks for Peace, GESI awareness and integration is key to positive project outcomes that promote peace and equality, and NFP and project partners work together to move projects along the continuum towards transformative approaches.



Source: Developed by the Interagency Gender Working Group (IGWG) in 2002.

Downloaded from <https://www.igwg.org/wp-content/uploads/igwg/files/Facilitators%20Guide.pdf>

## TOOL: GENDER EQUALITY (AND SOCIAL INCLUSION) CONTINUUM TOOL (CONTINUED)



Ignores:

- Economic, social, and political roles, responsibilities, rights, entitlements, and obligations associated with being female or male.
- Power dynamics between and among men and women, boys and girls.

**Gender Blind**



**Gender Aware**

Examines and addresses gender considerations and adopts an approach along the continuum.

**Exploitative**

Reinforces or takes advantage of gender inequalities and stereotypes.

**Accommodating**

Works around existing gender differences and inequalities.

**Transformative**

- Fosters critical examination of gender norms\* and dynamics.
- Strengthens or creates systems<sup>†</sup> that support gender equality.
- Strengthens or creates equitable gender norms and dynamics.
- Changes inequitable gender norms and dynamics.

**Goal:**

Gender equality and better development outcomes.



\* Norms encompass attitudes and practices.

<sup>†</sup> A system consists of a set of interacting structures, practices, beliefs, and relations that define what it means to be male or female.

Source: Developed by the Interagency Gender Working Group (IGWG) in 2009, updated in 2019.

Downloaded from <https://www.igwg.org/wp-content/uploads/2017/04/Gender-Integration-Continuum.jpg>

## TOOL: INCLUSION ORGANIZATIONAL SELF-ASSESSMENT



The Inclusion Capacity Assessment Tool (CAT) is a tool that allows partners to self-assess different domains of inclusion, both internally and in their external activities. Partners identify priority areas for action and possible capacity building needs. Action items become part of the Action Plan.

<b>Name of organization</b>	
<b>Participants in the Assessment / Position in the organization</b>	
<b>Networks for Peace Staff Participants / Position</b>	
<b>Date of Assessment</b>	
<b>Date of Previous Assessment (if applicable)</b>	

Areas	Response	Action Items	Capacity Building Needs
<b>Management and Planning</b>			
Has the organization taken steps to ensure that women and marginalized groups are <b>included in leadership</b> positions within the organization? <i>If yes, what are they? How many women or marginalized group members are there in leadership positions? Do they have a gender lens in their work?</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Does the organization engage in gender budgeting? Does the organization budget for reasonable accommodations? Is there translation?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Human resources</b>			
Does the organization <b>actively recruit</b> women and other marginalized groups?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>

**TOOL: INCLUSION ORGANIZATIONAL SELF-ASSESSMENT (CONTINUED)**



Areas	Response	Action Items	Capacity Building Needs
<p><i>(Note: Youth is defined as persons between the ages of 15 and 24 years.)</i> Has the organization taken steps to ensure that young people have <b>opportunities to advance</b> within the organization? <i>If yes, what are they? How many youth members are there in leadership positions?</i></p>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<p>Has the organization taken steps to ensure that ethnic or religious minorities have <b>opportunities to advance</b> within the organization? <i>If yes, what are they? How many ethnic or religious minorities are there in leadership positions?</i></p>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Research</b>			
<p>Has the organization <b>conducted gender analyses</b> to inform its implementation approaches? <i>If yes, briefly describe how this was done and how the findings of the analyses were used.</i></p>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Gender Inclusion</b>			
<p>Does your organization <b>routinely consult</b> women when designing and planning interventions that affect them?</p>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>



## TOOL: INCLUSION ORGANIZATIONAL SELF-ASSESSMENT (CONTINUED)



Areas	Response	Action Items	Capacity Building Needs
Has the organization taken steps to ensure women <b>equally participate</b> in and benefit from its activities? <i>If yes, what are they?</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Does your organization <b>routinely consult</b> people identifying as LGBTQIA+ when designing and planning interventions that affect them?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Has the organization taken steps to ensure people identifying as LGBTQIA+ <b>equally participate</b> in and benefit from its activities? <i>If yes, what are they?</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Disability Inclusion</b>			
Does the organization <b>provide reasonable accommodation</b> for people with disabilities at the office? <i>If yes, describe how.</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Does your organization <b>routinely consult</b> people with disabilities when designing and planning interventions that affect them?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Has the organization taken steps to ensure that people with disabilities <b>equally participate</b> in and benefit from its activities? <i>If yes, what are they?</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>

## TOOL: INCLUSION ORGANIZATIONAL SELF-ASSESSMENT (CONTINUED)



Areas	Response	Action Items	Capacity Building Needs
<b>Ethnic and Religious Minority</b>			
Does your organization <b>routinely consult</b> ethnic and religious minority groups when designing and planning interventions that affect them?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Has the organization taken steps to ensure that different ethnic and religious groups <b>equally participate</b> in and benefit from its activities? <i>If yes, what are they?</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Youth</b>			
Does your organization <b>routinely consult</b> youth groups when designing and planning interventions that affect them? Do you consider the gender equity of youths in your consultations?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Has the organization taken steps to ensure that young people <b>participate in and benefit from</b> its activities? <i>If yes, what are they? Do you consider gender equity in their participation?</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Inclusion-related Policies</b>			
Does the organization have written policies which seek to promote gender equality and social inclusion? <i>If yes, please attach.</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>

## TOOL: INCLUSION ORGANIZATIONAL SELF-ASSESSMENT (CONTINUED)



Areas	Response	Action Items	Capacity Building Needs
Does the organization have written policies to prevent and address sexual harassment, exploitation, and abuse in the workplace and in its activities? <i>If yes, please attach.</i>		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>Safeguarding</b>			
Does the organization have a mechanism for reporting harm against program participants? Does it make that mechanism known to participants?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
Does the organization offer referrals to resources to support victims/survivors of sexual harassment, abuse, or human trafficking?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
If working with children under age 18, does the organization have child safeguarding policies in place? Is the organization aware of and comply with international child rights and protection frameworks?		Priority <input type="checkbox"/>	Priority <input type="checkbox"/>
<b>General Comments and Reflections</b>			

## TOOL: GENDER EQUALITY AND SOCIAL INCLUSION (GESI) AND CONFLICT SENSITIVITY ACTION PLAN



Action items generated through the Inclusion CAT and GESI analysis processes make up the Action Plan. NFP staff will monitor and support the partner's progress on the listed action items. Action items should focus on what is achievable during the life of the NFP grant. That doesn't mean that partners aren't welcome to pursue more efforts to improve inclusion in their work – just that they should only commit to actions in the Action Plan that are realistic for them.

**Name of partner organization**

**Timeline for action plan**

**Date submitted**

### GESI ANALYSIS MITIGATION PLAN

Please list the most significant gaps between marginalized and dominant social groups identified by your organization's GESI/Conflict Sensitivity analysis, proposed actions for responding to those gaps, desired outcomes associated with each action, when each action is expected to be completed, and how you will verify the completion of those actions. Gaps should focus on how marginalized groups participate in and are affected by grant activities. These actions should relate primarily to ensuring that grant strategies and approaches to improve inequities, address inequalities, and/or reduce gender-based violence (GBV) and marginalization. **Please prioritize and include only those actions you consider achievable during the grant period, through the grant. It is recommended to include 2-5 actions.**

Finding/Gap	Action	Desired Outcome	Estimated Completion Date	Means of Verification	Completion Status (not started, in progress, complete)
1. Example: Because of constraints on women's mobility, they are unable to attend community meetings that are far from their homes.	Hold meetings in target communities near women's homes.	Greater participation of women in community meetings.	End of grant	At least 40% of participants are women	In progress
2.					
3.					
4.					
5.					

## TOOL: GENDER EQUALITY AND SOCIAL INCLUSION (GESI) AND CONFLICT SENSITIVITY ACTION PLAN (CONTINUED)



### INCLUSION CAPACITY ASSESSMENT TOOL (CAT): INCLUSION NEEDS AND ACTIONS

Please list the capacity building needs identified through the Inclusion CAT, proposed actions for responding to those needs, desired outcomes associated with each action, when each action is expected to be completed, and how you will verify the completion of those actions. These actions should relate to internal efforts to improve inclusion as well as tactics to improve inclusion in program activities. **Please prioritize and include only those actions you consider achievable during the grant period, through the grant. It is recommended to include 2-5 actions.**

Capacity building needs	Proposed Action	Desired Outcome	Estimated Completion Date	Means of Verification	Completion Status (not started, in progress, complete)
1. Example: Greater involvement of women staff in leadership roles.	Provide mentorship and more opportunities for female staff to lead activities.	Junior staff engaged as leaders on more activities.	End of grant	Female staff facilitate at least 50% of community meetings	In progress
2.					
3.					
4.					
5.					

## TOOL: GENDER EQUALITY AND SOCIAL INCLUSION (GESI) AND CONFLICT SENSITIVITY ACTION PLAN (CONTINUED)



### CONFLICT SENSITIVITY: RISK MITIGATION STRATEGIES

Please describe how your organization will address any risks identified through the GESI/ Conflict Sensitivity analysis. This section should focus on potential risks/harms to project participants and staff that may arise from project activities, not potential scenarios that might pose risks to project success. **Please prioritize and include only those actions you consider achievable during the grant period, through the grant. It is recommended to include 2-5 actions.**

Risk	Mitigation Actions	Desired Outcome	Estimated Completion Date	Means of Verification	Completion Status (not started, in progress, complete)
1. Example: Project staff may be targeted with violence if they hold community meetings in public places in highly conservative communities.	Hold meetings in discreet locations. Train staff in emergency protocols.	Project staff avoid being targeted with violence and are equipped to handle emergency scenario safely.	End of Month 1	Meeting locations are vetted, all staff are trained	Complete
2.					
3.					
4.					
5.					

# **GLOSSARY** OF GESI TERMS

## Glossary of GESI Terms

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**Dominant or privileged identity:** refers to the identity of a person or group that grants power, status, rights, and opportunities by different systems or institutions in society. Examples of dominant/privileged identities are: men, able-bodied, belonging to the majority ethnicity and religion, educated, middle/upper class, etc.

**Equality vs. Equity:** although sometimes used interchangeably, the meanings are different. Equality means is that everyone is treated the same and has the same rights. Equity means fairness, the allocation of resources and opportunities based on the different needs of each group. Given current and historical oppression and discrimination, equity initiatives to prioritize the needs of marginalized groups are needed to reach the end goal of equality among people.

**Gender:** socially constructed norms, behaviors and roles associated with being a woman, man, girl, or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time.

**Gender (and GESI) analysis:** the study of differences in the conditions, needs, participation rates, access to resources and development, control of assets, decision-making powers, etc., between women and men based on their assigned gender roles. The objective is to identify, and so be able to address, gender inequalities.

A **GESI analysis** expands the study to include other marginalized and excluded identities in addition to gender, including disabled people, ethnoreligious minorities, youth, and LGBTQIA+. For NFP, the GESI analysis is an action research/information finding exercise intended to help the organization address knowledge gaps and inform inclusion and Do No Harm strategies.

**Gender Equality Continuum for project planning:** framework for categorizing approaches by how they treat gender norms and inequities in the design, implementation, and evaluation of program/policies. It can be a useful tool in planning on how to more effectively integrate gender to meet equality and transformative goals.



The continuum tool distinguishes between:

- **Gender Blind:** programs that do not consider or ignore gender in their designs or plans.
- **Gender Aware:** programs that consider gender in their designs and plans.

Gender aware programming falls on the following continuum:

- **Gender exploitative:** refers to approaches that take advantage of existing gender inequalities, behaviors, and stereotypes in pursuit of project objectives. They reinforce unequal power relations, potentially deepen existing inequalities and should always be avoided in an effort to not do harm.
- **Gender accommodating:** refers to approaches that adjust to or compensate for gender norms and inequities. These approaches respond to the different roles and identities of women and men. They do not challenge unequal relations or structures, and they can reinforce women doing traditional roles and duties. They may, however, provide women with benefits more quickly than other approaches.

**Gender transformative:** approaches that explicitly engage women and men to examine, question, and change institutions and norms that reinforce gender inequalities. Examples include building men's and women's awareness of gender norms or human rights through workshops, supporting community dialogue to shift the balance of power or distribution of resources.

**Gender identity:** a person's internal and individual experience of gender. It is not necessarily visible to others, and it may or may not align with what society expects based on assigned sex.

**Gender expression:** the way gender is presented and communicated to the world through clothing, speech, body language, hairstyle, voice and/or the emphasis or de-emphasis of body characteristics and behaviors.

**Gender system:** the norms reinforced by every institution in our lives that gender is a fixed binary with assigned roles, expectations, and identities of men and women.

**Homophobia:** hatred of or prejudice against people who are gay, or who have characteristics stereotypically associated with being gay.

**Identity:** refers to the characteristics of a person or group of people. Both abstract and concrete, such as class, gender, gender, sexual orientation, skin color, ethnicity, education level, occupation, religion, marital status, physical condition (disabled-not disabled), health (with no health problems) or chronic conditions (such as HIV/AIDS), body size, etc.

**Inclusion or social inclusion:** to improve the ability, opportunity, and access of marginalized people, to take part in society. This concept includes rights, freedom, participation in decision making, and access to services and opportunities at all levels of society, from family, community, work, and in civil space.

**Internalization:** when a person absorbs or accepts the ideas/beliefs from various institutions in society (socialization), such that the ideas/beliefs are understood to be true, normal, natural, and irreversible, even if they are untrue/potentially harmful. For example, many gay people internalize that their sexual orientation is wrong or sinful as a result of the homophobia from all the institutions (family, religion, education, laws) around them, which leads to self-blame and low self-esteem.

**Intersectionality:** an analytical framework for understanding the ways in which gender intersects with other identities (ethnicity, race, age, class, religion, etc) and contributes to different experiences of discrimination and oppression. For example, a woman from an ethnic minority group in Myanmar faces different discrimination than either Burman women or men from her own ethnic group. The intersection of the two marginalized identities contribute to her experience of oppression and social exclusion.

**LGBTQIA+:** is an abbreviation for different groups based on sexual orientation or gender identity. It does not represent one homogeneous population. Each group that constitutes the LGBTQIA+ community is uniquely different.

- **Lesbian** describes a woman who is emotionally and sexually attracted to other women.
- **Gay** describes a person who is emotionally and sexually attracted to people of their own gender. It can be used regardless of gender identity but is more commonly used to describe men.
- **Bisexual** is a sexual orientation that describes a person who is emotionally and sexually attracted to people of their own gender and people of other genders.
- **Transgender** describes a person whose gender identity and assigned sex at birth do not correspond. It is also used as an umbrella term to include gender identities outside of male and female, and is sometimes abbreviated as **trans**.
- **Q** is **questioning**/exploring or **queer** (see below)
- **Intersex** a person or condition of individuals with sex chromosomes and/or physiological markers of gender that are not solely female or male.
- **Asexual** describes people who don't feel sexual or romantic attraction for others.
- **+** recognizes LGBTQIA+ is an ever evolving and expanding term for greater visibility and acceptance of all sexual and gender identities.

**Marginalized people:** refers to a person or group of people who are typically denied access to legal protection or social and economic participation and programs (i.e., police protection, political participation, access to healthcare, education, employment), whether in practice or in principle, for historical, cultural, political and/or other contextual reasons.

Such groups may include, but are not limited to, women and girls, people with disabilities, LGBTQIA+ people, displaced people, migrants, indigenous people and their communities, youth and the elderly, religious minorities, ethnic minorities, people in lower castes, and poor people. These groups often suffer from discrimination in the application of laws and policy and/or access to resources, services and social protection, and may be subject to persecution, harassment, and/or violence.

**Oppression:** the exercise of power over to control, force, exclude, take advantage, exploit, punish, and otherwise cause injustice to the less powerful, supported by the systems and institutions in society. Oppression is based on marginalized identities, including of gender and sexual orientation, class, religious and ethnic minority, disability, age, political belief, etc.

**Power analysis:** A framework for analysis to identify sources of power, types of power and how power is used. The analysis can be used to work on the restoration of power and capacity with marginalized identity groups.

**Queer:** a reclaimed (originally negative) umbrella term used by people who are not heterosexual and/or whose gender identity and expression do not fit into the gender binary of man or woman. The concept of 'queerness' is used broadly to challenge heteronormativity (the idea that everyone is, or wants to be, heterosexual) and other gender and sexuality norms.

**Sexual abuse:** abusive sexual behavior - physical or mental, which includes force, control, coercion and restriction of freedom.

**Sexual exploitation:** Actual or attempted abuse of a position of vulnerability, power, or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another.

**Sexual harassment:** unwelcome sexual behavior that's offensive, humiliating or intimidating. It can be written, verbal or physical, and can happen in person or online.

**Sexuality:** includes feelings, thoughts, desire, love and relationships, sex, and reproductive health.

**Sexual orientation:** also, “attraction”, describes a person’s potential for emotional, spiritual, intellectual, intimate, romantic, and/or sexual interest in other people and may form the basis for aspects of one’s identity and/or behavior. A person’s sexual orientation may be:

- **Heterosexual:** a person attracted to people of the opposite gender.
- **Bi-sexual:** a person who is emotionally and sexually attracted to people of their own gender and people of other genders.
- **Homosexual:** a person who is emotionally and sexually attracted to people of their own gender (gay or lesbian).

**Sexism:** prejudice, stereotyping, or discrimination against women, on the basis of their sex.

**Sexual violence:** any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work.

**Socialization:** various institutions in society such as family, community, cultural traditions, media, history, literature, politics and governance. The medical and public health system, religion, and economic system by which we are members of society are all shaped in many aspects such as gender, gender, sexual orientation, class, disability, religious beliefs (e.g., past karma), etc.

**Structural analysis:** an analysis of how the systems that govern society (economic system, education, political and administrative systems, religion, culture and tradition, public health system, mass media) affect power.

**Transphobia:** hatred of or prejudice against transgender or transsexual people.

#### Networks for Peace/FHI 360 abbreviations

CSO Civil Society Organizations

CAT Capacity Assessment Tool

GESI Gender Equality and Social Inclusion

DNH Do No Harm and Conflict Sensitivity

# ANNEXES

## FOR FURTHER REFLECTION

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These tools can be used by individuals or groups who want to explore GESI issues beyond the concepts and tools presented in the GESI orientation.

## SELF-REFLECTION TOOL: OPPRESSION AND PRIVILEGE SELF-ASSESSMENT<sup>10</sup>



This tool supports personal reflection on experiences of privilege and marginalization to develop increased self-awareness.

In a quiet and safe space, take some time to read through these areas, circling those that apply to you. This exercise is not meant to make you feel guilty or ashamed of your privilege or ways you've been oppressed; it is intended to support self-awareness of your own identity, and how experiences of privilege, oppression and power intersect personally for you.

Marginalization/Oppression	Mainstream/Privilege
1. I worry about not having enough money to pay for housing, food, clothing, or education.	1. I, or my family, can afford to live in a comfortable home and have enough money to meet our needs.
2. I cannot talk openly about who I am dating or in love with.	2. I can talk openly about my partner or loved one.
3. I face physical barriers accessing public buildings and using the transportation systems.	3. I can easily use public buildings and transportation systems.
4. I cannot afford to travel nationally or internationally, whether it be for pleasure or educational purposes.	4. I can afford to travel, nationally or internationally, whether it be for pleasure or educational purposes.
5. I could not access the educational opportunities I aspired to, because of my ethnicity or financial hardship.	5. I was able to access all the educational opportunities I aspired to.
6. I worry that people may not hire me because of the color of my skin, my name, the way I look, or my gender.	6. I don't worry about being hired because of my appearance, color of my skin, or gender.
7. I have a disability.	7. I don't have a disability.

<sup>10</sup> Adapted from Diane Goodman and Paul Kivel.  
[http://www.cpedv.org/sites/main/files/oppression\\_and\\_privilege\\_self\\_assessment.pdf](http://www.cpedv.org/sites/main/files/oppression_and_privilege_self_assessment.pdf)

## SELF-REFLECTION TOOL: OPPRESSION AND PRIVILEGE SELF-ASSESSMENT (CONTINUED)



Marginalization/Oppression	Mainstream/Privilege
8. At home, while growing up, my family spoke a language other than the dominant language in the country (Thai, Burmese, Sinhala).	8. At home, while growing up, my family spoke the dominant language in the country (Thai, Burmese, Sinhala).
9. I worry about being harassed or attacked because of my gender or sexual orientation.	9. I don't worry about being harassed or attacked because of my gender or sexual orientation.
10. My gender does not match the gender I was assigned at birth.	10. My gender matches the gender I was assigned at birth.
11. People of my ethnic group are portrayed negatively in newspapers, television, movies, and advertisements.	11. People from my ethnic group are often portrayed positively in newspapers, television, movies, and advertisements.
12. I am not Buddhist.	12. I am Buddhist.
13. I am not a man.	13. I am a man.



### REFLECTION QUESTIONS:

- What does it mean for us to have multiple, intersecting identities – where we experience some privileges (around some identities) AND some oppression (around other identities)?
- Do you think that the privileges and oppressions you noted above are all obvious to your colleagues?
- What insight can this give us into the assumptions we make about others?
- Are there other identities not represented in the exercise above?
- Are there certain privileges that a majority of the people in your organization share?
- What does this collective privilege mean for your organization's work?

## TOOL: PRIORITIZING GESI ACTIONS



This tool can be used to prioritize potential GESI actions. It can be useful for facilitating discussions about what and how to focus on for most effective GESI integration.

### Introduction:

Once you have completed the GESI Analysis, you will have a list of potential actions (recommendations) that you could implement. However, owing to limited resources and other constraints, it may not be feasible to implement them all. We recommend two to five actions (certainly, there should be no more than ten and no fewer than two).

It is important that you identify the most important gender and social inclusion gaps because, if we fail to address them, we will not maximize our impact and achieve the best results. Without addressing the gender equality and social inclusion gaps, we may even do harm and disempower those we seek to help.

### Step 1: Preliminary Check

Finding (GESI Gap)		
Recommended Action		
Does the recommended action correspond directly with the finding?	<b>Yes</b>	Go to the next question.
	<b>No</b>	<b>Stop.</b> This action should be dropped. All actions must directly address a GESI gap(s).
Is the recommended action within scope?	<b>Yes</b>	Go the next question.
	<b>No</b>	<b>Stop.</b> The action should be dropped until a modification of the award has been made.
Does the recommended action fit within planned activities?	<b>Yes</b>	Go to the next question.
	<b>No</b>	<b>Stop.</b> The point of the exercise is to make your planned activities more inclusive and equitable, not to do unrelated actions. The action should be dropped.
Is there sufficient time remaining in the award to implement the action?	<b>Yes</b>	Go to the next question.
	<b>No</b>	<b>Stop.</b> This action might be good to propose in a follow up activity. The action should be dropped.
Did you answer “yes” to all four of the preceding questions?	<b>Yes</b>	Go to Step 2.
	<b>No</b>	<b>Stop.</b> The action should have already been dropped.



## TOOL: PRIORITIZING GESI ACTIONS (CONTINUED)



### Step 2: Consequences

What might be the consequences for not carrying out the action? Will we do harm by failing to close a known gender and/or social inclusion gap?

#### A. Details:

**B. On a scale from 1 (very low impact) to 10 (extremely high impact), rate the action based on the details above.**

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Once your team has gone through the checklist for each finding/gap, discuss the remaining findings (the findings that met all the criteria in the table). If there are more findings than you can implement, discuss among your team how to rank them, taking into consideration: implementation costs, expertise required, and urgency. Come to a consensus on which recommendations to include in the action plan.

GENDER EQUALITY AND  
SOCIAL INCLUSION (GESI)

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Toolkit for  
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