THE UNITED NATIONS INTER-AGENCY NETWORK ON WOMEN AND GENDER EQUALITY (IANWGE)

INTERSECTIONALITY INFORMED GENDER ANALYSIS TOOLKIT

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ACKNOWLEDGEMENTS

The development of the Intersectionality informed Gender Analysis Toolkit is the result of collaborative efforts from numerous individuals and UN entities who comprise the United Nations Inter-Agency Network on Women and Gender Equality (IANWGE). We gratefully acknowledge the invaluable contributions of the IANWGE Intersectionality Working Group members, who offered their expertise, feedback, and unwavering support towards the development of this toolkit.

EXECUTIVE SUMMARY

At the global level, gender equality and the empowerment of women and girls is a universally agreed upon objective. And yet, with less than ten years to deliver the 2030 Agenda for Sustainable Development (2030 Agenda) and its commitment to Leaving No One Behind (LNOB), inequalities continue to rise, and the world faces unprecedented environmental, social, economic and security crises, as well as dramatic technological changes.

Achieving the goals of SDG 5, which targets the advancement of gender equality, necessitates addressing the interconnected nature of these various social, political, economic and environmental factors. Nevertheless, there is a lack of consistent and clear guidance on how intersectionality can transform gender analysis, even though intersectionality is increasingly recognized for its potential to inform our understanding of inequality and the actions needed to address LNOB.

The IANWGE toolkit focuses explicitly on how to operationalize an intersectionality informed gender analysis, starting with the necessary building blocks of transformational change, going on to cover principles to guide the work and key steps and questions to consider throughout policy and programme development, implementation and evaluation.

While the toolkit has a general structure, it does not take a "one size fits all" approach. It is designed to be adaptable, accommodating different historical and cultural nuances, ensuring its relevance across diverse regions and contexts. In recognizing the complexity of intersectional analysis, this toolkit will not always explicitly refer to every aspect of intersectionality (e.g., gender, sex, age, disability, etc.), but rather selects illustrative elements throughout the text.

The ultimate goal of this intersectionality informed gender analysis toolkit is to provide guidance, supported by promising intersectionality informed practices to-date, on how to systematically create the knowledge and capacity to develop policies and programmes that recognize and address structural and intersectional forms of inequity and discrimination.

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Introduction

The world is challenged by multiple crises unprecedented in their magnitude and complexity. These include the climate crisis, armed conflicts and geopolitical turmoil, global health challenges fueled by the legacy of the COVID-19 pandemic, economic uncertainty, food insecurity and growing inequities. Along with these, the innovation and technology revolution, while offering benefits, has raised concerns about social and political instability. These overlapping crises reveal the inadequacies of existing approaches for addressing equality and the need to transform the status quo in normative frameworks to inform responsive and effective policy, programming and practice.

Now more than ever, an intersectional approach to gender equality is both timely and necessary for realizing the 2030 Agenda for Sustainable Development's central transformative commitment to Leave No One Behind, as well as to heed the Secretary-General's Call to Action on Human Rights and the vision for "turbocharging" action on the SDGs (Our Common Agenda) (e.g., Ponzio et al. 2022; Mackie & Allwood 2022). Intersectionality, by its very nature, highlights the interrelationship of all the Sustainable Development Goals. Such an approach acknowledges the "big picture" of people's lives – namely, that inequities, including gender inequality, are never the result of single factors, but are the outcome of differing intersecting social locations, power relations and experiences (Hankivsky 2014).

At the global level, advancing gender equality and women's and girls' empowerment is a universally agreed objective — deriving from the Charter of the United Nations and the Universal Declaration of Human Rights, which unequivocally reaffirm the equal rights of men and women — and is confirmed in a number of commitments, including the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) of 1979, the 1995 Beijing Declaration and Platform for Action, and various resolutions and decisions of the UN's General Assembly, Security Council, Economic and Social Council (ECOSOC) and Commission on the Status of Women (CSW). This objective was most recently reiterated in the 2030 Agenda for Sustainable Development and its 17 SDGs, adopted by all Member States in 2015, with Goal 5 specifically aiming "*to achieve gender equality and empower all women and girls.*" Gender equality is integral to all dimensions of inclusive and sustainable development and therefore is an overarching and long-term development goal, to be achieved through gender mainstreaming in the design, implementation, monitoring and evaluation of all policies, programmes and projects. In accordance with the Beijing Declaration, working towards gender equality requires a double-pronged strategy of targeted standalone initiatives as well as gender mainstreaming. It also requires ad-

dressing the ways in which gender-based discrimination is, as CEDAW describes, inextricably linked with discrimination across other factors, such as race, age, religion or sexual orientation (CEDAW 2010).

The cornerstone of the SDGs is a commitment to leave no one behind and reach the furthest behind first, an explicit requirement that no SDG target can be met if it excludes those most marginalized or vulnerable. Successfully achieving SDG 5 on gender equality is thus integral to LNOB. Given that women's inequality is multi-faceted, achieving the goal and targets of SDG 5 requires attention to the multiplicity of factors that shape marginalization and discrimination, including but not limited to gender. SDG 10 (reduced inequalities) further recognizes the complexity of inequality in its aim to *"By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status"* (Target 2). This implies a requirement not just to mainstream a gender analysis across all goals, but to find strategies that address groups marginalized by other factors. Also, in line with LNOB is SDG 16 (peace, justice and strong institutions) which calls on governments to address structural injustices and inequalities and to *"promote peaceful and inclusive societies [...] provide access to justice for*

all and build effective, accountable and inclusive institutions at all levels" (UNGA 2015).

Importantly, the Secretary-General's recently created agenda of action, entitled Our Common Agenda, is designed to accelerate the implementation of the SDGs and other existing agreements. Focused on achieving a new social contract that is inclusive of women and girls, and anchored in human rights, the Agenda calls for a system-wide policy that *"puts people at the center of all its actions and takes into account the impact of intersecting personal characteristics, such as age, gender and diversity."* (UN 2021, p.72) Given the system-wide recognition that the world is made up of people who have diverse experiences due to diverse factors of discrimination, which affect opportunities, rights and responsibilities over their life course (UNODC 2021, p. 21), it is necessary to integrate intersectionality into gender mainstreaming in order to advance how this reality is understood and to strengthen gender transformative[1] efforts to ensure that no one is left behind and that the furthest behind are reached first.

In this context, examining the intersections of inequality is seen as complementary and necessary to advancing gender equality and women and girls' em-

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[1]Gender transformative approaches work to challenge gender inequality by identifying and transforming harmful gender norms, roles and relations, as well as the power structures and processes that comprise the root causes of gender inequalities and discrimination.

powerment (Hunting & Hankivsky 2020; Jiménez Rodrigo 2022; UN Women 2020), as well as providing a human-rights based approach to policy development, programming and project implementation (Smith 2022; UNNRDPM 2022). It is now understood that sex and gender[2] intersect with social factors such as ethnicity, race, religion, age, refugee or migration status, disability, sexual orientation, class and other political, economic, cultural and environmental factors and identities. By deepening the understanding of these intersections, within the context of broader structures and processes of power, intersectionality offers an invaluable analytic lens and basis for more informed and effective action on inequality. Grounded in tenets such as critical self-reflection, multi-level analysis and the importance of diverse forms of knowledge that are often lacking in other equality-promoting frameworks, intersectionality facilitates more robust conceptualizations and targets the precise causes of inequities within and among diverse groups of all genders[3] and ages (see Intersectionality section for a detailed overview of intersectionality and its origins).

> **UN Women promotes the adoption of an intersectional lens as a necessity in reaching those left furthest behind, as well as achieving substantive equality and responsive policymaking. This includes better use of resources – improved stakeholder collaboration, for example, can build better understanding of the context, solution and results, leading to more tailored services. (UNDPR and UN Women 2021)**

1
The Purpose of the IANWGE Intersectionality Informed Gender Analysis Toolkit

This toolkit seeks to create a shared understanding and framework for intersectionality informed gender analysis, to situate it in the current work of the UN system, and to enable the measurement of intersectionality-inclusive results. In doing so, it draws on promising practices in the field, including existing

UN guides and tools. It also provides new and practical insights bridging an often-identified chasm between concepts and real-world practice. Specifically, the objectives of the Toolkit are:

Objectives

1

To provide clarity about intersectionality and its importance for advancing gender equality and women's and girls' empowerment;

2

To build capacities of gender focal points from across the UN System and UN personnel on the meaning, importance and adaptability of an intersectionality informed gender analysis across different contexts and issues;

3

To ensure, through clear operational guidance, consistency in applying an intersectionality informed gender analysis; and,

4

To support UN entities in making an intersectionality informed gender analysis foundational in their work so that more inclusive, equitable and responsive actions across programmes/projects and policies can be achieved, and to ensure that efforts to promote diversity, equity and inclusion are more accurate, holistic and impactful.

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[2] Sex is commonly interpreted as different biological and physiological characteristics of males and females and gender as the socially constructed characteristics of women and men. Please see the section "How is intersectionality related to work advancing gender equality and the empowerment of women and girls?" for further discussion on sex and gender and their intersections.

[3] This includes persons of diverse sexual orientations, gender identities, gender expressions and sex characteristics.

2
Who Is This Toolkit For?

This toolkit is primarily intended for the gender experts and focal points from across the UN system as well as all UN personnel working on issues beyond gender equality, such as focal points/units/teams involved in normative and legislative policy-related work, technical assistance, and programming and project implementation in various thematic areas. It can also be used outside the UN system, particularly by governments and civil society organizations (CSOs), and in academia and research centers that are seeking current and promising guidance and examples on how to use intersectionality to advance gender equality and women and girls' empowerment.

3
How Was the Toolkit Developed?

The driving force behind the development of the toolkit is the United Nations Inter-Agency Network on Women and Gender Equality (IANWGE) Working Group on Intersectionality.[4] The Working Group identified a need to create a shared systemwide understanding of intersectionality informed gender analysis which could be applied to the work of UN entities and enhance the UN system's work on gender equality and the empowerment of women more broadly. In response to this need, the Working Group spearheaded the conceptualization and development of this toolkit in 2022-'24.

> **Box 1 - United Nations Inter-Agency Network on Women and Gender Equality**
>
> Inter-agency work on the advancement of women and gender equality dates to the first World Conference on Women in Mexico in 1975. An inter-agency committee was formed in 1996, and by 2001 the United Nations Inter-Agency Network on Women and Gender Equality (IANWGE) was established. IANWGE is the single largest network of gender focal points in the UN system. It includes gender focal points from over 70 UN offices, departments, funds and programmes; and draws on the expertise of its members to ensure effective implementation, coordination and accountability for the gender equality work of the UN system.

The toolkit is informed by a review of intersectionality informed guidance related to the promotion or mainstreaming of gender equality, equity and/or human rights considerations across diverse policy and programmatic areas. Specifically, the review encompassed guides, tools, briefs, checklists, and frameworks within and beyond the UN system, published since 2012, and from the international to the regional and country level.[5] The review aimed to capture key guidance in which intersectionality is used as a central analytical lens. It reflects an in-depth analysis of all existing guidance relevant or related to intersectionality or intersectionality informed gender analysis.[6]

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[4]The working group consists of representatives from Food and Agriculture Organization of the United Nations (FAO), International Civil Service Commission (ICSC), International Organization for Migration (IOM), United Nations Development Coordination Office (UN DCO), United Nations Department of General Assembly and Conference Management (UN DGACM), UN Habitat, United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), United Nations Development Programme (UNDP), UN Refugee Agency (UNHCR), UN Office of Counter-Terrorism (UNOCT), United Nations Office on Drugs and Crime (UNODC), United Nations Research Institute for Social Development (UNRISD), World Health Organization (WHO), and World Intellectual Property Organization (WIPO).

[5]Resources were identified in the following ways: a) Recommended by UN and UN-affiliated experts, including members of the IANWGE Working Group; b) Available online (and in English), up to the end of January 2023; and c) Listed as a key resource or cross-referenced in relevant resources. For a detailed list of key resources extending from the review, see Appendix.

[6]The structure and content of the framework is particularly informed by recent comprehensive guidance on integrating intersectionality across multiple phases of equity-informed policy and programme development (FAO 2023; Hankivsky et al. 2012; Hankivsky 2014; St Michaels 2020; UNODC 2021; UNNRDPM 2022; UNPRPD & UN Women 2021; UN Women Jordan 2020). In particular, the guiding questions of this toolkit are adapted from Hankivsky et al (2012) - The Intersectionality Based Policy Analysis Framework – which indeed has become a best practice framework across many guidance tools within and outside the UN when applying intersectionality to research, policy and practice.

The vision, development and content of the toolkit is also informed by research and expertise related to what works, what doesn't work, and where the gaps lie in the design, development, implementation and evaluation of intersectionality informed policy and programming. This includes the input received at an intersectionality training workshop (October 2019) of gender focal points organized by IANWGE and which resulted in a call for a practical tool that could be adapted to different agency mandates and an iterative review by the IANWGE Working Group on Intersectionality.

3
How Do I Use the Toolkit?

The toolkit is composed of two parts. Part 1 - **Setting the Stage** is designed to clarify intersectionality, raise awareness about the opportunities for integrating intersectionality into gender equality and women's and girl's empowerment efforts, and to create a shared understanding of intersectionality informed gender analysis and its applicability to the work of United Nations entities.

Part 2 - **Operationalization of an Intersectionality Informed Gender Analysis** describes the building blocks and guiding principles necessary for such an analysis and provides a checklist of guiding questions. The operational guidance is designed to improve knowledge of how to apply intersectionality into any decision-making process, whether in policies, practices or programmes, as well as how to measure intersectionality-inclusive results. The checklist is not a standalone guide but should be used in conjunction with the necessary prerequisites (building blocks) and most importantly, the guiding principles for effective implementation found in this Toolkit, beginning on page 33 for effective implementation. The toolkit should be used in line with each respective agency's standard operating procedures on programming.

The toolkit contains steps that encourage critical self-reflection (reflexivity). It is designed to foster meaningful engagement and the genuine participation of affected communities to ensure that all persons, particularly those who may be left behind based on gender identity, sexual orientation, sex characteristics, disability, age, race, ethnicity, or other characteristics, have their needs and priorities actively considered and that they

are part of all decision-making, including programme/project development and implementation. The toolkit provides guidance on how: (i) to draw on data to get a systemic understanding of the different intersecting factors of exclusion/ inclusion and (ii) to demonstrate inequities across different policy and programme domains. It further demonstrates how to develop effective strategies to advance equity in actions and decision-making in these domains, how to avoid adverse consequences and how to track and measure progress over time. Lastly, it includes examples and resources to further illuminate intersectionality informed gender analysis work. The toolkit is designed to be flexible and adaptable, to be tailored to different regions and country specificities and their historic and cultural contexts.

The ultimate goal of this intersectionality informed gender analysis toolkit is to provide guidance using promising intersectionality informed practices to-date on how to systematically create the knowledge and capacity to develop policies and programmes that recognize and address structural and intersectional forms of inequity and discrimination.

PART 1

Setting the stage

It is important to recognize that even prior to the SDGs and Our Common Agenda, which signal the need to better address the complexities of inequality, UN treaty bodies recognized the ways in which discrimination and inequality intersect.

For example, while the text of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) does not refer to intersectional discrimination (at the time of the Treaty's adoption in 1979, intersectionality was not a commonly used term), the work of the Committee has called attention to multiple and diverse forms of disadvantage and discrimination that hinder the realization of women's rights (Alkuwari 2022; Atrey 2018; Campbell 2015). CEDAW includes several articles that address specific forms of discrimination that affect particular groups of women, including discrimination related to living in a rural area and discrimination based on nationality, age and marital status (Bond 2021). More recently, the CEDAW Committee has recognized intersectionality in its General Recommendations and Concluding Observations construing and applying CEDAW (Davis 2022).

The Committee on the Elimination of Racial Discrimination (CERD) and the Committee on the Rights of Persons with Disabilities (CRPD) were the first bodies to explicitly recognize the importance of intersectionality. In 2000, CERD articulated a commitment to intersectional analysis in its General Recommendation No. 25 entitled "Gender Related Dimensions of Racial Discrimination," where it observes: "Certain forms of racial discrimination may be directed towards women specifically because of their gender" (CERD 2000,

par. 2). Also in 2000, the UN Human Rights Committee adopted a General Comment which noted that discrimination against women "is often intertwined with discrimination on other grounds" (para. 30). In 2006, the Convention on the Rights of Persons with Disabilities recognized in its preamble the interacting factors experienced by many people with disabilities "who are subject to multiple or aggravated forms of discrimination on the basis of race, colour, sex, language, religion, political or other opinion, national, ethnic, indigenous or social origin, property, birth, age or other status" (UNGA 2007, preamble).

Yet the latest data on progress towards gender equality across the SDGs reflects "the inadequacy of present-day efforts" (UN Women 2022, par. 4; UN Women & UNDESA 2023), the need for stronger approaches to address inequity and realize human rights (UN Women & UNDESA 2022), and in particular, the necessity of including systemic or structural analyses of inequality (WMG 2022). Similarly, TDR (the Special Programme for Research and Training in Tropical Diseases co-sponsored by UNICEF, UNDP, the World Bank and WHO, and based at WHO) in its recent "intersectionality informed gender research strategy" emphasizes that:

> **There is a need to address deeper inequalities rooted in traditionally assigned roles, norms and other gender intersecting factors that shape inequalities, including age, ethnicity, class, income level, geography, (dis)ability and sexual orientation. The intersection of gender with other social variables occurs within a context of connected systems and structures of power to generate or influence differences in health outcomes and access to services (WHO 2020b, p.3).**

Intersectionality, as described below, captures the complexities of discrimination and marginalization (WMG 2022, UNNRDPM 2022). Specifically, it can capture different experiences of women and girls across the globe (e.g., within group differences), recognizing the diverse and intersecting forms of discrimination that affect their ability to realize their full potential.

1.1
Intersectionality

■ What Is Intersectionality?

Intersectionality makes clear that inequities are not the outcome of single, distinct factors, but rather the result of intersections of differing social locations (often referred to as identity categories), power relations, structures, processes and experiences.

While intersectionality is largely attributed to the 1989 writings of critical race theorist and feminist legal scholar Kimberlé Crenshaw, its origins date back to the social justice activism and writings of Black, Chicana, and Indigenous activists and scholars (e.g., the Combahee River Collective (1977/1983), Bell Hooks (1981), Cherrie Moraga and Gloria Anzaldúa (1981), Angela Davis (1983), Audre Lorde (1984) and Patricia Hill Collins (1989)). In addition, many who disproportionately experienced marginalization due to being working class, queer or disabled, among other experiences, all contributed to shaping the knowledge base on inter-

sectionality. Responsible stewardship of intersectionality requires ensuring its connection to its roots and its social justice imperative (Hancock 2016; Hankivsky & Jordan-Zachery 2019; Jordan-Zachery 2007).[7]

Though there is no single definition of intersectionality as a term (Collins 2015), over time it has been interpreted and discussed in various ways, including as a theory, methodology, paradigm, lens and framework (Hankivsky 2014). Despite varying descriptions and terms employed to date, it is possible to offer a general explanation of intersectionality:

> **Intersectionality promotes an understanding of human beings as shaped by the interaction of different social locations (e.g., race /ethnicity, Indigeneity, gender, class, sexuality, geography, age, disability/ability, migration status, religion).**
>
> **These interactions occur within a context of connected systems and structures of power (e.g., laws, policies, state governments and other political and economic processes, religious institutions, media).**
>
> **Through such processes, interdependent forms of privilege and oppression shaped by colonialism, imperialism, racism, homophobia, ableism and patriarchy are created.**
> **(Hankivsky 2014).**

An intersectional lens (see diagram below) thus emphasizes that intersecting factors experienced at individual and group levels are shaped by processes and structures of power as described above, as well as by economic and financial systems, xenophobia, and homo- bi- and transphobia. These occur in a broader context of shocks and disruptions (e.g., climate change, conflict/war, health emergencies such as COVID-19, and economic recessions) and in different geographic contexts (e.g., social and physical resources, attitudes and beliefs) to create an interplay of vulnerabilities, advantages, disadvantages and capacities.

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[7] For more on the evolution of intersectionality from its early beginnings to current applications, and the concept of stewardship, see Ange-Marie Hancock's Intersectionality: An Intellectual History (Oxford University Press, 2016).
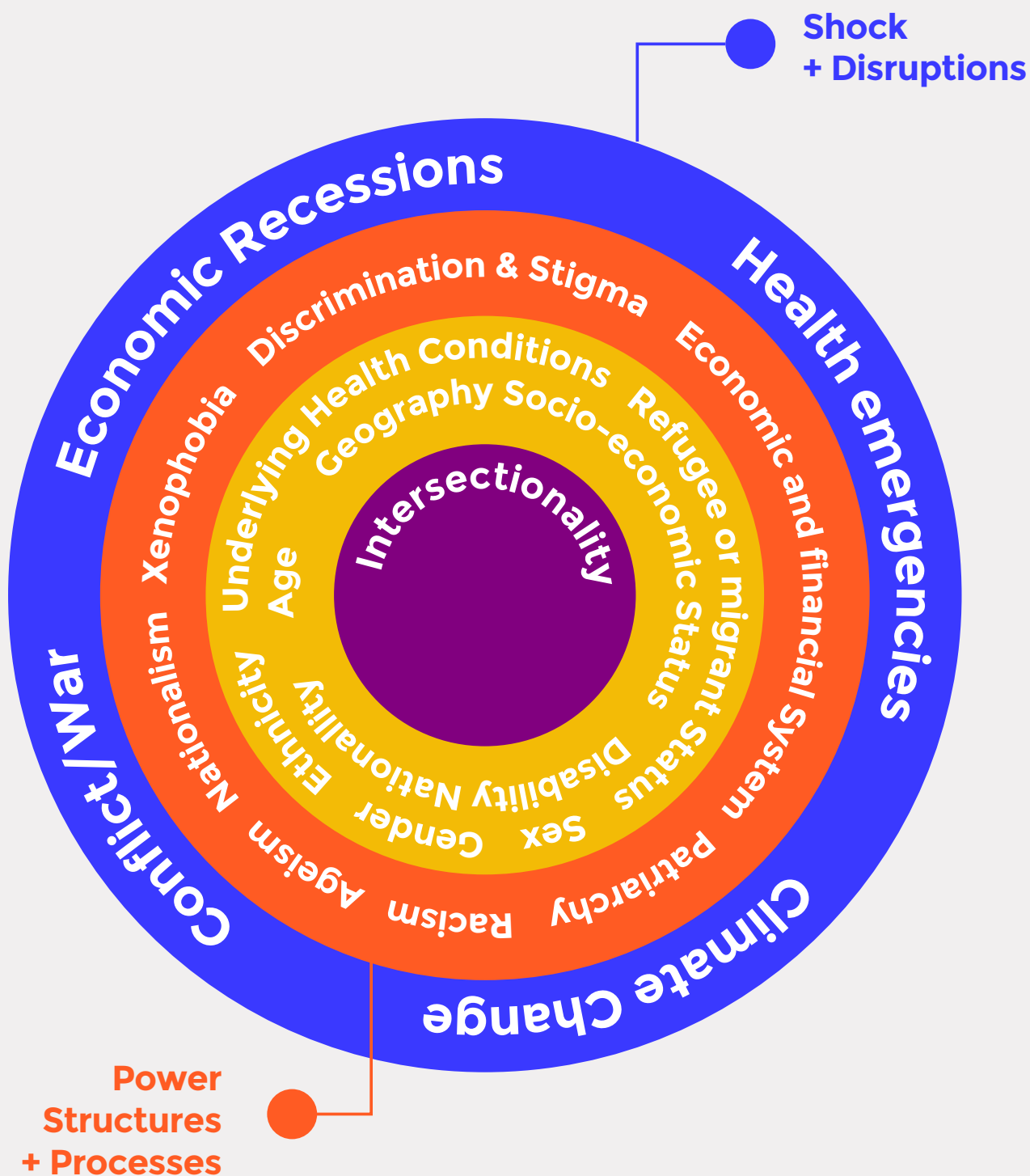
Figure 1. Intersectionality (adapted from representations by CRIAW 2009; Hankivsky et al. 2012; IRW 2018; UNDP 2018; UN Women Jordan 2020)

Though taken up in varying ways, the **key tenets** of intersectionality are as follows:

- Human lives cannot be explained by considering single categories individually, such as gender, age, race or socioeconomic status. People's lives are multidimensional and complex. Lived realities are shaped by different factors and social dynamics operating together.

- When analysing social problems, the importance of any category or structure cannot be predetermined; relevant categories and their importance must be discovered in the process of investigation and contextualization.

- Relationships and power dynamics between social locations (e.g., race, gender, age, disability etc.) and processes (e.g., racism, sexism, ageism, ableism, heteronormativity, etc.) interact. They can also change over time and across geographic settings (ranging from neighbourhoods to regions or nations as well as specific jurisdictions).

- People may experience privilege and oppression simultaneously. This depends on their situation or specific context.

- Multilevel analyses that link individual experiences to broader structures and systems are crucial for revealing how power relations are shaped, maintained and experienced.

- Researchers, policy makers and staff must consider their own social position, role and power when taking an intersectional approach. This "reflexivity" should be undertaken before setting priorities and directions in research, policy and programme work.

- Intersectionality is explicitly oriented towards transformation, building coalitions among different groups, and working towards social justice with an aim of changing power structures and redistributing opportunities, resources and privileges (Adapted from Hankivsky 2014).

Intersectionality is now widely viewed as a robust method for understanding the interactions of oppression and privilege that determine access to rights, opportunities, resources and services. Its potential to bring these complexities to the fore makes intersectionality an invaluable lens for policy makers and practitioners to better understand and respond to human experiences, perspectives and needs.[8]

In recent years, UN entities have acknowledged and discussed the added value of intersectionality to advance gender equality, equity and rights in their work – specifically by encouraging analyses that go beyond singular categories or grounds for discrimination. This is reflected in the development of progressive guidance, toolkits and frameworks.

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[8]For more on intersectionality and its value added, along with case studies, see "Intersectionality 101" (Hankivsky 2014).

Key UN resources include:

- **Practical Guide for the Incorporation of the Intersectionality Approach in Sustainable Rural Development Programmes and Projects (FAO 2023)** aims to give rise to innovative and sensitive methodologies that allow the identification of inequalities and the development of relevant and systemic solutions to discrimination triggered by the intersection of gender, age and ethnicity.

- **Guidance Note on Intersectionality, Racial Discrimination and Protection of Minorities (UNNRDPM 2022)** supports those involved in UN system efforts to address racial discrimination and the protection of minorities with specific attention paid to the experiences, needs and rights of people facing intersectional discrimination.

- **Intersectionality Resource Guide and Toolkit (UNPRPD and UN Women 2021)** helps both organizations and individual practitioners and experts understand and address intersectionality in policies and programmes relating to persons with disabilities. It was jointly created under the leadership of UN Women with UN-PRPD, the International Disability Alliance, its members, and inter-agency joint project partners (OHCHR, UNDESA, UNICEF, UNFPA and UN Women).

- **What Does it Mean to Leave No One Behind? (UNDP 2018)** suggests a framework that governments and stakeholders can use in their countries to take action to leave no one behind as well as inform how UNDP works with countries.

- **Policy on Age, Gender and Diversity (UNHCR 2018)** describes an accountability framework for meaningful engagement and obligatory action in support of forcibly displaced and stateless people, using an age, gender and diversity (AGD) approach.

- **IOM Intersectional Gender Analysis Toolkit (IOM, forthcoming 2024)** provides guidance, tools and resources for conducting gender analysis with an intersectional lens for programming, policymaking and strategy across the humanitarian-peace-development nexus.

- **Intersectionality: A Pathway for More Inclusive, Youth-Oriented and Gender Responsive Agrifood Systems (FAO 2024)** serves as a resource for FAO employees and development practitioners who seek conceptual clarity and guidance on using intersectionality to enhance equitable agrifood systems, detailing how intersectionality can uncover and address the complex interplay of factors that contribute to exclusion and marginalization within these systems. It also provides examples of how FAO and other organizations have applied an intersectionality informed approach and it proposes entry points for integrating intersectionality systematically at different levels of implementation.

For a detailed reference list of these and other key resources, please see the Appendix.

How Does Intersectionality Advance Gender Equality and the Empowerment of Women and Girls?

A proper reading and systematic adoption of intersectionality into all policies, programming and enforceable legislation are critical steps in promoting gender equality and the empowerment of all women and girls, without which the 2030 Agenda and goal of leaving no one behind will not be possible (Mackie & Allwood 2022).

Intersectionality provides a lens through which to capture and analyze in a more nuanced and comprehensive way than earlier approaches, the realities of lived experience, including how structural inequalities intersect with and compound gender-based inequality. Specifically, intersectionality:

- Reveals limitations in thinking about what is required to advance gender equality (such as the belief that gender equality can be achieved by focusing only on women and girls, or via one-off actions such as gender quotas, or adding a gender expert to a team).

- Provides a wider focus on issues affecting marginalization and discrimination, as opposed to a sole or primary focus on gender (or sex), or an additive model of thinking about gender in relation to other factors that cause discrimination (e.g., that other factors can be "added onto" a gender analysis without looking at how these factors intersect and shape each other).

- Offers a means to understand and respond to the ways in which gender intersects with different factors, such as age, disability and ethnicity, to shape individual identities and experiences, thereby enhancing awareness of the multidimensional realities of diverse groups of all genders and ages.

Strengthening Shelter Services for Trafficking Victims in Mexico: A UNODC Initiative

This National Project to Strengthen Services provided by Shelters to Victims of Trafficking in Persons (TIP) in Mexico, supported by UNODC, has provided comprehensive assistance to 488 women and girls across 13 specialized shelters for survivors. Led by women volunteers, these safe spaces endure despite financial challenges, lack of institutional support and daily operational hurdles. The project created Mexico's first guidance on trafficking, the Specialized TIP Shelters Operation Manual, which has been adopted as public policy. Typically, a significant number of trafficking victims are women and girls. The project incorporates approaches that address various, intersecting forms of exploitation, such as sexual and labour exploitation, forced labour, forced begging, forced marriages, and child labour. To initiate the project, shelters that specialize in TIP in Mexico were identified, an assessment was conducted of their needs and operating procedures, and those responsible for these spaces were brought together to work in a coordinated manner.

The program's core mission was to secure the well-being, safety and protection of trafficking victims. It paves the way for their successful reintegration into society, recognizing gender equality as the cornerstone of a new life project. Moreover, it establishes the groundwork for voluntary collaboration throughout the complex legal processes.

- Highlights the fact that generalizations about social groupings such as women and girls or men and boys, miss important information. These groupings are neither homogenous nor binary in nature but instead embody diversity and fluidity (e.g. as in the case of transgender and intersex persons).

- Reduces backlash by broadening the focus of gender equality beyond just women to address larger societal dynamics. This can help alleviate resistance by demonstrating that an analysis is not limited to one specific identity or agenda.

- Makes clear that experiences of discrimination, disadvantage and privilege are shaped by a variety of intersecting factors, structures and processes of power which need to be understood in their full historic, social, cultural and political contexts.

- Reveals that people experiencing multiple and intersecting forms of discrimination are those at highest risk of being left behind.

> **Vulnerabilities of Minority, Afro-Descendant and Indigenous Women and Girls**
>
> Minority, Afro-descendant and Indigenous women and girls are particularly vulnerable to the effects of discrimination, social and political exclusion, marginalization and poverty and may face barriers in accessing training, education, healthcare and employment. They may be unable to speak the language of the dominant majority owing to their community's preference for educating men and are often at increased risk of violence, trafficking, abuse and exploitation (UNNRDPM 2022, p. 21).

- Draws attention to the interactive social and structural root causes of gendered vulnerability, creating a more nuanced picture. In this it moves away from micro-level responses addressing individual or group risk to multi-level analyses that help reveal and target the roots causes of inequities.

- Emphasizes the constant renegotiation of complex power relations in society and shows how individuals and groups can experience both power and oppression simultaneously.

- Strengthens the understanding of people's agency and resilience and acknowledges and values these qualities (e.g., moves away from essentialist constructions of "vulnerable" women and "privileged" men).

- Explicitly centers the lived experiences, voices and narratives of people who might be underprivileged or are otherwise marginalized.

- Encourages alliances and coalitions between equity-seeking groups, including women's organizations, united by similar problems or issues.

- Helps to generate evidence that supports the development of better targeted, tailored and impactful policies and programmes for social and structural transformation that offer a more equitable distribution of resources and opportunities.

> **WHO Framework for Engaging People with Lived Experience in Non-Communicable Diseases and Mental Health and Neurological Conditions**
>
> This framework provides practical guidance to WHO and Member States to operationalize participatory approaches for people with lived experience in non-communicable diseases, mental health and neurological conditions to cocreate and enhance related policies, programmes and services. WHO also published a report entitled "People Power" and a film series, "Nothing For Us, Without Us," that highlights the consultative process by featuring in-depth interviews with 17 individuals whose personal experiences helped influence the framework. The reports and film series focus on many intersectional themes and issues related to gender equity, such as disparities in access to care, the impact of gender-based violence and the importance of gender-responsive programming at the community level.
>
> **Sources:**
> **WHO 2022, 2023a, 2023b, 2023c.**

1.2
Intersectionality Informed Gender Analysis

Traditionally, as the name indicates, a gender analysis focused primarily on gender and was the standard approach for capturing differences between and among women and men in terms of their relative position and power in society. As discussed above, intersectionality proposes that no factor, social category or form of inequality is more salient than another because they have combined interacting effects. However, in work to address gender inequality and the empowerment of women and girls, gender and/or sex are used as an entry point for a more complex analysis informed by intersectionality. This incremental step is an intersectionality informed gender analysis.

> **Intersectionality informed gender analysis** is the process of analyzing how gender intersects with other factors such as age, disability, nationality, ethnicity, geography, socioeconomic status, sexual orientation, gender identity, gender expression, migration or refugee status, to shape people's lives and create differences in needs and experiences in a given time or context marked by broader processes and structures of power. Importantly, intersectionality informed gender analysis allows for a more accurate and fine-grained assessment and development of policies, programmes and interventions that can advance gender equality and the empowerment of women and girls.

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Some key UN examples that reflect the integration of intersectionality into gender mainstreaming and gender analysis include:

- **Incorporating Intersectional Gender Analysis into Research on Infectious Diseases of Poverty: A Toolkit for Health Researchers (WHO 2020a)** aims to strengthen the capacity of researchers by showing how to incorporate intersectionality into gender-focused analyses.

- **Gender Mainstreaming in the Work of UNODC: Guidance Note for UNODC Staff (UNODC 2021)** assists staff in integrating a gender and intersectionality informed perspective into their work.

- **Organized Crime and Gender: Issues Relating to the United Nations Convention against Transnational Organized Crime (UNODC 2022)** illustrates an intersectional approach to mainstreaming gender into SDG 16.

- **UNODC Toolkit on Mainstreaming Gender and Human Rights in the Implementation of the UN Convention against Transnational Organized Crime (UNODC 2023)** supports mainstreaming intersectional gender and human rights considerations into laws, policies and strategies against organized crime, in line with the United Nations Convention against Transnational Organized Crime and other relevant international instruments.

Despite these important developments and contributions, an intersectional approach is not yet standard policy practice within the UN (UN Women 2020a). Overall, standardized and coherent methodological guidance is largely lacking (Adaptation Fund 2022), making timely and necessary the IANWGE Intersectionality informed Gender Analysis toolkit, which can be used across all UN agencies to advance gender equality and the empowerment of women and girls.

United Nations Inter Agency Network on Women and Gender Equality (IANWGE)
Intersectionality informed Gender Analysis Toolkit

21

Operationalization of an intersectionality informed gender analysis

The successful operationalization of an intersectionality informed gender analysis requires three components: building blocks, principles and a checklist of guiding questions. The building blocks can be considered the optimal foundation from which such analysis and effective implementation can occur. The principles act as guidance that informs how the checklist is used.

2.1
Building Blocks of Transformative Change

◼ Baseline Information

A robust foundation for intersectionality informed gender analysis hinges on comprehensive baseline information on the status quo against which outcomes, outputs and indicators can be measured. In establishing this baseline information, it is critical to consider whether the needs of diverse groups of women and girls have been accounted for and whether there have been any specific efforts to prevent discrimination and promote the rights of women and girls who experience multiple and intersecting forms of discrimination.

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Questions included:

- How many women, men, boys and girls were there in the population before the pandemic? What was the average household size? What other diversity-relevant demographic information was available?

- What were relations like between women, men, boys and girls of diverse backgrounds before the pandemic? (e.g. Who had access to and control of resources including mobile technology and internet connectivity? Who was responsible for productive and reproductive activities? Who experienced inequality and discrimination? Who was experiencing gender-based violence?)

- How did differing backgrounds affect women's and men's likelihood of participating in decision-making at the household and community levels?

- What was the role of social norms, attitudes and behaviors in the community? How did these affect the roles for women, men, boys and girls of diverse backgrounds, including their ability to move around freely?

- What were some of the obstacles and barriers (e.g. individual, social, economic, legal, political, cultural) experienced by women, men, boys and girls of diverse backgrounds in relation to education, health, basic needs, livelihood, food assistance, WASH (water, sanitation and hygiene) and protection/shelter?

- What types of services and programmes were available to support health and well-being for women, men, boys, and girls of diverse backgrounds (e.g., primary health care services [including sexual and reproductive health services], mental health supports, etc.)?

- What resources, strengths and capacities could be identified within different groups in relation to health, economic and social challenges?

- What policies, legal and institutional frameworks existed to protect and promote the human rights of different societal groups and how effective were they?

Where to look? Census data, national demographic and health surveys, gender and intersectionality-relevant analysis reports, humanitarian assessment reports, needs assessment reports, protection and   sector reports, as well as country profiles related to gender equality, such as those produced by the UN and others.

Knowing what baseline knowledge is available is also tied to data and evidence and accountability (discussed below) because it clarifies what can be measured, whether this is adequate for an intersectionality informed gender analysis, and what needs to be improved.
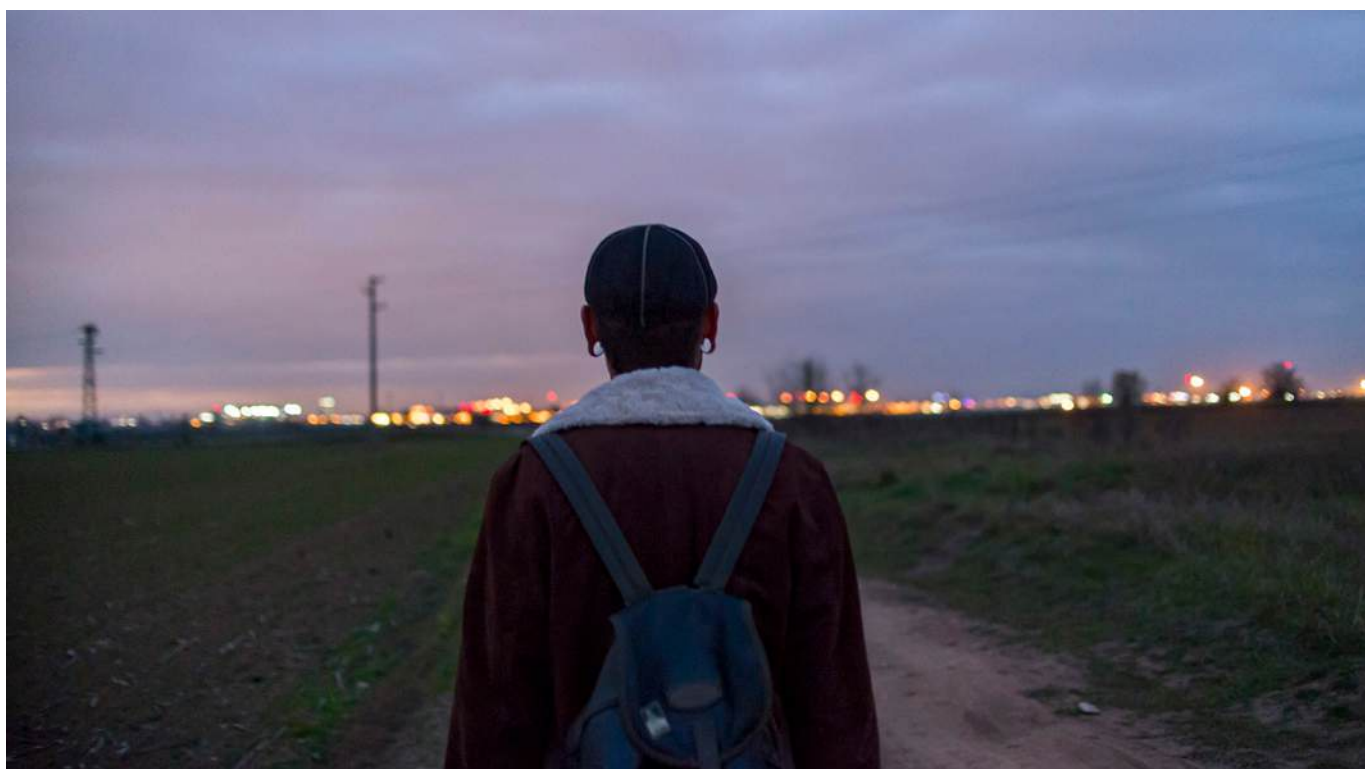
■ Data and Evidence

Intersectionality informed gender analysis requires that data is disaggregated and collected by as many relevant variables as possible, including but not limited to sex, gender, race, ethnicity, Indigenous identity, socioeconomic status, age, disability, religion, refugee or migration status, national origin, language, caste and geographic location. (See Figure 1 above).

UN Women - The Counted and Visible Toolkit
UN Women 2021

This toolkit provides practical guidance for national statistical offices and individual researchers on how to conduct an intersectional analysis, as well as information on why disaggregated data matters when it comes to designing effective policies and programmes addressing the needs of marginalized persons, including marginalized groups of women and girls.

UNODC - Statistical Framework for Measuring the Gender-Related Killing of Women and Girls
UNODC 2023a

This tool aims to promote, improve and harmonize data collection instruments that provide information on gender-related killings, as well as advocate for collecting and recording characteristics needed for the statistical production and analysis of the phenomenon, both at the national and international levels (e.g., victim disaggregation requires considerations of the following variables: age; marital status; citizenship; ethnicity; previous record of physical, sexual or psychological violence/harassment; intoxication with controlled drugs or other psychoactive substances; economic activity; gender identity; sexual orientation; pregnancy status; disability status).

The Inclusive Data Charter (IDC)
#### Global Partnership for Sustainable Development Data (2023)

This charter encourages and supports political commitments, collaboration, learning and action on inclusive and disaggregated data. Since its launch in 2018, the IDC has grown to incorporate over 30 individual "champions" working to put their commitment to leave no one behind into practice. IDC Champions are organizations and governments committed to advancing inclusive data collection, analysis, and use. Their key activities include:

• Developing tailored action plans to enhance data disaggregation and inclusivity.
• Working with stakeholders globally through collaboration and knowledge sharing.
• Providing technical assistance and promoting policy changes to build capacities and promote advocacy.
• Raising awareness of the importance of inclusive data through reports and public engagements.

Since its launch, IDC has significantly impacted the data landscape by fostering collaboration, promoting intersectionality and supporting citizen-generated data initiatives.

Further, data should not be limited to the domestic unit of production but should also include important disaggregated information about family members. At the same time, data must also be examined in a broader context to avoid biases and incorrect results. For example, individual-level phenomena are shaped by neighborhoods, regions, countries and even the global contexts that affect policies and create structures of power. A comprehensive analysis of data is critical to leave no one behind, given that those who experience multiple forms of discrimination and marginalization are often excluded from datasets and thus interventions, which serves to widen inequities.
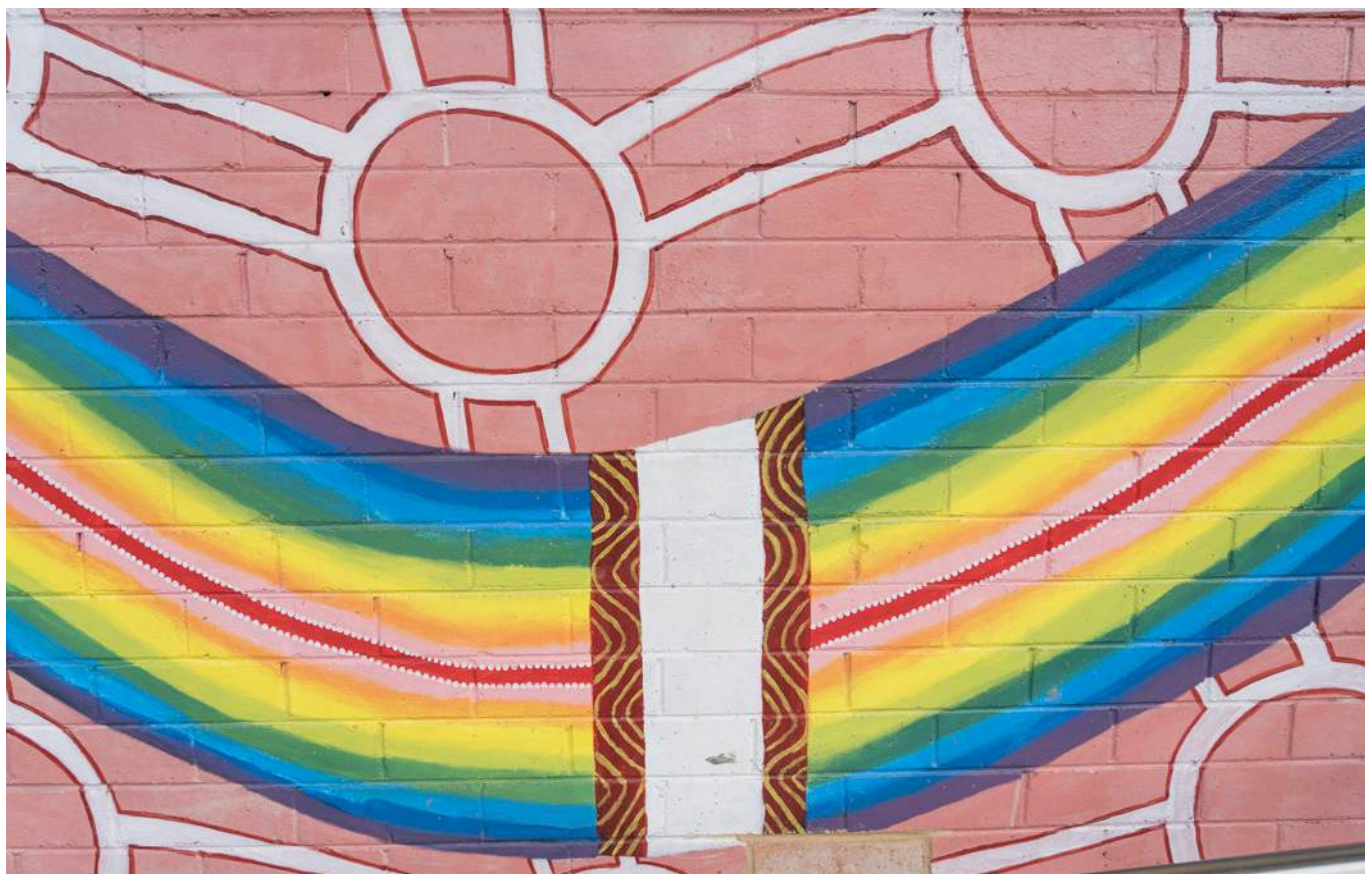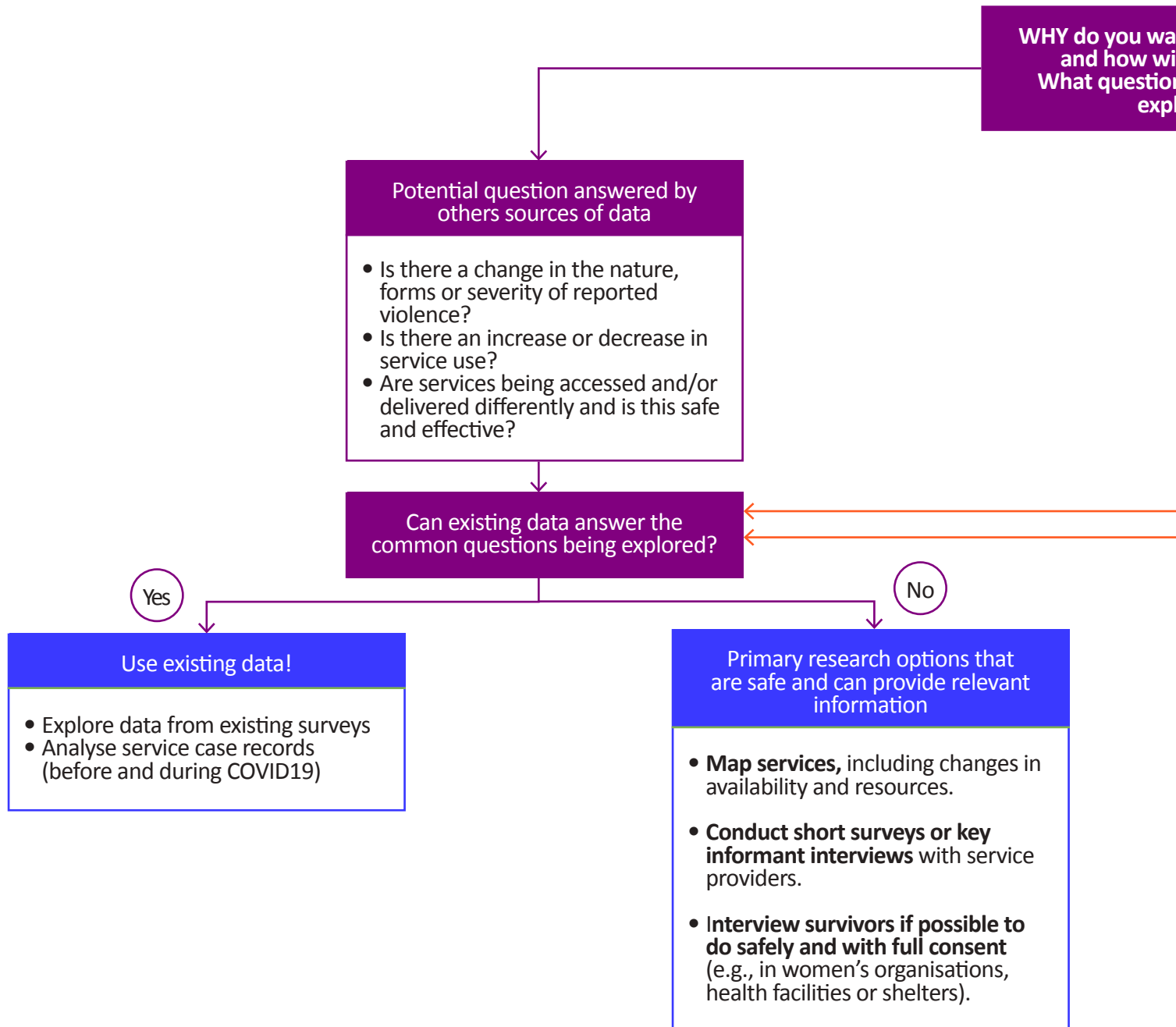
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Data-gathering must follow human rights standards and protect privacy (e.g. seek voluntary participation, provide anonymity and confidentiality, allow self-identification and ensure informed consent), and all data-collection activities must apply the principle of "do no harm." The increased visibility that data collection processes can create could compromise the identity and safety of individuals and communities who already experience stigma, criminalization, discrimination and/or marginalization. It is therefore crucial that significant efforts are made to prevent harms that technological developments such as artificial intelligence, big data and geographic information systems (GIS) may bring and that these developments are not used in a way that violates privacy or safety or creates or reinforces existing discrimination (Hammond & Moretti 2023; Seck 2020). More guidance is needed to ensure that data is kept safe and used only for the benefit of the groups it describes and society as a whole (e.g., OHCHR 2018; UNDG 2017; UNDP 2023).

UN Women's Decision Tree
UN Women 2020b

The Decision Tree was developed to help researchers determine whether it was safe to collect data about the incidence of domestic violence during the COVID-19 pandemic and its immediate aftermath. The tree (see figure below) guides data collectors through the various considerations, viable options and alternative data sources for obtaining information without jeopardizing participants' safety or the data's integrity. In doing so, it aims to identify data sources and methodologies that are useful for strengthening services and referral pathways for women experiencing violence during COVID-19. The Decision Tree may be adapted to other situations where women experience violence.

**WHY do you wa[...]
and how wi[...]
What question[...]
exp[...]**

Potential question answered by others sources of data

- Is there a change in the nature, forms or severity of reported violence?
- Is there an increase or decrease in service use?
- Are services being accessed and/or delivered differently and is this safe and effective?

Can existing data answer the common questions being explored?

Yes

Use existing data!

- Explore data from existing surveys
- Analyse service case records (before and during COVID19)

No

Primary research options that are safe and can provide relevant information

- **Map services,** including changes in availability and resources.

- **Conduct short surveys or key informant interviews** with service providers.

- I**nterview survivors if possible to do safely and with full consent** (e.g., in women's organisations, health facilities or shelters).

...nt to collect data
...ll it be used?
...ns are useful to
...lore?

Potential question answered by population-based surveys

- Has violence increase?
- Have the nature, forms or severity of violence changed?
- Have the risk/protective factors for violence changed?

Is there a national lockdown or are there significant movement restrictions?

No

No

Yes

Can you ensure confidenciality, privacy and support?

Yes

Do not do it

Interviews cannot safely visit homes and arrange private and confidential interviews.

Safe to collect data through violence surveys or interviews.

Important! Representative data on how many women experience violence (prevalence) before, during and after COVID-19 can only be collected through surveys with a random sample of women

Could I use service data to determine prevalence? (e.g. polite reports, calls to helplines, data form shelters)?

Could I add a few questions on experience of violence in a rapid assessment population-based survey on the impact of COVID-19?

Could I use service data to determine prevalence? (e.g. polite reports, calls to helplines, data form shelters)?

Would it be useful to add proxy questions in a rapid assessment (e.g. violence experienced by others)?

No. Only a small fraction of abused women use services. It is not correct to interpret any change in service use data as a change in prevalence. Service data are useful to aswer different questions.

Do not do it

No. Women's participation in any survey on violence, particularly when at home with their abusers, may result in more violence and/or in poor quality data.

Do not do it

No. We will not know what it tells us. It is not actionable.

Do not do it

Methods of data collection or information gathering should be both quantitative (surveys, questionnaires, statistical reviews) and qualitative (interviews and observations), capture experiences over time (an individual's life course) and be interpreted within sociocultural contexts surrounding the lived experiences of oppressed and privileged groups (e.g., history, politics, policy, institutional contexts). Data analysis should focus on looking at dynamic relationships between variables (in accordance with the principles of intersectionality in the following section) rather than examining separate or additive effects. This requires the input of gender, intersectionality and statistical experts to ensure the data is properly interpreted and the analysis is accurate. The presentation of the data should reveal the various intersectional relationships, including inequalities and discrimination.

UNDP: An Intersectional Analysis of the Differential Impact of the COVID-19 Crisis and Inflation on Women in Bosnia and Herzegovina
UNDP 2023a

This analysis used quantitative data collection from a representative sample of 1,802 households across the country. The sampling frame was precisely aligned to ensure balanced entity, regional, rural and urban distribution as well as gender and age representation. Over 40 per cent of all surveyed households were families with children. The survey recorded the experiences of those who identified themselves as vulnerable due to being poor, a single parent, a person with disability, a member of an ethnic minority or a returnee. Capturing the intersectional issues enabled a deeper level of analysis on the impacts of social and political attributes such as gender, age, parenting, ethnicity, poverty, disability, displacement and sexual orientation, showing how these have interacted with and influenced the impact of the COVID-19 pandemic in Bosnia and Herzegovina.

It is important to expand what constitutes valid "evidence" by mobilizing diverse forms of knowledge and valuing the collection and use of multiple types of data. And, as has been highlighted within decolonizing and anti-racist work, data collection practices cannot overlook the voice and agency of diverse populations (Pant et al. 2022; Smith 1999; Zwiener-Collins et al. 2023).

Table 1. Principles of centering voices and how they can be implemented in data practice

IDC: Unpacking Intersectional Approaches to Data	
Principles of centering voices	Examples of how to implement these principles in data practice
Listening to people with lived experience of disadvantage or discrimination – specially individuals at greatest risk of marginalization or discrimination.	• Consulting people who are being marginalized throughout the data value chain. • Working in partership with (other) civil society groups to adapt your research/ program design or data collection strategy, to include relevant groups appropriately. This may involve changing the question asked, the way they are asked, or by whom.
Recognizing that individuals who are being marginalized may share common experiences, but that those holding intersecting identities have unique lived experiences.	• Ensuring that data is adequately disaggregated. • Indentifying ranges of characteristics that may affect and individual – this depends on context awareness. • Including opportunities for communities to generate their own data.
Shifting the narrative in organizational or research communications to address inequity, and how intersecting identities shape experiences of disadvantage or discrimination.	• Using data to highlight social inequality. • Valuing the collection and use of multiple types of data (numbers, text, sounds, and images) to enable richer story-telling. • Involving communities in data sharing and using this collaboration to close the feedback loop within inclusive development practice.

Including the perspectives and lived experiences of people who are typically marginalized or excluded in the production of all evidence – from generating data to translating results to making recommendations – is central to disrupting such practices.

It is important to also note that there are emerging strategies for mitigating gaps in disaggregated data, one of the most notable obstacles to a robust intersectionality informed gender analysis.

Climate Change is Intersectional: It Impacts Almost Everything
Elsaim 2023

Nisreen Elsaim, former Chairperson of the UN Secretary-General's Youth Advisory Group on Climate Change, emphasizes the intersectional impact of climate change, affecting various aspects of life. To improve local-level data collection and better understand people's unique experiences, she suggests:

1. Using documentary films as tools to visually immerse viewers and to foster empathy and understanding by showing real-life experiences.

2. Collecting data not just on scientific facts, but also on personal feelings and reactions.

3. Establishing and empowering institutions with the understanding and ability to collect accurate, modern data and ensure contact points in different areas for marginalised groups.

4. Providing freedom of access to information and the internet and using tools like online surveys to engage populations effectively.

Mitigating for missing data
UNSDG 2021

- Create real-time feedback mechanisms with UN field offices (e.g., through UNICEF, World Food Programme and other organizations with field and country offices) to provide on-the-ground information on the situation faced by diverse women and girls in different parts of a country.

- Collaborate with existing civil society partners, including women's/gender equality organizations and networks, to support rapid intersectionality informed gender analysis. This can allow for alternative modes of data collection.

- Supplement national-level disaggregated data with data from global platforms such as the SDG Indicator Database. Where gender data gaps remain, United Nations Country Teams have made these issues visible in the Socio-Economic Impact Assessment and Socio-Economic Response Plan and included activities to close the data gap as part of the SERP.

- Establish an interagency group to coordinate different types of data collection initiated by UNCT members to help avoid duplication, promote information sharing and dissemination, and to mainstream intersectionality informed gender considerations into all types of assessments.

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■ Enabling Environment

Supportive structures are critical for enabling an inter-sectionality informed gender analysis. These include buy-in at the highest level of an organization and leadership champions who explicitly state their commitment to set a priority agenda for such an approach.

> The International Gender Champions' (IGC) campaign "I say no to sexism. What do you say?" supports the IGC Gender-based Violence Pledge, a commitment for "Champions to uphold IGC's core values of creating and maintaining safe workplaces and treating every person with respect and fairness; and to accelerate collective action towards the elimination of all forms of gender-based violence within Champions' spheres of influence." This campaign consists of awareness-raising, outreach activities and actions to encourage and empower staff to tackle casual sexism in their working environment. The campaign is also a part of the IGC Secretariat's commitment to the Generation Equality Forum Action Coalition theme on gender-based violence.
>
> For more information please see:
>
> *https://genderchampions.com/news/the-urgency-of-intersectionality-a-podcast-with-matthew-wilson-permanent-representative-of-barbados-in-geneva-and-risee-chaderton-charles-equality-activist* and IANWGE 2020.

For implementation to be successful, it is equally important to have responsibility borne by all levels and positions within the organization, not just leadership or gender focal points. A critical mass of personnel, with the requisite expertise, capacities and financial resources, working collaboratively across the UN system with joint responsibility, is required. This necessitates not only training and education but mechanisms for high-level and interagency dialogue and coordination such as the IANWGE and the Gender Theme Groups that function at the country level to share knowledge, practices, innovative examples and, importantly, to reduce duplicated efforts and increase consistency in approaches.

An enabling environment also has mandatory requirements to integrate intersectionality into all internal and external reports, policies and plans and allows for systemic measurements to ensure that services meet AAAQ standards (Availability, Accessibility, Acceptability and Quality) which address the holistic needs of diverse groups without any form of discrimination related to factors such as sex, age, sexual orientation, gender identity, disability, ethnicity, race, civil status, socio-economic status, refugee or migration status (adapted from IANWGE 2020).

An enabling environment is an environment where advocacy efforts are supported and valued and those working to advance equality, from researchers to policy makers to development practitioners, keep an open mind, create safe spaces, listen to different women, girls and diverse persons who experience discrimination, and ensure that inequities are not perpetuated through individual or institutional work and practices.

■ Time and Resources

Carrying out intersectionality informed gender analysis and design requires additional steps that add time and costs to the process. For example, participation and partnering approaches require a number of practices, ranging from programmes for developing trust between different groups to efforts to coordinate different agencies or different levels of the UN system (global, regional, country).

Even when a supportive policy environment exists and political mandates are in place, adequate and sustainable human and financial resources (e.g., appropriate personnel, committed time, effort and funds) are essential. Gender Theme Groups that function at the country level are a good example of a space where these resources could be accessed/shared.

Funding for sustainable change should be in the form of a specific percentage of budgets at the programme level. Funds should also be set aside to help cover the costs of having community groups engage in the process, which would include ensuring that accessibility needs are addressed and that participation is properly compensated.

■ Training and Education

Proper training, mentoring and education are crucial measures to raise knowledge levels and improve competencies to apply an intersectionality informed gender analysis. There have been several important lessons learned about training and education to date:

- Training should always start with a proper needs assessment to meet trainees (and/or teams) where they are because there are many differences in how gender mainstreaming and intersectionality are understood at individual and institutional levels across different countries and cultural contexts.

FAO Table to Evaluate the Capacities of the Team
FAO (2022)

Incorporating an intersectionality informed approach in the capacity evaluations of teams can significantly enhance project outcomes. The FAO's guide on incorporating intersectionality in sustainable rural development includes a table to assess team capacities, focusing on the skills, knowledge and attitudes that are necessary for integrating intersectionality effectively. The method underscores the importance of diverse perspectives and expertise in addressing the multifaceted challenges of rural development. By ensuring teams are equipped with an understanding of intersectional dynamics, organizations can create and implement policies that are truly inclusive, acknowledging and addressing the overlapping identities and experiences that influence the lives and opportunities of individuals.

- Training needs to be mandatory, with no cost or time barriers to participation, and specifically tailored for different contexts and priority areas.

- Those who lead training need to have expertise that encompasses gender mainstreaming, intersectionality and human rights and, where possible, the training design and implementation should, from the outset, allow for collaboration amongst those whom the policy/programme targets (e.g., those with lived experiences).

- Coverage should focus on capacity-building around data (e.g., how to collect, analyze and report on disaggregated data, how to engage with innovative methodologies including qualitative and mixed methods, and how to evaluate existing research and evidence).

- Content should include strategies to overcome resistance as well as provide space to have conversations about challenges and barriers to intersectionality informed gender analysis, taking into account broader contexts, such as institutional, regional, national and global ones.

- Training must show improvements to policy work and, most importantly, must provide a clear rationale for why those who come to the training should carry out the work.
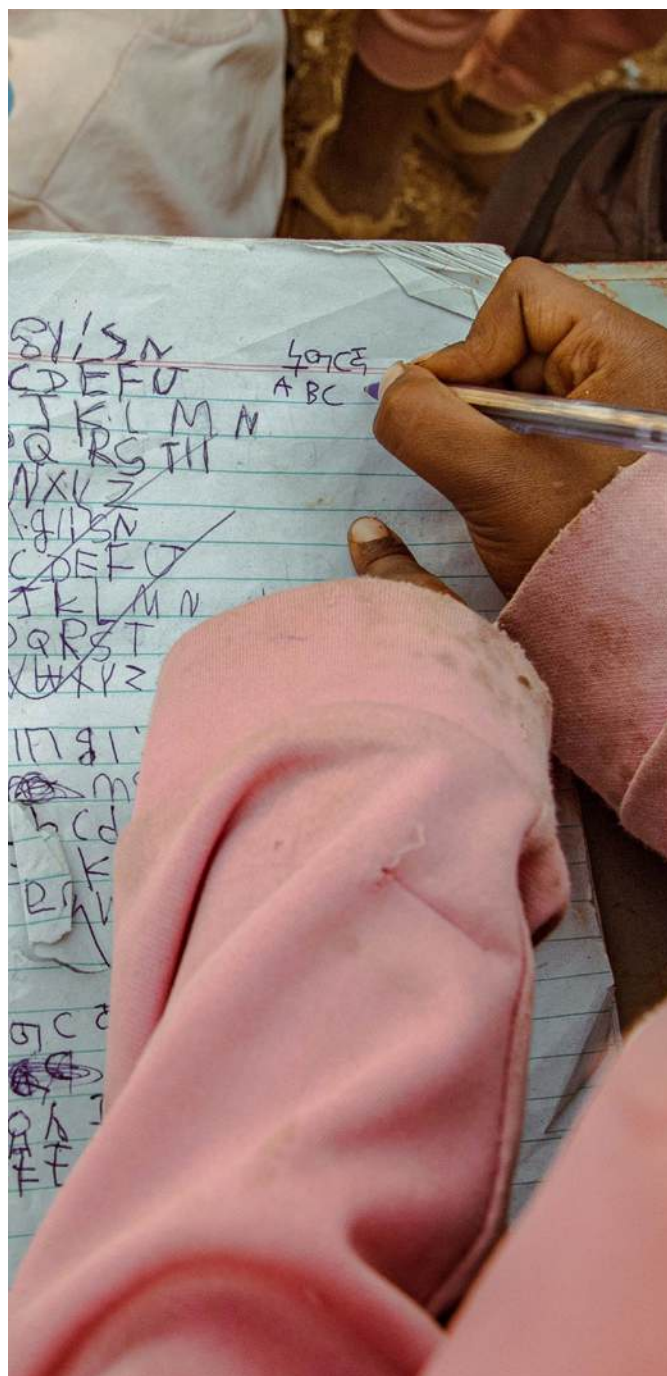
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- Training should not be one-off but ongoing and consistent in order to strengthen knowledge and skills, provide opportunities for peer-to-peer learning and mentorship, and to keep participants informed about new developments, promising practices and wider debates.

UNRISD Course on Intersectionality in International Development Cooperation
UNRISD 2022

The UNRISD (United Nations Research Institute for Social Development) Course on Intersectionality in International Development Cooperation was developed within the Gender Justice and Development Programme. This course arose from an in-depth examination of gender justice, recognizing the need for a broader approach to address discrimination beyond a gender-based perspective.

The intersectional approach of the course tackles discrimination comprehensively, addressing interconnected forms such as race, ethnicity, sex, religion and age, to understand their compounded effects on marginalized groups.

Participants gain both theoretical knowledge and practical tools to apply intersectional analysis in their organizational roles and projects, enhancing the effectiveness of social justice initiatives.
The course encourages participants to critically examine their own intersectional identities, privileges and biases. This self-reflection helps identify and mitigate unintentional discrimination and exclusion within development programs.

The course is organized into six thematic units, typically completed over six weeks:

1. Presentation and history of intersectionality
2. Identities and social categories
3. Advantages and disadvantages of identity politics
4. Social norms and stereotypes
5. Reflexivity and intersectionality
6. Strategies, programmes and policies from an intersectional perspective

The format combines asynchronous online learning with optional synchronous group sessions. Each unit requires an estimated 90 minutes per week and includes theoretical content, audiovisual materials and concrete case studies. The optional synchronous sessions provide a virtual space for discussions, theme exploration and doubt clarification, fostering collaboration among participants and experts.
The course is available online and can be made accessible at cost to other interested entities and is provided by UNRISD and AECID (Spanish Agency for International Development Cooperation).

Accountability

Instituting change requires more than good intentions or check-box exercises. What is required is a clear plan with outcomes tied to accountability metrics and timelines, and a process for documenting and learning from what does and does not work. It is critically important to determine who will be responsible for implementing any recommended changes, showing how plans will encourage solidarity and coalition-building across divergent interests and groups, and how transformative change can be achieved by, among other things, challenging existing structures, institutions and norms. Considering the history of some accountability plans and frameworks to reproduce harmful power dynamics, establishing accountability within an intersectionality informed gender analysis should explicitly counter this pattern. Doing so can involve, for example, prioritizing substantive participation in decision-making and leadership and co-ownership in access to and dissemination of information.

Being accountable in the context of an intersectionality informed gender analysis entails recognizing the interconnected nature of discrimination and privilege and requires stakeholder awareness of multiple identities and experiences. To ensure accountability, organizations must develop inclusive policies, gather disaggregated data and conduct regular impact assessments to evaluate policy effects on diverse groups. Incorporating marginalized perspectives through feedback mechanisms, diverse leadership representation and collaboration with specialized organizations further enhances intersectional approaches. Adequate resource allocation, continuous learning and integration of intersectionality into all aspects of an organization's work are vital, with leadership commitment setting the tone for an equitable environment. Strengthening accountability also involves ongoing feedback loops, addressing potential challenges, and enforcing effective consequences for non-compliance.

Accountability is meaningless if there are no consequences. It can be advanced with appropriate incentives (e.g., award mechanisms, competitions, performance review recognition, grading systems such as scorecards), through regular reporting requirements, opportunities for reflecting on and learning from progress across UN entities, and through the use of independent monitoring for progress and impact.

■ Clarity and Consistency in Approaches

While for many UN agencies, gender is seen as an entry point for operationalizing intersectionality, there is still a lack of clarity around intersectionality, an intersectionality informed gender analysis approach, and how to best operationalize it.

Before any project begins, there needs to be agreement on what type of intersectionality informed gender analysis will be used.

It is important to lay out the exact steps that will be taken to operationalize this approach, how project and plans can be shared, and how lessons learned from engaging with an intersectionality informed gender analysis approach can be communicated with others.
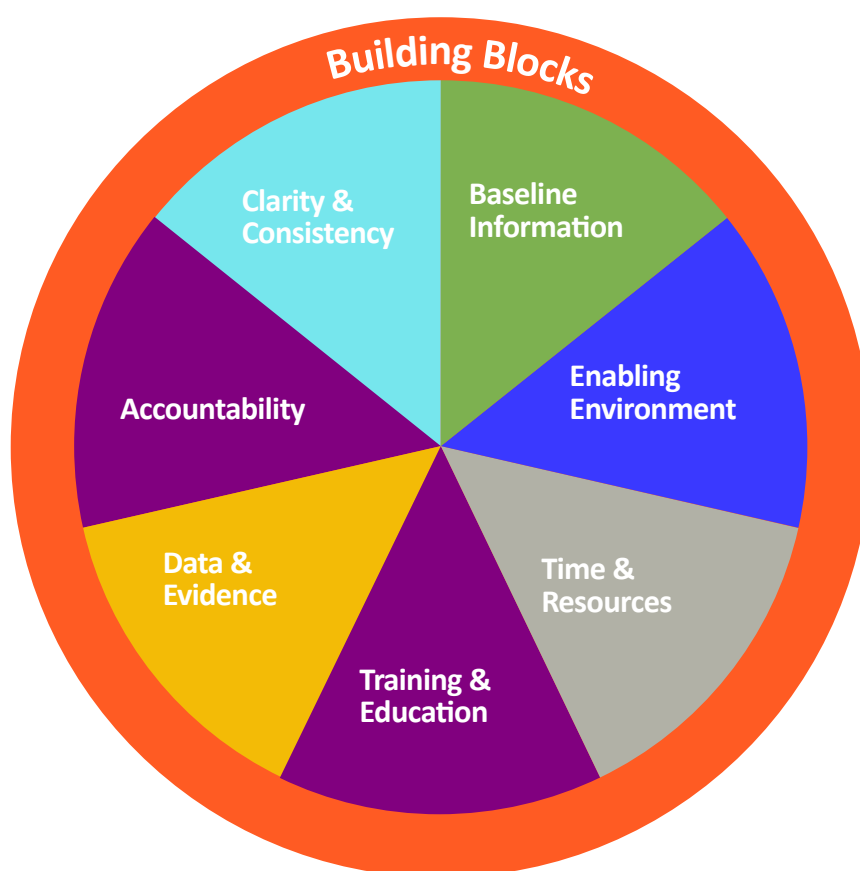
Figure 2: Summary of The Building Blocks of Transformative Change

2.2
Principles to Inform the Work

◼ Reflexivity

Intersectionality is "a way of thinking, reflecting and working" (UNPRPD & UN Women 2022, p. 7). Engaging in reflexive practices creates space and learning for the gender transformative and social justice-oriented work required to achieve the SDGs and a commitment to LNOB. The success of an intersectionality informed gender analysis depends on how willing one is to question and reflect on the ways in which one's experiences, identities, privileges and disadvantages have shaped one's values, beliefs, biases (conscious or unconscious), assumptions, interests and practices. Each person's background and lived experiences shape how they operate in and interpret the world, including how they work, from understanding problems, to framing issues, such as their understanding of the term "women and girls," to coming up with responsive and inclusive solutions. The recognition that there are multiple truths, realities and perspectives can create space for voices "typically excluded from 'expert' roles" (Shimmin et al. 2017).

Engaging in reflexivity has often been overlooked or addressed superficially in policy and programme-relevant research and practice. However, there is clear evidence that the biases we all hold make a difference in how we see the world around us. Being reflexive in one's work involves asking critical questions oriented towards personal, interpersonal, organizational, methodological and contextual issues (See Checklist below). It encourages greater awareness of individual and organizational biases and limitations, the role that power plays in shaping those experiences, and in particular, what might be considered "valid" with respect to knowledge, data, agendas, methods and tools in policy and programming.

Reflexivity in Practice
Adapted from Vélez 2023

To resist perpetuating the image of the universal woman, or the tokenism of including the voices of only a few women from the Global South:

- Include the diversity of women's voices to achieve a greater understanding of the contextual complexities and concrete nature of discrimination and inequality that they experience. This requires reflectively entering women's spaces of agency and empowerment as a guest when invited, and actively seeking to create the conditions necessary for the most invisible and marginalized women to feel safe to recount their experiences and share their ideas.

- Question the presumed neutrality of scientific taxonomies and reveal the cultural footprints that create them, keeping in mind the biases in our assessments, as well as thinking about possible alternatives that may be more effective and just. And, in addition to these measures, reassess core political concepts such as progress and development.

◼ Intersecting Social Factors

From an intersectionality perspective, human lives cannot be reduced to singular and distinct categories, and policy analysis in turn cannot assume the primary importance of any one social category for understanding people's needs and experiences. Instead, intersectionality conceptualizes social categories as interacting with and co-constituting one another to create unique social locations that vary according to time and place. It is these intersections and their effects that are of concern in an intersectionality analysis (Hankivsky & Cormier 2009).

It is important to note that, despite its length, the above UNODC list is not exhaustive. Further, while intersectionality reveals the range of factors that can interact with gender, the reality is that they cannot all be captured in any one programme or activity, and choices need to be made about which ones are relevant and why. To be truly intersectional, an analysis must focus on at least three intersecting factors as a starting place.

Multi-Level Analysis

This entails looking at how various interacting levels in society, including macro (international and national-level institutions, laws, human rights treaties, conventions and protocols, and other policies and programmes), meso or intermediate (regional-level institutions/infrastructure, standards, policies), and micro levels (community-level settings, civil society and grassroots groups and services, neighbourhoods, households and family structures, as well as the individual or "self") shape the political, economic, social, cultural and environmental conditions of people's lives. In this way, the link is made between individual identities and experiences and the broader context of multiple and interlocking systems of power.

Dynamics of Power

Recognizing power structures is central; power operates at all levels of society and power structures and processes (e.g., patriarchy, racism, colonialism, ableism) shape the social status and positions of individuals, groups, institutions and countries as well as the relationships between them. These power dimensions produce and reproduce inequities that require a variety of responses, including human rights promotion and protection.

Importantly, incorporating an intersectionality informed gender analysis of power leads to the recognition that people can experience privilege and oppression simultaneously and that this depends on their situation or specific context. This understanding of power can also reveal the changing nature of the structures and relations of power and how these can impact individual and group experiences over the life course. Exposing structures and relations of power in this way helps the project to achieve greater fairness and social justice.

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The Peace Agreement signed between the Government of Colombia (GOC) and the Revolutionary Armed Forces of Colombia (FARC-EP) in 2016 establishes the creation of a transitional justice model that includes judicial, extrajudicial and humanitarian mechanisms to transition towards peace and to guarantee victims' rights to know the truth, search for disappeared persons, investigate and prosecute serious crimes committed during Colombia's armed conflict and provide legal security to perpetrators. This model (the first of its kind in the world) centers considerations of power and was incorporated into the Colombian Constitution through Legislative Act 01 of 2017, which officially created the Comprehensive System for Peace (formerly known as the System of Truth, Justice, Reparation and Non-Repetition (SIVJRNR). The system comprises three entities that work in a coordinated and complementary manner:

1. The Truth Commission (CEV), whose mandate is to clarify and promote recognition of the practices and events that violate human rights, identify collective responsibilities, raise awareness of the human and social impact generated by the Colombian armed conflict, and encourage social reflection to ensure non-repetition. The final report of the CEV was mandated to reflect geographic and population diversity as well as local dynamics and social contexts in order to build a narrative that represented the society at large.

2. The Special Jurisdiction for Peace (JEP), whose goal is to investigate, prosecute and sanction the highest-ranking perpetrators of serious crimes committed during 50 years of armed conflict.

3. The Unit to Search for Disappeared Persons (UBPD). This entity is in charge of searching for persons who disappeared during (or because of) the armed conflict and informing the general public about what happened to them and their whereabouts. The UBPD has a period of 20 years to accomplish this goal.

◼ Engaged and Diverse Participation

While many gender mainstreaming approaches call for gender balance and representation from women's groups and organizations at national and community levels in order to achieve meaningful engagement and consultation, an intersectional approach necessitates purposefully and meaningfully involving civil society organizations and social justice groups in analyses and programmes. Along with the various groups noted above, relating to age and gender diversity, among other characteristics, an intersectional approach would include women and girls belonging to groups experiencing forms of discrimination beyond gender and women and girls with intersecting identities (e.g., Indigenous women living in rural communities and experiencing poverty).

Participation and decision-making guidance:
- Are the gender, ethnic-racial and age dimensions represented in associations, producer organizations or cooperatives active in the sectors of interest to the project?
- Do people and communities participate actively and equitably in decision-making bodies and processes?
- What forms of leadership are present in the communities and who exercises them?
- Do different peoples and communities have control over and benefit equitably from the resources and assets derived from their work or participation in project activities?

The process should also determine who is empowered to participate in such processes and who is left behind. Ensuring a full range of stakeholder voices is key. In order to guarantee the participation of marginalized groups and individuals, it is important to understand local dynamics and community norms such as who is benefiting, who is contributing, and why some individuals and groups may not participate (i.e., constraints and challenges to access and participation).

As part of the Spotlight Initiative, UNDP supported Nigeria to create 24 community response action committee (CRAC) teams to advocate for ending violence against women and girls (VAWG) by prioritizing representation from groups facing intersecting forms of discrimination. Community members of various backgrounds were engaged as active partners in sexual and gender-based violence (SGBV) advocacy training workshops and in the development of community response mechanisms to incidents of SGBV. The diversity of experience that informed these programmes led to increased awareness of the many forms and expressions of sexual and gender-based violence.

To achieve diversity, programme planners should reach out to communities and groups, asking what they need to actively participate in an analysis, including questions about transportation, childcare, language translation, remuneration and accessibility needs. Communications and language should be inclusive, and ideally this outreach should be co-led or led by community members and local experts themselves. This allows for the goals and parameters of any action or initiative to reflect the lived realities and knowledge of all those involved, improves buy-in, and makes outcomes more relevant, responsive and ultimately transformative.

Finally, it is important that when consent is given to participate in a project or activity, it can be withdrawn at any point during the phases of the project, and that the choice to withdraw is always respected.

■ Time and Space

Intersectionality recognizes that a person's experiences occur in different spaces, places and times. Experiences of privilege, disadvantage and resilience, for example, differ depending on where a person lives, works, undertakes daily activities and interacts with others, as well as when, changing over time and across generations. These are also determined by country, region, and continent, and change over time depending on broader political, economic and social forces. Individuals' differing experiences in time and space are the basis for their understanding of the world and help shape their diverse identities.

■ Resilience, Agency and Resistance

A focus on resilience, agency and resistance challenges the often static and potentially stigmatizing common practice of labelling people as inherently vulnerable and helpless in the face of their circumstances. This means that even from so-called marginalized spaces and locations, oppressive norms, values, and practices can be challenged. Analyzing capacities enriches the understanding of how different groups of women and girls, for example, cope and respond to adverse events and circumstances.

It is important to ensure that approaches to resilience move beyond narrow conceptions of individual capabilities, values and strengths toward situating resilience as occurring at multiple levels (e.g. in communities in

which there are supportive families; in cultural, ethnic and anti-racism networks; and in wider structural and political institutions that advance gender equality and social justice) and including multiple strategies such as collective action, coalitions and community advocacy. It is also important to recognize that a person's understanding and experience of resilience changes, depending on circumstance and context.

■ Social Justice and Equity

Social justice is focused on positively transforming structures such as laws, policies, social and cultural norms; providing access to and control of resources; and understanding the dynamics of how social relations are produced and sustained in order to address the root causes of inequities and rights violations. This framework is especially important in understanding inequities based on gender and its intersections. Equity is concerned with fairness and exists when social systems are designed to equalize the processes of power between more and less advantaged groups, taking into account the intersections of multiple positions of privilege and oppression. Integral to this is the inclusion of a Do No Harm approach, which ensures that interventions do not reinforce existing power imbalances.

FAO encourages intersectional approaches to achieve gender equality outcomes as follows:
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- Consider actions and address the sociocultural barriers that lead to inequality gaps;
- Use indicators to keep track of results.

For example, a project might develop culturally relevant workshops to address access to productive resources, propose community activities in which traditional gender roles will be challenged, and generate intersectoral spaces to seek participatory solutions to the difficulties young people face in gaining access to land. Whenever there are especially deep intersections of inequality, it is crucial to propose actions focused on the groups that suffer the most from these inequalities. An example might be a social protection plan focused on the needs of young Indigenous migrants.

In summary, the principles and building blocks (Figure 3) are the necessary foundation for undertaking the checklist, the final component of the Toolkit.

Figure 3: Principles and Building Blocks for Intersectionality Informed Gender Analysis

2.3
Checklist

The final component of the toolkit is a checklist that is likely to be 4 to 5 pages in length. Creating the checklist starts with the essential step of engaging in reflexivity and then moving on to questions that guide the analysis and fully integrate the key principles of an intersectionality informed gender analysis.

▪ Before Anything – Reflexivity

Critical self-reflection (reflexivity) is essential at all stages of policy and programming cycles and can be guided by asking key questions of yourself and your larger team including:

Individual Level

- What are the values, beliefs and motivations that I bring to my work?

- How do my experiences of advantage or disadvantage related to social and structural locations and processes (e.g., age, race, ethnicity, gender, colonialism, capitalism) influence how I see or do my work?

- In what ways might my own biases impact my perceptions, my interactions with others and my decision-making?

- How has my training, education and work experience, including access to professional networks, related to or accounted for my privilege?

- What is my experience in this programme or policy area and which kinds of tools and analyses have I prioritized and engaged with?

Team/Co-worker Level

- What social categories do I identify with? How might these categories influence others' perceptions of me in the workplace? How do these perceptions determine who I engage with, and how I engage?

- How does my privilege directly or indirectly disadvantage others in the work I do? For example, does my position inhibit others from speaking up? How can I practically address this?

- Who is on my team? Are the requisite expertise and lived experience represented? Does my team reflect the makeup of the population(s) of focus? Is there an appropriate mix of knowledge and skills in terms of gender, intersectionality and human rights? Are power relationships within the team recognized?

Organizational Level

- What are the mission and related priorities of my organization (e.g., target issues, populations, interventions)? What values and assumptions underpin these priorities? What kinds of evidence are valued in setting priorities? What broader level factors (e.g., sociopolitical conditions and institutions) underpin these priorities?

- How are resources allocated? Is there transparency around decision-making structures and how organizational decisions are made?

- How do different departments, teams and working groups coordinate and communicate with each other? Are there barriers to equitable and inclusive participation and collaboration?

- Does my organization support reflexive practices? How? For example, is my team given time or space for critical and collaborative reflection? Is the work we do informed by these reflections? Does my organization consider intersecting dimensions when addressing potential or existing conflicts between employees, teams or external partners? Does my organization offer training on implicit bias?

◼ Guiding Questions for an Intersectionality Informed Gender Analysis

The following guiding questions can help explore how policy and programme "problems" are understood and analyzed to ensure comprehensive and equity-informed actions and interventions. **Steps 1 and 2** generate critical background information about issues so they can be understood in their full context and **Steps 3 to 6** can assist with identifying, implementing, evaluating and reflecting on gender transformative solutions. Some users may ask all these questions while others may focus on only some of them, depending on their relevance to a specific policy or programme context.

It is important that any question is **explored in relation to the intersectionality principles** listed above and after undergoing a **reflexivity** exercise. Doing this helps to make certain that an intersectional perspective is fully integrated into a gender analysis and transforms the design of policies and programmes.

Step 1: Understanding the Issue

- What is the issue under consideration? What assumptions, such as beliefs about the causes of the issue and the populations most affected, underlie the representation of the issue?

- How have representations of the issue come about? What types of data/evidence were used? What levels of individual, institutional and/or structural analyses were considered? Who was involved and who was not? Who had the power to define the problem and how did this impact potential solutions and the allocation of resources?

- How have various institutions --governmental, non-governmental, academic, etc. -- impacted the ways in which the issue is being represented? Could institutional biases or structures have contributed to the way in which the issue is framed? What has been the role of media in shaping the issue? How has the framing of the issue changed over time or across different geographic areas?

- How are women and girls and persons with diverse gender identities affected by this representation of the issue?

- Which subgroups are considered most advantaged and which the least advantaged within this representation? Who is being compared to whom and why?

Step 2: Understanding Current Solutions

- What are current policy and programme responses to the issue? Who has responded and how? How have governments, laws, policies, budgets, UN agencies and other organizations, and affected and influential populations and communities shaped the framing of the issue? Who has had the most power in shaping the agenda in relation to the issue and the responses to date?

- What are the current policy and strategic responses trying to achieve? These can include human rights promotion/enforcement, reducing barriers/improving access to and efficacy of services and supports, redistribution of resources, changing harmful gender norms and behaviours.

- Do current policies and/or programmes focus on specific target groups, including women and girls? If so, are they seen as homogenous or heterogeneous? Are they stigmatized by existing responses?

- What data is available in terms of disaggregation? What groups are missing from official data? Does the presentation of data account for political, economic and social contexts including processes and structures of power? Does its use perpetuate or disrupt discrimination and stigma?

- How do current representations and perspectives shape understandings of different groups of people, including women and girls? What differences, variations and similarities are considered to exist between and among relevant groups?

- How do existing interventions address, mitigate or reduce, or alternatively maintain or create inequities or competition for attention or resources between different groups of women and girls and those with diverse gender identities? How have outputs and outcomes been measured?

- What are some of the contextual factors that have affected how solutions and interventions are implemented (e.g., political, economic and social factors, including regional politics or conflicts, economic policies, community norms and beliefs)?

- What has worked or not worked in terms of how the issue has been responded to?

- What are the short- and long-term intersectional impacts of attempts to address the issue to date? Have they mitigated or perpetuated inequities? Is the work that has led to these impacts sustainable and transformational? How do we know it is effective across diverse groups? Is a community feedback mechanism available to the groups affected by attempts to resolve the issue?

Step 3: Thinking Through New Solutions

- What inequities exist in relation to the issue? How do larger structures of power and oppression intersect to sustain these inequalities?

- How do factors at the institutional and policy levels contribute to shaping both the issue and possible remedies?

- Which are the important intersecting social factors and systems that affect exclusion or mistreatment? For example, how prominently do gender, ethnicity, socioeconomic status, nationality, sexual orientation, disability and systems of inequality, such as patriarchy, racism and colonialism interact in relation to this issue? Which ones are relevant and feasible in the specific context in which you are working? Why?

- Is necessary information such as academic sources, grey literature and policy reports available to help in answering these questions, and if so, where can it be found?

- How will lessons learned from previous prevention/intervention efforts and relevant research on gender equality, women's and girl's empowerment and intersectionality be incorporated?

- What are the existing knowledge/data gaps regarding this issue across different groups of women and girls and persons with diverse identities, especially in terms of roles and responsibilities?

- What new ways of collecting and analyzing disaggregated data will be used? How will relevant groups participate in data collection exercises? What guidance and expertise will be used to ensure that respondents' privacy is protected and that their involvement does not lead to harm?

- Will data be reported in an intersectionality informed way (e.g., avoiding the confusion and conflation of sex and gender and any overgeneralization of individuals and groups and harmful stereotypes)?

- What expertise exists to analyse disaggregated data and new forms of data that can help to capture lived and heterogenous experiences? Will such data be reported in a way that allows it to reach diverse audiences?

- Which groups have been and need to be around the table to develop new ways of working towards effective and sustainable solutions? These should include those most affected by the issues and/or those excluded from previous discussions of the issue. How can less-visible groups, in particular those representing women experiencing intersectional discrimination, be supported to participate in a process of inclusive dialogue?

- In what ways can interventions go beyond resolving the immediate concerns of target populations to also enable them to champion their rights and overall well-being in the long run?

- In developing new solutions, how will the cultural values and practices of diverse groups, especially those historically marginalized, be honored and integrated?

- What obstacles and constraints to participation (social, economic, legal, political, cultural, accessibility- and timing-related) need to be addressed?

- What financial and human supports such as childcare and transportation, are available to encourage meaningful engagement and are such supports co-designed reflecting self-identified needs of the community/ies involved?

- How can communities play a central role in molding and propelling solutions, particularly communities that represent diverse intersectional identities?

Step 4: Implementation

- Where and how can interventions be made? What are the logical entry points? What are the available policy levers (e.g., research/data, political champions/allies, laws/regulations/ conventions, media)?

- How can solutions be pragmatically positioned and promoted? Are they compliant with human rights obligations found in treaties, conventions and protocols? Specifically, how do they align with UN operational frameworks[9]?

- How does the proposed intervention align with existing policies and frameworks at the local, national and international levels. Are there potential conflicts or opportunities for synergy?

- What opportunities and rationale are there for targeted action to reach specific groups of women, girls and gender diverse persons who experience intersectional discrimination?

- Who is part of the proposed policy and programme intervention? Who is positioned to influence and ultimately be responsible to implement the intervention? Is there enough capacity for effective implementation?

- What role can diverse civil society organizations and social justice groups play in these interventions? How will they be engaged and supported in providing input? For example, can they provide insights into how to best communicate proposed interventions that are inclusive of women, girls and gender diverse persons in their specific contexts? Beyond providing input on the interventions, how can they also contribute to implementation, measurement and evaluation, and accountability-related activities to aid in the shift from beneficiary engagement to citizen engagement? How will diverse groups contribute to decision-making?

- How can advocacy and awareness efforts related to the issue be integrated into interventions? How can these efforts contribute to building support, raising awareness and fostering change at various levels?

- How do the solutions encourage solidarity and coalition building across divergent interests and groups? How can these processes inform and/or catalyze decisions and actions?

- How will proposed programmes and policies reduce inequities and barriers to necessary support and services and promote social justice as opposed to reinforcing stigma or biases or producing additional inequities for some groups of women and girls?

- What time frames for short-, medium- and long-term solutions have been identified? What resources, including financial and human resources, and what accountability and sustainability mechanisms will be available for implementation?

[9] These include the Common Country Assessment (CCA), United Nations Development Assistance Framework (UNDAF), Country Programme Document (CPD), Theory of Change (TOC), as well as gender strategies at both regional and country offices.

Step 5: Monitoring and Evaluation of Outcomes and Impacts

- How will programme/policy implementation, outputs and outcomes be measured? Is the tool of inquiry suited to collecting micro or macro data, or a combination of both?

- What intersectional factors will be measured in the evaluation process? Against which target and using which measures? (e.g., intersectionality informed gender indicators)?

- How will the project ensure that communities affected by the interventions will be genuinely involved in evaluating the reduction of inequities?

- How will reductions in inequities be tracked and will it be possible to determine if gender-transformative changes that integrate intersectional dimensions have been realized? What will be the measures of success and efficacy? These could include improvements across populations or within target populations; improvements in the availability, accessibility, acceptability and adequacy of services; changes in policy to challenge stereotypes and empower women and girls; changes in policy to prevent and address gender-based violence and all forms of violence. What tools will be used (e.g., prospective surveys, qualitative analyses, case studies)?

- Are there indicators that reflect shifts in people's beliefs and attitudes towards one another that may help to dismantle ingrained stereotypes? Do the indicators track alterations in power dynamics, including the redistribution of power to those who have been marginalized?

- What time frames and resources are proposed to measure changes and improvements?

- How will the results be reported? How will human commonalities and differences be recognized without resorting to essentialism, false universalism or obliviousness to historical and contemporary patterns of inequality?

- What mechanisms exist for feedback loops in the process? Is there a well-established feedback mechanism that empowers communities to voice their concerns, and directly engage to share their insights and opinions? Participatory impact assessments are one method that can be used to allow community members to provide feedback and express their views on a project.

- How will knowledge generated in the various mechanisms be shared with affected communities and other key actors? How will it be applied and integrated into new planning, ensuring a continuous process of learning, using an adaptive management approach?

Step 6: Final Reflections – Learning by Doing

- What lessons were learned by applying an intersectionality informed gender analysis compared to previous work processes? Did it enhance attention to gender equality? To thinking about relations and structures of power and inequity? To the ways in which the team engaged in the work of programme or policy development, implementation and evaluation? Did it affect broader conceptualizations, relations and effects of power in the everyday world? And in what ways has the team's understanding of power dynamics and inequities shifted?

- What did the team learn from the experiences and evaluations of participants, particularly their analysis of what worked or not and why? What action will be taken in response to this evaluation?

- What could be done differently in the future to further an intersectional approach in gender mainstreaming efforts? How can core competencies be strengthened for future work?

- Where are the opportunities for promoting further interagency dialogues and knowledge exchange, sharing examples of the work undertaken? Are there opportunities for future cross-silo, cross-pillar action in this area?

- Moving forward, are there new ways to coordinate and strategize with others to advance intersectionality informed gender analysis and create communities of practice that can enhance the integration of an intersectional lens in your work? During this process, have additional tools or resources been developed? Do they need to be developed?

GLOSSARY OF TERMS

Only terms mentioned within the text are in this glossary.
The definitions of terms are primarily from the UN Women Toolkit (UNW) or from the new, approved DEI glossary and all sources are noted.

Ableism

A value system that considers certain typical characteristics of body and mind are essential to living a life of value. Based on strict standards of appearance, functioning and behavior, ableist ways of thinking consider the experience of disability as a misfortune that leads to suffering and disadvantage and invariably devalues human life.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/HRC/RES/49/12)

Accessibility

Ensuring that persons with disabilities have access, on an equal basis with others, to the physical environment, to transportation, to information and communications, including information and communications technologies and systems, and to other facilities and services open or provided to the public, both in urban and in rural areas.

Source: UN Disability Inclusion Strategy from CRPD Art. 9
Internationally agreed language (inter alia CRPD)

Accountability

Accountability is the obligation of people and organizations to live up to what is expected of them and to report on the use of resources; it also is the assumption of responsibility for one's actions and the consequences of such actions.

Source: UNAIDS Terminology Guidelines
Definition relevant in the DEI context, not identified as internationally agreed language

Accountability is the obligation of the Secretariat and its staff members to be answerable for all decisions made and actions taken by them, and to be responsible for honoring their commitments, without qualification or exception. Accountability includes achieving objectives and high-quality results in a timely and cost-effective manner, in fully implementing and delivering on all mandates to the Secretariat approved by the United Nations intergovernmental bodies and other subsidiary organs established by them in compliance with all resolutions, regulations, rules and ethical standards; truthful, objective, accurate and timely reporting on performance results; responsible stewardship of funds and resources; all aspects of performance, including a clearly defined system of rewards and sanctions; and with due recognition to the important role of the oversight bodies and in full compliance with accepted recommendations.

Internationally agreed definition (A/RES/64/259)

Ageism

Occurs when age is used to categorize and divide people in ways that lead to harm, disadvantage and injustice and erode solidarity across generations. Ageism takes on different forms. A teenager might, for instance, be ridiculed for starting a political movement, and both older and younger people might be denied a job because of their age.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia Madrid International Plan of Action on Ageing)

Antiracism

The active process of identifying and challenging racism, by changing systems, organizational structures, policies, practices, and attitudes, to redistribute power in an equitable manner.

Source: World Bank End Racism Flipbook Vocabulary
Internationally agreed language (inter alia Durban Declaration and Programme of Action (PoA))

Biases

Cognitive "shortcuts" used by our brain to process information about others easier and faster. This includes beliefs, traits and behaviours assigned to specific groups based on one or a few characteristics, such as gender, age or nationality. This oversimplification often results in the stereotyping of a particular group and can easily turn into discrimination. Biases can be conscious or unconscious.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia Durban Declaration and PoA)

Classism

Prejudice or discrimination against a group of people based on their socioeconomic status or background.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Colonialism

Domination of a people or area by a foreign state or nation: the practice of extending and maintaining a nation's political and economic control over another people or area. It occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its own language and cultural values upon its people. By 1914, a large majority of the world's nations had been colonized by Europeans at some point. The concept of colonialism is closely linked to that of imperialism, which is the policy or ethos of using power and influence to control another nation or people that underlies colonialism.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia Durban Declaration and PoA)

Culture

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unwritten rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication.

Source: World Bank End Racism Flipbook Vocabulary
Internationally agreed language (inter alia Durban Declaration and PoA)

Disability

Persons with disabilities include those who have long-term physical, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others. Disability is an evolving concept that results from this interaction between persons with impairments and attitudinal and environmental barriers.

Source: Convention on the Rights of Persons with Disabilities, Art. 1 and Preamble (e)
Internationally agreed language (inter alia CRPD)

Decolonization

The decolonization efforts of the United Nations derive from the principle of "equal rights and self-determination of peoples" as stipulated in Article 1 (2) of the Charter of the United Nations, as well as from three specific chapters in the Charter which are devoted to the interests of dependent peoples. The Charter established, in its Chapter XI ("Declaration regarding Non-Self-Governing Territories", Articles 73 and 74), the principles that continue to guide the decolonization efforts of the United Nations.

Source: United Nations and Decolonization
Internationally agreed language (inter alia A/RES/1654(XVI))

Discrimination

Discrimination is "any unfair treatment or arbitrary distinction based on a person's race, sex, gender, sexual orientation, gender identity, gender expression, religion, nationality, ethnic origin, disability, age, language, social origin or other similar shared characteristics or traits." Discrimination is considered prohibited conduct and "may be an isolated event affecting one person or a group of persons similarly situated or may manifest itself through harassment or abuse of authority."

Source: UN Strategic Action Plan on Anti-racism
Internationally agreed language (inter alia, International Convention on the Elimination of All Forms of Racial Discrimination)

Diversity

A workforce that is diverse from a variety of perspectives (including equitable geographical distribution and gender balance, as well as cultural, generational and multilingual perspectives and the perspectives of persons with disabilities), and this diversity should be embraced in decision-making to strengthen the performance of the organizations.

Source: Report of the International Civil Service Commission for the Year 2018 (A/73/30)
Internationally agreed language (inter alia, Declaration of Principles of International Cultural Co-operation)

Empowerment

Empowerment is action taken to overcome the obstacles of structural inequality that have placed people, especially women, in a disadvantaged position. Social and economic empowerment is a goal and a process aimed at mobilizing people to respond to discrimination and marginalization, achieve equality of welfare and equal access to resources, and become involved in decision-making at the domestic, local and national levels.

Source: UNAIDS Terminology Guidelines
Internationally agreed language (inter alia, SDGs Goal 5)

Empowerment of women and girls

The empowerment of women and girls concerns their gaining power and control over their own lives. It involves awareness-raising, building self-confidence, expansion of choices, increased access to and control over resources and actions to transform the structures and institutions which reinforce and perpetuate gender discrimination and inequality. This implies that to be empowered they must not only have equal capabilities (such as education and health) and equal access to resources and opportunities (such as land and employment), but they must also have the agency to use these rights, capabilities, resources and opportunities to make strategic choices and decisions (such as is provided through leadership opportunities and participation in political institutions).

Source: UN Women GE Glossary

Ethnicity

A social construct that divides people into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base.

Source: World Bank End Racism Flipbook Vocabulary
Internationally agreed language (inter alia Durban Declaration and PoA)

Ethnic minorities

Ethnic minorities are ethnic groups in a given country in which they are in a non-dominant position vis-à-vis the dominant ethnic population and can have a culture, language or religion that is distinct from that of the majority and have a will to preserve those characteristics.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/76/1)

Equality

Equality is the state or quality of being equal. It is about equivalence in quantity, degree, value, rank, ability or opportunity, such as promoting equality of opportunity in the workplace. Equality in the workplace occurs when each individual or group of people is afforded the same resources or opportunities.

Source: UN Strategic Action Plan on Antiracism
Internationally agreed language (inter alia, UN Charter Art. 8)

Equity

The process of being fair to all individuals and groups, by addressing present and historical inequality in order to work towards equality in outcomes. Equity may involve the use of temporary special measures to compensate for the historical and systemic bias and discrimination faced by marginalized groups. Systems, institutions, policies and programming may be described as equitable or inequitable depending on their approach to addressing inequality. Generally speaking, equity is a means to the goal of equality.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/66/288 - The Future We Want)

Gender

The socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for individuals based on the sex they were assigned at birth.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (CEDAW)

[...] These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context-/time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. [...] Gender is part of the broader sociocultural context, as are other important criteria for sociocultural analysis including class, race, poverty level, ethnic group, sexual orientation, age, etc.

Source: UN Women GE Glossary

Gender-based violence (GBV)

Any act of violence targeting an individual on the basis of their gender. It includes acts that inflict physical, sexual or psychological harm or suffering, the threats of such acts, coercion and arbitrary deprivation of liberty, whether occurring in public or private life.

Any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences [...]. The nature and extent of specific types of GBV vary across cultures, countries and regions.

Internationally agreed language (inter alia A/RES/48/104)
Source: UNICEF Glossary of terms related to DEI

Source: UN Women GE Glossary

Gender discrimination

Unjust or prejudicial treatment of individuals solely based on their gender is called gender discrimination. Discrimination can stem from both law (de jure) or from practice (de facto). The CEDAW Convention recognizes and addresses both forms of discrimination, whether contained in laws, policies, procedures or practice.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/60/138)

Gender diversity

The equitable representation of people of different genders, including cisgender and transgender men and women, other transgender people, non-binary people, and other people with diverse gender identities.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Gender equality

The equal rights, responsibilities and opportunities of all individuals regardless of gender. Equality does not mean that all individuals are the same, but that rights, responsibilities and opportunities will not depend on one's sex assigned at birth, physical sex characteristics, gender assigned by society, gender identity or gender expression. Gender equality also implies that the interests, needs and priorities of all individuals should be taken into consideration. Equality between people of all genders, including cisgender and transgender men and women, other transgender people, non-binary people, and people with other diverse gender identities, is seen both as a human rights issue and a precondition for, and indicator of, sustainable people-centred development. When gender inequality exists, it is typically cisgender and transgender women, other transgender people, non-binary people and people with other diverse gender identities who are excluded or disadvantaged in relation to decision-making and access to social and economic resources.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/S-23/2)

Gender expression

Each person's presentation of the person's gender through physical appearance – including dress, hairstyles, accessories, cosmetics – and mannerisms, speech, behavioural patterns, names, pronouns and other personal references. Gender expression may or may not fully reflect a person's gender identity. People with diverse sexual orientation, gender identity or sex characteristics do not necessarily have a diverse gender expression. Likewise, people who do not have a diverse sexual orientation, gender identity or sex characteristics may have a diverse gender expression.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Gender identity

Gender identity refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other gender expressions, including dress, speech and mannerisms.

Source: UNICEF Glossary of terms related to DEI, UNAIDS Term
Internationally agreed language (inter alia A/RES/67/168)

Gender roles

A set of societal norms dictating what types of behaviours are generally considered acceptable, appropriate or desirable for a person based on their actual sex or perceived sex or gender.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/77/193)

Gender transformative approaches

Gender transformative approaches seek to tackle the root causes of gender inequality and challenge unequal power relations. This approach moves away from a deficit model that focuses entirely on individual "empowerment" and towards transforming the structures that reinforce gender inequality.

Source: UNPRPD and UN Women Intersectionality Resource Guide and Toolkit Glossary of Terms

Heteronormativity

The assumption that the norms and values of heterosexuality should be replicated and performed amongst LGBQ people. Homonormativity selectively privileges cisgender LGBQ people who are coupled and monogamous as worthy of social acceptance.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Heterosexism

Viewing heterosexuality as superior; assuming all people are heterosexual.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Implicit bias

Implicit bias (also referred to as unconscious bias) refers to a tacit, indirect or embedded preference or inclination, sometimes unconscious, that is developed through beliefs, values, culture, background, education, societal norms, stereotypes or personal experiences. This bias can prefer or distinguish individuals or groups because of their race, colour, descent, national or ethnic origin, class, religious beliefs, age, able-bodiedness, sexual orientation, gender identity and expression, sex characteristics, and other such traits.

Source: UN Strategic Action Plan on Anti-racism (edited)
Definition relevant in the DEI context, not identified as internationally agreed language

Inclusion

Inclusion is a dynamic state of feeling, belonging and operating in which diversity is valued and managed to create a fair, results-based institution. An inclusive workplace culture and environment fosters equitable opportunities to resources and opportunities for all staff and personnel. It also enables staff and personnel to feel that diversity is valued and managed to create a fair workplace where they feel safe, motivated and respected.

Source: UN Strategic Action Plan on Anti-racism
Internationally agreed language (inter alia A/RES/66/288 - The Future We Want)

Indigenous peoples

Indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Despite their cultural differences, indigenous peoples from around the world share common problems related to the protection of their rights as distinct peoples.

Considering the diversity of indigenous peoples, an official definition of "indigenous" has not been adopted by any UN-system body. According to the United Nations the most fruitful approach is to identify, rather than define, indigenous peoples. This is based on the fundamental criterion of self-identification as underlined in a number of human rights documents.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia Durban Declaration and PoA)

Intersectionality

Intersectionality recognizes that people's lives are shaped by their identities, relationships and social factors. These combine to create intersecting forms of privilege and oppression depending on a person's context and existing power structures such as patriarchy, ableism, colonialism, imperialism, homophobia and racism. It is important to remember the transformative potential of intersectionality, which extends beyond merely a focus on the impact of intersecting identities.

Source: UNPRPD and UN Women Intersectionality Resource Guide and Toolkit Glossary of Terms

Intersectional discrimination

A situation where several grounds operate and interact with each other at the same time in such a way that they are inseparable and thereby expose relevant individuals to unique types of disadvantage and discrimination. Intersectional discrimination can appear as direct or indirect discrimination, denial of reasonable accommodation or harassment. For example, while the denial of access to general health-related information due to inaccessible format affects all persons on the basis of disability, the denial to a blind woman of access to family planning services restricts her rights based on the intersection of her gender and disability. The term "intersecting discrimination" may also be used.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/69/16)

Intersex

Intersex people are born with sex characteristics that don't fit typical definitions of male and female bodies. Intersex is an umbrella term used to describe a wide range of natural bodily variations. Some of these variations may be apparent before or at birth, while others are not apparent until after puberty or later or may not be physically apparent at all. There are more than 40 intersex variations; experts estimate between .5% and 1.7% of the population is born with intersex traits. Intersex people use many different terms, and sometimes use different terms with different people to avoid stigma, misconceptions, discrimination and violence. Common language includes 'being' intersex, "having" an intersex variation, difference or trait, clinical diagnostic terms, "differences of sex development," and innate "variations of sex characteristics." The outdated and stigmatizing term "hermaphrodite" is generally rejected by intersex people today, however some have chosen to reclaim it. Intersex people may have any sexual orientation, gender identity or gender expression.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

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Marginalized groups

The process that occurs when members of a dominant group relegate a particular group to the edge of society by not allowing them an active voice, identity or place for the purpose of maintaining power.

Source: World Bank End Racism Flipbook Vocabulary
Internationally agreed language (inter alia Durban Declaration and PoA)

Migrant

An umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons. The term includes a number of well-defined legal categories of people, such as migrant workers; persons whose particular types of movements are legally defined, such as smuggled migrants; as well as those whose status or means of movement are not specifically defined under international law, such as international students.

Note: At the international level, no universally accepted definition for "migrant" exists. The present definition was developed by IOM for its own purposes and it is not meant to imply or create any new legal category.

Source: IOM definition of "migrant"
Internationally agreed language (inter alia, Migrant Workers Convention)

Oppression

The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. The harm used to enforce oppression includes exploitation, marginalization, powerlessness, cultural imperialism and violence.

Source: UNICEF Glossary of terms related to DEI (edited)
Definition relevant in the DEI context, not identified as internationally agreed language

Patriarchy

A social system in which men hold the greatest power, leadership roles, privilege, moral authority and access to resources and land, including in the family. Most modern societies are patriarchies. According to this kind of social system, men, or what is considered masculine, is accorded more importance than women, or what is considered feminine.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Power

Involves the ability, skill or capacity to make decisions and take action; physical force or strength. The exercise of power is an important aspect of relationships. The more power a person has, the more choices are available to that person. People who have less power have fewer choices and are therefore more vulnerable to abuse. When women's movements, feminist groups and development organizations help people acquire "power" individually and collectively, they do not necessarily understand power in its traditional sense of domination or "power over." Instead, they have agreed that there are several kinds of power involved in the empowerment process. These four dimensions are called: power over, power to, power with and power from within.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Power relations

Power relations recognize that processes and systems of power interact to shape experiences of privilege and disadvantage between and within groups. A person can experience power in some contexts and oppression in others.

Source: UNPRPD and UN Women Intersectionality Resource Guide and Toolkit Glossary of Terms

Privilege

A special right, advantage, or immunity granted or available only to a particular person or group in a given culture. We are often not aware of our privilege, and we can simultaneously hold forms of privilege while experiencing forms of oppression. In conversations about racism and other forms of discrimination (and our actions), it is always important to be aware of one's privilege and ensure that we speak and act with this in mind.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Race

A social construct that divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time. Racial categories subsume ethnic groups.

Source: World Bank End Racism Flipbook Vocabulary
Internationally agreed language (inter alia Durban Declaration and PoA)

Racism

Racism includes attitudes, practices and beliefs rooted in ideas or theories of superiority, as a complex of factors, which produce discrimination and exclusion. Racism can take many forms, including stereotyping, harassment, negative comments or hate crimes. It can also be deeply rooted in culture, education, values and beliefs which may affect workplace culture and behaviours.

Source: UN Strategic Action Plan on Anti-racism
Internationally agreed language (inter alia Durban Declaration and PoA)

Racial discrimination

Racial discrimination is defined as "any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life". It is prohibited under international law. It concerns not only the intent or purpose of different acts, which may be formally neutral, but also their effects. Racial discrimination can be direct or indirect. The treatment applied to an individual or a group must be comparable with that offered to other persons or groups. However, different actions can be legitimate if there is a reasonable objective and purpose. A discriminatory action must have "an unjustifiable disparate impact upon a group distinguished by race, colour, descent, or national or ethnic origin."

Source: UN Strategic Action Plan on Anti-racism
Internationally agreed definition (International Convention on the Elimination of All Forms of Racial Discrimination, Art. 1)

Reflexivity

Reflexivity acknowledges the importance of power at the micro level of self and our relationships with others, as well as at macro levels of society. It is a transformative process as it brings critical self-awareness, role-awareness, interrogation of power and privilege and the questioning of assumptions in policy and programming processes.

Source: UNPRPD and UN Women Intersectionality Resource Guide and Toolkit Glossary of Terms

Refugee

The term "refugee" shall apply to any person who … owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence, is unable or, owing to such fear, is unwilling to return to it.

Internationally agreed definition (1951 Convention and Protocol Relating to the Status of Refugees)

Sex

The classification of a person as having female, male and/or intersex sex characteristics. While infants are usually assigned the sex of male or female at birth based on the appearance of their external anatomy alone, a person's sex is a combination of a range of bodily sex characteristics.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia CEDAW)

Sex characteristics

Each person's physical features relating to sex, including genitalia and other sexual and reproductive anatomy, chromosomes, hormones, and secondary physical features emerging from puberty.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Sex-disaggregated data

Sex-disaggregated data is data that is cross-classified by sex, presenting information separately for men and women, boys and girls. Sex-disaggregated data reflect roles, real situations, general conditions of women and men, girls and boys in every aspect of society. When data is not disaggregated by sex, it is more difficult to identify real and potential inequalities. Sex-disaggregated data is necessary for effective gender analysis.

Source: UN Women GE Glossary
Internationally agreed language (inter alia A/RES/77/160)

Sexism

Prejudice, stereotyping or discrimination, typically against women and girls, on the basis of sex.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/77/193)

Sexual orientation

Each person's enduring capacity for profound romantic, emotional and/or physical feelings for, or attraction to, other people. Encompasses hetero-, homo-, bi-, pan- and asexuality, as well as a wide range of other expressions of sexual orientation. This term is preferred over sexual preference, sexual behaviour, lifestyle and way of life when describing an individual's feelings for or attraction to other people.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/57/214)

Social justice

While there is no consensus on the meaning and scope of the term, social justice is commonly associated with the creation of a just society, with the underlying assumption that justice implies human welfare through equal rights and share of benefits, fair treatment, recognition of cultural differences, and equitable access to resources and opportunities.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/42/49)

Social norms

Social norms are the unwritten rules about how people are expected to behave in a given situation or social group. They are different from individually held beliefs or attitudes. Social norms are grounded in the customs, traditions and value systems that develop over time and vary across organisations, countries and cultures. They are maintained by social influence and those who challenge may face backlash such as losing power or status in a community. Social norms usually advantage those in the majority and keep the status quo that allows some groups to dominate. They may also act as a brake or accelerator in a behaviour change process; hence they should be a critical consideration in inclusive development.

Source: UNPRPD and UN Women Intersectionality Resource Guide and Toolkit Glossary of Terms

Solidarity

Common cause, unity of purpose and cooperation, particularly with those "who suffer or who benefit least." Since the concept of solidarity relates to the notion of cooperation, common rights and responsibilities as well as unity for the achievement of a common goal, it can be applied in many different spheres of human endeavour. Just as solidarity among workers unites them in their fight for better working conditions, it can also unite the global community in the fight against global threats [...]. Among the more important aspects of solidarity at the international level are assistance, development aid and cooperation.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/70/1)

Stereotype

A generalized view or preconception about attributes or characteristics that are or ought to be possessed by members of a particular social group or the roles that are or should be performed by members of that group. Stereotypes can easily lead to discrimination.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia CEDAW)

Tokenism

The practice of making only a perfunctory or symbolic effort to do a particular thing, especially by recruiting a small number of people from underrepresented groups in order to give the appearance of diversity. Essentially, it gives the appearance of equality without achieving it, and can give a false sense of achievement.

Source: UNICEF Glossary of terms related to DEI
Definition relevant in the DEI context, not identified as internationally agreed language

Trans or transgender

Terms used by some people whose gender identity differs from what is typically associated with the sex they were assigned at birth. Trans, transgender and non-binary are umbrella terms representing a variety of words that describe an internal sense of gender that differs from the sex assigned at birth and the gender attributed to the individual by society, whether that individual identifies as a man, a woman, simply 'trans' or 'transgender', with another gender or with no gender. Trans people may have any sexual orientation, gender expression and sex characteristics.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/70/266)

Xenophobia

Attitudes, prejudices and behaviours that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity. This may be explicit and obvious, such as discrimination against recent migrants or refugees. It may also be less directly tied to a recent migration history and may target members of different communities who have lived alongside each other for generations. The Durban Declaration of 2001 acknowledges that xenophobia, in its different manifestations, is one of the main contemporary sources and forms of discrimination and conflict.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia Durban Declaration and PoA)

Youth

A period of transition from dependence to independence and autonomy. The transition occurs at different times in relation to different rights, for example with regards to education, employment, and sexual and reproductive health, and among others depends on the socioeconomic context. Young people face discrimination and obstacles to the enjoyment of their rights by virtue of their age, limiting their potential. The human rights of youth therefore refers to the full enjoyment of fundamental rights and freedoms by young people. Promoting these rights entails addressing the specific challenges and barriers faced. While there is not an internationally accepted definition of the precise age bounds of "youth", in practice UN entities variously use it to refer to age brackets from young adolescence up to age 35, depending on the context.

Source: UNICEF Glossary of terms related to DEI
Internationally agreed language (inter alia A/RES/66/288 - The Future We Want)

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