**CARE International Gender Policy – May 2018**

**Annex 1: Background, Rationale and Definitions**

**Background**

In February 2009, CARE International approved the CARE International Gender Policy. The Policy states that ‘CI will work collaboratively to undertake a review of this common gender policy. This will take place after four years’. A collaborative review began in December 2017 and this version reflects external changes, particularly in relation to the recognition that gender is non-binary; and internal changes, including the changes to terms used for various types of CARE membership, the adoption of the CARE 2020 Programme Strategy and alignment with more recent standards laid out in the gender equality and women’s voice approach and life free from violence strategy. This review also demonstrates the continued determination by CARE to ensure that gender equality is integrated organisationally and programmatically.

**Rationale**

While there has been emphasis by CARE on promoting gender equality in all aspects of its work, evaluations and the gender marker point to clear gaps in promoting gender equality. Internally, within CARE International, many individual CARE project proposals, evaluations and reviews point to the importance of gender analysis and interventions to promote gender equality and in order for us to make a significant impact on poverty and social injustice.

In the external environment that CARE operates in, there are a variety of international norms and standards that guide CARE to fully embrace gender equality and the empowerment of women in all areas of work. International humanitarian, human rights, and refugee law share a common goal in aiming to prevent and relieve suffering, and to protect and promote the rights and freedoms of people of all genders and ages. As such, they complement and reinforce each other, thus providing a comprehensive framework to ensure justice and equal rights of people of all genders and ages.

International commitments upholding the human rights of women and detailed thematic implementation strategies have been ratified and signed by CI home and host governments. These include the United Nations Charter and the Universal Declaration of Human Rights, the Beijing Platform for Action, the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), the Convention on the Rights of the Child (CRC), the commitments laid out in the Sustainable Development Goals, the Declaration on the Elimination of Violence Against Women, the United Nations Security Council Resolution 1325 and 1820 and the Agenda 21. Reference is also made to the IASC (Inter-Agency Standing Committee) policy statement on Gender Equality Programming in Humanitarian Action, including national commitments and regional commitments to promote gender equality and women’s empowerment.

**Definitions**

**Agency** is a term CARE uses in its Gender Equality Framework referring to building consciousness, confidence, self-esteem and aspirations (non-formal sphere) and knowledge, skills and capabilities (formal sphere)[[1]](#footnote-1).

**Cisgender** Term for someone who identifies as their sex assigned at birth. The term cisgender is not indicative of gender expression, sexual orientation, hormonal makeup, physical anatomy, or how one is perceived in daily life.[[2]](#footnote-2). Cisnormativity is the assumption that all, or almost all, individuals are cisgender.[[3]](#footnote-3)

**Engaging Men and Boys for Gender Equality** Similar to CARE’s work on women’s empowerment, engaging men and boys for gender equality often involves unpacking gendered expectations and toxic masculinity, reflection on gender relations and patriarchy, and taking action for gender equality in solidarity with women’s rights and gender justice movements.[[4]](#footnote-4) The work with men and boys “strives to complement and expand the work promoted by women’s rights organization by engaging men and boys. In this context, accountability to the women´s movement and to other historically oppressed social groups is a necessary practice for building collaborative and equitable partnerships.[[5]](#footnote-5)”

**Feminism** as articulated by bell hooks, is a ‘political movement to end sexist oppression.’ It aims to overcome systemic institutionalized sexism, as well as transform practices, values and relationships toward equity and justice. Feminism centres sexist oppression and also acknowledges interrelated systems of domination impact people across not only sex, gender, but also ethnicity, ability and class.[[6]](#footnote-6) As a movement, feminism works toward all genders gaining equal power, recognition and influence in society and the freedom to choose the life they want for themselves.

**Femininity(ies)** refers to how women are socialised and the discourses and practices that are associated with the different ways of being a woman. In short, what it means to be a woman.[[7]](#footnote-7) It is often used in the plural in recognition of the multiple constructs of being a woman.

**Gender** is a social construct that defines what it means to be a man or women, boy or girl in a given society – it carries specific roles, status and expectations within households, communities and culture.[[8]](#footnote-8). Gender is not the biological difference between men and women, boys and girls.

**Gender analysis** Gender analysis is the systematic attempt to identify key issues contributing to gender inequalities, and how those interact with how individuals access, interact with, experience and influence a specific project, program or intervention. This process explores how gendered power relations give rise to discrimination, subordination, violence and exclusion in society, particularly when overlaid across other areas of marginalization due to class, race, ethnicity, caste, age, disability status, sexual orientation and gender identity, etc.[[9]](#footnote-9)

**Gender Based Violence** is a harmful act or threat based on a person’s sex or gender identity. It includes physical, sexual and psychological abuse, coercion, denial of liberty and economic deprivation whether occurring in public or private spheres. GBV is rooted in unjust and unequal power relations and structures and rigid social and cultural norms.[[10]](#footnote-10)

**Gender Binary:** A system of viewing gender as consisting solely of two, opposite categories, termed “male and female”, in which no other possibilities for gender or anatomy are believed to exist. This system is oppressive to anyone who defies their sex assigned at birth, but particularly those who are gender-variant or do not fit neatly into one of the two standard categories.[[11]](#footnote-11)

**Gender Discrimination or Sexism** is prejudice or discrimination based on a person’s sex or gender. Sexism can affect any sex that is marginalized or oppressed in a society; however, it is particularly documented as affecting females. It has been linked to stereotypes and gender roles and includes the belief that males are intrinsically superior to other sexes and genders. Extreme sexism may foster sexual harassment, rape, and other forms of sexual violence.

**Gender Equality** refers to the equal enjoyment by women, girls, boys and men and other genders of rights, opportunities, resources and rewards. A critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances. Equality does not mean that women and men are the same but that their enjoyment of rights, opportunities and life chances are not governed or limited by whether they were born female or male.[[12]](#footnote-12)

**Gender Equality Programming** is an umbrella term encompassing all strategies to achieve gender equality. Important examples include gender mainstreaming, gender analysis, prevention and response to Gender Based Violence and Sexual Exploitation and Abuse, promotion and protection of human rights, empowerment of women and girls, and gender balance in the workplace.[[13]](#footnote-13)

**Gender Equity** is the process of being fair to people of all genders, according to their respective needs and conditions. To ensure fairness, strategies and measures must often be available to compensate groups and individuals who have faced historical and social disadvantages because of their gender. Equity leads to equality.[[14]](#footnote-14)

**Gender Expression** is the “external appearance of one's gender identity, usually expressed through behaviour, clothing, haircut or voice, and which may or may not conform to socially defined behaviours and characteristics typically associated with being either masculine or feminine”.[[15]](#footnote-15)

**Gender Identity** is “one's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth”.[[16]](#footnote-16)

**Gender Integration**: strategies applied in program planning, assessment, design, implementation and M&E to consider gender norms and to compensate for gender-based inequalities. For example, when a project conducts a gender analysis and incorporates the results into its objectives, work plan and M&E plan, it is undertaking a gender integration process.[[17]](#footnote-17)

**Gender Justice** entails ending the inequalities between women and men that are produced and reproduced in the family, the community, the market and the state. It also requires that mainstream institutions - from justice to economic policymaking - are accountable for tackling the injustice and discrimination that keep too many women poor and excluded.[[18]](#footnote-18)

**Gender Mainstreaming** the Economic and Social Council of the United Nations defines gender mainstreaming as the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. For CARE, mainstreaming gender means applying gender analysis to all aspects of our work, including advocacy and communications. Gender is not a separate issue; it crosscuts all issues and sectors.

**Gender Marker,** CARE’s Gender Marker is a self-assessment tool that measures the integration of gender into programming measured along the CARE Gender Continuum; from harmful to transformative. The Gender Marker enables CARE to track, improve and support more effective, gender equitable programming using grades from 0 to 4. The Gender Marker is used in conjunction with Monitoring, Evaluation and Accountability systems, which measure outcomes for all members of the target population.[[19]](#footnote-19)

**Gender Specific Programming**: strategic targeted initiatives or programme components to promote particular aspects of women’s rights or address specific gender gaps.[[20]](#footnote-20)

**Gender Synchronisation:** coordinated activities with people of different genders, which can happen in joint or separate groups, in ways that complement and build on each other to positively transform individual behaviour and social norms in ways that support greater gender equality.[[21]](#footnote-21) “Working with men and women, boys and girls, in an intentional and mutually reinforcing way that challenges gender norms, catalyzes the achievement of gender equality.”[[22]](#footnote-22)

**Heteronormativity** – Heteronormativity is the belief or assumption that all people are heterosexual, or that heterosexuality is the default or "normal" state of human being. …. A heteronormative society operates on the assumption that heterosexuality and specific gender features are the human "default." These assumptions can be hurtful because they are stigmatizing and marginalizing, making people who are LGBT+ feel like they are perceived as deviant or unnatural.[[23]](#footnote-23)

**Intersex** - Intersex people are born with physical or biological sex characteristics including sexual anatomy, reproductive organs, hormonal patterns and/or chromosomal patterns that do not fit the typical definitions of male or female. These characteristics may be apparent at birth or emerge later in life, often at puberty. Intersex persons may have any sexual orientation and gender identity[[24]](#footnote-24) and may identify as male, female, both or neither.

**Intersectionality** refers to how gender inequality intersects or overlaps with other forms of discrimination and oppression such as race, ethnicity, class, caste, sexual orientation, gender identity, religion, etc. Gender is therefore differently experienced for people in these difference categories.

**Intimate Partner Violence:** one of the most common forms of violence against women and includes physical, sexual, and emotional abuse and controlling behaviours by an intimate partner. The term ‘domestic violence’ is used in many countries to refer to partner violence but the term can also encompass child or elder abuse, or abuse by any member of a household. [[25]](#footnote-25)

**Masculinity(ies)** refers to how men are socialised and the discourses and practices that are associated with the different ways of being a man, in short, what it means to be a man.[[26]](#footnote-26) It is often used in the plural in recognition of the multiple constructs of being a man.

* **Toxic masculinity** is a narrow and repressive description of manhood, designating manhood as defined by violence, sex, status and aggression. It’s the cultural ideal of manliness, where strength is everything while emotions are a weakness; where sex and brutality are yardsticks by which men are measured, while supposedly “feminine” traits – which can range from emotional vulnerability to simply not being hypersexual – are the means by which your status as “man” can be taken away.[[27]](#footnote-27)

**Patriarchy** is defined by bell hooks as, “a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak to maintain that dominance through various forms of psychological terrorism and violence”.

**Queer**: General term for gender and sexual minorities who are not cisgender and/or heterosexual. There is a lot of overlap between queer and trans identities, but not all queer people are trans and not all trans people are queer. The word queer is still sometimes used as a hateful slur, although it has mostly been reclaimed.[[28]](#footnote-28) **Genderqueer** is an identity commonly used by people who do not identify or express their gender within the gender binary. Those who identify as genderqueer may identify as neither male nor female, may see themselves as outside of or in between the binary gender boxes, or may simply feel restricted by gender labels. Not everyone who identifies as genderqueer identifies as trans or non-binary.[[29]](#footnote-29)

**Relations** is a term CARE in its Gender Equality Framework referring to the power relations through which people live their lives through intimate relations and social networks (non-formal sphere) and group membership and activism, and citizen and market negotiations (formal sphere).[[30]](#footnote-30)

**Sex** refers to biological and reproductive differences based on genitalia, chromosomes and hormones.[[31]](#footnote-31) A person can be born biologically male, female or intersex.

**Sexual Abuse** Sexual abuse means the actual or threatened physical intrusion of a sexual nature, whether by force or under unequal or coercive conditions.[[32]](#footnote-32)

**Sex Disaggregated Data** is data collected and tabulated separately for women and men. They allow for the measurement of differences between women and men on various social and economic dimensions and are one of the requirements in obtaining gender statistics. It is a basic first step in terms of integrating gender issues into MEL.[[33]](#footnote-33)

**Sexual Exploitation** means any actual or attempted abuse of a position of vulnerability, differential power, or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another.[[34]](#footnote-34)

**Sexual Harassment** means any unwelcome sexual advance, comment, expressed or implied sexual demand, touch, joke, gesture, or any other communication or conduct of a sexual nature, whether verbal, written or visual, by any person to another individual within the scope of CARE’s work. The definition includes sexual harassment that is directed at members of the same or opposite sex and includes harassment based on sexual orientation. Unwelcome sexual advances, requests for sexual favors and other verbal, physical, or visual conduct based on sex constitute unlawful sexual harassment when: submission to such conduct becomes an implicit or explicit term or condition of employment; submission to or rejection of the conduct is used as the basis for any employment decision; or the conduct has the purpose or effect of unreasonably interfering with an individual’s work performance or creating an intimidating, hostile or offensive working environment.[[35]](#footnote-35)

**Sexual Orientation** is understood to refer to each person’s capacity for profound emotional, affectional and sexual attraction to, and/or intimate and sexual relations with, individuals of a different gender, the same gender or more than one gender.[[36]](#footnote-36)

**Social Justice** is the idea that all people, everywhere in the world, have the right to a life of dignity. This means a life free from poverty, violence, discrimination or human rights violations. A world where social justice exists is a world where all people are included in society, and all people can claim their rights to healthcare, shelter and education regardless of how poor or rich they are.[[37]](#footnote-37)

**Structure** is a term CARE uses in its Gender Equality Framework referring to discriminatory social norms, customs, values and exclusionary practices (non-formal sphere) and laws, policies, procedures and services (formal sphere).[[38]](#footnote-38)

**Transformative Change:** interventions that seek to target the structural causes as well as the symptoms of gender inequality leading to a lasting change in the power and choices women have over their own lives, rather than just a temporary increase in opportunities.[[39]](#footnote-39)

**Transgender** is an umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth. Being transgender does not imply any specific sexual orientation. Therefore, transgender people may identify as straight, gay, lesbian, bisexual, etc.[[40]](#footnote-40)

**Violence Against Women** any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.[[41]](#footnote-41)

**Women’s Empowerment** the combined effect of changes in a women’s own knowledge, skills and abilities (agency) as well as in relationships through which she negotiates her path (relations) and the society norms, customs, institutions and policies that shape her choices and life (structures).[[42]](#footnote-42)

**Women’s voice:** the capacity to speak up and be heard, from homes to houses of parliament, and to shape and share in discussions, discourse, and decisions that affect women.[[43]](#footnote-43)

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2. http://www.transstudent.org/about/definitions/ [↑](#footnote-ref-2)
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4. CARE (2014). Brief 1 – Engaging Men and Boys for Gender Equality Series, Stories of Engagement. [↑](#footnote-ref-4)
5. <http://menengage.org/accountability/> [↑](#footnote-ref-5)
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7. Men Engage Alliance Glossary <http://menengage.org/wp-content/uploads/2014/12/MenEngage-Accountability-Toolkit-Nov.-5_draf.pdf> [↑](#footnote-ref-7)
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13. Unicef, UN Equality, UN Coherence and You; Glossary A-Z; <https://www.unicef.org/gender/training/content/resources/Glossary.pdf> [↑](#footnote-ref-13)
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17. https://www.fhi360.org/sites/default/files/media/documents/FHI%20360\_Gender%20Integration%20Framework\_3.8%20%2528no%20photos%2529.pdf [↑](#footnote-ref-17)
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20. Gender Equality and Women’s Voice Guidance Note, CARE April 2018; <http://gender.care2share.wikispaces.net/GEWV%20Approach> [↑](#footnote-ref-20)
21. CARE (2014). Brief 1 – Engaging Men and Boys for Gender Equality Series, Stories of Engagement. Also see: IWDA’s [Toward transformation: synchronizing work with women and men for gender equality](https://www.iwda.org.au/resource/gender-matters-1-2/), 2012. [↑](#footnote-ref-21)
22. <https://www.engenderhealth.org/files/pubs/gender/synchronizing_gender_strategies.pdf> [↑](#footnote-ref-22)
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24. Living Free and Equal. United Nations. 2016. [↑](#footnote-ref-24)
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