# THE AACC ENGENDERED PEACE AND SECURITY FRAMEWORK

All Africa
Conference of Churches
(AACC)

UN WOMEN

**Cover photo:** AACC team; photo courtesy of AACC

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# TOWARDS DIGNITY AND SELF-SUSTAINABILITY

"Dignity is a right from God in whose image we are created. There can be no dignity with violence, corruption and stigmatization. Practices that violate not only the dignity of women, but also the holistic dignity of humanity must be fought at all cost!"

—Rev. Dr. Andre Karamaga,
AACC General Secretary 2009–2018

# AACC STRATEGIC POSITIONING ON THE CONTINENT

Algeria

Angola

Benin

Botswana

Burkina Faso

Burundi

Cameroon

Central African
  Republic

Congo

Côte d'Ivoire

Democratic
  Republic of Congo

Djibouti

Equatorial Guinea

Egypt

Eritrea

Ethiopia

Gabon

The Gambia

Ghana

Kenya

Lesotho

Liberia

Madagascar

Malawi

Mauritius

Morocco

Mozambique

Namibia

Nigeria

Rwanda

Senegal

Sierra Leone

Seychelles

South Africa

South Sudan

Sudan

Swaziland

Tanzania

Togo

Uganda

Zambia

Zimbabwe

The All Africa Conference of Churches (AACC) is a continental ecumenical body that accounts for over 140 million Christians across the continent. AACC is the largest association of Protestant, Anglican, Orthodox and indigenous churches in Africa and is a member of the worldwide ecumenical network. AACC is a fellowship of 193 members comprising churches, national councils of churches, theological and lay training institutions, and other Christian organizations in 42 African countries. The vision of AACC is, in accordance with John 10:10, churches in Africa together for life, truth, justice and dignity. Our mission is to be a witness of the Gospel of Jesus Christ by mobilizing churches and institutions in Africa to work together in their common witness to the Gospel by:

- Mobilizing to faithfully live the message of God's love
- Nurturing a common understanding of the faith
- Interpreting and responding to challenges to human dignity

- Acting prophetically in word, life and services for healing

AACC is the voice of the continent, inspiring human dignity through evangelicalism, creating synergies with partners, and mobilizing our constituency to speak with one voice on issues affecting Africa's people.

## 1.1  AFRICA'S ENDOWMENT WITH INFINITE OPPORTUNITIES

Africa is endowed with infinite resources and opportunities, and an indefatigable sense of communion. It has the will and capacity to emancipate itself from its perennial problems – but only if there is a change in attitude and perception to transform these circumstances and challenges into opportunities. Africa can rise from dependency to self-sustainability, from insecurity to peace, from human trafficking and abuse to human dignity, and from bad governance and corruption to national development and prosperity.

The promise lies in an African renaissance, the reawakening inspired by the spirit of Ubuntu – communion – and an African reawakening. Indeed, Africa should fully invest in and embrace transformation. This would stimulate a change of attitude in its people, enabling them towards a strategic grasp of the opportunities, prudent utilization of resources, and investment in systems and procedures to propel Africa's prosperity. Transformation is only feasible if Africa's destiny is planned to stimulate desirable growth and development of the continent.

## 1.2  THE AACC MANDATE

In July 2018, AACC was mandated at its 11th General Assembly to focus on two broad mainstreaming themes: **human dignity** and **self-sustainability**. These themes were identified at the meeting as core to the emancipation of the church and to institutionalizing the respect due the continent. Indeed, the themes were extensively discussed as critical in restoring Africans' dignity as well as in propelling Africa to self-reliance.

AACC is already championing human dignity and self-sustainability as a prerequisite for transforming the continent. **Human dignity** enshrines respect for life, diversity and natural endowment. It means treating human beings as well as all God's creatures with love, respect and dignity. It is treating all as equal before God and other creatures. It is about providing space and responsible utilization of finite resources.

## Why do gender, peace, justice and security matter for AACC?

There is a wealth of research available on the importance of including women in peacebuilding processes. All these studies emphasize that the solution requires activism to address:

- The inconsistent ways in which women are treated

- Peace agreements which do not link gender

- The distinct security threats women face because of their gender

- The lack of will to implement international fundamental provisions on accords

The vision of AACC cannot be fulfilled in a context of war, conflict, instability and insecurity, because in such a context, life, peace, justice and dignity become victims to varying degrees. Indeed, the dream of a peaceful and just Africa in which the dignity of the African would be respected is put at risk or completely denied in the absence of peace and security. The vision, mission and principles guiding our organization make it clear that AACC has a role to play in peace and security.

Throughout the history of AACC, our commitment to peace and security has been evident in the role we have played in various conflicts to engage the actors; to create spaces for dialogue and to promote understanding; to conduct solidarity visits and events; and to communicate messages of peace, empathy and hope through pastoral letters among other channels.

**Self-sustainability** encompasses diligence and utilizing resources to make life and destinies better. It is exploiting locally available resources and capabilities within to improve the current situation and invest in a better, sufficient future. It is a departure from overly relying on assistance from others or depending on another's initiative to determine ones destiny. Self-sustainability is self-reliance and partnering with others to improve on the current situation.

AACC has embraced these approaches towards the African continent. The underlying theme is the concept of **equality**. Equality is fairness, justice and parity; it is availing adequate space for all of God's creation. AACC envisions a continent where women and men, flora and fauna, live in peace and harmony. AACC sees an Africa where humanity strives to sustain life rather than destroy existence, where there is a commitment to live and let live, where each individual or creature has an equal opportunity to grow and thrive.

AACC has built and maintained a strong presence and influence in Africa by addressing the critical issues affecting the continent. We have confronted factors that undermine peace, unity, security, justice and human dignity with targeted and successful interventions. We have implemented programmes targeting women, youth, vulnerable/marginalized groups in crisis, church leaders, political and church establishments, as well as institutions and individuals to address a variety of challenges.

Specifically, AACC has implemented programmes on human trafficking, good governance, women's empowerment and youth entrepreneurship, as well as programmes to stimulate positive interventions for the vulnerable, marginalized and persons in crisis – including women, youth, refugees, internally displaced people and people coping with crises or living in conflict areas. The experience gained through this work has been both informative and humbling. Through it, we have come into contact with genuine human suffering. But it has also allowed us to make a positive and indelible mark on the lives and destinies of millions of African people.

# 1.3 BUILDING BLOCKS OF THE AACC FRAMEWORK

Our commitment and strategic approach to gender equality, peace, justice and security has been evident in the role we have played in conflict-prone areas throughout Africa. Engaging with both the perpetrators of conflict and the actors for reconciliation, we have worked towards peace and security while promoting justice and gender equality for all. AACC has created spaces for dialogue, negotiation and solidarity to promote mutual understanding, and embrace peace and security as well as engender peace and justice restoration processes.

To build on our past accomplishments and actualize the July 2018 mandate, AACC identified the following strategic areas of focus:

- Programmatic pillars
  - ▶ Theology, interfaith relations and ecclesiastic leadership development
  - ▶ Gender, women and youth
  - ▶ Peace, justice and development
  - ▶ Advocacy at the African Union
- Organizational pillars
  - ▶ Governance, membership development and networking
  - ▶ Effective management and sustainability

Underlying our strategy are the key provisions of United Nations (UN) Security Council Resolution 1325 of October 2000:

- Increased participation and representation of women at all levels of decision-making
- Attention to the specific protection needs of women and girls in conflict
- Gender perspective in post-conflict processes
- Gender perspective in UN programming, reporting, and in UN Security Council missions
- Gender perspective and training in UN peace-supporting operations

Based on these provisions and pillars, AACC has formulated a five-component framework, delineated in Sections 2 and 3 of this report and predicated on the nuanced understanding of gender as explicated in the glossary annexed to the report. Our Gender Equality, Peace, Justice and Security Framework is anchored on aspects of participation, representation and increased opportunities for women and girls in vulnerable, marginalized or difficult circumstances. It explores strategies of engendering their transformative processes, including empowerment and meaningful engagement in aspects of equality, peace and justice. The framework also takes into account the impact of transformative strategies on the lives of women, girls and vulnerable/marginalized groups at the grassroots as well as in conflict-prone areas.

The Framework is reinforced by aspects of mainstreaming referred to as the "3Ps" – **protection, prevention and participation**. These aspects are critical in ensuring that the establishment of human rights and respect for human dignity contribute to security and sustainable peace at the community, country, regional and – ultimately – continental levels.

Further, the AACC Framework integrates the African Union Agenda 2063 whose clarion call is "The Africa We Want." The agenda outlines African growth through learning from the past, building on the progress now under way and investing strategically to exploit all possible opportunities available so as to ensure positive transformation that would chart Africa's future for the next 50 years. Agenda 2063 is a framework for inclusive growth and sustainable development. Core to the agenda is the role of shared destiny and support from partners and stakeholders to stimulate growth and development, peace and security, as well as an African communal spirit towards prosperity and stability on the continent.

Underlying Agenda 2063 is the realization of the ideals of the pan-African vision as well as of African renaissance. The pan-African movement sought self-determination, freedom, progress and collective responsibility in order to stimulate growth and development on the continent. The African renaissance upholds the spirit of Ubuntu, where African communion is shared and propagated for a united Africa

able to determine its growth and development, governance and security – as well as put Africa in the driver's seat for all social, economic, political, cultural and religious transformation processes.

The AACC Framework also addresses the UN Sustainable Development Goals by mainstreaming them into programmes and activities. Meeting the 17 Sustainable Development Goals is the basic pre-requisite for Africa's growth and development. The goals seek to address poverty, hunger, health, education, gender equality, water and sanitation, clean energy, economies, innovation, reduced inequality, cities, consumption, climate, oceans, biodiversity, peace and partnerships. Underlying these goals are the sustainable utilization of resources, social justice and good governance.

The AACC Framework is also aligned with the African Peace and Security Architecture articulated by the African Union. The framework and the architecture share similar approaches towards deterrence of conflict and the promotion of sustainable peace, including anticipating, preventing, early warning, reconciliation through missions, accompaniment, solidarity visits, and dialogue and mediation. Note, however, that AACC does not in any way condone, support or resort to coercion or the use of force.

In developing its framework, AACC borrowed from numerous successful programmes and interventions around the globe, including efforts by the UN, the World Council of Churches, the African Union, national governments, regional economic communities, the media, civil society organizations and faith-based organizations.

Our work on peace and security is supported by and through:

● Partnerships and collaboration with international, regional and national organizations, including the UN Women East and Southern Africa Regional Office (ESARO), the World Council of Churches, the African Union, national governments, regional economic communities, the media, civil society organizations and faith-based organizations

● The Eminent Persons Ecumenical Program for Africa, a joint peace and reconciliation initiative of AACC, Church World Service and the World Council of Churches, which seeks to bring together and utilize the skills of eminent persons from the continent in peacebuilding

● Member churches' peace and security mechanisms

● Faith-based and other civil society organizations working on peace, security and reconciliation

● Issue- or country-specific working groups for analysis and response

● Pastoral letters

● Mediation, solidarity visits and dialogues

● Conferences and workshops for experience sharing, capacity strengthening and peacebuilding

● Democratic transitions through civic education and election observation

# THE AACC FRAMEWORK COMPONENTS

"AACC's commitment to engender peace and security is a fulfilment of the church's calling to assert her relevance in the world as its 'salt' and 'light'; a means through which the dignity and God's image in every human being is respected."

—Rev. Dr. Lydia Mwaniki
Director, Gender, Women and Youth

The AACC Framework is a strategic agenda that aims to entrench gender equality, peace and security in Africa. It is expected to stimulate interventions and consolidate efforts towards entrenchment of universal equality, peace, justice and security – hence restoring human dignity and self-sustainability on the African continent.

# 2.1 STRATEGIC OBJECTIVES

The framework consists of the following five strategic objectives:

1. To strengthen and mainstream gender equality, peace, justice and security processes and interventions in AACC

2. To establish or strengthen the necessary structures and systems in AACC for gender equality and inclusivity in peace and security

3. To mainstream gender and conflict-sensitive programming in AACC interventions

4. To enhance the synergy, complementarity and quality of development cooperation and partnerships by AACC towards promotion of gender equality and inclusivity in peace and security

5. To promote the adoption of a results-based management culture in AACC for informed management decision-making on issues of gender equality, peace, justice and security

**Strategic Objective 1: To strengthen and mainstream gender equality, peace, justice and security processes and interventions in AACC**

Strategies:

● Capacity building

● Advocacy/lobbying

● Awareness creation and sensitization

**Strategic Objective 2: To establish or strengthen the necessary structures and systems in AACC for gender equality and inclusivity in peace and security**

Strategies:

● Improve policy environment

**Strategic Objective 3: To mainstream gender and conflict-sensitive programming in AACC interventions**

Strategies:

● Model initiatives and interventions

● Consultations, dialogues and negotiation platforms

● Accompaniment and solidarity visits

**Strategic Objective 4: To enhance the synergy, complementarity and quality of development cooperation and partnerships by AACC towards promotion of gender equality and inclusivity in peace and security**

Strategies:

● Undertake joint or common initiatives

**Strategic Objective 5: To promote the adoption of a results-based management culture in AACC for informed management decision-making on issues of gender equality, peace, justice and security**

Strategies:

● Strengthening the monitoring and evaluation system

# 2.2 STRATEGIES, ACTIVITIES AND RESULTS

## 2.2.1 Strategic Objective 1: To strengthen and mainstream gender equality, peace, justice and security processes and interventions in AACC

AACC will strive to mainstream gender equality in its ongoing and future programs including the peace-building initiatives it is undertaking throughout the continent. The focus will be on the churches and the leadership of the various institutions within the churches engaged in diaconical as well as peace-building work.

**Strategies**

- Capacity building
- Advocacy/lobbying
- Awareness creation and sensitization

**Activities**

- Capacity building
  - ▶ Training of church leaders in gender equality, peace, justice and security processes
- Advocacy/lobbying
  - ▶ Recruit champions
  - ▶ Train champions/training of trainers on advocacy
  - ▶ Lobby religious leaders
  - ▶ Awareness creation and sensitization forums

**Expected Results**

Following are some of the results expected under this pillar:

- Strengthened voice, participation and interventions by AACC membership and churches through programmes and activities as well as initiatives to promote gender equality, inclusive peace and security
- Increased inclusion, participation and engagement of women in democratic decision-making and leadership processes, as well as in peace-building initiatives

## 2.2.2 Strategic Objective 2: To establish or strengthen the necessary structures and systems in AACC for gender equality and inclusivity in peace and security

This pillar seeks to strengthen AACC memberships, churches and church/faith-based organizations to integrate gender equality, justice and security in programmes and initiatives to ensure gender inclusivity and sustainable peace and justice in the respective community.

**Strategies**

- Improve policy environment

**Activities**

- Policy enrichment
  - ▶ Policy development, review and generate debates for common ground, synopsis, ownership, internalization or domestication
- Strategies/planning
  - ▶ Strategy development, reviews and implementation or domestication guidelines and regulations
- Obligations
  - ▶ Develop a common understanding of and commitments towards gender equality, peace, justice and security, including relevant frameworks and agreements

**Expected Results**

The pillar will result in a strengthened policy environment and a conducive atmosphere for policy implementation and in the availability of formalized processes and systems for addressing and tackling issues and challenges.

## 2.2.3 Strategic Objective 3: To mainstream gender and conflict-sensitive programming in AACC interventions

The pillar seeks to strengthen AACC institutional capacity in programming and initiatives on gender equality, peace, justice and security.

**Strategies**

● Capacity building

● Affirmative actions

● Evidence-based programming

**Expected Results:**

The pillar will ensure that AACC interventions neither worsen the inequalities existing in communities nor promote options that worsen the conflict situation through ineffective programming options.

## 2.2.4 Strategic Objective 4: To enhance the synergy, complementarity and quality of development cooperation and partnerships by AACC towards promotion of gender equality and inclusivity in peace and security

This pillar will improve effectiveness and sustainability in implementation and support for gender equality, peace, justice and security.

**Strategies**

● Partnerships and collaborations

  ▸ Form consortia for religious bodies for joint implementation and resource mobilization on gender equality, peace, justice and security

  ▸ Initiate networking platforms – conduct thematic meetings and forums

**Expected Results**

The pillar will consolidate efforts towards meaningful engagement of partners and collaborators in implementation and resource mobilization on gender equality, peace, justice and security.

## 2.2.5 Strategic Objective 5: To promote the adoption of a results-based management culture in AACC for informed management decision-making on issues of gender equality, peace, justice and security

The pillar will seek to entrench a culture of results-based management in AACC and other religious bodies it collaborates with on initiatives on gender quality, justice and security.

**Strategies**

● Strengthen the monitoring and evaluation system

  ▸ Train the AACC team on results-based management

  ▸ Develop an online monitoring and evaluation system

  ▸ Regular data collection and analysis

● Documentation and learning

  ▸ Document success stories

● Effective risk management

  ▸ Risk analysis and mitigation

**Expected Results**

This pillar will enhance accountability for both results and resources as well as encourage learning.

# IMPLEMENTATION MATRIX FOR THE AACC FRAMEWORK

"We are humbly aware of our responsibility to God and to this continent, and dedicate ourselves to ensuring peace and dignity."

—Dr. Bright Maduwor
AACC Deputy General Secretary

**AACC focus on peace and security and the gender dimensions**

**Goal:** Inclusive peace, security and reconciliation in Africa

**Expecteo Results:**

- Strengthened voice on inclusive peace, security and reconciliation

- Engendered dialogues for peace, security and reconciliation

- Inclusive peace and security missions

- Strengthened gender dimensions in conflict prevention and peacebuilding

- Increased participation of women in democratic processes

**Result 1:** Strengthened voice on inclusive peace, security and reconciliation

| Issue | AACC role | Result focus |
|---|---|---|
| Gender-responsive analyses of peace, security and reconciliation issues | Ensures analytical reports available for informed action | Responses appropriately target women and men |
| National, regional and global meetings and discussions reflect gender dimensions | Plays a key role as a proponent of gender equality, e.g. implementation of UN resolutions on women, peace and security (UN Resolutions 1325, 1820, 1888, etc.) | Relevant actions or statements retain focus on particular gender needs and impacts in peace, security and reconciliation |
| Strengthened capacities of member churches to advocate for inclusive peace, justice and dignity | Conducts capacity strengthening across its membership and partner religious bodies | Gender dimensions in peace, security and reconciliation are understood and appropriately integrated in advocacy and programming |
| Member churches' ability to raise awareness on specific needs of women, men and youth for peace and reconciliation | Supports gender- and youth-responsive advocacy and awareness raising on specific identified issues and needs | Responses and actions benefit from effective and well-targeted advocacy; marginalized and vulnerable groups receive attention |

**Result 2:** Engendered dialogues for peace, security and reconciliation

| Issue | AACC role | Result focus |
|---|---|---|
| Inclusive and effective participation of men, women and youth of Africa in conflict transformation | Proposes to make gender balance a factor in its dialogues and conferences | Dialogues and meetings for peace and security reflect in their proceedings and outcomes the voices of women, men, youth and all affected people |
| Issue identification for dialogues and meetings reflects gender dimensions | Purposefully formulates discussion points to include gender perspectives | Dialogues and meetings able to discuss and decide on issues with due attention to their gender dimensions |

## Result 3: Inclusive peace and security missions

| Issue | AACC role | Result focus |
|---|---|---|
| Strengthening the participation of women in conflict resolution and peacebuilding processes | Builds capacities of women in mediation, negotiation and the entire spectrum of conflict prevention, peacemaking and peacebuilding | Women's perspectives brought to bear on peace initiatives and agreements |
| Contribution of women to the peace, justice and development agenda is recognized, expanded and supported | Includes women in ecumenical peace initiatives and broader peacemaking | An increased role of women in peacemaking and its outcomes |

## Result 4: Strengthened gender dimensions in conflict prevention and peacebuilding

| Issue | AACC role | Result focus |
|---|---|---|
| Secure and peaceful Africa for women, men and children | • A credible convener for peace for groups and communities in conflict<br>• Commitment to integrate gender and youth perspectives in peace initiatives and electoral mechanisms<br>• A credible observer and advocate for peaceful and just elections<br>• In partnership with the Regional Centre on Small Arms, creates awareness of the impact of small arms and light weapons on peace and security and in implementation of the Nairobi Protocol | • Good governance<br>• Enhanced democracy<br>• Respect the dignity and image of God in every human being, male or female<br>• Secure environment for all |
| Truth, justice and reconciliation mechanisms address gender violence and promote gender justice | Advocates for the integration of issues of gender-based violence into proposals and mechanisms on truth, justice and reconciliation | Increased accountability for gender-based violence; justice as a pillar of good governance |
| Local leaders, women and youth capacitated to raise awareness on threats to peace and security | Supports awareness-raising initiatives, information sharing on new and emerging threats and preventive mechanisms | Early warning and early intervention for peace and security at all levels |
| Peace integrated in education curricula and training activities | Strengthens peace education programmes among member churches and faith-based organizations | Promote a culture of justice and peace |

## Result 5: Increased participation of women in democratic processes

| Issue | AACC role | Result focus |
|---|---|---|
| Peaceful transitions | • Early and effective engagement with key actors, faith communities and relevant institutions before, during and after electoral and other processes of political transition<br>• Articulates a peace agenda and amplifies the voice of African churches and affected communities to relevant institutions such as the African Union, Intergovernmental Authority on Development and UN | Credible and sustainable processes for peace and development |
| Increased participation of women in electoral processes | Includes women in its observer missions | Inclusive and effective participation |
| Increased capacity of member churches to engage in electoral processes | • Accompanies member churches for civic education<br>• Ensures effective gender balance in processes | Member churches and faith communities equipped with knowledge, skills and strategies |

# CONCLUSION

"Gender justice is a must, if any community wants sustainable progress. For Christians, working for gender justice is a noble task which we are called to ensure in all aspects of our lives and work. This includes when we work for peace in the world. And here, we have a long way to go."

—Rev. Dr. Fidon Mwombeki,
AACC General Secretary 2019–2023

There is no sustainable development without gender equality – and, from a development perspective, the world may miss achievable targets because of gender inequality. The women's peace and security agenda has advanced appreciably over the last 18 years, due in large part to the adoption of seven United Nations Security Council Resolutions on the issue. On the ground, national action plans and regional tools have contributed to the political momentum the women's peace and security agenda has achieved in this new century. Nevertheless, there is a long path ahead before the objectives which were initially established in 2000 and elaborated on since are fully accomplished.

Women continue to be underrepresented in peace-building processes and negotiations. The protection of women and girls from the devastating effects of armed conflicts and the equal participation of women in all peace efforts continue to be concerns. These issues constitute preconditions for the full achievement of gender equality and global peace and security in a world free from armed conflict and violence.

This framework addresses these issues head on and outlines strategies which integrate and mainstream gender in AACC's peace and development work on the continent. The framework underscores the imperative for AACC to continue explicitly advancing the women's peace and security agenda throughout the continent. We believe that women's participation in peace and security matters is a requirement for the construction of a democratic society based on principles of equality and justice. Furthermore, their presence is a critical asset in engendering peace processes.

# ANNEXES

# GLOSSARY[1]

**Engender security.** To ensure women's security through law; this includes properties such as representation, protection, incorporation and recognition.

**Gender.** Learned behaviours, activities and attributes that a given society at a given time considers appropriate for men and women. These idealized expectations are associated with and distinguished between the prescribed gender roles of masculinity and femininity.[2]

**Gender analysis.** A critical examination of how differences in gender roles, activities, needs, opportunities and rights/entitlements affect men, women, girls and boys in certain situations or contexts. Gender analysis examines the relationships between females and males and their access to and control of resources and the constraints they face relative to each other. A gender analysis should be integrated into all sector assessments or situational analyses to ensure that gender-based injustices and inequalities are not exacerbated by interventions, and that, where possible, greater equality and justice in gender relations are promoted.[3]

**Gender and sex.** These terms are commonly confused, and understanding the difference is fundamental to understanding gender inequality. In simplified terms:

- **Sex** refers to the biological and anatomical features with which men and women are born.

- **Gender** refers to the socially constructed roles and expectations assigned to men and women in society. This is the aspect addressed in the pursuit of social inclusivity, gender equality and poverty reduction.

**Gender-based violence (GBV).** An umbrella term for any harmful act perpetrated against a person's will and based on socially ascribed (gender) differences between females and males. The nature and extent of specific types of GBV vary across cultures, countries and regions. Examples include sexual violence, including sexual exploitation/abuse and forced prostitution; domestic violence; trafficking; forced/early marriage; harmful traditional practices such as female genital mutilation; honour killings; and widow inheritance. There are different kinds of violence, including (but not limited to) physical, verbal, sexual, psychological and socioeconomic violence.

**Gender blindness.** The failure to recognize that the roles and responsibilities of men/boys and women/girls are assigned to them in specific social, cultural, economic and political contexts and backgrounds. Projects, programmes, policies and attitudes which are gender blind do not take into account these different roles and diverse needs. They maintain the status quo and will not help transform the unequal structure of gender relations.[4]

**Gender (or sexual) division of labour.** An important concept in basic gender analysis which helps deepen understanding about social relations as an entry point to sustainable change through development. The division of labour refers to the way each society divides work among men and women, boys and girls, according to socially established gender roles or what is considered suitable and valuable for each sex. Anyone planning a community intervention needs to know and understand the division of labour and allocation of assets on a sex- and age-disaggregated basis for every community affected by development interventions.

**Gender discrimination.** "Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."[5]

**Gender equality.** Refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same, but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born female or male. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men. Gender equality is not a women's issue, but should concern and fully engage men as well as women. Equality between women and men is seen both as a human

rights issue and as a precondition for, and indicator of, sustainable people-centred development.[6]

**Gender equity.** The preferred terminology within the United Nations is gender equality, rather than gender equity. Gender equity denotes an element of interpretation of social justice, usually based on tradition, custom, religion or culture, which is most often to the detriment to women. Such use of equity in relation to the advancement of women has been determined to be unacceptable. During the Beijing Conference in 1995 it was agreed that the term equality would be utilized. This was later confirmed by the CEDAW committee in its General Recommendation 28: "States parties are called upon to use exclusively the concepts of equality of women and men or gender equality and not to use the concept of gender equity in implementing their obligations under the Convention. The latter concept is used in some jurisdictions to refer to fair treatment of women and men, according to their respective needs. This may include equal treatment, or treatment that is different but considered equivalent in terms of rights, benefits, obligations and opportunities."[7]

**Gender mainstreaming.** The chosen approach of the UN system and international community towards realizing progress on women's and girl's rights, as a sub-set of human rights to which the UN dedicates itself. Gender mainstreaming is not a goal or objective on its own, but a strategy for implementing greater equality for women and girls in relation to men and boys. Mainstreaming a gender perspective is 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 way to make 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 women and men benefit equally, and inequality is not perpetuated. The ultimate goal is to achieve gender equality.[8]

**Gender norms.** Ideas about how men and women should be and act. We internalize and learn these "rules" early in life. This sets up a life-cycle of gender socialization and stereotyping. Gender norms are the standards and expectations to which gender identity generally conforms, within a range that defines a particular society, culture and community at that point in time.[9]

**Gender planning.** An active approach to planning which takes gender as a key variable and seeks to integrate an explicit gender dimension into policies.[10]

**Gender-responsive budgeting.** The process of conceiving, planning, approving, executing, monitoring, analysing and auditing budgets in a gender-sensitive way. This involves analysis of actual expenditures and revenues (usually of governments) on women and girls as compared to expenditures on men and boys.[11]

**Gender roles.** Social and behavioural norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. These often determine the traditional responsibilities and tasks assigned to men, women, boys and girls (see *gender division of labour*). Gender-specific roles are often conditioned by household structure, access to resources, specific impacts of the global economy, occurrence of conflict or disaster, and other locally relevant factors such as ecological conditions. Like gender itself, gender roles can evolve over time, in particular through the empowerment of women and transformation of masculinity.[12]

**Gender statistics.** Statistics that reflect differences and inequalities in the situation of women and men in all areas of life: their specific needs, opportunities and contributions to society. In every society, there are differences between what is expected, allowed and valued in a woman and what is expected, allowed and valued in a man. These differences have a specific impact on women's and men's lives throughout all life stages and determine, for example, differences in health, education, work, family life or general well-being. Producing gender statistics entails disaggregating data by sex and other characteristics to reveal those differences or inequalities and collecting data on specific issues that affect one sex more than the other or relate to gender relations between women and men. Gender statistics should also reflect differences and inequalities in the situations of women and men. Concepts and definitions used in data collection must be developed to ensure that the diversity of various groups of women and men and their specific activities and challenges are captured. In addition, methods that induce gender bias in data collection – such as underreporting of women's economic activity; underreporting of violence against women; and undercounting of girls, their births and their deaths – should be avoided.[13]

**Gender stereotypes.** A generalized view or preconception about attributes or characteristics which are or ought to be possessed by, or the roles which are or should be performed by, women and men. A gender stereotype is harmful when it limits women's and men's capacity to develop their personal abilities, pursue their professional careers and make choices about their lives and life plans. Harmful stereotypes can be both hostile/negative (e.g. women are irrational) or seemingly benign (e.g. women are nurturing; as it is on the basis of this stereotype that child-rearing responsibilities often fall exclusively on women). Gender stereotyping refers to the practice of ascribing to an individual woman or man specific attributes, characteristics or roles by reason only of her or his membership in the social group of women or men. Gender stereotyping is wrongful when it results in violation of human rights and fundamental freedoms. For example, the failure to criminalize marital rape is based on a societal perception of women as the sexual property of men. Compounded gender stereotypes can have a disproportionate negative impact on certain groups of women, such as women in custody and conflict with the law, women from minority or indigenous groups, women with disabilities, women from lower-caste groups or with lower economic status, migrant women, etc.[14]

**Marginalization.** The powerlessness and exclusion experienced by a group resulting from an inequality of control of "resources and power structures" within society.[15]

**Masculinity.** Refers to the social meaning of manhood, which is constructed and defined socially, historically and politically, rather than being biologically driven. There are many socially constructed definitions for being a man, and these can change over time and from place to place. The term relates to perceived notions and ideals about how men should or are expected to behave in a given setting.[16]

**Patriarchy.** A traditional form of organizing society which often lies at the root of gender inequality. According to this kind of social system, men, or what is considered masculine, are accorded more importance than women, or what is considered feminine. Traditionally, societies have been organized in such a way that property, residence and descent, as well as decision-making regarding most areas of life, have been the domain of men. This is often based on appeals to biological reasoning (e.g. women are more naturally suited to be caregivers) and continues to underlie many kinds of gender discrimination.

**Sex-disaggregated data.** Data that are cross-classified by sex, presenting information separately for men and women, boys and girls. Sex-disaggregated data reflect roles, real situations and general conditions of women and men, girls and boys in every aspect of society – e.g. literacy rate, education levels, business ownership, employment, wage differences, dependants, house and land ownership, loans and credit, debts, etc. When data are not disaggregated by sex, it is more difficult to identify real and potential inequalities. Sex-disaggregated data are necessary for effective gender analysis.[17]

# ENDNOTES

1. Definitions presented here are from African Union, *AU Strategy for Gender Equality & Women's Empowerment 2018–2028*, Addis Ababa: African Union; https://au.int/sites/default/files/documents/36195-doc-au_strategy_for_gender_equality_womens_empowerment_2018-2028_report.pdf, accessed 15 October 2019.

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8. "Gender Equality, UN Coherence and You"; and UN Economic and Social Council (ECOSOC) agreed conclusions 1997/2 on mainstreaming the gender perspective into all policies and programmes in the United Nations system.

9. "Gender Equality, UN Coherence and You."

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12. "Gender Equality, UN Coherence and You.".

13. Input by the UN Environment Programme into the Gender Strategy; email 26 October 2017.

14. UN Human Rights Office of the High Commissioner, "Gender Stereotyping"; http://www.ohchr.org/EN/Issues/Women/WRGS/Pages/GenderStereotypes.aspx, accessed 8 October 2019.

15. https://www.megaessays.com/viewpaper/23571.html, accessed 15 October 2019.

16. "Gender Equality, UN Coherence and You."

17. "Gender Equality, UN Coherence and You"; and United Nations Educational, Scientific and Cultural Organization, "UNESCO's Gender Mainstreaming Implementation Framework for 2002–2007," 2003; https://unesdoc.unesco.org/ark:/48223/pf0000013185, accessed 8 October 2019.

# UN WOMEN IS THE UNITED NATIONS ENTITY DEDICATED TO GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN. A GLOBAL CHAMPION FOR WOMEN AND GIRLS, UN WOMEN WAS ESTABLISHED TO ACCELERATE PROGRESS ON MEETING THEIR NEEDS WORLDWIDE.

UN Women supports UN Member States as they set global standards for achieving gender equality, and works with governments and civil society to design laws, policies, programmes and services needed to ensure that the standards are effectively implemented and truly benefit women and girls worldwide. It works globally to make the vision of the Sustainable Development Goals a reality for women and girls and stands behind women's equal participation in all aspects of life, focusing on four strategic priorities: Women lead, participate in and benefit equally from governance systems; Women have income security, decent work and economic autonomy; All women and girls live a life free from all forms of violence; Women and girls contribute to and have greater influence in building sustainable peace and resilience, and benefit equally from the prevention of natural disasters and conflicts and humanitarian action. UN Women also coordinates and promotes the UN system's work in advancing gender equality.

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