

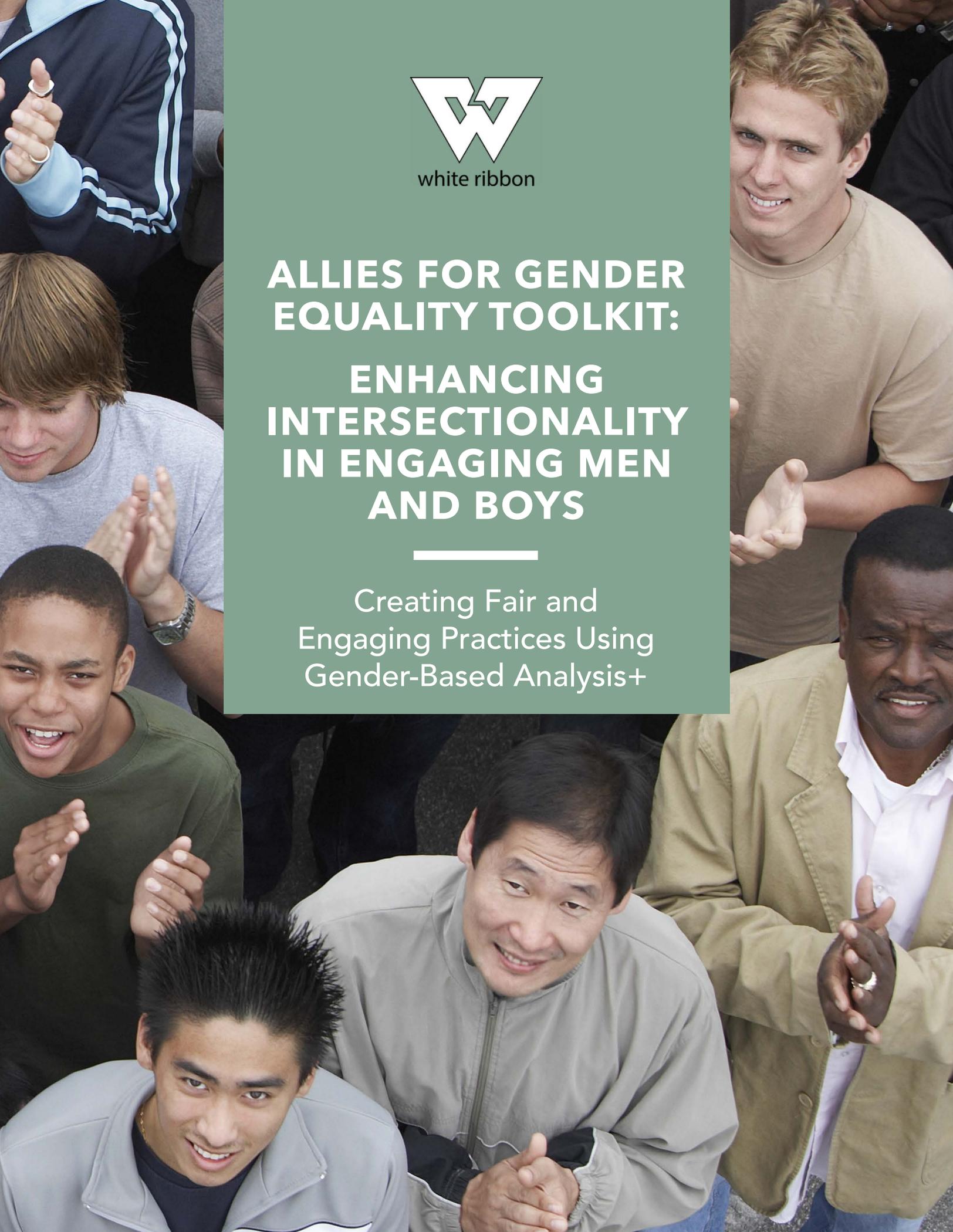


white ribbon

**ALLIES FOR GENDER  
EQUALITY TOOLKIT:  
ENHANCING  
INTERSECTIONALITY  
IN ENGAGING MEN  
AND BOYS**

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Creating Fair and  
Engaging Practices Using  
Gender-Based Analysis+



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“The work with men and boys to promote gender equality and end gender-based violence must be transformative, intersectional, feminist-informed, and accountable. The GBA+ framework helps organizations ask the right questions and embark on the right path to engage men and boys to achieve gender and social justice. We must never lose sight of our end goal – a gender-just future and a world free of violence and inequality. Thank you for joining White Ribbon on this important journey”.



**Humberto Carolo**  
*Executive Director*

White Ribbon and Global Co-chair,  
MenEngage Alliance

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# 1. Introduction and Overview

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Welcome to **Allies for Gender Equality Toolkit: Enhancing Intersectionality in Engaging Men and Boys**. It has been developed in consultation with project advisory committee members representing national organizations. Its focus is on enhancing intersectionality using a tool known as Gender-Based Analysis Plus (GBA+).

Intersectionality is a useful and essential tool for the engaging men and boys (EMB) sector, which aims to empower men to address gender inequity and violence against women and girls.

An intersectional lens enables organizations to develop and implement strategies that are accountable and recognize peoples' diverse identities. This approach helps ensure success by respecting the complexity of community engagement.

The GBA+ framework was developed by the Government of Canada to examine how diverse communities are impacted by various initiatives. It is a process that helps organizational staff and volunteers think critically about how they:

- » frame the issues they work on
- » examine the assumptions and biases that influence their perspectives and approaches
- » gather information to develop programs and policies
- » evaluate options for their work in order to maximize the well-being of the communities they support

This toolkit provides a unique application of GBA+ to the work of community-based organizations that engage men and boys in gender-transformative equity practices. It explores the definition of intersectionality broadly, and its relevance to both gender-based violence and EMB programming. It leads organizations in an intersectional analysis that takes into account individuals' access to power within various social structures (e.g. family, religion, law, economy, class, etc.).

GBA+ is also a valuable tool for understanding and advancing intersectional practices within an organization's management, policy and culture. It will enable them to:

- » assess how issues and stakeholders are identified
- » examine assumptions in decision-making
- » determine how information is gathered to support decisions
- » develop planning and performance options
- » plan how to monitor practices in an ongoing fashion.

Finally, the toolkit will help organizations engage in external partnerships that result in meaningful community outreach and collaboration. The GBA+ process suggests ways in which partners and partnerships can be explored, assessed and valued. This takes place through critical analysis and consultation that keeps equity goals front and centre. It will help create extensive formal networks for social change.

### ACRONYMS AND TERMINOLOGY USED IN THIS TOOLKIT

**GBA+:**

Gender-Based Analysis Plus

**EMB:**

Engaging Men and Boys. The EMB terminology in this toolkit is referenced as men, boys, and people who identify as males.

**BIPOC:**

Black, Indigenous and People of Colour

**CISGENDER:**

A person whose gender identity corresponds with the sex the person had or was identified as having at birth.

**2SLGBTQI:**

Two-spirited, lesbian, gay, bisexual, trans, queer or questioning, intersex, asexual or non-binary identification.

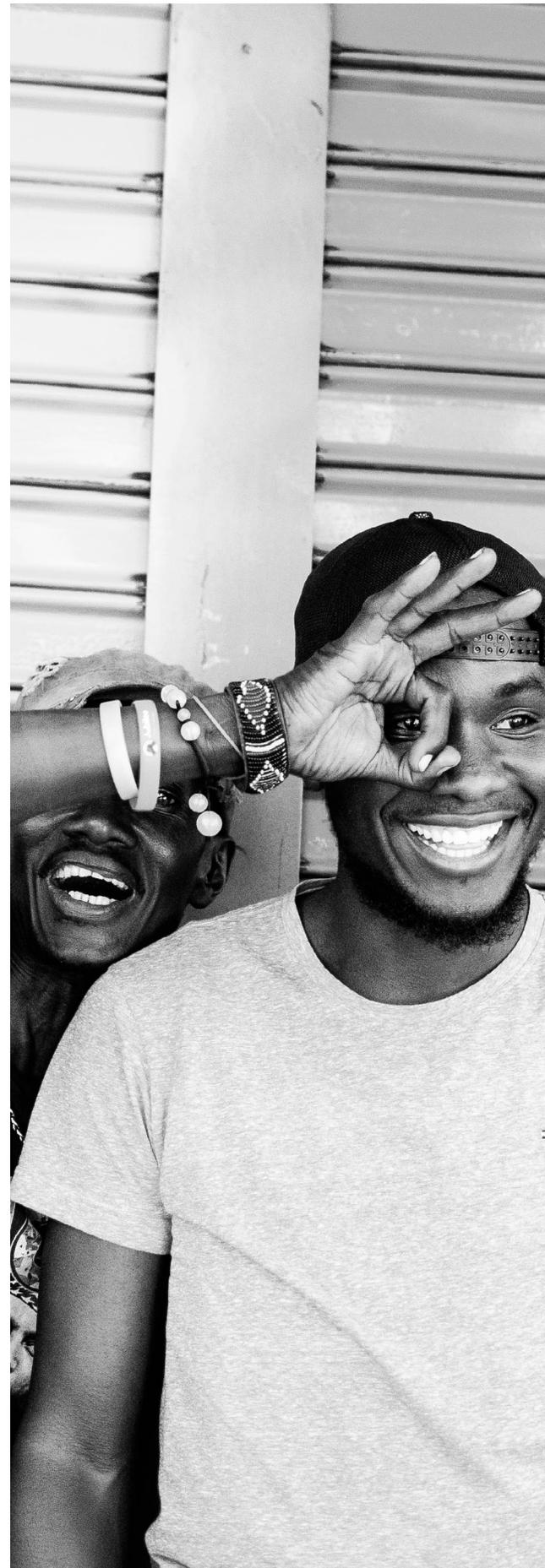
### TOOLKIT OBJECTIVES

The aim of this toolkit is to provide the EMB sector with a guide for applying the GBA+ process and enhancing intersectional practices in three key areas:

- » community programming that engages men and boys
- » internal organizational management
- » external agency partnerships

### WHO CAN USE THIS TOOLKIT?

This toolkit is designed for community-based organizations that engage men and boys in gender-transformative equity practices. It can also be useful for other community-based and social justice organizations that design and provide these types of programs.



# 2. Project Background

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## **ABOUT THIS PROJECT**

### ***Allies for Gender Equality Toolkit: Enhancing Intersectionality in Engaging Men and Boys***

has been funded by Women and Gender Equality Canada to enhance knowledge of promising practices for the integration of GBA+ in EMB work as well as strengthen its application within White Ribbon and beyond.

The toolkit is a result of input and lessons learned from White Ribbon staff and the project's Advisory Committee. In addition, a literature review was conducted on how intersectionality and GBA+ can be applied to the EMB sector.

## **PROJECT PARTNERS**

White Ribbon is deeply grateful for the invaluable support and knowledge sharing provided by the project's Advisory Committee members. Representatives from these key organizations participated in developing this toolkit:

University of Western Ontario's Learning Network, Canadian Council of Muslim Women, Canadian Women's Foundation, Egale Canada Human Rights Trust, Congress of Aboriginal Peoples, Institute for Research and Development on Inclusion and Society, and Disabled Women's Network Canada.

White Ribbon appreciates very much our longstanding partnerships with these organizations. Their experience in research and front-line programming has created knowledge and identified promising practices for enhancing intersectional analysis and inclusion in the work of community organizations. The Advisory Committee's resourceful and insightful contributions have made this toolkit reflective of diverse experiences and perspectives.

### MORE ABOUT WHITE RIBBON

White Ribbon is the world's largest effort of men and boys working to end gender-based violence and discrimination. White Ribbon engages men and boys by promoting equity and transforming social norms. The organization is committed to supporting all men and boys to realize their role in ending gender-based violence and discrimination through education, awareness-raising, outreach, technical assistance, capacity building and partnerships.

As a grassroots organization, White Ribbon demonstrates the benefits of gender equality. This includes - but is not limited to - non-gender conforming people and individuals that identify as male or female. Through interactive methods of engagement, men and boys are encouraged to think about their personal experiences and how they connect with these issues. White Ribbon focuses on promoting healthy masculinities and ending harmful gender norms and stereotypes by using an intersectional, gender-transformative approach.

The organization works at the individual level to change knowledge, attitudes and behaviours; at the community level to strengthen awareness, skills and capacity; and at the systems level to promote new social norms of equality, address gender inequities, and to end systemic discrimination and sexism.

This toolkit encompasses an intersectional, gender-transformative approach. It has a focused lens on White Ribbon's feminist-informed and human rights-based approach in the engagement of men and boys in promoting healthy masculinities and ending harmful gender norms and stereotypes. The toolkit also includes information about White Ribbon's promising practices working with men, boys and individuals that identify as male to change knowledge, attitudes and behaviours at the community and systems level.

White Ribbon highly values collective, community-based efforts and partnerships in achieving greater impacts and more inclusive engagements. It is hoped this toolkit will add to the body of knowledge of intersectionality within the EMB field.

# 3. Getting Started: Understanding Intersectionality in Engaging Men and Boys

## WHAT IS INTERSECTIONALITY?

Intersectionality is a term coined in 1989 by researcher Kimberlé Crenshaw to describe how various kinds of inequality overlap and exacerbate one another. Her work started with an examination of how Black women experience discrimination in ways that are distinct from those faced by white women and Black men. Many aspects of identity and systems of oppression, such as racism and classism, intersect or convene in the individual, creating compounding experiences of oppression. Various aspects of identity, such as age, sexuality, immigrant status (and many others) are experienced by people that influence experiences of power and equity, as well as their attitudes and beliefs about the world (see Illustration 1).

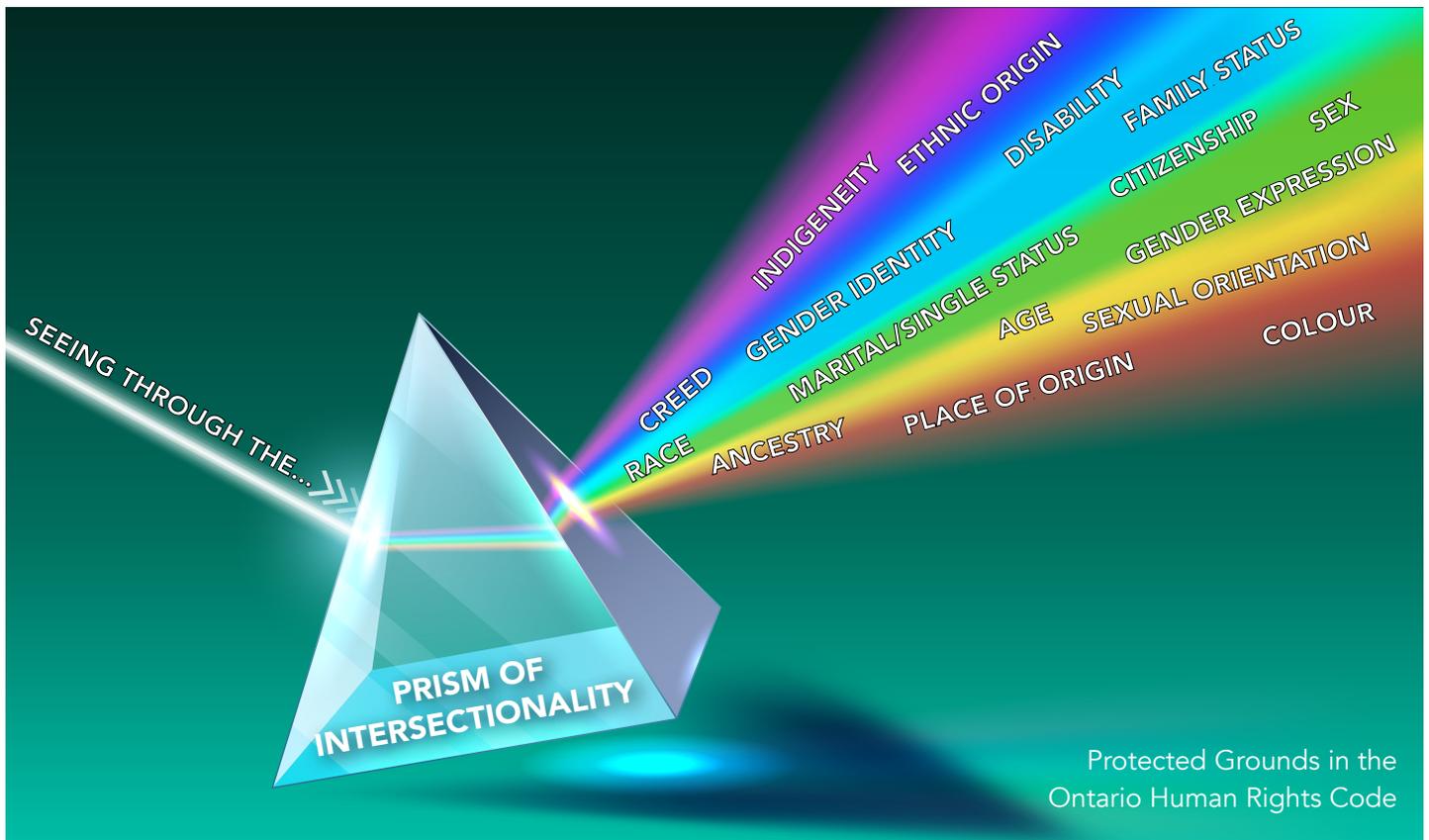
Social structures are established and conditioned patterns that guide the norms of social interactions. They are elements of society that govern relationships and systems. Similar to how intersectional facets of identity shape one's experience, social structures are also interconnected. Identity and society are connected in a manner that results in experiences of oppression or empowerment.



*Kimberlé Crenshaw,  
Featured image: Adapted from Twitter profile image of  
Kimberlé Williams Crenshaw (@sandylocks)*

Social inequity refers to unequal and unfair social conditions that limit peoples' opportunities because of marginalization and power differences between various groups. An intersectional analysis sheds light on sources of social inequity. It recognizes how dimensions of identity interact to influence power, status and experiences of privilege. It is integral to lived experiences of marginalization, disempowerment and injustice.

**ILLUSTRATION 1: INTERSECTIONALITY LENS**



**EXAMPLE 1:**

A Haitian doctor immigrated to Canada to escape domestic violence but, due to immigration regulations, she is required to go through a process of professional certification and licensing. This may be onerous, costly, and time intensive. She may be unable to work in her chosen profession in the short term, and face underemployment, poverty, shelter and food scarcity as a result. These short-term impacts may accumulate, creating longer-term barriers on her path to self-sufficiency.

This example illustrates how intersectionality accounts for an experience of power or oppression based on social context. The doctor may be considered an influential leader in her religious community, or in her family, but in a broader secular Anglo or Franco-Canadian society she is marginalized and compelled to work in a low-wage, low-status profession. Intersectionality illuminates the complexity of social inequity and the dynamic factors at play. It reveals how social contexts and structures (such as public policies and institutionalized social practices) can make some people vulnerable and empower others.

#### **GENDER-BASED INTERSECTIONALITY**

When addressing gender equity, it is important to recognize how the intersection of a range of characteristics affects gendered experiences. Achievement of gender equity requires an understanding of how social inequities shape the experiences of women, girls and gender diverse people. An intersectional analysis helps to unpack systemic influences on peoples' experiences. The impacts of sexism are not universal for women and non-binary people. A full complement of identities creates their lived experiences of sexism and other 'isms' since gender does not operate in isolation. Numerous aspects of oppression can be experienced beyond sexism and contribute to disempowerment.

#### **INTERSECTIONALITY AND GENDER-BASED VIOLENCE**

An intersectional lens reveals how gender-based violence is related to social structures, and how it impacts people depending on their contexts and the nature of their identities. Women and girls' experiences of violence are a result of harmful societal gender norms based in patriarchy, stereotypes of rigid binary roles for women and men, discriminatory cultural beliefs and attitudes that perpetuate gender inequity. Historical systemic discrimination in past legislation, policies, practices and cultural values can also come into play. Other factors may include poverty, lack of education and livelihood opportunities. Another factor can be lived experiences of acts of gender-based violence where the perpetrator may or may not have been held accountable for this action. This can also contribute to reinforcing a culture of violence and discrimination based on gender.

Gender-based violence may also be experienced through additional lenses, as illustrated here:

#### **EXAMPLE 2:**

Indigenous women's experiences of violence are historically shaped by factors such as colonization, intergenerational trauma, cultural genocide, the taking of land and resources, segregation onto reserved lands, having to use passes to travel outside of the reservation, the violence of residential schools and the "60s scoop" in which Indigenous children were taken from families by provincial/territorial child welfare authorities and placed in foster homes.

An Indigenous woman's experience of violence will further vary if she identifies as cisgender or 2SLGBTQI+.

Economic status and geographic location will further impact her experience of violence because these factors affect access to income, education, housing, food security and health services.

#### **INTERSECTIONALITY AND ENGAGING MEN AND BOYS (EMB)**

The goal of the EMB sector is to enhance intersectionality and raise awareness of the positive role that men and boys, and individuals who identify as male and cisgender, can play to produce meaningful change in gender and social equity. Intersectionality can also be used when engaging with diverse individuals who identify as male in programs that encompass gender-based violence prevention, masculinities, fatherhood and sexual/reproductive health and rights. Intersectionality can also be applied in programming that engages perpetrators on accountability. The intersectional lens enables the creation of culturally sensitive strategies to ensure that initiatives meet the needs of the engaged populations. Men and boys should be encouraged to lead initiatives in their communities on issues such as preventing gender-based violence, empowering women and non-binary folks. This will help create social norms built on respect, equality and peace and developed with solid community input.

# 4. How to Apply Intersectionality When Engaging Men and Boys

## OVERVIEW

The experiences, attitudes, behaviors and motivations for creating allies differ depending on how individuals identify themselves. This can include gender expression, sexual orientation and ability. People also live in various economic, environmental and political situations and are influenced by a range of histories and social norms. The interactions and overlap between these factors influence how a program's participants, for example, view subjects such as gender, gender equality and gender-based violence.

In order to ensure engaging and inclusive programming, it is important to take into account participants' intersectional identities and incorporate this knowledge into program design and implementation. Another key step is to encourage men and boys to recognize and identify the effects of harmful masculinities and gender stereotypes within the groups that they belong to or in the community.

## INTERSECTIONALITY AND PROGRAM DEVELOPMENT

Applying an intersectional lens helps program staff recognize, understand and anticipate how men's positions in society impact their perceptions and experiences of power, privilege and barriers to equity. When staff unpack their own privileges, power and barriers, it can shed light on the experiences of women, girls and non-binary folks. This can help those identifying as male gain a stronger understanding of how gender inequity may lead to disempowerment, marginalization, discrimination, lack of autonomy and vulnerability to harm. It will lead to the understanding that some men exercise coercive power over some people (in the form of violent or abusive behavior) in part because they themselves experience powerlessness in relation to more powerful men.<sup>3</sup>

### EXAMPLE 3:

A cisgender<sup>4</sup> white man who is a newcomer to Canada benefits from patriarchy and colonization, but if he suffers from mental health issues, poverty and/or homelessness he would also be affected by his lack of power and access to equality. Programming that addresses the complexity of power and privilege can capture this participant's experiences and lead to discussions on gender-based violence, inequality and complex relationships of hierarchy.

It is important to recognize that some men who exercise significant power over others may reject gender equality because of the benefits inequality provides to them. They may buy into the harmful social norms that elevate their positions of authority and dominance. They may see themselves as having more value than others or simply be out of touch with their subconscious bias and privilege.

<sup>3</sup> Glinski et al. (2018), 20

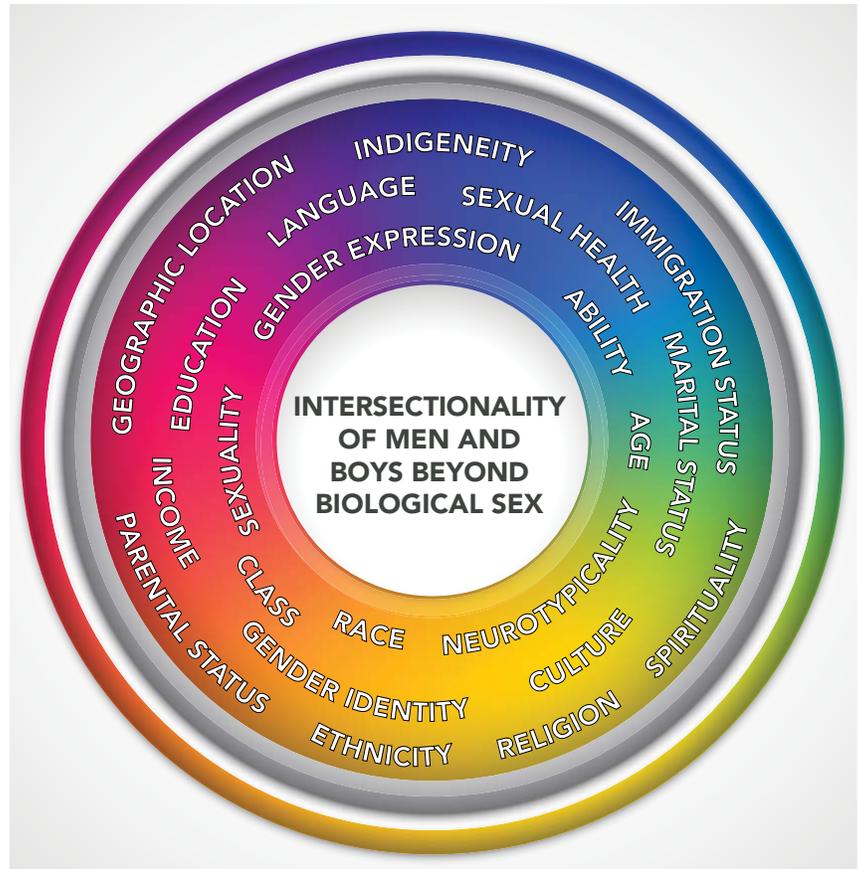
<sup>4</sup> Cisgender means that the "gender identity is in line with or "matches" the sex they were assigned at birth" (Ontario Human Rights Commission)

Some men who experience powerlessness may resent programs which they feel benefit women and girls exclusively.<sup>5</sup> Intersectionality guides a thoughtful analysis of power relations by showing how program participants are positioned within social structures that can shape their perspectives and experiences.

A gender-based intersectional analysis can also reveal opportunities to engage men and boys and those who identify as male in gender equality work. It also uncovers reasons for men's resistance to engagement initiatives in relation to their own experiences of power, which has roots in patriarchy.

Men in positions of power may reject gender equality at different levels. This can include the rejection of women's leadership positions, stemming from adherence to gender stereotypes, harmful norms and discrimination such as racism and misogyny. Program participants' intersecting identities influence the relationships they have with women and girls, and how they recognize or interpret women's experiences. These understandings influence their opportunities and motivations for participating in the movement to end gender-based violence.<sup>6</sup> Men can be encouraged to become allies by understanding how the various aspects of their identities can give them more or less power in relation to men who have different identities (see Illustration 2). By recognizing which identities create more or less power and privileges, it can help to create more understanding and build empathy towards women.

**ILLUSTRATION 2: INTERSECTIONAL LENS**



An intersectional approach also reveals similarities across genders “by focusing on how deeply internalised class, caste and gender hierarchies” create harm for all.<sup>7</sup>

There is a belief, however, that this approach can discourage men from taking responsibility for their behavior by placing too much emphasis on how they have been harmed by social norms.<sup>8</sup> This illustrates the impact that patriarchy, harmful gender norms and stereotypes might have on men and boys in defining and informing their behaviours and actions. This can lead to unequal power relations, discrimination and the use of violence. Adhering to these harmful gender norms and stereotypes can also have a significant impact on their lives and well-being.

<sup>5</sup> Glinski et al. (2018), 21

<sup>6</sup> Peretz. (2019), 544

<sup>7</sup> Edstrom et. al. (2016), 69

<sup>8</sup> Glinski et al. (2018), 43

EMB programming can sometimes perpetuate gender and male dominance by encouraging men to identify with dominant masculine roles such as that of protector of vulnerable others.<sup>9</sup> A similar example can be found in programming or campaigns that promote concepts like “real men”, “man-up” or “be a man” to end gender-based violence and promote gender equality. An intersectional lens urges the rejection of such hierarchies of power by providing a more in-depth understanding of power and identity.

This work also considers what it means for many Indigenous cultures to value the elements of male warriors (protectors) as a form of healthy masculinity.<sup>10</sup> Intersectionality acknowledges cultural influence on the idea of healthy masculinities, and how it may be inappropriate to assume the concept of male protection is about dominance or submission of feminine power.

### APPROACHES TO INTERSECTIONALITY IN THE EMB SECTOR

#### » **Collaborating with diverse communities.**

This takes place through partnerships with organizations that have expertise in engaging with program participants via grassroots networks (i.e. local independent living centres, women-led Indigenous agencies, front-line agencies serving newcomers, etc.)

#### » **Recognizing that specific communities are internally diverse.**

Not all members of a given group have the same viewpoint. For example, people with disabilities are a vastly heterogeneous population in terms of type of disability, race, original language, culture, etc.

#### » **Consulting with one person at a time.**

Listening, learning and holding space for

participants from diverse identities and lived experiences by inviting them to speak as the sole specialists of their own journey and not be asked to speak on behalf of their community.

#### » **Including strength-based approaches.**

This can include workshops, public education campaigns, advocacy campaigns and capacity building projects. This will empower and engage participants by tapping into their unique assets (i.e. knowledge, experiences, networks, social capital).

#### » **Offering workshops and materials in multiple languages and formats.**

Ensuring materials are accessible and available in ASL/LSQ, accessible formats (i.e. plain language, descriptive video, large print, etc.), and a variety of methods (i.e. sharing circles, arts-based activities, one-to-one peer support).

#### » **Using intersectional examples.**

Bring real-life examples into workshops and programming, such as advocacy campaigns. When describing women’s experiences, for example, include whether these are by trans and/or racialized women.

#### » **Approaching gender-based violence and gender equality in non-binary terms.**

Ensure that program development includes the spectrum of gender and sexualities and the experiences that can stem from heteronormative and gender binary biases.

#### » **Ensuring participants are able to take ownership of programming.**

This can be done by training and compensating peer leaders and facilitators so they are able to build trusting relationships in their communities.

<sup>9</sup> Glinski et al. (2018), 43

<sup>10</sup> Smoke-Asayenes. (2002)

## 4. How to Apply Intersectionality When Engaging Men and Boys

» **Drawing out the intersections between all forms of gender-based violence and other forms of violence.**

Examine racism, classism, ableism, colonialism, homophobia and transphobia.

» **Talking to the facilitators.**

Examine how facilitators' identities and lived experience influence their attitudes and behaviors, and how they can best contribute to transformative social change.

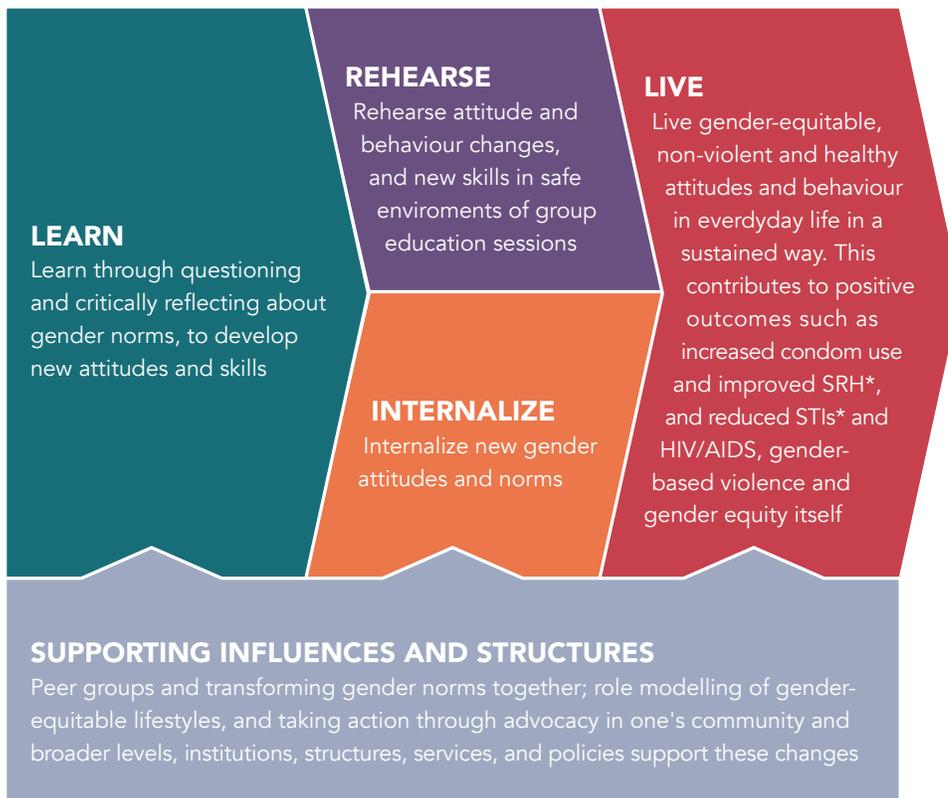
» **Reflecting on factors that influence gender inequality.**

This is crucial for unpacking the root causes of inequities and understanding the resistance that feeds gender stereotypes and rigid gender norms.

### SUPPORTING INFLUENCES AND STRUCTURES

Illustration 3 shows how individuals who identify as male can unlearn harmful gender stereotypes and contribute to transforming gender norms. This process can be adapted to reflect on individuals' own experiences so they can seek a support system that will meet their needs.

### ILLUSTRATION 3: QUESTIONING AND TRANSFORMING GENDER NORMS



\*SRH refers to Sexual Reproductive Health; STI is Sexually Transmitted Infection  
Source: Promundo Manhood Toolkit

Here is how EMB programs can account for participants' intersectionality:

Some youth are influenced by peers, while others are influenced by older role models. This is often related to their age, ability, lived experience and cultural context. This kind of intersectionality should be taken into consideration when an EMB organization is identifying potential male allies or peer influencers.

Men within a community, family or group often experience differing degrees of power. A man's understanding of violence is informed by his own access to power. A man's age may determine his privilege within the group to some degree. Other factors, such as class, caste, profession or access to financial capital are also significant. Different degrees of

power may also be experienced in various spheres of social life. For example, a teen who is popular in school may work in a minimum wage job and experience family violence at home.

The I am a Kind Man: Kizhaay Anishinaabe Niin training program was designed to account for the intersectionality of program participants by recognizing the diverse impacts of colonization on its participants. It takes a holistic approach to healing with respect to all aspects of creation. The program is guided by the Seven Grandfather Teachings and focuses on providing culturally relevant perspectives for Indigenous men. In order to serve a variety of Indigenous participants, it offers a variety of formats, such as men's support circles, cultural teachings and one-on-one support.

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### REFLECTION QUESTION

*In your male engagement program experience, how do diverse identities intersect and impact program participants?*

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### CALL TO ACTION

- » Be aware and consider participants' intersectional identities in your community engagements
- » Reflect on your own power and privileges and how you use them
- » Demonstrate your leadership by applying an intersectional lens in your everyday life and work

# 5. How to Apply Intersectionality and Gender-Based Analysis to your Programming

## OVERVIEW

This section describes the GBA+ process and how it can help the EMB sector enhance intersectional practices.

GBA+ is a flexible tool. It can be used in a variety of ways to ensure that community programming is equitable, inclusive and impactful. GBA+ should be applied in all aspects of programming whether in direct engagement with men and boys, or in public education or social media campaigns.

In EMB programming it is important to consider the participants, the facilitators and who are invited to speak. It is also vital that community outreach is done in a way that is culturally and contextually sensitive. The GBA+ process helps investigate how different aspects of programming can impact a range of people. This is key to removing biases and barriers that prevent programming from being inclusive, accessible and safe.

For example, engaging remotely with program participants during a pandemic can be a challenge when they might not have a safe or private space to discuss topics such as gender, identity, and violence. The GBA+ process helps program designers think through, investigate, and assess considerations which may otherwise be overlooked.

Program participants possess a variety of assets and strengths that are, in part, derived from their differences. The GBA+ process investigates these differences to determine how programs can leverage those strengths, while being responsive to the participants' diverse and distinct needs.

GBA+ is a critical thinking process that challenges assumptions. For example, there may be an assumption that participants or target audiences have a certain level of knowledge about topics such as gender-based violence prevention, or that they have a particular perspective on feminism. Through information-gathering these types of assumptions can be investigated. This will help inform the development of topics or campaign images that would resonate with specific audiences. It may also reveal systemic or structural challenges (such as lack of employment or living in poverty). Research and consultation enable EMB programmers to design and adapt programs to meet the complex needs of their audiences.

<sup>3</sup> Glinski et al. (2018), 20

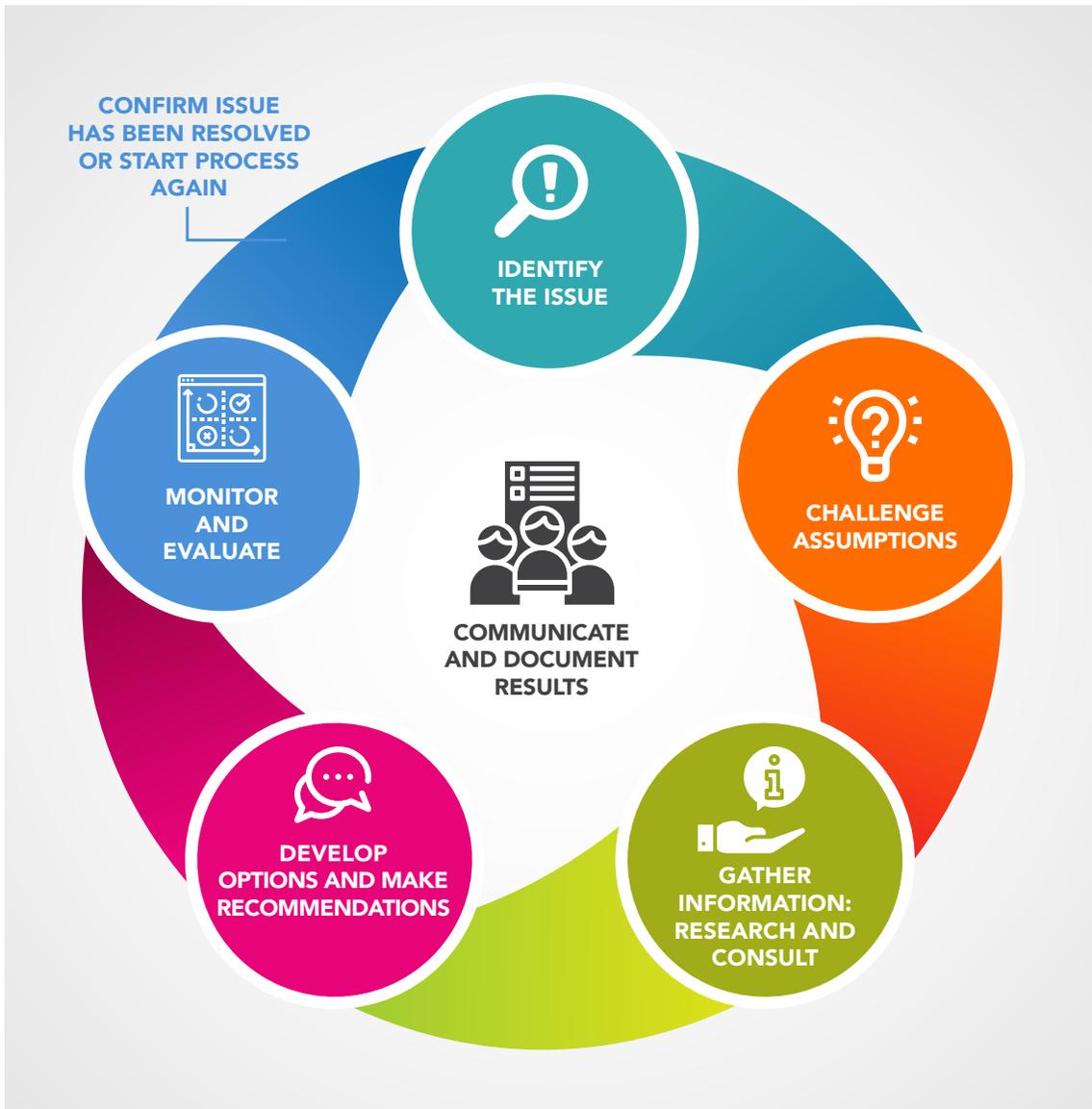
<sup>4</sup> Cisgender means that the "gender identity is in line with or "matches" the sex they were assigned at birth" (Ontario Human Rights Commission)

## HOW TO USE THE GBA+ TOOL FOR ENHANCING INTERSECTIONALITY IN THE EMB SECTOR

GBA+ is a versatile and critical thought process.

In the EMB sector, GBA+ can be used to assess the ways in which people experience programs, policies and professional practices. GBA+ investigates the significance of intersecting identity factors including and beyond sex and gender<sup>11</sup> when considering the impacts and outcomes of EMB activities.

### ILLUSTRATION 4<sup>12</sup> : GBA+ PROCESS



This illustration represents steps in a GBA+ process. To be most effective, it should be ongoing, fluid and cyclical as each step informs the others.

<sup>11</sup> Some identifiers beyond sex and gender are ability, age, body type, economic status, educational attainment, ethnicity, language, immigration status, language, literacy, marital status, mental health, nationality, parenting status, political affiliation, sexuality, race, and religion

<sup>12</sup> This is adapted from the Status of Women Canada's GBA+ process graphic.

### FOLLOW A STEP-BY-STEP PROCESS

**Identify the issue:** The GBA+ process begins with identifying and understanding the issue or problem that is motivating the upcoming initiative. Then it will be possible to devise a solution.

**Challenge assumptions:** Investigating the issue or problem involves challenging key assumptions. This takes place through self-reflection and gathering information using inclusive, culturally competent and ethically sound methods.

**Gather information:** Information gathering can take place from books, articles, community reports, the media and websites. It is also important to include direct contact with people involved in the issue such as staff, partners, stakeholders and program participants. This can be done through conversations, interviews, surveys and focus groups.<sup>13</sup> This will enable program staff to identify, design, implement and evaluate the initiatives as thoroughly as possible. This means engaging with program participants, communities and survivors of violence to determine which interventions they feel are most appropriate. In organizational management, this may mean consulting with staff, volunteers, donors and funders. In planning partnerships, consultations would focus

on partner organizations but may also include third party stakeholders that can provide guidance on the quality or aims of the partnership.

**Develop options and make recommendations:**

This step informs the development of options for the initiative and determines how strategies should be tailored to meet the needs of stakeholders. After the options are considered, recommendations can be made that maximize positive impacts and mitigate negative ones.

**Monitor and evaluate:** It is important to monitor and evaluate the impact of the initiative and fill any knowledge gaps so that future planning is mapped out effectively. It is also valuable to document and communicate each step including the research, analysis, evaluation and documentation phases. The communications strategies should also be described in detail, such as how messages were created and tailored, an overview of the inclusive language and images used and how stereotypes were avoided or challenged. Finally, results of the GBA+ process should be recorded in order to demonstrate due diligence, improve transparency, foster relationships with stakeholders and identify areas for further action.

While the process may vary somewhat depending on whether it is applied to programming, management or partnerships, the questions to be considered are similar:

- » Do the initiatives developed benefit and include all groups and sub-groups in the target audience?
- » What are the impacts of the initiative on the target audiences, given the intersectionality of their identities and how these intersections differ?
- » How can potential negative impacts be reduced or eliminated?
- » What are the strengths of the individuals and groups within the target audience?

The ongoing, overall goal of the GBA+ process is to test knowledge and assumptions, consider options and investigate a range of impacts (while monitoring and mitigating those impacts.)

<sup>13</sup> Throughout this toolkit, the word “research” refers to whatever information gathering the reader can do to help them define the issues and test assumptions. EMB initiatives may have limited resources for extensive, traditional (i.e. academic or scientific) research but they should be able to gather information to guide their work. For this reason, terms like “information gathering” instead of “research” are often used in this toolkit.

### QUESTIONS TO CONSIDER WHEN SELECTING MALE LEADERSHIP CANDIDATES

These questions should be used when engaging with men, boys and those who identify as male in leadership roles to ensure they do not have a history of violence that could place members in danger or risk reputational damage to a program or organization. This will help ensure transparency and that human rights and feminist principles are followed.

- » Does the person have any present and/or past conflicts with core principles of equality and equity, anti-violence and feminist approaches?
- » Has the person been accused, investigated, charged, convicted, acquitted or fined for any form of gender-based violence, discrimination and/or harassment within the workplace, home or in personal or professional relationships?
- » If the answer to the above question is “yes”, provide further details. This should include how this may or may not impact the person’s ability to practice feminist principles, using a survivor-centered approach, and maintain ethical standards.
- » Has the person ever been dismissed from employment due to misconduct of any kind?

### COMMON ASSUMPTIONS IN EMB COMMUNITY PROGRAMMING

To challenge assumptions, information can be gathered from the personal and professional practices of program staff and help them avoid relying on good intentions. This research can help answer these important questions:<sup>14</sup>

1. What are the implications and considerations in the work that I do?
2. Who says that this is an issue? Whose point of view is reflected in defining the problem?

3. Have I developed assumptions and biases based on my work with specific populations?
4. Have I considered the intersectional dimensions of the target audiences? Is my analysis based solely on my own perception and experience(s)?
5. How might my own privilege, or the privilege of other researchers, influence the type of research I am using, and how I value it?

### EXAMINE SUBCONSCIOUS BIAS

People are not always conscious or fully conscious of the perceptions and preferences that influence their thoughts and actions. Subconscious biases typically influence how issues or problems are framed and can encompass a variety of associated assumptions. For example, if a man is accustomed to encountering men who have negative feelings about feminism, they may carry this subconscious bias into interactions with all men. They may erroneously assume that the men they meet will be hostile toward women. The concept of subconscious bias is particularly familiar in the EMB sector as challenging gender biases of target audiences is embedded within programming.

These questions can reveal subconscious biases and their impact on EMB programming<sup>15</sup>

- » Is it possible that my assumptions are preventing me from engaging with people, asking questions and understanding answers that are outside my own experience or beyond my understanding?
- » How might biases, attitudes and norms – my own, those of my organization, and those of the institutions and society that surround me – influence my position?
- » Does it limit my work and the range of program options I consider and propose?
- » Why is it that I think about the issue in this



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<sup>14</sup> The following list is adapted from the GBA+ on-line course: Status of Women Canada. (Updated 2020). Take the GBA+ course.

<sup>15</sup> Ibid.

way? Have I always thought this way?

- » How is my perspective informed by my family, friends, media, research and evidence?

Every time someone investigates their own subconscious biases they can learn something new, so it is worth examining on an ongoing basis.<sup>16</sup>

Program participants and staff should be encouraged to regularly reflect on their subconscious biases surrounding gender equity and engaging men and boys. When thinking of their own assumptions, those who identify as male may recognize how their intersectional identities influence their thoughts, feelings and biases about gender-based violence. Reflective thinking is key to revealing and challenging harmful attitudes that perpetuate violence and requires critical thinking around how these attitudes are socialized.

Reflexive thinking is also beneficial in addressing subconscious bias. While reflective thinking can be more retrospective, reflexivity requires individuals to be reflective in the moment. Reflexivity aims to bring awareness to a person's initial reactions and interactions with others. For program staff, reflexivity is a useful tool to address assumptions they may have about their audience. For example, is certain language being used as a result of assumptions about the audience's intelligence? What bias does the presenter hold towards the audience, and how does this affect the program delivery? Program participants can also benefit from being reflexive. When interacting with women or non-binary folks, a reflexive stance will enable men and boys to recognize when their actions are fuelled by sexism. How are their interactions and relationships affected by their inherent bias?

### COMMON ASSUMPTIONS IN EMB COMMUNITY PROGRAMMING

#### » **Our own good intentions.**

Facilitators may believe that because they intend to do well by program participants, they are actually doing so. Current systems and services were often not designed by or with the people that need them most and may not meet their needs. In fact, they were often built to protect the privilege of others. Therefore, systems and services can often function against the people they seemingly intend to serve.

#### » **Who represents a community?**

An organization might make the mistake of assuming that an individual leader or agency represents a community in all its diversity, and over-estimate the knowledge and credibility they can offer. Similarly, someone who is seen to be a representative of a community by outsiders may not necessarily be regarded that way by all its members.

#### » **The accessibility of services.**

Community organizations often assume that men and boys are aware of the availability of services, or see them as approachable. Clients in different circumstances may have varying views on the accessibility of services. There are often specific criteria for men and boys to take advantage of services, and this can make them difficult to access. For instance, a newcomer without legal immigration status may not be able to access settlement services. Institutions often operate under the assumption that people know about their right to access public services and how to do so.

#### » **What counts as research/knowledge?**

Best practices in program design are not just found in academic or industry literature,



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Unconscious bias -  
Women and Gender  
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<sup>16</sup> Additional resources pertaining to unconscious bias can be found here: Status of Women Canada. (Updated 2020) Unconscious bias: Additional resources.

or by interviewing community leaders. Lived experience and informal research with program beneficiaries and frontline workers can be extremely valuable and should not be overlooked.

### » **What defines “professionalism”?**

How an organization designs programs and consults with participants may not be appropriate or effective in all circumstances. For example, there may be an assumption that meetings should be conducted according to mainstream corporate practices amongst middle class professionals in western societies. But engagements that involve participants who conduct meetings according to other cultural traditions are equally legitimate.

### » **What defines “accessibility”?**

An organization might be confident that meets accommodation needs, such as wheelchair access and sign language interpretation. However, they may overlook other barriers if they don't ask participants to identify their needs and preferences. For example, an organization might overlook invisible disabilities or barriers that are unrelated to abilities, such as language, location or cost. Organizations can work with employees, partners and service users to determine appropriate accommodations and what constitutes a safe and confidential setting. This process should also take into consideration the effects of systemic inequality and historical trauma on people's mental health.

### » **A larger umbrella organization is the best partner.**

There may be an assumption that because it represents more voices it is a better choice. A smaller organization, however, can contribute to a partnership in unique and valuable ways because of its grassroots

connections to the community. This could provide insight and networks for effective engagement with local men and boys.

## **KEY STEPS FOR INCLUSIVE INITIATIVES WITHIN THE EMB SECTOR**

The following steps and key questions can be addressed and applied to all EMB initiatives in order to ensure a more inclusive engagement process:

### **GATHERING INFORMATION**

In order to question assumptions and address subconscious bias it is necessary to gather and use information in a thoughtful and ethical fashion. Research sources can include academic literature, grey literature and formal or informal data collection methods. It can also include focus groups and interviews with target audiences, program participants and other partners or potential partners.

Research can inform key programming factors, such as:

- » Perceptions of the issues and stakeholders by program staff (how biases affect views and/or work on the issue)
- » The multiple and diverse identity factors that shape the experiences and perceptions of the target audiences and participants
- » How the proposed initiative would respond to the issues (including options for various approaches and their merits)
- » The impacts of these approaches and potential mitigation strategies
- » A recommended programming approach
- » How to monitor impacts and unintended outcomes throughout the development and implementation of the program
- » How to fill knowledge gaps and apply findings to future planning

An example of a research question might

include investigating how to make use of trauma-informed approaches to prevention.<sup>17</sup> This topic builds on evidence that trauma stands in the way of men taking greater accountability for past harms. Investigating trauma-informed approaches would help test that assumption.

Research also helps program staff avoid categorizing groups into simple binary categories (e.g. man or woman, advantaged or disadvantaged) by generating more information about stakeholders. Simplistic, binary conceptions of issues can make programming irrelevant and potentially oppressive.

### CHALLENGES IN GATHERING INFORMATION

There are many ethical concerns about the collection and use of personal information. People can be weary of being asked to share information about their lived experience or what they think of community programs.

Here are some strategies that can be used to positively engage community members when designing programming or research projects:

- » Build relationships with community members and enable them to lead, co-lead or otherwise take ownership of the process.
- » Use a collaborative, humble approach by entering into partnerships ready to learn and follow the lead of those who have the expertise.
- » Advocate for funds to flow directly to partners so they are compensated for their contributions.
- » Strive to build the capacity of male allies, and engage with them on their terms, while encouraging transformative change.
- » Create safe spaces for participants by honouring their boundaries and preferences. For example, they may feel more comfortable

participating in research (such as focus groups) within their own space or in smaller numbers.

- » Allow participants to maintain their anonymity and privacy. For example, it is not necessary to collect written input if they feel uncomfortable with that format. Oral conversations can work well to build respectful, consent-based relationships. Participants can decide what information they will share and how they wish it to be used.

### ASSESSING INFORMATION

Critically assess the information gathered by asking these questions:

1. Is this information up to date?
2. Does it come from a reliable source, such as interviews with a variety of people who are members of an interested population?
3. Does the information identify intersectional realities in an equitable and culturally sensitive manner?
4. How was this information gathered? Is it based on outdated stereotypes or assumptions?
5. Are any groups or important perspectives missing?
6. Was the information gathered from people in a respectful and consent-based way?

There are many research ethics guides available online that reflect best practices in community-based research. A good example is the *Canadian Institutes of Health Research, Social, Cultural, Environmental, and Population Health Research* at [cihr-irsc.gc.ca/e/48810.html](http://cihr-irsc.gc.ca/e/48810.html)



Canadian Institutes  
of Health Research,  
Social, Cultural,  
Environmental, and  
Population  
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<sup>17</sup> A trauma-informed approach to community engagement is one that acknowledges the widespread impact of trauma and the paths for recovery; recognizes the signs and symptoms of trauma in patients, families, and staff; integrates knowledge about trauma into policies, procedures, and practices; and actively avoids creating re-traumatization. [SAMHSA (2014), 9-10].

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## REFLECTION QUESTION

*Are there other assumptions or myths that you recognize or have experienced in EMB programming?*

*Has your organization created guidelines for gathering information from community members in a respectful way?*

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## CALL TO ACTION

- » Support equitable and inclusive initiatives by applying a GBA+ critical analytical process
- » Learn how to integrate GBA+ in your EMB programming
- » Ask key questions to understand your participants' experiences and to inform responsive, engaging programs



# 6. How to Apply Intersectionality and Gender-Based Analysis-Plus to your Management Policy and Culture

## OVERVIEW

Intersectionality is as important to the internal management of EMB organizations as it is to its programming. When the dynamics of identity and systemic oppression are not well understood by staff, and when their subconscious bias is not kept in check, organizations that aim to advance social equity not only produce less effective programming interventions, they also impede social equity at an institutional level.

Staffing, human resources policies and workplace culture are particularly significant for achieving equity and inclusion. The diversity of the workplace, the nature of staff experience, how their lived experience is valued, how they represent or relate to their program participants and if they are asked to overrepresent diverse community members are all significant. For example, one (i.e. Black, indigenous, person of colour) staff members might not be able to represent or relate with all communities as they are distinct from one another and internally diverse.

Representation is not the only significant issue in staffing. Maintaining equitable working conditions and compensation levels, and creating opportunities for training and advancement are also needed to achieve equity in the workplace.<sup>18</sup> GBA+ can be applied to all recruitment and retention practices when it comes to staff and volunteers, including the board of directors.

A good human resources practice is to organize an intersectionality study group to discuss workplace culture. Targeted promotion to grassroots stakeholder communities is another way of applying intersectionality to staffing. An organization must also consider the diverse needs of all staff and provide a wide range of support that may not be conventional, such as paid mental health days.



Integration of  
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Analysis Plus into  
instructional de-  
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<sup>18</sup> Status of Women Canada has created a detailed tool that provides a series of critical questions employers should ask themselves when planning staff training initiatives. See Status of Women. (Updated 2020). Integrating GBA+ in instructional design.

### INDICATORS OF INCLUSIVE STAFFING

#### Diverse staff and volunteers.

This is necessary to ensure effective engagement of diverse program participants. Diversity in staffing and representation should be related to the specific communities that the organization serves and be reflective of that population. An organization should consider not only who is hired or brought on as a volunteer, but how long they stay and who is promoted. What kind of lived experience do they bring, and how is that valued?

**Staff training on inclusivity and intersectionality.** This is another key indicator of an organization's sensitivity to inclusion. If staff members are not well trained and working in an inclusive environment, there may be greater turnover. Mandatory staff training and discussions on promising practices in incorporating feminist learnings and theories within the organization would be a good human resources strategy.

**Employee benefits.** There is a perception that employee health benefits create more equitable and inclusive work environments. There is often a stigma associated with self-care, however, so that even when staff have access to health benefits, they might not use them. For example, staff might not use allowable leaves of absence because they believe it will be poorly perceived or result in negative consequences. Leaders should be role models to ensure benefits are maximized and that employees are not marginalized for using them.

**Workplace culture.** An organization can also examine the less concrete cultural aspects of the organization and the relationships between its members. How do they communicate, view one other, and what kinds of assumptions do they make? Are workplace relationships consent-based and trauma-informed, or are

they transactional? Do co-workers respect one another?

### ACCOUNTABILITY OF MALE LEADERS

Male leaders are accountable for intersectional practices in their organization. In fact, their level of accountability is an indicator of an organization's alliance with the principles of intersectionality. Male allies have privilege and power that they can use to address the inclusiveness of their organization's structure and culture. Male mentors can help to break down barriers to professional advancement for gender diverse people. It is also important for them to use culturally relevant and appropriate staffing strategies. Male allies can play a positive role in challenging any harmful acts against women, gender diverse staff, and non-binary individuals. They can do this by holding others accountable as well as taking responsibility for their own mistakes. This inspires others to do the same.

Culture, politics, and social norms often intersect the way in which male leaders view their alliance with women, girls, and feminist movements. Systems such as patriarchy, colonization, white supremacy and stereotypically masculine traits influence male leaders. It is vital that male leaders participate in ongoing meaningful self-reflection, education and evaluation to challenge these systems and account for their participation in them.

It is critical to incorporate accountable practices within an organization's structure. If a male staff member, employee or volunteer of an EMB organization has been accused of being a perpetrator of gender-based violence, it is imperative that the organization respond appropriately. It should have policies and procedures in place to respond to such accusations and complaints in ways that reflect its legal and moral obligations. This is

significant because the standards that EMB organizations create internally impact the organization's credibility to speak about and advocate for gender equality.

Male privilege may result in male activists being celebrated while still contributing to gender-based violence and sexism. It is not enough for men to be involved in gender equality work; the nature of how they do so is critical. Endorsers of accountability in this sector encourage men to work against male privilege by questioning their actions and holding other men accountable (in consultation with the individual directly impacted by those actions). This reduces the burden on women and girls of having to draw attention to power dynamics in the gender-based violence prevention sector.

Here are some helpful guidelines from the MenEngage Alliance:

1. Work as allies with feminist women's rights activists, organizations and networks. Respect their leadership, voices and spaces. Support their demands, political campaigns and agendas.
2. The experiences and voices of women, girls, gender non-conforming people and diverse identities who are at the center of patriarchal oppression should be central in our work.
3. Listen to, learn from and understand the diversity among men and boys' identities, experiences and needs as well as their complex relations with power, privilege and oppression.
4. Listen to, consult and partner with women's rights organizations, 2SLGBTQI+, youth, children's' rights and diverse social justice movements.
5. Commit to an inner-work journey to ground our social activism in self-awareness, self-

care and healing. Check our privilege and personal positions of power. Advocate for collective spaces that nurture cultures of mutual care, healing and inner transformation.

6. Be open to criticism and take action to address personal or institutional practices that go against our principles. Acknowledge harm caused and make amends.
7. Foster a culture of accountability within our networks and organizations. Commit to a structure in which power is shared and hierarchies diminished so that we can support and hold each other accountable.<sup>19</sup>

### **OTHER AREAS OF INTERNAL MANAGEMENT**

In addition to human resources practices and male leadership, there are many other areas of internal management to which an intersectional lens can be applied. This covers the full range of governance policies and practices, the processes used to create them and how they are implemented. These include procurement, internal communications, public relations, team building, event planning, property management, decision making and strategic planning.

The GBA+ process can be used to investigate assumptions about issues and the impacts of the organization's decisions. Information can be gathered to assess options, and an evaluation framework created.

When considering the design, implementation and evaluation of a workplace policy, procedure, or practice apply the GBA+ process by asking these questions:<sup>20</sup>

1. What has triggered the issue? Who has identified it? Whose voice is most prominent?
2. What is the broader social and economic context? While the issue may seem limited in

<sup>19</sup> Adapted from MenEngage Alliance. (2021).

<sup>20</sup> Adapted from Women's Centre of Calgary. (2020).

- scope, it is often tied to a larger perspective.
3. Have the experiences of those impacted been considered in defining the issue?
  4. How can we collect and document their views in a reliable and ethical manner?
  5. Would some people experience the issue differently than others?
  6. What strategies will provide the most positive impact?
  7. Has the diversity of all experiences been considered?
  8. How does working on this issue advance our overall equity goals and align with our organizational values?
  9. How can we communicate internally in a way that allows for equitable input, feedback and ownership?
  10. How can we monitor the impact of our actions on this issue on an ongoing basis?

### CHALLENGES IN APPLYING GBA+ TO MANAGEMENT

The aim of GBA+ is to result in real change. It is not effective, however, when treated as an imposed mandate. In these cases, people “do not see GBA+ as a process that requires them to re-think their entire approach, but rather as a secondary exercise that complements ingrained thinking.”<sup>21</sup> If it is treated as a checklist or addendum to an initiative, rather than central to its design and execution, it will not meaningfully support equitable outcomes.<sup>22</sup>

In some cases, GBA+ may not resonate with an organization’s internal culture. It can be viewed as being somewhat unclear or overly aspirational. Intended outcomes and methods to measure the impact of GBA+ need to be clearly defined.<sup>23</sup>

GBA+ may also be met with resistance if there is a lack of understanding about the process itself or the value of intersectionality.<sup>24</sup>

In some organizations, GBA+ analysis has unfortunately downplayed its feminist origins to avoid backlash or hostility.<sup>25</sup>

For GBA+ to have an impact, the organization needs to be open to learning and change. Change should challenge norms because “transformative change, the type of change necessary to secure an internal, cultural shift within...[requires revisiting] the institution’s underlying values...”<sup>26</sup> When organizations are resistant to change or fundamental re-evaluation, GBA+ advocates may end up feeling isolated in their organizations at a time they most need to build internal relationships to make progress.<sup>27</sup>

Advocates may seek support from senior managers, but this approach can be problematic because it reinforces hierarchical power structures that feminism opposes.<sup>28</sup>

The success of developing GBA+ initiatives depends on the willingness to reflect on and shift individual practices, organizational values and workplace culture. Organizations may struggle to change because they don’t understand the value of GBA+, it seems difficult to measure or contradict established norms. Advocates may feel isolated unless internal organizational relationships are strong. Top-down implementation should be discouraged, however, because it goes against the non-hierarchical values of GBA+. Ultimately, the key to success for implementing GBA+ is ongoing self-reflection by all staff and the commitment to building an equitable and empowering organization.<sup>29</sup>

### GBA+ FRAMEWORK ELEMENTS FOR ORGANIZATIONAL SUSTAINABILITY

To ensure that responsibility for GBA+ extends across the entire organization, and that it is sustainable, it is important to implement and

<sup>21</sup> Johnstone & Momani. (2019), p. 513

<sup>22</sup> Scala & Peterson. (2017), p. 436

<sup>23</sup> Johnstone & Momani. (2019), p. 516

<sup>24</sup> Johnstone & Momani. (2019), p. 513-514

<sup>25</sup> Scala & Peterson. (2017), p. 435

<sup>26</sup> Johnstone & Momani. (2019), p. 515

<sup>27</sup> Scala & Peterson. (2017), p. 438

<sup>28</sup> Scala & Peterson. (2017), p. 439

<sup>29</sup> Nelson, Stahl & Wallace. (2015), p. 183

adapt a structure of accountability that considers:

1. **A responsibility centre** to oversee the implementation of GBA+ and provide internal advice.
2. **An organizational needs assessment** to determine the capacity and resources that already exist in the organization.
3. **A work plan** based on the organizational needs assessment.
4. **A policy statement or statement of intent** to articulate the commitment to GBA+ and provide a mandate for implementation.
5. **Training and tools** to facilitate buy-in, build capacity and inform the organization of the GBA+ process and its objectives.
6. **A GBA+ "pilot" initiative** to provide a concrete example of GBA+ in action.
7. **Ongoing monitoring of progress** to highlight successes, best practices and identify gaps and new priorities.<sup>30</sup>

ensure that responsibility does not rest with one team member to act as champion. The framework will support the organization's commitment to ongoing learning, improving access and coordination of resources, and the incorporation of culturally safe practices.

In addition to its programming, an organization can apply a similar process to internal management and administration by asking:

1. How is the issue, problem, process or relationship defined?
2. What assumptions may be influencing perceptions?
3. What new knowledge can we acquire to develop a course of action?
4. How can we assess possible implications?
5. How can the initiative be monitored and evaluated?
6. How will the GBA+ process and outcomes be documented and communicated to key stakeholders?

This framework can generate consistent and sustainable application of GBA+. It will

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### REFLECTION QUESTION

*What process does your organization currently use to develop policies, procedures, or practices?*

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### CALL TO ACTION

- » Embrace your role as an ally by advancing social equity at an institutional level
- » Striving towards greater accountability with male leaders can play a major role in addressing systemic oppression
- » Use GBA+ to guide you in promoting inclusive group dynamics within your organizational culture and policies



Making Gender-based Analysis Plus sustainable - Women and Gender Equality Canada

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<sup>30</sup> This framework of elements is from Status of Women. (Updated 2020). Making GBA+ sustainable

# 7. How to Apply GBA+ to External Partnerships

## OVERVIEW

Partnerships with an intersectional approach are imperative to the work of EMB. Working via networks and organizations illuminates an initiative's broad, intersecting conditions. Partnerships enable an organization to examine the intersection of "the individual, community, institution, and policy...and still be targeted, effective, and responsive with limited resources."<sup>31</sup> In addition to providing a broader view, partners facilitate access to specific local knowledge and can guide consultation with interested groups to determine relevant issues and target audiences. This way of working helps "to build ownership, citizen action and, ultimately, movement building for gender justice."<sup>32</sup>

Partnerships also help bridge relationships across differences. This is important because many people's primary social contacts are within their own identity groups.<sup>33</sup> For example, EMB agencies partner and engage with women's organizations, diverse feminist movements and other intersectional movements to promote gender equality and eliminate gender-based violence. Applying GBA+ can improve partnerships and their accountability to eliminate oppressive practices.<sup>34</sup>

## HOW EMB ORGANIZATIONS LEVERAGE PARTNERSHIPS

- » Drawing in expertise from a variety of organizations by inviting them to participate in advisory committees. This helps fill knowledge gaps, improve outreach, inform programming and reach people who are marginalized.
- » Practicing the "led by and for" principle by enabling partners to direct projects. Provide them with resources and compensation for their time and expertise.
- » Publicly expressing solidarity with other organizations and movements, and supporting their calls to action.

It is important to not treat partnerships as merely instrumental relationships. Before undertaking this work, develop a good understanding of who the partners are. Avoid treating partners as diversity tokens or check marks that superficially demonstrate consultation. Co-create strategies to guide the collaboration and apply GBA+ on an ongoing basis.

## UNDERSTANDING YOUR PARTNER

- » Who is the best partner to ensure inclusive reach and engagement with an identified population?
- » What is the organization's vision with

<sup>31</sup> Glinks et al. (2018), p. 96

<sup>32</sup> Edstrom. (2015), p. 7

<sup>33</sup> Peretz & Lehrer. (2019), p. 545

<sup>34</sup> "Decolonization is the work of supporting Indigenous sovereignty and land repatriation, abolishing slavery, and dismantling imperialism.... Anti-Oppression is the work of actively challenging and removing oppression perpetuated by power inequalities in society, both systemic oppression and individual expressions of oppression." See Estrella. (2015).

respect to intersectionality and how does it align with ours?

- » Who is involved in that organization and how are they impacted by this partnership?
- » Are we engaging with a spectrum of the organization's members?
- » What kind of relationship maintenance and evaluation is needed to sustain and maximize this partnership?

It is important to understand how programming visions can be aligned when it comes to intersectionality and diversity issues as this contributes to each organization's mission to fulfill its own goals. Incompatible agendas and workplace cultures can mean that partnerships become a detriment rather than an aid.

To ensure inclusive partnerships that leverage differences, it is necessary to engage everyone

from the spectrum of diversity within partner organizations. There must also be opportunities to express divergent ideas. This is a key part of relationship maintenance within a partnership, as is co-creating methods for ongoing communication and evaluation.

Determining the best partners depends on a variety of circumstances and the purpose of the partnership. For example, if the intention is to reach older men, who would be the most influential partners? Depending on the objectives of the partnership, a religious congregation might have significant influence or professional networks may be a better choice. A multi-pronged approach may be necessary to account for differences within the population.

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### REFLECTION QUESTION

*How have you experienced partnership alliances in your work?*

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### CALL TO ACTION

- » Strengthen your commitment to inclusion and diversity by using a lens of intersectionality when establishing partnerships
- » Listen to the voices of women, gender non-conforming, youth, Indigenous, racialized and under-represented communities and build solidarity across diversity to ensure a more informed and inclusive engagement process
- » Enhance accountability in your partnerships by acknowledging the values and diversities of your partners

# Conclusion

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This toolkit demonstrates the value of intersectional analysis to the EMB sector. It adapts the GBA+ tool from its original application in government and makes it more relevant and accessible to the EMB sector and other social justice organizations. These organizations embrace the politics of intersectional feminism and engage diverse communities to further social change. It is hoped they will benefit from the ideas and guidance in this resource.

GBA+ is a process for helping staff and volunteers in these organizations think critically about how to frame and respond to the issues they work on. Working through the process involves examining assumptions and biases, examining how to effectively gather information and how to evaluate the options that are developed as a result. The ultimate goal is to help maximize the empowerment and equity of all, and to use the framework as a way to achieve it.

The toolkit shows how the EMB sector can apply GBA+ in community programming, organizational management and external partnerships. Tips on how to apply intersectionality and key questions to use in the process are provided. An evaluation tool will help organizations assess their adoption of GBA+. This toolkit demonstrates that GBA+ is a versatile and transferable tool that fosters self-reflection and improves outcomes.

# Evaluation Tool

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*This tool can be used in an organization's programming, management and partnerships.*

## **QUESTIONS TO ASSESS INCLUSIVITY IN EMB ENGAGEMENTS**

1. Who has participated and who has not?
2. What have the costs been to participants?
3. Have the needs of various participants been met equitably?
4. Are there disparities in outcomes for individuals identifying as male?
5. Have there been any barriers or unexpected impacts and, if so, for whom?
6. How can positive impacts be sustained?
7. How can negative impacts be mitigated?
8. Have we applied GBA+ to documenting and communicating about our initiative?
9. Do we have enough information or should we adjust our success indicators and data collection methods? (And do those methods reflect GBA+ principles?)

## **ASSESSING YOUR EVALUATION FRAMEWORK<sup>35</sup>**

- » Who will contribute to the evaluation? What is their role? Are they involved in design/ planning, delivery, communication or in other ways?
- » What are the intersecting identity factors? Are there any factors (such as beliefs, prejudices or assumptions) that may create barriers for participation in the evaluation?

## **PERFORMANCE INDICATORS**

- » Are GBA+ indicators established/being used?
- » Are there potential biases in the way current indicators are framed?
- » Does the initiative respond to the needs of its intended beneficiaries? Is there anyone else who should be included?
- » Does the initiative create/perpetuate barriers for certain people?
- » In what ways can the initiative be improved to foster greater inclusion (e.g., by enhancing their feedback/contribution to the initiative)?
- » To what extent and how have expected outcomes had an impact on men and boys?
  - Have outcomes differed for various people?
  - How have disparities in outcomes for different people been addressed, if necessary?
- » Have there been any unexpected positive or negative impacts?
  - If so, were these addressed, and how?
- » Are any results related to equality and diversity likely to be sustained?
- » What are the administrative costs for beneficiaries?
- » Can administrative efficiency be improved?

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<sup>35</sup> Adapted from [www.canada.ca/en/treasury-board-secretariat/services/audit-evaluation/evaluation-government-canada/gba-primer.html](http://www.canada.ca/en/treasury-board-secretariat/services/audit-evaluation/evaluation-government-canada/gba-primer.html)

**DATA COLLECTION***How?*

- » How data is collected should be influenced according to the preferences of the population groups involved as well as privacy and ethical considerations

*Who?*

- » Who collects the data may affect the validity of findings
- » Who responds to surveys or participates in other data collection methods will influence the findings

*When?*

- » Different population groups may be available to respond to surveys and interviews only at specific times due to their responsibilities and activities

*Where?*

- » Evaluators should factor in the preferences and abilities of respondents

**REPORTING**

- » How was GBA+ integrated? What considerations were used? If GBA+ was not integrated, provide a rationale
- » What stakeholder groups participated?
- » How were diverse groups included in reporting?
- » How were gender and other intersecting identity factors addressed during the evaluation? Were there any constraints in conducting the evaluation?
- » How were constraints mitigated to ensure the validity and reliability of findings?
- » Do findings, conclusions and recommendations incorporate learnings from GBA+?

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