

# Mainstreaming Gender in the Training Cycle

INTEGRATING A GENDER PERSPECTIVE INTO  
TRAINING DESIGN



LEARNING SOLUTIONS GUIDE

Analysis

Development

Design



Evaluation

Implementation



## LEARNING SOLUTIONS GUIDE

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# Introduction

In alignment with UN Security Council Resolution 1325 on Women, Peace and Security (UNSCR 1325), subsequent resolutions<sup>1</sup> and Sustainable Development Goal 5<sup>2</sup>, all UN entities, including all UNITAR training interventions, are required to incorporate a gender analysis and to promote gender equality.

If the process and purpose of mainstreaming a gender lens is not well understood, there is a risk that the gender dimension will be treated as a tick-box exercise. Such an approach can compromise the quality of UNITAR's trainings and their contribution to effective peace and security interventions.

The four main requirements of UNSCR 1325 are:

1. Greater participation of women;
2. Prevention of gender-based violence;
3. Protection of the needs and rights of women and girls during and after violent conflicts;
4. Adoption of a gender sensitive approach to all peacebuilding programmes and projects.

When gender is not incorporated systematically into the design of a training project, the process we employ may be gender blind at best, or gender unequal and thus harmful at worst.

**Gender blindness** refers to the lack of awareness about how different genders are affected by the conflict situation and the peace or security intervention due to the varying roles, status, needs, status and priority accorded to their social position in their society. Gender blindness can negatively impact the goals of any project, resulting in ineffective and inequitable project implementation. Gender 'neutrality' is another form of gender blindness in that it fails to address the specific needs and realities of people of different genders.

Consider this example of how gender blindness can negatively affect the design and outcome of a civilian protection capacity building project:

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<sup>1</sup> UN Security Council Resolution 1325 on Women, Peace and Security (UNSCR 1325) was unanimously adopted on 31 October 2000. It is the first UN Security Council Resolution to expressly mention the particular effect which armed conflicts have on women and girls, and it underlines the importance of women's participation in peace processes. The resolution and its successor resolutions (UNSCR 1820, 1888, 1889, 1960, 2106, 2122, 2242, 2467, 2493) are the key documents for gender mainstreaming efforts in peacebuilding and peacekeeping.

<sup>2</sup> [SDG5: Achieve gender equality and empower all women and girls](#)

*“A UN mission identifies that a community in its area of operation is at risk of attack. It decides to train the local population on evacuation measures, in order to prevent casualties in the event of a crisis. The training design targets local service authorities. When participants arrive at the training, they are all men. Within a few days, the community is indeed attacked and the population is forced to flee. Casualties, especially women, children, the elderly and sick, are much higher than the UN mission had hoped.*

*An analysis reveals that the guidance provided in the evacuation training was not followed. When the attack hit, men and boys in the local community either joined the fighting or escaped. Women, children and the elderly were thus left on their own, without strategic knowledge of how or where to evacuate efficiently. The training was dangerously ineffective because a gender analysis did not inform its design and local women were not included in the process. In retrospect, the mission realises that women would benefit most from training on how to evacuate and protect themselves and their communities, especially in areas where the UN does not have an explicit mandate to protect civilians.”<sup>3</sup>*

Gender awareness in planning and implementing any training is critically important to making it effective for persons of all genders in the community.

## **Who is this Framework for?**

This framework is offered for learning designers, trainers, project managers and organisations as a support to mainstreaming gender in all aspects of project design and implementation, with the aim of making capacity building projects more effective and impactful.

Here you will find guidance on how to integrate a gender lens into all phases of your training cycle, including:

- 1) Project Conceptualisation
- 2) Project Team
- 3) Analysis
- 4) Design
- 5) Development
- 6) Implementation
- 7) Evaluation
- 8) Communication.

At the end of this document, you will find specific questions to guide you in applying a gender lens together with examples that illustrate how reflecting upon these questions

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<sup>3</sup> Adapted from [Our Secure Future \(2017\). Back to the Basics: Gender Blindness Negatively Impacts Security](#)

improves the quality of your learning solutions. The Mainstreaming Gender in the Training Cycle framework is best used in combination with the Learning Solutions 'Quality Assurance Tool' and the 'Inclusivity Framework'.

## Key Concepts

### What is Gender?

Gender refers to “the roles, behaviours, activities, and attributes that a given society at a given time considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male or female and the relationships between women and men and girls and boys, gender also refers to the relations among women and those among men. These attributes, opportunities and relationships are socially constructed and are learned through socialisation processes. They are context / time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context.”<sup>4</sup>

While people commonly believe this binary distinction between ‘women’ and ‘men’ is a universal mode of social organisation, a wider range of gender categories, indeed persons of **all genders**, should be considered in the context of project interventions.<sup>5</sup>

To summarise, gender norms are:

- Learned behaviours;
- Variable across cultures;
- Subject to change.

### What is Sex?

Sex refers to the biological characteristics that define humans as female or male based on sexual and reproductive organs.<sup>6</sup>

Sex characteristics are:

- In-born / Biologically determined on the basis of genetic make-up such as chromosomes, external & internal genitalia, and hormonal status;
- Universal;
- Naturally unchanging.

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<sup>4</sup> [UN-Women. Concepts and Definitions](#)

<sup>5</sup> The concept of gender continues to evolve in research, policy and practice. As acknowledged in this document, understandings of gender are also culturally specific. UNITAR uses the term “all genders” to refer to persons of diverse gender identifications. These include, but are not limited to, women, men, girls, boys, cis-gender, transgender, gender fluid and gender queer persons.

<sup>6</sup> [UN Terminology Database](#)

## Differences Between Sex and Gender

SEX	GENDER
<ul style="list-style-type: none"> <li>• Biological / Born with it</li> <li>• Same over time</li> <li>• Same in all contexts</li> </ul>	<ul style="list-style-type: none"> <li>• Social / Learned</li> <li>• Changes over time</li> <li>• Changes according to social context</li> </ul>

## Key Terminology

The following key terms and concepts are used throughout this document. Take a moment to familiarise yourself with them:

**Gender** refers to the social roles, behaviours, activities, and attributes that a given society, at a given time, considers appropriate for men and women.<sup>7</sup> It is important to understand that gender is not fixed or determined. Gender roles, norms and their expression in gender identities vary among cultures and change over time. They are in continuous renegotiation from generation to generation as individuals and societies reflect on what is considered ‘acceptable’ and determine whether the individual or the society has the power to decide what social role(s) and norm(s) one will live by. Keeping this in mind, in this guidance document we will be referring to all genders, instead of men and women only.

**Sex** refers to the biological characteristics that define humans as female or male<sup>8</sup> based on sexual and reproductive organs.

**Sex-disaggregated data** presents data separately for men and women, boys and girls. Sex-disaggregated data assists in the analytical phases of a project by enabling teams to see whether there is a gap in the way that women and girls, men and boys are affected in a societal context (such as access to certain rights) or by a particular intervention (such as educational outcomes).

**Gender-disaggregated data analysis** looks deeper into sex-disaggregated data by asking intersectional questions about the preliminary findings, in order to understand how people with different social positions, gender roles and identifications are affected by the social context and/or intervention.

<sup>7</sup> [UN Women Training Centre Glossary](#):

<sup>8</sup> [United Nations Terminology Database](#):

**Gender equality:** “Gender equality requires equal enjoyment by women, men, girls, boys and gender minorities of socially-valued goods, opportunities, resources and rewards.<sup>9</sup> It means that all persons, regardless of their gender, enjoy the same status in society; have the same entitlements to all human rights; enjoy the same level of respect in the community; can take advantage of the same opportunities to make choices about their lives; and have the same amount of power to shape the outcomes of these choices.”<sup>10</sup> In other words, “the rights of women and men will not depend on the gender they were born with. Gender equality is not a women’s issue but should concern and fully engage all genders while recognising that neither all men nor all women are a homogenous group.”<sup>11</sup>

**Gender equity:** “Gender equity is the process of being fair to women, men, girls, boys and gender minorities. To ensure fairness, strategies and measures must often be available to compensate for women’s, girls’ and gender minorities’ historical and social disadvantages that prevent women, men, girls, boys and gender minorities from otherwise operating on a level playing field. Equity leads to equality.”<sup>12</sup>

**Gender inclusive language** avoids bias toward a particular sex or gender and therefore is less likely to convey gender stereotypes.<sup>13</sup> For example: “police officer” instead of “policeman” or “policewoman”, “chairperson” instead of “chairman”, “humanity” instead of “mankind”, “Welcome to All” instead of “Ladies and Gentleman”, “Staff should approach their supervisors” instead of “A staff member should approach his supervisor”. Sometimes gender inclusive language foregrounds multiple genders when this is relevant for policy and intervention purposes. For example: “Soldiers of all genders should receive this training.”

**Gender mainstreaming** is the chosen strategy of the United Nations System for working towards realising gender equality.<sup>14</sup> It entails the integration of a gender perspective into all phases of policy making and programming, with a view to promoting gender equality and combating discrimination.

**Gender responsive** approaches are “processes or outcomes that explicitly take gender equality into account, for example through research, data collection, analyses, consultation and other processes. Gender responsiveness implies consistent and systematic attention to gender-based differences and inequalities between women and men, with a view to addressing systemic and structural constraints to gender equality, as well as underlying causes of gender inequality, discrimination, and exclusion. Processes and outcomes that

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<sup>9</sup> [UNFPA \(2005\) Frequently asked questions about gender equality](#)

<sup>10</sup> [UNICEF \(2021\). Gender Transformative Education: Reimagining education for a more just and inclusive world.](#)

<sup>11</sup> [UN-Women Training Centre Glossary](#)

<sup>12</sup> [UNFPA \(2005\). Frequently asked questions about gender equality.](#)

<sup>13</sup> For more guidance and examples, see: [UN Guidelines for Gender-Inclusive Language](#)

<sup>14</sup> [UN-Women. Gender Mainstreaming](#) See also: [ECOSOC Agreed Conclusions 1997/2](#)



are gender-responsive could be laws, policies, programmes, services and other inputs that are formulated, planned and delivered in a manner that facilitates the achievement of gender equality.”<sup>15</sup>

A **gender transformative** approach “seeks to tackle the root causes of gender inequality and challenge unequal power relations. It moves away from a focus on a deficit model that focuses entirely on individual ‘empowerment’ and towards transforming the structures that reinforce gender inequality.”<sup>16</sup> Gender transformative approaches to development projects, programs and policies utilise gender mainstreaming “to design and implement activities that attempt to redefine gender roles, and relations and promote positive gender equality results.”<sup>17</sup>

**Intersectionality** is “the understanding that a person’s identity is made up of multiple, intersecting factors such as age, poverty, class, race, ethnicity, caste, language, migration or displacement status, HIV status, disability, gender identity and/or sexual orientation, which combine to both benefit and disadvantage them, and which cannot be separated.”<sup>18</sup> “These interactions happen within the context of connected systems and structures of power such as law, policies, media, state governments, religious institutions, and more...which contribute to the systemic bases of privilege and oppression.”<sup>19</sup>

## Linking Gender Mainstreaming and Inclusivity

Gender and inclusivity lenses are both important when designing training interventions. While a purely gender-lens tends to look at issues of access, equity and participation for women and girls, an inclusion-lens tends to look more broadly at access, equity and participation for a range of socially disadvantaged, vulnerable and marginalised groups, such as women, racial, ethnic, religious and gender minorities, persons with disabilities, and groups which face various forms of political and economic discrimination and exclusion.

As a reminder, UN-Women (2021) explains that discrimination can take different forms:

- **Direct discrimination** occurs when one person is treated less favourably than another because of their background or certain personal characteristics.

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<sup>15</sup> United Nations (1997), E/RES/1997/66, cited in [UN-Women \(2022\) Handbook on gender mainstreaming for gender equality results](#).

<sup>16</sup> Adapted from: UNICEF (2019). [Technical Note on Gender-Transformative Approaches in the Global Programme to End Child Marriage Phase II: A Summary for Practitioners](#).

<sup>17</sup> [UN Women Training Centre Glossary](#)

<sup>18</sup> Plan-International (2016), cited in [UNICEF \(2021\). Gender Transformative Education: Reimagining education for a more just and inclusive world](#).

<sup>19</sup> Hankivsky, O. et al. (2014). An intersectionality-based policy analysis framework: critical reflections on a methodology for advancing equity. *International journal for equity in health*, 13(1), 119.

- **Indirect discrimination** refers to laws, policies and practices that apply to everyone in the same way and may appear neutral, however have a worse effect on some people than others.
- **Intersectional discrimination** recognises the complex, multi-faceted dimensions of discrimination on the grounds of intersecting social categories or personal characteristics.

Social disadvantage and discrimination reflect structural and cultural forms of violence, including racism, sexism, ageism, homophobia/transphobia, ableism, colonialism, classism and religious discrimination.

Moving forward, an **intersectional gender lens** is the next step in our evolving understanding of gender and its importance in designing effective interventions that achieve peace and security objectives.

An **intersectional perspective** recognises that one’s gender is not the only factor that affects the distribution of power, access and participation in a given context. Rather, gender interacts “with other societal markers, such as ethno-religious background, age, social class, sexual orientation, marital status, race, ethnicity and disability, placing people in different positions of power and privilege, discrimination and exclusion”<sup>20</sup>. The intersection of several social identity markers can advantage or disadvantage participants in specific ways.

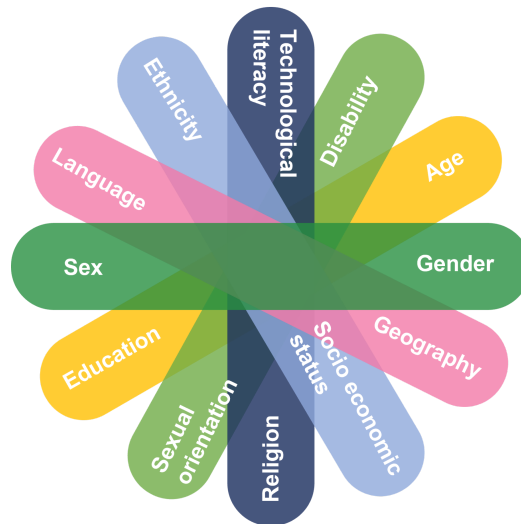


Figure 1: Intersectionality

The UNITAR “**Inclusivity Framework**” guide is also oriented by this intersectional approach. Whilst the Mainstreaming Gender in the Training Cycle framework focuses deeply on the gender dimensions; the Inclusivity framework looks at broader inclusivity criteria. We recommend that considerations related to inclusivity and gender be done simultaneously in

<sup>20</sup> Adapted from: [DCAF, OSCE/ODIHR, UN Women \(2019\). “Security Sector Governance, Security Sector Reform and Gender”, in Gender and Security Toolkit. Geneva.](#)

order to get the best results. Indeed, whenever this document discusses a gender lens, this means applying an “intersectional gender lens”.

## Gender Mainstreaming in the Training Cycle

Our approach to the training cycle broadly follows the ADDIE model, as described below. To this model we have added a preliminary step Conceptualisation & Project Team, recognising that these questions need to be considered at the earliest stages of a project.

- **(C)**onceptualisation of the project and project team;
- **A**ssessment of needs, gaps, problems and barriers in the project context;
- **D**esign of tailored learning packages (face-to-face, digital, blended);
- **D**evelopment of learning materials in various forms;
- **I**mplementation of various types of training and learning packages;
- **E**valuation of project outcomes (reactions, learning, application and impact).



Figure 2: ADDIE model

**Gender mainstreaming** entails the integration of a gender perspective into all phases of policy making and programming, with a view to promoting gender equality and combating discrimination.

Gender mainstreaming does not mean simply ensuring that there are an equal number of women and men in a training participant group. It means recognising that: 1) gender biases affect our perceptions and decisions as a team, that 2) gender shapes the dynamics of conflict, security and peacebuilding issues that we are seeking to address, that 3) gender-differentiated experiences and needs arise in every context, and that 4) these need

to be accounted for throughout the design and implementation of every project, training and intervention.

UN mandates make clear that achieving gender equality results necessitates a “twin-track” approach: this means integrating attention to gender equality in routine processes and procedures and employing targeted interventions to address specific constraints and challenges faced by women or men and girls or boys.<sup>21</sup>

When employing a **gender perspective**, we therefore assess the implications of any planned action on all gender stakeholders, regardless of a project’s thematic focus. At each phase of the programming cycle we thus inquire into the perspectives, concerns, experiences and needs of all genders and integrate this understanding into the project design. Gender mainstreaming is a collective responsibility: everyone involved in a project has a part to play and is accountable to integrate a gender-informed lens into their work.

Since gender mainstreaming applies to all phases of programming, it also applies to the training cycle. Through gender mainstreaming at every stage, our projects contribute to the realisation of gender equality and lower the risk of reproducing and reinforcing negative gender stereotypes, inequalities and discrimination.

The extent to which our interventions contribute to gender equality can be placed on a continuum. Understanding the **gender equity continuum** helps us identify the potential impact and shortcomings of our work, and set guideposts for areas of improvement and growth on our journey towards gender equality.

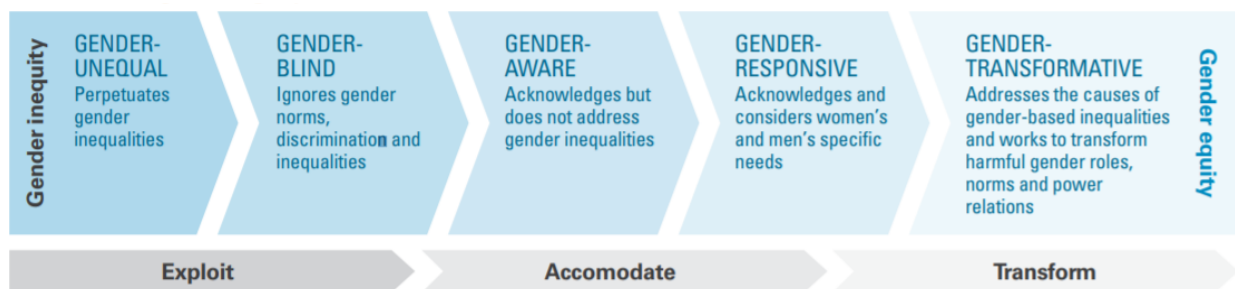


Figure 3 - Gender equity continuum<sup>22</sup>

**Gender unequal** approaches perpetuate gender inequalities and cause further harm.

<sup>21</sup> [United Nations \(2002\). Gender Mainstreaming: An Overview](#). See chapter: Gender Equality as the Goal – Gender Mainstreaming as the Strategy and Servicing Intergovernmental Bodies. For examples of twin-track approaches, see: [UN-Women \(2022\) Handbook on Gender Mainstreaming for Gender Equality Results](#).

<sup>22</sup> [UNICEF \(2019\). Technical Note on Gender-Transformative Approaches in the Global Programme to End Child Marriage Phase II: A Summary for Practitioners](#).

*(e.g. A training on the Disarmament, Demobilisation and Reintegration (DDR) of former child soldiers focuses on weapon-bearing boys and young men, which results in many child soldiers in other roles (mostly girls and young women, but also boys) not being included in the programme. The training is designed by a team of men with military background, without consulting gender advisors or local women and girls as this is deemed irrelevant to the present project.)*

**Gender blind** (also referred to as ‘gender neutral’) approaches ignore gender perspectives (norms, discrimination, inequalities, etc.) and so risk furthering harm, intended or not.

*(e.g. The DDR training acknowledges that both boys and girls can be child soldiers, but does not discuss the different roles, experiences and risks they may face based on their gender. The training therefore assumes that child soldiers (female or male) experience similar recruitment processes, living conditions, roles and treatment within an armed group, and that a common strategy for disarming, demobilising and reintegrating all child soldiers will therefore suffice. The training approaches gender as a tick-box factor but does not dig deeper into differentiated gender experiences among child soldiers and the DDR process. Gender advisors and local women and girls are not consulted because this component was not built into the project timeline and budget.)*

**Gender aware** (also referred to as ‘gender sensitive’) approaches acknowledge gender perspectives and inequalities but do not address these in their programming.

*(e.g. The DDR training discusses in some depth the diverse gender roles and experiences of male and female child soldiers, thus raising awareness. But the training does not go far enough in exploring differentiated strategies or measures for professionals to use in order to respond adequately to these diverse gendered needs. Background documents on gender dimensions of armed conflict are consulted and some of this information is included in the training content. The training is designed by a team of women and men, but the team does not consult a specialist gender advisor or local women and girls because it is assumed that having women on the team will automatically make the gender component sufficient.)*

**Gender responsive** (also referred to as ‘gender-specific’) approaches acknowledge gender perspectives, needs and inequalities, and integrate these systematically into their programming.

*(e.g. The DDR training acknowledges the varied needs of male and female child soldiers. It also develops specific strategies and differentiated measures to respond to their respective needs and to monitor and evaluate outcomes among child soldiers in a sex-disaggregated way.)*

**Gender transformative** approaches seek “to tackle the root causes of gender inequality and reshape unequal power relations” by:

1. Fostering critical examination of inequalities and gender roles, norms and dynamics.
2. Recognizing and strengthening positive norms that support equality and an enabling environment.
3. Promoting the relative position of socially marginalised groups, including women, girls and gender non-binary persons, and by transforming the underlying social structures, policies and broadly held social norms that perpetuate and legitimise gender inequalities.”<sup>23</sup>

Effective gender-transformative approaches are grounded in strong gender analysis and an understanding of local contexts.

*(e.g. The DDR training builds on the gender responsive training approach described above, and goes even further. It works on understanding the causes of why and how children of different genders are recruited as child soldiers, and how families and communities often perceive and treat former soldiers (female and male) in differentiated ways upon their return. It develops recruitment prevention strategies and DDR strategies that are tailored to the needs of these children and their families, keeping other intersectional markers in mind (such as ethnic group, economic status, religion, ability, etc).*

## Using this Framework

By using this gender mainstreaming framework, our hope is that all UNITAR programming will be gender responsive and increasingly gender transformative.

In the following pages, you will find a set of reflection questions that will help you and your team to check whether an intersectional gender lens is being integrated throughout your training cycle.

For further support, you can find an intersectional gender analysis template, along with other helpful tools, in the Quality Assurance Pack on the UNITAR SharePoint.

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<sup>23</sup> [UNICEF \(2019\). Technical Note on Gender-Transformative Approaches in the Global Programme to End Child Marriage Phase II: A Summary for Practitioners](#).

# Gender Checklist

The following tables are intended to assist teams to gender mainstream their training projects at each phase of the training cycle. They follow the same structure as the sections of the Learning Solutions Quality Assurance Tool.

<b>1. PROJECT CONCEPTUALISATION</b>	
<b>Are we mainstreaming gender in the project conceptualisation process?</b>	
Questions	
1.1	Are we including an intersectional gender analysis at the project conceptualisation phase? If not, how will we ensure that it is included as early as possible in another phase (e.g. in the project document or proposal)?
1.2	Are we considering how the project may impact gender roles and relations, including any unintended negative impacts on participants who experience heightened social disadvantage?  <i>e.g. Providing training for women of a local community to increase job opportunities may create unintended dynamics in households which leads to an overall increase of domestic violence.</i>
1.3	Have we aligned our project concept and language to the vision and standards of global frameworks on gender equality?  <i>e.g. UN System-Wide Action Plan (UN-SWAP) on Gender Equality and the Empowerment of Women (GEEW), UNSCR resolution 1325, Sustainable Development Goal 5)?</i>
1.4	Is our project conceptualised in at minimum a “gender-responsive” way (on the gender equity continuum)?



## 2. PROJECT TEAM

Are we mainstreaming gender in the composition and dynamics of the project team?

### Questions

2.1 Are we considering how the gender composition of the team may impact the project?

2.2 Are we using an intersectional lens to assess gender dynamics and hierarchies and their potential effect on the internal team dynamics and the project?

*e.g. In a project aiming to empower police women in Mali, a team in which all project leaders are European civilian women and the implementation team is composed of local military women, might create tensions that are counterproductive to the objectives of the project, and which undermine the project outcomes.*

2.3 Are we taking into account potential gender dynamics and hierarchies between the project team and the target audience, when recruiting team members (especially those directly involved with the target audience)?

*e.g. In a training for military audiences, trainers may have different ranks which may impact how they are seen and respected in the training room.*

2.4 Are we mainstreaming gender throughout the job recruitment process?

*e.g. Verifying through recruitment processes, Terms of Reference, job descriptions application forms and interview panels.*

2.5 Are we hiring team members who have previous training in gender mainstreaming? If not, are we ensuring that they receive this training from UNITAR at the start of their assignment?

2.6 Are we including gender and diversity-related standards as success criteria in the consultant/collaborator contracts?

2.7 Are team members receiving UN guidance on Gender Equality and Prevention of Sexual Exploitation and Abuse (PSEA) standards and accountability mechanisms at the start of their contract?

2.8 Are we ensuring that the trainer-to-participant ratio is suitable for effectively monitoring and addressing gender dynamics and concerns?



## 2. PROJECT TEAM

Are we mainstreaming gender in the composition and dynamics of the project team?

### Questions

*e.g. While it differs from training to training, the maximum trainer-participant ratio for high quality monitoring of group dynamics is 1:15. However, one trainer might not be sufficient to ensure that the training is gender-responsive throughout, while also managing other training tasks and responsibilities. Especially on sensitive topics, and in larger groups, it is important to provide dedicated monitoring support to the trainer. A training assistant or co-facilitator may be designated to assist with monitoring.*

### 3. ANALYSIS

Are we mainstreaming gender in our needs assessment and analysis?

#### Questions

3.1 In our training needs assessment process, are we sampling people of all sexes and genders to understand their differentiated needs?

3.2 Are we collecting data on other relevant identity markers (e.g. age, language, literacy, ability, nationality, ethnicity, religion, socioeconomic status, neurodiversity etc.) in order to be able to conduct an intersectional analysis?

3.3 Are we analysing our data using an intersectional gender lens?

*e.g. While a sex-disaggregated analysis may reveal inequalities between women and men in terms of online training access, only an intersectional gender analysis will reveal that there are further inequalities within female and male respondent groups, as levels of technological literacy and household duties impact women and men of different ethnicities and social classes unequally.*

3.4 Are we asking gender specialist(s) to review and give feedback on our data collection plan and our data analysis?

3.5 Are we gathering information on gender dynamics in the institutional, cultural and societal contexts in which the training will be held?

3.6 Are we assessing how the training will affect gender dynamics in these contexts and vice versa?

3.7 Are we considering the potential effect created by gender dynamics between data collectors and respondents on the data collection process?

*e.g. Survivors of sexual violence may feel more/less comfortable responding to the questions of a data collector depending upon their sex, age and manner.*

3.8 Are we making proactive efforts to mitigate potential stereotype threats to respondents when collecting and analysing data?

*e.g. If a group faces discrimination based on a pervasive negative stereotype, respondents from that group might be reluctant to answer data collection questions truthfully out of concern that their answers will reinforce these stereotypes and the discrimination that results from them. For example, women might not admit wanting to have children when being interviewed about leadership ambitions, as this may negatively affect their career progression opportunities.*

## 4. DESIGN

Are we mainstreaming gender in our design process?

### Questions

4.1 Are we designing interventions in response to the results of the intersectional gender analysis?

*e.g. You are designing an online workshop and the analysis shows that many women in the group have household responsibilities which may affect their availability for participation in the training. Are you adjusting the design to remove barriers to their participation and adapt to their needs?*

4.2 Are experts, target audience representatives and peers being asked to give feedback on the gender sensitivity of our design? (e.g. through prototyping, user testing, feedback rounds etc.)

4.3 Are the chosen training and evaluation methods gender-responsive?

*e.g. If physical contact among men and women is not appropriate in the given context, avoid energizers that require holding hands.*

4.4 Have we identified ways to make our training gender transformative?

*e.g. Are we including specific learning objectives and training sessions related to gender awareness and responsiveness?*

4.5 Are we building in learning strategies and methods in the training design that foster equitable participation of women, men and other gender identities? (i.e. Do our methods break down gender and intersectional hierarchies or risk reinforcing them?)

*e.g. Sometimes organising participants in sex-differentiated groups to enable free sharing of experiences and then bringing them together to listen to each other's perspectives.*

4.6 Are we designing the training methods and materials in a way that allows people of all genders to participate and benefit equally?

*e.g. A training method relying heavily on written materials, such as long text-based case studies, journaling, paper and written quizzes and tests, could be exclusionary or gender-discriminatory in a context where illiteracy levels are unequal between women and men.*

## 5. DEVELOPMENT

Are we mainstreaming gender in the development of training materials, tools and the languages through which they are delivered?

### Questions

5.1 Are we mainstreaming gender examples and analyses throughout the materials?

*i.e. Are gender aspects highlighted throughout the training material to demonstrate the practical relevance of gender to the topic at hand?*

5.2 Are we dedicating at least one training segment to look specifically at gender definitions and concerns within the culturally-specific context of the training?

5.3 Are we critically reflecting on possible intersectional gender disparities in the training materials, content and sources and content?

*e.g. In a leadership course, instead of using only quotes and images of male leaders, we ensure that female leaders are also represented.*

5.4 Are the sources of content inclusive of diverse origins, perspectives and genders?

*e.g. Having sources of materials from multiple continents and a spectrum of worldviews.*

5.5 Are we asking experts, target audience representatives and peers for feedback on the gender responsiveness of the materials (content and form), tools and equipment?

*e.g. We can do this through prototyping, user testing, feedback rounds etc.*

5.6 Do the materials promote constructive narratives towards gender equality and avoid perpetuating harmful gender-related stereotypes, prejudices and discrimination?

5.7 Are we using gender-inclusive language throughout our materials?

## 6. IMPLEMENTATION

Are we mainstreaming gender in the implementation of our project?

### Questions

6.1 Have we considered how the gender composition of the participant group may impact project implementation?

6.2 Are we making logistical arrangements that enable safe and equitable access to the training location and facilities for participants of all genders?

*e.g. Accessing the training location might not be safe for some women and persons of other genders due to the route they need to take. Can the location be changed or safe transportation be provided?*

6.3 Do logistical arrangements enable safe and equitable participation in the training for people of all genders?

*e.g. Safe accessibility, timing, separate toilet facilities, childcare and nursing facilities, etc.*

6.4 Are we collaborating with local trainers / co-facilitators / local gender experts who can address culturally-specific gender notions and issues (i.e to avoid accusations that gender is an 'imported' concept)?

6.5 Are the trainers monitoring gender and power dynamics among participants during the training, and self-monitoring their own interactions, to ensure that obstacles to equitable participation are removed?

6.6 Are the trainers facilitating in a way that actively models and promotes gender equality and gender-transformative narratives?

*e.g. Embracing facilitation styles that do not conform to traditional gender binaries and stereotypes, modelling gender-equal co-facilitation roles, modelling mutual respect that is free from gender stereotypes.*

6.7 Are trainers putting strategies in place to address rude or insensitive comments, gender stereotypes, aggressive or resistant behaviour from participants?

*e.g. Be ready with practical examples of why gender is important and have facilitation strategies ready to explore why participants may feel threatened by gender discussions.*

6.8 Are we collecting continuous feedback from participants formally or informally (e.g in coffee breaks) on the gender responsiveness of the training?

## 6. IMPLEMENTATION

Are we mainstreaming gender in the implementation of our project?

### Questions

*i.e. How comfortable they feel to speak up, to participate; whether there are any barriers to participation, the appropriateness of the methodologies, group dynamics etc.*

6.9 Are we analysing the feedback through an intersectional gender lens?

*e.g. During the training you ask participants how engaged and safe they feel. You find out that 80% of participants feel very safe and engaged, and 20% less so. Looking at the data from an intersectional gender lens, you find that the two younger, lower ranking male participants and the female participants constitute the 20% who do not feel safe and engaged, while the older male, higher ranking participants feel engaged and safe. With this nuanced information you now can make adjustments to the ongoing training.*

6.10 Are gender-responsive mechanisms in place for participants and trainers to safely report potential issues of harassment or request support?

## 7. EVALUATION

Are we mainstreaming gender in the evaluation?

### Questions

7.1 Are we integrating gender considerations into our project-level monitoring and evaluation framework(s) according to UNITAR standards, considering relevance, effectiveness, efficiency, impact and sustainability from a gender perspective? (refer to [PPME guide](#))

7.2 Are we systematically using gender-disaggregated data in our monitoring and evaluation strategies?

7.3 Are we designing and implementing evaluation processes that are gender-responsive and which ensure equitable participation of all genders?

*e.g. In some patriarchal cultures, it may be less socially acceptable for women to speak up in a plenary setting than for men. Only using one form of assessment (such as oral presentation) in this context may disadvantage female members of the group.*

7.4 Are we assessing the gender-differentiated needs of participants on the level of performance and application of learning?

*e.g. Differing levels of confidence in application or support needed to be able to apply what was learned.*

## 8. COMMUNICATION

Are we mainstreaming gender in our communication strategies?

### Questions

8.1 Are we considering whether the communication materials could be perceived as sexist, offensive in any way or reinforcing of harmful stereotypes, prejudices or discrimination related to gender?

*e.g. When promoting a course on a topic related to gender, make sure not to only depict women as the target audience, so as to avoid reinforcing the stereotype that gender is only a women's issue.*

8.2 Are we critically reflecting on the (intended, unintended and assumed) impact of the communication materials on diverse audiences, keeping in mind gender and inclusion lenses?

8.3 Are we identifying opportunities in our messaging to promote constructive narratives around gender and gender equality?

*e.g. In a training course on entrepreneurship, picturing women as entrepreneurs in various fields, not just food production, sewing or other domestic stereotypes.*

8.4 Are we asking for feedback from experts, peers and target audience members on the gender-responsiveness of our communication strategies and materials?





**LEARNING SOLUTIONS GUIDE**