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Gender and Social Inclusion Analysis

Kingston, Jamaica

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Acronyms

COMET	Community Empowerment and Transformation Project
CSO	Civil Society Organization
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
FHI	Family Health International
FGD	Focus Group Discussion
GBV	Gender-based Violence
GSI	Gender and Social Inclusion
GOJ	Government of Jamaica
IRB	Institutional Review Board
ISO	Intermediary Support Organization
JLP	Jamaica Labour Party
KII	Key Informant Interviews
LGBTI	Lesbian, Gay, Bisexual, Transgender, Intersex
LPD	Local Partner Development
MSM	Men who have Sex with Men
NPGE	National Policy on Gender Equality
PATH	Programme of Advancement Through Health and Education
PNP	People's National Party
PWD	People with Disabilities
SE	Social Enterprise
TAAP	Transforming Agency, Access, and Power
UN	United Nations
USAID	United States Agency for International Development
VAWG	Violence Against Women and Girls
YUTE	Youth Upliftment Through Employment

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EXECUTIVE SUMMARY

The Government of Jamaica (GOJ) has numerous national and international commitments that charge it to actively seek to improve the situation of women and men toward achieving gender equality, and to improve the situation for traditionally excluded identity groups, like people with disabilities (PWD). Nevertheless, entrenched inequities in Jamaican society persist. While the International Labour Organization reports¹ that nearly 60 percent of Jamaican managers are women, they are drastically underrepresented at the highest levels of decision-making in business and in government. Women and girls perform better academically than men and boys and are empowered to have careers, and yet they still undertake the majority of unpaid care work and unpaid civil society and volunteer work. LGBTI individuals and PWD are excluded from public life, face isolation, discrimination, and other barriers to achieving their potential, and often receive too little or no support from family, community, and government.

This gender and social inclusion analysis identifies issues that pose barriers to the sustainability, efficacy, and management of civil society organizations (CSOs) and social enterprises (SEs) in Jamaica. This report highlights opportunities to empower women, men, girls, boys, PWD, LGBTI individuals, and other marginalized groups to advance gender equality and social inclusion through broader civil society strengthening activities.

Key findings include:

- Social norms, gender roles, and stigma and discrimination limit the voices of marginalized groups, like youth, PWD, and LGBTI individuals, in civil society.
- The high burden of unpaid and underpaid work that women carry extends to civil society organizations and social enterprises where mostly women are employed and/or are volunteers, contributing to the unsustainability of civil society activities.
- Unequal levels of decision-making power among men, women, and other identity groups in business and in government, and high levels of gender-based and community-based violence contribute to an unfavorable environment for sustainable civil society activities.
- Engaging men in discussions of unequal gender and social norms has proven difficult, and therefore, the national discourse about the links between masculinity, citizen security, and civil society has been undeveloped.

Key recommendations specific to each outcome of the Local Partner Development (LPD) results framework are included in this report and should be considered when designing activities under the project. The following are overarching recommendations to consider as stand-alone activities or across multiple activities:

1) Improve basic management and administrative skills of CSOs and SEs to improve their ability to adapt to discussions of marginalization and inequity, and so that they might be harbingers of transformative change in the community.

¹ International Labour Organization. Women in Business and Management: Gaining Momentum. Abridged Version of the Global Report. 2015. http://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/---publ/documents/publication/wcms_334882.pdf

2) Become more receptive to engaging with marginalized groups and empowering adolescent girls and boys with LPD's programs.

3) Identify and generate new revenue sources and work collectively across sectors and with diverse stakeholders to promote common citizen security objectives, taking into consideration the key findings about marginalization, inequality and exclusion.

If these recommendations and others featured later are adopted, we believe that CSOs and SEs will be better positioned to provide jobs, social value, and hope to Jamaican communities, as well as more capable of influencing other organizations and networks to provide these services. That will lead to safer, more cohesive, self-sustaining, and resilient communities in the long term.

PART I: INTRODUCTION

In May 2017, a team comprised of two FHI 360 and one World Learning technical advisors traveled to Jamaica to conduct a gender and social inclusion (GSI) analysis for the five-year, USAID-funded Local Partner Development (LPD) Associate Award implemented by FHI 360 as part of the Strengthening Civil Society Leader with Associates award. LPD will provide access to capacity development resources for a range of civil society organizations and social enterprises in order for them to improve citizen security across Jamaica.

FHI 360 partnered with World Learning to conduct the GSI analysis in Jamaica, drawing on the social inclusion tool being developed by World Learning called Transforming Access, Agency, and Power (TAAP). Applying FHI 360's gender expertise and World Learning's TAAP tool, this study was able to broaden the qualitative data collection and analysis approaches and explore intersections of identity that impact power and inequality in Jamaican society. The five Guiding Principles in the box on the right can be used to provide a conceptual roadmap for LPD to adopt and adapt the recommendations made later in this report.

Objectives of the Gender and Social Inclusion Analysis

The GSI analysis sought to investigate norms of gender and social inclusion among civil society organizations; social enterprises; Government of Jamaica officials; and individuals who are part of marginalized identity groups, including people with disabilities, LGBTI, youth (both men and women), and people of lower socio-economic status.

The objectives of the GSI analysis were drawn from USAID guidance:²

- Enhance the likelihood of strong and sustainable project results and avoid perpetuating and instead disrupt traditional power imbalances.
- Identify root causes of existing gender and social inclusion inequalities in the Jamaican context relating to citizen security and civil society so that they can be addressed in LPD.
- Identify the different needs and priorities of women, men, youth, people with disabilities, LGBTI, lower socio-economic communities, and other marginalized identity groups in Jamaica for both the near and long term.
- Comply with USAID's policy directives and required procedures.

Five GSI Guiding Principles*

1) Ensure Participatory Approaches:

Facilitate local involvement; Include target groups in the work planning, and monitoring and evaluation; Develop inclusion sensitive-indicators that reflect local values and priorities; Model transparency and accountability

2) Be Sensitive to Project Consequences:

How will winners and losers be perceived in the program design process? Mitigate and monitor worst outcomes and reinforce positive outcomes; Ensure that do no harm principles are clearly articulated and practiced

3) Emphasize Dignity and Agency:

Recognize the dignity and rights of marginalized and/or excluded people; Avoid using people as a means to an end

4) Disrupt Power Imbalances and Promote Equality:

Recognize where resistance to change exists; Understand how gender roles and responsibilities impact project outcomes and how the project affects gender roles; Anticipate push-back to reinstate old power structures

5) Catalyze Sustainable and Inclusive Outcomes:

Articulate a vision for equitable and inclusive change; Empower vision leaders

**Adapted from the TAAP Toolkit*

² USAID. Tips for Conducting a Gender Analysis at the Activity or Project Level: Additional Help for ADS Chapter 201. March 2011. http://pdf.usaid.gov/pdf_docs/pdacx964.pdf

Transforming Access, Agency, and Power (TAAP) enhances FHI 360's commitment to inclusive development. Inclusive development is drawing on the voices, skills, and lived experiences of all people in a particular context, especially those marginalized from economic, political, and social power. This often includes women, girls, boys, and men (depending on the context) and people with disabilities, LGBTI individuals, racial minorities, religious minorities, indigenous people, older persons, and other identities. Through transforming agency (self-determination), access to development and other resources, and power, it is the hope that development projects can contribute to more peaceful and just societies. Too often, international development activities perpetuate power imbalances instead of intentionally disrupting and transforming them.

Methodology

The GSI analysis team prepared for the in-country qualitative data collection in several steps. First, we submitted a protocol and application to the FHI 360 Institutional Review Board (IRB) to request the necessary permission to conduct data collection in Jamaica, which was granted. Second, we conducted a desk study investigating the six gender analysis and TAAP domains (listed below) with regard to Jamaican society and context. See Annex 6 for the desk study findings. Third, a protocol was developed to address all aspects of the study's methodology, such as data collection, ethical considerations, and use of study findings. Finally, interview and focus group discussion guides were created. See Annex 3 for the illustrative interview questions for key informant interviews and focus group discussions (FGD).

The study used two guiding frameworks – the InterAgency Working Group (IGWG) Gender Integration Continuum (See Annex 1) and the World Learning TAAP toolkit – to inform the GSI analysis and prioritize gender and socially inclusive transformative approaches. The Gender Integration Continuum is a conceptual framework that categorizes approaches by how projects address gender norms and inequities in the design, implementation, and evaluation of programs and policies. The TAAP toolkit approaches inclusive development from a human rights-based perspective, with an understanding of power systems and attention to the dynamics of discrimination and exclusion in development.

While in-country, the GSI analysis team conducted over 40 key informant interviews (KII) and FGDs with representatives from CSOs, SEs, the Jamaican government, international organizations, as well as young men and women, people with disabilities (PWD), and LGBTI individuals in Kingston and Montego Bay to investigate gender and social norms. In one instance, a GSI analysis team member conducted a transect walk through one community. The data collected from these activities was coded by the six gender analysis and TAAP domains used: Laws, Policies, Regulations, and Institutional Practices; Access to and Control over Assets and Resources; Knowledge, Beliefs and Perceptions, Cultural Norms, Expectations; Patterns of Power and Decision-making; Roles, Responsibilities, Practices, Participation and Time Use; and Human Dignity, Safety, and Wellness.

The analysis and written report draw on findings from the six domains above to inform recommendations for LPD to incorporate in project activities. For a detailed explanation of the GSI analysis methodology, see Annex 1.

PART II: OVERVIEW OF COUNTRY CONTEXT AND GENDER AND SOCIAL INCLUSION IN JAMAICA

In Jamaica, advancing gender equality and social inclusion is crucial to support more sustainable and effective civil society organizations, social enterprises, and government entities that can collectively help increase citizen security and resilience. A broader understanding of gender identity, social exclusion, and cultural dynamics as it relates to the objectives of LPD will increase the project's ability to avoid perpetuating traditional power imbalances and produce stronger and more sustainable results.

In a desk study of Jamaican society and gender and social inclusion, four identity groups emerged as significant populations of focus for the GSI analysis team during data collection. The groups were:

- LGBTI individuals
- People with disabilities
- Men and boys
- Women and girls

Intersections among these four identity groups further exclude individuals from Jamaican society and exacerbate power imbalances that often lead to cycles of poverty, poor health, and violence. For example, a gay male or a girl with a disability will encounter increased challenges and risks to succeed in life, especially if they live in a rural area. Findings from the GSI analysis data collection that are specific to these identity groups are found in Part III below.

Regarding the Jamaican male, research indicates that boys in homes with high levels of domestic violence and who experience and/or witness violence in their communities carry on this practice both inside and outside of the home, much like in other country contexts. However, in Jamaica, the research also points to deteriorating performance in schools for boys and few viable employment options when they drop out of, or end school. Boys and young men, especially in lower socio-economic communities, grow up in households where women and girls carry heavy care and financial burdens. Physical and sexual domestic violence was identified as a significant problem in Jamaican households. Boys are ridiculed as effeminate if they do well in school, and young men are encouraged to have many children as a sign of virility and manliness.

Taken together, the exposure to violence, the poor school performance, the lack of job opportunities, and the missing connection to home and family can set boys and men up for frustration and isolation. Without an outlet for positive, masculine expression, such as being a good student or a supportive father who can provide for his offspring and partner, young men are led to reinforce the patriarchal norms that limited their potential in boyhood, and that perpetuate power imbalances among women, girls, men, boys, and the communities around them.

Young males are just one identity group facing socio-economic exclusion, the threat of violence, and multiple additional risks. Intersections with other identities further compound the Jamaican male's risk. For example, gay or bi-sexual men, or men who have sex with men (MSM), face extremely high levels of homophobia and urgency to hide their sexual orientation, which can

result in risky behaviors and/or exclusion. Law enforcement does not offer protection or recourse for crimes committed against LGBTI individuals, and many ‘couch surf’ or are homeless because their families have spurned them.

Women and girls also face barriers to achieving their potential, and experience negative effects of Jamaica’s patriarchal society, notably high levels of gender-based violence. The dichotomy of gender identity in Jamaica is such that although girls outperform boys in school, and although 62% of women are engaged in the formal economy, gender discrimination still permeates both the household, workforce, and government. With no legal statutes against discrimination in the workplace, women are relegated to lower-skilled, lower-paying jobs where they can experience higher rates of sexual harassment. With a culture of machismo, no criminal penalties for domestic violence, significant rates of single mother households, and few positive male role models, gender power dynamics are further exacerbated, having negative impacts across a variety of key relationships and social structures. In addition, women have increasingly become victims of crimes by men, and have also emerged as perpetrators of violence against other girls and boys. Women with other vulnerabilities – including disability, minority sexual orientation, socio-economic status, and geographic location – often face compounded levels of discrimination and marginalization.

Multiple intersections of identity compound discrimination and exacerbate marginalized Jamaicans’ exclusion, making it increasingly difficult for them to effectively participate in, much less lead, CSO and SE initiatives. Strengthening CSO and SE inclusion of Jamaicans across multiple marginalized identities can help improve overall citizen security, resilience, and response strategies.

PART III: ANALYSIS of KEY FINDINGS

Laws, Policies, Regulations, and Institutional Practices

GENDER

The GOJ has numerous national and international commitments that charge it to actively seek to improve the situation of women and men toward achieving gender equality. In 2011, the GOJ adopted the National Policy for Gender Equality (NPGE) to replace the previous National Policy Statement on Women (1987), which only acknowledged the needs of women. The Bureau of Women's Affairs and a multi-sectoral Gender Advisory Council was charged with guiding the implementation, monitoring, and evaluation of the NPGE. There is also a Gender Sector Plan within the Vision 2030 Jamaica National Development Plan of 2010, and a CARICOM Task Force on Gender Mainstreaming.³ Jamaica is a signatory on the United Nations (UN) Convention on the Elimination of all forms of Discrimination Against Women (CEDAW). Although Jamaica ratified CEDAW, it does not have legislation that prohibits discrimination on the basis of sex with regards to employment and the provision of goods and services.⁴ Jamaica did, however, repeal legislation restricting night work for women.⁵

Historical Political Narrative in Urban Communities

Jamaica is characterized by a divisive and highly partisan two-party system – with the main parties being the People's National Party (PNP) and the Jamaica Labour Party (JLP). Families vote loyally along party lines and some Jamaican communities, primarily those in low-income, urban areas, are physically divided by party lines and will not cross them. Many interviewees reported that these communities have become heavily dependent upon politicians to provide goods and services in exchange for unwavering loyalty to the party.

As political leaders have become less able to fulfill these expectations, violence bubbles up in urban neighborhoods with fewer employment opportunities, and armed gangs organize and replace politicians as the source of patronage. This has made space for “dons” – local gang leaders – who dominate poor urban communities, provide social benefits, and enforce divisive partisanship while engaging in organized crime. Violence, corruption, and poverty are deeply rooted in how Jamaican society has taken shape since independence in the 1960s.

Despite these laws and regulations, there is little political will to enforce existing gender-specific legislation and policies in Jamaica. The country's efforts towards achieving equality for all citizens have only recently become marginally informed through gender analyses to better understand and attend to dynamics between men and women. As a result, many previously instituted national policies and laws aimed at redressing inequality and achieving social justice have been gender-blind. There is a significant lack of availability of sex-disaggregated data across all sectors.⁶

There is no legislation against sexual harassment in employment, educational, or public settings. The Sexual Harassment Act of 2015 was tabled by the House of

Representatives in December 2015. If passed, it would be groundbreaking legislation for Jamaica and challenge deeply embedded norms.

³ Government of Jamaica, National Policy for Gender Equality. October 2010.

⁴ World Bank Group. 2015. Women, Business and the Law 2016: Getting to Equal. Washington, DC: World Bank.

⁵ World Bank Group. 2015. Women, Business and the Law 2016: Getting to Equal. Washington, DC: World Bank.

⁶ Government of Jamaica, National Policy for Gender Equality. October 2010.

With regard to gender-based violence, there are no clear criminal penalties for domestic violence, and spouses are exempt from rape allegations even after amendments were made to the Domestic Violence Act.⁷ Police are reluctant to investigate domestic violence between heterosexual couples but will do so more readily in cases of violence between two homosexual men because of the anti-buggery law in Jamaica. Police exercise bias against both men and women who try to report gender-based violence. Men do not often report domestic violence inflicted by women because they are embarrassed and often face ridicule by police if they do report it.⁸ If a woman reports a rape to the police, they will first ask the woman “what were you wearing?” and “what did you do?” The burden of proving the crime is on the victim of the assault.

The Jamaican Child Care and Protection Act extends the gendered treatment of sexual violence and rape to children as well. The Act defines a child as a person under the age of 18 years; however, boys 14 years and older are excluded under Section 40 of the Offences Against the Person Act, which includes special protection for women and children. This gendered age distinction does not provide equal protection for boys under the law. It is also an example of conflicting Jamaican laws that have not been rectified.

PEOPLE WITH DISABILITIES

In line with the global average,⁹ an estimated 15% of Jamaica’s population comprises persons with a disability.¹⁰ To support the rights of these Jamaicans, the GOJ was an early signatory to the UN Convention on the Rights of Persons with Disabilities and subsequently created the Council for Persons with Disability within the Ministry of Labour and Social Security. In 2014, The Disabilities Act was passed by the Parliament of Jamaica. However, many interviewees noted that the GOJ has not done enough to implement the Act and does not have a coordinated plan for implementation. When it is fully implemented, the Act will ensure full and effective participation and inclusion of people with disabilities and will prohibit discrimination against people based on disability.¹¹ A portion of the Act that has been implemented mandates public and commercial buildings have wheelchair accessibility. Still, other physical barriers exist for people with physical disabilities even when buildings are accessible. There is a lack of handicap parking spaces, and sidewalks are narrow and uneven in many communities in Kingston.

In other parts of Jamaica, though, there are champions for people with disabilities, like in the eastern coastal town of Portmore. Bridgette Johnson-Beckett of the Portmore Self-Help Disability Organization has advocated so effectively for the rights of PWD that Portmore has become a place where PWD choose to relocate to for the enhanced access and quality of life they experience there.

⁷ Government of Jamaica, National Policy for Gender Equality. October 2010.

⁸ Government of Jamaica, National Policy for Gender Equality. October 2010.

⁹ http://www.who.int/disabilities/world_report/2011/report/en/

¹⁰ <http://www.worldbank.org/en/news/feature/2016/04/18/acting-on-disability-discrimination-jamaica>

¹¹ <http://www.worldbank.org/en/news/feature/2016/04/18/acting-on-disability-discrimination-jamaica>

LGBTI

The anti-buggery statute found in the Offenses Against the Person Act of 1864 criminalizes anal intercourse with a maximum sentence of up to 10 years in prison. There is currently public debate about repeal of the anti-buggery law, which is before Parliament for a review. For many, it foments hatred against gay men and transgender persons and its repeal would show progress for the LGBTI movement in Jamaica. There is stiff opposition to its repeal, though, fueled by outspoken advocates like Dr. Wayne West of the Jamaica Coalition for a Healthy Society. He is against homosexual behavior and uses statistics about the high rates of HIV among men who have sex with men (MSM) in other countries to support the retention of the anti-buggery law.¹²

On the other hand, LGBTI advocates are trying to show that despite maintaining the anti-buggery law, Jamaica as a country is gaining progress for LGBTI persons on its own terms. In an article for *The Gleaner*¹³, Jaevion Nelson cites PRiDE Jamaica, the country's annual Pride celebration now its third year, and the endorsement of it by prominent Jamaican government officials. In the face of slow progress, though, the LGBTI community faces entrenched discrimination and injustice.

Access to and Control over Assets and Resources

GENDER

One interviewee spoke very bluntly about opportunities afforded Jamaicans of certain socio-economic classes:

“An upper-class Jamaican is well-educated and encouraged to be successful professionally, regardless of sex. In the Jamaican middle-class, women find careers in mid-level management, though many men must migrate off the island to earn higher-wage jobs. For Jamaicans in the working and “lower classes,” it is prevalent for girls and women to be employed in lower wage jobs; however, for men in this socio-economic class, they will “likely end up dead.”

When probed further, the interviewee remarked on the link between violence and the socialization of Jamaican men to meet certain expectations of masculinity.

Girls in Jamaica are favored to go to school over boys because it is believed that they will be more likely to succeed. Boys are more likely to drop out of secondary school. According to the 2016 World Economic Forum's Global Gender Gap Report, women are 2.28 times more likely to attend tertiary education in Jamaica than men. The low likelihood of men to receive a university education further marginalizes men and shuts them out of professional opportunities later in life.

¹² <http://jamaica-gleaner.com/gleaner/20130527/lead/lead1.html>

¹³ <http://jamaica-gleaner.com/article/commentary/20170624/jaevion-nelson-pride-buggery-and-progress>

Although women are typically more likely than men to be better educated, the GSI analysis team heard from multiple interviewees that women are more frequently employed in lower-skilled and lower-wage positions than men. A member of the government stated that while Jamaican women are more empowered to have careers, men still make up most positions of power and decision-making in the government and private sector, and few women’s voices are considered in policy-making for the country.

Exploring the Links between Citizen Security and Masculinity

Aspects of Jamaican masculinity form a life cycle of disenfranchisement. A male, especially in the lower socio-economic areas of Jamaica, is discouraged from educational success as a boy, sent to the streets to earn income for his family as a boy, pressured to father many children, and is then unable to support all his children.

These aspects of what it means to be a Jamaican man place him at greater risk of being exposed to, experience, and/or perpetuate violence; and they diminish a man’s ability to develop a support network for himself in case of unemployment, injury, or illness. Men’s ability to access and control resources is impeded – though not completely denied – by societal norms of masculinity, and ultimately may lead to riskier behavior to prove his “manliness.”

Accessing healthcare can be problematic for youth, who experience taunting and discrimination in clinics. Adolescents do not like to go to the health clinic in their community because the clinic staff are “nosy” and share private and confidential information about the adolescent to others living in the community. This causes feelings of stigma for the adolescent and decreases motivation to seek healthcare in community-based, public clinics.

For survivors of sexual violence, the justice system is not easy to navigate and is usually unkind to those who try to file official reports of violence. Lack of financial resources and access to finances for legal aid pose a serious hindrance to the level of reporting on sexual violence because survivors cannot afford representation in courts. Most individuals seeking to report sexual violence are women. This is because it is taboo to talk about boys or men who have experienced sexual violence, and because LGBTI persons are so heavily stigmatized and discriminated against in all levels of society that they do not usually want to report incidents.

SOCIAL INCLUSION

The GOJ Programme of Advancement Through Health and Education (PATH)¹⁴ is a conditional cash grants program for the most needy and vulnerable in Jamaica living below the poverty line. Many interviewees suggested PATH is a beneficial program for those able to qualify for it and that it is a “booster” for marginalized groups. These same interviewees also frequently mentioned there are many more Jamaicans who do not qualify but who are just at or slightly above the poverty threshold for whom PATH would be a major benefit. About 300,000 people are currently enrolled in PATH; however, estimates show that about 1.1 million Jamaicans are just below, right at, or just over the poverty line.

A high number of people with disabilities live in poverty because they have difficulty accessing employment opportunities due to stigma and other factors. An interviewee working with PWD said employers will say that they “don’t employ that kind here” due to a lack of understanding about persons with disabilities.

¹⁴ <http://www.mlss.gov.jm/pub/index.php?artid=23>

There seems to be a hierarchy in which certain “types” of PWD are more or less favorable to employ. Persons who are deaf or who have a hearing loss are more easily accepted in the workplace because they do not look like they have a disability. People with physical disabilities are also more easily placed because employers feel more comfortable hiring someone who does not have an intellectual disability; however, there are physical barriers to many professional buildings and other structures that inhibit people with a physical disability from accessing employment and services. People with vision impairment are more difficult to employ because there is a lack of assistance and infrastructure in Jamaica to support these people. People with intellectual disabilities, especially more severe forms, are most marginalized in finding gainful employment. Several social enterprises have been formed to support people with intellectual disabilities to learn new skills like jewelry making and textiles that can help them earn a living or supplement the costs of their specialized care.

Family members reportedly may try to control the earnings of a person with disability. Furthermore, the strain on resources leads many families to alienate relatives with disabilities, especially when the disability occurred or developed later in life. Jamaicans are more tolerant of children with disabilities, but when they grow up, the empathy to care for them fades and they are seen as a burden. Many interviewees relayed that the GOJ does not do enough to support PWD, particularly for children with physical and intellectual disabilities. The GOJ does not provide welfare or cash grants (like the PATH program) for PWD, or for families who support PWD, unless they are enrolled in PATH.

Several interviewees reported that state care in Jamaica for PWD is not adequate. The national children’s homes supported by GOJ are overwhelmed and understaffed. Sometimes there are violent children in these homes who can endanger other children. Privately-run homes like SOS Children’s Village and Mustard Seed Communities are safer for children with disabilities, though access to the better-run homes is limited.

One interviewee reported that in a parish in western-central Jamaica, individuals who are LGBTI experience such high rates of stigma and discrimination that they do not seek out youth centers, health centers, or other agencies because they do not feel welcome. Groups like J-FLAG are responding to this by conducting week-long residential trainings for staff of these agencies with the goal of increasing sensitivity to LGBTI individuals and gender equality for all.

Changing Mindsets

There were multiple references to needing to “change mindsets” by several interviewees, by which they meant there must be a social and behavior change approach to tackle the deep societal issues and norms that have been explored in this analysis. For example, vulnerable groups are not always aware of their rights, responsibilities, and access to services. How a vulnerable population sees itself in relation to their own responsibility or in relation to society impacts their ability and openness to change. It becomes internalized among the vulnerable population that this is the way things are.

Similarly, if CSO workers are biased in some way, and they are unwilling to acknowledge that their biases may affect the way they work, then they will perpetuate the status quo.

Knowledge, Beliefs, Cultural Norms, and Expectations

GENDER

From a very early age, boys and girls are raised differently by their parents, especially by mothers who are more likely to be the primary caregivers. Boys are encouraged to go outside and

play, while girls are kept in the house to help their mothers with cooking and cleaning. As the boys get older, they are told that they must fend for themselves and find ways to earn money to support the family.

Home life for boys and girls is fraught with challenges, especially if they live in a single parent household. In poorer communities, girls learn from an early age that one's sexuality is something

Expectations of What It Means to be a Man in Jamaica

Negotiating masculinity is complex in Jamaica especially across differences of class, education, and geographic location. There is a collective awareness about the effects of violence and the role that culture, social norms, and socialization of males may play in that violence. Jamaican youth identified absent fathers, a lack of role models, hopelessness, and fear as playing a role in their construction of masculinities and their engagement in or response to violence. Physical absence was not the only problem – they also lacked an emotional connection with their fathers. A father's absence may encourage some youth to look for alternative models of manhood and lead them to violence. Boys look to community members or dons whose appeal is based on their perceived social power and lavish lifestyles (James and Davis, 2014). A mother – expected to take on both the nurturing role and the economic role – is sometimes unable to cope emotionally and may project her frustration on to her son.

While efforts are underway to promote other models of fatherhood, such as the Man Up Campaign which advertises men supporting children not just financially but emotionally as well, the movement to engage men in discussions on masculinity has been difficult to get off the ground.

that can be taken advantage of or sold. Sometimes mothers strongly encourage their daughters to find men who can support the girls (and the mothers), and sometimes young women understand on their own that finding a man who has money might solve many financial challenges that she and her family face. Other times, mothers look away when male family members sexually abuse their daughters because the mothers themselves experienced the same abuse and they do not feel empowered to do anything about it. One young woman in a FGD was so proud that her daughter who is nine had not yet been sexually abused – referring to generations of women in her family who had been sexually abused by the time of their ninth birthdays, including the young woman herself. She felt empowered enough to end the cycle of violence for her daughter.

Parent, teacher, and community expectations of boys' success in school are very low, and the boys' internalized feelings of inferiority manifest themselves in low achievement and early drop-out of school. When boys leave school, they often get caught up in violence and drugs because unemployment is high among young men. The young men themselves said that message they are hearing from parents, community members, and their peers is that they will not amount to anything.

Throughout Jamaica, there is a high expectation that a woman should stay home, give birth to children, cook, clean, and serve her male partner. Even in households where women are economically independent, women are still expected to come home, cook, and take care of their male partners if they have one.

Increasingly women are not living with a male partner either by choice or circumstance, and they stay somewhat independent. Women may wittingly or unwittingly be conveying to men that men's value to women is limited to financial support, leaving men to choose to live on their own or live with a younger woman.

As one interviewee stated, at the heart of gender relations in Jamaica is conflict. This underlies the contentious tone that several educated and empowered female interviewees conveyed where it was apparent that they have written men off. Based on these attitudes coming from the CSO

representatives themselves, gender norms will impact not only the personal lives of these women, but how CSOs are structured and led.

SOCIAL INCLUSION

In many of the interviews, people acknowledged the widespread discrimination and stigma that people with disabilities face in Jamaica. Some parents view disability as shameful and try to hide their children from the community. Some believe that if their child is sick, then people might think that the parents are sick too, and the parents do not want to face the double stigma. Multiple interviewees working with people with disabilities acknowledged knowing families who would not let their children with disabilities out of the house, even for school.

There does appear to be a hierarchy of marginalization within the disabled community.

“I am not thuggy and I don’t wear my clothes like other men do. On campus, I am neat and polite – that’s what it means to be a man in this space. But I step outside and the concept of a man is as a gangster. People think I’m effeminate because I am well-spoken and I like to read books. I come from a rural area. I am told that I behave like a little girl because I don’t want to play football.”

- Male CSO activist and university student

Generally, people with physical disabilities are less stigmatized than people with intellectual disabilities. One interviewee spoke of the severe challenges that young people with intellectual disabilities have in finding employment opportunities after they leave school.

Many people acknowledged that the stigma against PWD is diminishing because of

efforts made by key champions – namely the Digicel Foundation, and other CSOs that are holding awareness-raising campaigns on a regular basis.

LGBTI individuals were identified by many interviewees to experience high levels of stigma and marginalization. Jamaica has been reported by the international media to be one of the most homophobic countries in the world. A high-profile story about the murder of a transgender individual outside of Kingston several years ago has fueled this perception. However, the beliefs and attitudes about LGBTI individuals in Jamaica are complex and multi-layered, and socio-economic class and levels of education play a role in how people form their perceptions as well as how LGBTI individuals navigate the spaces where they live and work.

Among the individuals whom the GSI analysis team interviewed, there was a great deal of disagreement about whether Jamaica is homophobic. Some argued that people do not feel comfortable sharing their sexual and gender identity openly which signifies low levels of acceptance. Conversely, others argued that Jamaica is not homophobic, citing that they knew people who were gay who held prominent positions in different parts of society. The GSI analysis team was told that “Jamaica is a very tolerant society, but we don’t like people to put [their different sexual identities] in our faces.”

The GSI analysis team was told that parents do not kick their children out of the house if they are gay, that these children choose to leave, and there is strong tolerance at the community level. This runs contrary to what young LGBTI individuals relayed in a focus group discussion – that they are stigmatized in schools, kicked out of their homes and shunned by their communities.

Homeless LGBTI youth who participated in an FGD spoke of experiencing extreme stigmatization by so many elements of society – families, communities, police, even LGBTI rights organizations. The youth spoke of Jamaica being a small island and that they “have nowhere to go, nowhere to hide.” Many want to leave Jamaica so that they can live the way they want to live. The depth of hopelessness that these youth conveyed was very powerful.

A survey published by J-FLAG found deeply homophobic attitudes. For example, only 36% of Jamaicans surveyed said they would allow their gay child to continue to live at home. Almost 60% of respondents said they would harm an LGBTI person who approached them.

- Amnesty International

The youth relayed that they had been contacted by a mainstream LGBTI organization in Jamaica to be interviewed for a social media campaign, and then said that they “had not been helped” which likely means that they did not receive any financial assistance or reward for participating in the campaign. Furthermore, the presence of the youth on social media created a worse situation for them because they said, “now everyone back in our communities knows that we are not heterosexual.” CSOs have openly acknowledged that a lack of resources impacts their ability to help with some intractable issues like homelessness and chronic poverty, for example. Many CSOs are often only able to deliver one-time interventions or help with very specific issues like health screenings. However, some other interviewees commented on the fact that LGBTI homeless youth stand on the street and taunt people walking by. Marginalization of the youth has bred resentment in them and reinforced bias by others who may not be aware of the challenging circumstances under which these youth live.

Many people are aware of LGBTI issues as they are getting a lot of attention in the media, both positive and negative. On the positive side, J-FLAG has been gaining greater visibility in Kingston and the organization is perceived to be working within culturally acceptable guidelines to slowly expand the discussion around LGBTI rights. They are doing it in a way that appropriately navigates conservative cultural boundaries.

Many interviewees spoke of the positive norms that were developing for lesbian and gay individuals but that transgender identity was still not well understood. A representative connected to a political party had admitted that the political parties had not reached out to people in the LGBTI community, and the parties had not concerned themselves with people with different sexualities.

Patterns of Power and Decision-making

GENDER AND SOCIAL INCLUSION

While not explicitly stated, it is apparent that power among men and women in Jamaica is viewed as zero-sum. For example, some men see an increase in women’s economic empowerment as a threat to their economic advancement, instead of as a boon to the welfare of the family. While women may be gaining economic power, men will still try to impose a heavy hand with their partners and restrict decision-making power of women in the home. In 2011, UN

Women reported 20% prevalence of lifetime physical and/or sexual intimate partner violence against women and girls in Jamaica. High levels of violence against women and girls (VAWG) in Jamaica is a consequence of this power imbalance. One interviewee mentioned that the idea of gender equality does not resonate, especially for men, because it has not been sold as something that benefits both men and women.

There are gender-related power struggles among men as well. Some men will try to “correct” those who transgress mainstream male gender norms and behaviors by perpetrating various forms of violence against other men. Much of the violence in Jamaica is male on male, creating a great deal of instability and insecurity in many communities in Jamaica. One interviewee remarked that:

“Power is the reason why men are fighting against men. They want the ability to be tough, and have enough money, women, children, and power in their lives.”

Homicide rates, for example, increased from 33/100,000 in 2000 to a high of 64/100,000 in 2005; the rate was 45/100,000 in 2013, with most of the victims being males between the ages of 15 and 29.¹⁵ Gayle also notes that violence is so prevalent in some communities that youth are forced to associate with gangs for protection and money. An interviewee remarked that people have gotten used to “living in a war zone.” Yet men in gangs feel like they have power and think they are keeping communities safe. The gangs have been able to flourish and maintain control because of a vacuum of political power that should be filled by elected officials or other community leaders.¹⁶

Roles, Responsibilities, Participation, and Time Used

GENDER AND SOCIAL INCLUSION

In order to understand gendered roles, responsibilities, and practices among men, it is important to ask how roles are communicated to boys by their mothers, fathers, and extended family about what it means to be a “man” in Jamaica. As was discussed earlier, boys are often not shown emotion and encouragement at home. The role of the father at home is clearly to be a breadwinner and provide for the family, but they are not expected to give emotional attention to their children, especially their sons.

A male interviewee said, “adolescent boys are not classroom ready. It may be how they are socialized and allowed to run around outside. The classroom is very disciplined, and boys do not fit in.” The GSI analysis team was told that most teachers are female, and they often treat boys in school the way that they might treat their own sons by showing them “tough love.” Another expression used was “give a bly,” which means that people turn a blind eye to boys’ misbehavior, thereby facilitating mediocrity in boys. Boys then drop out of school because of

¹⁵ Gayle, Herbert. “Youth violence, family transition, and survival in Jamaica.” Keynote address at the symposium on *Youth Experiences with Violence in Jamaica and Canada*, Institute of Caribbean Studies, University of the West Indies, Mona, Jamaica. 2014.

¹⁶ James and Davis 2014

learning challenges, and because they think they can make more money hustling. Their role models are DJs and dance hall artists, who fulfill the Jamaican man trope, and the boys dream that their song will be the next big hit.

Low expectations regarding men's financial support to the family stems from the difficulties many men face in finding stable income-generating activities. Women's engagement in the labor force has increased, while concurrently, on average, men's ability to find stable work has decreased. The economic empowerment of women may be a contributing factor in males' low self-esteem due to cultural standards that dictate a Jamaican man as a breadwinner, but do not define many other appropriate roles for him.

In the James and Davis 2014 article in which they held focus group discussions with rural and urban males in Jamaica, they came to the conclusion that while male privilege is affected by class, men of marginalized status (such as poor or rural men) also benefit from the privilege of mobility even if this privilege is not comparable to that enjoyed by middle-class men. The young men accepted without question the hegemonic ideal of masculinity that demands the performance of the breadwinner role to which they aspired; they did not have the self-awareness to question these norms.

Human Dignity, Safety and Wellness

GENDER

Generally, female-headed households are poorer in Jamaica. Women of lower socio-economic status have a difficult time caring and nurturing their children while handling the stresses of life. The GSI analysis team was told that often mothers have bitterness because of the absence of the father(s), unemployment, multiple children, and lack of support from male partners.

As was mentioned above, destitute circumstances sometimes lead mothers to encourage their teenage daughters to go out and find a man to support her. One interviewee told us that it is not uncommon for girls in grade 8 or 9 to be living with a man, keeping house for him, having sex, and continuing to go to school. This girl's dignity, safety, and health are compromised when the mother supports this activity. Because this cycle may have happened with the mother, she believes that it is normal for her daughter to engage in this behavior.

Young boys, especially of lower socio-economic status, are affected by physical abuse they endure at home at the hands of their mother, father, or mother's boyfriend. They are also negatively affected if their mothers are being abused. Experiencing and/or witnessing abuse can lead these boys to develop personality disorders, which in turn will affect their behavior in the community. If their home is a war zone, they will recreate their home life in the community by joining gangs. Those who develop mental illness later in life are alienated from family and community they have and end up homeless. An interviewee said this is both because of stigma against mental illness, and because his children do not feel a responsibility toward him since he was likely absent in their childhood.

SOCIAL INCLUSION

Most LGBTI individuals cannot affirm themselves in a financially independent way. Because of the intense stigmatization and discrimination that LGBTI individuals experience in some places in Jamaica, they do not seek employment opportunities or build relationships that would help them reach their potential. LGBTI individuals do not seek services or police support, since they can be further discriminated against by healthcare workers and police. Organizations are trying to encourage the LGBTI population to report violence so there would be a better opportunity to challenge the system. And when institutions like the police do the right thing, they should be publicly praised for it by leaders and government. Access to a safe space for LGBTI individuals is critical.

For women with intellectual disabilities or destitute women, it was suggested that there be better family planning support so that they have the option of not having children if they do not want them or cannot take care of them. Currently, most programs for PWD in Jamaica are for disabled children. More programs are needed for adults who have disabilities. PATH is one of the only programs providing support to very poor adults.

Additional Key Findings

IDENTITY-BASED VIOLENCE AND OTHER MANIFESTATIONS OF EXCLUSION AND DISCRIMINATION

Gender-based violence perpetrated against women, men, girls, boys, and individuals who do not conform to mainstream gender and sexual identities is a significant problem in Jamaica. GBV is an umbrella term for any harmful threat or act directed at an individual or group based on actual or perceived biological sex, gender identity and/or expression, sexual orientation, and/or lack of adherence to varying socially constructed norms around masculinity and femininity. In Jamaica, as in many other places, GBV manifests itself in various ways. The types of GBV that people identified were:

- Sexual assault, including rape, of women, men, girls and boys
- Domestic violence against women, including marital rape
- Older men having sexual relations with younger girls
- Incest against boys and girls

GBV was defined differently depending on the interviewee. Globally, and in Jamaica, many instances of GBV are perpetrated against women and girls. However, violence happens against men and boys as well. Interviewees mentioned that men become resentful when there is too much attention given to what is perceived as a “woman’s problem,” in other words, gender-based violence.

The GSI analysis team was told that Jamaica has a rape culture that does not believe that women are victims. People said if a woman is raped, men will try to find reasons why it was the woman’s

Different Conceptions of GBV

One prominent CSO leader mentioned, “when a boy is raped, there is jungle justice. When a girl is raped, the community will say ‘she wanted it’ or ‘she asked for it.’” Sometimes mothers look the other way when girls are sexually molested or assaulted by older men, especially men in the family. Young women in the focus group discussions in Montego Bay talked about a “wrap around” culture – meaning people do not talk about incest or sexual abuse within the home.

fault or somehow find men justified in doing so. Women’s and girls’ experiences and trauma of rape is downplayed. Rape passes down in families – the grandmother was raped, the mother was raped, and the daughter is raped. When a girl child is raped, the response is that she is shut down by family members, and the church. One interviewee poignantly said, “it takes a village to abuse a child.”

The discussions around sexual abuse and assault are currently quite contentious. For example, in January 2017, a group of women, calling themselves the Tambourine Army, broke off from J-FLAG because of what they view as a public discourse of male homosexual hegemony. The Tambourine Army proposes that Jamaican women take a much bolder stand against sexual violence by publishing the names of perpetrators of sexual violence. However, this stance is seen by many as being too abrasive and runs contrary to how difficult issues are handled in Jamaican society.

Early Pregnancy in Jamaica

Girls who become pregnant in high school still pass at a high rate. The school system has been set up to support many of these pregnant girls. The Women’s Center of Jamaica, for example, makes it possible for girls to continue their education during pregnancy and return to school after they have their children. However, the Center is not trying to transform norms that lead to girls becoming pregnant early.

Dr. Herbert Gayle, a self-described “anthropologist who studies social violence,” writes about violence in Jamaica. He recognizes the many forms that violence takes, and that the Caribbean is one of the most violent regions in the world. However, he will not acknowledge the existence specifically of “violence against women.” This view creates a chilling effect on societal conversations about high rates of violence against women, and that it is acceptable not to acknowledge violence against women as a separate phenomenon. It fuels an emerging radical feminism in Jamaica that promotes misandry, or contempt for men. On the one hand, this discourse does not promote solution-oriented dialogue. On another, it raises very important points about a crisis that boys and men are facing. Gayle has argued that while both sexes are at risk for violence, the crisis is primarily among boys, a large proportion of whom are being socialized for gangs and crime. Boys, he reports, are three times as likely as girls to be brutally beaten in homes, they represent up to 95% of children who are killed, and they are more likely to be killed than women and girls combined.¹⁷

MARGINALIZATION, GSI, AND CITIZEN SECURITY

Several groups are engaging communities to come up with solutions to their own challenges. They said that this is tremendously difficult because of several issues. First, there is a lack of leadership or a vacuum of leadership at the community level. Second, the work ethic is sometimes low in communities and so the idea of getting up every morning to go to a place of work and put in a certain number of hours has not been part of the culture. Third, there is a lack of resources invested in many communities. Fourth, communities are not very willing to work with one another.

In an effort to make communities safer, one group is facilitating community development of safety plans. However, the communities are not implementing their own safety plans. Criminal elements in communities move from one community to another.

¹⁷ “Editorial | Who’s Engaging Herbert Gayle?” <http://jamaica-gleaner.com/article/commentary/20170222/editorial-whos-engaging-herbert-gayle>

KEY FINDINGS RELATED TO FOUR SIGNIFICANT IDENTITY GROUPS

	Barriers	Boosters
LGBTI Individuals	<ul style="list-style-type: none"> • Stigma & discrimination experienced in families, schools, communities, health clinics, places of employment • High risk of violence by family, community & police • High risk of contracting HIV • Poverty, homelessness, lack of education, employment opportunities lead to survival sex • Laws/legal framework not supportive of rights & protections • Principles of Do No Harm not always followed by some rights groups, e.g. the confidentiality & identities of LGBTI individuals not protected on social media • Tensions evident among Jamaicans on whether Jamaica is “homophobic” 	<ul style="list-style-type: none"> • Change in tolerance levels due to advocacy, visibility • Work of CSOs, such as J-FLAG, has been primarily positive • International groups involved in campaigns & advocacy • Rights of LGBTI individuals are increasingly seen within a human rights framework • Social media seen as a positive way to raise awareness • Discussion of HIV/AIDS more open than it used to be
People with Disabilities	<ul style="list-style-type: none"> • Lack of access to limited resources (schools, health, employment, information) • Low physical accessibility to buildings • Slow & incomplete implementation of The Disabilities Act, 2014 • Higher degree of vulnerability in natural disasters • Heightened stigma against people with mental illnesses – boys & men especially alienated from families & communities rather than being treated, resulting in high rates of homelessness for men with mental illness • Few accommodations for invisible disabilities • Few sign language interpreters for deaf people • Great risk of being a victim of crime, sexual violence 	<ul style="list-style-type: none"> • International pressure to improve rights • Potential of The Disabilities Act, 2014 when it is fully implemented • Mandate requiring wheelchair ramps to buildings implemented • Availability of handicapped parking in some communities (i.e. Portmore) • Adoption of the Charter of Fundamental Rights & Freedoms (Constitutional Amendment) Act, 2011 • Senator Floyd Morris; Center on Mona Campus • Government program PATH provides financial benefits (for the very poor)
Boys & Men	<ul style="list-style-type: none"> • Exposure to violence, poor education, lack of job opportunities, financial hardship, lack of positive male role models leads men to feel that they must meet certain expectations of masculinity that may be harmful to themselves & others • Links between norms of masculinity & citizen security concern men’s disconnection with community & marginalization • Parental expectations of boys to be ‘tough’ starts from a very early age • Lack of emotional support in home environment pushes young men to join gangs, become gun & drug runners • Boys feel that school is not a supportive environment, & family/community expectations are low for boys • Those who do well academically are bullied, assumed to be gay • Discrimination against male job applicants from certain communities with lower socio-economic status • Men are both the perpetrators & victims of domestic & community violence • Young men interested in politics, yet feel politically disenfranchised • Police brutality & discrimination against young men, esp. in lower socio-economic communities 	<ul style="list-style-type: none"> • Vocational training programs, like Heart Trust/NTA (GOJ-sponsored) & Youth Upliftment Through Employment (YUTE), provide employability skills • CSOs working on critical social issues affecting disenfranchised men, like Father’s Inc., Fight for Peace, & the Committee for the Upliftment of the Mentally Ill (Montego Bay) • Institutions like churches, Youth Information Centers (GOJ Ministry of Education), & universities are actively recruiting more male participants & entrants
Girls & Women	<ul style="list-style-type: none"> • Cross-generational sex (older men with adolescent girls) not seen as a form of sexual violence • Incidents of violent sexual assault in communities appear to have decreased • High rates of domestic violence & incest exist but not discussed • Despite high numbers of women in the workforce, they primarily occupy middle management & do not have many seats at highest levels of decision-making in corporate level, university, church, political parties, trade unions, etc. • High levels of gender-based violence exist (sexual, physical, & emotional) especially in the home • Despite high levels of girls’ & women’s empowerment, patriarchy is still the dominant socio-economic structure 	<ul style="list-style-type: none"> • Girls have better support systems to stay in & succeed in school • More women have reached higher levels of economic empowerment • The National Policy on Gender Equality is placing more emphasis on both women & men to achieve balance & gender equality

PART IV: RECOMMENDATIONS

What does GSI transformative programming look like for LPD? The following recommendations take the findings presented in this analysis and turn them into actionable items for the team and the grantees. The recommendations will provide a roadmap for LPD to infuse GSI principles into each stage and aspect of the project, thereby giving LPD the tools to disrupt the patterns of marginalization and gender inequality in a way appropriate to the scope of the project and to the cultural context of Jamaica. The recommendations focus on suggestions for integrating GSI Guiding Principles into LPD operating processes and helping CSOs and SEs model transformative behavior change in organizational development. Ultimately, the goal for these recommendations is to support the transformation of unequal gender norms and help construct a more inclusive civil society.

Build Points of Accountability for LPD to Align with GSI Guiding Principles

Step 1: Integrate GSI Guiding Principles into LPD Team Processes

1.1. Current Staff and Consultant Development

- Review and agree on (or edit if desired) GSI Guiding Principles. The five Principles are adapted from the TAAP tools and align well with the key findings of the GSI analysis. They allow LPD and its grantees to ensure greater participation among various identity groups, improve how the project activities serve the communities, emphasize self-determination of all (especially those who are marginalized because of social, economic or political reasons), disrupt patterns that have maintained entrenched power dynamics, and guarantee the best outcomes for LPD.
- Facilitate the full TAAP Organizational Inquiry and Reflection exercise with the LPD team.
 - Follow up from the Orientation and Training Workshop in May 2017 when a limited number of reflection activities were conducted in the first half of the workshop. The exercises can be completed (facilitated by a consultant or self-led) in order to consider how the team is constituted (whether it's diverse and inclusive), how individual identities can shape the interactions of the team as well as the interactions with external stakeholders, and how the team might relate to, impact, and be perceived by the people and context where it plans to work. The TAAP Reflection exercises can be found in Annex 7.
- Require/highly recommend each LPD staff to add at least two (more is preferable) GSI principles into their work goals which would then be included in their annual FHI 360 performance assessment. Staff can be reminded and encouraged by the Chief of Party as well as by each other throughout the year to work toward their stated GSI goals. The LPD

GSI Guiding Principles

- Ensure Participatory Approaches
- Be Sensitive to Project Consequences
- Emphasize Dignity and Agency
- Disrupt Power Imbalances and Promote Equality
- Catalyze Sustainable and Inclusive Outcomes

Gender Focal Point could help support the development of GSI performance goals for each LPD team member.

- Facilitate a conversation with the team about developing a stated commitment to the GSI Guiding Principles. If the team agrees, develop a commitment statement that can be included in internal documents, and during staff meetings.
- Report out during LPD staff meetings how each is adhering to GSI principles. This will allow staff to provide support and feedback to one another and improves accountability to the principles.

Inclusive Stakeholder Meetings

Include considerations that will allow individuals who are from different socio-economic levels to participate, such as offering childcare; scheduling meetings at various times of the day to accommodate different schedules; ensure that the space for the meetings is accessible for people with disabilities; offer refreshments; make interpretation services available for the deaf if necessary; identify quiet spaces; specifically ask “what should we take into consideration.”

1.2. New Staff and Consultants

- Include agreed upon GSI principles into job descriptions for staff and consultants not yet hired

ISO Rubric for Supporting CSOs/SEs to Become GSI Responsive

Build ISO capacity to use a GSI lens as they work with CSOs and SEs; ISOs can monitor if CSOs/SEs are perpetuating power imbalances; ISOs will come up with a check list for CSOs; Monitor the organization’s bank, GSI check list, how does the CSO/SE express commitment, how does web site look, how do they have policies, vacancy announcements, what is the staff composition?

- In collaboration with FHI 360

Human Resources Department, make hiring processes for LPD as inclusive as possible. Write job advertisements in a way that signals a goal to diversify LPD team to include more men, and other marginalized groups, and that FHI 360/LPD does not discriminate on the basis of any identity.

1.3. Project Deliverables

- Develop gender and inclusion sensitive indicators – vetted with partners and nontraditional voices – to be submitted to and approved by USAID
- Include a section in every quarterly report to USAID on how on how LPD is adhering to the GSI Guiding Principles
- Include in all public meetings and announcements organized and released by LPD a statement about LPD’s commitment to GSI Guiding Principles

Step 2: Inclusive LPD Procurement Processes

2.1. Pre-grant Stakeholder Meetings

- Advertise stakeholder engagement meetings to a broad range of organizations in Kingston and outside of Kingston, and intentionally recruit the participation of CSOs and SEs that work on a range of issues related to marginalization – disabilities, female empowerment, workforce development for young men and women, LGBTI rights, community development, etc.

2.2. Procurement Processes

- Solicitation Language
 - LPD can make a bold statement about its commitment to GSI in the solicitation. Sample language for the solicitation:

We value gender and inclusion transformative practices which seek to actively examine, question and change rigid gender and social norms; examine the costs of rigid gender and social norms for men, women and other identities for health, social, political and economic life; promote the empowerment of women and girls, as well as men and boys; challenge the distribution of resources, allocation of duties, access to resources; and address imbalances in power and promote equitable relationships by facilitating discussions around masculinity, femininity, and other identities and abilities.

- In order for the organizations that are funded through LPD to have the opportunity specifically to address marginalization, gender inequality and social exclusion, LPD can explicitly invite organizations who work on certain issues to apply for funding. Sample language for solicitation:

Organizations that work on issues of, or carry out activities related to, marginalization, such as: youth development, female empowerment, LGBTI rights, people with disabilities, parenting skills, men's engagement and empowerment, community development etc. are highly encouraged to apply.

- Identify in a solicitation LPD's expectations of GSI integration in the proposals, for example what will be required and/or highly recommended. Sample language for solicitation:

Integrating Gender and Social Inclusion Principles

LPD explicitly recognizes the interdependence among citizen security, girls and women's empowerment, masculinity, marginalization of disadvantaged individuals and groups, equitable gender norms, and resilience and the need to program across these areas to achieve meaningful positive change. Ensuring that the connection between citizen security, organizational development, gender and social inclusion is realized and maximized will require strategic dialogue and coordination. It is also expected that the LPD activity will contribute to the evidence regarding organizational development of CSOs and SEs and that findings from evaluation of the activity will inform government of Jamaica policies and donor investments.

Deliverables

Each deliverable must incorporate gender and inclusion issues where applicable.

The grantee will conduct a rapid gender and social inclusion analysis report, the scope of which will be decided with LPD.

Monitoring and Evaluation

The grantee is required to disaggregate data by sex (male or female), and age. When and if appropriate, participants may be provided the opportunity to choose not to identify as male or female and a third option can be provided, such as Do Not Wish to Identify as Male or Female.

Gender and Social Inclusion Considerations

To the greatest extent possible, the grantee must seek to include both men and women in all aspects of this program including participation and leadership in [e.g., meetings, training, etc.]. The grantee must collect, analyze and submit to USAID sex-disaggregated data and proposed actions that will address any identified gender- and inclusion related issues.

USAID policy requires that gender issues be addressed as appropriate in all USAID-funded activities. The technical approach should describe how gender and social inclusion considerations will be integrated throughout the program and into specific activities as appropriate. The grantee must look for gender and inclusion implications or opportunities in the program, seeking to address embedded gender and exclusion issues and promote gender equality and social inclusion, as appropriate, in all phases of program implementation and internal management. This program must address gender and inclusion concerns in a transformative way. Simply setting aside funds for training adolescent girls will not alone be considered sufficient. The organization must identify an activity or activities that specifically try to transform norms around entrenched power dynamics and gender inequities.

2.3 Advertisement of Solicitation

- Reflect on what networks and what actors are in the development ecosystem who can be considered for grants. CSOs may be pigeon-holed because of the work that they have done in the past.
- Ensure that solicitations are widely and creatively distributed.

Integrating GSI Guiding Principles into Program Level Activities

Step 3: Selection of ISOs/CSOs/SEs

3.1. Composition of the Proposal Review Team

- Ensure that proposal review team is diverse
 - Once the LPD team receives the proposals from the CSOs and SEs for funding, representatives of different marginalized groups – including (young) men and women, LGBTI youth activists, champions in the disabled community and others – can be invited to join the proposal review committee as consultants. They can be asked to sign confidentiality agreements. They can offer unique perspectives on the level of inclusivity of the proposals, make recommendations for how the proposed projects can improve the way they engage marginalized individuals, and how the proposed activities can be transformative.

3.2 Select Applications that Show Commitment to GSI Guiding Principles

- Select organizations that are willing to organize their plans and activities around the GSI Guiding Principles and find the intersections of citizen security and marginalization of stigmatized groups, particularly people with intellectual disabilities, LGBTI youth, especially homeless LGBTI youth, and adolescent girls in rural areas, for example.
- Consider organization teams that are staffed by marginalized individuals and/or are supporting marginalized individuals as agents of change.
- Determine where organizations' staffing structure, organizational processes, and activities fall on the gender integration continuum – gender blind or gender aware? If they are gender aware, are the organizations' proposed projects exploitative, accommodating or transformative? (See Annex 1 for FHI 360's Guiding Framework)

Step 4: Engagement with Funded Organizations

4.1 LPD Expectations of Organizations' GSI Integration

- Articulate expectations for GSI integration in the formal agreements with ISOs, CSOs, and SEs. (Language that was suggested for the solicitations can be used as a guide.)
- At a minimum, CSOs/SEs must agree in their contracts to “Do No Harm”
- Consider how ISOs, CSOs and SEs could embrace GSI Guiding Principles and how the expectations to implement the principles can be right-sized and right-fitted for different

LPD Expectations of CSOs & SEs:

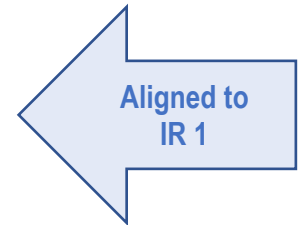
- 1) Organizational adherence to GSI Guiding Principles (infrastructure and governance, human resources, financial management, collaborations and partnerships)
- 2) Project level adherence to GSI Guiding Principles (ability to implement successful projects to address citizen security)

types of organizations. The table below identifies activities that, if implemented by the grantee, would show a level of commitment of ISOs, CSOs and SEs to GSI Principles. Understanding that most civil society organizations in Jamaica are very small with limited capacity to carry out activities beyond their primary vision, this list provides a starting point for discussion with each grantee about what they currently could do, what they cannot do, and what they might like to do with additional support. X's have been placed in the fields to denote anticipated capacity in each area. However, a GSI-informed OCA will be the appropriate assessment tool to determine this. This table can be updated once the OCA has been administered for each organization.

Assessing Current and Future Capacity to Be GSI Responsive	ISO	CSO/SE Tier 1	CSO/SE Tier 2	CSO/SE Tier 3
	Examples: Social Development Commission (SDC); Social Enterprise Business Incubator (SEBI)	Examples: JFLAG	Examples: Def Can! Coffee; JASL; Mustard Seed Communities; Youth Upliftment through Empowerment; Caribbean Vulnerable Communities Coalition	Examples: Children First; Eve for Life; JAYECAN; Rosetown Foundation; Portmore Self-Help Disability Organization
Conduct a (rapid) GSI Analysis	X	X	X	
Use their own GSI Analysis to identify gender differentiated activities	X	X	X	
Hire & engage people who come from marginalized or other identity groups	X			X
Include women, men, sexual & gender minorities in programming	X	X		
Ensure participatory approaches in all activities				
Articulate & implement gender transformative activities				
Emphasize dignity and agency				
Develop & use GSI-informed indicators to monitor activities	X			
Establish & maintain a formal system to collect, analyze and use sex disaggregated data	X			
Ensure equitable balance of leadership				
Budget appropriate resources to integrate GSI-related activities				
Disrupt power imbalances and promote equality				
Catalyze sustainable and inclusive outcomes by strengthening identified boosters				
Be Sensitive to Project Consequences				

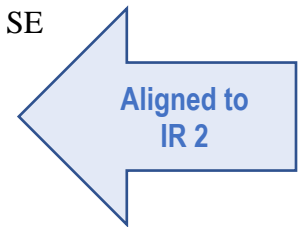
Step 5: Strengthen Capacity of ISOs/CSOs/SEs to adhere to GSI Guiding Principles

- Ensure that the organizational capacity assessment tool is GSI-integrated.
- Identify areas where LPD might provide additional training to capacitate organizations to meet expectations to be able to implement GSI Guiding Principles and other activities.
- Provide GSI training to all grantees.
- Encourage gender balance in organizational leadership.



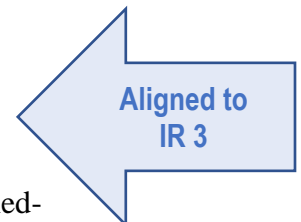
Step 6: Support SEs through business incubator model

- Promote synergy between LPD and SEBI to promote GSI integration across SE incubation models.
- Consider traditional CSOs working on GSI-related issues as candidates for transition to becoming an SE.
- Facilitate a network by matching CSO and SEs to mentors in successful businesses.
- Promote norms, practices, and strategies of successful SEs that already use GSI lens.
- Build on SEBI Social Enterprise 101 to include additional GSI sensitive approaches and tools.



Step 7: Improved enabling environment for CSO and SEs

- Convene roundtable of CSO and SEs to explore conducting joint analysis of current environment (barriers and boosters), and then a joint advocacy plan for a tiered enabling environment for SEs (tax code, licensing rules, possible breaks for owned-by-marginalized groups, disabled-person-owned SEs).
- Addressing norms of femininity and masculinity in a transformative way must be at the center of the interventions above. There are internationally-accepted curricula for addressing gender inequality and gender-based violence at the community level that can be adapted for the Jamaican context, such as *SASA!*, *Stepping Stones*, and *Project H*. Few organizations with whom the GSI analysis team met take a truly transformative approach to addressing stigma, marginalization, gender inequality, and violence.



In order to be considered *transformative*, the activities of an organization should:

- Actively strive to examine, question, and change rigid gender and social norms
- Examine the costs of rigid gender and social norms for men, women, and other identities for health, social, political, and economic life
- Promote the empowerment of women and girls
- Challenge the distribution of resources, allocation of duties, and access to resources
- Address imbalances in power and promote equitable relationships by facilitating discussions around masculinity and femininity

Step 8: Intentional collaboration between and across CS, GOJ, and private sector

- Work with an ISO and a group of CSO grantees working on PWD issues to customize and create a Disability Awareness training that can be offered to CSOs for free, and to corporations for a fee.
- Encourage organizations to create citizen report card, ensure that there are accessible parking spaces for people with disabilities.



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ANNEXES

Annex 1: Gender and Social Inclusion Analysis Methodology

The GSI analysis team conducted the qualitative data collection in two stages. First, a desk study was conducted in Washington, DC in which resources published by Jamaican organizations, international organizations, and academics were consulted. The information was analyzed according to the five domains of gender analysis and a sixth domain included in the TAAP framework. The results were presented to LPD project staff who gave feedback and requested additional information.

The GSI analysis team submitted a protocol and application to the FHI 360 Institutional Review Board (IRB) to request the necessary permission to conduct data collection in Jamaica. The IRB reviewed the documents and identified the data collection effort to be “not research” because the data collected will largely be used for the purpose of improving the project.

A protocol was developed that addressed design, population, study duration, primary objectives, primary outcomes, study sites, methodology, data collection guidelines, data management plan, data analysis plan, ethical considerations, and dissemination and use of the study findings. Interview guides were developed for FGDs with male and female community leaders, including youth, and for two groups of KIIs – Government of Jamaica (GOJ) officials and CSO/SE leaders and representatives. The GSI analysis team shared the interview protocol with the LPD project staff in Jamaica to receive feedback and inputs.

In order to develop a list of organizations that the GSI analysis team would contact for interviews, the Local Capacity Mapping document published by Dexis Consulting Group in April 2016 was referenced. The GSI analysis team prioritized the organizations to contact based on feedback from LPD staff in Jamaica and the USAID Jamaica Mission.

The GSI analysis team conducted over 40 key informant interviews (KII) and focus group discussions (FGD) with representatives from CSOs, SEs, the Jamaican government, international organizations, as well as young men and women, people with disabilities (PWD), and LGBTI individuals in Kingston and Montego Bay to investigate gender and social norms. In one instance, a team member conducted a transect walk through one community.

Data Collection Methods

The GSI analysis team followed a well-regarded methodology for gender analyses, and the TAAP tools methodology was incorporated during the process. Data collection took two forms. First, a desk study of the gender and social inclusion issues in Jamaica was conducted in which approximately 20 journalistic, academic, and development resources were consulted and

information was presented and analyzed within the five domains of gender analysis and a sixth domain included in the TAAP framework:

1. Laws, Policies, Regulations, Institutional Practices that Influence Decisions
2. Knowledge, Beliefs, Cultural Norms, Perceptions
3. Roles, Responsibilities, Participation and Time Use of Identity Groups
4. Agency and Control over Decision-Making Power
5. Access to and Control over Assets and Resources
6. Human Dignity, Safety and Wellness

Within each domain, multiple identities were explored, including gender, disability, LGBTI, and socio-economic class. Gender-based violence was also considered in the desk study as it is a clear outcome of people who have difficulty understanding and managing their multiple identities.

Second, qualitative data collection took place in Jamaica in the form of key informant interviews and FGDs during a three-week period.

Key Informant Interviews

Interviews were conducted in a location convenient to the individual being interviewed. The individual was contacted in advance by email by the GSI analysis team to request an interview. Consent forms were shared in the email correspondence, and a signed consent form was obtained before the interview began. The interviews lasted approximately 60-90 minutes.

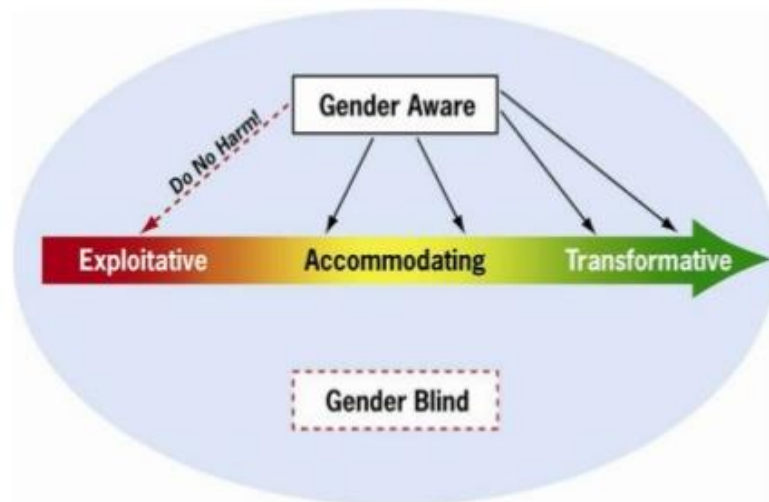
Focus Group Discussions

Focus group discussions were formed with approximately three to seven individuals with similar gender identities. Those who were asked to participate in focus groups were contacted in advance by a trusted CSO. The FGDs took place in a secure, quiet location agreed upon by all participants, and lasted approximately 60-90 minutes.

Notes were taken directly into a laptop or by hand in notebooks. The Principle Investigator was responsible for ensuring the confidentiality of the information obtained in data collection to minimize risk and to ensure the rights of the people who were interviewed and who participated in the FGDs. The study team took particular care during the presentation of findings to ensure that no one participant can be identified.

Interview protocols were developed for civil society organizations/social enterprises; government officials; and youth who participated in FGDs. The questions were developed using the six domains of analysis. The GSI analysis team also sought information about who was marginalized in the Jamaican culture. The interviewees were able to identify anyone who they thought was not able to access certain services, who was disadvantaged because of their particular identity, and whose marginalization was linked to citizen security. The interviewees were also asked about the barriers to access, and they were asked to identify boosters that already existed – like activities, laws, programs, individuals, funds – that were aiding those who are marginalized.

While interviews and FGDs were being conducted, the GSI analysis team was coding the interviews according to the six domains mentioned above, and two additional domains: who is marginalized, and what are the boosters that exist.



Guiding Frameworks – FHI 360 Gender Framework and TAAP

The GSI analysis team benefited from FHI 360’s use of the InterAgency Working Group (IGWG) Gender Integration Continuum (see picture below)¹⁸ that illustrates how development practitioners can prioritize gender transformative approaches in their work. The Gender Integration Continuum is a conceptual framework that categorizes approaches by how they treat gender norms and inequities in the design, implementation, and evaluation of programs and policies. The Gender Equality Continuum Tool takes users from “gender blind” to “gender aware programs” recognizing that “an important prerequisite for all gender integrated interventions is to be gender aware” toward the goal of equality and better development outcomes. According to the IGWG, transformative gender programming includes policies and programs that seek to transform gender relations to promote equality and achieve program objectives. This approach attempts to promote gender equality 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 women, girls, and marginalized groups, and transforming the underlying social structures, policies, and broadly held social norms that perpetuate gender inequalities.”

The TAAP toolkit approaches inclusive development from a human rights-based perspective, with an understanding of power systems and attention to the dynamics of discrimination and exclusion in development. It provides practical tools to help practitioners design programs that are accessible to and inclusive of historically marginalized communities, including women, people with disabilities, sexual minorities, religious minorities, ethnic and racial minorities, and indigenous populations. The toolkit is designed for easy adaptation to the needs of practitioners operating in complex environments.

The GSI analysis team explored gender and social inclusion transformative approaches that are already underway in Jamaica and that can be supported with the next level of social change.

Gender and Social Inclusion Inquiry, Reflection, and Analysis Tools

While the analysis team conducted the qualitative data collection in Jamaica, it took the opportunity to review the first stage of the TAAP tools that includes an inclusive inquiry and

¹⁸ Source: www.igwg.org

reflection. This stage allows the practitioners themselves to understand and reflect on their own identities and determine to what extent a practitioner is inclusion-sensitive.

The first stage has four activities:

1. Mapping Your Individual Identity
2. Individual Inclusion-Sensitivity Rating Scale
3. Individual Reflection Questions and Personal Statement
4. Team Discussion and Reflection

Each activity includes options for exchange and discussion with colleagues or team members, though this is elective depending on needs and composition of the team. The fourth activity explicitly encourages a team or a working group to engage in sharing and reflecting on the outcomes of the first three activities.

The GSI analysis team engaged LPD project staff in annotated versions of these exercises during the Orientation and Training Workshop described in the next section.

Orientation and Training Workshop

On May 30, 2017, the GSI analysis team held a one-day orientation and training workshop for the full LPD team plus three additional staff from two other FHI 360 projects – LINKAGES and Regional Workforce Development.

In the first module of the orientation and training workshop, the GSI analysis team discussed sustainable development and how gender and inclusion is integral to development. Questions explored during this module were:

- What does inclusion mean to us individually, at a societal level, and as development practitioners?
- What does positive inclusion movement look like?
- How is inclusion linked to sustainable development?
- What is the language that we use?
- How will our “inclusion language” be understood by others?
- Why does Inclusion Matter (Gender Case Study)?
- How can we be aware of patterns of marginalization and exclusion?

In the second module, the GSI analysis team discussed gender and inclusion integrated approaches to development. Questions explored during this module were:

- What is the Gender Integration Continuum Tool?
- How can practitioners use this tool to determine if a project is gender blind or gender aware?
- What is the language of inclusion and how can it be adapted to a particular context?

In the third module, the GSI analysis team discussed what are the gender and social inclusion barriers and boosters for Jamaica specifically. Questions explored during this module were:

- How can we integrate inclusion throughout LPD at an organizational level?
- How can we integrate inclusion throughout LPD at the programmatic level?

- How can we make program design and management be inclusive through five core inclusion principles (participatory approaches, do no harm, respect agency, address power, and commit to achieving sustainable outcomes)?
- How can we ensure that in our approach to inclusion, marginalized and excluded people and groups are included, consulted, and positively impacted by our work?

In the final module, the GSI analysis team discussed transformative entry points for LPD and its partners. Questions explored during this module were:

- What is the theory of change for LPD?
- What are entry points for inclusion in FHI 360's programs? What will the impact be?
- Who are the stakeholders in our education and workforce development program?
- What would be the strengths, weaknesses, opportunities, and threats of engaging them?
- Do we want FHI 360/Jamaica to be seen as a thought-partner for inclusive development in Jamaica?
 - If so, what would our messages be, who would they be intended for and what action would we want people to take?

Stakeholder Consultation Workshop

After most of the interviews and FGDs had been conducted, the GSI analysis team invited approximately 25 individuals who had been interviewed to participate in a stakeholder consultation workshop. The purpose of the workshop was for the GSI analysis team to present the findings to date and verify some of the preliminary analysis. Ten individuals attended the consultation workshop.

The GSI analysis team presented a PowerPoint with the major findings to representatives from Digicel Foundation, People's National Party Women's Movement, Rose Town Foundation, Social Development Commission, WMW Jamaica, and the USAID projects SEBI, COMET II, and Health Policy Plus. The participants offered additional thoughts and, in some cases, an alternative analysis. The participants debated and discussed with each other some of the most pressing issues in Jamaica – namely LGBTI rights, masculinity, the marginalization of boys and men, and the level of marginalization of identified groups.

Annex 2: Stakeholders Consulted

	Organization Name	Organization Type	KII, FDG, Other
1.	Abilities Foundation	CSO	KII
2.	Caribbean Male Action Network (CariMAN)	CSO	KII
3.	Caribbean Vulnerable Communities Coalition (CVCC)	CSO	KII
4.	Children First	CSO	KII
5.	Colour Pink Foundation	CSO	FGD
6.	Committee for the Upliftment of the Mentally Ill (CUMI)	CSO	KII
7.	DeafCan! Coffee	SE	KII
8.	Digicel Foundation	Foundation	KII
9.	Eve for Life	CSO	2 FGDs
10.	Fathers Inc.	CSO	KII
11.	FHI 360 / LAC Regional Workforce Development project	International Organization	KII
12.	FHI 360 / LINKAGES project	International Organization	KII
13.	Fight for Peace	CSO	KII
14.	Former Member of Parliament, Government of Jamaica	Expert	KII
15.	Human Rights Advocate & Civil Society Leader	Expert	KII
16.	Jamaica AIDS Support for Life (JASL)	CSO	KII
17.	Jamaica Constabulary Force, Community Safety & Security Branch (CSSB)	Government	KII
18.	Jamaica Household Workers' Union	Union	FGD
19.	Jamaica National Foundation / Social Enterprise Boost Initiative (SEBI) project	Foundation	KII
20.	Jamaican Association on Intellectual Abilities (JAID)	CSO with SE	KII
21.	JAYECAN	CSO	KII
22.	J-FLAG	CSO	KII
23.	Mustard Seed Communities	FBO	KII
24.	Palladium / Health Policy Plus project	International Organization	KII
25.	People's National Party Gender Commission	Political Organizations	KII
26.	People's National Party Women's Movement	Political Organizations	KII

27.	Planning Institute of Jamaica	Government	KII
28.	Portmore Self-Help Disability Organization (PSDO)	CSO with SE	KII
29.	Rose Town Foundation / National AIDS Committee	CSO with SE	Transect Walk
30.	Social Development Commission, Ministry of Local Government	Government	KII
31.	Tambourine Army	CSO	KII
32.	Tetra Tech / COMET II project	International Organization	KII
33.	UNICEF Jamaica	International Organization/Donor	KII
34.	Upper Room Community Church (URCC)	FBO	KII
35.	USAID	Donor	KII
36.	WMW Jamaica (formerly Women's Media Watch)	CSO	KII
37.	Women's Centre of Jamaica Foundation	Government	KII
38.	Youth Information Centre, St. James (MOE)	Government	KII
39.	Youth Upliftment Through Employment (YUTE)	CSO	KII, 2 FGDs

Annex 3: Illustrative Interview Questions

Leaders/Representatives of Civil Society Organizations, Social Enterprises, Community-based Organizations

- Please explain in your own words the work that your organization is doing? How many staff do you have? What is the breakdown of staff – men? women? Disabled? Other marginalized groups?
- Who do you think are marginalized and vulnerable individuals in Jamaican society? Why?
- What do you think are the cultural attitudes and beliefs about individuals who have been identified as marginalized?
- In the populations you work with/work on behalf of, what are their roles, responsibilities, levels of participation in family community (including CSO activities)? How do they use their time?
- What do you think is the level of agency and power that these individuals have in their lives? Does it change depending on who they are with?
 - How does a lack of self-determination and power show itself in Jamaica (low voter turnout, for example)?
 - How does discrimination against marginalized and excluded people show itself in Jamaica?
 - How does exclusion in Jamaica contribute to insecurity and violence at the family and community level?
 - How does exclusion in Jamaica contribute to insecurity and violence at the institutional level (school systems, health care systems, in the workplace)?
- How does marginalization, exclusion and vulnerability impact people's dignity? Safety? Health?
- What kind of access do these individuals have to resources (education, financial capital, jobs, technology, information)?
- Do you think that those beliefs, perceptions affect the work that CSOs do? Your CSO? How so?
- What are you doing to help individuals to find their voice and fully participate at multiple levels of society? – family, community, institutional? How can/do you facilitate individual engagement with the policy level?
- Can you point to some good things happening that are increasing the voice of marginalized people, and that you would advise our program to take note now?
- How do you as an organization integrate gender and social inclusion?
 - If you could take a stronger gender and social inclusion lens to your work, what would you do?
- Has your team ever been trained on gender and social inclusion?
 - Is it something that you might be interested in?
- Would you share with us what an inclusive Jamaica looks like?
- Do you have any advice on what might be some unintended consequences of this project on civil society?

Government of Jamaica Ministry Officials

- In your opinion, which identity groups are the most included and excluded in Jamaica?

- What are the predominant *barriers* to inclusion in the different identity groups?
- What are the predominant *boosters* for inclusion in the different identity groups?
- What would you say are the biggest successes of your ministry in supporting these excluded individuals?
- What do you think your ministry could do better?
- What kind of engagement do you have with the CSOs that work on gender, LGBTQI rights, work with PWD, etc.?
 - Do you think that CSOs that support marginalized people have the ability to engage with people in your ministry? In other government institutions?
- In your opinion, what would it take to get more CSOs engaged on these issues?
- What are the policies and institutional practices that influence decisions addressing gender and social inclusion?
- Do the laws make measurable differences in offering protection and recourse for people who have been historically excluded in Jamaica?
- Bureau of Women’s Affairs, and a multi-sectoral Gender Advisory Council are charged with guiding the implementation, monitoring, and evaluation of the National Policy for Gender Equality (NPGE).
 - Can you discuss how the Gender Sector Plan of the Vision 2030, the Jamaica National Development Plan of 2010, and a CARICOM Task Force on Gender Mainstreaming have been implemented?
- How can political will be strengthened in the Jamaican government institutions to enforce gender-specific and socially inclusive legislation and policies?
- How does violence manifest itself in Jamaica – in the public space? In the private space?
 - Can we make the separation so distinctly between public and private?
- How would you characterize the government response to violence against women? Against members of the LGB community/MSM? Against transgender individuals? How would you characterize the civil society response to violence?

Male and Female Community Leaders

- Who do you think are marginalized and vulnerable individuals in Jamaican society? Why?
- What do you think are the cultural attitudes and beliefs about individuals who have been identified as marginalized?
- In the communities where you work, what are their roles, responsibilities, levels of participation in that marginalized individuals have in their families and in the communities? How do they use their time?
- What do you think is the level of agency and power that these individuals have in their lives? Does it change depending on who they are with? Their age? How?
- What kind of access to these individuals have to resources (education, financial capital, jobs, information)?
- How do the laws and institutions (like churches, hospitals, employment) help or hinder marginalized individuals?
- How does marginalization, exclusion and vulnerability impact someone’s dignity? Safety? Health?
- How do you think that civil society organizations can support you as leaders in your community? How can they better support the work that you do?

- How do you think that the government can support you as leaders in your community?
How can they better support the work that you do?

Female Youth Community Members

- Please share how you are involved with Eve for Life? Why do you think the work with Eve for Life is important? (If necessary to nudge – How do you think Eve for Life’s work affects the community?)
- What are the expectations of women in the family? And in the community? (Rephrase: What do people think women should be doing for the family? For the community?)
- What are the expectations of men in the family? And in the community? (Rephrase: What do people think men should be doing for the family? For the community?)
- In your community, who do you think are the people who are most left out, whose voices are not heard? Why do you think those people are left out?
- Who are people in the community who help people who are left out?
 - Pastors, teachers, police?
- What do places or organizations like churches, hospitals, businesses, organizations like Eve for Life do that help – or don’t help – these people?
- How does government support people who are left out?
- How does being left out impact the dignity and safety of these people?
- Is there anything else you’d like to share with us related to these issues we’ve been talking about?

Annex 4: Glossary of Terms

Access is a person's ability to take full advantage of equal and equitable opportunities that come from economic, social, and political development.

Disability is long-term physical, mental, intellectual, or sensory impairments, which in interaction with various barriers, may hinder their full and effective participation in society and on an equal basis with others.

Discrimination is being treated unfairly, or not receiving necessary opportunities based on one's identity.

Femininity is a set of attributes, behaviors, and roles generally associated with girls and women. Femininity is made up of both socially-defined and biologically-created factors, distinct from the definition of the female biological sex.

Gender is the economic, social, political, and cultural attributes and opportunities that are associated with being girls, boys, or women, men, and in some cultures a third or other gender. It is the socially defined differences between males and females, as well as the power relations between and among males and females. It is a sociocultural expression of characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality. It varies across time and culture.

Gender and inclusion sensitivity and responsiveness is the understanding of how development impacts women, men, excluded, and included people differently in order to design interventions that address identity-related challenges while meaningfully engaging excluded and marginalized people in the solutions.

Gender-based violence is an umbrella term for any harmful threat or act directed at an individual or group based on actual or perceived biological sex, gender identity and/or expression, sexual orientation, and/or lack of adherence to varying socially constructed norms around masculinity and femininity. It is rooted in structural gender inequalities, patriarchy, and power imbalances. Gender-based violence (GBV) is typically characterized by the use or threat of control or abuse, which may be physical, psychological, sexual, economic, legal, political, social, or take another form. GBV impacts individuals across the life course and has direct and indirect costs to families, communities, economies, global public health, and development.

Gender equality is the state or condition that affords women, men, and people who express other genders the enjoyment of human rights, socially valued goods, opportunities, and resources. The different behaviors, aspirations, and needs of all people are considered, valued, and treated equally and that individuals' rights, responsibilities, and opportunities will not depend on whether they are born male or female.

Girls' and women's empowerment is when women and girls acquire the power to act freely, exercise their rights, and fulfill their potential as full and equal members of society. Though empowerment often comes from within and individuals empower themselves, other actors like

cultures, societies, and institutions can create conditions that facilitate or undermine the possibilities for empowerment.

Inclusion is the process of improving the ability, opportunity, and dignity of people who are disadvantaged on the basis of their identity to take part in society.

Intersectionality is how our individual identities – such as race, gender, disability, status, and age – interact in ways that can compound or intensify the *inclusion* or *exclusion* we experience in society.

LGBTI is an initialism that stands for lesbian, gay, bisexual, transgender, and intersex. The initialism is intended to emphasize a diversity of sexuality and gender identity-based cultures. It may be used to refer to anyone who is non-heterosexual or non-cisgender (i.e., a person whose sense of personal identity and gender corresponds with their birth sex.)

Male engagement is the act of involving men and boys to actively promote gender equity and equality; increasing men's support for women's and children's empowerment and advancing the health, education, and economic well-being of men, boys, women, and girls; and promoting equitable sharing of household decisions and responsibilities.

Marginalization is both a condition and a process that prevents individuals and groups from full participation in social, economic, and political life enjoyed by the wider society.

Masculinity is a set of attributes, behaviors, and roles generally associated with boys and men. Masculinity is made up of both socially-defined and biologically-created factors, distinct from the definition of the male biological sex.

Social enterprise is an organization that applies commercial strategies to maximize improvements in human and environmental well-being – this may include maximizing social impact alongside profits for external shareholders.

Social inclusion is the process of improving the terms on which individuals and groups take part in society – improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity.

Women's economic empowerment exists when women can equitably participate in, contribute to, and benefit from economic opportunities as workers, consumers, entrepreneurs, and investors. This requires access to and control over assets and resources, as well as the capability and agency to manage the terms of their own labor and the benefits accrued.

Annex 5: Gender and Social Inclusion Desk Study by Domain

1. Laws, Policies, Regulations, Institutional Practices that Influence Decisions

Disability	<ul style="list-style-type: none"> • Jamaica is a signatory to the Convention on the Rights of Persons with Disabilities. • 15% of population lives with disabilities. • There is no law which mandates accessibility standards for workplaces. • Jamaica Council for Persons with Disability has been established “for rehabilitations, vocational training and placement of persons with disabilities in Jamaica.”
Gender	<ul style="list-style-type: none"> • The Bureau of Women’s Affairs, and a multi-sectoral Gender Advisory Council charged with guiding the implementation, monitoring, and evaluation of the National Policy for Gender Equality. There also exists a Gender Sector Plan of the Vision 2030 Jamaica National Development Plan of 2010, and a CARICOM Task Force on Gender Mainstreaming. • Although Jamaica ratified CEDAW, it does not have legislation that prohibits discrimination on the basis of sex with regards to employment and the provision of goods and services. One exception is that Jamaica repealed legislation restricting night work for women. • There is little political will to enforce existing gender-specific legislation and policies • Alimony for men is disparaged and there is no legal provision for paternity leave. • There is a significant lack in the availability of sex-disaggregated data across sectors. • 45% women justices in constitutional courts.
GBV	<ul style="list-style-type: none"> • Despite recent amendments to the Domestic Violence Act, there are not clear criminal penalties for domestic violence and spouses are exempt from rape. • There is no legislation against sexual harassment in employment, education or public.
LGBTI	<ul style="list-style-type: none"> • Jamaica’s Anti-buggery law (Offenses Against the Person Act) criminalizes sex and all physically-intimate acts between men.
Socio-Econ	<ul style="list-style-type: none"> • Jamaica’s high debt service limits the Government’s potential to provide the services needed to achieve sustained rates of growth and increased welfare for its citizens. • Jamaica also has a new credit bureau that reports loans < 1% GNI per capita. • There is 62% female labor force participation, though in low-skilled jobs. • 30% of students, mostly boys, are functionally illiterate at the end of primary education.

2. Knowledge, Beliefs, Cultural Norms, Perceptions

Disability	<ul style="list-style-type: none"> • Cultural attitudes towards persons with disabilities are focused on charity, and less on self- efficiency or equity measures.
Gender	<ul style="list-style-type: none"> • Jamaican boys face pressure to be tough and independent, see success in school as unmanly, be sexually active, not use condoms, deride marriage, and have children with multiple partners. Popular culture presents few positive role models for boys. More than girls, boys are expected to be socialized outside the home. • Factors preventing young boys from obtaining an education include a lack of financial resources and the immaturity of parents who do not value education. • Cultural and institutional barriers to single men who want to be good parents • Crisis of masculinity among men, especially young men, with negative gender socialization of boys by teachers and in the home. • Young girls enter into relations with AIDS-infected older men. • Men and their reluctance to use a condom.
Cross-Identity	<ul style="list-style-type: none"> • People from multiple identity groups - women, people with disabilities, LGBTI people - have experienced setbacks due to conservative Christian leadership influence.

Socio-Econ/Ed	<ul style="list-style-type: none"> • Perceptions that poor academic performance linked to female headed households, the absence of fathers and socialization into sex-linked gender roles; Schools have gendered curriculum and prevailing teacher attitudes which deter the crossover of either sex into non-traditional areas (e.g. boys into needlework and girls into carpentry). • Those from gang volatile areas receive discrimination in job search process. • Females receive more support from relatives, home and abroad. • Corruption is perceived differently, not only between genders, but between classes, and parallel differences between urban and rural respondents. Urban respondents tend to describe corruption in cultural terms—as a method of survival—while rural women tended to see it more strongly in terms of exploitation.
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3. Roles, Responsibilities, Participation and Time Use of Identity Groups

GBV	<ul style="list-style-type: none"> • Male involvement in domestic violence as perpetrators is linked to macho definitions of men as unemotional beings who do not talk through issues but act out feelings of discontent and frustration in violent aggressive ways. To act otherwise is to be effeminate and not meet up to the heterosexual male norm. • The role of women in “protecting” and “supporting” the male criminals is strong.
Leadership	<ul style="list-style-type: none"> • Women make up 50.7% of the population, yet are only 14% of parliament. They constitute only 16% of places on corporate boards. • No LGBTI individuals who are out are reported as serving in the Jamaican government. • Women are in leadership positions in the household; women have skills and experiences that are critical to decision making, though this does not extend into the community.
Education	<ul style="list-style-type: none"> • 41% of women enroll in tertiary institutions, roughly twice that of men (20%). • Men are increasingly underrepresented and underperforming in the national educational system. Although male enrolment rates are approximately even with the female enrolment rates at the infant, primary and secondary levels, there is a dramatic decline in male enrolment rates at the tertiary level.
Socio-Econ	<ul style="list-style-type: none"> • Entrenched ideologies and practices support a clear sexual division of labor. Women are more employed in low wage occupations in the service sector. There are more men working in overseas government programs. Women dominate the hotel industry. • Employment and wage discrimination are strong for persons with disabilities. • In rural areas, more females are employed (58.7%) compared to males (52.7%); The proportions of males and females in mixed farming is similar, but males dominate crop production, whereas, more females are in livestock, indicating thereby that females may be disproportionately represented in the landless class of farmers; More females (56%) than males (49%), report they have no skills or training outside of ag. • Women often earn lower wages than men for the same or similar types of jobs and are usually the last workers hired and the first fired in the liberalized economy. • Women are often main economic providers, with strong male absenteeism. • Males are represented in administrative positions in the education system but not in classrooms and need added incentives to join the teaching force. • Females outperform males at all levels of the educational system and the job seeking rate of women (9%) is greater than that of men (5.8%). The female unemployment rate stands at 14.8% compared to the male unemployment rate of 8.6%. • Illegal activities have increased for both sexes, with more women now as drug couriers. • There is heavy reliance on remittances from abroad which has institutionalized a “dependency syndrome” by the poor.

4. Agency and Control over Decision-Making Power

Cross-identity	<ul style="list-style-type: none"> Minority groups, including LGBTI, persons with disabilities, older persons, etc., have less influence in multiple levels of decision making, including within local and national governmental processes, as well as within social/cultural community scenarios.
Gender	<ul style="list-style-type: none"> Women make many decisions within the household, having to do with care, and even certain household expenditures. However, they own less land and assets, and have less control over macroeconomic decisions.
Gov	<ul style="list-style-type: none"> At the highest level of decision making the males outnumber the females. While women participate in the parliamentary process on equal terms with men, their participation has not translated in significant number at the highest level of governance
Socio-Econ	<ul style="list-style-type: none"> Males' earnings surpass that of females' by between 8% and 17%. Trade policies lack gender sensitivity as a result of the exclusion of women from the decision-making and negotiating process. More burdens are placed on women to refrain from bribe-giving or taking, while men—particularly young men—ironically end up subjected to a different type of prejudice, such as the tyranny of lowered expectations and lower participation in integrity efforts.

5. Access to and Control over Assets and Resources

Disability	<ul style="list-style-type: none"> Minority groups, including LGBTI, persons with disabilities, older persons, etc., have less access to and control over assets and resources. For example, with fewer than 1% of PwD in paid employment (possibly due to lack of training and education (29% of children with disabilities aged 6-11 and 50% aged 12-17 are not in school), over 80% of persons with disabilities live in poverty with much lower levels of access to and control over assets.
Gender	<ul style="list-style-type: none"> The proportion of male and female respondents as heads of household was 68% and 32%, respectively, in a national USAID 2012 survey, with more men holding land/house titles and controlling major assets, and more women controlling household expenditures and day to day resources.

6. Human Dignity, Safety and Wellness

LGBTI	<ul style="list-style-type: none"> Jamaica has high rates of homophobia and related LGBTI violence. More than a third of the population of MSM in Jamaica are HIV infected, though strong stigma and discrimination of MSM is a major barrier to accessing health and social services that can help mitigate the HIV/AIDS epidemic
GBV	<ul style="list-style-type: none"> Police are reluctant to investigate heterosexual couple violence. They investigate violence between homosexual men, though no avenue exists for redress in the justice system. Female generated domestic abuse goes unreported because the men/boys are embarrassed to make reports and if they do the police are contemptuous. Same sex domestic violence is not taken seriously by police Women remain recipients of unwanted sexual harassment and favoritism
Gender	<ul style="list-style-type: none"> The dominance of the street in young men's lives leaves them disconnected from the social networks of family and school. Along with narrowing the opportunities for education and employment in young men's life, life on the streets brings additional risks that include early sexual initiation, multiple partners, unprotected sex, conflict and violence.

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World Learning Consultation with former Jamaica-based staff April 2017

Annex 6: Schedule of Interviews and Focus Group Discussions

Date	Time	Organization
Monday, May 15, 2017	11:30 AM	LPD (FHI 360)
	3:00 PM	USAID
Wednesday, May 17, 2017	9:00 AM	LINKAGES (FHI 360)
	11:00 AM	Planning Institute of Jamaica
	1:00 PM	Abilities Foundation
	3:30 PM	JAYECAN
Thursday, May 18, 2017	6:00 PM	Eve for Life
	8:30 AM	Jamaican Association on Intellectual Disabilities (JAID)
	1:00 PM	COMET II (Tetra Tech)
	2:00 PM	Human Rights Advocate & Civil Society Leader
Friday, May 19, 2017	3:30 PM	Youth Upliftment Through Employment (Y.U.T.E.)
	9:00 AM	Health Policy Plus (Palladium)
	11:00 AM	Women's Centre of Jamaica Foundation
Monday, May 22, 2017	1:00 PM	WMW Jamaica
	10:00 AM	J-FLAG
	1:00 PM	Regional Workforce Development (FHI 360)
Tuesday, May 23, 2017	4:00 PM	Human Rights Advocate & Civil Society Leader
	5:00 PM	Fight for Peace Jamaica
	11:00 AM	Former Member of Parliament, Government of Jamaica
Wednesday, May 24, 2017	12:30 PM	UNICEF Jamaica
	10:30 AM	Committee for the Upliftment of the Mentally Ill (CUMI) – Montego Bay
	12:30 PM	St. James Youth Information Centre, GOJ Min of Education – Montego Bay
	1:00 PM	People's National Party Women's Movement
Thursday, May 25, 2017	3:00 PM	Upper Room Community Church
	8:30 AM	Eve for Life, FGD – Montego Bay
	10:15 AM	Eve for Life, FGD – Montego Bay
	5:15 PM	CariMAN
Friday, May 26, 2017	6:00 PM	LPD Project Launch
	8:30 AM	Rose Town Foundation, Transect Walk
	10:00 AM	SEBI (JN Foundation)
	1:30 PM	Father's Inc.
Saturday, May 27, 2017	3:00 PM	Children First
	7:00 PM	Jamaica Household Workers' Association, FGD
	10:00 AM	YUTE, FGD
Monday, May 29, 2017	1:00 PM	YUTE, FGD
	9:00 AM	Deaf Can! Coffee
	11:30 AM	Tambourine Army
	3:00 PM	Jamaica Constabulary Force, Community Safety & Security Branch
Tuesday, May 30, 2017	3:30 PM	Mustard Seed Communities
	6:00 PM	Colour Pink Foundation, FGD
	10:00 AM – 4:00 PM	FHI 360 Staff Orientation, Training, & Consultation with LPD, LINKAGES, Regional Workforce Development projects
	5:00 PM	Debrief with core LPD team
	8:00 AM	Caribbean Vulnerable Communities Coalition
Wednesday, May 31, 2017	10:00 AM	Jamaica AIDS Support for Life (JASL)
	10:30 AM	Portmore Self-Help Disability Organization
	10:45 AM	Social Development Commission
	1:00 PM	Digicel Foundation
	3:15 PM	People's National Party Gender Commission
Thursday, June 1, 2017	9:30 AM	LPD GSI Analysis Stakeholder Consultation Meeting
Friday, June 2, 2017	11:00 AM	USAID Debrief Meeting

Annex 7: TAAP Inclusive Inquiry and Reflection Tool (TAAP)

Overview of Phase 1 Inclusive Reflection

The TAAP Phase of Inclusive Inquiry and Reflection (IIR) includes two primary levels of inquiry and reflection – individual and organizational. There is an additional level of inquiry and reflection woven into this section if the circumstances surrounding a project include sub-organizational groups such as teams, working groups, or coalitions. You’ll see that towards the end of Step 1 and throughout Step 2 this lens of inquiry is applied.



What is Inclusive Inquiry & Reflection?

Inclusive Inquiry and Reflection (IIR) is a voluntary process which aims to look at the **internal** landscapes of two main selves – the individual self (i.e., the self as practitioner) and the organizational self – in order to examine how these selves might interact through the project life cycle with individuals, groups and organizations that are **external**. At times there may be a middle level of analysis to be conducted on a ‘third self.’ This self could be a project team, working group, or coalition of actors that together will design and implement a program. This level of analysis would be a sub-organizational group, and is represented below in Figure X, the nested model. As a matter of principle and practice, if one is committed to inclusive development program design, the individual, group and organizational selves must be included as “key actors” in the project cycle.

The IIR phase provides an integral ingredient for expanding understanding of the nexus between who we are and how we see ourselves, how we perceive others, and how others perceive us and our work. Inquiry and reflection provide a mirror to shine light on whether and how our own experiences and identities grant us more power, access, agency or privilege than other people, or vice versa.

Though we have termed “Inclusive Inquiry and Reflection” as a phase, in practice it is most effective when iterative - continually revisited and informed by knowledge gathered from the external realm in which the project is taking place. For example, if we learn something from the information we gather in the inclusion analysis activities, this should inform awareness at the individual and organizational levels and influence the content and process of the project design and implementation moving forward.

Each layer in the nested model shown in Figure X requires asking and answering questions to develop insight into how each of us, our group and our organization can ensure increased awareness and thus improvements in inclusion-sensitivity across the project life cycle.

Why Engage in Inclusive Inquiry and Reflection?

Inquiry and reflection directed inwardly aim to deepen awareness of and sensitivity to how we, our group and our organization relate to and engage with the environment and other people and groups in the project life cycle. If we are committed to more inclusive design for development programming, we are likely aiming to address causes or drivers of exclusion, marginalization and injustice. To avoid inadvertently reproducing or perpetuating certain forms of oppression it's important to continually develop awareness about our own positionality. **Positionality** is about where one fits in a society in relation to others, and is about who has agency, access, and power and who does not. Positionality is about relationships. One's positionality might change from context to context as social strata and cultural norms vary. We must continually examine our own identities, biases, beliefs, assumptions, power, privilege, motives and intentions such that we increase awareness of who we are and how we relate to and impact those with whom we want to work against oppression. Positional awareness develops over time through intention and attention.

Short Positionality Activity 1: For a visual representation of positionality, watch this four-minute video called the [Privilege Walk](#), adapted from the original anti-racism work of [Peggy McIntosh](#). Note that this exercise was created primarily for a US American context. The exercise helps unveil the distance between those who have privilege and those who don't. We offer this sample exercise as a means of increasing awareness about positionality and fostering discussion and reflection, yet do not endorse or recommend recreating this exercise with a group.

Short Positionality Activity 2: Buzzfeed offers a [Privilege Survey](#) – a series of questions to be answered that offers a look into one's level of privilege. This exercise was created for a US American context, though some questions are still relevant for other contexts. Again, we offer this resource as a means of critical inquiry to emphasize the importance of increased awareness of our own positionality. It is not scientific, yet can be a provocative tool for further discussion in your team or organization, with proper facilitation.

When and Where to Engage in Reflection

Reflection can happen at any point in time since it is an ongoing and iterative process. In the case of the design of a new project, reflection should precede any context or inclusion analyses or project design work. Before gathering external data and information, we should begin the process of assessing our identities, motives, positionality, and resources. A second round of reflection should take place after the Inclusion Analysis Phase and throughout the project life cycle.

How to Engage in Reflection

Challenging but most informative and effective is to first develop awareness of our positionality in our own context – the context that we are the most familiar with and where we are the most comfortable. We might then expand to consider our positionality in relation to contexts in which we are an outsider. Consider as well that understanding our positionality in a context we are less familiar with necessitates gathering information from others about how they have experienced and thus feel about our presence (methods for which we'll get to in phase 2 - inclusion analysis). This toolkit offers a series of activities which are not comprehensive, so it is encouraged to

develop your awareness by reading other resources that unpack the concepts of positionality, power and privilege even further.

The activities that follow will help participants to reflect on the two key selves we talked about earlier - the individual self and the organizational self. Consider completing all the activities in the sequence outlined below, alongside other team members in your organization if possible.

Step 1 Individual Inquiry and Reflection

The first step has four suggested activities – *1. Mapping Your Individual Identity, 2. Individual Inclusion-Sensitivity Rating Scale, 3. Individual Reflection Questions & Personal Statement, and 4. Team Discussion & Reflection.* Each activity includes options for exchange and discussion with colleagues or team members, though optional depending on your needs and composition. As a way to invoke the mid-level lens previously mentioned in the nested model (sub-organizational group/team level of inquiry), the fourth activity explicitly encourages a team or a working group to engage in sharing and reflecting on the outcomes of the first three activities.

Activity 1: Mapping Your Identity

Why do the Activity?

This exercise is meant to allow exploration of the many facets of your identity. These layers of identity help us to connect with others on many levels. The exercise also encourages reflection on which parts of our individual or collective identities can benefit from advantage and privilege, thus giving us more power than others in some contexts. There is no limit to how many aspects one can have to their identity – identities are multi-faceted and often both complex and dynamic. Guiding questions are included to help you think about what comprises YOUR identity.

What are the Objectives of the Activity?

This mapping activity will encourage you to:

- Explore the many facets of your own identity
- Reflect on which aspects of your identity “power us up” and “power us down”
- Reflect on which aspects of your identity have been marginalized or excluded and thus have less power than others in some contexts
- Develop awareness of your own positionality – where you have more and less power, agency, and access.

What is the Activity? (Description of the activity)

This mapping activity uses a Social Identity Wheel to reveal and help us reflect on different facets of ourselves. There is not a limit to how many aspects one can have to their identity – identities are multi-faceted and often both complex and dynamic.

Who does the Activity?

Any interested individual can take part in this mapping activity. Project design team members. Participants in training workshops. Optimally, the project team and/or workshop participants are of diverse identities which will make the activity more meaningful.

When is the Activity Done?

This mapping activity is carried out before any other phases of the project cycle. It is the first activity in the first phase of Inclusive Inquiry and Reflection. It is suggested that you return to it several times during the project cycle to see what might have changed in either your identity or your awareness of your positionality.

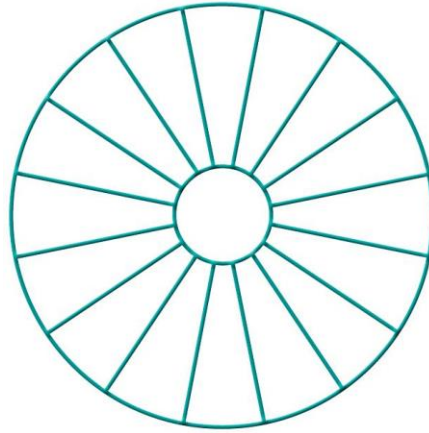
How is the Activity Done? Guidance for Facilitator

- This mapping activity is an individual act and does not necessarily need a facilitator.
- If it is done with a group or team of people, be sure to read the instructions carefully and debrief afterwards together. It can also be done virtually, with participants completing the activity and sharing results and reflections through an online portal.
- Note that some participants may prefer the privacy of the online approach, while others may be wary of sharing personal reflections in a format that may be accessed by others beyond a trusted circle.
- It is important that principles of safe space be created.

Guiding Questions for Initial Reflection

Review the following questions first to ignite inquiry into your own identity. You don't need to write down your answers unless you'd like to share with team members or others after. At the very least, skim and reflect on the questions below before you do the Identity Wheel activity. (For a facilitated format, share the questions below, allowing time for participants to individually reflect, make notes, etc.)

1. *What is your gender? What role does your gender play in your identity?*
2. *What about geographical location? Is where you were born, where you're from, where your family is from, or where you grew up important to you?*
3. *What is your religious affiliation or spirituality and is that a big part of who you are?*
4. *What is your political ideology and is that meaningful for you and why?*
5. *Consider your interests or hobbies and how that helps form your identity. Perhaps you are an athlete, or you like to cook, have traveled extensively, enjoy libraries, fine art, music, etc.*
6. *Does your academic background have an impact on your identity? If you were able to access higher education, did this become part of who you are? Do you associate with other members of an academic group?*
7. *What is your racial, ethnic, or tribal background and is this important to you? Are you part of a 'group' in this way?*
8. *What is your profession? Do you consider the area of work that you do and perhaps even your title or position as an important part of who you are?*
9. *What is your socioeconomic class? Many do not realize how much our class status impacts who we are. How might your economic status or life experience help to have formed who you are?*
10. *What other aspects, experiences that you've had, or groups that you are a part of are important components of your identity?*



Step 1: Complete the Identity Wheel.

- Write the word “human” in the center circle.
- In each of the outer sections write a group with which you identify. This can include anything: tribe, female, sister, athlete, student, Muslim, musician, Christian, teacher, activist, or any group with which you identify. (Note: Include identities that you are comfortable sharing.)
- Try to avoid using personal adjectives or characteristics, such as “adventurous” or “creative.”
- Reflect on which identities bring you advantage and power, and which, if any, of your identities have been marginalized or excluded. (If a facilitated format, allow time for participants to complete the steps above before proceeding with the steps below.)
- Insert a **blue UP arrow** in any part of your identity wheel where you feel this aspect of identity creates unity or connection with other groups, where belonging to this identity might “power you up”, providing advantages and privilege.
- Insert a **red DOWN arrow** in any part of your identity wheel where you feel or have experienced marginalization as a member of that group; if you feel that this identity “powers you down,” serves to disadvantage you or members of this group.



Step 2: Reflect on Personal Reflection Questions (below) and consider sharing in-person through a gallery walk or post responses to online forum. Use the forum to respond to these questions from your perspective.

1. *Which of your identities are most important to you?*
2. *Which of your identities are a birthright (sex, ethnicity, nationality)? Which ones did you choose (gender, teacher, singer, artist)? Which of your identities were assigned or expected (mother, wife)?*
3. *Were there identities where you inserted a blue arrow **and** a red arrow? If so, please explain why.*

4. *Were you willing to share how it feels to be a member of a privileged or marginalized group? Please explain.*
5. *What are some common stereotypes about your identities including your culture and your country?*
6. *How will your identities impact the work that you are doing in your own country or in another context?*
7. *How can your learnings and reflections from this exercise inform your work as a development practitioner, including in the design of programs?*

Step 3: Listen to, or read through and reflect on your peer's responses. (For online posts: Select 2 posts to respond to. Collectively ensure that all posts are responded to. Respond to two of your peers' posts in 1/2 a page or about 200 words.) As you listen to or read your peers' posts be aware of the differences they present in comparison to your own lived experience or in your completion of the identity wheel. Note something that intrigued or surprised you and/or would like to know more about.

1. *Which aspects of your identity are most important to you? Another way of asking this is which parts of yourself define you the most?*
2. *What identities are a birthright (sex, ethnicity, nationality)?*
3. *Which identities did you choose (teacher, singer, artist)?*
4. *Which identities were assigned or expected of you (mother, wife, provider, leader)?*
5. *Which aspects of your identity did you mark with a red DOWN arrow? Consider reflecting on or discussing how it feels/felt to be a member of a marginalized group.*
6. *Which aspects of your identity did you mark with a blue UP arrow? Consider reflecting on or discussing how it feels/felt to be a member of a marginalized group.*
7. *If you are currently or will be an outsider in a context you plan to work in, and know the context, did you mark any identity aspects with a star sign (*)? If so, consider reflecting on or discussing how you came to that conclusion and how you feel about those aspects of your identity.*
8. *What, if anything, did you learn from this exercise about yourself and your positionality?*
9. *Are there ways you can think of to increase your self-awareness about your positionality, especially in relation to the context in which you will implement programming?*

Activity 2: Individual Inclusion-Sensitivity Rating Scale

The following activity is meant to encourage an individual to take a deeper dive from the previous reflection on identity to unearth and reflect on how inclusion-minded you might be. This exercise encourages individuals to consider what practices you've already undertaken to develop awareness of positionality and what practices you might consider adopting to increase your commitment to inclusivity.

Why do the Activity?

How do we know if we are inclusion-minded? That is a hard question. One way is to consider not only our own identity and background, as you did in the first activity, but to also review the actions you've taken or can take to increase sensitivity to others and how you relate to them. For effective social change, we must develop awareness of and begin to understand not only our positionality, but also our own attitudes, perceptions and biases and how they impact our work with others. Attitudes and perceptions matter for social inclusion because people act based on

how they feel and what they believe. Which groups get included and excluded, and on what terms, is shaped by people's attitudes about each other and about themselves. It's vital to development a practice of increasing our awareness of and sensitivity to our beliefs and attitudes, as they drive our behavior. This exercise is about developing that practice.

Our intentions might be good, yet the impact of our efforts without awareness of attitudes, perceptions and biases can do harm to those we intend to help or serve. A bias is "prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair." Some biases are known, but most are initially unknown or hidden. Some term these our 'blind spots' and we all have them, no matter our identity and background. Diversity advocate Vernā Myers looks closely at some of the subconscious attitudes we hold toward other groups in this [moving video](#). She makes a plea to acknowledge our biases, then move toward them. Even the most open-minded and well informed people are prone to bias. A good example of this is the story written by Nelson Mandela in his autobiography. He was boarding a plane and when he saw the pilot was a black man he briefly had the implicit thought "How could a black man fly an airplane?".

Ultimately our intention is to dismantle structures and behaviors that perpetuate exclusion and marginalization of groups, so it's vital that as practitioners we begin our work by developing a practice of uprooting and transforming our own biases to eradicate harmful, unintended consequences.

What are the Objectives of the Activity?

This activity will help you to:

- Develop a practice of self-inquiry and reflection
- Review current as well as necessary practices to increase inclusion-sensitivity
- Increase your understanding of your own biases and how they shape your behavior
- Build your ability to do more effective, inclusive, anti-bias work

What is the Activity? (Description of the activity)

This activity uses a rating scale for you to reflect on your own competence when it comes to doing inclusion work.

Who does the Activity?

This activity is carried out individually after activity 1 – identity wheel. The activity takes approximately 10 minutes.

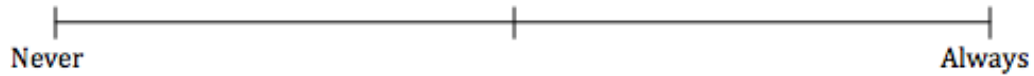
How is the Activity Done? Guidance for Facilitator

- Use the rating scale of **NEVER to SOMETIMES to ALWAYS** to assess yourself for each item by placing an "X" on the appropriate place along each continuum.
- When you have completed the checklist, review your responses to identify areas in need of improvement or areas where you have questions about your response.
- Think about what areas of growth or change are needed for yourself.
- Get into pairs and share your ratings with each other and tell each other why they gave themselves a particular rating and what things they think they could do to help improve their ratings where they were below ALWAYS. (10 minutes)

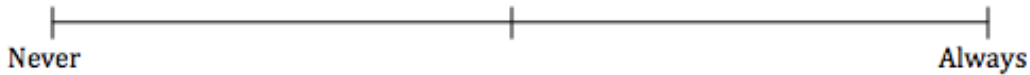
- Consider discussing as a group whether this activity is relevant or helpful or not, and how it relates to your work promoting inclusion.
- Identify courses of action can you take to improve your inclusion skills and knowledge.

RATINGS WORKSHEET HANDOUT FOR PARTICIPANTS

1. I continually educate and inform myself about the culture(s) and experience(s) of people or groups in the context I choose to work in by reading, doing research, asking questions or building relationships, taking classes or workshops, attending cultural events, or by other means.



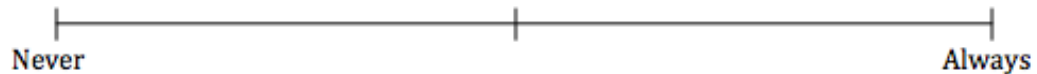
2. I spend time reflecting on my own childhood and upbringing to better understand my own biases and the ways in which I might have internalized prejudicial, exclusionary messages I received.



3. I look at and discuss my own attitudes and behaviors as an adult to determine the ways I might be contributing to or combating prejudice and exclusion.



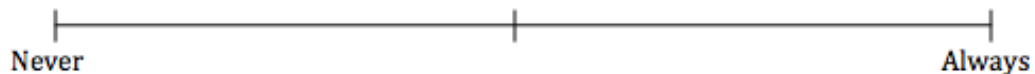
4. I consider my use of language to become aware of and thus avoid terms or phrases that may be degrading or hurtful to other groups.



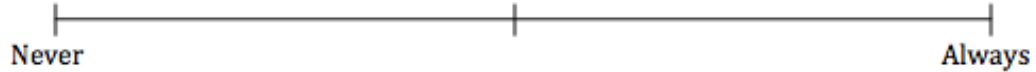
5. I have thought about, analyzed, and reflected on my motivations as well as the incentives I have for doing this work.



6. I have studied the historical and current power relationships and any history of discrimination and marginalization in my own context, and thus have an awareness of my own positionality as it relates to such dynamics.



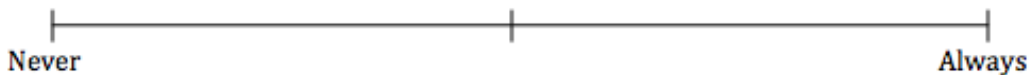
7. I have studied the historical and current power relationships and any history of discrimination and marginalization in the context in which I will be or am working (if I am an outsider), and thus have an awareness of my own positionality as it relates to such dynamics.



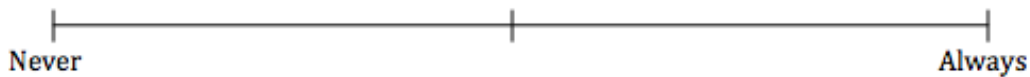
8. I value differences in identity (cultural, religious, ideological, etc.) and make efforts to have patience in developing understanding for things I do not understand or disagree with.



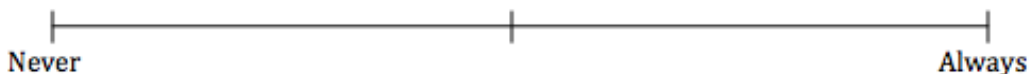
9. I am open to other people's feedback about ways in which my behavior or words may be culturally insensitive or offensive to others.



10. I am comfortable initiating a conversation about and giving constructive feedback to someone who might have done or said something insensitive or offensive to someone from another culture or group, or to my own group.



11. I demonstrate a commitment to inclusion and social justice in my personal life by engaging in activities my own community to achieve equity.



Activity 3: Individual Reflection Questions & Personal Statement

Why do the Activity?

After the previous activities your mind should be warmed up on the topic of self-inquiry, and specifically your own identity and positionality. The following set of questions encourage you to dig a bit deeper and formulate in your own words language about your intentions and motives for this work. In a way, these activities are baselines against which you can cultivate a practice of reflection when you return to view your answers after time has passed and you've had additional experiences in the field.

What are the Objectives of the Activity?

This activity will help you to:

- Describe in your own words your motives and intentions for doing this work
- Provide information which can be revisited and/or shared with other team members
- Increase self-knowledge
- Draft a personal statement reflecting your positional awareness and commitment to inclusion

What is the Activity? (Description of the Activity)

Questionnaire

Who does the Activity?

Any interested individual can take part in this activity.

When is the Activity Done?

This activity is carried out individually after activities 1 and 3. The activity takes approximately 20 minutes.

Guidance for the Facilitator (How is the Activity done?)

1. Why are you doing this work or project?
2. What are your motives for doing this work?
3. Was there a specific experience that catalyzed or drove you to do this work?
4. Why do you care about or are committed to the issue you are working on?
5. What is your positionality related to this work? In what ways are you an insider? In what ways are you an outsider?
6. What do you stand to gain or lose if the program is successfully implemented?
7. How might your commitment be a product of your own values, upbringing, or life experiences?
8. Beyond having the right skills, are you the right person for this work? How will you and your various identities be received by the community?
9. How is your being in this role empowering to others in the community?

Lastly, based on all that you've inquired about and learned through the last three activities, craft your own personal statement that includes the following components:

1. Spells out the most important parts of your identity as they relate to your work
2. Proclaims your motives and intentions in doing this work
3. Shines a line on your awareness of your own positionality

Sample statements might read something like:

I'm a middle-class white American female with a background in international development. I grew up in rural America to a blue-collar, hard-working family. The men in my family were openly racist and sexist. I chose to work in women's rights internationally because I want to help reverse patterns of violence against women and against people of color. I am aware that, due to my race and class I have a significant amount of access and privilege. I'm committed to continually listening and learning about how I can best partner with and support to increase the agency and access and wellbeing of others.

I'm a Muslim Pakistani male who grew up in a privileged home. My father was a member of government and a religious leader and my mother dutifully raised our family of six children. I am the oldest. I am saddened by the condition of my country and the persecution of certain religious groups. I was taught to be tolerant and open-minded by my father and mother, and our religious beliefs. I am committed to increasing tolerance of and access for religious minorities in my country and will use my class and gender privilege to do so.

(Note to editor: Insert empty box here for Toolkit users to insert personal statements.)

Activity 4: Team Discussion & Reflection

What is the Activity? (Description of the Activity)

Group discussion with guiding questions

Who does the Activity?

Project Design Team and/or Inclusion Analysis Team

Guidance for the Facilitator (How is the Activity done?)

This step is optional depending on the needs of you as the practitioner. If you are working in a team or sub-organizational group to design and implement a project, now is an opportune time to share and discuss some or all of what you generated in activities 1 – 3. Ideally all team members will have worked through activities 1 – 3 above and recorded their answers. If you are being guided by a facilitator, allow them to take 15 – 30 minutes to review as a group some of the concepts or findings. If it is just you and your teammates, consider discussing the following questions:

- After completing all three exercises, what stands out most?
- What did you learn about yourself, if anything?
- Did you find any of the activities uncomfortable or challenging? If so, what and why?
- Do you feel these exercises were helpful for increasing your awareness to your own positionality and sensitivity towards more inclusive program design? If yes or no, elaborate.
- What courses of action did you discuss or decide on as a result of these activities?

Step 2 Organizational Inclusive Inquiry & Reflection

Every organization has an identity and a culture. Organizations typically define who they are through mission and vision statements. They also have stories of origin and ways of thinking and doing (norms) that create and define the culture of the organization. In planning inclusive development programs, it's important to consider who your organization is and, similar to considerations for individual identity, how your organization might relate to, impact, and be perceived by the people and context where you plan to work.

It is here that bringing a **conflict-sensitive** approach and “do no harm” considerations to inclusion work is most relevant. At its heart, conflict sensitivity is the notion of systematically taking into account both the positive and negative impacts of interventions and conversely, the impact of these contexts on the interventions. Being a conflict sensitive organization denotes the ability of your organization to *develop understanding about the context in which you operate,*

deepen awareness about the interaction between your intervention and the context, and act upon this awareness to avoid negative impacts and maximize positive impacts. Though the term has the word ‘conflict’ in it, it is useful even in situations that are not enduring open conflict or armed violence. Exclusion often causes or drives conflict, whether violent or not. As organizations aiming to address exclusion and marginalization, it’s vital that we first ensure we are doing our part in not exacerbating existing oppression and injustice.

Activity 1: Mapping Your Organization’s Identity

Why do the Activity?

Increase your awareness of your organization’s mission, culture, biases and how they shape organizational behavior

What is the Activity?

Adapted version of Social Identity Wheel

Who does the Activity?

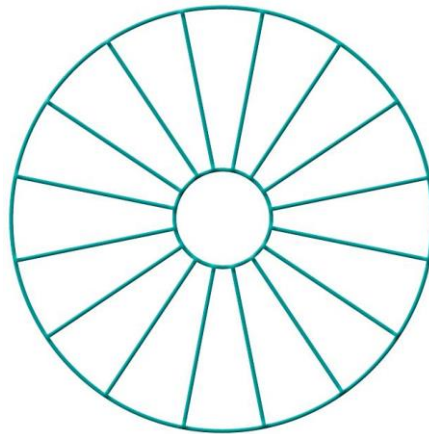
Individual practitioners, project design teams, training participants

Guidance for the Facilitator (How is the Activity done?)

Guiding Questions for Initial Organizational Reflection

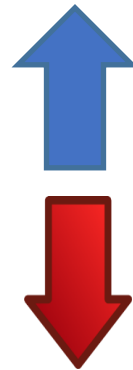
Review the following questions first to ignite inquiry into your own identity. You don’t need to write down your answers unless you’d like to share with team members or others after. At the very least, skim and reflect on the questions below before you do the Identity Wheel activity. (For a facilitated format, share the questions below, allowing time for participants to individually reflect, make notes, etc.)

1. *What is the mission and vision of your organization? What role does your organization’s mission play in its’ identity?*
2. *Is the mission of your organizations meaningful to you and why?*
3. *What about geographical location? How does the organization’s headquarters and global/satellite offices impact its identity?*
5. *Consider the major practice areas, programs, initiatives and services that helps form your organization’s identity.*
6. *From what sources does your organization receive funding and how does that funding shape the organization’s identity?*
8. *What partnerships or networks does your organization belong to or serve as a thought leader? Is this role an important part of the organization’s identity?*
9. *How do the organization’s financial status impact its’ identity, its’ risk tolerance, its’ reputation? How might your organization’s financial status help to have formed who and what the organization is?*
10. *How are experiences that the organization has undergone a part of its’ identity?*
11. *What is the make-up of your project team? What identities of the members of your team power them up or power them down?*
12. *Does your organization have a stated commitment to sustainability and local ownership? To context sensitivity and do no harm?*



Step 1: Complete the Organizational Identity Wheel.

- Write the organization’s mission in the center circle.
- In each of the outer sections write a word that describes the organization and what it does. This can include anything: non-profit/for-profit, large/small, hierarchical, adaptable, mission-driven, faith-based, grants-only, Uganda-based, well-governed, advocacy, or any group with which your organization identifies.
- Try to avoid using personal adjectives or characteristics, such as “adventurous” or “creative.”
- Reflect on which identities bring your organization advantage and power, and which, if any, of the organization’s identities have given it power or put it at a disadvantage. (If a facilitated format, allow time for participants to complete the steps above before proceeding with the steps below.)
- Insert a **blue UP arrow** in any part of your organizational identity wheel where you feel this aspect of identity creates unity or connection with other groups, where belonging to this identity might “power up” your organization, providing advantages and privilege.
- Insert a **red DOWN arrow** in any part of your identity wheel where your organization has experienced marginalization; if you feel that this identity “powers down” the organization, serves to disadvantage your organization and its partners.



Step 2: Reflect on the Organizational Reflection Questions (below) and consider sharing in-person through a gallery walk or post responses to online forum.

1. *Were there identities where you inserted a blue arrow **and** a red arrow? If so, please explain why.*
2. *What are some common stereotypes about your organization’s identities including its culture and your country?*
3. *What are some common stereotypes about the country where your organization is based?*
4. *What are some common stereotypes about the kind of work your organization does and the kinds of staff and consultants it hires?*
5. *What are some common stereotypes about the funders of your organizations?*
6. *How will your identities impact the work that your organization is doing in its country of*

origin or in another context?

7. *How can your learnings and reflections from this exercise inform your organization's work as a development actor, including in the design of program?*

Activity 2: Organizational Questionnaire

Why do the Activity?

The questionnaire is adapted from myriad sources, including *Conflict Assessment and Peacebuilding Planning* by Lisa Schirch and Mobility International's (MIUSA) *Checklist for Inclusion for People with Disabilities*. This activity, while lengthy, aims to guide your team and organization towards a deeper awareness of and reflection on your positionality and the implications of your intended work. Development organizations can play a powerful role in counteracting the cycle of oppression through which excluded and marginalized people and groups are denied access to support and resources which would empower them to reach their potential and contribute to their community. We invite you use this questionnaire as a starting point for claiming progress made on your organizational inclusion-sensitivity as well as defining and acting on areas of needed growth and development.

As mentioned prior, inquiry and reflection are best when iterative and thus, these questions will also be more deeply informed by the knowledge gathered in the inclusive analysis phase of the program cycle as well as information and learning gleaned through every subsequent phase of the cycle. TAAP recommends routinely returning to your answers to see how they, and you, have changed and how this evolution in knowledge should result in course correction or programmatic adjustments.

What are the Objectives of the Activity?

This activity will help you to:

- Generate shared organizational knowledge about the level of inclusion-sensitivity of your organization
- Increase awareness as an organization or team about positionality and the possible impacts of your work
- Determine course(s) of appropriate action organizationally to increase inclusion-sensitivity

What is the Activity? (Description of the Activity?)

Questionnaire

Who does the Activity?

Any interested individual can take part in this activity.

When is the Activity Done?

After individual inquiry and reflection and before inclusion analysis. The questions are better answered after you've worked through previous individual exercises reflecting on aspects of identity, positionality and bias. The activity takes at least 1 hour to complete.

Guidance for the Facilitator (How is the Activity done?)

1. Assign the questionnaire to appropriate staff or team, with a target date for completion. Some organizations may find it most efficient to assign specific sections or questions to

- specific individuals, positions or departments (e.g. human relations, administration, program).
2. Compile and review answers to the questionnaire. Discuss with leadership, team members, staff members, as appropriate to your organization.
 3. For questions to which you have answered “YES” discuss if the practice is effective or needs revisiting, and consider sharing with other teams or individuals in the organization to increase inclusive practices across programs and projects.
 4. For questions which you have answered “NO”:
 - a. Identify priority target areas in which to increase inclusive policy and/or practice.
 - b. Make action plans to address the target areas, including identification of action steps, assignment of staff responsibility, timeline, benchmarks, resources needed and evaluation plan.
 - c. Review MIUSA’s resource guide for additional tools or practices on ensuring your organization is able to increase inclusive programming.
 - d. Implement the action plan.

Category 1: Organizational Structure, Policy, Administration, Governance

1. Does your organization have a written policy on social inclusion or a policy on inclusion of specific groups, such as people with disabilities? If YES, does the policy address:
 - a. Organizational structures?
 - b. Staff composition, including leadership?
 - c. Board composition?
2. Is the policy fully integrated into the organization’s plans and operations?
3. Does the policy include a gender lens?
4. Is the concept of inclusion or diversity reflected in your organization’s mission and vision statements?
5. Are the organization’s vision and mission statements derived through the participation of all stakeholders? Is the vision truly a shared one?
6. Are constituency members real partners? Meaning, are there effective outreach systems in place for providing regular input from constituents into planning and programming decisions?

Category 2: Organizational & Staff Capacities

1. Does your organization provide diversity- or inclusion-sensitivity training to all staff members?
1. Does the organization provide mentorship and/or professional development to staff to increase their ability to work with multicultural teams as well as with vulnerable or excluded populations specific to the organization’s area of focus or mission?
2. Does the organization ensure staff and board members engage in ongoing reflective practice, including of areas of personal growth necessary for increasing inclusion-sensitivity?
3. Does the organization provide spaces and facilitation for dialogue amongst staff members and leadership about diversity, inclusion, positionality, and other topics related to social inclusion/exclusion and dynamics of power and privilege?
4. Do you know what your key organizational resources and sources of power, such as language capacity, staff diversity and experience, technical expertise, deep understanding

of local context, wide social network in host country/program context, or financial resources?

5. Do you know what your key organizational weaknesses are, such as lack of contextual knowledge and/or local relationships, lack of network, limited staff experience or technical expertise, homogenous staff and/or leadership team, limited resources such as short project timeframe or money, etc.

Category 3: Project Team's Contextual Knowledge

1. Have you worked in this location before, or is this your first time? What are the possible implications of your answer?
2. Do you know about the language, culture, religion, ethnicity, and ideologies of the context you'll be working in?
3. Have you analyzed the dynamics of exclusion in this context? Do you know about the history of marginalization and repression, as well as major social change movements in the past or currently?
4. Have you unpacked your assumptions about what is causing exclusion or driving conflict in this context? Is your intervention tied to a theory of change predicated on these assumptions? Have you tested your assumptions through in-depth conflict or context analysis prior?
5. Do you know what groups hold power, and what groups do not have power?
6. Have you analyzed and reflected on possible intersectionalities related to the excluded groups you are aiming to serve? How might awareness of intersectionalities impact or change your program design process?
7. How does your work relate to the larger socio-political environment in this context?
8. Have you conducted a risk-analysis to include the worst-case scenarios for unintended impacts of your project?
9. Do you receive funds or support directly from the country in which your organization is housed (from here forward referred to as host-country)? Or from other bilateral/multilateral institutions? If so, what are the implications of this and how does it impact your positionality?
10. Are you aware of the socio-political relations between the country in which your organization is chartered and the country in which you will implement inclusive programming? If so, how might this impact your work and how does it relate to your positionality?
11. Have you disclosed the funding sources for your project and relatedly, are there possible implications related to this? Are there sentiments by project partners or beneficiaries that might cause them to be cautious of receiving funds from or partnering with you because of the funding source?
12. Are you aware of how your country of origin is perceived by those you aim to serve through your project? If so, what are the implications and what course of actions might you need to consider to address perceptions?

Category 4: Project Team's Relationships

1. Do (and with whom) you already have relationships with in the project context?
2. Do you have team members from the context or are you all outsiders?

3. If you do have team members from the context, do you know anything about their ‘positionality’ in their own context? Meaning, are you aware of the political and social power implications of hiring who you may have hired?
4. Who might not want you there, and for what reason? Alternatively, who wants you there and for what reason?
5. Do you know what others perceive as your motives for this effort?
6. Do you know anything about how others perceive your organization in general?
7. What processes if any have you undertaken to learn of the way you are perceived by those you aim to serve?
8. What have you done or can you do as an organization to communicate you motives and interests to others?
9. Who might benefit from or feel threatened by your project?
10. What is the relationship between your country of origin/who you represent politically, and the recipient country? What are the implications of your answer?
11. What partnerships does your organization have with other issue- or mission-similar efforts in the region, both local and regional or international?
12. Do you know who else (individuals or groups, internal and external) are working on the same or related issues that you are? Have you connected with these groups to form collaborations, pool resources, prevent duplication?
13. What partnerships or alliances does your organization already have? How can your organization forge more partnerships with local organizations and institutions?
14. Will/do you have a local office in the project context? If yes, what are the implications of your answer?
15. Do or will you rely on locally-sourced services for any or all parts of project implementation? If so, for what?

Category 5: Project Design/Program Planning

1. What are your ultimate goals in this project?
2. How does the planned for effort relate to and further your organizational mission?
3. Was the project designed in partnership with those it is meant to serve? If so:
 - a. Were the project goal, objectives, and change measures (indicators) established also in partnership?
4. What is the timeframe for your intervention? What are the possible implications of this timeframe?
5. Is your team able both to adapt programs and services to changing needs of constituency and to extend service delivery to additional constituencies?
6. Are beneficiaries equal partners with the organization in defining services to be provided and (if appropriate) management of projects/programs?
7. Are there systems and procedures to ensure regular community input, and information gathered is regularly used?
8. Are constituencies equal partners in the monitoring and evaluation of the program’s impact/effectiveness?

Step 3 Building Inclusion and Systems Awareness

Activity 1: Everyday Inclusion Indicators

The Everyday Inclusion Indicators¹⁹ exercise seeks to build awareness of what inclusion and exclusion look like at the community level. In order to design effective programs that advance an inclusive society and does not leave anyone behind, it is important to have a picture of what inclusion and exclusion looks like from the top-down level *and* from a bottom-up, community-focused level. A top-down indicator of inclusion might be the number of included and excluded people who have been elected to the parliament. Conversely, a bottom-up indicator might be a local person from a marginalized or excluded identity running as a candidate. Another example of a top-down indicator might be that the country is a signatory to the UN Convention on the Rights of Persons with Disabilities. A correlating bottom-up indicator might be a wheelchair ramp that helps applicants access the door to a job employment agency.

Why do the Activity?

The activity engages practitioners and community members in observing measures of inclusion which can be integrated into program processes. Participants will be able to develop and reflect on top-down and bottom-up indicators of inclusion in their context. It will train participants to look for inclusion indicators in “every day” (common) situations where issues of inclusion and exclusion may not be immediately clear.

What are the Objectives of the Activity?

To identify local-level measures of inclusion by observing bottom-up indicators of inclusion and exclusion and reflecting on how such bottom-up information which can be meaningfully integrated into program processes.

What is the Activity?

Community or team activity moves through a community setting to observe and collect local indicators that show inclusion and exclusion. The community or team may work from a worksheet or journal to be used over a period of time (an afternoon or over several weeks).

Who does the Activity?

Project design team, community members, training participants

Where is the Activity Done?

In a community setting, market, public service buildings such as clinics, schools, public transportation. The activity should be carried out in a way that is sensitive to and accommodates a person with a disability.

Instructions: You will work individually or in teams to develop indicators of inclusion and exclusion at the local level. The focus of your inquiry will be your localized perceptions of inclusion, marginalization and exclusion as a visitor in a context other than your own, or as a member of a community. This activity intentionally does not provide a detailed framework to

¹⁹ This framework and exercise are based on the [Everyday Peace Indicators](#) project.

work from. Every day inclusion indicators are best developed by people who are observing them first-hand or are impacted by inclusion and/or exclusion. Outside practitioners, with the best of intentions, bring their own biases to the development of indicators and the interpretation of the data.

- **Location 1:** Go to a public area or building (ex. market, library, post office, office building, restaurants, apartment building, or gym) and observe for 15 minutes. Go inside if you can. What signs of inclusion are present? What signs of inclusion are lacking? What are the decisions made by individuals and communities as they navigate their way through life? What examples do you see of tolerance and civility? Look not just at who is there, but also who is not there. (Develop 2-3 indicators)
- **Location 2:** Take a short trip on public transportation (metro or bus) and observe for 15 minutes. What signs of inclusion are present? What signs of inclusion are lacking? What are the decisions made by individuals and communities as they navigate their way through life? What examples do you see of tolerance and civility? Look not just at who is there, but also who is not there. (Develop 2-3 indicators)
- **Location 3:** Spend 15 minutes on online media. (This can be your own Facebook account, a local newspaper, advertisement for a local business, a local organization's twitter account.) What signs of inclusion are present? What signs of inclusion are lacking? What are the decisions made by individuals and communities as they navigate their way through life? What examples do you see of tolerance and civility? Look not just at who is there, but also who is not there. (Develop 2-3 indicators)

Be prepared to share the 6-9 indicators and what insights you gained from this experience.

Everyday Inclusion Indicators Worksheet: Inclusion, Marginalization and/or Exclusion – At a Glance

Where is the inclusion, marginalization and/or exclusion taking place, in what context?

How are identity groups being included, marginalized and/or excluded?

What are the driving factors behind the inclusion, marginalization and/or exclusion, and what can be done to affect these factors?

Who are the key actors who are driving the inclusion, marginalization and/or exclusion?

Why are the key actors motivated to drive the inclusion, marginalization and/or exclusion?

What strategies are key actors using power to drive the inclusion, marginalization and/or exclusion?

When is the inclusion most likely to be open for further expansion and when is the marginalization and/or exclusion most likely to be open to change for better or worse?

Adapted from Lisa Schirch (2013) Conflict Assessment & Peacebuilding Planning.

- If you are a member of the community, what can you do with this information?
- If you are a member of a project design team, how can this information inform your project?
- If you are not from context, how would the experience be different if you were from the local context?