

# PATHWAYS TO GENDER JUSTICE

A TOOL KIT FOR PEOPLE WORKING IN THE IMMIGRANT AND REFUGEE SERVING SECTOR IN CANADA

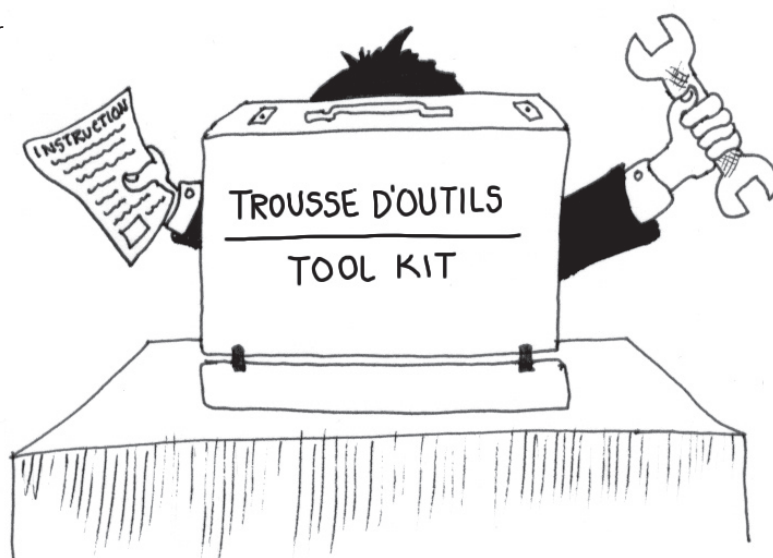
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# 1. HOW TO USE THIS KIT

**T**his tool kit is designed for use by individuals for personal and professional development and by groups, for training sessions, educational workshops, program evaluation, policy review, policy development, staff meetings, annual general meetings, etc. It is intended for people working in or accessing services in the immigrant and refugee serving sector in Canada (and abroad, where applicable), including front-line workers, service users, students, volunteers, managers, executive directors, board members, umbrella associations, and municipal, provincial and federal government departments and employees.

Feel free to make copies of this kit, or parts of it, for use by your group, staff, community or committee.



## PURPOSE OF KIT SECTIONS

### **Vision and Gender Analysis**

Provides guiding principles for gender equity work in the immigrant and refugee serving sector.

### **Background information**

Explores gender analysis in more detail and recommends additional reading for those interested.

### **Immigrant and Refugee Scenarios section**

Offers resources that can be used for individual reflection or exploration of questions and issues in a group.

### **Considering Intersections, Applying a Gender Analysis section**

Examines how different aspects of our identity intersect with gender and provides questions and categories to guide us as we apply a gender analysis.

### **Ways Forward section**

Looks at key recommendations for our sector and what we need to do next to realize these goals.

### **The Appendices**

Provide a glossary of terms that might not be familiar and a list of frequently asked questions that aim to clarify key words and ideas presented in this tool kit. While some users of this kit will be experienced popular educators, for those who are new to this approach, Appendix C introduces popular education.

This tool kit is one outcome of the Gender-based Approach to Project, developed by the Canadian Council for Refugees. A history of the gender-based work that led up to this project and acknowledgements of the many people behind it can be found in Appendix D, the background on the project.

We see this kit as one way to address gender issues in the immigrant and refugee serving sector. If you would like to give us some feedback about this resource, please contact the Canadian Council for Refugees at [ccr@web.ca](mailto:ccr@web.ca) or (514) 277-7223. The CCR would love to hear what worked well for you and what you suggest could improve this resource.

In addition to this kit, the project has produced a research report on the "Gender-Based Analysis of Settlement". This report, which contains a review of much relevant material as well as suggestions of areas where further research is needed, can be found on the CCR website ([www.web.ca/ccr](http://www.web.ca/ccr)).

## 2. FOR STARTERS...

HOW IS GENDER ANALYSIS RELEVANT TO MY WORK IN THE IMMIGRANT AND REFUGEE SERVING SECTOR?

### CONSIDER THESE SCENARIOS:



1

A man who arrived in Canada three years ago with his children has been recovering from his wife's death. He has felt alone and at times suicidal, but has kept on because of his love for his children, now aged 4, 7 and 8. He speaks a little French and no

English. His settlement counselor has been trying to get him to attend a men's group in his first language, but he cannot afford a babysitter on his low income. Why is child care not provided for immigrant men's groups? Consider the many reasons that a father who has immigrated to Canada needs access to child care.

2

Two professional women who are partners immigrate to Canada together on separate applications. They get an apartment together and take low paying jobs that are not related to their educational and professional experience. They have no family or friends in Canada, but are sending money back to their home country to support their children and parents. They are having trouble keeping up with the cost of living in a Canadian city and the stress starts to affect their health. When they visit a local community agency to ask for support, they are connected with separate social workers. The community agency and the social workers have assumed that they are single women who have never married and have no children. One social worker has asked one of the women if she is dating any men now that she has started to settle into her new life in Canada. The woman answers "no", but does not know what will happen if she explains she is living with her life partner. Consider how safe/unsafe it is for immigrants and refugees to disclose their sexual orientation in community agencies, therapeutic offices and immigrant and refugee serving sector encounters.



## 2. FOR STARTERS...

HOW IS GENDER ANALYSIS RELEVANT TO MY WORK IN THE IMMIGRANT AND REFUGEE SERVING SECTOR?

### CONSIDER THESE SCENARIOS:

# 3

A woman who has always been responsible for her family's finances flees persecution with her husband and children. They are resettled to Canada as government assisted refugees. The husband is identified as the "head of household" and receives the income support cheque in his name. This results in tensions within the family. The man feels confused about what this new country expects of him. The woman feels her role in the family is being taken away and that she is not valued in this new society.



Consider the many ways that gender roles change after a family arrives in Canada and how these changes affect relationships between women and men, and girls and boys. Consider also how immigration officers, settlement workers, other service providers and institutions can influence gender roles both negatively and constructively.

These scenarios begin to show how looking at the process of settlement with a "gender lens" may help us to improve the programs and services we deliver, the policies we develop and implement, and the training we provide to service providers.

While there is no formula for applying a gender-sensitive approach to settlement work, we can learn to ask questions and initiate discussion that will affect positive change towards gender justice.

## 2. FOR STARTERS...

HOW IS GENDER ANALYSIS RELEVANT TO MY WORK IN THE IMMIGRANT AND REFUGEE SERVING SECTOR?

### RECOGNIZING GENDER



### ACTIVITY FOR GROUPS

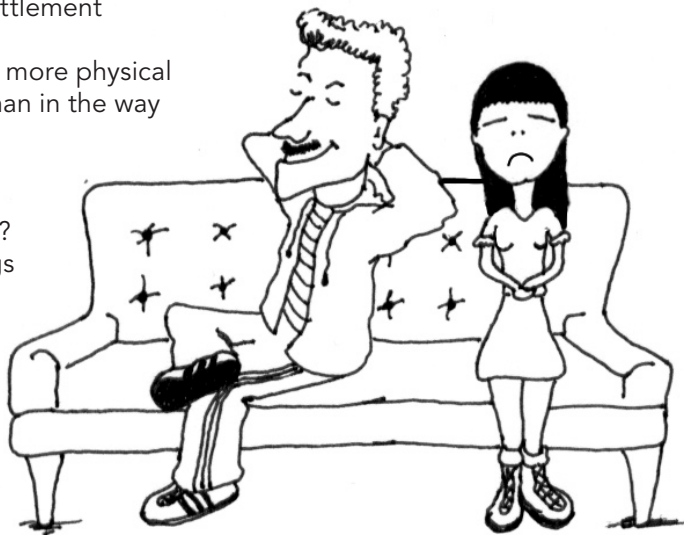
In a small group have three volunteers act out scenario 3 (above), playing the roles of man (husband), woman (wife) and a settlement counselor with whom they discuss the situation caused by the cheque being made out in the name of the husband.

Have the rest of the group play the role of observers, sitting in a circle around the three actors and observing their body language when they are playing their parts in the story.

Keep the role play short – 5 minutes maximum.

Pause the role play part way through to ask the observers the following questions:

1. How is the man sitting? The woman? The settlement counselor?
2. Is the man taking more physical space than the woman in the way he is sitting?
3. Does the woman sit with legs closed together or crossed?
4. Are the man's legs comfortably open?
5. Who is sitting closer to the settlement counselor?
6. Describe the woman's body language when she tried to speak?



Ask the volunteer playing the role of settlement counselor to describe her/his body language:

1. How are you sitting in relation to the man and in relation to the woman?
2. Are your legs crossed? Open?
3. Are you sitting up straight?
4. Are you comfortable?

Lead the whole group in a discussion about the ways that we express our gender through body language, the clothes we wear, our postures, the way we take up space, our gestures, our ways of speaking, and so on. Consider how these expressions of gender are different between men and women, and what power dynamics are related to various expressions of gender.

### REFLECTION FOR INDIVIDUALS

After thinking about scenario 3 (above), stop for a minute and imagine that you are the settlement counselor and the man and the woman are sitting in front of you.

Imagine how they are sitting.

1. Is the man taking more space than the woman?
2. Does the woman have her legs closed together or crossed?
3. Are the man's legs comfortably open?
4. Who is sitting closer to you, the woman or the man?
5. Describe the woman's body language when she tries to speak to you.

Then, stop again and look at the way you are sitting at this moment, as a settlement worker doing this reflective exercise.

1. Do you have your legs crossed?
2. Is your back straight?
3. Are you comfortable?

Now think again about how your perception of your clients' and your own body language and how they influence gender roles when you are working in the immigrant and refugee serving sector.

Reflect on the ways that we express our gender through body language, the clothes we wear, our postures, the way we take up space, our gestures, our ways of speaking, and so on. Consider how these expressions of gender are different between men and women, and what power dynamics are related to various expressions of gender.

## 3. VISION AND GENDER ANALYSIS

# VISION

All immigrants and refugees will be able to participate fully and in the manner that they choose in Canadian society, in full respect of their human rights. The integration process will be one of positive mutual change in which newcomers and the host society enrich each other, work to overcome all forms of oppression, including gender oppression, and learn to celebrate gender diversity.

## GENDER ANALYSIS

We recognize the existence in Canada, as elsewhere in the world, of patriarchy, which is a deeply embedded system of unequal power relationships. Patriarchy is a man-made system that oppresses all members of society, regardless of gender. However, in relation to men, women and girls have less power. We understand that factors such as race, age, sexual orientation, ability, economic status and family roles affect people's experiences of gender and the degree of power that they have. As the context shifts, so may the power relationships.

Unequal gender relations are maintained through the social construction of gender. From childhood we have learned to expect that men and women should behave in certain ways according to their gender, but while these expectations may sometimes give us joy, they also limit and hurt us because they do not allow us to live to our full potential, to define ourselves freely and to express the real diversity of our genders.

To overcome the oppression of unequal power relationships and limiting gender identities we must involve both men and women, since gender relations affect both men and women, or we may say people of all genders, given that human beings live with and experience a range of gender identities.



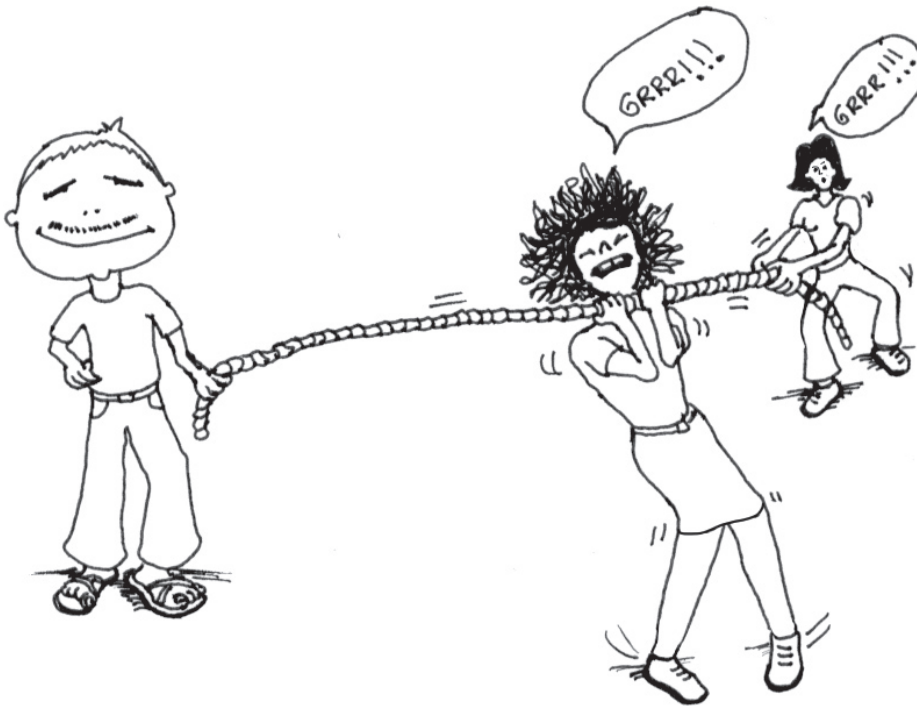
## 4. BACKGROUND INFORMATION

### ON GENDER-BASED ANALYSIS

#### GENDER AND POWER RELATIONSHIPS

Gender-based analysis starts from the understanding that in our relationships with each other, power is not equally shared. There are many factors determining who has power in specific relationships, but it is evident that generally women have less power than men. Gender-based analysis therefore “involves examining relationships between women and men and the inequalities and power differences between them in a systematic way” (Leach, 2003).

Relationships do not need to remain unequal, however. We inherit ways of relating to each other from our parents and our ancestors. But we are also creating relationships every day and influencing how future generations relate to each other. Gender-based analysis is therefore not only about understanding the inequalities that exist but also about working towards making relationships more equal.



#### GENDER-BASED ANALYSIS

refers to the variety of methods used to understand the relationships between men and women, their access to resources, their activities, and the constraints they face relative to each other. Gender analysis provides information that recognizes that gender, and its relationship with race, ethnicity, culture, class, age, disability, and/or other status, is important in understanding the different patterns of involvement, behaviour and activities that women and men have in economic, social and legal structures.

CANADIAN INTERNATIONAL  
DEVELOPMENT AGENCY

“ We ALL must have a desire to actually remove gender-based barriers from this generation of women and all women that follow.

PARTICIPANT AT ONE OF THE PROJECT’S LOCAL MEETINGS ”

## 4. BACKGROUND INFORMATION

### ON GENDER-BASED ANALYSIS

#### GENDER ROLES

One of the main ways in which the unequal relationships between men and women are passed down from generation to generation is through gender roles. Gender roles are the expectations we have of how women and men should each behave and what responsibilities they should have.

Some of the expectations we have about the different roles for men and women reflect the differences given by nature, for example:

- that women have the choice to give birth to and breastfeed their children, but men do not.

But most differences are not determined by nature, but created by humans (even though we may be so used to it that it seems like it must be natural). For example:

- that men are more likely to work as engineers or accountants and women more likely to work as nurses or elementary schoolteachers.
- that men shouldn't cry or show their emotions.
- that women should have primary responsibility for housekeeping.

The expectations that we have of men and women vary greatly from situation to situation, for example:

- in some cultures, women are expected to shop for food for the family, in other cultures this is a man's job.
- in some societies, it is expected that men will handle the family's finances, but in other societies it is usually the women.

#### SEX VS GENDER

'Sex' refers to the different physical attributes of males and females that make them unique in some respects. Sex differences are generally associated with their reproductive roles. The attributes of sex do not change across time, place, cultures and societies.

'Gender' refers to the patterns of socialization and the roles that men and women are trained to perform, outside of the reproductive sphere. These do change constantly. Religious customs, cultural practices, occupations of men and women thus vary from time to time, from one country to another and even one locality to another. This changing aspect of male and female lives, defined by socially determined standards for 'masculine' and 'feminine' behaviour is referred to as 'Gender'.

(SOURCE: BHARDWAJ, GEETHA N. MAINSTREAMING GENDER AND ICTs FOR DEVELOPMENT. 2005)





## 4. BACKGROUND INFORMATION

### ON GENDER-BASED ANALYSIS

#### GENDER IDENTITY

As we grow up to learn what roles society expects men and women to play, we also have passed on to us expectations that people will divide up into women and men, and that each side will feel and behave according to their gender. In most of the West at least, as well as in many other parts of the world, there is a strong sense that there is a dividing line between women and men and people belong clearly on one side or the other. Men and boys are expected to behave in

a masculine way. Boys may be strongly discouraged from wearing make up, wearing dresses or playing with dolls, because these are behaviours consider feminine. Many people feel uneasy when they see men wearing women's clothes, even though they might not be able to say why it bothers them. Similarly, women and girls are expected to behave in a feminine way. Girls are given dresses to wear and may be discouraged from playing outdoor, 'rough' games.

“ **Gender Identity:** an individual's sense of their own gender identity as in a sense of “being” male or female, both or neither.

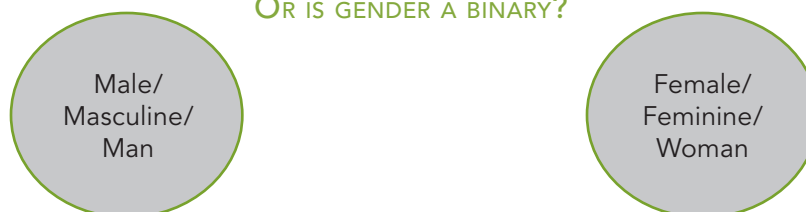
(SOURCE: DARKE AND COPE, 1999)

But we may ask here:

- Should the experiences and feelings of all individuals be classified into the rigid categories of man and woman?
- Do some people particularly have elements of both female and male in them?
- Do we all have elements of both female and male in us?
- Would it be better to think of gender as a continuum rather than a binary (either/or)?



OR IS GENDER A BINARY?



## 4. BACKGROUND INFORMATION

### ON GENDER-BASED ANALYSIS

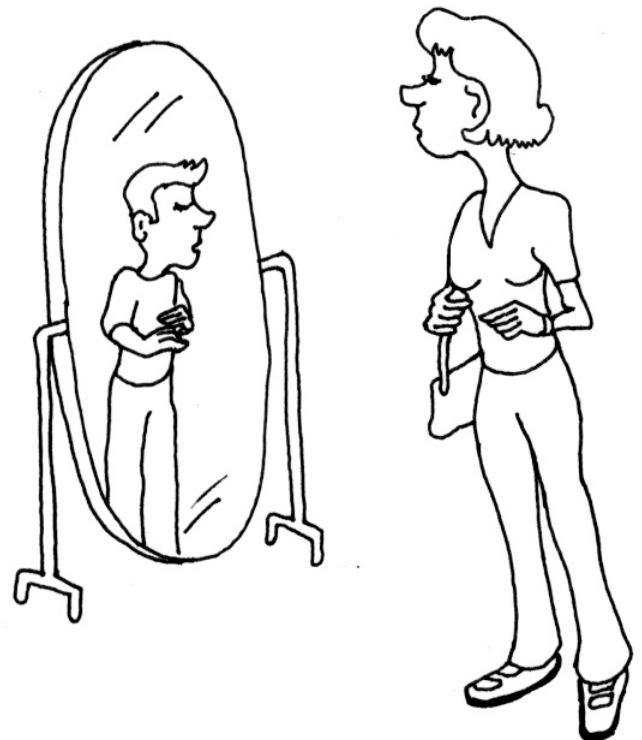
#### VARIATIONS IN SELF-IDENTIFICATION/Self-EXPRESSION

In reality, individuals' sense of who they are does not always fit the binary, either/or classification of male and female sexes. For example:

- a) A child may be born with a penis, testicles, etc., and be assigned "male" from birth, but discover on growing up an intimate sense of themselves as being a woman. This process of identification as woman may lead to the desire to live one's life as a woman, including a series of interventions upon one's body (hormone treatment, surgery) to assert one's gender identity (persons who move from one gender to another are often known as transsexuals).
- b) A person may be comfortable with their body and its genitals or reproductive organs, but still have a sense of themselves as not being exclusively "male" or "female" as these are understood in society (such persons can be described as transgendered).

These experiences challenge society's expectations that we are all either male or female. Furthermore, we cannot even say that biologically everyone belongs strictly to one sex or the other, as we can see from the experiences of "intersex" people.

"Intersex" is a term used to describe people who have both female and male aspects of their body, as well as people who start out their lives apparently female but then "become" physically male in adolescence. The anthropologist Clifford Geertz has shown that our response to gender is culturally constructed. He examines the ways that different cultures respond to people who are not clearly male or female. Some cultures regard intersex people as having special positive attributes because they combine elements of both male and female in a single body. The mainstream North American response has been to try to force intersex people into becoming one sex or the other. As such, many intersexuals who do not 'pass' as 'normal' men or women, "either seek or are forced into surgery to 'correct', cosmetically anyway, the condition and become 'legitimate' males or females". (Geertz, 1983).



“Refugee and immigrant settlement agencies and related service providers need more education regarding transsexual, transgender issues. A change of perception is needed in order to understand sexual identity. There is the need to bridge gaps and build understanding and acceptance among different communities.”

PARTICIPANT AT ONE OF THE PROJECT'S LOCAL MEETINGS

## 4. BACKGROUND INFORMATION

### ON GENDER-BASED ANALYSIS

#### GENDER IS NOT JUST ABOUT WOMEN

'Gender' is not equivalent to 'women'. Gender roles are not just expectations made of females: they also include expectations of males. These expectations can be as distressing to men as they may be to women. Gender relations involve the relations between men and women: to change those relations both men and women must be involved. Given that men generally have more power than women, addressing the power imbalance will affect men as well as women, and therefore men must also be involved.

The commonly held assumption that men are oppressors and women are victims is a simplification of reality, and not helpful in addressing either male or female gender needs in a lasting manner.

[...] We need to view gender not as a unilateral women's issue but in terms of relations of power and powerlessness in which men as well as women may be vulnerable and disempowered. We need to find constructive ways of working with men to transform power and gender relations without marginalizing women.

LEACH (2003:10)



#### REFERENCES

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Geertz, Clifford. "Common Sense as a Cultural System" in *Local knowledge: Further essays in interpretive anthropology*. New York: Basic Books, 1983, pp. 73-93. See also section II, [http://www.iwp.uni-linz.ac.at/lxe/sektktf/GG/GeertzTexts/Common\\_Sense.htm](http://www.iwp.uni-linz.ac.at/lxe/sektktf/GG/GeertzTexts/Common_Sense.htm)

Leach, Fiona. *Practising Gender Analysis in Education*. Oxfam Publication. 2003.

## 5. IMMIGRANT AND REFUGEE SCENARIOS

FOR INDIVIDUAL OR GROUP REFLECTION

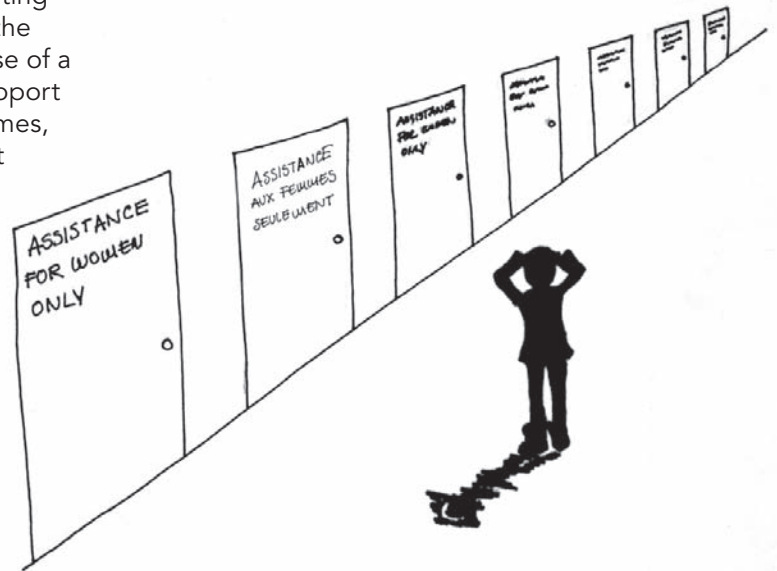
CONSIDER THE FOLLOWING SCENARIOS AND THEIR CORRESPONDING QUESTIONS **ON YOUR OWN** OR FOR DISCUSSION IN **SMALL GROUPS**.  
HOW CAN YOU APPLY A GENDER-BASED APPROACH TO THESE SCENARIOS?

1

The Board of Directors at an immigrant and refugee serving agency is meeting with staff and managers to review the organization's intake policy. Because of a significant government grant to support pre/post-natal women on low incomes, the agency's clientele has shifted in recent years to become predominantly young immigrant mothers and their children.

Some believe this shift is inappropriate because it disadvantages fathers and single men and it limits the settlement services to little more than a 9-month period. This means a high client turn-over rate and no long-term relationships between the agency and immigrant communities. Others insist that men cannot be disadvantaged in a patriarchal society and argue that the pre/post-natal grant has moved this agency in a positive direction for serving immigrant families.

A board member who immigrated to Canada several years ago with his family is not sure what position to take. He appreciated the care his wife received when two of their children were born in Canadian hospitals. But he also recalls how hard it was for him to find services for men when he first immigrated.



### QUESTIONS:

1. What would be a gender equitable outcome to the conflict presented in this scenario?
2. Imagine you are the Executive Director of this organization. What could you do to ensure that the needs of all members of a family are appropriately served by your agency?
3. From your own personal perspective, what biases, sympathies and areas of discomfort would you have in this scenario?

## 5. IMMIGRANT AND REFUGEE SCENARIOS

FOR INDIVIDUAL OR GROUP REFLECTION

CONSIDER THE FOLLOWING SCENARIOS AND THEIR CORRESPONDING QUESTIONS **ON YOUR OWN** OR FOR DISCUSSION IN **SMALL GROUPS**.  
HOW CAN YOU APPLY A GENDER-BASED APPROACH TO THESE SCENARIOS?

2

A woman and her 16 year old son have been accepted as new clients at an immigrant and refugee serving agency in their neighbourhood. At their first appointment the settlement counsellor starts by asking them what services they are looking for.

The mother explains that she and her son left a situation of family violence and came to Canada alone. She then asks her son to wait for her in the reception area. Once alone with the settlement counsellor, the woman tells the settlement counsellor that her son is gay, that she is concerned about his safety and his future, and that this is the reason they left their home country.

The settlement counsellor has never worked with a gay client before. She's not very comfortable with this situation and is not sure what kind of referral would be appropriate.



### QUESTIONS:

1. How do you think gender might affect this scenario? Would there be differences if it was a father with his daughter? Or a mother and daughter?
2. Imagine you are the settlement counsellor, what would you do and why?
3. Imagine that you are a settlement counsellor and your colleague, whom you suspect may feel some discomfort with gays and lesbians, comes to you asking for advice having just received the mother and son as clients – what would you do and why?
4. Imagine you are an Executive Director of an immigrant and refugee serving organization. What could you do to ensure that the mother and son would receive the best possible service in your organization? What about if you are a board member of an immigrant and refugee serving organization?
5. From your own personal perspective, what biases, sympathies and areas of discomfort would you have in this scenario?

## 5. IMMIGRANT AND REFUGEE SCENARIOS

FOR INDIVIDUAL OR GROUP REFLECTION

CONSIDER THE FOLLOWING SCENARIOS AND THEIR CORRESPONDING QUESTIONS **ON YOUR OWN** OR FOR DISCUSSION IN **SMALL GROUPS**.  
HOW CAN YOU APPLY A GENDER-BASED APPROACH TO THESE SCENARIOS?

# 3

Through the Government Assisted Refugee program, a community of single young men is settled to the town of Strauss River. There they find reasonable housing, English classes and an immigrant and refugee serving agency which can offer services in their first language. Many of them also find part-time employment in the construction industry.



At a staff meeting of the agency, one of the managers reports an increase in sexual harassment against the female staff of the agency. The young single men from the newly settled community are asking the female staff out on dates. One of the staff members says that he is a single man from this community and when he came to Canada, he thought he would be settled in the same area as everyone from his country, not just the young single men. He says, "My friends and I are all asking ourselves: where did they settle all the young single women from our country?"

### QUESTIONS:

1. How do you think gender might affect this scenario? Would there be differences if all the staff were married men? Or if the newly arriving refugees were single women?
2. How would this situation affect newly settled gay men differently than newly settled heterosexual men?
3. Imagine you are a female settlement counsellor who has been repeatedly asked out by one of your clients. How would this added knowledge from your colleague affect what you do and why?
4. Imagine you are a lesbian settlement counsellor who is not out (open about her sexual orientation) at work. How would this scenario affect you differently than a heterosexual woman on staff?
5. Imagine you are the Executive Director of this agency. What could you do to ensure that the single men receive the best possible service in your organization and that staff are appropriately protected from harassment? What could you do if you were a board member of this agency?
6. From your own personal perspective, what biases, sympathies and areas of discomfort would you have in this scenario?



## 5. IMMIGRANT AND REFUGEE SCENARIOS

FOR INDIVIDUAL OR GROUP REFLECTION

CONSIDER THE FOLLOWING SCENARIOS AND THEIR CORRESPONDING QUESTIONS **ON YOUR OWN** OR FOR DISCUSSION IN **SMALL GROUPS**.  
HOW CAN YOU APPLY A GENDER-BASED APPROACH TO THESE SCENARIOS?

4

A blind law professor immigrated to Canada with her partner and their child. She

had a stable job at a university in her home country, but agreed to leave it because her partner had found a job in the mining industry in Canada. They moved to a community with limited public transit and few employment opportunities for her. Because of her disAbility, her family had had difficulty arranging a marriage for her. She feels little comfort in her partner's company. Her sense of isolation is great. Her limited social contact is through the mosque where her interactions are limited by language differences.



DEVELOPING YOUR OWN SCENARIOS: BASED ON YOUR EXPERIENCES IN IMMIGRANT AND REFUGEE SERVING WORK, WHAT SCENARIOS COULD YOU ANALYSE FOR THE PRESENCE OR ABSENCE OF GENDER EQUITY? COME UP WITH SOME OF YOUR OWN SCENARIOS AND CORRESPONDING QUESTIONS.

### QUESTIONS:

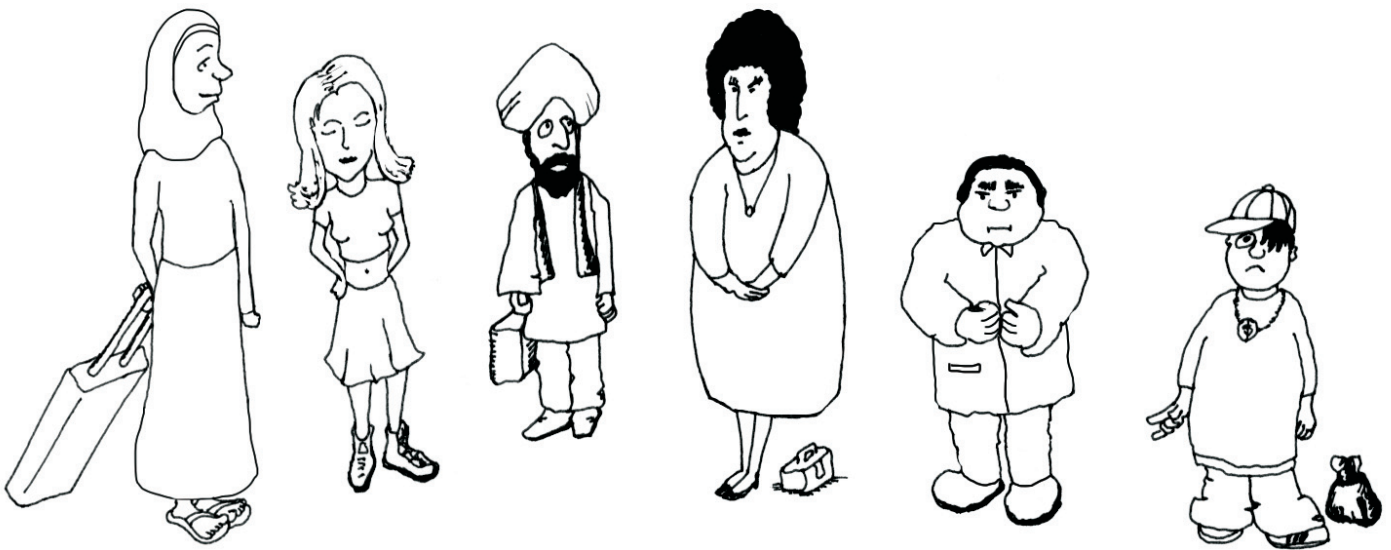
1. How do you think gender might affect this scenario? Would there be differences if this scenario were about a male law professor?
2. Consider how this scenario is particular because of the intersections of language, disAbility and religion with gender. There are other points of intersection; consider them as well.
3. Imagine you are a female settlement counsellor who has met with this woman twice. She was initially referred to you by the mosque. How do you ensure that she receives the best possible service from your organization?
4. Imagine you are the Executive Director of an immigrant and refugee serving organization. What could you do to ensure that this woman receives the best possible service in your organization? Or a board member of this immigrant and refugee serving organization?
5. From your own personal perspective, what biases, sympathies and areas of discomfort would you have in this scenario?

## 6. CONSIDERING INTERSECTIONS

### APPLYING A GENDER ANALYSIS

#### INTERSECTIONS WITH GENDER

Gender roles and identity differ from society to society, as well as depending on other aspects of a person's identity. How we think of our gender – and what other people expect from us based on our gender – varies depending on whether we are young or old, gay or straight, rich or poor, what our ethnicity is, how we are racialized, whether we have any disabilities, and so on. We therefore need to analyse how gender intersects with other aspects of people's identity.



#### FOR EXAMPLE:

**An elderly woman** might find that, in general, society gives her little respect because of her age and gender, but that within the family she has recently gained status because she is valued as a caregiver to her grandchildren, a source of information about family history and a source of knowledge on a broad range of subjects from parenting to health and well-being. Meanwhile, her husband may find that he has lost the status he had when he was middle-aged and employed, and that within the family he has no clear role and so feels that he is neglected and a burden.

**A boy** growing up may receive many signs that he is valued more highly than his sisters because of his gender. However, when as an adolescent people wonder whether he is gay, he may realize that many people might be violent towards him and reject him altogether if he acknowledges his sexual orientation. On the other hand, his sister may have come out as a lesbian without any such dramatic consequences.

**A professional woman** of colour may have been used to receiving a lot of respect in her country of origin because of her socio-economic status. Yet, in Canada she may have to deal with people assuming that as a black woman she must be uneducated and unskilled. Meanwhile, her son may have difficulty finding employment because of stereotypes about young black males being involved in street gangs and violent crime.

## 6. CONSIDERING INTERSECTIONS

### APPLYING A GENDER ANALYSIS

#### INTERSECTIONS WITH GENDER

**INTERSECTIONALITY** is a feminist theory, a methodology for research, and a springboard for a social justice action agenda. It starts from the premise that people live multiple, layered identities derived from social relations, history and the operation of structures of power. People are members of more than one community at the same time, and can simultaneously experience oppression and privilege (e.g. a woman may be a respected medical professional yet suffer domestic violence in her home).

**INTERSECTIONAL ANALYSIS** aims to reveal multiple identities, exposing the different types of discrimination and disadvantage that occur as a consequence of the combination of identities. It aims to address the manner in which racism, patriarchy, class oppression and other systems of discrimination create inequalities that structure the relative positions of women. It takes account of historical, social and political contexts and also recognizes unique individual experiences resulting from the coming together of different types of identity.

**For example**, the experience of a black woman in a multi-ethnic city is qualitatively different than that of a white or indigenous woman in that same location. Similarly, the experience of being lesbian, old, disabled, poor, Northern-based, and/or any number of other identities, are unique and distinct identities and experiences.

(SOURCE: WOMEN'S RIGHTS AND ECONOMIC CHANGE, 2004)

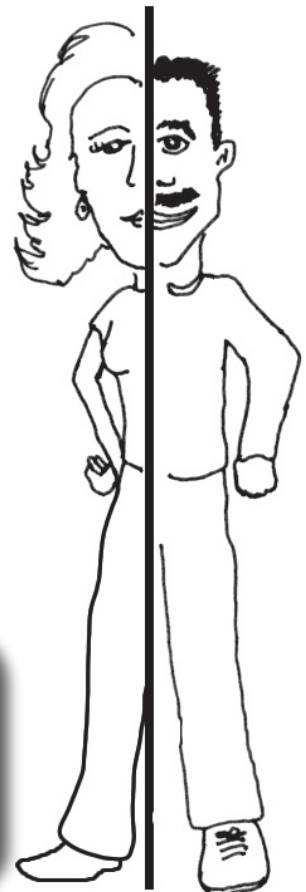
#### SEXUAL ORIENTATION AND GENDER IDENTITY

Sexual orientation refers to the sexual attractions that we feel, and is distinct from gender identity, which refers to how we identify ourselves. A man is not less a man because he is attracted to other men; nor should we think that a woman is uncomfortable with her gender identity because she has a sexual relationship with another woman.

The two concepts do in practice overlap, because in many societies gender expectations include a strong emphasis on heterosexuality. Many of us have been brought up to think that being a "proper" man includes being attracted to women and having children. Similarly, common expectations of women include that they will become a wife and mother. This may lead us sometimes to feel that there is something "wrong" with gays and lesbians as men and women. However, what is "wrong" is actually the narrow expectations we have of what it means to be a woman or a man: there is no limit on the number of equally valid ways of being a woman or a man.

**SEXUAL ORIENTATION** refers to our emotional and sexual attractions, sexual behaviours, and identification with a community. We may identify, for instance, as lesbian, gay, bisexual, queer, or heterosexual (Human Rights Office, Queen's University). Sexual orientation, then, refers to the choice of sexual partner and is distinct from gender identity.

(THE ONTARIO HUMAN RIGHTS COMMISSION, 1999)



## 6. APPLYING A GENDER ANALYSIS

### CONSIDERING INTERSECTIONS

#### QUESTIONS TO CONSIDER

The following questions are intended as a guide to those in the immigrant and refugee serving sector applying a gender-based analysis to:

- Individual case situations
- Specific settlement projects
- The overall program of organizations offering settlement services
- Policies affecting settlement

The questions are to be used as a starting point for reflection and should be read in conjunction with the categories below, along with other categories that may be relevant.

- Analyzing the situation
  - Who has power?
  - Who has access to resources/services?
  - Who makes decisions?
  - How does the distribution of power affect individuals' relationships to each other?
- Reviewing our knowledge and biases
  - What assumptions are we making about people's realities and needs?
  - What more do we need to know in order to understand roles and relationships?
- Analyzing our intervention
  - Who benefits from our intervention?
  - Whose needs are not being addressed?
  - Who is excluded?
  - Will our intervention lead to greater/lesser/the same levels of equity? In the short term? In the long term?
  - Are there opportunities to transform unequal relationships?
- Evaluating our intervention
  - How will we gather more information about the situation and the impact of our intervention?
  - How will we use the additional information to adapt our intervention as necessary?

Throughout the analysis it is important to pay attention to the impact of the migration experience. For refugees and immigrants, migration may lead to many significant changes in their gender roles, in how they are racialized, in their gender and sexual identities, in their class, in the status accorded them on the grounds of their age, and in many other ways. It is therefore important to ask not only about the identities of refugees and immigrants today, but also how these have changed, and what stresses those changes may be causing.



SOME COMMENTS FROM PARTICIPANTS AT THE PROJECT'S LOCAL MEETINGS:

*"It's great to have this analysis because it can extend beyond gender to all types of oppressions."*

*"Small communities matter so it is important to acknowledge them."*

*"Private sponsor group participants felt that it was important not to make any assumptions when working with a refugee family. We must remember that every family is unique and that it is important to ask people what their goals are in order to assist them in the best possible way."*



## 6. APPLYING A GENDER ANALYSIS

### CONSIDERING INTERSECTIONS

#### AREAS TO CONSIDER

<p><b>GENDER</b></p> <p>CONSIDER BOTH – OR ALL – GENDERS, GENDER ROLES, AND RELATIONSHIPS BETWEEN PEOPLE OF DIFFERENT GENDERS.</p>	<p><b>FOR EXAMPLE:</b> Do women and men, girls and boys have access to services? Are both men and women participating in decisions? How have gender roles and relations between men and women changed as a result of migration?</p>
<p><b>GENDER IDENTITY</b></p> <p>CONSIDER PEOPLE’S SENSE OF THEIR OWN GENDER IDENTITY, AND THE BARRIERS AND VIOLENCE FACED BY PEOPLE WHOSE GENDER IDENTITY DOES NOT FIT THE CONVENTIONAL MAN/WOMAN DISTINCTION.</p>	<p><b>FOR EXAMPLE:</b> Would a young refugee woman who is questioning her gender identity feel comfortable to discuss this with us? What particular support might transsexual and transgender immigrants need?</p>
<p><b>AGE</b></p> <p>CONSIDER PEOPLE OF ALL AGE GROUPS, THE ROLES ASSIGNED TO THEM, AND THE RELATIONS BETWEEN THEM.</p>	<p><b>FOR EXAMPLE:</b> Are elderly men and women able to access services? What is the impact of the absence of an older generation in some families and communities here in Canada? What are the particular needs of separated girls and boys in Canada? What is the impact when the oldest brother or sister must act in the role of parent for the younger siblings?</p>
<p><b>RACE</b></p> <p>CONSIDER PEOPLE’S EXPERIENCE OF RACIALIZATION AND THE IMPACTS OF RACISM.</p>	<p><b>FOR EXAMPLE:</b> How do women and men experience racism differently? What support is needed for immigrants discovering after their arrival in Canada that they are considered black? Are there elements of racism in our own services?</p>
<p><b>SEXUAL ORIENTATION</b></p> <p>CONSIDER THE DIVERSITY OF SEXUAL ORIENTATIONS AND THE BARRIERS AND VIOLENCE FACED BY PEOPLE WHO ARE NOT HETEROSEXUAL.</p>	<p><b>FOR EXAMPLE:</b> Does our organization make it clear to someone walking in that we welcome gays, lesbians and bisexuals? Might a woman who is leaving her husband need to be connected with a lesbian mothers peer group? How should LGB services be adapted to meet the needs of both men and women? Do we have opinions about whether people should “come out” or keep their sexuality to themselves and do we impose those opinions on the people we serve?</p>
<p><b>VIOLENCE</b></p> <p>CONSIDER PEOPLE’S EXPERIENCES OF PAST VIOLENCE AND FEARS OF FUTURE VIOLENCE.</p>	<p><b>FOR EXAMPLE:</b> What impact might an experience of rape in the course of refugee flight have on a woman’s mental and physical health? How might we recognize signs that an older woman is suffering abuse in her family? Have we considered that an immigrant child who is doing badly at school might be the victim of racist or homophobic violence? How do we respond to a woman victim of conjugal violence who is worried that her husband might be deported if he is charged? Do we assume that men of certain ethnic groups are predisposed towards family violence?</p>

## 6. APPLYING A GENDER ANALYSIS

### CONSIDERING INTERSECTIONS

#### AREAS TO CONSIDER

<p><b>ABILITY</b></p> <p>CONSIDER THE DIVERSITY OF PEOPLE’S ABILITIES (PHYSICAL AND MENTAL), AND THE BARRIERS AND VIOLENCE FACED BY PEOPLE WITH DISABILITIES.</p>	<p><b>FOR EXAMPLE:</b> Do we know whether mainstream services for people with disabilities will respond appropriately to immigrants? What particular stresses might be felt by a woman whose husband is disabled? How can we meet the needs of refugees and immigrants of the Deaf culture who do not communicate in one of the official languages of Canada (French or English)? Is your agency able to provide information in alternate formats such as Braille or large print?</p>
<p><b>CLASS/ECONOMIC STATUS</b></p> <p>CONSIDER HOW PEOPLE MAY IDENTIFY THEMSELVES BY CLASS, HOW SOCIETY MAY IDENTIFY THEM BY CLASS AND THE DIVERSITY OF ECONOMIC STATUS.</p>	<p><b>FOR EXAMPLE:</b> Should we/do we know what class people receiving our services belonged to in their home country? What different impacts might downward social mobility have on men and women? In what ways might the poor face barriers in accessing our services?</p>
<p><b>FAMILY ROLES</b></p> <p>CONSIDER PEOPLE’S ROLES AND RESPONSIBILITIES WITHIN THE FAMILY AND THE PRESSURES OF FAMILY EXPECTATIONS.</p>	<p><b>FOR EXAMPLE:</b> Do we assume that men don’t need childcare services? What expectations might an adolescent girl be facing from her family? What pressures are likely facing a community where most members have family living in a refugee camp?</p>
<p><b>FAITH</b></p> <p>CONSIDER PEOPLE’S RELIGION, THE RESOURCES THAT THEY MAY DERIVE FROM THEIR FAITH, THE PREJUDICE THEY MAY FACE, AND THE PRESSURES THEY MAY FACE IF THEY CHOOSE NOT TO FOLLOW THE RELIGION OF THEIR BIRTH.</p>	<p><b>FOR EXAMPLE:</b> Are women wearing the hijab likely to feel comfortable in our organization? What about a young woman who has chosen to renounce her parent’s religion? What do we know about the forms of discrimination faced by refugees and immigrants on account of their religion? What are we doing about the discrimination?</p>

#### OTHER CATEGORIES

THE ABOVE CATEGORIES ARE ONLY A FEW OF THOSE THAT NEED TO BE COVERED. OTHERS MIGHT INCLUDE: HEALTH STATUS, IMMIGRATION STATUS, COMFORT WITH SEXUALITY/LEVEL OF EDUCATION ABOUT SEXUALITY, LANGUAGE, EXPERIENCE OF PERSECUTION.... THE BUBBLES ON THE FOLLOWING PAGE ILLUSTRATE HOW THE DIFFERENT CATEGORIES OVERLAP AND HOW WE NEED TO LEAVE SOME SPACES OPEN TO REMIND US THAT NO LIST IS EXHAUSTIVE.

“ We need to constantly update our knowledge and create projects and surveys where we will be able to identify the biggest changes regarding gender bias. ”

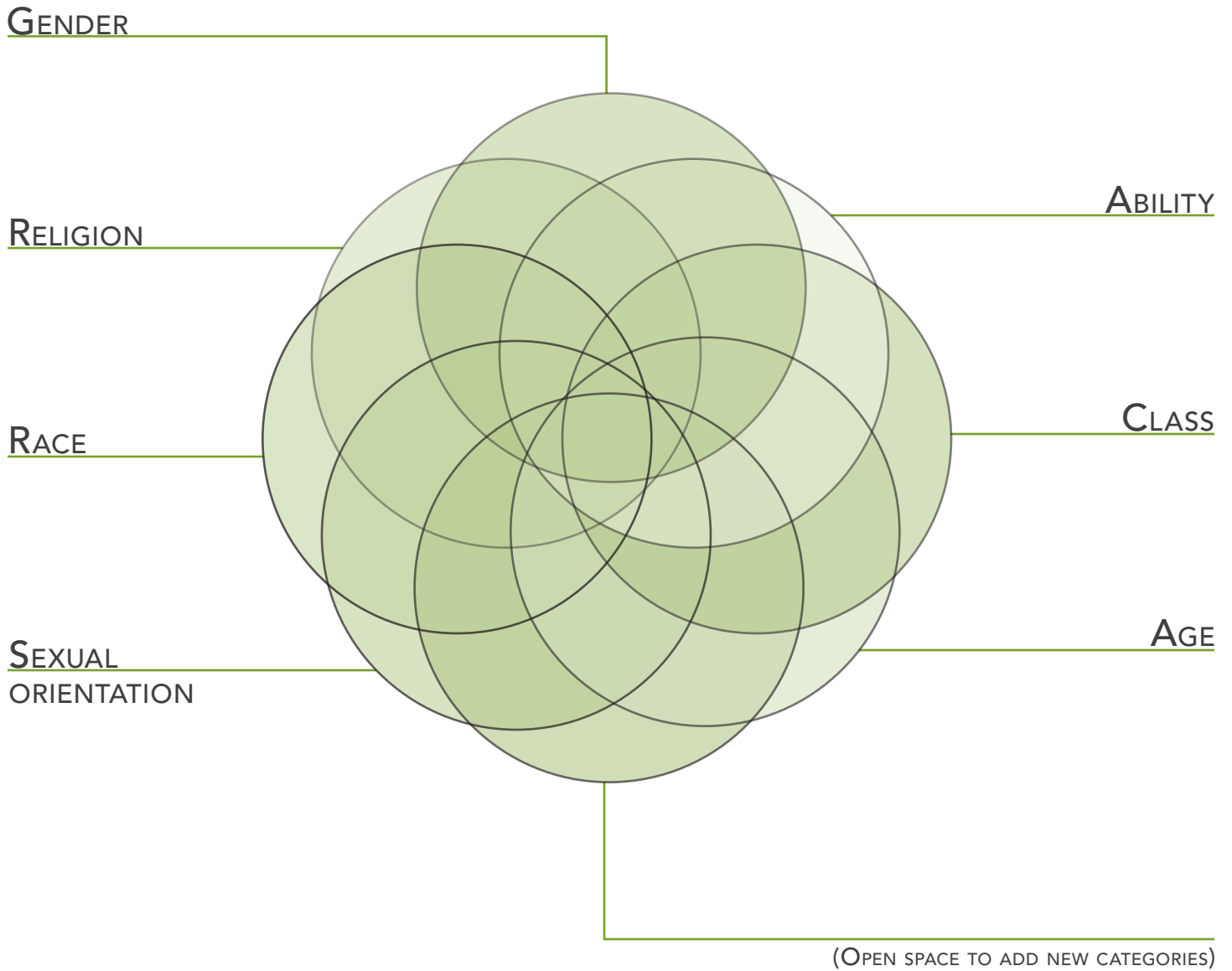
PARTICIPANT AT ONE OF THE PROJECT’S LOCAL MEETINGS



## 6. APPLYING A GENDER ANALYSIS

### CONSIDERING INTERSECTIONS

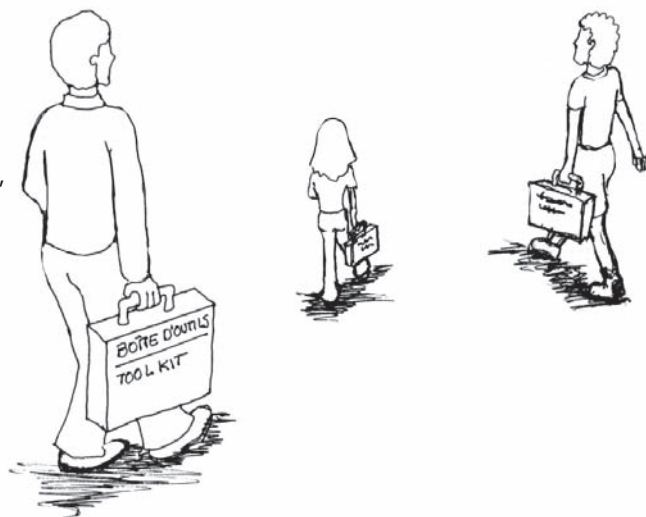
#### DIAGRAM OF AREAS TO CONSIDER



## 7. WAYS FORWARD: KEY RECOMMENDATIONS

### KEY RECOMMENDATIONS TO THE CCR

- Work to encourage the increasing use of gender-based analysis in the immigrant and refugee serving sector (including the private sponsorship community), and to ensure that the sector has the support and resources necessary to develop and implement this analysis.
- Examine the existing resistance to applying a gender-based analysis in the immigrant and refugee serving sector.
- Ensure that a gender-based analysis does not veil the gravity and the consequences of sexism and oppression against women.
- Conduct a pilot project in which a number of immigrant and refugee serving agencies apply a gender-based analysis to their organization.



### KEY RECOMMENDATION TO ACADEMICS/RESEARCHERS

- Conduct research, in partnership with immigrant and refugee serving agencies, on how gender affects the settlement process and how the immigrant and refugee serving sector can most effectively respond to different needs according to gender. (NB the project's research report contains detailed suggestions of areas where more research would be helpful).

### KEY RECOMMENDATIONS TO IMMIGRANT AND REFUGEE SERVING AGENCIES

- Provide further training for staff, management, board, and/or stakeholders.
- Adopt a "Standard of Service" for all clients.
- Explore the service needs of transsexual and transgender people.
- Incorporate into staff and management performance reviews an evaluation of practice of gender-based approaches.
- Ensure that agency's code of conduct and practices, and collective agreements have inclusive policies on discrimination and harassment with effective mechanisms for the practice and evaluation of these policies, and that policies are applicable to staff, clients, volunteers and the Board of Directors.
- Evaluate gender representation at all decision-making levels within the organization.
- Involve front-line workers fully and meaningfully in policy formation.
- Build accessibility for people with disabilities.
- Review and update intake processes to reflect gender equity and other equity issues.
- Consider having staff develop "areas of specialty" to increase the agency's breadth and depth of expertise in responding to diverse needs of clients.
- Expand links with other organizations in order to share resources and increase capacity to respond to diverse needs of clients.

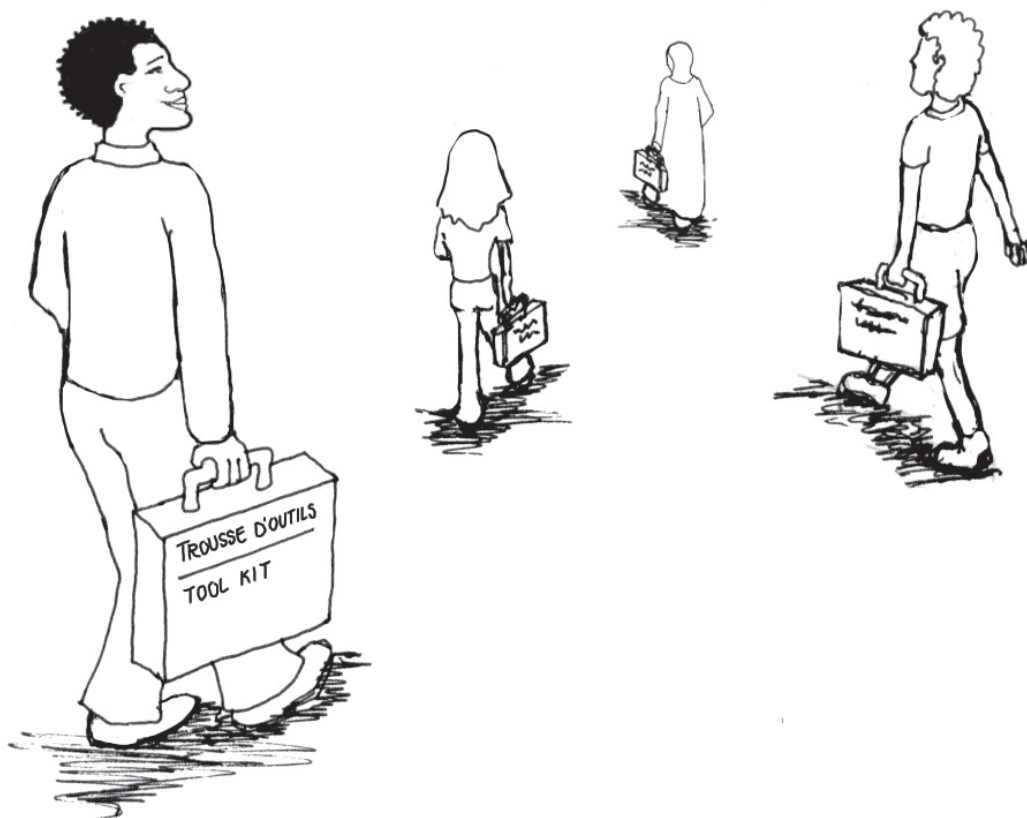
## 7. WAYS FORWARD: KEY RECOMMENDATIONS

### KEY RECOMMENDATIONS FOR GOVERNMENTS/FUNDERS

- Conduct a gender-based analysis of funding mechanisms for settlement services, with a view to ensure that funding provides gender equitable services and allows the immigrant and refugee serving agencies to develop their capacity to bring a gender-based approach to their work.
- Support immigrant and refugee serving agencies in developing and implementing a gender-based analysis of their work.
- Conduct a gender-based analysis of government policies related to settlement to identify policies that have differential effects by gender (for example, RAP policy of providing cheques to the “head of household”) and make policy changes necessary to increase gender equity.
- Provide further training to immigration officers on applying a gender-based analysis to newcomer settlement.

### KEY RECOMMENDATIONS TO HUMAN SERVICES SECTOR AND PUBLIC INSTITUTIONS

- Conduct a gender-based analysis of policies, programs and services with a view to ensuring that these serve the needs of immigrants and refugees in a gender equitable way.
- Provide the resources necessary to support gender equitable services that meet the needs of immigrants and refugees.



## 8. APPENDIX A: GLOSSARY

### ALPHABETICAL LISTING

#### BINARY

A term used in mathematics meaning there are only two possible values: zero and one. In the social context, binary means that there are only two ways of understanding a situation. A binary gender system views gender as having only two possible values, woman and man.

#### BISEXUAL

Refers to people who are sexually/emotionally attracted to people of either sex.

#### GAY

Refers to men who are sexually/emotionally attracted to other men.

#### GENDER

Refers to the patterns of socialization and the roles that men and women are trained to perform. These do change constantly. Religious customs, cultural practices, occupations of men and women thus vary from time to time, from one country to another and even one locality to another. This changing aspect of male and female lives, defined by socially determined standards for 'masculine' and 'feminine' behaviour is referred to as gender. (Bhardwaj, Geetha, 2005)

#### GENDER-BASED ANALYSIS

Refers to an analysis that looks at the realities of men and women, the relationships between them and where power lies. The analysis also looks at the relationship of gender with other aspects of people's identity, such as race, ethnicity, culture, class, age, immigration status and disability. When applied to an institution, policies or services, it looks who, based on gender and other factors, benefits and who is excluded, and how different people are differently affected.

#### GENDERED

Referring to the assigning of a gender (usually using the binary gender system) to a person, place, object, situation, set of norms, behaviours, qualities, etc. For example, most public washrooms in Canada are gendered – one is for women and the other is for men. Sometimes there is a third separate room for people with disabilities.

#### GENDER IDENTITY

Refers to the self-image each human being has about their gender. It is the individual's sense of being either woman or man, or a compound of elements of male and female, or not female nor male. Gender identity is to be distinguished from sex assigned at birth (usually assigned by a doctor after looking at the newborn's genitals). A person's gendered sense of self may coincide with sex assigned at birth, but it may not coincide. The way people express themselves as gendered beings may also vary from the dominant model of female and male (for example, a woman may be happy with her identity as a woman, but be criticized by others around her for acting in a way that they consider not proper for a woman). Gender identities and forms of gender expression vary across societies, are understood in different ways from one culture to another, and do not remain fixed – they transform over time.

## 8. APPENDIX A: GLOSSARY

### ALPHABETICAL LISTING

#### HETEROSEXISM

Refers to the assumption that heterosexuality is and should be the norm, and to the fact that society is organized as if nothing but heterosexuality existed. It is a form of power, privilege and domination of some over others. It involves an ongoing pressure affecting both heterosexual and non-heterosexual people and constitutes a dynamic excluding non-heterosexual people. It can show in the way persons treat each other (for example, asking a man you meet whether he has a girlfriend, which assumes he is heterosexual) and/or in organizational policy, programs, service delivery (for example, providing recognition and benefits for people's opposite sex partners but not same sex partners).

#### HOMOPHOBIA

Refers to prejudice against or rejection of people or things associated with homosexuality. It can target people who are homosexual or who are perceived to be homosexual. The term is also used more widely to refer to prejudice against or rejection of people who do not conform to the heterosexual model. Homophobia usually takes the form of negative feelings (disgust, loathing) and behaviour (discrimination, harassment, verbal or physical violence), and it can include the fear of being thought by others to be non-heterosexual.

#### INTERSECTIONALITY

A feminist theory, a methodology for research, and a springboard for a social justice action agenda. It starts from the premise that people live multiple, layered identities derived from social relations, history and the operation of structures of power. People are members of more than one community at the same time, and can simultaneously experience oppression and privilege (e.g. a woman may be a respected medical professional yet suffer domestic violence in her home).

#### INTERSEX PEOPLE

Refers to persons born with sex chromosomes, external genitalia, or an internal reproductive system that is not considered "standard" for either male or female.

#### LESBIAN

Refers to women who are sexually/emotionally attracted to women.

#### PATRIARCHY

Refers to a social system in which the "father" or men hold the power. It is a man-made system that oppresses all members of society, regardless of gender. However, in relation to men, women and girls have less power.

#### SEX

Refers to the different physical attributes of males and females that make them unique in some respects. Sex differences are associated with their reproductive roles. The attributes of sex do not change across time, place, cultures and societies.

## 8. APPENDIX A: GLOSSARY

### ALPHABETICAL LISTING

#### SEXUAL DIVERSITY

Refers to the variety existing among human beings in regards to sexuality. In societies across the world, human sexual diversity has been present and recorded throughout history. Each society has local ways of understanding these variations and local language to refer to them. Local forms of sexual diversity are not fixed, they are known to vary in time within their corresponding society. The language “lesbians, gays, bisexuals...”, used in the West, does not cover the diversity to be found in regards to sexuality across the planet.

#### SEXUAL ORIENTATION

Refers to our emotional and sexual attractions, sexual behaviours, and identification with a community. We may identify, for instance, as lesbian, gay, bisexual, queer, or heterosexual (Human Rights Office, Queen’s University). Sexual orientation, then, refers to the choice of sexual partner and is distinct from gender identity (The Ontario Human Rights Commission, 1999). Sexual orientation refers to the direction of sexual/emotional attraction each person experiences. Such attraction can be towards people of the same sex (homosexual orientation), of the other sex (heterosexual orientation) or of both sexes (bisexual orientation). A person may experience only one sexual orientation throughout their lives, but it is known that numerous people experience shifts in their sexual orientation as their life unfolds.

#### TRANSGENDER

An umbrella term used to refer to people who cross the boundaries of their physical sex as assigned at birth. This includes people who identify as androgynous (both male and female), as a third gender (a combination of male and female), and transgender (people who consider themselves, live and act as belonging to a gender other than the gender corresponding, according to normal standards, to the sex assigned to them at birth. People sometimes called transvestites are an example).

#### TRANSPHOBIA

Refers to prejudice against or rejection of people or things associated with a crossing, blurring or dissent regarding socially defined genders. It involves negative feelings (disgust, loathing) and behaviour (discrimination, harassment, verbal or physical violence), and it targets people whose gender identity or expression does not conform to socially prescribed norms attached to sex assigned at birth. Transphobia can target trans-identified people as well as people thought by others to be crossing gender boundaries.

#### TRANSSEXUAL

Refers to people who transition from the sex assigned at birth, whether from male to female or from female to male.



## 9. APPENDIX B: FREQUENTLY ASKED QUESTIONS

### 1. Why should we bother with a gender-based analysis?

A gender-based analysis is necessary to ensure that policies and services are effective in meeting people's needs. Because people are different from each other, their needs are different. Policies and services that meet some people's needs do not necessarily meet other people's needs. Doing a gender-based analysis ensures that we are aware of, and respond to, the different realities of men and women, and the unequal power relationship between them. This is a question of human rights.

### 2. Is this anti-men?

Not at all. On the contrary, a gender-based approach recognizes that patriarchy oppresses all members of society, regardless of gender. In relation to men, women and girls have less power. Nevertheless, there are many aspects of a patriarchal system that affect men negatively, since it forces them into roles that they may not like. All people need to participate in the process of bringing about gender equity at all levels, inter-personal, in the family, in the community and in society as a whole.

### 3. How is this different from diversity?

A gender-based analysis includes a recognition of human diversity. However, it also shows us that people exist in relationship to each other (women to men, old to young, etc) and that there is unequal power in many of these relationships. Therefore, we need to take account not only of the diversity of the people we serve, but also how they are affected by their relationships with people around them and what power they have in these relationships. A gender-based analysis also helps us to think about what we can do to make these relationships more equal.

### 4. How can I do this when I am already overworked?

Applying a gender-based approach is not a task that we add to our list of things to do. It is a shift in the way we approach our work from the beginning. It requires a commitment to re-organize the kind of questions we ask and the kinds of considerations we make as we move through the "to do" list of the day's work.

### 5. Is there something wrong with me because I don't know the difference between transsexual and transgendered?

Of course not. It is difficult to be knowledgeable and current about all people and all the forms of oppression that exist. What is important is what we do when we realize we are not informed about a particular group of people, their needs and their rights. Making a commitment to human rights means making a commitment to open ourselves, to learn, and to challenge our own ignorance and assumptions. (And by the way, "transsexual" refers to a person who moves from one gender to another (e.g. through medical intervention), while "transgendered" refers more broadly to persons who see themselves as belonging to a gender other than that normally associated with their physical sex or who incorporate elements of both gender in their identity (e.g. people of female sex who always or sometimes dress in men's clothing, or people who consider themselves to be of both genders or a third gender somewhere in between).

“ Gender equality is not a project but a transformative process. ”

PARTICIPANT AT ONE OF THE PROJECT'S LOCAL MEETINGS

## 10. APPENDIX C: POPULAR EDUCATION APPROACH

**POPULAR EDUCATION** is a group facilitation technique to raise consciousness and become aware of how an individual's personal experiences are connected to larger societal problems. The theory was expressed by Paulo Freire in *Pedagogy of the Oppressed*. Freire worked to empower people in Brazil through literacy. Since that time popular education techniques have been used for a great many purposes in many parts of the world. (<http://poped.org/theory.html>, retrieved 25 August 2006)

A popular education approach to learning about gender analysis makes good sense because it starts wherever people are, creates a forum for sharing knowledge and developing new knowledge, invites us to act on our new knowledge and challenges us to question unequal power dynamics. It is meant to meet people of any and all experiences, whether we have been formally educated in recognized institutions or educated through life experience.

The spiral model can be used to describe the popular education process. The spiral starts at the core of an individual or group and moves outwards in a circular motion from there. In *Educating for Changing Unions* we learn five steps in this spiral process, namely:

1. **start with the experience and knowledge of the participants,**
2. **identify patterns,**
3. **add new information and theory linked to the patterns found in what people know,**
4. **plan for action, strategize and practice skills,**
5. **take action by applying what has been learned, start the next turn of the spiral.**

At every step, challenge unequal power relations (Burke et. al, 2002).

WE ENCOURAGE GROUPS USING THIS TOOL KIT TO CONSIDER THE BENEFITS OF USING IT WITH A POPULAR EDUCATION APPROACH.

THE FOLLOWING LIST OF RESOURCES PROVIDES MORE INFORMATION ABOUT POPULAR EDUCATION.

### RESOURCES

- Burke, Bev, J. Geronimo, D. Martin, B. Thomas, C. Wall. (2002). *Educating for Changing Unions*. Between the Lines Press. Toronto.
- Doerge, Suzanne and Beverly Burke. (2000). *Starting with Women's Lives: Changing Today's Economy – A facilitator's guide to a visual workshop methodology*. Women's Inter-Church Council of Canada and Canadian Labour Congress. (available in French, Spanish and English).
- Freire, Paulo. (1970). *Pedagogy of the Oppressed*. Continuum. New York.
- hooks, bell. (1994) *Teaching to Transgress: Education as the Practice of Freedom*. Routledge. New York.
- Nadeau, Denise. (1996). *Counting Our Victories: Popular Education and Organizing*. Repeal the Deal Productions.
- Walters, Shirley and Linzi Manicom, eds. (1996). *Gender and Popular Education: Methods for Empowerment*. Zed Books. London.

## 11. APPENDIX D: BACKGROUND ON THE PROJECT

In May 2004, the Canadian Council for Refugees held a workshop on a “Gendered Approach to Settlement Services.” The workshop heard from refugee women about their perspective on their experiences of settlement and asked what it would mean for settlement services to take into account the different roles of men and women and the unequal relationship between them. Discussion at the workshop confirmed the relevance of the topic and the need for further work in this area.

The CCR Gender Core Group decided to pursue the discussions, with the generous participation of two of the resource persons at the workshop. These discussions led to the decision to develop a project proposal.

A further workshop on the project proposal was held at the CCR’s spring 2005 consultation. This workshop confirmed the relevance of the project.

Canada is a signatory to a number of international agreements that identify “women’s rights as human rights”. Rights of historically disadvantaged groups in Canada are enshrined in the Canadian Charter of Rights and Freedoms. The Canadian Government has its own Federal Plan for Gender Equality. Despite these legal and political guarantees, the experience on the ground is of continued marginalization of women in Canada, and in particular of immigrant and refugee women.

Considerable commitment and energy has been devoted, both within and outside government, to applying a gender-based analysis to immigration and refugee policy. This has had some success, although it is limited by the government’s practice of giving priority to other policy objectives over concerns about differential negative impacts on women. The gender-based analysis of immigration and refugee policy, however, only covers half the picture: the settlement and integration experiences of newcomers are integral to the success of Canada’s immigration and refugee programs. It is therefore necessary to bring a gendered approach to settlement, in order to adequately support settlement services.

## 11. APPENDIX D: BACKGROUND ON THE PROJECT

### THE GENDER-BASED APPROACH TO SETTLEMENT PROJECT

The Gender-based Approach to Settlement Project arose from the above-mentioned consultations and research. The project tackled a vast topic, namely the gendered nature of integration.

#### THE PROJECT WAS GUIDED BY THE FOLLOWING PRINCIPLES:

1. The project will aim to equip settlement service providers with tools that help them ask the right questions about gender impact of their services and interventions, rather than prescribing solutions.
2. The project will recognize the constraints faced by immigrant and refugee serving organizations and will engage them in the creating of the tools and instruments through participatory research and consultation processes. The tools will be designed to be of practical use to the sector.
3. The project will rely on and draw from existing research within and outside Canada and available resources, such as gender based analysis frameworks used by other sectors or developed in other countries.
4. The project will be framed as a social action initiative that is rooted in the perspectives of recent immigrants and refugees themselves and those of front-line settlement service providers (many of whom have themselves been immigrants or refugees).
5. The project will aim to develop strategic alliances, locally and nationally, and promote the initiation of other projects, including substantial research.

THE GOAL OF THE PROJECT was to build the capacity of the immigrant and refugee serving sector to apply a gender-based analysis in the advocacy for and the development, implementation and evaluation of immigrant and refugee serving programs and services.

#### THE PROJECT'S OBJECTIVES WERE:

1. To increase understanding of how gender impacts the settlement and integration process.
2. To assist immigrant and refugee serving organizations in at least 5 provinces to develop and advocate for resources to implement and evaluate a gender-based analysis in their programs and services using/adapting the GBA guidelines developed by Status of Women Canada.
3. To identify the impact of government settlement and integration policies and programs on gender equality.
4. To begin to advocate for changes to such policies and programs to make them more consistent with the principles of gender equality enshrined in our Constitution.

#### THE FOLLOWING OUTCOMES were achieved by the Gender-based Approach to Settlement Project:

1. Tools to assist immigrant and refugee serving organizations to bring a gender-based approach to their work, namely the tool kit: Pathways to Gender Justice: A Tool Kit for People Working in the Immigrant and Refugee Serving Sector.
2. Recommendations to governments with respect to their policies and programs for immigrants and refugees.
3. Report on research, including identification of gaps and suggestions for further research.

## 11. APPENDIX D: BACKGROUND ON THE PROJECT

### FUNDERS OF THE PROJECT

The Canadian Council for Refugees was grateful to receive financial support for this project from Citizenship and Immigration Canada and the Women's Program, Status of Women Canada. This toolkit is the responsibility of the CCR and does not necessarily reflect the official policy of the funders.

### OVERSEEING THE PROJECT

The project was overseen by an active steering committee, whose members were:

Tatjana Alvdj, Planned Parenthood, Edmonton  
 Chris Boodram, Community Activist, Ottawa  
 Amy Casipullai, OCASI, Toronto  
 Sudha Coomarasamy, St. Joseph's Women's Health Centre, Toronto  
 Tigist Dafla, Catholic Social Services, Edmonton  
 Janet Dench, Canadian Council for Refugees, Montreal  
 Bibigi Haile, Simone de Beauvoir Institute/Concordia University, Montreal  
 Rana Khan, UNHCR, Toronto  
 Marie Lacroix, Université de Montréal, Montreal  
 Julie Lassonde, University of Victoria, Victoria  
 Helene Moussa, Research Advisor, Toronto  
 Mukai Muza, Mennonite Central Committee, Winnipeg  
 Marianne Park, Social Services Consultant, Woodstock  
 Victor Porter, MOSAIC, Vancouver  
 Maria Auxiliadora Ramos, Metropolitan Immigrant Settlement Association, Halifax  
 Loly Rico, FCJ Refugee Centre, Toronto  
 Sangeeta Subramanian, The Maytree Foundation, Toronto  
 Kate Wiggins, Women's Community House, London

The project was staffed by Julie Mooney, coordinator and Afsaneh Hojabri, researcher. Valuable input for the research was received from Helene Moussa. From the CCR staff, Roberto Jovel, Settlement Policy Director also participated actively in the project.

### REGIONAL MEETINGS

To gather input, the project invited local organizations across Canada to host meetings. These were held in the following cities:

Winnipeg, MB – hosted by Manitoba Interfaith Immigration Council Inc.  
 Edmonton, AB – hosted by Ethno-cultural Consultation Coalition (ECC)  
 Halifax, NS – hosted by Metropolitan Immigrant Settlement Association (MISA) and the Halifax Refugee Clinic (HRC)  
 Calgary, AB – hosted by Calgary Immigrant Women's Association  
 Toronto, ON – hosted by FCJ Refugee Centre  
 Vancouver, BC – hosted by MOSAIC  
 Fredericton, NB – hosted by The Multicultural Association of Fredericton Inc.

Saskatoon, SK – hosted by Refugee Assistance Program, Mennonite Central Committee (MCC) and the Global Gathering Place (GGP)  
 Sherbrooke, QC – hosted by Services aux néo-canadiens à Sherbrooke  
 Montréal, QC – hosted by MCVI and Prisme

Participants at the meetings included workers at refugee and immigrant serving agencies (management and front-line), representatives of private sponsorship groups, refugees and immigrants, including agency clients, government officials, academics, representatives of other social service agencies and NGOs.

## 11. APPENDIX D: BACKGROUND ON THE PROJECT

### RESEARCH REPORT, "GENDER-BASED ANALYSIS OF SETTLEMENT"

In addition to this toolkit, the project produced a research report, which reviews relevant research and makes suggestions of areas where further research is needed. The report can be found on the CCR website ([www.web.ca/ccr](http://www.web.ca/ccr)).

### BACKGROUND ON THE CCR AND THE GENDER CORE GROUP

The Canadian Council for Refugees is a non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world and to the settlement of refugees and immigrants in Canada. The membership is made up of organizations involved in the sponsorship and protection of refugees and the settlement of refugees and immigrants. The Council serves the networking, information-exchange and advocacy needs of its membership.

The CCR was founded in 1978 by Canadian NGOs concerned for refugees who were conscious of the need for information-exchange, coordination and common advocacy in favour of refugees.

Currently the CCR has approximately 175 member organizations, comprised of community organizations, social service agencies, ethnocultural associations, research centres, church communities, lawyers' associations, unions and others concerned for refugees. The CCR works collaboratively with its members and other organizations, both inside Canada and beyond.

The CCR has a particular focus on settlement issues, overseen by the Immigration and Settlement Working Group. It has taken the lead in pursuing reflection on settlement issues at the national level, notably through projects leading to the development of a document on "Best Settlement Practices: Settlement Services for Refugees and Immigrants in Canada" (February 1998) and a second document, "Canadian National Settlement Service Standards Framework" (May 2000).

The CCR also has a long history of studying gender issues as they affect refugees and immigrants, with the Gender Core Group mandated to ensure that these issues receive a high profile within the organization. In the past several years, the CCR has been active in preparing gender analyses of the immigration legislative review (in 1998) and of the immigration white paper (in 1999) as well as of the bill that eventually became the Immigration and Refugee Protection Act. The CCR advocated for the creation of the Gender-Based Analysis Unit at Citizenship and Immigration Canada and has worked closely with that unit. The CCR regularly holds workshops at its consultations on a wide range of gender issues and follows and comments on gender impacts of policies and programs.

### PHASE TWO...

This tool kit, *Pathways to Gender Justice: A Tool Kit for People Working in the Immigrant and Refugee Serving Sector* is scheduled for distribution in hard copy and via the CCR website in the autumn of 2006.

Following the launch of this tool kit, the Gender Core Group of the CCR will consider a second phase to the Gender-based Approach to Settlement project.

In addition to the launch of the tool kit, the CCR will be putting forward recommendations to government for policy change and implementation.