INTERSECTIONALITY IN APPLIED RESEARCH FOR GENDER EQUALITY AND SOCIAL INCLUSION IN AGRICULTURE AND FOOD SYSTEMS

TRAINING RESOURCE GUIDE

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Purpose and organization of the guide

This is a resource guide that was developed as part of a three-part training series conducted for the CGIAR GENDER Platform in 2022. The training, *Intersectionality in Applied Research for Gender Equality and Social Inclusion in Agriculture and Food Systems*, took place virtually over the course of three months. There were three modules, each of which was designed and led by a different trainer from the Cynara Gender Training Platform:

Module 1: Introduction to Intersectionality in the Gender and Development Sector was designed and led by Njeri Kimotho

Module 2: Intersectionality and Applied Research Methods was designed and led by Lindsey Jones-Renaud

Module 3: Intersectionality and Women's Economic Empowerment Research and Programming was designed and led by Afaf Ahmad Al-Khoshman

This training resource guide summarizes some of the core themes delivered through that training. It includes links to resources and case studies that the trainers used to develop and deliver the training material. It is intended to help participants continue to reflect on and apply the material, concepts, and resources after the training has concluded, particularly for participants who were not able to attend all sessions. In addition, this guide can also be of use to those who have not taken the course but who want to learn foundational concepts, access examples from around the world, and identify key resources on intersectionality as it relates to agriculture and food systems.

Like the training itself, this resource guide is broken down into three different modules. Readers will note that while each module follows a similar structure, there are variations in style and message. This is intentional. Intersectionality teaches us to appreciate and value different voices and experiences in the production of knowledge. It also teaches us to value multiple ways of exploring, producing, and sharing knowledge.

Intersectionality – as a theory, lens, and approach – is necessary to advance social justice and create inclusive societies. Intersectionality also compels us to embrace complexity. It pushes us to recognize and call out powerful and systemic roots of oppression, even if it challenges conventional frameworks or approaches for gender and development.

Yet, there is no singular way to apply intersectionality. There is no easy checklist or standardized research method. Principles, practices, and applications of intersectionality are constantly evolving and emerging. This resource guide is not exhaustive, but a starting point for applied researchers who are seeking more holistic, systemic approaches in the advancement of gender equality and social justice.

> *"There is no such thing as a single-issue struggle*
> *because we do not live single-issue lives."*
> Audre Lorde (2007)

If readers have questions about the training guide or are interested in joining a training on Cynara's Gender Training Platform, they can email trainings@cynara.co or contact us via our website www.cynara.co.

MODULE 1: Introduction to Intersectionality in the Gender and Development Sector

Developed by Njeri Kimotho, Global Inclusion Linking & Learning Expert and Policy Advisor. Email njerikimotho@icloud.com with questions or comments.

The purpose of Module 1 is to introduce and review core concepts related to intersectionality and power. In addition to defining intersectionality, this section explores the types, levels, and forms of power. This is because power is an essential element of intersectionality. We cannot talk about intersectionality without talking about power, including our own individual power and positionality. This module includes a link to an example of how intersectionality relates to the gender and development sector, as well as how the term is often misused. The module concludes with reflection questions and links to additional resources.

I.   Key Terms and Concepts

Intersectionality

The term "Intersectionality" was coined in 1989 by Kimberlé Crenshaw, a civil rights activist and legal scholar. In a paper for the University of Chicago Legal Forum, Crenshaw wrote that traditional feminist ideas and antiracist policies can exclude black women because they face overlapping discrimination unique to them. In this paper she wrote: "Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated." Crenshaw concedes that categories of identity are socially constructed, but this does not diminish their significance or their persisting role in organizing social reality. But even if a category is socially constructed, this does not mean that it has no meaning or significance.

Intersectionality is a framework or a lens that helps to conceptualize or understand the multiple identities of a person. Intersectionality considers people's overlapping identities and experiences that subject them (either women or men) to disadvantage and oppression.

There exist multiple sources of oppression: race, class, gender identity, sexual orientation, religion, and other identity markers.

The identity markers (e.g. woman and black and aged), do not exist independently of each other. Each informs the other, creating a complex convergence of oppression. By understanding intersectionality, one is equipped with knowledge on how to combat the interwoven prejudices people face in their daily lives.

Power: Types, forms, and levels

Types of power

Power "over": Power is often seen as a win-lose kind of relationship. Power over refers to the power a person or group yields over others.

Power with: focuses on finding common ground amongst different interests and building collective strength, thus reducing social conflicts and promoting better relationships.

Power to: refers to the individual capacity to act, to exercise agency, and to realize the potential of rights or voice.

Power within: is realizing personal self-worth and self-knowledge (personal power) while simultaneously recognizing individual differences and respecting others. It is also a precondition for action.

The above types of power interact to either produce positive outcomes/opportunities for some or challenges and bottlenecks for others, depending on their social marker/identity.

Forms of power

Visible Power: Observable decision making

This type of power includes formal rules, structures, authorities, institutions, and procedures of decision making.

Hidden Power: Setting the political agenda

Hidden power is exercised when powerful people and institutions exert their influence by controlling who has a seat at the decision-making table and how the agenda is written.

Invisible Power: Internalized power

This power shapes people's beliefs, sense of self, and acceptance of the status quo - even their own inferiority or superiority. To create change in this area, transforming social, political, and individual consciousness is paramount.

Levels of analyzing power

Personal level: At this level, one measures or investigates their own assumptions, which are in the form of implicit biases. Stereotyping, microaggression, and implicit biases are closely connected. However, implicit biases are more often invisible, thus requiring a closer examination. There is no set of universal tools to assess individual implicit biases. However, some have created solutions such as the Power of Difference Assessment (PDA). For a quick assessment, a practitioner can interrogate their biases by asking these guiding questions:

➔ What do we assume about our target groups?
➔ How will people - women, men - with differing experiences and characteristics - age, class/income, ethnicity, education, culture, language, ability etc. experience the interventions & its impacts differently and is there potential for our program to have unintended consequences?
➔ How does our own or an institution's social position challenge or not challenge inequitable practices and restructuring of power structures in communities?

Micro level: This is often performed at the household level or within the family structure. This level of analysis includes a close examination of gender relations. However, it is important to go beyond a gender lens assessment to an intersectionality lens, which is another layer after investigating the gender relations so as to understand why women, men, boys and girls behave the way they do and why they interact the way they do when all factors of identity are considered.

Mezzo level: This level of analysis is at the middle level of your scope of analysis. Usually, this can include community institutions, systems, and structures like cooperatives, farmer groups, women groups, stakeholders. We analyze power (type and forms of power) in institutions and among groups pushing for change.

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Macro level: This level of analysis is at the higher level of your scope of analysis. This can include the analysis of policy frameworks in the value chain at national, regional, or global levels, analysis of the institutions that govern the value chain such as the national ministries.

Power analysis tool: the Power Matrix

Having understood the levels at which analysis can take place, it is important to be able to carry out a power analysis. For this, a power matrix (Miller 2009) is a powerful tool to understand what type of power is exercised and in which form to eventually design/co-create suitable strategies that promote - power to, power with and power within. Summarily, the power matrix helps in making the connection between power, manifestations of power, and the process of social change.

Note: There are practitioners who prefer to use the Power Cube (www.powercube.net, Gaventa 2019) as another tool or framework to analyze power. The only difference between the two is that the Power Cube adds the dimension of spaces of power - closed, invited, and created. *Closed* meaning that the powerholders take decisions behind closed doors and few are invited to participate. In *invited* spaces, there is allowance to participate but on a regulated scale. Lastly, *created* spaces refers to when people come together to create a critical mass as a means of participating on issues that affect them.

Transforming power relations in the context of intersectionality

Here we talk about transformation related to power relations in the context of intersectionality. To fully grasp transformation, it is important to place it (transformation) in the context of social inclusion while appreciating the role of intersecting identities in the realization of both inclusion and transformation of power relations. Therefore, transformation is both a process and a goal.

As a process:

Transformation in the context of social inclusion begins with:

(1) understanding **forms of power** (see above) that cause and exacerbate exclusion, followed by
(2) identifying the **specific issue/problem** caused by the exclusion based on multiple identities such as race, religion, socioeconomic status, age, gender identity, sexual orientation, location, etc.
(3) Lastly, transformation involves **co-creating strategies to redistribute power**— challenging or resisting power that negatively influences people's lives and strategies— to address the root causes of the problem, the structural and systemic barriers.

As a goal:

In the context of social inclusion, transformation refers to a change of society's systemic characteristics. This change must be realized in societal systems by restructuring the technological, economic, and political arenas and parameters that govern these institutions.

Transforming 'power over' and negative forms of power (e.g., hidden power, visible power, and invisible power)

The strategies for challenging "power over" can be broken down into three major categories:

➔ Building collective power
➔ Confronting, engaging, and negotiating
➔ Building individual and collective power together

Other ways for transforming power include the following, which are discussed in part by Robert Chambers in *Transforming Power: From Zero Sum to Win-Win* (2006):

Negotiation	Peace-building	Complaint
Encounter	Mobilization	Accountability
Making Visible	Pressure	Articulation
Forming Public Opinion	Scrutiny and Recommendation	Follow up
Resistance	Proposal	Decision Making
Debate	Building Agreements	Influence
Interlocution	Lobbying	Protest

Note: Imbalanced power is produced and reproduced when systems and institutions/structures (political system, economic system, health system, legal system, education system, immigration system, colonization, social forces, households, community, media, financial institutions etc.) interact together ultimately giving birth to the "**isms**" - racism, sexism, classism, ethnocentrism, heterosexism, patriarchy, transphobia, colonialism, ageism, ableism etc.

Intersectional GBA+

Intersectional Gender-Based Analysis Plus[1] is a process in which **issues** (borne out of interactions of power in systems, structures and institutions) are **identified** based on inequalities and differences (multiple identities) that cause deprivations, exclusion, marginalization, oppression, and discrimination. Then **solutions/strategies** are **developed** to overcome power over and challenge unequal power relations in the aforementioned structures, systems and institutions, while carrying out **impact monitoring** and **evaluation**.

Compounded discrimination

Takes place when there are two or more types of discrimination in play in one given situation. An illustrious example borrowed from Makkonen (2002), would be in a situation in which the labor market is segregated on multiple bases: some jobs are considered suitable only for men, and only some jobs are reserved particularly for immigrants. In such a situation the prospects of an immigrant woman to find a job matching her merits are markedly reduced because of compound discrimination.

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[1] The Canadian government uses an approach of analysis called gender-based analysis plus (GBA+). The intersectional GBA+ defined here differs in that it applies an intersectional lens to understand how people interact with systems and structures to produce exclusion, discrimination, and oppression. Intersectional GBA+ goes beyond an understanding of gender relations at the individual or person level to the interrogation of relationships at mezzo and macro-levels as well.

II.   Case Studies

The Adaptation Fund's report, "Study on Intersectional Approaches to Gender Mainstreaming in Adaptation-Relevant Interventions" (2020), has numerous examples and case studies of how intersectionality applies to the gender and development sector, particularly with regards to agriculture, conservation, and food systems.

It is important to acknowledge that as more organizations and workers in the gender and development sector are using the term 'intersectionality,' it is often misused and misapplied.

The article, "The uses and abuses of intersectionality: key considerations for policymakers" by Mariz Tadros (2019) from the Institute for Development Studies provides examples of how the term applies to the sector, and also how it is being misapplied.

III.   Reflection Questions

Which of the following definitions describes intersectionality and intersectional feminism?

- o   Intersectionality represents the intersection of race, gender, and class and other categories in people's identities and experiences in the world.
- o   Intersectional feminism means that people interested in advocating for women's rights must take into account how gender-based oppression is shaped by race, class, gender, sexuality, ability, and so on.
- o   Intersectionality is the study of overlapping systems of oppression: racism, sexism, class exploitation, transphobia, homophobia, ableism, and so on.
- o   All answers are correct.

Which black feminist coined the term "intersectionality" in 1989? Do you know who all three of these people are and their contributions to intersectionality?

- a.   Audre Lorde
- b.   Kimberlé Crenshaw
- c.   Barbara Smith

What are some ways in which you've seen "intersectionality" misused in the development sector? Why do you think this happens?

IV.   Additional Resources

The blog post and video in "Practical Ways to Advance Social Inclusion in Climate and Disaster Resilience in South Asia" offer practical ways to advance social inclusion in climate and disaster resilience in South Asia (Sakoda et al. 2021).

For a useful framework for analyzing inequalities, capabilities, human rights, human development, vulnerability and intersectionality, see the Equality and Human Rights Commission's report *Measurement Framework for Equality and Human Rights* (2017).

The report, *Intersectionality: Revealing the Reality of Poverty and Inequality in Scotland* (2021), is useful for further understanding of intersectionality and the structures and systems that intersect to produce inequalities.

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MODULE 2: Intersectionality and Applied Research Methods

*Developed by Lindsey Jones-Renaud, Founder of the Cynara Gender Training Platform (*www.cynara.co*). Email* Lindsey@cynara.co *with questions or comments.*

The purpose Module 2 is to learn about applying an intersectional lens to research methods. It reviews some of the main conceptual frameworks for intersectionality, including from Kimberlé Crenshaw. Using a framework from the article "Methods of Intersectional Research" by Joya Misra and her colleagues (2021), the module introduces a set of methodological tenets and ideas for how to apply these tenets throughout the research process.[2] Many of the ideas for applying these tenets come from CGIAR gender researchers who participated in the 2022 training for which this resource guide was developed.

This module also includes two case studies of how researchers used qualitative and quantitative methods to apply an intersectional lens to their research process. It concludes with links to additional resources.

I.   Key Terms and Concepts

Conceptual frameworks for intersectionality in research

The paper, *Making Sense of 'Intersectionality': a Manual for Lovers of People and Forests* (Colfer *et al.* 2018) provides useful summaries of three key conceptual frameworks for intersectionality from the works of the scholars Kimberlé Crenshaw, Leslie McCall, and Olena Hankivsky. Both Crenshaw and Hankivsky's frameworks are useful for understanding 'intersectionality' as a theory and concept whereas McCall's framework is useful for describing the different approaches to determining categories for comparison in intersectional research.

Types of intersectionality

According to Colfer *et al*, Kimberlé Crenshaw "recognizes three types of intersectionality", which the authors summarize in the following way (p. 6-7):

1. **Structural intersectionality:** "The intersection of race and gender means that women of color experience violence and policies aimed to remedy adverse conditions qualitatively differently from white women."
2. **Political intersectionality:** "Politics, whether feminist or antiracist, has paradoxically rendered violence against women of color a marginal concern – exemplified by the invisibility of black women."
3. **Representational intersectionality:** "Women of color are misrepresented in their cultural construction (stereotypes and narratives that further marginalize them), thus exacerbating their disempowerment.

These types reflect the original Black, feminist, and United States context in which Crenshaw coined the term.

Principles of Intersectionality

Hankivsky offers a broader application of intersectionality and emphasizes "the malleability of social categories and the fact that they are not inherent." Colfer *et al*. have summarized Hankivsky's approach into eight principles:

- intersecting categories

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[2] Joya Misra, Celeste Vaughan Curington & Venus Mary Green (2021) Methods of intersectional research, Sociological Spectrum, 41:1, 9-28, DOI: 10.1080/02732173.2020.1791772. Link: https://doi.org/10.1080/02732173.2020.1791772

- multi-level analysis
- power
- reflexivity
- time and space
- diverse knowledge
- social justice and equity
- resistance and resilience

Together, these principles show the dynamism and complexity of intersectionality as a concept. The implication for researchers is that the application of intersectionality is more of a process than a specific method.

Approaches to determining analytical categories for intersectional research

The third conceptual framework presented by Colfer *et.al.* is from Leslie McCall. This framework is useful for thinking about how to apply the concept when designing and determining analytical categories for research.

- **Anticategorical** is an approach of avoiding using categories at all because of their fluidity and instability. According to Colfer *et al.*, it is a useful approach for research that includes "individual life histories" or other projects that seek to "demonstrate how individuals' experiences are mediated by different social relations, life-cycle processes and personal agency" (p. 7).
- **Intracategorical** is an approach that uses categories but also critiques them. According to Colfer *et al*, intracategorical is an approach that focuses on the "processes by which social categories are produced, experienced, reproduced and resisted daily" (p. 7). and is most suitable for in depth case studies.
- **Intercategorical** is an approach where the researcher adopts "provisionally existing analytical categories" to document differences and inequalities between them (p. 7). It is often suitable for macro, quantitative research and should be complemented by background research as well as potentially qualitative research to produce more nuanced analysis of differences across and within categories.

Methodological tenets of intersectional research

Misra *et al*. build on these conceptual frameworks by proposing six methodological tenets of intersectionality for research (2021), which are summarized below.

One of the most important takeaways about these tenets is that intersectionality is not solely concerned with comparing multiple social groups. It is also meant to address oppression, understand privilege, embrace complexity and contradictions, ground research in a historical, political, social, and economic context, and deconstruct the nuances and fluidity of the groups that your research is comparing.

Oppression is core to intersectional research. An intersectional approach would make oppression core to the purpose of the research and would use the research to change inequalities (e.g., through policy change). In addition, the researcher must recognize their own positionality and power within the context of oppression.

Relationality goes hand-in-hand with the tenet of oppression. It is an acknowledgement of the reality that the experiences of people with privilege and the people with disadvantage are linked: "Oppression for some groups is interconnected with opportunity for others" (p. 12). To apply this tenet, researchers would emphasize the link between the experiences of people with privilege and the people with disadvantage.

Complexity calls for researchers to not shy away from nuance and contradictions. Researchers that take an intersectional approach will avoid the Western epistemological tendency to think in binaries, for example, with regard to people, issues, histories, and perspectives. Complexity goes together with the next tenet, context: "Carrying out intersectional research requires being cognizant of how a variety of socially constructed dimensions of difference intersect with each other and with different contexts to shape outcomes" (p. 13).

Context means that the research shows a deep understanding of the historical and local context and its influence on the situation and systems of oppression being researched. It can also help researchers to determine which analytical categories to focus on in their research, by grounding that decision in a localized, historical, political, economic, and social context.

Comparison is what most people think of when they think of intersectional research. It is the comparison of experiences of different groups. Importantly however, it should be applied together with the next tenet, deconstruction.

Deconstruction is the essential step of questioning categorization of people into groups. Researchers do "intersectional research through comparison, while also identifying the inherent instability of categories, or deconstruction" (p. 11). Researchers would design their research, analyze data, and write up the paper or report in a way that looks for and acknowledges the malleability and fluidity of social categories like gender identity, race, ethnicity, age, socioeconomic status, and so on.

Application in the research process

As Misra *et al.* point out, it is not necessary to incorporate all these tenets in a research project for that research to be considered intersectional. These are guideposts, not a checklist. There are many opportunities throughout a research process to incorporate these tenets. Below are some ideas for different phases of a research process, many of which were generated collectively by CGIAR gender researchers in the context of this course.

1. Identification of research topic and research questions

- Issues of oppression are core to intersectional research. Is this clear from your research focus? Does your research acknowledge or seek to understand better those who benefit from systems of oppression in addition to those that are disadvantaged? Institutions like CGIAR are well-positioned to address oppression in the agricultural sector through their research.
- Self-reflect on where the power dynamics of the researcher and their institution (e.g., CGIAR) vis-à-vis their research partners and the people who are the subjects of the research. As Vasupradha Srikrishna writes, "...can knowledge ever be unbiased? Is there not a bias when I decide what research problem to explore or work on? Does not the bias begin right there, with the organization or the researcher identifying his or her research area?" (2020). Are there accountability mechanisms you can put in place to help you continue this critical self-reflection throughout the resource process?
- Ground the research in a historical and localized context, including as it relates to the systems of oppression in the area and among the groups you are researching. How well do you know the historical, political, social, and economic dynamics of the area in which you are researching? Be cognizant of who is producing the knowledge you are using for context; how important is local knowledge compared to that produced by INGOs to your research?
- Intersectional research typically involves comparing the experiences of different groups of people. Use the other tenets (e.g., context and oppression) to help you identify which groupings are "most salient" to explore.

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- The tenets of complexity and deconstruction suggest that there are innumerable ways of categorizing people and population segments. In what ways will your research be open to deconstructing the social groups you are comparing?

2. Design research methods

- It can be difficult for quantitative methods to represent the complexity of a situation and the nuances within and among the groups that you are comparing. Complement quantitative methods with background research and qualitative research that helps you capture complexity and enables deconstruction.
- Reflect critically on the ways in which research methods may exploit power dynamics and existing systems of oppression. For example, who is benefiting from this research?
- Design methods that produce knowledge together with the people who are being researched, such as participatory research methods, to try to balance power relations in the production of knowledge (relationality).

3. Determine sampling plan

- If this is not already articulated in your overall research topic, identify the most salient categories for comparison, considering context (background research), complexity (qualitative analysis), and oppression. Where are there currently significant inequalities related to your research topic and which groupings do they affect, both positively and negatively?
- From the outset, design a sample size and plan that will enable you to analyze and compare participants across and within the categories you've identified for comparison. For example, rural women, urban women, rural men, urban men. Together with research partners, come up with a way of tracking respondents over the course of data collection to ensure you have met the targets needed to analyze across and within these groups (comparison).

4. Working with national and community partners

- Self-reflect on the power dynamics between and among researchers and research institutions (oppression and relationality). Which partners are benefiting from the research? How can you structure these partnerships in a way that avoids reproducing oppressive power hierarchies? For example, you could look at how the ways in which one partner supervises the other and ways in which the institution that has direct contact with the donor communicates results of research with other partners.
- Acknowledge that communities know how aid and development work, and have lived experience and knowledge about the context that outsiders cannot have. Their knowledge and methods should be valued and incorporated (context).
- Acknowledge that national partners are not a homogenous entity (complexity and context). There are different partners and many different factors that underpin the power relations in a research team.
- Provide opportunities for national partners to also self-reflect on their own power vis-à-vis research subjects and the methodological tenets of intersectionality. Do not assume that because a partner is from the country of study, they don't have biases about others in that country.

5. Data collection and analysis

- Seek out information and data about systems and structures (oppression) and related assumptions, practices, rules, roles, capacities etc. (deconstruction). Who benefits from those systems and structures, and at whose expense (comparison and relationality)?
- Ground the analysis in a historical, political, social, economic, and localized context.

- Disaggregate data by different groups and the intersections of those groups based on your analysis of which groupings are most salient. Where possible and where it makes sense, make comparisons across different combinations of groupings to identify nuances and contradictions (comparison and deconstruction).
- Acknowledge the complexity of the research throughout the documentation process.
- Triangulate your findings with previous research and reports. Pay particular attention to your findings and the gaps they address and the work that needs to be done in the future.

6. Writing reports and recommendations

- Self-reflect on the impact what you write will have on the community from the privilege of being a researcher. When writing recommendations, consider oppression and relationality. For example, who will benefit from the recommendations? Which groups? Which stakeholders? And at whose or what expense, if any?
- Write about what you learned from comparing different categories and category combinations based on what matters most for the research question and in the context of oppression. But avoid binary representations of people and situations. Seek out nuance and show the complexity and depth of the problem. Acknowledge the ways in which there are differences within various categories (deconstruction).
- Describe the context in which the investigation was performed, specifically the context of oppression. Describe what and why a particular context makes the analytical categories you analyzed relevant. Don't shy away from describing historical and political contexts, which are important for understanding systems of oppression.
- Consider different approaches to data presentation using tables and visual figures that are clear and user-friendly.

7. Research ethics

- Avoiding harm is the priority. Given power relations and oppression, be cognizant of potential taboos related to the types of oppression you are researching, such as sexual orientation in areas where LGBTQIA people are criminalized and persecuted, and people stigmatize illnesses (like HIV/AIDS) or disabilities.
- Reflect critically on the concept of consent. Given the circumstances, you sometimes need to ask the question: can complete consent be truly given? Always seek out ways to give research participants opportunities to consent or decline participation. For example, remind them that they do not have to answer questions or speak in focus groups if they do not want to.
- There are creative ways to inform vulnerable populations about what they are consenting to, such as a pre-consent quiz.
- Provide training and guidance for team members about intersectionality, power, cultural competency, identifying stereotypes and biases, and respectful communication methods.
- Use inclusive language but remember that individuals often have different preferences about what language to use to identify themselves, particularly around gender identity, ability, sexuality, and racial or ethnic identity. For example, some people may prefer the identity label "autistic" whereas others will prefer "neurodivergent" or "person with autism" (See Casio *et al.* 2021). Some people do not identify with binary gender labels, such as women or men, male or female.

VI.   Case Studies

The following papers include examples of research in which scholars applied tenets of intersectionality into their research methods.

"Methods of Intersectional Research" by Joya Misra, Celeste Vaughan Curington & Venus Mary Green (2021). In addition to being the source of the methodological tenets summarized above, this paper also reviews eight studies, both qualitative and quantitative, and explains the ways in which they applied the methodological tenets of intersectionality. These studies, which are mostly from a US context, are conveniently summarized in Table 1 and Table 2 in the paper.

"Sharing Common Resources in Patriarchal and Status-Based Societies: Evidence from Tanzania" by Els Lecoutere, Ben D'Exelle & Bjorn Van Campenhout (2015). This paper, which was authored by a member of the CGIAR GENDER Platform and participant in this training, uses mixed methods – both qualitative and quantitative – to explore the intersection of gender and socioeconomic status.

"Unmasking Difference: Intersectionality and Smallholder Farmers' Vulnerability to Climate Extremes in Northern Ghana" by Hanson Nyantakyi-Frimpong (2020). This paper looks at the impact of climate extremes on smallholder farmers in Ghana's Upper West Region from an intersectional lens. Box 1 includes a summary of the paper.

Meet the Methods Series: Quantitative Intersectional Study Design and Primary Data Collection from Canadian Institutes of Health Research (2021). This two-part interview series with Greta Bauer, Ph.D., a Professor of Epidemiology and Biostatistics at Western University, provides insights on methods for intersectional approaches to quantitative health research. There are two parts:
- Part 1: Quantitative intersectional study design and primary data collection
- Part 2: Questions to guide quantitative intersectional analyses

Making Sense of 'Intersectionality': A Manual for Lovers of People and Forests by Carol J. Pierce Colfer, Bimbika Sijapati Basnett, and Markus Ihalainen (2018). This manual, which was produced by a CGIAR center (CIFOR), has many examples that are applicable to the agriculture and food systems context, particularly in regard to forestry.

Box 1. Summary of Unmasking Difference: Intersectionality and Smallholder Farmers' Vulnerability to Climate Extremes in Northern Ghana

The paper "Unmasking Difference: Intersectionality and Smallholder Farmers' Vulnerability to Climate Extremes in Northern Ghana" by Hanson Nyantakyi-Frimpong (2020) looks at the impact of climate extremes on smallholder farmers in Ghana's Upper West Region. The researcher chose this area for many reasons. It is one of the most impoverished areas of Ghana, a result of "the complex intersection of colonialism and neo-liberal development interventions" (p. 1539). The standard of living and levels of infrastructure, food security, nutrition, and health are the lowest in the country. More than 70 percent of families live below the official poverty line, and the region is located within the southern fringe of the West African Sahel, an area that is "projected to face extreme climate change in the coming decades" (p. 1539).

Nyantaki-Frimpong's research is grounded in theories of vulnerability and intersectionality. Regarding vulnerability theory, it reviews two approaches. The first is the risk-hazard approach, which "considers vulnerability as a function of biophysical risk factors and the potential for loss, with this approach locating vulnerability in the hazard itself." The second approach, social constructivism, "views vulnerability as a social process, deeply rooted in power relations and historical patterns of inequalities within society" (p. 1538). The research draws on the social constructivist approach.

The research also draws on theories of intersectionality, and notes that "Despite its strengths, vulnerability analysis does not explicitly address exposure to risks based upon intersecting social identities." Nyantaki-Frimpong (p. 1537) critiques the binary emphasis on comparing women's and men's vulnerability to climate extremes, stating: "...generally, the strong emphasis is on simply comparing women's and men's vulnerability to climate extremes. Some have argued that focusing on the differences between men and women overlooks more complex social characteristics within these categories."

The author explains the usefulness of an intersectional lens in the following way (*p. 1538*):

"Broadly, intersectionality focuses on the interdependent and mutually constitutive relationship among structural inequalities. […] Intersectionality moves beyond single-axis frameworks to examine multiple categories of difference and the experiences of people at the intersections of these differences. These include social divisions, such as gender, race, class disability, nationality, and life-course position, among others. […] These categories do not only operate in the context of each other but also articulate in relation to place and time in a variable way."

Nyantaki-Frimpong used "intensive qualitative fieldwork" over the course of 5 years. Methods included observation and interviews. The researcher provided labor to 30 farm households "in the form of field preparation, seed gathering, and other farming activities," which helped to build trust. They also interviewed 54 farmers and 16 other stakeholders, often multiple times.

One of the themes that emerged from this research was the ways in which "gender intersects with class, age, and religion to shape vulnerability to different climate stressors." For example (p. 1544):

"Lucia, a 50 year-old widow, provided an illustrative example: I'm a woman, but I'm also a widow. When it comes to adapting to drought, I've different kinds of experiences being a widow than if I'd a husband. So, it's different. Every woman's experience is different."

The paper abstract lays out two overarching arguments and its conclusion:

"Firstly, it argues that vulnerability analysis that focuses independently on gender, class, religion, and other characteristics, is insufficient because it risks homogenizing entire groups. Secondly, the paper argues that climate extremes do not always affect women more adversely than men. Indeed, dominant ideals of threatened masculinity can make men highly vulnerable during extreme climatic events. In the end, the paper concludes that if vulnerability analysis fails to unmask difference or move beyond binary gender categories, ensuing interventions may miss the real needs of countless individuals."

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MODULE 3: Intersectionality and Women's Economic Empowerment Programming and Research

Module 3 was compiled by Afaf Ahmad Al-Khoshman. Email <u>aa2679@tc.columbia.edu</u> with questions or comments.

The purpose of Module 3 is to explore the ways in which an intersectional lens complicates research and programming around women's economic opportunity and empowerment. It explores how an intersectional lens leads us to challenge some of the assumptions about work and empowerment. The module also highlights the interaction between social, political, economic, and cultural powers and their intersection with issues related to women's economic inclusion. It emphasizes the ways in which intersectionality teaches us to study the historical and political contexts of the communities being researched, and why intersectionality provides in-depth analysis that goes beyond the often reductive "cultural trap." Module 3 also provides guidance for the application of intersectionality into qualitative methods.

I.   Key Terms and Concepts

Intersectionality in research and programming for women's economic opportunity and empowerment.

In her book *Women, Race, and Class* (1983), Angela Davis discusses how racialized Black bodies were used to build the economy of the plantations in the south. She highlights how "the special abuses inflicted on women thus facilitated the ruthless economic exploitation of their labor," (p. 7). The economic control over enslaved Black women rendered them outside of the bounds of normal, socially constructed (i.e., white) gender and sexuality. Davis argues that **labor relations and economic exploitation** shape gender norms; in other words, gender norms are not only constructed by cultural or social forces.

In her article <u>"Why intersectional feminism matters for development,"</u> Aviva Stein (2022) explains how intersectionality has interrelated applications in the development field.

First, **it helps us explore individual identity and identify the ways characteristics\markers of identity affect people and shape their needs**. As such, intersectionality allows us to dig deeper into how these markers interact with the social, economic, cultural, religious, ethnic, and other factors that shape people's life. Stein uses a US-specific example; namely, the gender pay gap (women in the United States earn USD 0.82 on average for every dollar a man makes). Arguing that gender is the most important factor contributing to this disparity is an oversimplification because it masks the social and economic factors that shape the ability to work, access to childcare, social class, race, access to education, discrimination in access to work, and workplace safety, among others.

In the author's words:

> *"When you break down these identities further, the pay gaps show additional hurdles when adding race into the mix. While women as a whole group consistently earn less than men, Asian and white women are the highest earners among American women, while Indigenous American and Alaskan Native, Native Hawaiian and Pacific Islander, Black, and Hispanic women earn less than their other female counterparts" (Stein 2022)*

Second, intersectional knowledge allows us as professionals to design program interventions and support existing programs to address oppression and inequality as the roots of their oppression become clear. An intersectional lens can show the extent to which political and legal

reforms can change people's lives. An example the author cites is the limitations to women's economic activity in Mali and how, despite the country passing the Land Tenure Law in 2017, women still struggle to achieve economic independence while coupled with the burden of caregiver responsibilities and compounded by the impact of climate change. Stein asserts that intersectionality shows us how addressing these challenges requires a holistic approach that considers gender equality, economic growth, and climate change.

Numerous studies show the complexities that shape women and marginalized groups' access to income and economic opportunities. A study titled *Property Rights, Intersectionality, and Women's Empowerment in Nepal*, Pradhan *et al.* (2018) highlights how social locations of women within households as daughters, daughters-in-law, mothers, mothers-in-law, wives, and widows are more important than wider identities such as caste or ethnicity. This quote illustrates this complexity, "*daughters-in-law in extended family households often have to work hard with little decision-making power and limited fructus rights. Their position improves when the extended joint household splits, and women become female co-heads of households, and then mothers-in-law themselves*" (p.46)*.*

Based on Davis' previously mentioned work, when researchers want to examine or research women's access to work and economic resources, it provokes the question, is gender still the first category that we should begin our study with? This question is suggested by the authors of the article "Beyond 'Women and Youth': Applying Intersectionality in Agricultural Research for Development":

> *"In conducting gender research for agricultural development, we recommend beginning with gender as the primary social group to explore against other social categories of age, ethnicity, wealth, education and other possible axes of social differentiation where relevant."* (Tavenner *et al.,* 2019).

According to Davis' work, given the intersectional nature of labor relations, race should be the first category to examine. In other cases, it might be social class, geographical location, or ethnicity, among others.

Intersectionality and social, historical, political, economic, and cultural factors

In using intersectionality as a framework for research and program design, we need to pay attention to the social structures that keep reproducing inequality in any given society. Maya Mikdashi, a gender theorist, argues that "gender is not the study of what is evident, it is an analysis of how what is evident came to be" (2012). Our approach to gender equality should not only consider the current situation, but what forces shaped this situation, including colonialism, economic extraction and exploitation, and neoliberalism.

Module 2 shared a study about impoverished farmers in Ghana and intersectional factors that shape their lives as they struggle with the aftermath of natural disasters. The paper "Unmasking Difference: Intersectionality and Smallholder Farmers' Vulnerability to Climate Extremes in Northern Ghana" by Hanson Nyantakyi-Frimpong (2020) shows ways in which "gender intersects with class, age, and religion to shape vulnerability to different climate stressors" (p. 1543). Illness, social and economic status (widows vs. married women), and poor men vs. more powerful men are conditions and makers that shape a community's response to climate change. The author rightly argues that these conditions are a result of "**the complex intersection of colonialism and neo-liberal development interventions**" (p. 1539).

A historical analysis of power relations within communities is important because gender and other social relations are often shaped by colonial and other political and economic legacies.

For instance, the agricultural extension system in Nepal is embedded in historical patterns of inequality and exclusionism. According to the Adaptation Fund's study on intersectional approaches to gender mainstreaming (2022, p.29), in Nepal "the intersections of gender, ethnicity, geographical location, and the Hindu caste system have patterned how and whether different sub-groups of men and women (divided among ethnicity, caste, and locations) can access land, extension services, and agricultural inputs".

In a case study titled: "Vulnerabilities of Rural Women to Climate Extremes: A case of Semi-arid Districts in Pakistan," Qaisrani and Batool (2021) discuss the gendered impacts of climate change and perceptions about gender differences in climate vulnerability in the semi-arid regions of Dera Ghazi Khan, Faisalabad, and Mardan districts in Pakistan. The most salient factors that exacerbated women's vulnerabilities to heat and climate-related health conditions were social class and its intersection with geographical location. Poorer women could not afford to stay home to do low-income handicraft jobs and had to migrate to other districts to earn more income. The case also showed that young girls and older women were the most affected.

Systems of caste and social class were also evident in another case study about gender equality in Joint Forest Management (JFM) in Uttara Kannada District, Karnataka, and Mandla District, Madhya Pradesh in India. The case by Elias *et al* (2020) showed that, despite having reserved seats for women from lower social castes, women's ability to make change in JFM was often compromised due to societal power dynamics shaped by ethnicity and social class. These dynamics intersect with other factors such as age and stage in life, number of dependents, education, and socioeconomic status, which also shape women's different and competing responsibilities. The study emphasized that while having pre-reserved seats for marginalized groups is important, JFM projects should aim to create enabling environments that facilitate open dialogue between the different groups to increase cooperation and sharing of resources.

Along with these intersectional realities, we should consider the different ways local communities view gender equality. Discourses that emphasized one vision of women's liberation have been criticized by post-colonial and critical race theorists. For instance, bell hooks (1981) viewed labor as oppressive for Black women and considered that family and kin networks can be empowering and important for women's well-being as opposed to being oppressive. Chandra Mohanty (1988) draws on this homogenizing view of women's issues, and how Western knowledge reduced all women in the developing world or the "third world" to a collective *Other* that is powerless and exploited. To her, labels such as "powerless," "exploited," and "oppressed" are used to make generalizations about women in developing countries instead of focusing on uncovering the ideological and material specificities that render a particular group of women as "powerless."

The study of intersectionality and gender equality has also paid attention to other important considerations, including areas like migration and displacement, as they further complicate the impact of the intersection of gender identity and socioeconomic status, ethnicity, religion, and national origin. According to Bastia (2014) in a paper titled "**Intersectionality, Migration and Development**", intersectionality is important in the field of development and migration studies as migration "destabilizes the rigid division of the world in poor/rich, north/south, developing/developed, religious/secular, etc. As migrants move from one place to another, they also destabilize fixed borders and boundaries, whether geographic or inter-categorical complexities" (p. 3). In her paper, Bastia shows through a discussion of two of her research projects on migrants in South America that these categories are not fixed.

In her first project about Bolivian migrants in Argentina, Bastia (2007) found that maintaining gender as the main focus of the analysis was untenable because the research subjects focused more on racism that affected both genders. In the second project, in which Bastia (2011)

focused on how gender relations change through the process of migration, she found that gender, ethnicity, and class were consistently linked throughout the project. The author could not do that without complementing intersectionality with a historical approach which offers a deep understanding of the contexts of people's lives. This approach helps avoid the main conundrum in gender and migration studies, the inability to understand how "gender is also a classed, racialized and ethnicized concept" (p. 7). In Bastia's words, "This kind of combination seems to be essential to avoid depoliticizing intersectionality and using it merely as a tick-boxing exercise, as with the well-known consequences of the widespread use of 'gender mainstreaming" (p. 7).

The cultural trap: how to avoid the cultural approach to understanding social and economic inequality in research and program design

In the case of rural Pakistani women's vulnerabilities to climate change, we saw how women's role in establishing and keeping the household together is highly valued in Pakistani culture and that when it was possible women would rather stay at home and do low-income work rather than work in farming. In this case, women's decisions were shaped by the intersection of their social and economic class and societal norms about the value of domestic work.

In the development literature, cultural norms are viewed as a limitation to gender equality. The nature of social and economic problems is complicated as we discussed above, and it is important to keep in mind that these norms are not created in isolation from social, political, and economic factors. The fact that these women were able to stay home and maintain the perceived honor or prestige of their families was facilitated by economic and social conditions, such as being a mother from a middle-class family. An intersectional lens that examines cultural norms allows for a nuanced view of when culture is a byproduct of the social and the economic and when preserving cultural values is more crucial than material attainment. For example, women from lower castes with similar economic status as women from a higher caste might face less pressure to conform to cultural norms and sometimes the cultural expectations can be different for widowed or childless women.

Resorting to culture to explain social problems can mask the real culprits behind oppression. So how can we better understand what culture means and its role in social and economic reproduction? First, what is the definition of culture? Does it refer to a set of values or certain behaviors, practices, beliefs, or all of these? There is not a unified view about what makes culture, but in anthropology, culture is malleable and changing.

Second, we need to be careful about how we use it in economic development. Consider this example claim: Muslim women are voiceless, and men control their lives. This is, of course, a broad statement, but in international development, religion is often seen as an influential force in many societies. This view masks the variety of circumstances that women (and men) in Muslim countries deal with and how class, level of education, age, social status, and other factors shape their decision-making ability.

Resorting to culture to explain economic and social inequalities is termed by some scholars as a culturalist ideology. This ideology can be seen in the design and implementation of numerous international programs, especially in developing countries. For example, scholar Maisoun Sukarieh (2012) argues that the "Culture of Hope" and related discourses prevalent in the development sector in the early 2000s in the Middle East were rooted in a culturalist ideology.[3]

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[3] Sukarieh defines culturalist ideology: "First, culture is homogenized and essentialized. Cultures are posited as having core essences that constitute autonomous and homogenous wholes that can be linked closely with clearly defined and

The discourses of this ideology shape many neoliberal policies that view economic problems as being a result of unchanging and regressive culture into which people were born and, as such, are in need of outside intervention and support.

In her article cited above, Sukerieh (p.122) engages with this discourse. Consider this quote:

> *"The sponsors of these programs focus on tackling the cultural deficits and pathologies they argue are responsible for creating social and economic problems in Jordan. A major 'cultural impediment to economic development,' claims the director of Save the Children USA in Jordan, for example, is 'the lack of a work ethic among Arabs' (personal interview April 21, 2007). Likewise, Fadi Ghandour, the sponsor of the [Arab Forum for Sustainable Development] (AFSD), speaks out against the 'old tradition in which the public sector was the main employer, and hence people did not feel the urge to work to excel and be more productive' (personal interview March 23, 2007)."*

Avoiding discussing the socio-economic and historical factors in the example above and resorting to a cultural interpretation is also rooted in ideologies of colonialism and hegemony. In his seminal work *Orientalism*, Edward Said (1978) shows how a dichotomy of the West and the East was constructed to produce an Other against which the West constructs itself. One of the consistent features of the Orient is its changelessness; being static, primitive, and mysterious. Together, these attributes render it fascinating and "invite" intervention from the implicitly progressive West.

In the example from Sukarieh's article, we see how the "Hope Campaigns" and other programs are built on the idea that there is a fundamental issue with the Middle East. That is, it suffers from a backward culture, and this culture is what is holding the region back. But this discourse overlooks important structural issues, such as political oppression, elite control and monopoly over resources, discrimination, and corruption. Our work on intersectionality should stand against this reductive view of culture.

Intersectional methods in qualitative analysis and program design

According to several social scientists, qualitative research is well-suited for the utilization of intersectionality theory (Bowleg, 2008, 2017; Shields, 2008; Syed, 2010). It is mainly because intersectionality reveals the depth and complexities of social conditions, the sites of oppression, and the impact of injustice on societies writ large. Qualitative research also enables policymakers to address these justices. This does not mean that quantitative research is unsuitable for intersectional research, because it can offer more insights by identifying intersectional trends in aggregate. Meanwhile, qualitative research can explain and interpret intersectionality at the individual scale where intersectional effects and experiences are most manifested.

Steps for including intersectionality in qualitative research

The following is a reflection on how to apply an intersectional lens into the steps of qualitative research based on the article "Considerations for employing intersectionality in qualitative health research" (Abrams et al. 2021):

1. *Select a research question* or general area of study.
2. *Identify the epistemological framework*. For instance, identify the basis of knowledge about intersectionality and how it is shaped by the systems of oppression that shape

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differentiated areas of the world. Second, culture is held to be foundational for understanding society, politics, and the economy" (p. 122).

people's bodies, opportunities and experiences, and evidenced by inequality and marginalization.

3. *Identify the theoretical lens(es) and/or conceptual framework(s).[4]* This can be done by linking your research questions to intersectionality as a theoretical framework. For example, a researcher can state the following in the research proposal: "drawing on the theory of intersectionality, my research will examine differentiation in lived experiences between young and older housewives in accessing agricultural resources or knowledge."

4. *Select a research approach that best answers your research question* (e.g., phenomenology, grounded theory, ethnography, etc.). For example, if the researcher wants to use ethnography, the ways he/she approaches it should be laid out, including sites and involvement with the research subjects. In the case of grounded theory and phenomenology, according to Abrams *et al.* (2021), the approach does not need to be mentioned beforehand as it is more inductive and evolves as research progresses.

5. *Select a research methodology* (e.g., observation, action research, case study, narrative analysis, etc.). In intersectional research, researchers need to carefully draft interview guides and protocols to capture the intricacies of the intersecting identities of participants and how they influence and/or are influenced by the topic of the study.

6. *Decide on data collection techniques* (e.g., interviews, focus groups, field notes, photographs, diaries, etc.) and format for presentation and writing (e.g., quotes, matrices, diagrams, etc.). In intersectional research, researchers need to carefully consider their positionality (insider vs. outsider), consider building rapport and empathy with the subjects, and examine any biases related to the researcher's positionality and pre-existing knowledge. In the research proposal, the researcher should analyze his/her/their positionality and how it relates to the status of the marginalized groups who will take part in the research. Researchers who share similar backgrounds have an advantage, although this can be seen as distorting to the data (Abrams *et al.* 2021). At the same time, researchers from different backgrounds might not be able establish the same rapport as insiders.

7. *Decide on approaches to data analysis and presentation* (narratives, quotes, figures, oral histories, reports).

Considerations for applying an intersectional lens in research processes

Abrams *et al.* (2021) suggest that the concept of intersectionality should be considered in framing the research question(s) and the study design for the following reasons:

1. The concept informs us on how to choose participants
2. It informs us on how and when we can interact with research subjects
3. It will also help us consider and account for the influence of sociohistorical forces of marginalization and understand participant identities as multidimensional and interdependent at each stage of the research process.

When determining who to include in the study, Cole (2009)[5] recommends asking the following questions:

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[4] The difference between conceptual and theoretical frameworks is that a conceptual framework might include one or more formal theories (in part or whole) as well as other concepts and empirical findings from the literature and it can be about the researcher's own ideas about how the research problem will be explored. It can also be about the variables that the study seeks to focus on and the relationships or the results expected to come out of them. The theoretical framework is broader. Source: https://classroom.synonym.com/difference-between-conceptual-theoretical-framework-8769890.html

[5] Mentioned in Abrams *et al.* 2021, p.8

1. Who are the individuals in the category of interest?
2. What is the role of inequality in their lives?
3. What commonalities exist across the multiple identities of participants?

Grappling with methodological challenges in intersectional research: example from studies on Black lesbians in the US

In her study on Black lesbian women, Lisa Bowleg (2008) reflects on the usage of the concept of 'triple jeopardy' instead of intersectionality, which examines ethnicity\race, sexual orientation, and gender. She investigates ways we can ask questions that are intersectional, interdependent, and mutually constitutive without being additive. Interdependence means that these categories cannot exist without each other and being mutually constitutive refers to the fact that they are formed together. In this case, the challenges facing Black lesbian women mean that they are formed together, and they are unique to being a Black lesbian woman living in the US.

Bowleg identifies two important issues with the additive nature of intersectional identities. It can reduce people's experience to become separate, independent, and summative and this method implies that discrimination or disadvantages can be ranked in severity (Bowleg 2008, p. 314). To lessen the impact of the additive nature of intersectional questions, Bowleg suggests that researchers ask precisely what they want to know. For example, Bowleg suggests asking about the day-to-day challenges that women face in terms of their race, gender, and/or sexual orientation, instead of the way they rank their identities.

Qualitative research is concerned with capturing the different dimensions of the experiences as shaped by the worlds that people construct as they interact with power structures and dynamics. In this vein, Bowleg (2008, p. 317) warns against spending too much time on crafting the perfect questions because that makes the researcher fall in the trap of the positivist approach to knowledge, mainly that he/she is seeking to validate a single reality about the world.

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II.   Case Studies

There are numerous case studies in Adaptation Fund's *Study on intersectional approaches to gender mainstreaming adaptation-relevant interventions* (2022). Case 6 (pages 52-54) and Case 7 (page 58-60) provide useful examples of the intersectional factors that shape women's vulnerabilities, responses to climate change and their political participation and decision-making powers. The intersectional factors include gender, caste, ethnicity, education, age, household responsibilities and culture. I chose these cases to demonstrate the complexity of the factors that enable women to be economically and politically powerful and how they intersect with cultural, economic, and structural conditions as discussed in the guide above.

- (Case 6) Understanding women farmers' vulnerabilities to climate change through an intersectional lens;
- (Case 7) Reframing 'women's participation' in joint forest management to capture intersecting social differences.

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Acknowledgements

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Njeri Kimotho is a Do-no-Harm global south intersectional ecofeminist with expertise in gender equality and social inclusion (GESI). Njeri works as an international policy advisor on gender transformation and social justice for inclusive sector transformation in Africa, Latin America, and Asia. An expert and consultant with over 14 years of experience, Njeri has designed and implemented intersectional gender analysis tools for macro, mezzo and macro level assessments, curated e-learning courses on virtual platforms, and mobilized coalitions and partnerships with CSOs, INGOs, Donors, CBOs, private businesses, women's rights organizations and networks, feminist movements and governments.

About the Cynara Gender Training Platform

Cynara is a woman-owned social enterprise and consulting group. Our Gender Training Platform hosts interactive, critical trainings about gender equality and social justice for people and organizations working toward social, economic, and political change. All trainings are designed, delivered, and owned by independent trainers who are experts in their field and passionate about creating original, nuanced, and interactive learning experiences. The Platform does not receive any donor grants. It runs on a redistributive, fee-based, business model that includes scholarships and a tiered payment structure so that well-resourced institutions pay more than individuals and organizations with fewer resources. You can connect with the work of Cynara and the Gender Training Platform through the following channels:

Website: cynara.co/trainings

Email: trainings@cynara.co

LinkedIn: linkedin.com/company/cynaraco

Instagram: instagram.com/cynarafacilitation

Facebook: facebook.com/cynaraco

Twitter: twitter.com/cynaraco

About the CGIAR GENDER Impact Platform

GENDER (Generating Evidence and New Directions for Equitable Results) is a CGIAR impact platform that synthesizes and amplifies research, fills gaps, builds capacity and sets directions to enable CGIAR to have maximum impact on gender equality, opportunities for youth and social inclusion in agriculture and food systems.

GENDER puts equality at the forefront of global agricultural research for development, both within and beyond CGIAR, to kick-start a process of genuine change toward greater gender equality, improved opportunities for youth and social inclusion.

Our work enables women, youth and other groups involved in agriculture and food systems across Africa, Asia and Latin America to be agents of change. With more influence and greater access to, and control over, resources, these change makers can make food and agricultural systems sustainable, resilient and equitable.

We envision greater social and gender equality driving food systems to become more productive, sustainable, resilient and equitable.