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INSIDE THIS EDITION:

- **LGBTI Inclusion: Translating Lessons in Leadership and Strategic Allies**
- **Indigenous Peoples Inclusion: The Journey from “Invisible”**
- **Equality, Inclusion and the Global Rape Epidemic**
- **This Week’s TAAP Staff Pick(s)**

LGBTI Inclusion: Translating Lessons in Leadership and Strategic Allies



Which agents of change for driving LGBT inclusion in the workplace have the most impact? How can we make the business case for LGBT inclusion and what can

development practitioners and advocates take away from research in this space? Research conducted for The Economist's 2016 report [Pride and Prejudice: Agents of Change](#) found that company leaders, young people and women are the groups best poised to drive positive change for LGBT in the workplace.

The report highlights two key challenges that are familiar to development practitioners: discrimination that must be addressed at systemic levels, and leveraging the support of potential allies. "Despite some positive findings, such as a high proportion of executives who support LGBT rights in a general sense, ill-will remains all-too-common; more than one in ten executives are aware of some kind of discrimination against LGBT people in the office. The low profile of LGBT people, who often hide their identities at work, contributes to the perception that this is not a problem that must be tackled systematically, leaving little motivation to enact progress-making programs." Researchers concluded that of the most impactful way to break this negative feedback loop is "for company leaders to declare themselves allies or even for LGBT leaders to come out of the closet publicly." Ironically, although a large minority (24%) chose C-suite/leadership as the employee cohort that guides company thinking, when asked which type of employee is most likely to *support* LGBT workplace diversity and inclusion, only 16% chose C-suite/leadership. Inclusion practitioners may recognize this paradox. The institutions that could be the most impactful in terms of upholding the rights of LGBT people, ensuring full participation in democratic decision-making in households, communities and countries, ensuring access to development resources and addressing barriers and power imbalances, are often the same institutions with deep-seated resistance to change.

Survey respondents pointed to young employees and women as possible allies. Millennials are seen to be more likely than their elders to support LGBT rights, and women of all ages and levels of seniority are considered to demonstrate consistently higher support for LGBT workplace inclusion than their male counterparts. The report notes that the "groups' parallel struggles can inform each other, with progress for one often leading to progress for all." This conclusion will be of interest to inclusion practitioners who seek to build the capacity of local LGBT organizations in developing countries to foster cross-identity coalitions and alliances to build business and human rights-based cases for diversity and inclusion.

Recognition of our common humanity can be a unifying theme. At the Economist-sponsored “Pride and Prejudice Summit: Business as a Catalyst for Change in LGBT Rights” in Hong Kong in February, **Oyungerel Tsedevdamba**, former member of the Mongolian Parliament and long-time human rights advocate, [shared](#) a personal and powerful story about LGBT inclusion and diversity. “I was the first ever advisor in Mongolia to serve as a human rights advisor to the President. I was approached by all kinds of communities and groups whose rights were violated and one community that approached me was the LGBT community. In 2009, after 17 years of working as a human rights activist I was still very much prejudiced against LGBT people. My public office was to protect human rights. I realized I had excluded some humans out of the scope of human rights. I changed my prejudice just because I was so embarrassed that I had been calling myself a human rights activist ‘til then.” Thank you, Oyungerel, for your tireless work as a mentor to the emerging leaders in [World Learning’s LEAD-Mongolia](#), and thank you for sharing this story of transformation.

Photo: Oyungerel Tsedevdamba, former member of the Mongolian Parliament and longtime human rights advocate, @PlanetAllyApp, Twitter.com, 2017.

Indigenous Peoples Inclusion: The Journey from “ Invisible”



The quest of marginalized and excluded peoples for recognition of rights and full participation in development agendas is as old as the United Nations itself. Despite international norms and standards established to address indigenous peoples' issues, including the appointment of the Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous people, the establishment of the Inter-Agency Support Group on Indigenous Issues, and adoption of the United Nations Declaration on the Rights of Indigenous Peoples by the General Assembly in September 2007, indigenous peoples are almost universally in situations of disadvantage vis-à-vis other segments of the world's population.

Recent history may have raised the visibility and platform for the issue of indigenous peoples' inclusion. According to the UN, the process to formulate the agenda of the Sustainable Development Goals has been described as one of the most inclusive in the history of the United Nations. "Indigenous peoples were one of the nine "major groups' that were involved in consultations and discussions in the lead-up to the adoption of the 2030 agenda. This was different to the development of the Millennium Development Goals where indigenous peoples were largely invisible. The processes toward adopting the 2030 Agenda for Sustainable Development were an opportunity to remedy the shortcoming and gaps of the Millennium Development Goals."^[1]

The 2030 Agenda recognized that as a result of indigenous peoples' strong engagement in the [process towards the 2030 Agenda](#), the final resolution "Transforming Our World: the 2030 Agenda for Sustainable Development" ([A/RES/70/1](#)) refers to indigenous peoples 6 times, three times in the political declaration; two in the targets under Goal 2 on Zero Hunger (target 2.3) and Goal 4 on education (target 4.5) – and one in the section on follow up and review that calls for indigenous peoples' participation. Additionally, the list of global indicators that will measure progress of implementation of the 17 sustainable development goals (SDGs) includes two indicators that refer directly to indigenous peoples (Indicator 2.3.2 and 4.5.1) and several other indicators that are relevant for indigenous peoples, particularly indicator 1.4.2 and 5.a.1 on land rights. Moreover, there has been much focus on the need of disaggregation of data for which indigenous peoples have been advocating.^[2] The "proof in the pudding" will lie in the implementation

and follow up. The primary responsibility of implementation, review and follow-up lies at national levels, and at the global level, the High Level Political Forum (HLPF) is the main UN platform for overseeing follow up and review.

Attention to the situation of indigenous women emerged as a priority at the recent UN Commission on the Status of Women (CSW) which identified “the empowerment of indigenous women” as an emerging issue/focus area [\[3\]](#) for its 61st Session in 2017 on the occasion of the 10th anniversary of the UN Declaration on the Rights of Indigenous Peoples, responding to indigenous women’s concerns, reflected in recommendations of the Permanent Forum on Indigenous Issues (2015) and the outcome document of the 2014 World Conference on Indigenous Peoples. This [video](#) illustrates that although indigenous women around the world contribute to sustainable development and the well-being of their families, communities, and national economies, they are often prevented from realizing their full capabilities. Indigenous women may face multiple levels of discrimination, as women, as indigenous individuals, and often as individuals of low economic status. Indigenous women can be discriminated against not only by individuals outside of their identity group, but those with whom they share an identity, e.g., men belonging to the same indigenous communities.

Many of the multiple principles and priorities that emerged are consistent with TAAP’s core principles:

- Programmatic interventions should recognize the specificity of indigenous peoples’ situations and cultures in implementing the rights-based approach to programming taking into consideration the special needs of indigenous women, children and youth[\[4\]](#).
- Disaggregated data, by income, sex, age, race, ethnicity, migratory status, disability and geographic location, is necessary for the proper design, monitoring, and evaluation of inclusive development programs. Using disaggregated data to measure change by gender and indigenous identity can be time-consuming and costly; however, doing so will make it easier to identify who has the most at stake.
- At every stage, data collection should involve the full participation of indigenous women so that they can voice their goals and priorities.

- Programs should recognize indigenous women as primary agents of change in ensuring that indigenous voices, priorities and concerns are raised.

Mandi Lindner, who serves as co-chair for World Learning’s Working Group on Indigenous Identities, Race and Ethnicity (WIIRE) notes that “promoting gender equality among indigenous communities also comes with its own unique challenges as culture, traditional law, and community institutions sometimes collide with or contradict the principle of women’s empowerment.” However, Linder shared that in her experience among first nations, many Native American tribes are matrilineal and women had significant and equal roles in society. Where this is the case, program designers can use this knowledge as an entry point to further promote the gender components of inclusion.

[1] [UN Division for Social Policy and Development: Indigenous Peoples.](#)

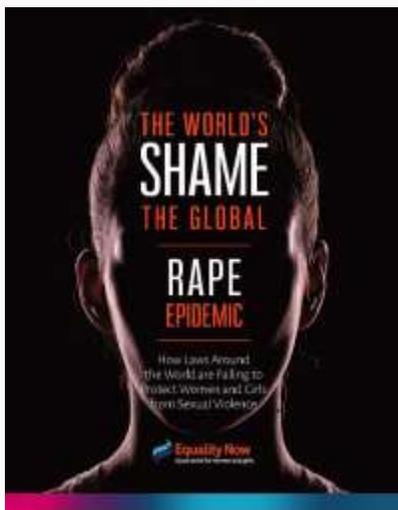
[2] [UN Division for Social Policy and Development: Indigenous Peoples and the 2030 Agenda.](#)

[3] UN Women, [CSW61 \(2017\).](#)

[4] [UN Guidelines on Indigenous People’s Issues](#), 2016.

Photo: From the 61st session of the Commission on the Status of Women (CSW61), UN Women, Flickr.com, 2017.

Equality, Inclusion and the Global Rape Epidemic



We know the startling statistics about sexual violence perpetrated against women and girls. One in three women experience physical or sexual violence in their lifetime according to the World Health Organization (WHO). UNICEF accounts that 120 million girls experience “forced intercourse or other forced sexual acts” in their lives. One important dimension to examine this epidemic is through laws. Equality Now’s recent report, “[The World’s Shame: The Global Rape Epidemic](#)” looks at how laws are failing women and girls around the world to protect them from sexual violence.

In a survey of 82 jurisdictions (including within 73 UN member states), Equality Now identified nine key findings including that rape is a largely ignored global epidemic, rape of a woman or girl by her husband is expressly legal in at least 10 (out of 82) jurisdictions, and burdensome evidence and witness corroboration requirements under the law exist in various countries around the world.

In the TAAP Approach, one domain of analyzing identity-based inclusion, exclusion and marginalized is “Laws, policies, regulations, and institutional practices.” Through this domain, we can have a deeper understanding of how laws either support inclusion or further perpetuate exclusion and marginalization. Equality Now’s report shows the importance of knowing what the law is and how it is practiced. The report includes case studies from countries around the world. For example, the case study on Bolivia discusses how *estupro*, which is a “crime of having ‘having carnal access’ to a person by means of seduction or deceit,” was originally “created to convict a married man who engaged in consensual sex with a woman other than his spouse, based on the lie, i.e. deception that he was single” (Equality Now 29). In practice, judges may use the law to reduce charges of rape to *estupro*, which is a lesser offense, when adolescent girls are involved because of stereotypes of adolescent girls being “portrayed as treacherously seductive and manipulative, preying on helpless adult men.”

In addition to demonstrating how the *estupro* law is used to perpetuate marginalization of adolescent girls, the TAAP domain of “Knowledge, beliefs, perceptions and cultural norms” also comes into focus in the application of the law. This analysis is crucial to better understanding the forces that shape inclusion, exclusion, and marginalization in a context and identify entry points to make positive change. A third TAAP domain of analysis that is relevant to understanding incidents and patterns of rape in a context is “Human dignity, safety and wellness” which includes the ability of members of marginalized and excluded identity groups to be free from harm or danger, and to have incidences of violence addressed and prevented. This domain leads program designers and stakeholders to assess whether survivors of identity-based violence have ways to report, track and respond to incidences of violence, and to consider program-based, inclusion-sensitive responses.

Report cover – Equality Now, “The World’s Shame, The Global Rape Epidemic.”
Accessed March 28, 2017



This Week’s TAAP Staff Pick(s):

1 - [Talking Justice: Equal Education in South Africa](#). Check out this podcast from Open Society Foundations about how the right to basic education for all races in South Africa was applied in the legacy of apartheid and how one group, Equal Education, advocated for the 2013 law to ensure minimum infrastructure standards for schools

2 - [The Business Case for Women’s Empowerment](#). From Christine Lagarde, Managing Director at the International Monetary Fund, this blog post on LinkedIn discusses how women’s empowerment leads to economic gains and reduces inequality. For example, IMF research has shown “if Latin American countries raised their female labor participation to the average of Nordic countries (about 60 percent), GDP per capital could be up to 10 percent higher.”

Have an interesting article to share for TAAP Tuesday?

Email taap@worldlearning.org

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Got Inclusion?

We want to hear from you! Please share your inclusion activities, success stories, upcoming events, and intriguing resources. Send to TAAP@worldlearning.org. New to TAAP? Read past newsletters and learn more by clicking [here](#).