Faith, sexual orientation, gender identity and the ACFID Code of Conduct

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A LEARNING PAPER

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A cross-sector contribution to development research and practice

Acknowledgements

N.B.: this research was originally titled 'Faith in the ACFID Code of Conduct? An Action Research Project. The title was changed as a result of feedback from participants.

About ACFID CoPs

ACFID's Communities of Practice (CoPs) provide a means for practitioners from across the sector to come together, share experiences, generate new insights, act together to solve problems and contribute to the development of a shared body of knowledge. They are self-selecting, voluntary, self-managing and collegial.

Disclaimer:
Whilst CoPs may play a role in contributing to the ACFID agenda, they are not accountable to ACFID. This allows them greater group autonomy, flexibility and ability to take initiative. CoP membership is open to staff members from all ACFID member agencies, academics from affiliated universities, independent consultants and staff of managing contractors. As such, the opinions and work created within CoPs does not always represent the view of the entire ACFID membership or management.

About the Research for Development Impact Network

The Research for Development Impact (RDI) Network is a collaboration between the Australian Council for International Development (ACFID) and Australian universities. It is a network of practitioners, researchers and evaluators working in international development with the objective of linking quality research, policy and practice for impact in international development.

The Network began in 2009 in response to a collective desire to widen debate on international development and to strengthen collaboration between academics and ACFID's membership. Since this time, the Network has continued to grow; promoting positive relationships between NGOs and universities, and facilitating the sharing and contestation of evidence and ideas.

Further information can be found at www.rdinetwork.org.au.

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Executive Summary

o   The Australian Council for International Development's (ACFID) Code of Conduct now gives specific acknowledgement to '*marginalisation due to gender identity … and sexual orientation*' as a factor that can contribute to exclusion and inequity. [1,2]

o   This Paper reports on an action learning project undertaken by the Sexual Rights in Development Community of Practice in recognition of the challenges and possibilities that this acknowledgment might present for ACFID members.

o   The project focused on challenges and possibilities related to international development and issues of faith, sexual orientation and gender identity, because:
   o   More than 80% of the world's population professes a religious faith;
   o   International development work takes place within communities deeply influenced by faith and international development organisation staff members are, often, people of faith (both within and outside of faith-based organisations, or FBOs);
   o   Faith can be a great source of strength and support in promoting inclusion and equity; *but*
   o   Religious faith has at times been used to justify discrimination against, and stigmatisation and exclusion of, people whose sexual orientation or gender identity differs from dominant norms.

o   The research reaffirmed that faith, sexual orientation and gender identity can be a potent mix. But faith is also a strength that can be drawn on in challenging inequities and marginalisation.

o   A key starting point is for development organisations to recognise that marginalisation and exclusion related to sexual orientation and gender identity is widespread and that it can affect all forms of development work (similar to marginalisation and exclusion on the basis of gender, disability, or any of the other factors referenced in the Code of Conduct).

o   A wide range of work is currently being undertaken in this space by both faith-based and secular organisations, and a wide range of helpful resources are available (see *Resources* section) to support the practice of NGOs.

o   Respectful dialogue and deep local and contextual knowledge are the foundations for organisations and individuals engaging with this topic.

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[1] To read the ACFID Code of Conduct and associated resources, go to: https://acfid.asn.au/code-of-conduct https://acfid.asn.au/code-of-conduct
[2] Other factors include sexuality, race, religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, class or socio-economic status.

Introduction

The ACFID Code of Conduct (the Code) is a voluntary, self-regulatory sector code of good practice. It was developed in 1997 and comprehensively revised in 2016. The Code aims to improve international development and humanitarian action outcomes and increase stakeholder trust by enhancing the transparency, accountability and effectiveness of ACFID Members.

All signatories and full members of ACFID are committed to full adherence to the principles of the Code.

As of June 1, 2017, the Australian Council for International Development (ACFID)'s Code of Conduct and its supporting Code Quality Assurance Framework recognise '*marginalisation due to gender identity … and sexual orientation*' as a factor that can contribute to exclusion and inequity. [3,4]

This Learning Paper is intended primarily to support staff within ACFID member organisations in adhering to the revised Code in the light of this inclusion, as well as to support members of the Sexual Rights in Development Community of Practice as they work towards acknowledgement and protection of sexual rights for all (see below).

Secondary audiences may include sexual rights advocacy groups and development organisations from outside of Australia.

The area of the Quality Assurance Framework that is most specific about paying attention to gender and sexual minorities is Quality Principle 1: Rights, Protection and Inclusion.

The preamble states: 'ACFID's members work in the understanding that … the denial of rights, especially to vulnerable groups is an active barrier to their development'. Further, Quality Principle 1 recognises:

> … the centrality of individual and collective human rights, inclusive participation, equity and protection for those who are vulnerable and those who are affected by the intersecting drivers of marginalisation and exclusion, which include … gender, gender identity, sexuality, sexual orientation.

The revised Code and Quality Assurance Framework

The ACFID Code of Conduct was most recently updated in December 2016 and came into effect on June 1st, 2017. The relevant commitments and verifiers included in the Quality Assurance Framework are as follows:

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[3] To read the ACFID Code of Conduct and associated resources, go to: https://acfid.asn.au/code-of-conduct https://acfid.asn.au/code-of-conduct
[4] Other factors include sexuality, race, religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, class or socio-economic status.

Commitment 1.1 We respect and protect human rights

Compliance indicator	Verifier
1.1.1. Members demonstrate an organisational commitment to human rights.	Policy, statement or guidance document which commits Members to human rights, noting that human rights are for everyone, regardless of race, religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, gender identity, sexuality, sexual orientation, poverty, class or socio-economic status.

Commitment 1.2 We respect and respond to the needs, rights and inclusion of those who are vulnerable and those who are affected by marginalisation and exclusion

Compliance indicator	Verifier
1.2.1. Members demonstrate an organisational commitment to the inclusion and representation of those who are vulnerable and those who are affected by the intersecting drivers of marginalisation and exclusion.	Policy, statement or guidance document that commits the Member to the inclusion and representation of those who are vulnerable and those who are affected by the intersecting drivers of marginalisation and exclusion, including not restricted to race, religion, ethnicity, indigeneity, disability, age, displacement, caste, gender, gender identity, sexuality, sexual orientation, poverty, class and socio-economic status.
1.2.2. Members' planning process includes consultation with those who are vulnerable and those who are affected by marginalisation and exclusion and analysis of their needs and rights and barriers to their inclusion in context-specific ways.	Design or planning frameworks, tools, templates that require, or approaches that consistently show, the consideration of the needs, rights and barriers to the inclusion of those who are vulnerable and those who are affected by marginalisation and exclusion in context-specific ways.
1.2.3. Members monitor and evaluate their progress in addressing the needs, rights and inclusion of those who are vulnerable and those who are affected by marginalisation and exclusion in context-specific ways.	Monitoring and evaluation framework, tools, templates that require or approaches that consistently show evidence of the assessment of progress in addressing the needs, rights and inclusion of those who are vulnerable and those who are affected by marginalisation and exclusion in context-specific ways.
1.2.4. Members consider the potential impact of their development and humanitarian initiatives on those who are	Design or planning frameworks, tools, templates that require, or approaches that consistently show, the

vulnerable and those who are affected by marginalisation and exclusion with a view to preventing unintended harm.	consideration of the potential for unintended harm and strategies to mitigate the risk of harm.

Above and beyond this, the Code Quality Assurance Framework as a whole should be read while bearing in mind intersecting forms of marginalisation.

Quality Principle 2 is about participation and empowerment of, and local ownership by, 'primary stakeholders', defined in the Code as 'those whom we seek to support, work with and directly benefit through development and humanitarian initiatives'. If an agency's work is focused on those who are marginalised and excluded, it is probable that primary stakeholders will include those disadvantaged and excluded on the basis of their gender identity, sexuality or sexual orientation.

Faith, sexual identity, gender orientation and the ACFID Code of Conduct: an action research project

In light of the above, the ACFID Sexual Rights in Development Community of Practice implemented an action research project to explore the challenges and possibilities presented by the revision of the Code of Conduct and its explicit recognition of marginalisation related to gender identity and sexual orientation.[5] Funded by the Research for Development Impact Network (RDI Network), the research focused on challenges and possibilities related to faith, because:

   a) more than 80% of the world's population professes a religious faith;[6]
   b) international development work takes place within communities deeply influenced by faith and international development organisation staff members are, often, people of faith (both within and outside of faith-based organisations, or FBOs); [7]
   c) faith can be a great source of strength and support in promoting inclusion and equity; *but*
   d) religious faith has at times been used to justify discrimination against, and stigmatisation and exclusion of, people whose sexual orientation or gender identity differs from dominant norms.[8]

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[5] In this learning paper, I choose to refer to sexual orientation and gender identity rather than to 'LGBT people' or some other formation thereof because a) this is the language of the revised Code and b) in recognition of 'the tensions that exist when referring to people with widely diverse (and often highly culturally specific) gender and sexual identities through the use of English-language terms' (APCOM, 2014). However where documents quoted refer to LGBT or variation thereof, I have reproduced their language.
[6] http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/ (accessed September 22, 2018).
[7] The author acknowledges that there is no one agreed typology or definition of what an 'FBO' is; for this project, I am using the term broadly to include development organisations that have a religious motivation or heritage and that fund and manage programs intended to tackle poverty and social exclusion.
[8] There is a wealth of documentation to support this last point; perhaps the clearest recent example is that of the involvement of American evangelical Christians in development of Uganda's Anti-Homosexuality Bill, which

The research was publicised across the Australian aid arena by members of the Community of Practice, the RDI Network newsletter, LinkedIn, Twitter and the Church Agencies Network (CAN).

It involved three interlinked phases:

1. Background conversations and literature review, with a focus on learning from existing practice;[9]
2. A reflection workshop with representatives of FBOs (in recognition of the specific strengths and challenges related to faith, gender identity and sexual orientation, as well as of the reality that approximately 30% of ACFID's 130 member organisations can be described as faith-based);
3. A reflection workshop bringing together representatives of FBOs and secular organisations.

Each of these phases was informed by what had gone before. Thus initial findings of the background conversations and literature review were presented for consideration at the Melbourne workshop. Similarly, a document capturing agreed key points from the Melbourne workshop was presented for consideration at the Sydney workshop and, during the Sydney workshop, participants were engaged in summarising points arising.[10]

Both the background conversations and literature review focused on possibilities for change, given that the existence of marginalisation and exclusion related to gender identity and sexual orientation is both well documented and readily available. Given the pragmatic aim of this research—to assist ACFID member organisations in building more inclusive practice, rather than to make a theoretical case for such practice—the literature review was directed mainly towards grey literature.

The online Joint Learning Initiative on Faith & Local Communities was identified as a useful starting point for this work. Established in 2012, the Initiative's vision is of:

> Full and appropriate evidence-based engagement of religious and faith-based groups in the achievement of development and humanitarian goals, including the Sustainable Development Goals.

A total of 93 international organisations, international and local non-governmental organisations plus 18 universities & research centres, and donors including the Department for International Development (UK), United States Agency for International Development (USA) and the Global Fund, are all 'actively involved' in the Initiative.

The Initiative website, and the websites of Initiative members, were searched for the terms faith and/or faith-based, plus one or more of the following (in alphabetical order): bisexual, gay, gender

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in its earliest form called for the death penalty for homosexuals. See Kapya Kaoma's essay 'How US clergy brought hate to Uganda', in *The Gay and Lesbian Review*, May-June 2010.

[9] Background conversations were held with international development workers who either contacted the author for more details on the research or expressed an interest in the research but were unable to attend the workshops.

[10] The document capturing key points from the Melbourne workshop was accepted by all but one of the participants.

identity, homosexual, intersex, lesbian, LGB, MSM, same sex, sexuality, sexual orientation, sexual rights, and trans.

A limited number of materials were found (many of them HIV-related) so the search was broadened until no new themes were emerging in materials found. More than 100 materials in total were analysed for possible contribution to ACFID member practice and Code adherence with regards to sexual orientation and gender identity.

The Melbourne reflection workshop, for participants from faith-based ACFID member organisations, was attended by 11 people from nine organisations as well as representatives of ACFID and the RDI Network. The second reflection workshop, for secular and faith-based organisations, was attended by 17 people from 14 organisations as well as a representative of the RDI Network.

This document provides an overview of research findings from all three stages, as well as providing links to a range of different resources that may be of use to ACFID member organisations as they seek to implement the Code of Conduct.

Links to all document and resources referred to in the main text of this document can be found in the Resources section (page 24).

The Sexual Rights in Development Community of Practice

ACFID's Communities of Practice are volunteer-led fora 'for international development practitioners from across the sector to come together, share experience, generate new insights, act together to solve problems and contribute to the development of a shared body of knowledge'.[11]

The Sexual Rights in Development Community of Practice was established in acknowledgement of the 'persecution, violence and marginalisation experienced by people around the world based on their sexual orientation and gender identity'. Our goal is 'to ensure that issues of gender, sexuality and rights are fully addressed in all international development policy and practice and that no-one is left behind as we strive to attain the Sustainable Development Goals'.

'Sexual rights' are indivisible from universal human rights, and can be understood as follows:

> … all persons have the right to control and decide freely on matters related to their sexuality; be free from violence, coercion or intimidation in their sexual lives; have access to sexual and reproductive health care information, education and services; and to be protected from discrimination based on the exercise of their sexuality. These are known as human rights related to sexuality, or simply, sexual rights, and the government of every country in the world is required to respect, protect and fulfil these basic human rights.[12]

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[11] https://acfid.asn.au/myacfid/about-communities-practice (accessed October 6, 2018).
[12] http://www.sexualrightsinitiative.com/sexual-rights/intro-to-sexual-rights/ (accessed October 6, 2018).

Findings

As noted above, this was an action research project. The intention was that the background conversations and each of the workshops held (informed by the literature review) would serve as a place for cross-learning and ideally seed ideas for change within the organisations represented.

During the course of the research stories began to emerge of changes in practice simply as a result of asking people to think about what the revision of the Code of Conduct (and inclusion of marginalisation related to sexual orientation and gender identity) might mean for their organisation.

In one background conversation, a junior member of staff working for a small faith-based organisation reported that this issue had really not been considered in that organisation before. After the matter was raised internally, a senior member of staff began thinking about how the organisation's remit included promotion of mental health and wellbeing: followed by recognition that marginalisation on the basis of sexual orientation and/or gender identity is known to contribute to poor mental health outcomes for those who are marginalised. The senior manager then began thinking about how matters of sexual orientation and gender identity might be incorporated into this aspect of their work.

Another background conversation led to the revision of terms of reference for a baseline study to take account of marginalisation related to sexual orientation and gender identity.

Others spoke of how they would go back to work following participation in a reflection workshop and look at their organisational policies and procedures to see if they adhered to the Code and Quality Assurance Framework. There was talk of establishing stronger links between secular and faith-based organisations, to enhance cross-learning on working with communities of faith to promote and protect inclusive practice. The potential of learning from work carried out on inclusion of people with a disability within development practice was identified.

Of course, everything covered below needs to be considered alongside the very important need for risk reduction (particularly when working in contexts where certain forms of sexual orientation and gender identity are either explicitly forbidden in law or actively discouraged by those in power).

But as one participant in the Sydney workshop said, the key question is: 'What CAN we do?' If the will is there then realistic, risk-aware, entry points that both respect and engage with people's faith can always be found.

1. It's a journey

The ACFID Code of Conduct revision represents a move away from siloed approaches to marginalisation and towards approaches that begin from the ground up, examining *each* situation to understand the real-life intersections of marginalisation in that specific place, at that specific time, with those specific people, and within a specific historic, cultural, political, religious, and economic setting. This does not mean throwing away everything we know about what drives marginalisation. The revised Code clearly identifies intersecting drivers 'including but not restricted to race, religion,

ethnicity, indigeneity, disability, age, displacement, caste, gender, gender identity, sexuality, sexual orientation, poverty, class and socio-economic status'. But it does mean that Australian aid agencies need to look at the way in which these intersect if we want to ensure the SDG promise of 'no one left behind'.

The Code revision is an acknowledgement that generating the transformative social change needed to reduce marginalisation is complex, challenging work that involves ongoing learning and reflection. Development systems that reward 'just ticking boxes' or simply collecting disaggregated numbers of participants in training sessions do not fit well with such work. During this research, questions were asked as to whether development agencies have the capacity to undertake such work effectively. One Sydney workshop participant suggested 'this requires a completely different way of working'; a way that does not treat certain categories of people as homogeneously disadvantaged. Having said that, this research focused on the fact that the revision represents the first time the ACFID Code of Conduct has specifically acknowledged sexual orientation and gender identity in relation to marginalisation. And as noted in the Introduction, that can bring with it particular opportunities—and challenges—for faith-based organisations and for communities of faith.

2. Faith as strength

There are large numbers of resources that provide theological justifications for inclusive responses to poverty, marginalisation and exclusion. The greatest number of resources found related to the Christian faith (developed by people and organisations of many different denominations) but resources specific to Hinduism, Islam, and Judaism were also found. Further, resources were identified that had been developed as part of interfaith initiatives seeking to emphasise how key scriptures from each of the world's major religious traditions uphold principles of equality and social justice.

Examples include:

> … we believe in our conviction, our belief in Jesus Christ, and that it is sinful
> to exclude other people …
> LGBTI people are part of the body of Christ. The church is the body of Christ
> and we are all members of this body. It is important for us to promote the
> spirit of inter-dependence and show the world how important we all are for
> the wholeness of the body.
> > (The First African Dialogue on Christian Faith and Sexuality, 2009)

> … *tikkun olam*—the Hebrew phrase for repairing the world—is the essence of
> what it means to be Jewish. Jewish teachings to help the poor, care for the
> stranger, and recognize the inherent dignity of every human being animate
> our commitment to build a better world. The Jewish tenet that all human
> beings are created *b'tzelem Elohim*—in the Divine image—underscores our
> belief that all people are infinitely valuable and deserving of respect.
> > (American Jewish World Service, 2018)[13]

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[13] https://ajws.org/who-we-are/resources/what-inspires-us/ (accessed October 5, 2018).

We, the participants in the inaugural seminar on Family and Traditional Values of the Global Interfaith Network hereby declare:

… That our sacred texts affirm the goodness and intrinsic value of all of creation.

All human beings without exception are created in the image and likeness of God. The diversity inherent in all of creation is also expressed in humanity as evident in our unique DNA, gifts and fingerprints. Diversity also extends to sexuality and this is found in our sacred texts. In the Bible there is, for example, mention of eunuchs; while in the Hadith, the Prophet refused to kill a *mukhannath* (female-presenting man) because, he argued, "I have been prohibited from killing people who pray".

(Johannesburg Declaration of the Global Interfaith Network, 2018)

Across the world, faith-based organisations and faith communities have understood that their faith is a strength, rather than a barrier, when it comes to participating in development work that seeks to identify, and respond to, marginalisation related to gender identity and sexual orientation. Such work has even been implemented under deeply oppressive and legally restrictive conditions (e.g. in Uganda).

3. Faith, sexual orientation and gender identity can be a potent mix

As noted previously, religious faith has at times been used to justify discrimination against, as well as stigmatisation and exclusion of, people whose sexual orientation or gender identity differs from dominant norms. It is also true that, for some faith-based organisations, taking an affirmative position where all people are equally valued carries with it some risk. For example, in 2014, World Vision USA experienced massive backlash from supporters and donors after its CEO announced that organisation would hire gay Christians who had undergone legal same-sex marriages. Two days later, 'under immense financial pressure and criticism from gatekeepers on the evangelical right, World Vision USA reversed their decision' (Phillips, 2014). Phillips (2014) added: 'In a matter of days, World Vision lost something like 3,500 child-sponsors'.

4. We cannot help those marginalised people we do not 'see'

For many years, both faith-based international development organisations and secular development organisations working within faith-based contexts have either ignored issues related to gender identity and sexual orientation or siloed such work within specific programs (often HIV-related[14]).

However, the first quote reproduced below clearly demonstrates a common assumption held by some in the development community: that marginalisation related to sexual orientation and gender identity are irrelevant to 'mainstream' development work, such as work on food and water security. In other words, people from what can be broadly termed 'sexual and gender minorities' often do not

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[14] The importance of HIV-related services provided by faith-based organisations or within and by faith communities cannot be overstated. In many countries, these services were the only ones available for many years (particularly in very remote areas, such as the Highlands of Papua New Guinea).

even appear on the radar of many development agencies (regardless of whether those agencies can be termed 'faith-based' or not).

> 'Gender identity and sexual orientation is irrelevant
> in our programs, which are all generally
> focused on food and water security'
>
> Background conversation

The inaccuracy of this assumption is addressed by the second quote, which cites research acknowledging the intersection of gender identity and lack of access to water:

> 'Research from India indicates that transgender persons
> face difficulties in finding rental housing and are often
> forced to live in remote slum areas, where access to
> water and sanitation facilities is poor'
>
> Report of the UN Special Rapporteur
> on the human right to safe drinking water and sanitation, 2016

The UN Special Rapporteur also noted that people may be excluded from accessing safe water and sanitation services on the basis of their known or assumed sexual orientation. The same is true of access to other resources such as basic and higher education, livelihoods and employment, housing, health services, legal protection, humanitarian aid during times of emergency and more.[15] Yet people whose sexual orientation and gender identity differs from dominant norms are still largely invisible in mainstream international development work in these areas.

5. Affirmative and inclusive work is already underway (walking the talk)

Development organisations, donors and partners across the world are recognising that marginalisation related to sexual orientation and gender identity needs to be considered in conjunction with other forms of marginalisation. The clearest connections being made are those regarding marginalisation related to gender, sexual orientation and gender identity, which is a good starting point from which to mainstream thinking about all forms of marginalisation into an organisation's work. Humanitarian response is another issue area where there are signs of engagement with marginalisation related to sexual orientation and gender identity.

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[15] The UN's 'Free and Equal' campaign has a wide range of resources documenting these exclusions. See https://www.unfe.org/learn-more/ (accessed October 4, 2018).

Key examples of inclusive practice from faith-based organisations (listed in alphabetical order) include:

ACT Alliance

ACT Alliance is 'a coalition of 150 churches and church-related organisations working together in over 125 countries to create positive and sustainable change in the lives of poor and marginalised people regardless of their religion, politics, gender, sexual orientation, race or nationality in keeping with the highest international codes and standards'.[16]

The Alliance has an inclusive *Gender Justice Strategy* that states:

> ACT Alliance acknowledges that human rights violations based on gender identity constitute legitimate areas of human rights concern. Women, men, girls, boys and intersex persons who do not conform to social or cultural conceptions of gender are often victims of persecution, discrimination and gross human rights violations. ACT Alliance strongly opposes any discrimination, persecution and violence against persons based on gender identity or sexual orientation.

In addition, ACT Alliance has *Gender Security Guidelines* (2017) that acknowledge: 'All staff face varying threats based on their gender, identity and sexual orientation' (ACT Alliance, 2017). The *Guidelines*, which are intended for all 150 ACT Alliance partner organisations, add:

> ACT Alliance members have an obligation to protect the inherent human dignity of every person, regardless of sexual orientation, gender identity or expression.
>
> We need to acknowledge that some of our staff identify as LGBTI whether publicly or not. Therefore, if our organisations deploy staff to the field or place them in otherwise dangerous circumstances we have a duty of care to ensure their safety … Little has been done to recognise LGBTI specific threats or address their security needs, yet 20% of sexual violence survivors identified as being LGBTI …
>
> It should be recognised that due to prejudice, LGBTI staff often have limited access to available benefits. This is especially true for family benefits since they sometimes need to be secretive about their personal life. This additional stress can make work in the aid sector more challenging for LGBTI staff.
> (ACT Alliance, 2017)

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[16] https://actalliance.org/about/ (accessed October 5, 2018).

In terms of programming, ACT Alliance's *Gender Good Practice Report* (2012) contains a promising case study from the Philippines. Zone One Tondo Organisation (ZOTO), which is supported by ACT Alliance member Bread for the World, used gender analysis in poor communities to 'better … understand the concerns and address the needs not only of heterosexual women, but also of gay men, lesbians, the young and the elderly' (ACT Alliance, 2012). No mention was made of transgender people.

American Jewish World Service (AJWS)

The USA-based AJWS 'is the first and only Jewish organization dedicated solely to ending poverty and promoting human rights in the developing world'.[17] It provides grants and advocates for change across five key issue areas, one of which—sexual health and rights— seeks to explicitly 'advance the rights of women, girls and LGBT people'.[18]

The rationale behind pulling together work on the sexual health and rights of women, girls and LGBT people is explained as follows:

> Across the globe, women and girls in developing countries face discrimination and violence and are denied the right to make decisions about their education, professions, relationships, marriage, sexuality and health …
>
> Similarly, lesbian, gay, bisexual and transgender (LGBT) people face harassment, discrimination, violence and even murder …
>
> We believe everyone has the right to:
>
> - Pursue equal opportunities in society without limitations based on gender identity, gender expression or sexual orientation
> - Make decisions about his or her body and life
> - Live free from violence and constant threat

As of 2018, AJWS 'fund[ed] 51 organizations promoting the rights of LGBTI people in 14 countries and in regional movements for change' (AJWS, 2018).[19] AJWS partners have been engaged in sexual health and rights programs ranging from working to improve access to legal justice for transgender people who have been victims of violence in Nicaragua to supporting Ugandan organisations engaged in opposing the Anti-Homosexuality Bill.

Christian Aid

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[17] https://ajws.org/who-we-are/our-story/ (accessed October 5, 2018).
[18] https://ajws.org/what-we-do/sexual-health-and-rights/ (accessed October 5, 2018).
[19] As above.

The official relief and development agency of 41 British and Irish churches, Christian Aid works with more than 700 local partner organisations in 37 countries to 'create a world where everyone can live a full life, free from poverty'. [20,] All of Christian Aid's work is based on a theological framework that, in summary, 'is based on our understanding of scripture and the work of a creative, loving God.'[21]

In the past few years, Christian Aid has been engaged in a process of 'breaking the silence' on marginalisation and discrimination related to sexual orientation and gender identity (Paine, 2018).

The organisation's international strategic framework document, titled *Partnership for Change: the Power to end Poverty (2012),* contains five strategic change objectives, one of which is 'equality for all'. The document adds:

> We will help to reduce structural and gender-based inequality and create a more inclusive world, where identity——gender, ethnicity, caste, religion, class, sexual orientation——is no longer a barrier to equal treatment. (Christian Aid, 2012)

In pursuit of this objective, Christian Aid has provided internal organisational support for a staff sexuality network 'that facilitates spaces for discussion and celebrates diversity of gender and sexuality within the organisation' (Paine, 2018). Christian Aid's *Gender Justice Strategy* was also revised to be more inclusive. The current *Strategy* states:

> Our vision is a world of gender justice and equity in which neither women nor men, nor any other gender identity of any age, ability, sexuality, ethnicity or caste, are excluded, marginalised, poor or discriminated against, but live in dignity. (Christian Aid, 2017)

UnitingWorld Australia

UnitingWorld is an agency of the Uniting Church in Australia, which was the first of the three major Australian Christian denominations to endorse same-sex marriage as well as the first Christian denomination to allow ordination of openly gay ministers. The church has been discussing issues of faith and sexuality since at least the early 1990s (see Resources), while at the same time maintaining strong relationships with local churches across the Pacific, Asia and Africa that are engaged in community development work. In April 2018, UnitingWorld Australia hosted a forum in Fiji that 'brought together civil society groups, faith-based agencies and educators from across the Pacific to discuss the role of biblical interpretation in progressing human rights and gender equality'. In a report on the forum, UnitingWorld Australia's Associate Director for Pacific Programs, Bronwyn Fraser, was quoted as saying:

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[20] https://www.christianaid.org.uk/about-us/ (accessed October 5, 2018).
[21] https://www.christianaid.org.uk/about-us/what-we-believe (accessed October 5, 2018).

'One of the very exciting insights from this forum for UnitingWorld is seeing that both churches and CSOs are grappling with other prominent social issues, such as teenage pregnancy and recognising and including people within LGBTIQ communities.'[22]

World Vision Australia

As of 2018, World Vision Australia was nearing the end of a year-long Equality, Diversity and Inclusiveness audit process that included running a focus group discussion with staff members on gender identity and sexual orientation. This was endorsed by senior leaders within the organisation, who took what was described as 'a conscious decision not to be silent on this matter'.

Examples from secular organisations working within countries and communities that are deeply faith-influenced include:

International Planned Parenthood Foundation (IPPF)

The IPPF describes itself as 'a Federation of 141 Member Associations working in 152 countries, with another 24 Partners working in 19 countries'.[23] One of the Federation's core values is a belief in 'diversity, respecting all regardless of their age, gender, status, identity, sexual orientation or expression'. After a year-long process of consultation, discussion and negotiation, the IPPF published *Sexual Rights: an IPPF Declaration* in 2008.

Throughout the development of the Declaration, the need to take into account the cultural differences and the religious backgrounds of countries in the different regions was a recurrent concern. Members of the Panel presented different and sometimes conflicting perspectives on sexual rights as human rights. At the same time, participants welcomed the opportunity to talk openly about issues related to sexuality–including culture and religion, child marriage, sex workers rights, gender identity, sexual orientation, reproductive technologies–which the Federation confronts in its work every day, at all levels.[24]

The *Declaration* itself offers a set of guiding principles plus a list of 10 sexual rights. The rights of people whose sexual orientation and/or gender identity differs from the dominant norm are acknowledged and respected throughout the *Declaration*. IPPF has also published *Voices of Hope,* a guide 'to inspire dialogues on religion, faith, sexuality and young people'.*[25]* The guide was developed after a meeting at which 'young volunteers and staff from all parts of the world,' and of diverse faiths, were brought together 'to have conversations on the links between faith, religion, sexuality, and young people's sexual health and rights'.

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[22] https://www.unitingworld.org.au/civil-society-and-faith-groups-collaborate-for-gender-equality/ (accessed October 7, 2018).

[23] https://www.ippf.org/about-us (accessed October 5, 2018).

[24] https://www.ippf.org/sites/default/files/sexualrightsippfdeclaration_1.pdf (accessed October 5, 2018).

[25] https://www.ippf.org/resource/voices-hope (accessed October 5, 2018).

Oxfam International

Oxfam International has adopted the following principle for all its work:

> Oxfam needs to ensure that **program work protects and promotes human rights of LGBT** people. Oxfam must also assess the potential harms—intentional and unintentional—arising from general programs for people marginalised or excluded because of their sexual or gender difference. We must look for practices in Oxfam's program work that can transform the underlying factors which generate violence and oppression. This would bring benefit all people who differ from mainstream conceptions of sexual or gender normality in any community, not just LGBTI-identified people.[26]

The organisation also has an explicit *Sexual Diversity and Gender Identity Rights Policy* (undated), that notes:

> As a result of the increasing violence and persecution of LGBTI people in many African contexts, especially in 2014, the international development sector has been challenged to surface from its own silences and blind spots, and asking relevant questions around what the harms are if we continue to be blind and silent towards discrimination, violence, and exclusion based on sexual orientation and gender identity in development and humanitarian practice? What the tensions and challenges are taking action in this field? How to better work in consultation with those affected activists and communities before making public announcements or defining program approaches that could actually be harmful to their efforts?

Oxfam Australia

The organisation's *Gender Justice Policy* (2012) states:

> Gender justice gives all people, regardless of their sex, sexual orientation or gender identity, equal rights and entitlements to all aspects of human development, including economic, social, cultural, civil and political rights; the same level of respect; the same opportunities to make choices; and the same level of power to shape the outcomes of these choices … empowering people who identify as a gender or sexual minority; that is lesbian, gay, bisexual,

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[26] https://www.oxfam.org/en/oxfams-principles (accessed October 6, 2018).

transgender, queer or intersex (LGBTQI), is also a significant part of achieving gender justice. (Oxfam Australia, 2012)

Examples from the humanitarian arena include:

Inter-Agency Standing Committee (IASC)

A forum involving key UN and non-UN humanitarian partners, the IASC describes itself as 'the primary mechanism for inter-agency coordination of humanitarian assistance'.[27] In 2015, the IASC published *Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action*, which state:

> The term "gender-based violence" is … used by some actors to describe violence perpetrated against lesbian, gay, bisexual, transgender and intersex (LGBTI) persons that is, according to OHCHR, "driven by a desire to punish those seen as defying gender norms" (OHCHR, 2011) …
>
> Homophobia and transphobia not only contribute to this violence but also significantly undermine LGBTI survivors' ability to access support (most acutely in settings where sexual orientation and gender identity are policed by the State). (IASC, 2015)

Two reports that detail the challenges faced by people whose sexual orientation and/or gender identity falls outside of domain norms have recently been published in Australia; these are *Taking Sexual and Gender Minorities out of the 'Too Hard' Basket* (Humanitarian Advisory Group, 2018) and *Down By the River: Addressing the Rights, Needs and Strengths of Fijian Sexual and Gender Minorities in Disaster Risk Reduction and Humanitarian Response* (Edge Effect, Oxfam Australia and Rainbow Pride Foundation Fiji, 2017). (See Resources section.)

In terms of programming, a social movement has emerged in Fiji in recent years to protect and promote universal human rights:

> Organisations and campaigners in Fiji that previously worked on rights issues but in a more siloed, 'group-focused' way—e.g. women's rights, youth rights, disability rights, rights for lesbians, gays, bisexuals, trans, intersex and queer people (LGBTIQ)—began to strategise and coordinate together in order to protect and promote universal rights, while recognising the specific structural, legal and socio-cultural factors that affect different groups. The Fiji coalition does not receive funding as an entity: the organisations involved in the coalition receive funding from various sources (including DFAT), and where possible have worked together to find funding for joint activities, such as the

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[27] https://interagencystandingcommittee.org/ (accessed October 6, 2018).

establishment and meeting of the Pacific Feminist Sexual and
Reproductive Health and Rights (SRHR) Coalition.

(Fletcher, Brimacombe and Roche, 2016)

As part of this 'coming together', Fiji Women's Rights Movement (recognised as a leading Pacific women's rights organisation) began an internal process of questioning who was included under the term 'women', and expanded its definition to include all those who identify as women, rather than just those who had been designated female at birth.

Also in Fiji, Australia's International Women's Development Agency (IWDA) implements the DFAT-funded 'We Rise' program:

> The We Rise Coalition partners offer a unique range of skills and
> regional networks, while representing a breadth and depth of
> constituencies that gives visibility to stigmatised, marginalised and
> socially excluded women, including women with disabilities, widows,
> rural women, young women and women of lesbian and transgender
> orientation.[28]

Fiji is a deeply religious country, with the Fiji Methodist Church inextricably linked to communities, to the political arena and to the everyday life of about one-third of the populace (Weir, 2015). The Assistant General Secretary of the Methodist Church of Fiji has been quoted as stating: 'Gay rights are something the church will always be against as it is against the church's moral stand' (Pacific Islands News Association, 2012). However there are notable Methodist Church progressives who stand with the Fiji universal rights movement and see universal inclusion as an act of faith.

6. Respectful dialogue is key to opening people's hearts and minds

Throughout the research, the terms 'dialogue' and 'respect' surfaced again and again. Effective dialogue about sexual orientation, gender identity (within faith-based and secular development organisations, between such organisations and in-country partners and between in-country partners and local communities) requires:

- Trust and relationship building (which requires time and creation of safe spaces)
- Respectful listening
- Focusing on shared values such as compassion, tolerance, love
- Using appropriate language and frames of reference (e.g., talking to a faith-based community using the language of human rights is likely to be less effective than engaging with that community using the language of faith).

To illustrate this, in 2009 when South Africa's Inclusive and Affirming Ministries (IAM) worked with The Rainbow Project of Namibia to organise a conference that brought together clergy and people

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[28] https://iwda.org.au/a-truly-feminist-partnership-iwda-and-prominent-fijian-womens-rights-organisations-form-the-we-rise-coalition/ (accessed October 7, 2018).

whose sexual orientation and/or gender identity differed from dominant norms, they chose dialogue—not debate—as the guiding process for the event.

The report from the dialogue conference (IAM and Rainbow Project of Namibia, 2009) affirms the importance of this distinction, as follows:

Dialogue	Debate
Dialogue is collaborative: two or more sides work together toward common understanding.	Debate is oppositional: two sides oppose each other and attempt to prove each other wrong.
In dialogue, finding common ground is the goal.	In debate, winning is the goal.
In dialogue, one listens to the other side(s) in order to understand, find meaning, and find agreement.	In debate, one listens to the other side in order to find flaws and to counter its argument.
Dialogue enlarges and possibly changes a participant's point of view.	Debate affirms a participant's own point of view.
Dialogue reveals assumptions for re-evaluation.	Debate defends assumptions as truth.
Dialogue leads to introspection of one's own position.	Debate leads to critique of the other position.
Dialogue opens the possibility of reaching a better solution than any of the original solutions.	Debate defends one's own position as the best solution and excludes other solutions.
Dialogue creates an open-minded attitude: openness to being wrong and an openness to change.	Debate creates a closed-minded attitude, a determination to be right.
In dialogue, one submits one's best thinking, knowing that other peoples' reflections will help improve it rather than destroy it.	In debate, one submits one's best thinking and defends it against challenge to show that it is right.
Dialogue calls for temporarily suspending one's beliefs, so that you are there to encounter, to experience and meet.	Debate calls for investing wholeheartedly in one's beliefs.
In dialogue, one searches for basic agreements.	In debate, one searches for glaring differences.
In dialogue, one searches for strengths in the other positions.	In debate, one searches for flaws and weaknesses in the other position.

Dialogue involves a real concern for the other person and seeks to not alienate or offend.	Debate involves a countering of the other position without focusing on feelings or relationship, and often belittles or deprecates the other side.
Dialogue assumes that many people have pieces of the answer and that together they can put them into a workable solution.	Debate assumes that there is a right answer and that someone has it.
Dialogue remains a process; it is open-ended.	Debate implies a conclusion.

7. This work requires deep local and contextual knowledge

In background conversations, throughout the literature review and during both action research workshops, the importance of understanding local contexts before entering into dialogue was stressed. Questions raised for Australian development organisations to consider are:

- Where are our allies (both within, and outside of, religious hierarchies and activist groups)?
- Where are the entry points for exploring marginalisation related to sexual orientation and gender identity? What spaces exist already? (And what is the appropriate language and frame of reference to use here?)
- Are we being humble enough?
- Are we alert to unexpected possibilities?
- What can we learn from community members?
- What are our unspoken assumptions, and how can we best challenge them?
- Are we really working from where people are, and not from where we think they should be?
- How can we both mentor, and respectfully challenge, local partners?

Resources[29]

1.	Gender, sexual orientation and gender identity (not faith-specific)

Gender Justice Policy (Oxfam Australia, 2012). https://www.oxfam.org.au/wp-content/uploads/2011/10/OAus-PositionPolicies-0312.pdf

Gender Security Guidelines (ACT Alliance, 2017). https://actalliance.org/wp-content/uploads/2016/05/ACT_Safety__Security_Guidelines_English.pdf

Sexual Diversity and Gender Identity Rights Policy (Oxfam International, undated). https://www.oxfam.org/sites/www.oxfam.org/files/file_attachments/story/sexual_diversity_and_gender_identity_rights_policy.pdf

Sexual Rights: an IPPF Declaration (IPPF, 2008)*.* https://www.ippf.org/sites/default/files/sexualrightsippfdeclaration_1.pdf

2.	Gender, sexual orientation and gender identity (faith-specific)

A Brief Biblical Case for LGBTQ Inclusion (2018)**.** Developed by The Reformation Project (see separate entry on The Reformation Project). https://www.reformationproject.org/biblical-case

Advancing the Rights of LGBTI People (American Jewish World Service, undated). https://ajws.org/wp-content/uploads/2015/05/lgbt_rights_one_pager.pdf

Gender Justice Policy (ACT Alliance, 2017). https://actalliance.org/documents/act-gender-justice-policy/

Faith, Gender & Sexuality: A Toolkit. Developed by the Institute for Development Studies, Sonke Gender Justice and the Wits Centre for Diversity Studies, South Africa. Excerpt from the website: 'The Gender, Sexuality and Faith toolkit has been developed with individuals, communities and leaders practising faith. It is a user-friendly, free and interactive resource

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[29] This is not an exhaustive list of resources available, but a summary of those identified during the research that are considered to be most useful for ACFID members seeking to comply with the spirit and the expectations of the Code of Conduct and Quality Assurance Framework.

that seeks to support faith communities and leaders working to promote social justice in relation to gender and sexuality. http://spl.ids.ac.uk/sexuality-gender-faith

First African Dialogue on Christian Faith and Sexuality (IAM and The Rainbow Project of Namibia, 2009) '…A narrative of the proceedings of the 1st African Dialogue Conference on Christian Faith and Sexuality held from 2 – 5 November 2009 at Stellenbosch, South Africa. It was attended by 77 participants from the following countries: Botswana, Democratic Republic of Congo, Ghana, Kenya, Lesotho, Malawi, Mozambique, Namibia, Nigeria, South Africa, Uganda, Zambia and Zimbabwe'. http://iam.org.za/wp-content/uploads/2016/03/First-African-Conference-Report.pdf

Gender Justice Strategy (Christian Aid, 2017). Contains explicit reference to gender identity and sexuality, e.g.: 'Our vision is a world of gender justice and equity in which neither women nor men, nor any other gender identity of any age, ability, sexuality, ethnicity or caste, are excluded, marginalised, poor or discriminated against, but live in dignity.' https://www.christianaid.org.uk/sites/default/files/2017-05/gender-justice-strategy.pdf

Inclusive and Affirming Ministries. Excerpt from the website of this South African-based faith network: 'IAM works as a catalyst, lobbying and educating people on all levels of faith community participation to raise their awareness of diversity regarding sexual orientation and faith interpretation, to re-examine their beliefs and attitude towards homosexuality and engage in dialogue as best method to manage diversity in an affirming and inclusive way.' IAM also engages in on-the-ground programs, both across South Africa and in partnership with organisations in other African countries (as of 2018, these countries were Kenya, Lesotho, Malawi, Namibia, Zambia, Uganda, Botswana and Zimbabwe). Website offers a wide range of resources available including DVDs, Bible study materials, and overviews of policies related to sexual and gender minorities from the Anglican, Methodist, Presbyterian, Uniting Reformed and Dutch Reformed churches. http://iam.org.za

In Our Fullness: Faith and Activism Across Difference (2014). Video. 'In Our Fullness presents conversations with Minneapolis-St. Paul activists about faith-based work for radical social change around issues including sexuality, gender, race, class, and age. The video includes powerful testimonies from activist representing Christian, Muslim, Jewish, and Native spiritualities, presenting challenges and successes in faith-based progressive-left coalition building.'
Part 1 https://www.youtube.com/watch?v=pW5V1UAFirA
Part 2 https://www.youtube.com/watch?v=g649eZXAhMg

Institute for Welcoming Resources (USA-based.) Excerpt from the website: 'Denominational representatives of the Welcoming Church Movement created IWR in November 2002. The

purpose of this ecumenical group is to provide the resources to facilitate a paradigm shift in multiple denominations whereby churches become welcoming and affirming of all congregants regardless of sexual orientation and gender identity. IWR wants to help build church homes that are truly welcoming and nurturing, where everyone knows *"they're okay, just like they are."*' http://www.welcomingresources.org/

Marhaba (Australia-based.) Mission statement (taken from the website): 'An inclusive world where people of a Muslim background are able to reconcile their own individual identity, gender and sexuality with their spirituality. Supporting an educated platform that unites families and communities'. Provides links to 29 queer Muslim advocacy and support organisations in 19 countries including Iraq, Lebanon, Malaysia, South Africa, and Turkey. http://marhaba.org.au/international-queer-muslim-organisation.html

Muslim Alliance for Sexual and Gender Diversity (USA-based.) Excerpt from the website: 'The Muslim Alliance for Sexual and Gender Diversity (MASGD) works to support, empower and connect LGBTQ Muslims. We seek to challenge root causes of oppression, including misogyny and xenophobia. We aim to increase the acceptance of gender and sexual diversity within Muslim communities, and to promote a progressive understanding of Islam that is centred on inclusion, justice, and equality.' http://www.muslimalliance.org/

Muslims for Progressive Values (USA-based.) MPV has Special Consultative Status at the UN and is a founding member of Alliance of Inclusive Muslims (AIM), an umbrella organisation covering 13 countries.[30] Excerpt from website: 'MPV endorses the human and civil rights of lesbian, gay, bisexual, transgender, intersex, and queer (LGBTIQ) individuals. We affirm our commitment to ending discrimination based on sexual orientation and gender identity and we support full equality and inclusion of all individuals, regardless of sexual orientation or gender identity, in society and in the Muslim community.' Resources include videos of a 14-part LGBTQ lecture series plus the online article *Sexual Diversity In Islam: Is There Room In Islam For Lesbian, Gay, Bisexual And Transgender Muslims?* (Originally written by Dr. Scott Siraj al-Haqq Kugle and adapted for MPV by Tynan Power). http://www.mpvusa.org

Opportunities and Challenges: The Intersection of Faith and Human Rights of LGBTI+ Persons (Wilton Park, 2016). Report of a meeting that 'brought together 64 people from 27 countries, including faith communities, LGBTI and human rights advocates, selected governments, international institutions and regional organisations'. The meeting, known as the Wilton Park roundtable, focused 'on practical ways in which to promote greater understanding of, and tolerance for, sexual minorities in the context of faith and the inter-face between LGBTI rights defenders, religious leaders and LGBTI people of faith, recognising that they are not

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[30] While AIM does not provide any specific gender identity or sexual orientation-related materials, it is also a good place to look for 'Islamic liberation theology'. https://www.aim.ngo

mutually exclusive.
https://www.wiltonpark.org.uk/wp-content/uploads/WP1488-Report.pdf

Partnership for Change: The Power to end Poverty (2012). Christian Aid's international strategic framework contains five strategic change objectives, one of which is 'equality for all'. Under this objective, Christian Aid commits to striving for a world 'where identity—gender, ethnicity, caste, religion, class, sexual orientation—is no longer a barrier to equal treatment'.
https://www.christianaid.org.uk/resources/partnership-change-full-report

Putting God to Rights: A Theological Reflection on Human Rights (Derber, 2016). Written by Susan Derber, Christian Aid's Theological Advisor at that time, this report considers 'What might it mean for those who treasure the language of human rights to engage fully in conversation with those who treasure the language of faith, and vice versa?' Derber writes: 'We [Christian Aid] have found that a human rights framework has proved an essential tool in creating a more inclusive world—it helps us to address violence and discrimination, including against women and girls, and ensures that identity (for instance gender, ethnicity, caste, religion, class, sexual orientation) is no longer a barrier to equal treatment.'
https://www.christianaid.org.uk/sites/default/files/2017-08/putting-god-to-rights-report-june-2016_0.pdf

Reformation Project (USA-based.) Excerpt from the website: The Reformation Project is a Bible-based, Christian grassroots organization that works to promote inclusion of LGBTQ people by reforming church teaching on sexual orientation and gender identity. We envision a global church that fully affirms LGBTQ people.' Resources include a free discussion guide for Matthew Vines' influential book *God and the Gay Christian* plus details of a range of books related to issues of gender identity, sexual orientation and the Christian Church.
https://www.reformationproject.org

Stances of Faiths on LGBTQ Issues. The Human Rights Watch website contains pages on faith stances on LGBTQ issues by denomination. Includes Buddhism, 25 different Christian traditions; Hinduism; Humanism; Islam (both Sunni and Shi'a) and four different Jewish traditions.
https://www.hrc.org/resources/faith-positions

Uniting Sexuality and Faith (Assembly Task Force on Sexuality, Uniting Church in Australia, 1997). The aim of the report was 'to help the Uniting Church to: "respond to changing patterns of human relationships and sexual activity in our society, with a view to promoting healing and wholeness in human relationships".'
https://assembly.uca.org.au/images/stories/resources/Uniting_Sexuality_and_Faith_1997.pdf

Voices of Hope: Guide to Inspire Dialogues on Religion, Faith, Sexuality and Young People (2010)
Developed by IPPF after a meeting held in Morocco in 2008 at which young volunteers and
IPPF staff (of diverse religious faiths) came together 'to have conversations on the links
between faith, religion, sexuality, and young people's sexual health and rights.'

https://www.ippf.org/resource/voices-hope

3.   Humanitarian-related

*Down By the River: Addressing the Rights, Needs and Strengths of Fijian Sexual and Gender
Minorities in Disaster Risk Reduction and Humanitarian Response* (Edge Effect, Oxfam
Australia and Rainbow Pride Foundation Fiji, 2017)**.** https://www.edgeeffect.org/wp-
content/uploads/2018/02/Down-By-The-River_Web.pdf

Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action (Inter-
Agency Standing Committee, 2015). Available in English, French, Arabic, Spanish and
Bahasa.
https://interagencystandingcommittee.org/gender-and-humanitarian-action-0/documents-
public/guidelines-gender-based-violence-interventions-7

Integrating Gender into Humanitarian Action: Good Practices from Asia-Pacific 6 (Gender in
Humanitarian Action Asia and Pacific Working Group, 2017).
http://www.adpc.net/igo/contents/publications/publications-
Details.asp?pid=1278#sthash.n5jhrufJ.dpbs

*Taking Sexual and Gender Minorities out of the 'Too Hard' Basket (*Humanitarian Advisory Group,
2018). https://humanitarianadvisorygroup.org/wp-content/uploads/2018/06/HH_Practice-
Paper-Sexual-and-Gender-Minorities-in-humanitarian-response.pdf

4.   Other

How to Collaborate with Pacific Churches for Development Research (Cochrane, R. 2018). Published
by the Research for Development Impact Network, the guide 'draws on Pacific values and
research protocols, and regional and global evidence on how to work effectively and
ethically with faith-based partners for international development'.

https://rdinetwork.org.au/wp-content/uploads/2017/01/RDI-Network_2018_-How-to-
collaborate-with-Pacific-Churches.pdf

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