INCLUSIVE DEVELOPMENT

ADDITIONAL HELP FOR ADS 201

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USAID FROM THE AMERICAN PEOPLE

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I. EXECUTIVE SUMMARY

This guidance (1) explains the concept of inclusive development and its importance to achieving USAID's development goals, (2) serves as a framework for applying USAID policies and guidance that promote inclusion of and equity for marginalized and/or underrepresented groups, and (3) provides guidance to help Missions and Washington, D.C.-based Operating Units (OUs) integrate inclusive development considerations across the Program Cycle and in operations.

> **Inclusive Development:** An equitable development approach built on the understanding that every individual and community, of all diverse identities and experiences, is instrumental in the transformation of their own societies. Their engagement throughout the development process leads to better outcomes.

An inclusive development approach ensures that all people are included and can participate fully in, and benefit equally from, all USAID development efforts. Taking an inclusive development approach requires an intentional and proactive process. Not only is it the right thing to do, but a growing body of evidence demonstrates that an inclusive development approach also leads to better development outcomes. For example, as the section on ''Rationale for Inclusive Development'' details, research shows that investments in inclusion and equity are crucial to support sustainable and broad economic growth, strengthen national security and stability, and improve health outcomes. Simply put, *inclusion and equity are key to achieving aid effectiveness.* Fostering local leadership and ownership, including by marginalized groups, is essential for achieving sustainable results across USAID's development and humanitarian assistance work.

This document is designed to help USAID Missions/OUs apply inclusion and equity principles into USAID's programming. It provides guidance and recommended approaches on how to integrate inclusive development across the Program Cycle and in Mission operations.

> This Additional Help document focuses on inclusive development, the practice of integrating inclusive and equitable approaches into USAID programming and activities. Diversity, equity, inclusion, and accessibility (DEIA) are guiding principles that apply to everything that USAID does, including its programming. Putting these guiding principles into action requires different intentional approaches for the workplace and for development programming. This document specifically addresses inclusive development. To review DEIA efforts in USAID's workforce and workplaces, USAID staff may refer to the Agency's *DEIA Strategic Plan*.

Organization of Additional Help Content:

- **Sections I–IV.** The *how* and *why* of inclusive development. These sections include definitions of key terminology, the rationale for inclusive development, and an overview of existing USAID policies, strategies, and vision statements that support inclusion and equity.

- **Section V. Shaping Mission Culture to Advance Inclusive Development.** This section offers options to operationalize inclusive development through leadership and staff roles across Missions/OUs.

The associated Integrating Inclusive Development Across the Program Cycle Toolkit provides additional guidance:

- Opportunities and examples for integrating inclusive development in each stage of the Program Cycle

- An introduction to Inclusive Development Analysis

- Additional reference materials

II. WHAT IS INCLUSIVE DEVELOPMENT?

USAID promotes a nondiscriminatory, inclusive, equitable, and integrated development approach that ensures that all people have access to a country's services, opportunities, and legal protections, and are able to take part in their societies. This approach requires a concerted effort to include those who face discrimination, marginalization, underrepresentation, and/or have been made vulnerable. These intentional and proactive efforts ensure that all individuals are fully included and can actively participate in and benefit from development processes and activities with the goal of achieving equal outcomes for all.[1]

USAID aims to ensure that all people are able to contribute to, participate in, and benefit from development and humanitarian programming. Unfortunately, many people are denied access to and control over quality services and resources in their societies on the basis of their identity, or are marginalized, underrepresented, and/or made vulnerable by systemic and structural inequities and discrimination. Without proactive and intentional efforts, programming initiatives may replicate systems that have historically and culturally marginalized certain communities. Unequal power relationships drive multidimensional processes of social, economic, political, and cultural exclusion, which lead to unequal access to and control over quality services and resources, and prevent the exercise of human rights for marginalized and/or underrepresented groups. Despite these extremely difficult realities, there are brave, intelligent, strategic, passionate, and resilient members of these groups in every country who work tirelessly to improve the world. It is due to their efforts that meaningful change is possible.

An inclusive development approach allows for greater inclusion and equity in programming by engaging the voices, skills, and experiences of all—including marginalized and/or underrepresented groups—a strategy which can ultimately contribute to all individuals in society having the power to determine their own destiny.

Marginalization: The process, whether in practice or in principle, in which individuals or communities with certain identities and/or experiences face difficulty or are denied access to social, economic, political, and/or cultural participation in their societies (e.g., exclusion from education, employment, healthcare, political participation, opportunity to practice cultural and linguistic traditions, express religious identity). Groups who face marginalization often experience discrimination in the application of laws, policies, and social and cultural norms and may be subject to persecution, harassment, and/or violence for historical, cultural, political, or other contextual reasons.

Marginalized groups may include, but are certainly not limited to, women; youth; children in adversity and their families; older persons; persons with disabilities; LGBTQI+ people; displaced persons; migrants; Indigenous Peoples and communities; non-dominant religious, racial, and ethnic groups; people of castes traditionally considered lower; people of lower socioeconomic status; and people with unmet mental health needs.

Underrepresented groups: Groups that are disproportionately excluded from opportunities and systems (e.g., employment, political representation, education, basic services), often due to structural and societal obstacles and historical marginalization.

People made vulnerable: Those in a state of exposure to circumstances, often temporary and not structural, over which they have little or no control, and which can lead to serious harm to the individual. Individuals made vulnerable should not be referred to as "vulnerable people," as no individual or group is inherently vulnerable. The source of an individual's vulnerability should be identified when referring to them (e.g., climate change, poverty, conflict). They are also referred to as "people in vulnerable situations."

An inclusive development approach recognizes that each individual has a multifaceted identity. Some elements of this multifaceted identity are difficult or impossible to deliberately change (e.g., age, sexual orientation, or nationality), whereas other elements are formed due to an interaction with our environment, society, one's support system, and other aspects of identity. The many aspects of an individual's multifaceted identity intersect to shape their lived experiences.

As an individual's identities overlap and interact, each individual experiences intersecting forms of discrimination and marginalization or privilege. For example:

> "Intersectional discrimination" occurs when a person with a disability or associated to disability suffers discrimination of any form on the basis of disability, combined with colour, sex, language, religion, ethnic, gender or other status. Intersectional discrimination can appear as direct or indirect discrimination, denial of reasonable accommodation or harassment. For example, while denial of access to general health-related information due to inaccessible format affects all persons on the basis of disability, the denial to a blind woman of access to family planning services restricts her rights based on the intersection of her gender and disability.[2]

Applying an intersectional lens allows an understanding of how individual experiences differ, even within already marginalized and/or underrepresented groups. Analyzing the multiple intersecting layers of discrimination and exclusion that an individual can experience is a critical step to dismantling the structural barriers, often hidden, which prevent people from fully and meaningfully taking part in their societies. Failure to examine these elements risks the perpetuation of systemic barriers, which will undermine the achievement of inclusive development outcomes.

Intersectionality: The complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, classism, ableism, ageism, heterosexism, etc.) combine, overlap, or intersect, especially in the experiences of marginalized or underrepresented individuals or groups. An intersectional approach recognizes that many elements of a person's identity can impact how they experience the world. In combination with systems of inequality, these intersecting identities can lead to varying degrees of power and privilege that, in turn, create unique power dynamics, effects, and perspectives impacting individuals' place in society, experience of, and potentially access to development interventions. Further, an intersectional approach advances efforts to address the specific inequalities faced by women and girls, as they make up approximately half of the population in any given country.

Inclusion: Social, economic, political, and cultural inclusion is the intentional process of positively transforming power dynamics to ensure that diverse individuals and communities from marginalized and/or underrepresented groups are able to take part in their societies. Inclusion can also be an outcome, when all the diverse individuals and communities, including those from marginalized and/or underrepresented groups, are no longer excluded based on their identities or marginalization, and are meaningfully able to take part in their societies, including in decision-making processes.

Equity: The process of ensuring consistent, systematic, fair, and just treatment of, and distribution of benefits and resources to, all individuals, including those from marginalized and/or underrepresented groups. To ensure fairness, targeted measures must be taken to compensate for historic, cumulative, and systemic (social, economic, political, and cultural) disadvantages that prevent individuals from operating on a level playing field. Equitable approaches are different from approaches in which resources are distributed equally to all persons or groups regardless of specific circumstances or needs. Equity is the process that needs to be followed to reach equality of outcomes.

Equality: Equal ability to attain and benefit from human rights, freedoms, socially valued goods, opportunities, and resources by all individuals independent of their identities. Equality is more than parity in numbers and laws on the books. Achieving equality means that all individuals can meaningfully contribute and belong to their societies with dignity.

Accessibility: The design, construction, development, and maintenance of facilities, information, and communication technology, programs, and services so that all people can fully and independently use them. Accessibility is relevant for all individuals and groups, including gender minorities, but has particular relevance for persons with disabilities, given that the social model of disability frames disability as the negative interaction that results when persons with particular functional conditions encounter societal barriers. Such barriers include physical, communication, information, legislative, policy, technological, attitudinal, and other barriers.

Inclusive development goes hand-in-hand with USAID's localization agenda. To make aid inclusive, local voices, including those from marginalized groups, need to be at the center of everything we do. Inclusive development ensures that our programming reaches and includes marginalized groups, whereas localization refers to the USAID processes and actions that ensure the Agency's work puts local actors in the lead, strengthens local systems, and is responsive to local communities. Successful development efforts adopt both inclusive development and localization approaches.

> When aid localization is detached from inclusive development, or vice versa, each approach on its own can have unintended negative consequences. Localization without inclusion has the potential to reinforce discrimination and unequal power structures within local contexts. Likewise, inclusion without the tools and practices of localization may not be as effective at centering decision-making with local actors or strengthening local systems. But at their best, localization and inclusive development approaches create a virtuous cycle that strengthens our ability to realize the principle, "Nothing About Us Without Us."[3]
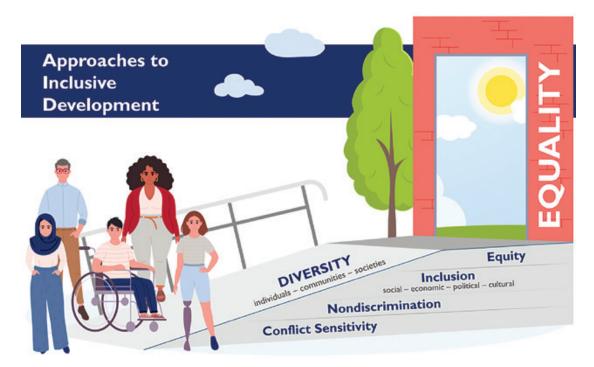
Intentionally including local actors who may otherwise face discrimination and social, economic, political, and cultural exclusion can transform individual agency, bring new perspectives and assets, and shift power to local actors who can bring about transformational change.

As a contributor to locally led development, genuine localization is responsive and devolves power to local actors. It also integrates a diverse group of voices into all aspects of USAID's work, from priority setting, to activity design and implementation, to monitoring and evaluating results. In our engagement with local actors, it is critical to always understand the local context to prevent reinforcing systemic and structural exclusion and discrimination of marginalized groups.

Locally led development is the process in which local actors—encompassing individuals, communities, networks, organizations, private entities, and governments—set their own agendas, develop solutions, and bring the capacity, leadership, and resources to make those solutions a reality. USAID recognizes that local leadership and ownership are essential for fostering sustainable results across the Agency's development and humanitarian assistance work. USAID promotes the use of the *Locally Led Development Spectrum* as a pause-and-reflect tool to help shift the way USAID works to be more inclusive and locally led.

III. ACHIEVING INCLUSIVE DEVELOPMENT

Diverse marginalized and/or underrepresented communities know their own objectives and challenges for development. To achieve results, USAID must meaningfully engage these communities to co-design and co-create programming that responds to their objectives. These communities will bring innovative approaches, capacity, and diverse perspectives to development processes that will ensure efficacy and may ultimately improve outcomes.

Approaches to achieving inclusive development in programming include:

Conflict sensitivity: When making efforts to incorporate inclusive development principles into our programming, USAID staff should ensure the protection of participants. Marginalization and discrimination are among the most powerful grievances that reinforce conflict dynamics and exacerbate security concerns, including risk of atrocities. These factors put communities, especially those with a history of marginalization or who have been made vulnerable, at a greater risk for exclusion and violence. Protecting the most vulnerable and preventing violence are not only concerns in areas with a history of war or conflict, but are also responsibilities for USAID staff everywhere we work, in every program we support. Taking an inclusive peacebuilding approach in communities includes identifying and addressing safety concerns, developing strategies to prevent or address violent conflict, and affirming the critical role that historically marginalized communities can have in interrupting and preventing violence.

Nondiscrimination: All USAID programs must comply with the *Nondiscrimination for Beneficiaries policy*. USAID staff and its contractors and grant recipients are prohibited from discriminating against any program participant or potential participant of USAID's programs. Nondiscrimination, a basic requirement for the U.S. Government, is not by itself sufficient to ensure inclusion, but rather helps ensure that programs do not cause further exclusion.

Inclusion: An inclusive development approach builds off the required nondiscrimination approach to ensure that diverse individuals and communities can participate in USAID programs and fully engage in their societies. This approach needs to be grounded in an understanding of the barriers—often systemic and structural—that prevent some people from accessing our programs and not taking part in their societies so we can fully address the exclusion, discrimination, and stigmatization experienced by different marginalized and/or underrepresented groups. Inclusion efforts should take into account that dominant groups may perceive or experience disparity in assistance, which in turn can create or exacerbate tensions between groups.

Equity: Fostering inclusion does not automatically result in equality of outcomes. To achieve equality of outcomes, USAID programs also need to adopt equitable approaches that address the specific needs of certain persons or groups to attain fair and just treatment. Equitable programming requires additional efforts and affirmative measures to compensate for and redress historic, cumulative, and systemic disadvantages and injustices, so that gaps can be closed for the specific groups. This programming approach is particularly relevant for groups who can experience multiple and intersectional forces of marginalization, discrimination, or stigmatization because of their multifaceted identities. Inclusion is a necessary step on the way to equity, but concerted efforts at addressing long-standing systemic and structural barriers also need to be made to achieve equality of outcomes in our development goals. Given the average length of development programs, it is important to recognize the long-term commitment required to address and implement the systemic changes needed to achieve equality for all, including marginalized groups.

Accessibility: To ensure effective accessibility in USAID programming, particularly for persons with disabilities, suggested approaches may include: providing reasonable accommodations and modifications; reducing or eliminating physical, information, communication, attitudinal, and other barriers; ensuring that persons with disabilities can independently access every outward-facing and internal activity or electronic space; and pursuing appropriate practices, such as universal design.

Equality: USAID's goal is for all people, including those from marginalized and/or underrepresented groups, to benefit from development programs. Equality should be kept in mind as a long-term goal of development. Once equality has been achieved, all individuals will be able to meaningfully contribute and belong to their societies with dignity.

When making efforts to support inclusion and equity of marginalized and/or underrepresented groups, staff should follow two key principles:

- **"Do No Harm"**— Take measures to ensure that efforts do not put any marginalized and/or underrepresented individual at increased risk of harm nor contribute to inequities, exclusion, discrimination, vulnerability, stigmatization, or violence towards any group in USAID programming design, implementation, monitoring, or funding decisions. "Do No Harm" does not mean "do nothing." Practices that follow this principle may include taking trauma-informed approaches in community engagement, program design, and implementation.[4]

- **"Nothing About Us Without Us"**— Engage, partner with, and be led by marginalized and/or underrepresented groups, all of whom must be valued as integral for understanding their needs and priorities and as essential contributors to program design, implementation, and measurement of USAID activities. Also referred to as "Nothing Without Us" within the disability community, in recognition that any issue affecting humanity is necessarily of relevance to persons with disabilities.

IV. RATIONALE FOR INCLUSIVE DEVELOPMENT

Inclusive development is smart development. Including and empowering all people strengthens both society and the economy. A growing body of evidence demonstrates that an inclusive development approach leads to deeper, more sustainable outcomes. Simply put, inclusion and equity are key to aid effectiveness. By decreasing or eliminating discriminatory elements and institutions, we can generate substantial economic gains benefiting all and provide benefits for countries' social and political stability and well-being.

Consulting, engaging, and partnering with all stakeholders in the design, implementation, and evaluation of our programming leads to better development outcomes. A commitment to inclusive development is not unique to USAID; it is also reflected in the development approaches of the *World Bank* and the *United Nations*, for example. In addition, and where appropriate, USAID assists countries in their efforts to implement the UN *Sustainable Development Goals* (SDGs), which emphasize a "no one left behind" principle. An inclusive development approach is one means of achieving the SDGs and USAID's mission. In addition, inclusive development:

- Enables USAID to identify the development needs of these groups and jointly develop activities that better meet their needs (as compared to activities designed for the general population).

- Leads to greater community buy-in for development programs, which may lead to more sustainable outcomes.

- Helps to identify impacts of interventions on marginalized and/or underrepresented groups that may differ from impacts on the broader population. This is critical in identifying and mitigating potential adverse impacts.

There is evidence that inclusive development strengthens economic growth:

- Closing the gender gap in the labor market participation by 25 percent by 2025 could increase global GDP by up to $5.3 trillion. Since the economic impacts of closing the participation gap could include tax revenue increases of almost $1.4 trillion, closing the gender gap could have potentially self-financing effects.[5,6]

- If persons with disabilities, as a group, were employed at the same level as non-disabled persons, economies could benefit from a 3–7 percent increase in GDP.[7]

- There is a strong positive correlation between economic development and legal rights for LGBT people. The presence of an LGBT-inclusive anti-discrimination law is correlated with a ~$1,800 increase in GDP per capita.[8]

- When youth (based on the United Nations definition[9]) are not included in social life and the labor market, the costs for societies and economies are high. Their absence undermines social cohesion, productivity, and the potential for inclusive growth. One in ten youths aged 15–24 years was not in education, employment, or training in 2019, which represents an economic cost equivalent between 0.9 and 1.5 percent of GDP as measured by the Organisation for Economic Co-operation and Development (OECD).[10]

- When disaggregated data are not collected, the degree to which marginalized and/or underrepresented groups are left behind is masked in economic data, such as the increased poverty gap between Indigenous and non-Indigenous people in Bolivia, Ecuador, and Brazil despite increased overall prosperity in those countries.[11]

There is also evidence that inclusive development strengthens health outcomes:

- Health activities that include or target marginalized and/or underrepresented groups can help prevent the spread of infectious diseases and mitigate their impact on individuals and communities.[12]

- Including marginalized and/or underrepresented groups in health policy formulation and implementation can also improve accountability and strengthen health outcomes.[13]

- Extensive public health literature shows that healthier women and their children contribute to more productive and better-educated societies and that women's health is tied to long-term economic productivity.[14]

- Understanding that health interventions have differential impacts is critical to mitigating potential adverse impacts:

  ‣ For example, marginalized and/or underrepresented groups have higher rates of poor health and face significant obstacles to accessing quality and affordable healthcare.[15,16]

  ‣ People with disabilities face physical, social, and financial barriers accessing healthcare. Over half (53 percent) of people with disabilities in low-income countries are unable to afford health care compared to 33 percent of people without disabilities.[17]

In addition, there is evidence that inclusive development strengthens peace and security. Marginalization and discrimination are among the most powerful grievances that reinforce conflict dynamics and exacerbate security concerns, including the risk of atrocities. Unaddressed, patterns of exclusion and trauma generate cycles of dominance and reciprocal resentment that can, in turn, lead to violence. Tackling the roots of conflict and violence in these contexts requires a consistent, intersectional effort to advance equity and justice through empowerment. This dynamic plays out in a number of ways, including:

- Bringing marginalized and/or underrepresented groups into political processes and increasing social cohesion reduces the likelihood of conflict. For example, while there is still occasional unrest, the mobilization and participation of Indigenous Peoples into mainstream politics in Ecuador has been accompanied by an overall reduction in violence; in contrast, violence is more prevalent in Peru and Guatemala, where Indigenous Peoples are largely excluded.[18]

- While women are often excluded from peace processes and negotiations, women's groups can improve the effectiveness of peace processes when they are included. A study of 156 peace agreements found that when women were included in peace processes, there was a 20 percent increase in the probability of an agreement lasting at least two years, and a 35 percent increase in the probability of an agreement lasting at least 15 years.[19]

- Countries with inequality between different groups are more likely to experience violent conflict. Excluded groups that comprise larger populations, including ethnic, religious, or geographically based communities, tend to have significant economic and political grievances, which can result in challenging authority with violence.[20] Other marginalized and/or underrepresented communities, such as LGBTQI+ communities, persons with disabilities, and others may experience higher levels of violence and have heightened protection concerns.[21,22]

- Marginalized and/or underrepresented ethnic groups are three times more likely to initiate conflict against the state compared to included groups that have central political representation.[23]

- Young people are uniquely important in advancing peace and security, though often excluded from formal processes. An estimated one in four young people are affected by violence or armed conflict in some way, and more than 90 percent of all casualties occur among young adult males. Investing in youth peacebuilders can significantly affect the trajectory of peace in their communities.[24]

- While much research is still needed, initial research on inequality between groups indicates that "political institutional measures, territorial decentralization, educational policies, and cultural recognition can help avert the onset of conflict."[25]

- Inclusive development programming, however, must be implemented with care. Power-sharing models that aim to tackle political exclusion of groups can risk consolidating divisions by encouraging competition for influence between leaders of different groups and can potentially become a source of future conflict.[26]

V. USAID POLICIES THAT SUPPORT INCLUSIVE DEVELOPMENT

USAID's commitment to inclusion is reflected in Agency policy (*ADS 200.3.1* and *ADS 200mab*) and in USAID's development and humanitarian assistance programs. USAID's commitment to nondiscrimination and inclusion extends to program participants through its policy on *Nondiscrimination for Beneficiaries*, which requires that USAID staff, contractors, and grant recipients do not discriminate on the basis of any factor; this includes, for example, race, color, religion, sex (including gender identity, sexual orientation, and pregnancy), national origin, disability, age, genetic information, marital status, parental status, political affiliation, or veteran's status.

The Agency has several policies and documents that demonstrate a commitment to the principles of inclusive development, including but limited to:

- *Advancing Protection and Care for Children in Adversity Strategy*
- *USAID Disability Policy*
- *2023 Gender Equality and Women's Empowerment Policy*
- *LGBTQI+ Inclusive Development Policy*
- *Local Capacity Strengthening Policy*
- *Nondiscrimination for Beneficiaries Policy*
- *Policy on Promoting the Rights of Indigenous Peoples (PRO-IP)*
- *Youth in Development Policy*

These documents are integral parts of the Agency's work to understand and engage stakeholders and produce more sustainable outcomes by addressing their needs and challenges. USAID works with many other marginalized and/or underrepresented groups for which specific policy or guidance documents do not exist. This Additional Help document serves as a practical guide to help Missions/OUs approach inclusive development in a holistic and context-relevant manner.

All USAID employees should be aware of USAID's *Equal Employment Opportunity Program*. Contracting and Agreement Officers, CORs, AORs, activity managers, and supervisors and managers of those with fiduciary oversight should be aware of the *Nondiscrimination for Beneficiaries policy*, as well as the award provisions encouraging more comprehensive nondiscrimination policies by USAID contractors (*USAID Acquisition Regulation [AIDAR] 48 CFR 752.222-71 Nondiscrimination*) and recipients (*ADS 303maa*, M3. Nondiscrimination). Missions/OUs should make proactive efforts to ensure their implementing partners are aware of these policies (e.g., through training, post-award conferences, etc.).

VI. SHAPING MISSION/OU CULTURE TO ADVANCE INCLUSIVE DEVELOPMENT

There are several recommended approaches to advance inclusion and equity in a Mission/OU's work culture and programming. Mission/OU leaderships' actions are critical for prioritizing inclusion throughout Mission processes. Missions/OUs with the strongest inclusive development integration in their programs are those where leadership actively advances effective practices, including but not limited to those detailed below.

Establish routine Mission practices. Mission/OU leadership can operationalize inclusive development by institutionalizing the following routine practices:

- Hiring staff who represent the diversity of the country in which the Mission/OU is operating to ensure the inclusion of diverse voices and perspectives that reflect the diverse communities our development programming seeks to serve. Management should then ensure these staff are included in all Mission/OU processes.

- Prioritizing the integration of inclusive development across the Program Cycle.

- Holding regular meetings between Mission leadership and Gender Advisors and Inclusive Development Advisors (ID Advisors).

- Coordinating with other donors to integrate promising practices in inclusive development throughout the country.

- Increasing awareness and support by incorporating inclusive development messages into public outreach efforts (e.g., speeches, press releases, social media).

Designate an Inclusive Development Advisor. The designation of an ID Advisor will provide a critical point of contact to serve as the Mission/OU's technical expert on inclusive development and to coordinate, socialize, and integrate an inclusive development approach across Mission offices and sectors.[27] As described in the *Agency Equity Action Plan*, it is a top-line USAID priority to designate an ID Advisor at every Mission, in addition to the current structure of Gender Advisors, who already play a critical role in the implementation of USAID's gender equality and inclusive development approach. The ID Advisor architecture can be implemented in a way that supplements pre-existing Agency structures such as, but not limited to, Mission/OU Youth Advisors and Points of Contact (POCs) for Indigenous Peoples, LGBTQI+ people, and persons with disabilities.

Conduct Inclusive Development Training. Professional development opportunities centered on inclusion should be prioritized and allocated appropriate time. USAID aims to provide staff and implementing partners with the training needed to effectively address inclusive development principles in their day-to-day operations and program implementation. All USAID staff are required to complete at least one inclusive development training.[28] In addition, all members of USAID's workforce, including all hiring and contracting mechanisms, must take *Gender 101*[29] and an e-learning module on LGBTQI+ inclusive development.[30] USAID also has several gender equality and inclusive development training courses available, both self-directed and instructor-led. Mission/OU leadership and Training Committees (where established) should prioritize holding instructor-led gender and inclusive development trainings and/or events for staff and/or implementing partners, which range in length from 90 minutes to one week, depending on the format and the level of depth desired by the Mission/OU.

Establish an Inclusive Development Working Group. Missions are encouraged to establish an Inclusive Development Working Group (IDWG). This is a steering and coordination body that typically meets monthly or quarterly to promote effective integration of inclusive development across Mission activities. The formation and composition of an IDWG is at the Mission's discretion. Ideally, the IDWG is co-chaired by a Mission senior leader and the ID Advisor. The IDWG composition may include one POC and one alternate from each development objective team/technical office, one representative from the Office of Acquisition and Assistance (OAA), and any existing inclusive development Mission POCs (e.g., Gender Advisor, LGBTQI+ Focal Point, Youth Advisor).

Adopt an Inclusive Development Mission Order. Missions may choose to operationalize inclusive development by adopting an optional Inclusive Development Mission Order (IDMO). The IDMO outlines authorities, roles/responsibilities, and procedures that can help institutionalize inclusive development at the Mission. It affirms the importance of inclusion and participation of and/or underrepresented groups throughout USAID's development programming.

Utilize the Integrating Inclusive Development Across the Program Cycle Toolkit. More detailed guidance on integrating inclusive development across the Program Cycle and in Mission operations can be reviewed in the associated toolkit, which contains guidance on:

- Regional/Country Strategic Planning

- Project and Activity Design

- Monitoring, Evaluation, and Collaborating, Learning, and Adapting

- Positioning USAID Staff to Advance and Operationalize Inclusive Development

- Procedures to Protect Program Participants in Restrictive Environments

ANNEXES

Annex I: Glossary

Ableism: Norms that devalue persons with disabilities relative to non-disabled people. These norms are rooted in beliefs that typical abilities are superior and that persons with disabilities need to be changed to fit a social ideal of what is "normal" or "typical," rather than being respected as a natural part of human diversity.

Accessibility: The design, construction, development, and maintenance of facilities, information, and communication technology, programs, and services so that all people can fully and independently use them. Accessibility is relevant for all individuals and groups, but has particular relevance for persons with disabilities, given that the social model of disability frames disability as the negative interaction that results when persons with particular functional conditions encounter societal barriers. Such barriers include physical, communication, information, legislative, policy, technological, attitudinal, and other barriers.

Anti-ableism: The intentional use of strategies, theories, actions, and practices to challenge and counter pervasive discrimination and exclusion of persons with disabilities based on ableist norms.

Anti-racism: An action-oriented process of identifying and addressing racism, involving changes in organizational structures, policies, practices, and attitudes, designed to redistribute power in an equitable manner.

BIPOC: An acronym for "Black, Indigenous, and people of color." In contrast to "POC," or people of color, this term explicitly emphasizes Black and Indigenous identities, highlighting the struggles both groups experience in White-centric societies as well as the "invisibilizing" of Indigenous communities.

Caste: A form of social stratification characterized by a hereditary transmission of a lifestyle, which often includes an occupation, status in a hierarchy, customary social interaction, and exclusion. A caste system is a fixed ranking of a presumed supremacy of one group against the presumed inferiority of other groups on the basis of ancestry and other immutable traits. The most well-known caste system, in South Asia, excludes the Dalits from the recognized castes, traditionally relegating them to the stigmatized status of "untouchability."

Children in adversity: Young people below age 18 who are experiencing conditions of serious deprivation and danger. Such marginalized children include those who are living outside of family care; have been trafficked; are experiencing violence; are affected by, or are emerging from, armed conflict or humanitarian crises; have disabilities; are orphans; or have otherwise been made vulnerable, including because of HIV/AIDS, acute illness, or having been born prematurely. When children's safety or well-being is at risk, governments have a responsibility under international law,[31] and often under national law as well, to strengthen families' capacities to mitigate these risks, and when children and adolescents are outside of family care, governments have legal obligations to take steps to ensure their adequate protection and care.

Colorism: Discrimination, stigmatization, or prejudice against individuals with dark skin, usually among people of the same race or ethnicity. The colorist mindset views people with lighter skin tones as more attractive, intelligent, or capable than those with darker complexions. This often results in greater opportunities for those with lighter complexions than those with darker skin tones, even within the same race or ethnicity.

Diaspora: A people who have experienced voluntary or forced migration from their homelands to new locations. They all have one common feature: they live outside their ancestral territories yet retain traditions that are deeply reflected in the languages they speak and the cultural and religious practices they follow.

Dignity: The inherent quality of each human being from which equal and inalienable rights universal to all members of humanity are derived. While dignity is inherent in each human being, recognizing it means honoring and respecting all people of diverse identities and experiences. For marginalized and/or underrepresented groups, recognition allows for the ability to live free from stigmatization, discrimination, and marginalization, and to be respected by all other members of the society. Dignity exists and persists even in those instances where human rights are being violated.

Discrimination: The unfair or prejudicial treatment of people and groups based on characteristics of their identities and/or experiences. In programming, this includes but is not limited to withholding, adversely impacting, or denying equitable access to the benefits provided through a program on the basis of any factor not expressly stated in the award. See also *nondiscrimination*.

Diversity: The variety of similarities and differences that exist in the populations of the countries in which USAID operates, which include, but are not limited to, the following: race, ethnicity, color, sex, sexual orientation, gender, gender identity, gender expression, sex characteristics, disability, native or Indigenous origin, age, genetic information, generation, culture, religion, belief system, marital status, parental status, socio-economic status, appearance, language and accent, education, geography, nationality, citizenship, migration status, lived experience, job function, personality type, and thinking style.

Dominant group: A group in a society with power, privilege, or social status to control and define resources, political systems, economic systems, and norms.

Equality: Equal ability to attain and benefit from human rights, freedoms, socially valued goods, opportunities, and resources by all individuals independent of their identities. Equality is more than parity in numbers and laws on the books. Achieving equality means that all individuals can meaningfully contribute and belong to their societies with dignity.

Equity: The process of ensuring consistent, systematic, fair, and just treatment of, and distribution of benefits and resources to all individuals, including those from marginalized and/or underrepresented groups. To ensure fairness, measures must be taken to compensate for historic, cumulative, and systemic (social, economic, political, and cultural) disadvantages that prevent individuals from operating on a level playing field. Equitable approaches are different from approaches in which resources are distributed equally to all persons or groups regardless of specific circumstances or needs. Equity is the process that needs to be followed to reach the outcome of equality (see also *intergenerational equity*).

Ethnic group: A group of people who identify with each other on the basis of common ancestry, language, culture, traditions, and/or customs. A non-comprehensive list of demonstrative examples of different ethnicities or ethnic groups include: Cape Verdean, Haitian, African American (Black), Han, Korean, Vietnamese, Cherokee, Mohawk, Navaho, Ojibwe, Cuban, Mexican, Puerto Rican, Polish, Irish, and Swedish.

Ethnic minority: See *non-dominant ethnic group*.

Gender: A socially constructed set of rules, responsibilities, entitlements, and behaviors associated with being a man, a woman, or a gender-diverse individual, and the relationships between and among people according to these constructs. These social definitions and their consequences differ among and within cultures, change over time, and intersect with other factors (e.g., age, class, disability, ethnicity, race, religion, citizenship, and sexual orientation). Though these concepts are linked, the term gender is not interchangeable with the terms women, sex, gender identity, or gender expression.

Heteronormativity: The presumption that everyone is heterosexual and/or automatically assuming or implying someone is heterosexual.

Identity: An individual's or group's unique characteristics, qualities, or traits that make them distinct. Identities are multifaceted, with some characteristics more salient than others. These identity characteristics are overlapping and interacting, contribute to an individual's or group's uniqueness, and shape how these individuals and groups interact with their environment. Individual identities are strongly associated with self-concept and individuality. See also *marginalization* and *intersectionality*.

Inclusion: Social, economic, political, and cultural inclusion is the intentional process of positively transforming power dynamics to ensure that diverse individuals and communities from marginalized and/or underrepresented groups are able to take part in their societies. Inclusion can also be an outcome, when all the diverse individuals and communities, including those from marginalized and underrepresented groups, are no longer excluded based on their identities and are meaningfully able to take part in their societies, including in decision-making processes.

Inclusive development: An equitable development approach built on the understanding that every individual and community, of all diverse identities and experiences, is instrumental in the transformation of their own societies. Their engagement throughout the development process leads to better outcomes. USAID promotes a nondiscriminatory, inclusive, equitable, and integrated development approach that ensures that all people have access to a country's services, opportunities, and legal protections, and are able to take part in their societies. This approach requires a concerted effort to include those who face discrimination, marginalization, underrepresentation, and/or have been made vulnerable. These intentional and proactive efforts ensure that all individuals are fully included and can actively participate in and benefit from development processes and activities with the goal of achieving equal outcomes for all.

Indigenous Peoples: Indigenous Peoples are known by different names in different places. The terms ''hill people,'' ''aboriginal,'' ''First Nations,'' ''scheduled tribes,'' ''natives,'' ''ethnic minorities,'' ''agro-pastoralists,'' and ''pastoralists'' all describe Indigenous Peoples. To accommodate this diversity, USAID endeavors to align our development practices with appropriate international standards and best practices for identifying Indigenous Peoples. In the absence of a single definition for ''Indigenous Peoples'' under international law, international donors, multilateral development banks, the United Nations, and private corporations have collaborated for decades to develop guidelines for the identification of Indigenous Peoples to help ensure the adequate respect of their rights. Accordingly, USAID uses a set of criteria to identify Indigenous Peoples, rather than a fixed definition:

- Self-identification as a distinct social and cultural group

- Recognition of this identity by others

- Historical continuity with pre-colonial and/or pre-settler societies

- Collective attachment to territories and their natural resources

- Customary social, economic, or governance institutions that are distinct

- Distinct language or dialect

- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities

Not all Indigenous Peoples share all of these characteristics.

Institutional racism: The ways in which institutional policies and practices create different outcomes for different racial groups. These policies may never mention any racial group, but their effect is to create advantages for the dominant racial group and oppression and disadvantage for people from non-dominant groups (see also *race*, *racial equity*, and *racism*).

Intergenerational equity: Every generation has the right to diverse natural, cultural, physical, and economic resources enjoyed by previous generations. No matter one's age and stage in life, all individuals should have equitable access to the use and benefits of these resources throughout their lives. For example, younger generations should have equitable access to land distribution as their parents and grandparents.

Fairness between the generations ensures the preservation of natural resources and the environment for the benefit of future generations (see also *equity*).

Internalized dominance: The perception that a dominant group is superior to, more intelligent, more capable, or more entitled than non-dominant groups. Internalized dominance can either be unconscious or intentional. An example would be someone who has benefited from a racialized system of hierarchy and yet insists that everyone who works hard can succeed, without acknowledging the barriers of racism; they are expressing internalized dominance, consciously or unconsciously.

Intersectionality: The complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, classism, ableism, ageism, heterosexism, etc.) combine, overlap, or intersect, especially in the experiences of marginalized or underrepresented individuals or groups. An intersectional approach recognizes that many elements of a person's identity can impact how they experience the world. In combination with systems of inequality, these intersecting identities can lead to varying degrees of power and privilege that, in turn, create unique power dynamics, effects, and perspectives impacting individuals' place in society, experience of, and potentially access to development interventions. Further, an intersectional approach advances efforts to address the specific inequalities faced by women and girls, as they make up approximately half of the population in any given country.

LGBTQI+: An acronym that stands for lesbian, gay, bisexual, transgender, queer, and intersex. The "+" represents other sexual orientations, gender identities, and gender expressions that do not fit within the "LGBTQI" identity labels.

- **Lesbian:** A sexual orientation that describes a woman who is predominantly attracted to women.

- **Gay:** A sexual orientation that describes a man who is predominantly attracted to men. Sometimes used as an umbrella term referring to any person with same-gender attraction(s). However, some people may prefer and/or identify with more specific terms, such as lesbian, bisexual, etc.

- **Bisexual:** A sexual orientation that describes a person who is attracted to more than one gender.

- **Queer:** An umbrella term that is used by some people to refer to identities within the broad spectrum of sexual orientations and gender identities and expressions that are considered outside of the mainstream, typically meaning non-heterosexual and/or not cisgender. Historically, the term was used as a slur against LGBTQI+ people, but it has been reclaimed by the LGBTQI+ community. However, some people may still find the term offensive. "Queer" now has particular relevance for, and may be preferred by, individuals who reject binary definitions of male/female, gay/straight, masculine/feminine, and any other type of identity label (usually related to sexual and gender identity).

- **Intersex:** A natural variation in sex characteristics (sexual anatomy, reproductive organs, hormonal structure and/or levels, and/or chromosomal patterns) that does not fit the typical definitions or expectations of "female" or "male." Intersex can also be used as an identity term for someone with one of these variations in sex characteristics.

Localization: The USAID processes and actions that ensure that USAID's work puts local actors in the lead, strengthens local systems, and is responsive to local communities. Localization devolves power to local actors, including, with an inclusive development lens, those from marginalized and/or underrepresented groups. See also *locally led development*.

Locally led development: The process in which local actors—encompassing individuals, communities, networks, organizations, private entities, and governments—set their own agendas, develop solutions, and have the capacity, leadership, and resources needed to make those solutions a reality.

Marginalization: The process, whether in practice or in principle, in which individuals or communities with certain identities and/or experiences are typically denied access to social, economic, political, and/or cultural participation in their societies (e.g., exclusion from education, employment, healthcare, political participation, opportunity to practice cultural and linguistic traditions, express religious identity), or access to programming for historical, cultural, political, or other contextual reasons. Groups who face marginalization often experience discrimination in the application of laws, policies, and social and cultural norms, and may be subject to persecution, harassment, and/or violence.

Marginalized groups: These may include, but are certainly not limited to, women, youth, children in adversity and their families, older persons, persons with disabilities, LGBTQI+ people, displaced persons, migrants, Indigenous Peoples and communities, non-dominant religious groups, non-dominant racial and ethnic groups, people of castes traditionally considered lower, and persons with unmet mental health needs.

Microaggression: Any verbal, nonverbal, or environmental slight, snub, or insult, whether intentional or unintentional, which communicates hostile, derogatory, or negative messages to marginalized group members simply by virtue of belonging to that group.

Nondiscrimination: Treating people of diverse identities and/or experiences without prejudice; the absence of *discrimination*. It is a critical foundation for protecting and promoting the human rights of all persons. Without effective nondiscrimination practices, USAID's principles of inclusion and equal access will be unable to empower and effectively reach marginalized groups or individuals. USAID forbids its staff and implementing partners from discriminating against any program participant on the basis of any factor not expressly stated in a program award—for example, race, color, religion, sex (including gender identity, sexual orientation, and pregnancy), national origin, disability, age, genetic information, marital status, parental status, political affiliation, or veteran's status.

Non-dominant ethnic group: An ethnic group that is different from its country's or area's socially, economically, politically, and/or culturally dominant ethnicity. Non-dominant ethnic groups may be subject to stigmatization and discrimination, and experience other forms of unequal treatment. The term "ethnic minority" is often used, but in certain contexts a statistical ethnic minority can be a dominant ethnic group. Wherever possible, it is preferable to use the specific name of the ethnic group or groups you are referring to, instead of either of the general terms "minority" or "non-dominant group."

Non-dominant religious group: People who belong to or practice a religion held by a non-dominant portion of the population of a country, state, or region. Non-dominant religious groups may be subject to stigmatization, discrimination, and experience other forms of unequal treatment, especially when the religious differences correlate with ethnic differences. The term "religious minority" is often used, but in certain contexts a statistical religious minority can be a dominant group. Wherever possible, it is preferable to use the specific name of the religious group or groups you are referring to instead of either of the general terms "minority" or "non-dominant group."

Oppression: The systematic subjugation of one social group to the benefit of a more powerful social group on social, economic, political, and cultural grounds.

People made vulnerable: Those in a state of exposure to circumstances, sometimes temporary and not structural, over which they have little or no control, and which can lead to serious harm to the individual. Individuals made vulnerable should not be referred to as "vulnerable people," as no individual or group is inherently vulnerable. The source of an individual's vulnerability should be identified when referring to them (e.g., climate change, poverty, conflict). They are also referred to as "people in vulnerable situations."

Persons with disabilities: Disability is an evolving concept, and results from the interaction between persons with impairments (including but not limited to persons who have long-term physical, mental, intellectual, or sensory impairments) and attitudinal and environmental barriers that hinder their full and effective participation in society on an equal basis with others. Persons may be born with their disability, or they may acquire it later in life. A person's disability may not always be apparent and, due to stigma, not all may choose to self-identify. Persons with disabilities are part of every group, and may experience increased discrimination due to intersections with disability and other facets of their identity. Note that some persons with disabilities prefer "functional conditions," "conditions," or similar terms, instead of "impairments."

Power: The degree of control over resources. Individuals and groups have varying degrees of power worldwide; some wield greater power than others, allowing them to exert more control. Some mechanisms by which power is exercised include wealth, racial/ethnic dominance, citizenship, patriarchy, heterosexism, and education.

Prejudice: An unjustifiable attitude or judgment held by one or more people or groups toward another group or its members. In these cases, negative attitudes are driven by sweeping generalizations (or stereotypes) that fail to recognize and treat individuals within certain groups as individuals with individual characteristics.

Privilege: Unearned social power accorded by the formal and informal institutions of society to all members of a dominant group (e.g., white privilege, male privilege, etc.). Unlike overt oppression or exclusion, it can be difficult to identify privilege because we are taught not to see it. Having privilege doesn't imply that a person's life is stress-free or easy; rather, it means that a person may face fewer obstacles in life than others. Society extends privilege, for example, to those with certain identity traits, those who live in certain geographical locations, or those with specific forms of employment.

Race: The concept of race, developed during the age of European colonization and enslavement, is based on the false premise that races are biologically real and differ in abilities. While biological variation is real, the so-called races do not describe nor explain human biological variation. The human species does not have biological races. Race is a social construct and classification developed historically as a politically important means to divide, categorize, and rank individuals based on their appearance and assumed ancestry to establish social hierarchies and provide justification for enslavement and colonialism through an ideology of inequality. While biological race does not exist, social race is real as a social category, created by the lived experiences of *racism*.

Racial equity: An aspect of racial justice that involves addressing root causes of inequities, not just their symptoms. This includes eliminating systematic barriers, policies, practices, attitudes, and cultural messages that reinforce or ignore racial disparities (see also *institutional racism*, *race*, and *racism*).

Racism: Personal, societal, or institutional discrimination based on race for the purpose of establishing and/or maintaining social and economic rank or hierarchy (see also *institutional racism*, *race*, and *racial equity*).

Reasonable accommodation: Necessary and appropriate modifications and adjustments not imposing a disproportionate or undue burden, where needed in a particular case, to ensure to persons with disabilities the enjoyment or exercise on an equal basis with others of all human rights and fundamental freedoms.

Religious minority: See *non-dominant religious group*.

Tokenism: A covert form of racism used by those in power that champions the appearance of diversity through the recruitment and use of marginalized people as racialized props. Through tokenism, those in power maintain the status quo by exercising social, economic, political, and/or cultural privilege. One example includes the convening of special "diversity councils" while declining to foster Persons of Color as leaders.

Unconscious bias: An association or belief that people unknowingly hold about people with certain identity traits (e.g., race, ethnicity, religion, gender identity, sexual orientation). While not inherently bad, unconscious biases can occur even in individuals who are outwardly committed to fairness and equality, and can cause their behavior to deviate from the beliefs and attitudes they profess. Also known as implicit or hidden bias.

Underrepresented groups: Groups that are disproportionately excluded from opportunities and systems (e.g., employment, political representation, services), often due to structural and societal obstacles and historical marginalization.

Xenophobia: Behaviors, attitudes, practices, or policies that reflect the belief that foreigners, often immigrants, are inferior to the dominant group of people in a certain country or region. As a function of the dominant culture, xenophobia is reflected in interpersonal, institutional, and systemic levels of oppression.

Youth: USAID uses the terms youth and young people interchangeably. Youth is a life stage, one that is not finite or linear. USAID defines youth as individuals between the ages of 10 and 29; it also recognizes that those under age 18 are universally considered children and subject to numerous national and international norms and legal protections USAID seeks to reinforce. Based on international research on stages of youth development, USAID defines the different stages of youth as follows: early adolescence (10–14), adolescence (15–19), emerging adulthood (20–24), Transition to adulthood (25–29).

Annex II: USAID Policies, Strategies, and Visions Supporting Inclusive Development

Policies, Strategies, and Visions

Note that USAID policies, strategies, and visions are constantly undergoing revision to reflect evolving understanding, U.S. Government policy priorities, and stakeholder feedback. The following links reflect the most up-to-date policies as of the time of the publication of this document. The most up-to-date policies can be found on USAID's *Policy Registry*.

- *Climate Strategy*

- *Democracy, Human Rights, and Governance Strategy*

- *Disability Policy*—revision in progress at time of publication

- *Gender Equality and Women's Empowerment Policy*

- *LGBTQI+ Inclusive Development Policy*

- *Local Capacity Strengthening Policy*

- *Policy on Countering Trafficking in Persons*

- *Policy on Promoting the Rights of Indigenous Peoples (PRO-IP)*

- *Rule of Law resources*, including the Rule of Law Practitioner's Guide and Strategic Framework

- *USAID Vision for Health System Strengthening 2030*

- *Youth in Development Policy*

- *U.S. Government Strategy for Advancing Protection and Care for Children in Adversity*

- *U.S. National Action Plan on Women, Peace, and Security* and the Department of State's *Implementation Plan*

- *U.S. Global Strategy to Empower Adolescent Girls*

- *U.S. Strategy on Global Women's Economic Security*

- *U.S. Strategy to Prevent and Respond to Gender-Based Violence Globally*

Internal Guidance

- *ADS 110*: Equal Employment Opportunity Program

- *Nondiscrimination for Beneficiaries Policy*

- The *ADS Series 200*

  - *ADS 200.3.1*: Principles

  - *ADS Reference 200mab*: Promoting Nondiscrimination and Inclusive Development in USAID-Funded Programs

  - *ADS 201*: Program Cycle Operational Policy

  - *ADS 205*: Integrating Gender Equality and Women's Empowerment in USAID's Program Cycle

- Acquisitions (i.e., contracts)—*Code of Federal Regulations, Title 48, Chapter 7*: USAID Acquisition Regulation (AIDAR)

    ‣ *48 CFR 752.222.70* USAID disability policy

    ‣ *48 CFR 752.222.71* Nondiscrimination

    ‣ *48 CFR 752.236.70* Standards for accessibility for the disabled in USAID construction contracts

    ‣ *48 CFR 752.7037* Child safeguarding standards

    ‣ *48 CFR 752.7038* Nondiscrimination against End-Users of Supplies or Services

- Assistance awards (i.e., grants and cooperative agreements)—*ADS 303*: Grants and Cooperative Agreements to Nongovernmental Organizations

    ‣ *ADS Reference 303maa*: Standard Provisions for U.S. Nongovernmental Organizations provisions M.3, M.27, M.29, M.32, and RAA.19

    ‣ *ADS Reference 303mab*: Standard Provisions for Non-U.S. Nongovernmental Organizations provisions M.18, M.19, M.25, M.27, and RAA.18

    ‣ *ADS Reference 303mat*: Standard Provisions for Fixed Amount Awards to Nongovernmental Organizations provisions M.13 and M.15

Annex III: Existing Guidance, Resources, and Tools for Inclusive Development

Guidance, resources, and tools are intended for USAID staff. Many, but not all, have been made available for public access.

General Guidance to Identify and Engage with Marginalized and Underrepresented Groups In-Country

- *Safety/Security-Sensitive and Trauma-Informed Stakeholder Consultations with Members of Marginalized Groups*
- *Stakeholder Engagement in the Environmental and Social Impact Assessment Process*
- *Operational Guidelines for Responsible Land-Based Investment*

Inclusive Development Trainings

- *Inclusive Development Training Suite*
  - Inclusive Development Training Weeks
  - Highlights of Concepts, Tools, and Approaches for Inclusive Development
  - Inclusive Development Overview
  - Nondiscrimination and Inclusive Development Overview for Implementing Partners
- e-Learning Courses
  - Inclusive Development (*USAID staff* | *Public access*)
  - "Do No Harm" (*USAID staff* | *Public access*)

Guidance on Integration of Gender Equality and Women's Empowerment

- *Gender Equality and Women's Empowerment Policy*
    - ▸ Related requirements are codified in ADS 205: *Integrating Gender Equality and Women's Empowerment in USAID's Program Cycle*
- The Gender Equality and Women's Empowerment Hub's *internal my.usaid page*
- Agency *gender guidance resources*
- Gender page on *ProgramNet*

Guidance on Children in Adversity

- *Advancing Protection and Care for Children in Adversity: U.S. Government Strategy and Implementation Plan*

Guidance on Integration of Persons with Disabilities

- *Disability Policy*—revision in progress at time of publication
- *Policy on Standards for Accessibility for the Disabled in USAID-Financed Construction*
- Disability-Inclusive Development 101 (*USAID staff* | *Public access*)
- *Disability-Inclusive Development 102*
- *Advancing Disability-Inclusive Development*
- *Disability Communications TIPS*

Guidance on Indigenous Peoples Issues

- *Policy on Promoting the Rights of Indigenous Peoples (PRO-IP)*
- *USAID website on Indigenous Peoples*
- *Indigenous Peoples Regional and Country Profiles*
- *Indigenous Peoples Sector Guidance*
- *PRO-IP Implementation Toolkits*

Guidance on Integration of LGBTQI+ People

- *LGBTQI+ Inclusive Development Policy*
- *USAID website on LGBTQI+-Inclusive Development*
- *Integrating LGBTQI+ Considerations in Education Programming* and accompanying *e-module*
- *Integrating LGBTQI+ Considerations in Resilience and Food Security Programming Sectors*
- For USAID staff, see additional resources and training opportunities on the *LGBTQI+ Champions my.usaid page*

Guidance on Integration of Youth

- *Youth in Development Policy*
- *Cross-Sectoral Youth Analysis* assessment tool

ENDNOTES

[1] USAID's approach to inclusive development aligns closely with the guidance on gender equality and women's empowerment contained within ADS 205. This Additional Help for ADS 201 document is meant to be used together with ADS 205. There are several references throughout this document addressing gender-related resources.

[2] General Comment No. 6 on Equality and Non-Discrimination. 2018. United Nations Human Rights Office of the High Commissioner, Committee on the Rights of Persons with Disabilities. Available at *https://www.ohchr.org/en/documents/general-comments-and-recommendations/general-comment-no6-equality-and-non-discrimination* (accessed Apr 26, 2023).

[3] Phillips, A. and Athreya, B. 2022. WorkwithUSAID.org blog post, "Better Together: Localization & Inclusive Development Are Two Sides of the Same Coin." Available at *https://www.workwithusaid.org/blog/better-together-localization-and-inclusive-development-are-two-sides-of-the-same-coin-new-blog-series* (accessed Apr 26, 2023).

[4] Some sectors have begun to take a "Do No (More) Harm" approach, understanding that harm often has already occurred for marginalized groups, and that the goal of development is to ensure that programs and activities do not cause additional harm.

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[12] UNICEF. 2016. Risk Communication and Community Engagement for Zika Virus Prevention and Control. International Federation of Red Cross and Red Crescent Societies, World Health Organization (WHO), and UNICEF. Available at *https://www.who.int/publications/i/item/risk-communication-and-community-engagement-for-zika-virus-prevention-and-control* (accessed Apr 26, 2023).

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[17] WHO. 2016. *Disability and Health* [Fact sheet].

[18] Keen, D. 2012. Greed and grievance in civil war. International Affairs, 88(4), 757–777. DOI: *10.1111/j.1468-2346.2012.01100.x.*

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[27] Some Missions may already have staff members assigned to responsibilities pertaining to particular marginalized and/or underrepresented groups. The ID Advisor helps identify collaboration opportunities and synergy among such staff members.

[28] USAID *Agency Notice 06219*, Mandatory Inclusive Development e-Learning Module.

[29] USAID's 2023 Gender Equality and Women's Empowerment Policy, pg. 24. Available at *https://www.usaid.gov/gender-policy* (accessed Apr 26, 2023).

[30] USAID's LGBTQI+ Inclusive Development Policy, pg. 21. Available at *http://www.usaid.gov/policy/lgbtqi* (accessed Sept 5, 2023).

[31] All countries in which USAID supports programs are party to the *United Nations Convention on the Rights of the Child* and nearly all are party to the *United Nations Convention on the Rights of Persons with Disabilities*, which includes some provisions with particular relevance to the rights of children to live in communities in family care, rather than in institutions, large or small.

PHOTO CREDITS