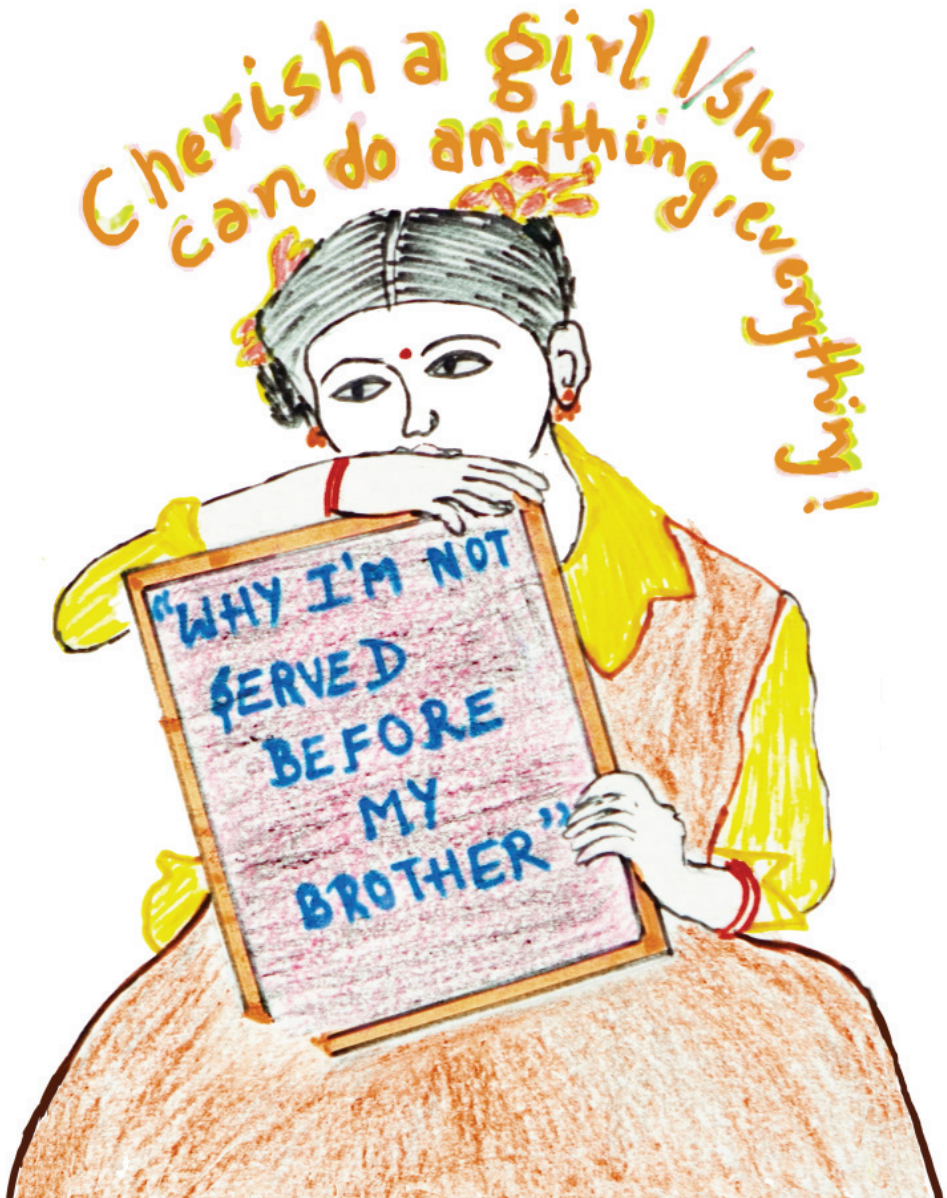




**GENDER
BUDGETS:
UPLIFTING
WOMEN,
MEN, AND
CHILDREN**

“The concept of gender budgeting is simple: gender budgets allocate money in ways that are fair to women, men, and children.”

Anglican Women's Empowerment



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WHY GENDER BUDGETS?

THE SACRED REASONS

Matthew 25:34-40

Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?"

The King will reply, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."



God calls us to love our neighbor as ourselves. Christian ethics urge us to care for the poor and work for economic justice. As people of faith, Christians must take responsibility for the common good and the equitable distribution of society's resources.

Women constitute the majority of the world's poor. Of the 1.3 billion people living in poverty, seventy percent are women. Christians must pay particular attention, therefore, to the needs of women, the most hard-ridden of the global poor.

OUR FAITH COMMUNITIES STRIVE TO RESPECT THE DIGNITY OF EVERY HUMAN BEING.

The Anglican Communion's Five Marks of Mission are:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

These goals cannot be realized, however, until women have the resources, capacity, and freedom to live a life with dignity and choice.

Gender budgets are one way in which faith communities can respect the dignity of women and counter the feminization of poverty. By candidly looking at budgets through a gender lens, and then taking steps to be fair to women in the allocation of resources, with sensitivity to women's gifts and needs, faith communities can help lift women out of their marginalization and bring all people – women, men, and children – closer to the fulfillment of God's reign.



"Many of us are not well versed with gender issues. And many equate gender issues to women's issues. We need a lot of training to make our colleagues aware that when we talk of gender, we are talking about men and women, boys and girls, and trying to uplift the disadvantaged gender."

— K.M., Kenya



Photo Credit: Michael Hudson

WHY GENDER BUDGETS?

THE SECULAR REASON

"Investing in women is not only the right thing to do; it is the smart thing to do."

— United Nations Secretary General Ban Ki-moon,
International Women's Day 2008

WHAT ARE GENDER BUDGETS?

A budget is a numerical policy of an organization. It reflects the social and economic priorities of a group.

Gender budgets are not separate budgets for women, but are general budgets planned, approved, executed, monitored, and audited in a gender-sensitive way – making sure that women, men, and children are all treated fairly.

- Gender budgeting is important because it provides a tool for inserting women’s voices into discussions of finance.
- Gender budgeting promotes examination of policy, decision-making processes, and resource allocation.
- Gender budgeting promotes the design and adoption of tools for gender mainstreaming of budget policies and budgets.
- Gender budgeting provides information to educate and solicit support from the public.
- Gender budgeting provides a way to hold organizations accountable to gender equality and women’s human rights.

Gender budgeting is not only about money – but as much about the policies that should underlie budget allocation decisions.



“Gender budget initiatives are a reflection of the transition to more open, participatory, and responsive systems of governance. There is increasing interest in giving the poor and excluded a political voice, and influencing allocation of public resources in favor of them.”

— W.B., Uganda



WHAT IS GENDER ANALYSIS?

Gender analysis focuses on the cultural, economic, social, civil, legal, and political relations between men and women in society.

A gender analysis recognizes that there are different social rules for men and women and different responsibilities, opportunities, and needs. It addresses the underlying power relationship between women and men over time and across cultures. The dynamics of this power relationship permeate how decisions are made, including budget decisions.

Why conduct gender analysis?

GENDER ANALYSIS HELPS IDENTIFY:

- The nature of women's disadvantage in a community
- Structural causes of their disadvantage
- Factors that maintain their disadvantage
- Resources and strategies needed to reduce their disadvantage

You don't have to be an expert to do a gender analysis. You only have to understand what is fair and what can help improve the lives of the poor.

IMPLEMENTING A GENDER BUDGET

You can begin by asking just a few questions. Start where you can with the resources you have and see where that takes you.

To give you an idea, here are some essential questions for analyzing a government's budget through a gender lens. They are outlined in the Irish publication *Looking at the Economy Through Women's Eyes* (Banúlacht, 2004).

- Will policies reduce, maintain, or increase gender inequalities?
- What kind of spending would women prioritize in the budget?
- Does public spending benefit women and men equally?
- What is the impact of the budget on women's time?
- How do taxation policies impact women and men?
- How can women influence budget planning?
- How can women ensure accountability for gender equality?



QUESTIONS FOR YOUR BUDGET

The United Nations Platform for Action Committee (UNPAC) has developed a set of questions that can help uncover gender biases in budgets. Here they are, adapted, to help you get started on gender analysis:

- **What are the particular needs, concerns, and realities of women in your community?**

Consider the different roles of women and men in the community.

What are the different kinds of work within the community?

Who does the paid work? Who labors with care and is not paid or supported appropriately?

- **How does spending impact women and girls differently than men and boys?**

What are women's and men's particular needs in terms of programs, benefits, and services?

Do women and men have equal access to programs, benefits, and services?

Who benefits from most programs, benefits, and services?

Does spending increase or decrease women's and men's access to resources?

Do budget expenditures work to improve women's economic equality, or do they exacerbate existing inequalities?

- **How are particular groups of women affected by spending?**

Consider the realities of single mothers, older women, women living with disabilities, minority women, immigrant women, young women, and rural women, plus women who are caring for the young, old, or sick.

- **Who has control over decision-making on spending?**

Are women and men consulted equally in the development and delivery of policy and programs?

- **How does revenue work to improve women's status?**

When income rises, do women share equally in the gains?

- **What are the long-term costs and consequences of not using gender analysis to address women's inequality?**



IS GENDER BUDGETING DIFFICULT?

Gender budgeting can be challenging because it is a relatively new process and tools are still being developed. There is no single blueprint. Also, your community may not break out data in a way that points to differences in the way your budget treats women and men, girls and boys. Asking common-sense, practical questions such as the ones on the previous page can uncover this information.

As you look at your budget, remember that you do not need to ask all of the possible questions in order to be doing the work of gender-sensitive budgeting. You can be creative in doing a gender analysis helpful to your own community.

Just start where you can with the resources you have. Be open to discovering gender biases in your budget. And remember the Christian mandate to empower the marginalized, respect the dignity of every human being, and work for the realization of God's reign.

Moving from analysis to real change in budget decisions and policy-making will require your commitment to get to a point where money is spent in a fair way that helps alleviate poverty.

WHAT TO SAY WHEN PEOPLE REFUSE TO CONSIDER GENDER BUDGETING



As you advocate for gender-responsive budgets, you may face resistance. Some people still consider women second-class citizens, not deserving equal treatment. Others will oppose gender budgeting because they are uncomfortable with change.

If your request for gender budgeting is rebuffed, the first thing you should do is ask, “Why?” Ask specifically what the objection is. Get more information so you can figure out how to meet the opposition and continue urging transformational change.

Here are possible objections you might hear and responses you can make:

We’ve never done this before.

True. But recognizing the benefits of gender budgeting for everyone, many churches, other organizations, and governments are changing the way they use their money. Even the United Nations is asking all member states and organizations to adopt gender budgeting. More than fifty countries have done so.

Who are you to question how we spend our money?

A child of God.

What gives you the right to ask questions?

I am affected by the decisions that are made about how to spend the money.

Why should women have a say in where our money goes?

Women constitute more than half of this community, so they should have a say in where money is spent.

Men know more about money.

That’s a myth. Even if they have never worked outside the home, women know how to stretch whatever money their family has to care for the home and children. Most women have very practical experience with money. Furthermore, many women have been educated regarding money and have professional experience too.

Men should be in charge of church and money matters. After all, Jesus only chose men to be Apostles.

If we still lived according to the Biblical norm, the only people who could be priests would be Jewish fishermen and carpenters. Or, if you really wish to interpret the Bible this way, remember that the risen Jesus first appeared to a woman, Mary Magdalene, and asked her to spread the good news.

Why should we give our hard-earned money to help women we don't even know?

Jesus told us to help the poor. Women and children are the poorest of the poor.

I don't think there is any difference between giving to men and women.

Research shows that when poor women receive money, they often spend it on food and education for their children or to start small businesses that help their communities. Men are not as likely to do so.

Our church needs to take care of itself. We need to spend our money on things like new kneelers ...

Then, let's make sure we hire women to make our kneelers.

... and a new roof.

Then, let's make sure women are part of the hired work crew.

There is no money to spare. We spend everything we have on salaries and maintenance of our church.

I will be in charge of starting a new fund for outreach to the poor. I will ask the congregation to give what they can so our community can help others who have less than we do, as Jesus asked us to do.

It's the government's job to take care of the poor.

The government is clearly not doing enough. Since Jesus commanded each of us to help the poor, our community can set a good example.

Gender budgeting might not work.

We will put it in the hands of God to make our efforts fruitful.



GENDER EQUITY LEADS TO GENDER EQUALITY

Gender equity is the process of being fair to women and men in the distribution of resources and benefits. This involves recognition of inequality and requires measures to work toward equality for women and men. Gender analysis is necessary for gender equity.

Gender equality is a transformational development goal. With gender equality, women and men have equal opportunities to realize their full human potential, and contribute to and benefit from economic, social, cultural, and political development. Gender equality exists when women and men have equal rights, opportunities, and status.

THE UNITED NATIONS AND FINANCING FOR GENDER EQUALITY

In 1946 the United Nations established the Commission on the Status of Women (UNCSW) to ensure women’s equality and promote women’s rights. The Commission’s mandate was to prepare recommendations and reports on promoting women’s rights in the political, economic, civil, social, and educational fields.

In 1979 the United Nations General Assembly adopted The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). This statement is often described as an international bill of rights for women.

In 1995 the United Nations Fourth World Conference on Women, held in Beijing, China, created a Platform for Action, known as “The Beijing Platform,” which highlights the need to ensure gender equality as a primary goal in all areas of social and economic development.

In 2000 the United Nations established the Millennium Development Goals (MDGs) for the eradication of global poverty. One of the eight goals is to promote gender equality and empower women.

In 2008 the United Nations Commission on the Status of Women was focused specifically on financing for gender equality and empowerment of women.

The commitment of the United Nations to financing for gender equality has led villages and nations to make concrete budget decisions to benefit women, such as ending taxation on women’s sanitary products and making water projects a higher priority so that girls can do their homework instead of spending hours after school hauling water.



I firmly believe that he who taught us to love our neighbors as ourselves, he who loved his mother so profoundly and embraced Mary Magdalene and the sisters Mary and Martha, would fully support gender equality, were he here physically today.

— Angela King, United Nations Assistant Secretary General and Special Adviser on Gender Issues and Advancement of Women



GENDER EQUALITY HAS MANY DIMENSIONS:

- Health and well being
- Educational attainment
- Political empowerment
- Economic participation

By paying attention to all aspects of gender equality, including economic participation, faith communities such as dioceses and churches can do God's work of helping the poor.



“When women have access to finances, credit, technologies, and markets, they are likely to expand their businesses and contribute effectively to sustained economic growth and development.”

— United Nations Secretary General Ban Ki-moon,
International Women’s Day 2008.

APPENDIX

HOW TO EXAMINE A PARISH BUDGET FOR GENDER EQUITY

Faith communities, such as parishes and dioceses, can respect the dignity of women not only by advocating for gender financing by governments, but also by candidly looking at their own spending through a gender lens and then by taking steps to be fair to women in the allocation of resources.

Women of faith must encourage their faith communities to do so. You do not need to be a financial expert. You simply need the confidence to ask questions, and, when you discover gender biases in spending, challenge your faith community to make real changes.

One place to begin is a parish or diocesan budget, which describes the faith community's plan for spending over a given time period. This appendix offers an example of a parish budget in the United States and the kind of gender analysis women of faith might offer.

In our multicultural world, of course, not every faith community has a budget. Nevertheless, many faith communities do plan, in some way, how money will be spent. Or they at least have priorities, stated or implicit, for allocations when money becomes available. Even when a faith community spends money without a formal budget, women of faith can ask questions that will help their faith communities achieve gender-responsive spending.

Finally, if the idea of analyzing your faith community's spending seems too large a task for you, then start with just one question. It might be: "What are the salaries for the men and women who work for the faith community?" "Do women in similar positions get paid less than men?" "Are women, who could use the income, expected to work as volunteers more than men?" You might also ask, "Does the spending on outreach benefit women and men equally?" Or: "Are women participating in the decision-making about spending?"

Even by choosing just one issue to examine, you will begin educating your faith community about gender budgeting, and advocating for fairness and change if necessary. In this way, you can do a great deal to lift the women out of any marginalization and bring every member closer to the fulfillment of God's reign.

Annual Budget for a U.S. Episcopal Parish

TOTAL INCOME	\$800,000
TOTAL EXPENSES	\$800,000
STAFF EXPENSES	\$326,600
Rector	\$122,000
Rector's Salary	69,000
Rector's Benefits	53,000
Associate Rector	\$23,600
Associate Rector Salary	20,000
Associate Rector's Benefits	3,600
Minister of Music	\$55,000
Minister of Music Salary	40,000
Minister of Music Benefits	15,000
Associate Minister of Music	\$25,000
Associate Minister of Music Salary	20,000
Associate Minister of Music Benefits	5,000
Sexton	\$60,000
Sexton Salary	36,000
Sexton Benefits	24,000
Parish Administrator	\$41,000
Parish Administrator Salary	27,000
Parish Administrator Benefits	14,000

PARISH PROGRAMS	\$110,000
BUILDINGS & GROUNDS	\$150,000
ADMINISTRATION	\$50,000
DIOCESAN PLEDGE	\$130,000
OUTREACH	\$33,400
Neighborhood Programs	\$28,000
Shelter	3,000
Neighborhood Supper	20,000
Senior Luncheon	5,000
Grants	\$5,400
General Theological Seminary	2,000
Seamen’s Church Institute	1,000
YWCA Rape Crisis Center	500
Planned Parenthood	400
Community Development Corp.	500
Episcopal Relief & Development	1,000



“What are the salaries for the men and women who work for the faith community and are they fair?”

The staff of this parish includes both full- and part-time staff. The rector, parish administrator, and sexton work full time, while the associate rector and two musicians each is paid to work twenty hours per week. The rector, sexton, and musicians are men; the associate rector and parish administrator are women.

At first glance, there appear to be serious gender inequities in this budget. The sexton earns \$20,000 more than the parish administrator. Both musicians earn more than the associate rector.

Now, though, it is time to ask important questions about various factors that influence compensation. These might include:

What is the level of education and experience of the various staff members?

How long have the staff members been working at the parish?

Are there any types of compensation not reflected in the budget, such as church-provided housing?

In this example, the parish administrator is also provided with an apartment and utilities, whereas the sexton is not. On closer examination, the compensation for the support staff seems to be fair.

For the part-time staff, however, a gender inequity becomes clear. Although the associate rector and the associate minister of music both have advanced education in their fields, the associate rector has been a priest for almost a decade and has worked at the parish for several years, while the associate minister of music is a new staff member with less experience.

Furthermore, the associate rector lives off-campus while the parish provides the associate minister of music with an apartment and utilities, which have a value of about \$12,000 not represented in the budget. The compensation difference between the associate rector (total: \$23,600) and associate minister of music (total: \$37,000) is, therefore, even more severe than the budget numbers reveal. The parish has a gender inequity in its budget that must be addressed.

“Does the spending on outreach benefit women and men equally?”

Answering this question will take research in the mission of the various outreach programs and the collection of “gender” data.

Suppose you were to learn, for example, that the shelter for the homeless welcomes 12-15 male guests on the church grounds every night, and 80% of the guests served a free hot meal at the weekly Neighborhood Supper are men. This would mean that more than two-thirds of the parish’s spending on outreach programs serving the neighborhood is specifically targeting men. The spending is not benefiting women and men equally.

In analyzing the outreach grants, some gender choices are clear. The Seamen’s Church Institute serves mostly male seafarers, while the YWCA Rape Crisis Center and Planned Parenthood serve mostly women in need.

Nevertheless, more research is needed. Episcopal Relief and Development, for example, allows contributors to choose among a variety of different funds. Some funds serve a general population, such as the Disaster Response Fund, while others specifically support women, such as the Women’s Economic Empowerment Fund. Other funds, while not specifically targeting women, still do much to benefit women, such as the Clean Water Fund. (In impoverished nations, the need to haul fresh water from wells and streams is a responsibility that often falls upon women and girls, preventing them from pursuing other activities such as education and small businesses that will lift them out of poverty.) Is the parish being intentional about where its grant to Episcopal Relief and Development is going?

Similarly, you could ask whether the parish’s grant to the seminary is a general gift or whether it might be specifically a scholarship for the parish’s woman seminarian.

In all, the parish’s outreach grants might benefit women and men equally. Or they might not. If a gender analysis reveals an inequity in favor of men, the parish will wish to take purposeful steps in the future allocation of outreach funds, choosing to target women-specific outreach programs, until fairness for women and men is reached.





Anglican Women's Empowerment

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