

The background of the cover is a stylized illustration. It features a large, pink-skinned woman's face in profile, looking towards the left. She has blue hair and a large yellow flower in it. In the foreground, a smaller figure of a person with blue skin and yellow hair is holding a yellow wind turbine. The background also includes other wind turbines, a city skyline, and a body of water.

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Humanis Way: Gender & Climate Justice Strategic Guidelines

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Humanis Way: Gender & Climate Justice Strategic Guidelines

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I. EXECUTIVE SUMMARY

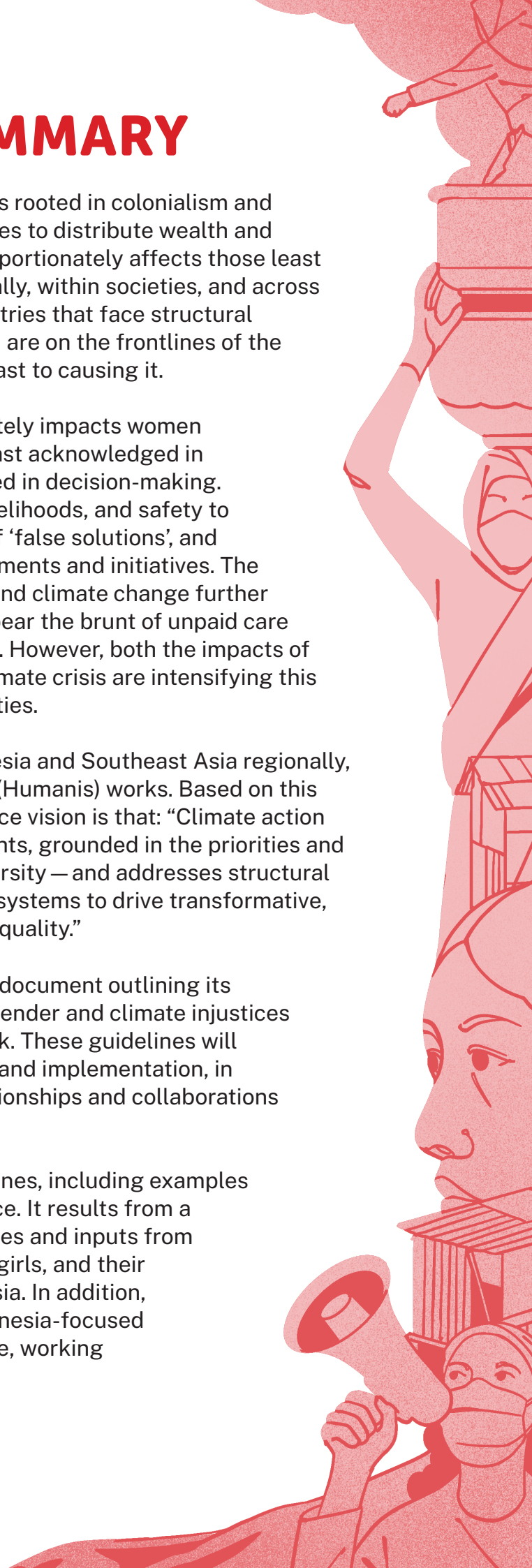
Climate change is fundamentally unjust. It is rooted in colonialism and an extractivist economic model that continues to distribute wealth and power unequally. At the same time, it disproportionately affects those least responsible, exacerbating inequalities globally, within societies, and across generations. People, communities, and countries that face structural inequalities and long histories of oppression are on the frontlines of the climate crisis, despite having contributed least to causing it.

In particular, climate change disproportionately impacts women and girls — in all their diversity — who are least acknowledged in climate responses and are often marginalized in decision-making. They are most at risk of losing their land, livelihoods, and safety to climate impacts, face the negative impact of ‘false solutions’, and are less likely to benefit from climate investments and initiatives. The overlooked connection between care work and climate change further compounds this situation. Women globally bear the brunt of unpaid care work, shouldering 76% of this responsibility. However, both the impacts of climate change and the responses to the climate crisis are intensifying this burden, deepening existing gender inequalities.

This is a shared crisis globally, and in Indonesia and Southeast Asia regionally, where Yayasan Humanis Dan Inovasi Sosial (Humanis) works. Based on this understanding, our gender and climate justice vision is that: “Climate action is centered on justice, equity and human rights, grounded in the priorities and agency of women and girls — in all their diversity — and addresses structural inequalities in the care economy and social systems to drive transformative, sustainable solutions and advance gender equality.”

In this context, Humanis has developed this document outlining its strategic guidelines to effectively address gender and climate injustices across all aspects of current and future work. These guidelines will be applied and embedded in project design and implementation, in advocacy with decision-makers, and in relationships and collaborations with partners and funders.

This document outlines the strategic guidelines, including examples and case studies to illustrate them in practice. It results from a collaborative process, drawing on experiences and inputs from rightsholder groups, especially women and girls, and their organizations in Indonesia and Southeast Asia. In addition, it will form the basis for co-creating an Indonesia-focused gender and climate justice Theory of Change, working closely with partners and stakeholders.



II. INTRODUCTION

Humanis background

Yayasan Humanis dan Inovasi Sosial (hereinafter: Humanis) is a Jakarta-based non-profit development organization across Southeast Asia. Humanis works with marginalized groups and frontrunners to exercise rights and freedoms, bring about changes, and influence decisions. True to its name, Humanis envisions just and sustainable societies across the region. We believe every individual is guaranteed to their rights and respect diversity. We work in three impact areas: Gender Equality, Diversity, and Inclusion (GEDI), Climate Justice (CJ), and Civic Rights in the Digital Age (CRIDA).

Humanis believes in humanist values: that every person has the right to live in freedom and dignity, to enjoy equal opportunities, and to influence decisions made regarding the changes they want to see in their lives, communities, and country.

Our Vision

Is a world in which individual differences and backgrounds are respected and used to strengthen communities, where people join forces to challenge the power imbalances that perpetuate economic and social injustice, environmental degradation, and climate change; that condone exploitation, oppression, and exclusion; and that perpetuate gender inequalities.

Our Mission

Is to promote humanist values, amplify, and connect voices that promote social and environmental justice, and challenge power imbalances. We aim to work together with communities and individuals to create innovative solutions to persistent societal and structural challenges.

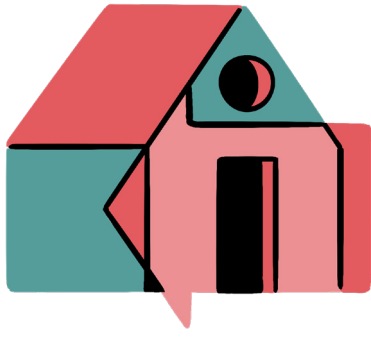
We particularly empower marginalized rightsholders, including women and girls in all their diversity, to raise their voice. We support the development of alternative solutions to deep-seated problems in the economic and social sphere so individuals and communities can make responsible and equitable choices within political and economic systems that serve their needs and preserve the planet. We connect people and organizations offering alternatives to those seeking solutions in their fight for social, economic, and environmental justice.

Humanis vision in gender and climate justice

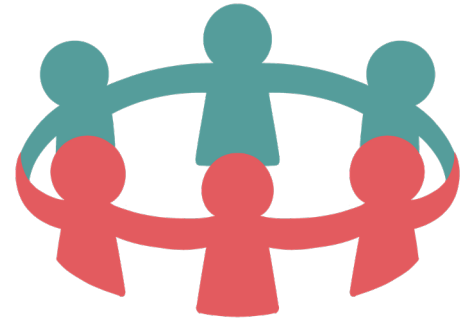
Building on our overall vision and mission, our gender and climate justice vision is that: “Climate action is centered on justice, equity, and human rights, grounded the priorities and agency, and human rights, grounded in the priorities and agency of women and girls –in all their diversity –and addresses structural inequalities in the care economy and social systems to drive transformative, sustainable solutions and advance gender equality.”

The relevance and objectives of these guidelines

For Humanis, these guidelines are foundational. They are vital to the organization’s mission and pivotal in delivering transformative impact. Embracing and implementing these across all aspects of its work is critical to enable Humanis to effectively address the pressing challenges of the climate crisis while advancing its commitment to equitable and sustainable futures. They are critical to our advocacy and influencing, to ensure we advocate for policies and practices that address systemic causes of gender and climate injustice. They are fundamental to our organizational growth and development as an independent voice based in the Global South, positioning Humanis as a convener and frontrunner in this sector and complementing the work of like-minded partners and funders.



Internally: To apply these guidelines to the design and implementation of all aspects of Humanis work, including programs not explicitly focused on climate or gender, and in research, innovation, and communications.

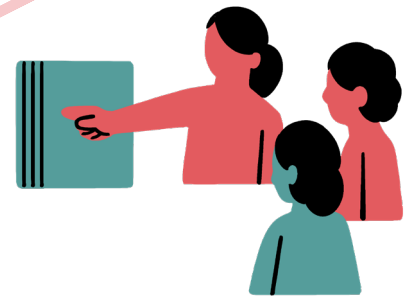


With partners and civil society: To apply these guidelines in joint programming and collaborations with local, national, and international partners. Contributing to a stronger shared impact that advances gender and climate justice, and, where relevant, supporting partners to implement a similar approach in their work.

OBJECTIVES



With funders: To act as a trusted partner and advisor to support funders in applying these guidelines in their grant-making.



With other stakeholders: including researchers, academics, think tanks, and the wider development sector: To act as a reference document on how Humanis operates and inform their activities in this space.



With policy-makers: To advocate and build the case for the adoption and implementation of policies and practices that apply these guidelines to address structural barriers to gender and climate justice, recognizing the interconnectedness of the crises and prioritizing rightsholder groups, including women and girls.


II. CONTEXT AND THEORETICAL FRAMEWORK



1.6 °C

ABOVE PRE- INDUSTRIAL LEVELS¹

The average temperature in 2024 was 1.6°C above pre-industrial levels, going above the internationally agreed 1.5°C target for the first time and representing a level of heat never experienced by modern humans. In 2015 researchers found that the collapse of the West Antarctic ice sheet may be irreversible², locking in meters of sea-level rise. This drives us into an era that some scientists call ‘the anthropocene’, delineating the time when human activity began to have a significant effect on the earth’s climate and processes.



Climate change, colonialism, and extractivist economics

Climate change is fundamentally unjust. It is rooted in colonialism and an extractivist economic model that continues to distribute wealth and power unequally.

Many contemporary economists argue we are in a stage of 'late capitalism' or 'post-Fordism'. This is defined by a highly globalized economy where multinational corporations wield significant power and influence, where financial markets and institutions play a crucial role in decision-making, where the rise of digital technology has transformed how businesses operate and how labor is organized, and where large corporations have amassed economic and political power which often surpass the influence of nation-states. For example, the world's five largest corporations combined are valued at more than the combined GDP of all economies in Africa, Latin America, and the Caribbean³.

This has a multilayered impact, ranging from growing inequality which leads to social and political tensions, and environmental degradation caused by over-exploitation of natural resources. The pursuit of short-term profits has brought the world to the brink of climate breakdown as fossil fuels continue to build fortunes for the super-rich.

The climate crisis has roots in colonialism and racial oppression which expropriates and exploits human capacities and natural

resources. In the colonial era, this took the form of territorial conquest, land annexation, enslavement, forced labor, and systemic rape. But it also takes more 'modern' forms that perpetuate colonial injustices: corporate land grabs from rural or Indigenous communities, predatory debt, and unsustainable extraction of natural resources.

The history of CO2 emissions is a history of development and colonialism. Rich countries such as the U.S., Canada, Japan, and many Western European countries account for just 12% of the global population but are responsible for 50% of historic emissions⁴. More than 70% of global CO2 emissions from 1854 to 2022 can be attributed to just 78 corporate and state-producing entities⁵.

The connection between climate change and colonialism has a lasting legacy. Research has shown, for example, that the scale of bushfires in Australia — including the catastrophic fires of 2019-20 — is amplified by the colonial displacement of Indigenous people from their lands and the disruption of their land management practices⁶.

²Golledge, N., Kowalewski, D., Naish, T. et al. The multi-millennial Antarctic commitment to future sea-level rise. *Nature* 526, 421–425 (2015). <https://doi.org/10.1038/nature15706>

³Riddell, Rebecca, Ahmed, Nabil, Maitland, Alex, Lawson, Max, Taneja, Anjela. 2024. *Inequality Inc. : How corporate power divides our world and the need for a new era of public action*. Oxfam International. <https://www.oxfam.org/en/research/inequality-inc>

⁴Carbon Majors, 2024, <https://carbonmajors.org/briefing/The-Carbon-Majors-Database-26913>

⁵ibid

⁶Mariani, M., Connor, S., Theuerkauf, M. et al. Disruption of cultural burning promotes shrub encroachment and unprecedented wildfires, *Front Ecol Environ* 2022; 20(5): 292–300, <https://doi.org/10.1002/fee.2395>



The IPCC found that
“Present development challenges
causing high vulnerability are
influenced by historical and
ongoing patterns of inequity
such as colonialism, especially
for many Indigenous Peoples
and local communities
(high confidence)”⁷



⁷IPCC, 2022: Summary for Policymakers, Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change, Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 3-33, doi:10.1017/9781009325844.001



Case study: **Indonesia**

Indonesia still relies on an extractivist economic model, first introduced by the Netherlands during the colonial era, extracting forest, land and mineral resources with devastating human and ecological impacts. The persistence of this model challenges the assumption that natural resource exports are a temporary stage in the development transition. Even in the new 'green' energy transition, the Indonesian economy has shifted to the export of critical minerals like nickel.

Meanwhile, the problem of sinking Jakarta and its increasingly frequent floods can be traced to colonial roots⁸. When the Dutch first colonized then-Jayakarta, they limited the infrastructure, including access to clean water, in order to segregate the diverse groups who had previously inhabited the town and prevent them from retaliating. To meet needs for clean water, indigenous people were forced to build wells and extract groundwater from the aquifer. Today, this practice continues even after Indonesia gained independence in 1945. Now a city of 10 million population, Jakarta has become the world's fastest-sinking city.

⁸Vox, 2021, <https://www.vox.com/22295302/why-jakarta-sinking-flooding-colonialism>. Accessed 26 June 2024.

CLIMATE AND GENDER INJUSTICE

Climate change disproportionately affects those least responsible, exacerbating inequalities globally, within societies, and across generations. People, communities, and countries that face structural inequalities and long histories of oppression are on the frontlines of the climate crisis despite having contributed the least to causing it.



For example, Indigenous people face poverty rates two to three times higher than the global average and are being displaced at seven times the rate of the global population⁹. In the Global South, including Indonesia and the Philippines, numerous Indigenous groups have been displaced from their ancestral lands, violating their rights and disrupting traditional practices that are crucial to biodiversity and climate action.

Communities living in informal settlements and working in precarious informal sectors are most exposed to extreme heat waves, drought, flooding, and poor air quality leading to health impacts and disease. Climate-induced disasters force communities to leave their homes and migrate to new places, losing rights to land and livelihoods.

UN Special Rapporteur on Extreme Poverty warned, “We risk a ‘climate apartheid’ scenario where the wealthy pay to escape overheating, hunger, and conflict while the rest of the world is left to suffer.”¹⁰

⁹World Economic Forum, 2024, <https://www.weforum.org/stories/2024/02/indigenous-challenges-displacement-climate-change/>

¹⁰UN Human Rights Office of the High Commissioner, 2019, <https://www.ohchr.org/en/press-releases/2019/06/un-expert-condemns-failure-address-impact-climate-change-poverty>



Climate Change Is Not 'Gender-Neutral'

Women and girls are more vulnerable to the effects of climate change as they are more likely to be dependent on agriculture and natural resources for livelihoods. They are often responsible for obtaining food, water and fuel for their household which becomes more time-consuming and unsafe as natural resources are depleted.

Women and girls face disproportionately high health risks from climate impacts. During natural disasters, the mortality rate for women, boys, and girls is approximately 14 times higher than that of men¹¹. Women are often last to evacuate during disasters, as they tend to prioritize others. In Aceh province, for example, two-thirds of those who died in the 2004 tsunami were female¹². Women and girls might not have swimming or tree-climbing skills, and may need men's permission to leave home¹³.

Climate impacts also increase the risk of gender-based violence (GBV). In disasters, children and women are at a higher risk of GBV, and also face limited access to sexual and reproductive health services, increased risk of school dropout, and increased risk of child marriages.

This is rooted in and compounded by cultural and social norms, power dynamics, and religious beliefs. Women face inequalities in accessing resources, assistance, knowledge, and technologies. This includes barriers to obtaining land rights, financial services, educational and employment opportunities, information services, production inputs, and technological advancements.

At the same time, women and girls have unequal participation in (climate) decision-making and are often excluded from leadership and policy-making. As a result, many climate adaptation and mitigation measures do not address constraints women face in participating, and some even exacerbate inequalities. Multiple and intersecting forms of inequality and discrimination make climate impacts and barriers to participation more acute for girls from ethnic and religious minorities, Indigenous girls, girls with disabilities, less education, and gender and sexual diverse people.

In spite of these barriers, women and girls can be powerful change agents. Evidence shows that increased participation of women leads to more effective climate outcomes such as better natural resource governance¹⁵, increased transparency at the board level¹⁶, and the development of stronger climate policies in parliaments¹⁷.

¹¹UNDP, 2022, <https://www.undp.org/blog/women-are-hit-hardest-disasters-so-why-are-responses-too-often-gender-blind>

¹²Mazurana, D., Benelli, P., Gupta, H., and Walker, P. Sex and Age Matter: Improving Humanitarian Response in Emergencies. Feinstein International Center, Tufts University, August 2011. <https://reliefweb.int/report/world/sex-and-age-matter-improving-humanitarian-response-emergencies>

¹³IFRC. 2010. A Practical Guide to Gender-sensitive Approaches for Disaster Management. Geneva: IFRC. <https://pgi.ifrc.org/sites/default/files/media/document/2021-11/a-guide-for-gender-sensitive-approach-to-dm.pdf>

¹⁴World Bank, 2022. <https://blogs.worldbank.org/en/climatechange/climate-change-and-gender-based-violence-interlinked-crises-east-africa>

¹⁵UN. Office of the High Commissioner for Human Rights, 2019, Analytical study on gender-responsive climate action for the full and effective enjoyment of the rights of women, <https://digitallibrary.un.org/record/3807177?ln=en>

¹⁶UN Secretary General, 2022, Achieving gender equality and the empowerment of all women and girls in the context of climate change, environmental and disaster risk reduction policies and programmes, <https://digitallibrary.un.org/record/3956348>

¹⁷Mavisakalyan, A & Tarverdi, Y, 'Gender and climate change: Do female parliamentarians make a difference?' European Journal of Political Economy, 56, January 2019, pp. 151-164, <https://doi.org/10.1016/j.ejpoleco.2018.08.001>

Case Study: The Philippines, Climate Vulnerability and Gender Injustice

In November 2013, Typhoon Haiyan (Yolanda) hit the Philippines, one of the strongest tropical cyclones ever recorded. The storm caused widespread devastation in the central part of the country, particularly in Eastern Visayas, where the city of Tacloban and surrounding areas were hardest hit. Typhoon Haiyan was an extreme weather event exacerbated by climate change. The Philippines, an archipelago in the Pacific Ring of Fire, is highly vulnerable to natural disasters, and climate change is predicted to intensify the frequency and severity of these.

Women, especially in rural and coastal communities, were disproportionately affected by the disaster. In many affected areas, women faced greater risks due to their limited access to resources, decision-making power, and gender-specific vulnerabilities. The typhoon displaced millions, and women were at higher risk of gender-based violence (GBV) in the aftermath. According to reports, the disruption of family structures, overcrowding in evacuation centers, and lack of security led to increased incidents of GBV.

Women also faced challenges in the recovery. They often had less access to relief aid and faced discrimination in the distribution of resources. Cultural norms that placed women in caregiving roles and limited their access to economic opportunities further impeded their ability to recover.

This reinforced existing gender inequalities, making it harder for women to rebuild their livelihoods, while men were more likely to access relief and economic recovery opportunities¹⁸.

¹⁸WRD, UN Women, 2013, Typhoon Yolanda (Haiyan) 2013 the Philippines, Post-Disaster Needs Assessment, https://wrdd.unwomen.org/sites/default/files/2022-02/Typhoon%20Yolanda%20%28Haiyan%29%202013%20the%20Philippines%2C%20Post-Disaster%20Needs%20Assessment_0.pdf

Climate Change and Care Work



The disproportionate impact of climate change on women and girls is compounded by an overlooked connection with care work (or ‘the care economy’). Care work is indispensable to society: it sustains our very existence as human beings and maintains social bonds, and it also includes caring for animals, plants and places.

As with the climate crisis, the ‘crisis of care’¹⁹ is a societal condition where care — for individuals, communities, and the natural world — is undervalued, neglected, or systematically deprioritized, leading to widespread inequality, environmental degradation, and the erosion of social bonds and well-being.

Unpaid care work is assigned no monetized value, yet our economies rely on and benefit from it. At the same time, an ethic of care is essential for progress on issues that require cooperation and trust, as with the climate crisis.

Women shoulder the majority of care work globally: 76% of unpaid care²⁰. This is especially true for women from low-income, migrant and racialized groups. Yet both climate impacts and our responses to the climate crisis are intensifying this, compounding inequalities. This is most severe in rural and marginalized communities in low-income countries where, for example, women responsible for securing water, food, and fuel for cooking and heating face the greatest challenges.

This burden can mean women are less able to participate in the formal economy, and their contributions in taking care of their families, communities, and societies, including during and after crises, are neither paid nor acknowledged. Despite this, the interconnection between climate change and care work remains neglected. Many climate investments and initiatives fail to consider how care work is affected by climate change, nor how their interventions could impact the situation of carers.

¹⁹The Care Collective, The Care Manifesto: The Politics of Interdependence, 2020

²⁰World Economic Forum, 2023, <https://www.weforum.org/stories/2023/10/experts-examine-how-developing-better-care-systems-can-close-gender-gaps/>

Case Study: Gender Inequality, Climate Change and Care in Coastal Communities

In Indonesia, 48% of the income of fisherfolk families comes from women²¹.

FOCUS, a Humanis-led project in coastal communities, found in its baseline study in nine villages in Central Java that women are involved in the entire chain of the fisheries sector, from preparing nets, catching fish, gathering seaweed, drying, processing, and selling in the market. However, this is rarely recognized, and often seen as part of a domestic 'care' role to assist male fisherfolk.

These communities are confronted with climate impacts. During natural disasters, made more frequent and intense by climate change, gender roles become more apparent, with women having to stay at home to take care of the family and house. Women are frequently tasked with evacuating belongings, building wave breakers, and cleaning up flood debris. These impacts are made worse by local extractive industries.

A recent symposium held by WALHI in cooperation with Humanis high-lighted the experience of women fisherfolk from Kodingareng Island, South Sulawesi, who have been affected by a sea sand mining company's operations that led to coastal abrasion. Similarly, women fisherfolk from Seluma, Bengkulu, recounted a decade-long conflict with a sea sand mining operation. Community protests led to violent responses, including police deployment, and the detention of nine community members.

Meanwhile, in Timor-Leste, a recent study²² on participatory small-scale fisheries highlighted the critical role of women in managing marine resources. By applying an intersectional lens, the research identified how gender dynamics influenced women's participation in fisheries management, leading to more inclusive and effective conservation strategies.



²¹Naufaludin Ismail. 2017. Perjuangan Rekognisi Identitas Hukum Perempuan Ujung Pangkah, Gresik: Analisis Feminis terhadap Kebijakan Kartu dan Asuransi Nelayan. Jakarta: Jurnal Perempuan.

²²House, Jenny & Amaral, Nelson Maia Siqueira & Jesus, Janicia & Gomes, Jemima & Chew, Michael & Kleiber, Danika & Steenberg, Dirk & Stacey, Natasha. (2024). Women's experiences of participatory small-scale fisheries monitoring in Timor-Leste. Maritime Studies. 23. 10.1007/s40152-024-00352-6



FIVE GUIDING PRINCIPLES

V. HUMANIS GENDER AND CLIMATE JUSTICE GUIDING PRINCIPLES

Humanis follows five guiding principles in our institutional and programmatic approaches to effectively address gender and climate injustices.

A collection of pink line-art icons on a white background. The icons include various architectural elements like doors, windows, and stairs, as well as human figures in different poses and activities, such as walking, carrying a bag, and holding an umbrella. The style is minimalist and modern, using only pink outlines on a white background.

Humanis prioritizes fairness, equity and human rights as foundational elements in decision-making processes and societal structures. This emphasizes the need for a just distribution of resources, opportunities, and rights, ensuring that all rightsholders, particularly those who are marginalized or disadvantaged, have equal access to the benefits of economic and social systems.

rightsholder has a right, and their interests are significant enough to impose legal or moral obligations on others. Certain rightsholder groups have only recently started on their journey for recognition and rights, while others have been doing so for many decades. Furthermore, it is common for certain individuals within groups to still have their voices unrepresented, and sub-groups experience multiple intersecting forms of discrimination, such as Indigenous gender and sexual diverse individuals.

²³ JASS, We Rise Toolkit, <https://werise-toolkit.org/en/system/tdf/pdf/tools/Sources-of-Transforming-Power.pdf>

²⁴UN Sustainable Development Group 2024, <https://unsdg.un.org/2030-agenda/universal-values/human-rights-based-approach>

A perspective of ‘transformative power’²³ is key to this, rooted in offering positive ways of expressing power that enable us to create more equitable relationships and structures and to transform power.

[Resource link: Sources of Transforming Power, JASS](#)

This principle applies a ‘human rights based’²⁴ approach to all actions, policies, and practices in the context of universally recognized human rights. It emphasizes the inherent dignity and equality of all individuals, ensuring that their fundamental rights — such as the right to life, freedom, security, education, health, and participation — are respected, protected, and fulfilled. This approach requires that every decision-making process actively considers the impact on individuals’ human rights, in particular prioritizing the needs of the most vulnerable and marginalized. It aims to address the root causes of inequality and injustice by holding governments, and other stakeholders accountable for their obligations to uphold human rights.

This principle advocates for putting justice at the center. This includes ‘restorative justice’, where harm caused by injustices is actively acknowledged and repaired, and ‘distributive justice’, where resources and opportunities are allocated in a way that reflects the needs and contributions of all members of society.

Part of being rightsholder-centered is also to ensure meaningful youth participation. This principle is applied by Humanis in programming to ensure that young people have meaningful involvement in the entire process of design, implementation, monitoring and evaluation. Humanis encourages active participation of young people in decision-making processes on policies and strategies so that their voices, ideas and initiatives are heard.

[Resource link: Meaningful and Inclusive Youth Participation by CHOICE](#)

Case Study: Applying a rightsholder-centred approach through participatory grant-making

Participatory grant-making fundamentally shifts the power dynamics of funding decisions by placing control in the hands of rightsholders facing social, environmental, or economic challenges. In this model, rightsholders are not passive beneficiaries but active participants who influence funding priorities, project implementation, and evaluation.

Humanis applies this approach through its VOICE²⁵ program in Indonesia and the Philippines, offering four types of tailored grants: Empowerment, Empowerment Accelerator, Influencing, and Innovate & Learn. Each is designed to meet unique needs of different rightsholder groups, for example in ensuring accessible application and reporting requirements.

Humanis also implements this approach in ‘Free to be Me’²⁶. Sexual and gender diverse individuals are part of a ‘Community of Action’ which is directly involved in setting funding priorities, reviewing applications, and making decisions on funding, ensuring that resources reflect their community’s authentic needs and goals. Through a participatory grant-making panel, the program empowers sexual and gender diverse communities to enhance their capacity to self-organize, advocate for their rights, and support self-determination. Ultimately, this rightsholder-centered, participatory model promotes sustainable, community-driven development by fostering trust, transparency, and collaborative resource allocation. It bridges the gap between donors and communities, ensuring that initiatives are responsive to their rights and needs.

²⁵VOICE, <https://voice.global/>

²⁶Free to be Me, <https://hivos.org/program/free-to-be-me/>

2

Feminism & Intersectionality

Women and marginalized groups face multiple and intersecting forms of inequality stemming from factors such as gender, socioeconomic status, race, ethnicity, nationality, ability, sexual orientation, and age.

The climate crisis is intertwined with these historical injustices. Prevailing climate responses are often masculine, technocratic and exclude diverse situated knowledge. This tends to marginalize diverse lived realities and prevent the consideration of transformative understandings and localized solutions²⁷.

For example, Indigenous women are more vulnerable to the impacts of climate change due to their greater reliance on natural resources for their livelihood and disproportionate likelihood of living in poverty. Meanwhile, gender and sexual diverse people encounter specific obstacles linked to the climate crisis, including stigma and prejudice in disaster relief efforts, as well as disparities in access to resources and financial instability. These factors contribute to a reduced availability of resources for gender and sexual diverse people, making them more vulnerable to climate impacts.

Based on this understanding, Humanis applies a feminist and intersectional perspective to climate change. A feminist approach to climate justice acknowledges climate change as a multifaceted societal problem that requires analysis through an intersectional lens. Its objective is to promote strategies that effectively tackle the underlying causes of inequality, transform power dynamics, and promote women's rights within the context of the climate crisis. Intersectionality can produce insightful and constructive insights, offering a critical analysis of power dynamics and institutional practices pertinent to climate issues. Furthermore, intersectionality has the capacity to produce alternative knowledge that is essential in developing climate strategies that are more efficient and more credible²⁸.

²⁷UN Women, 2023, Progress of the world's women: Conceptualizing feminist climate justice, <https://www.unwomen.org/sites/default/files/2023-11/egm-report-progress-of-the-worlds-women-conceptualizing-feminist-climate-justice-en.pdf>

²⁸Kaijser, A., & Kronsell, A. (2013). Climate change through the lens of intersectionality. *Environmental Politics*, 23(3), 417–433. <https://doi.org/10.1080/09644016.2013.835203>



Resource: Key aspects of a feminist and intersectional approach to climate change include:

- **Recognition:** Acknowledging that climate change disproportionately affects women, girls, and gender-diverse individuals. Recognizing that they often face unique vulnerabilities due to social norms, economic disparities, and cultural roles.
- **Representation:** Ensuring meaningful participation of women and gender-diverse individuals in climate decision-making. Promoting their inclusion in policy, climate negotiations, and climate responses for more effective and just climate solutions.
- **Redistribution:** Advocating for fair distribution of resources, especially in vulnerable communities, and addressing economic disparities by ensuring equitable access to clean energy, education, and healthcare.
- **Reparation:** Acknowledging historical injustices related to climate change. Providing reparations and support to affected communities, including women who have suffered displacement, loss of land, or health consequences. Advocating for policies that rectify past harm and prevent further inequities.

Case Study: Applying an intersectional lens in participatory planning and data analysis

Effective local planning depends on robust, comprehensive data covering population demographics, local institutions, and unique characteristics. In Indonesia, high-quality information on local communities plays a critical role in local policy and funding decisions, such as in Village Medium-Term Development Plans (RPJMDes) and Village Government Work Plans (RKPDDes). Accurate data also supports transparent and efficient village fund management. The Village profile, mandated by the government, provides comprehensive overview of local conditions and plays a key role in guiding development, attracting investments, raising awareness, and strengthening coordination.

In Humanis' 'FOCUS' project, an intersectional lens was applied to this profile to deepen understanding of climate, gender, and socio-economic vulnerabilities, and reveal critical

insights into the needs of diverse women, children, and minority groups. FOCUS expanded the profile to incorporate Gender Equality, Diversity, and Inclusion and apply a Power Analysis relating to natural resource management.

As a result, FOCUS established a more comprehensive profile that included a deeper and intersectional understanding of food security, food sovereignty, and resource utilization through an Access, Participation, Control, and Benefits framework. It also examines the impacts of the climate crisis, community resilience, and broader socio-economic and environmental factors affecting village ecosystems and different rightsholders.

²⁹Turquet, L., Tabbush, C., Staab, S., Williams, L. and Howell, B. 2023. "Feminist Climate Justice: A Framework for Action". Conceptual framework prepared for Progress of the World's Women series. New York: UN-Women

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Valuing Care Work

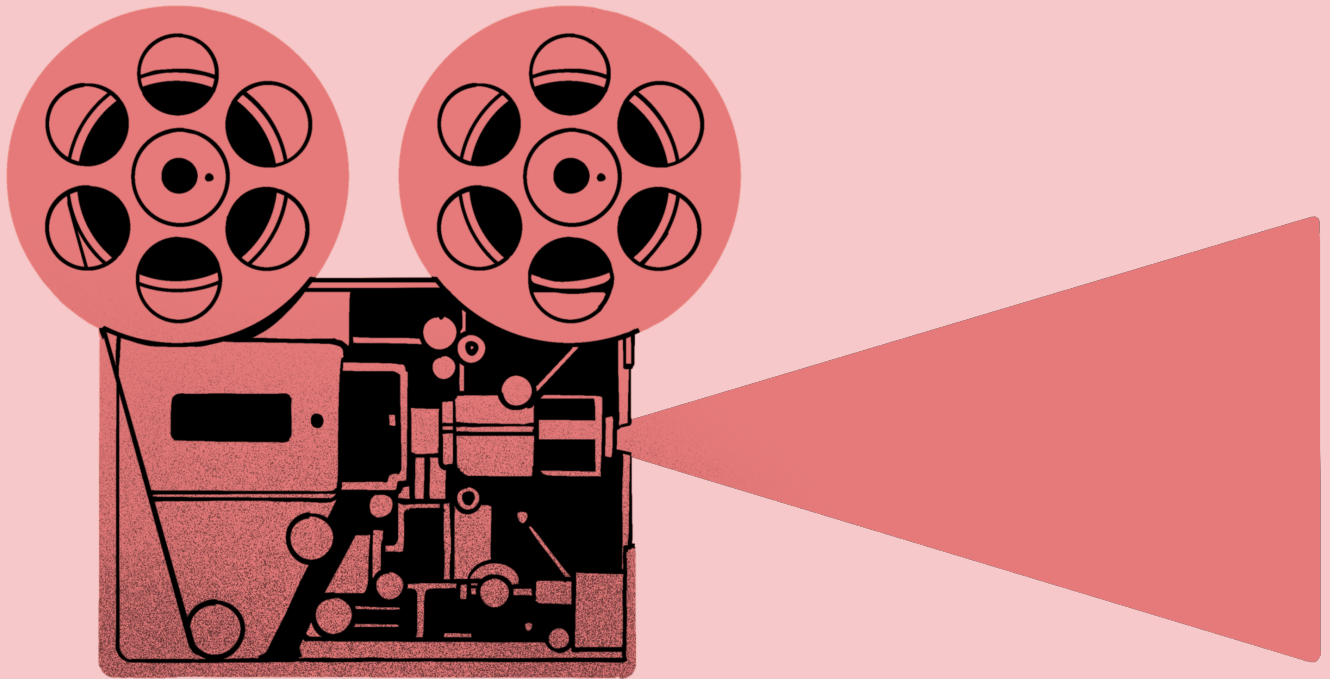
Valuing care work means prioritizing care as essential to meeting human needs through households, communities, and global cooperation: centering care work in climate action³⁰. It rejects the commodification of care, advocating for universal models that recognize, fairly compensate, and equitably distribute care work.

This should be based on solidarity, collaboration, and sustainability, supported by democratically governed, locally embedded markets that prioritize community well-being. It calls for environmentally sustainable systems and collective ownership to ensure care infrastructures serve people and the planet.

In programming, this principle is applied through:

- 1. Cultivating a ‘culture of care’ based on solidarity and the wellbeing of carers and communities.**
- 2. Recognition and fair compensation for care work.**
- 3. Supporting local and sustainable initiatives that adopt ethical practices to care.**
- 4. Democratizing decision-making and empowering caregivers and rightsholders through participatory processes.**
- 5. Building networks of solidarity to collaborate with organizations and communities that value care work and amplify collective impact.**

³⁰ MacGregor, Sherilyn, Arora-Jonsson, Seema and Cohen, Maeve “Caring in a changing climate: Centering care work in climate action,” Oxfam Research, Backgrounder series (2022): <https://www.oxfamamerica.org/explore/researchpublications/caring-in-a-changing-climate/>



Case Study: Implementing 'GALS' in understanding and transforming unequal gender and care work relations

GALS (Gender Action Learning for Sustainability)³¹ is a community-led empowerment methodology that uses simple visual tools to facilitate individual, institutional, and collective change. The use of visual symbols makes GALS an inclusive approach that reaches a wider audience, including illiterate individuals, and promotes action to transform unequal power dynamics and advance gender equality. It supports both women and men in creating personal visions for improving gender relations and livelihoods through diaries, allowing them to plan and gain more control over their lives.

Care work is a critical element of this. GALS provides an interactive, bottom-up method to identify gender inequalities in ownership, division of labor and decision-making, for example, women face excessive burdens like gathering firewood and water, alongside household chores, caring for relatives, and earning income. The priority is enabling vulnerable women and men in

poor communities to collect and analyze information necessary to understand and change gender relations. This is based on the needs of people themselves but situates this in relation to women's human rights as stated in international agreements like the Convention Against All Forms of Discrimination Against Women (CEDAW).

The use of GALS fosters critical reflection and challenges existing attitudes, within households and communities, as well as in the development sector and with policy-makers. At the collective level, GALS helps inform shared strategies for gender advocacy and informs how resources can be most effectively targeted for gender equality and women's empowerment.

³¹GALS, <https://www.galsatscale.net/>

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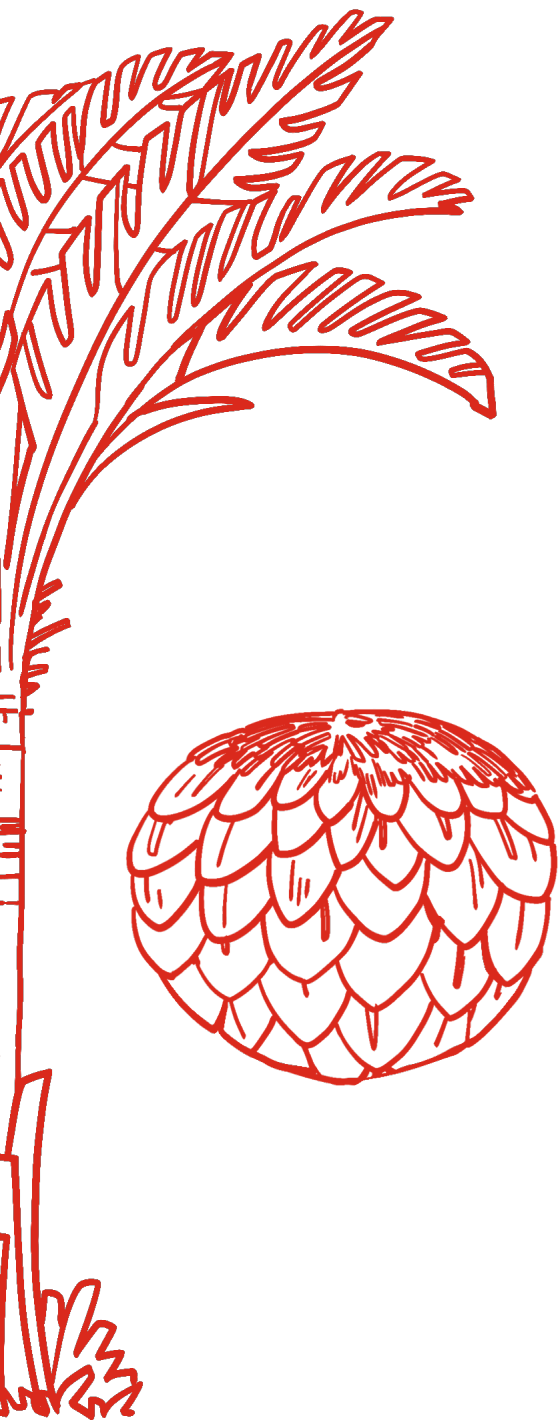
Recognizing Local Wisdom

Humanis emphasizes the recognition, validation, and promotion of the unique knowledge systems, cultural practices, and worldviews inherent in diverse communities and rightsholders. This principle upholds the idea that rightsholders should have their voices heard and respected as central to the discourse and response to the climate crisis.

This principle calls for a shift away from top-down, externally imposed solutions that may overlook or undervalue the rich qualitative data embedded in local wisdom. It advocates for an approach where local narratives, traditions, and experiential knowledge are acknowledged as legitimate and valuable contributions to broader societal conversations. This involves incorporating local discourse into policy-making, educational curricula, and development initiatives, ensuring these perspectives are not merely an afterthought but are integral to the process.

Furthermore, advancing local wisdom is about preserving and revitalizing cultural heritage in a way that is sustainable and empowering for the communities involved. It rejects the homogenization of cultures and promotes diversity by fostering environments where local practices can thrive alongside global developments. By emphasizing the importance of qualitative data — such as stories, traditions, and community experiences — this principle ensures that decisions are made with a deep understanding of the social, cultural, and environmental contexts unique to each community.





Case Study: **A participatory guarantee system for sago production**

Sago palm (*Metroxylon sago* Rottb.) has long been an essential part of the local ecosystem and food security in Sungai Tohor Village, Meranti Islands, Riau. This village is home to a 2,650-hectare community-managed sago plantation, where the livelihood of the community revolves around sago farming and processing. However, sago is increasingly seen as a secondary or lower-class food, and risks being replaced by monocultures of unsustainable crops. Despite this, sago has great potential to contribute to local food security, especially in a changing climate.

Through the Local Harvest program, Humanis and partners introduced a Participatory Guarantee System (PGS) to ensure that sago production is of high quality, sustainable, and seen as a viable livelihood. PGS is a community-driven certification that involves farmers, producers, and women's groups in the sago supply chain — from cultivation to processing. As well as guaranteeing quality of sago, this also contributes to mitigating the risk of peatland fires that are common in the region.

The scheme has helped to shift community perceptions of sago from a secondary or lower-class food to a valuable, nutritious staple. The economic impact has been substantial, with increased demand for sago products, including sago noodles, crackers, and sago sugar. This has provided new income streams for families involved in sago production and processing. Through educational initiatives, the village has also come to understand the numerous health benefits of sago, including its low glycemic index, which supports stable blood sugar levels and helps prevent diabetes. By focusing on the sustainable and eco-friendly production of sago, the scheme ensures that the community benefits economically from its natural and cultural heritage and its sustainable local food culture.



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Ethical Collaboration

Ethical collaboration is an essential principle applied by Humanis in determining its partnerships and ways of working with different types of partner organizations. This principle guides Humanis to apply the above principles when partnering with others. Humanis will analyze partner's practices, including their track records, responsibility, culture, environmental and gender policies, and other regulations, to ensure the potential partner does not engage in illegal or unethical practices such as:

1. Violations of human rights & discrimination.
2. Child labor or exploitative labor practices.
3. Engages in corruption or fraud.
4. Extractive industry.
5. Misuse of rightsholder's data privacy.

This principle applies to Humanis due diligence and decision-making criteria for both programmatic partnerships (with NGOs, community groups, etc.) and with funding partners. Humanis does not accept funding from sources that conflict with our values or risk compromising our independence and integrity.

Humanis believes that a good partnership is one that is built for the long term, with collective leadership that brings together diverse capacities and experiences to work towards common goals. This means decisions are taken to encourage sharing experiences, learning from one to another, improving skills, and jointly strengthening capacities.

Above all, Humanis strives to build partnerships that share a common goal of gender and climate justice.



**“There is no climate justice
without gender justice.”**





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Humanis Way:
Gender & Climate Justice
Strategic Guidelines