

LEARNING PAPER ON LNOB
**EXPAND YOUR UNDER-
STANDING OF POWER AND
INTERSECTIONALITY IN
LNOB**

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**Expand your understanding of power and intersectionality in
LNOB**

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January 2023

Leave No One Behind – An Introduction

Leave no one behind (LNOB) is the central, transformative promise of the 2030 Agenda for Sustainable Development and its Sustainable Development Goals (SDGs)¹. It represents the unequivocal commitment of all UN Member States to eradicate poverty in all its forms, end discrimination and exclusion, and reduce the inequalities and vulnerabilities that leave people behind and undermine the potential of individuals and of humanity as a whole.

LNOB not only entails reaching the poorest of the poor but requires combating the root causes of discrimination and rising inequalities within and amongst countries. A major cause of people being left behind remains the persistent forms of discrimination, including gender discrimination, which leaves individuals, families and whole communities marginalized, and excluded. LNOB is grounded in the UN's normative standards that are foundational principles of the Charter of the United Nations, international human rights law and national legal systems across the world.

LNOB also stands at the center of KoGe's Programme on Justice, Peace and Inclusion. KoGe has a mission to work with and for those left furthest behind. At the heart of the strategy lies the promotion of the social, economic and political empowerment of marginalized and vulnerable persons.

It will take all of us to make sure that this commitment is delivered by understanding who is left behind, where and why, what works, and what is good practice. Leaving no one behind means ensuring their voices are heard and putting pressure on leaders to deliver on their promises. In doing this we also have to reflect on our own power and how we use it for advancing the LNOB agenda.



Understanding power and intersectionality are two central elements to addressing gaps and advancing LNOB. This document has been developed to expand your understanding and take you through some questions that you need to ask yourselves about power and intersectionality when you are working on LNOB.

It helps to shed light on our blind spots and provides some exercises to help you reflect beyond the flame to the darker corners. The questions will help you to deeply reflect on the specific issues. It encourages you to be totally honest with yourself and gain deeper insights into your own actions and actions of others.

A. Understanding Power

Understanding power in terms of both power structures and power relations is very important for anyone who is an activist working on LNOB. When we try to change people's lives, or tackle the injustices they face, we are actually trying to change power equations. It is even more important for anyone working on women's rights, gender equality, or the rights of anyone who is marginalized, discriminated or excluded by society because of their gender identity, sexual orientation, race, class, caste, ethnicity, religion, nationality, dis/ability, occupation (eg sex workers), location (eg rural, urban) or any other factor. So understanding power relations and addressing power inequities is essential to making progress on LNOB.

¹ <https://www.un.org/development/desa/en/news/sustainable/leaving-no-one-behind.html>, <https://sustainabledevelopment.un.org>

1) Power: What are we talking about?

'Power is the ability to affect the behaviour of others to get the outcomes you want.' (Nye 2008:27).

'Social power is the capacity of different individuals or groups to determine who gets what, who does what, who decides what, and who sets the agenda.' (Batliwala 2020:13)

Who gets what? Not only resources, but also opportunities, rights, and privileges in social institutions (like the family, social group, national society).

Who does what? In the distribution of productive and reproductive labour and work.

Who decides what? Who sets the agenda, who is consulted, who is invited to decision-spaces, who views count in the decisions that are constantly made in the various spaces we live in?

Who frames the issues, who determines the meaning? Who decides what is legitimate and what not; what is important and what not; how an issue has to be framed; what choices exist; what the standard must be that decides whether you 'succeed' or 'fail'; what is 'news' and what is not; what is a 'priority' and what not, what cannot and cannot be discussed, what is 'desirable' and 'attractive' and what not, what matters and what does not?

2) What are possible sources of power?

There are many different sources of power. Possessing one can help you access others; having multiple sources of power can make you strong indeed.

Power can come from:

- **Might:** the ability to threaten or use violence.
- A formal **position of authority** that can punish or reward.
- **Material or economic resources:** possession of land, money, property, jewelry, gold, but also means of transport, means of communication etc.
- **Control over people's bodies and labour:** What they can and must do with their bodies (dress, overall look, mobility, sexuality etc.) and the work they can and must do, and the terms and conditions for both.
- **Control over information and the knowledge** people can access, including but not limited to formal educational opportunities. This includes familiarity with the language spoken, but also with the particular specialised language (and acronyms) around a certain topic.
- **Inherited or acquired social rank and status:** The social status of the family we were born into; the colour of our skin; what formal educational level we achieved or where we studied; the wealth we accumulated, the status symbols we can buy with it, and the connections it enabled us to make.
- **Connections, networks, memberships:** Who you know, what network or union or movement you are a member of.
- **Self-esteem and self-confidence:** based on psychological and/or physical strength.
- **Strong negative emotions:** anger, outrage, hate, loathing of certain others.

Certain sources of power can lead to others: Access to information and knowledge can eventually translate into economic resources and power. Who you know may give you privileged access to information that can enable you to control other people's labour. Inherited social status can give you access to networks even if you do not have many material or economic resources. Combining multiple sources of power makes your power stronger and more durable.

3) Identity and Power: What is the source of your power?

The first step is to start by understanding your personal power and privilege and how you use it. In every society, there are some groups that are dominant. The term 'Dominance/Supremacy' describes the culture or system whereby special automatic privileges and status are overtly or implicitly granted to individuals of a particular group, referred to as the dominant group. By mere virtue of their identity, some people are treated better based on their social identity - whether they are conscious of it or not, and whether they want it or not. It is important to be aware that people and their practices operate within a system which is underpinned by the supremacy or dominance of a group. For example: male supremacy, white supremacy, able-bodied supremacy, heterosexual supremacy refers to a societal existence whereby those who are male, white, without disabilities and/or heterosexual respectively significantly benefit, are treated better and have advantages in that society.

Exercise 1

The exercise below will help you to think about your own identity and power. The different dimensions of your identity will give you power or make you feel powerless. Reflect on the diagram below and reflect on your own identity and power. The starting point is from personal dimensions moving out to the outer circles of external dimensions and organizational dimensions.



[Source: Gardenswartz & Rowe, *Diverse Teams at Work* (2nd Edition, SHRM, 2003)]

It is very important to reflect on the questions below and make a note of what comes up for yourself. You can also do this exercise in a pair with one of your colleagues.

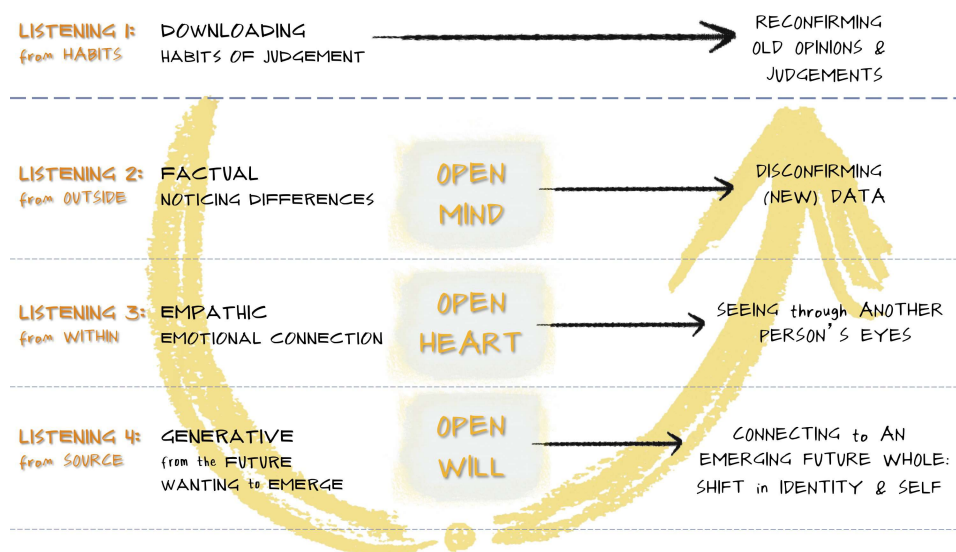
- What part of your identity gives you power?
- How do you use or abuse (positively or negatively) your power in your work/leadership style? (e.g., when under stress, feeling incompetent etc.)
- What responsibilities does that power give you?

If you are doing this with your colleague, please make sure you have safe space where you

are not disturbed. Remember people may have some profound experiences. Only share things that you are comfortable sharing with another person. The basic rule of confidently must be followed.

Spend a few minutes reflecting individually then listen to each other. Each should have 7 minutes to speak about their own reflections, without interruptions. Afterwards spend some time for joint reflections. Make sure your mind is not busy with what you are going to say but pay attention to what is being shared by your colleague without judgement, listen with compassion and kindness.

LEVELS of LISTENING



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Spend time to truly listen at a deeper level and reflect together. Above is a diagram on Level of Listening², really pay attention so you are listening with an open mind, open heart and open will. Listening is a skill that is very important to LNOB work if we want to find solutions to very difficult and sensitive issues. Watch this video to find out more about different levels of listening: <https://www.youtube.com/watch?v=eLfXpRkVZaI>.

² The model of "4 levels of listening" developed by, Otto Scharmer. Theory U, MIT Presencing Institute.

Reflection from a Female member of staff from INGO

As a white western woman, I am more privileged as I have had a chance to get a good education and now I am working at a large International INGO that works in many countries. I am a desk officer and manage partner relations. I manage six national staff at country level. I feel I have power over them, as I have power of making decisions on projects and budgets. Sometimes I feel my knowledge and expertise is placed at higher value than my colleagues in country offices who actually may know more. I have to be very self-aware to ensure that I give them space to express themselves as we also operate in English, which is not their first language. However, I also feel that some older male colleagues in some countries do not take me seriously as I am a female. Also in the HQ there are more men in more senior positions, making decisions, so I feel there is gender and power inequity.

4) Manifestations or faces of power³

Understanding different manifestation or faces of power is essential if you want to address the power differentials. Different change strategies are required depending on the manifestation of power. Often, the attention remains focused on the power that is most visible, on who has the formal authority, i.e. who has the power to make decisions. But equally important are 'hidden' and 'invisible' power.

Visible power: observable decision making. This level includes the visible and definable aspects of political power – the formal rules, structures, authorities, institutions and procedures of decision making. Strategies that target this level are usually trying to change the 'who, how and what' of policymaking so that the policy process is more democratic and accountable and serves the needs and rights of people and the survival of the planet.

Hidden power: setting the political agenda. Certain powerful people and institutions maintain their influence by controlling who gets to the decision-making table and what gets on the agenda. These dynamics operate on many levels to exclude and devalue the concerns and representation of other less powerful groups. Empowering advocacy strategies that focus on strengthening organisations and movements of the poor can build the collective power of numbers and new leadership to influence the way the political agenda is shaped and increase the visibility and legitimacy of their issues, voice and demands.

Invisible power: shaping meaning and what is acceptable. Probably the most insidious of the three dimensions of power, invisible power shapes the psychological and ideological boundaries of participation. Significant problems and issues are not only kept from the decision-making table, but also from the minds and consciousness of the different players involved, even those directly affected by the problem. By influencing how individuals think about their place in the world, this level of power shapes people's beliefs, sense of self and acceptance of the status quo – even their own superiority or inferiority. Processes of socialisation, culture and ideology perpetuate exclusion and inequality by defining what is normal, acceptable and safe. Change strategies in this area target social and political culture as well as individual consciousness to transform the way people perceive themselves and those around them, and how they envisage future possibilities and alternatives.

³ Van Brabant, EXPAND YOUR POWER: An invitation to reflection, April 2019, GMI Understanding Power, 2015, GMI Institute for Development Studies at the University of Sussex, UK: Power Cube, <https://www.ids.ac.uk/projects/powercube-understanding-power-for-social-change/>

5) How is power exercised?

Power over

When we hear or use the word 'power', most of us think about 'power over': the power that an individual or organisation has over others. That type of 'power' exists in a limited quantity: If you have most of it, I only have a bit; previously I had a lot but now you have taken most of it away from me.

'Power over' is emotionally charged: Some who have it get quite intoxicated by the thrill of it, while those who don't have it tend to resent the situation. Because 'power over' exists as a limited quantity, those who have it must exclude others, while those who want more of it enter into 'power struggles' to get a bigger share. In those power struggles, one may try to 'overpower' the other.

'Power over' can be visible, but also invisible and even hidden. We see it visibly manifested in who gives the orders and makes the decisions. It becomes invisible, for instance in agenda setting. Here, those who set the agenda of what can be talked about and what not, and who can be present at and heard and who not, are not always only those with the formal authority.

'Power over' can also become internalised in the image we develop of ourselves and our place in the world: those who have 'power over' can develop quite an inflated idea of themselves, while those who don't have much of this type of power can live with an intrinsic sense of inferiority. When superiority and inferiority are internalised, inequality does not get challenged so the cost of maintaining it is lower.

'Power over' is a reality. But there are other types of power, well worth doing more with.

Power to

When we think about the power to do something it still feels like power is finite, but it is less intrinsically adversarial. I may not have the power to put this heavy object onto the top shelf of the cupboard, or to climb to the summit of that peak. But here the issue is the relationship between my current strength and a goal I may seek to achieve, not my competition with someone else. Of course, my power to achieve something can still be related to an unequal division of power: I don't have the power to make any significant changes in this organisation, only a few others do. That is an unequal division of power I can observe, but it doesn't necessarily mean I am in competition with those who have more of it.

Power with

Considering 'power with' creates a different atmosphere. From the friction and negative energy of 'power over', we now can feel the positive energy of our combined strengths, to achieve something that each of us individually could not. We may not bring equal amounts of power to the table, but that is less important than what becomes possible when we act together.

Shifting or sharing power

If we stop a moment to consider these views on power, then we realise that 'shifting power' derives more from an assumption of power as a quality in limited supply, where the one who has more of it can decide (or be forced to) give some of it to the one who has less of it. It's like having two glasses, one three quarters full of water and the other containing only one quarter and pouring water from the full one into the empty one. 'Sharing power' is more

about combining or spreading power, with no loss for anyone or even overall gain. Here we take our two glasses and pour the contents together into a third glass that is now entirely full. By sharing or combining our power, we can put the heavy load onto the top shelf, or even effect some significant change in our organisation or society.

Power within

This power is a deep source of strength, within individuals and sometimes groups, not dependent on others and always with us, even if at times we have difficulty reaching it. It is grounded in a fundamental personal dignity, and healthy self-esteem and self-confidence. It is anchored in deeply held positive values, that remind us of what is really important in life and keep us authentic. It provides the nutrients that allow us to face and live through difficult situations and be 'resilient'. It is "green renewable energy". It can be shaken by 'power over' but is hard to destroy. It is strongest when acquired in the course of our early upbringing, it can be developed and strengthened also later in life, with practice.

Power under

Power under is a very complex but widespread expression of power, especially by women and in women's organizations and movements. Power under explains why people who have experienced discrimination, abuse, oppression and trauma, often become abusive, authoritarian, and oppressive themselves when they gain power (especially power over).

Invitation to reflect:

- How is power present in your work environment?
- How is power present in your family? How is power present in your wider social circle?
- What power do you have, where does it come from?
- What power of yours are you conscious of, which less so?
- How do you use the power you have?
- What purpose do you use it for?
- What becomes possible, now that you are more conscious of power dynamics in yourself and your environment?

Exercise 2 below will first help you to reflect and understand your own relationship to power. The questions in exercise 3 will help you to reflect on your projects and programmes environment both at micro and macro level and help you to devise strategies to address power.

Exercise 2: Personal reflection on Power⁴

The purpose of this exercise is to begin reflecting on your own relationship with power and ways of using power. The following exercises will help you to:

- Get in touch with your own earliest experiences of power and how these might have influenced your relationship with power today
- Analyze your own practice of power and what may need to change

You don't have to share the results of these reflections with anyone. But they should help you begin to tackle things you need to change within yourself.

⁴ All about Power: Understanding social power and power structures. Srilatha Batliwala, CREA, p 64-47.

STEP 1

How is power expressed?

- Try to remember the first time that you became aware of **power between people**, that some people have more power than others. The incident or experience could have occurred at home, in school, the playground, or elsewhere. It could have been an experience of **power over (direct power)**, or **indirect** or **hidden power**, or **invisible power (agenda-setting power)**. Try to recall what specifically made you aware that **power** was at play in the interaction.
- Now try to remember the first time you became aware of your own power. Was it power over, or hidden power, or even power under? Try to remember what specifically made you aware of your own power in the interaction.

STEP 2

Looking back, which of the following positions have you occupied in social power equations? (select as many as apply). Which position have you found yourself in **most often**?

- **Subjected** or the subject of control (someone exercising power or authority over you). How did you FEEL?
- **Equivalence**. When you are working together with others, exercising joint authority or control. How did you FEEL?
- **Control**. When you (individually or with some others) are exercising power over others. How did you FEEL?
- **Other**. A power equation other than the above. Please explain specifically where you are positioned in the equation, vis-à-vis others, and describe how you FELT.
- From among these various power positions, which one are you **most comfortable in**? In which do you feel you best know what to do, what is expected of you, and how to manage the situation well?

STEP 3:

- How do you think these experiences have influenced the way you react to **the power of others**, those who occupy authority positions in your organization or personal life?
- How do you think these experiences have influenced **the way you use power** in your private life or in your organizational life?
- Ask yourself: **Do I carry powerless rage?** Do I practice 'power under' (pulling others down, always afraid that if I don't dominate, I will be dominated, always feeling angry and afraid of being controlled.)
- If you feel you need to change your own way of practicing power, what kind of support or guidance or process will you need to help you?

Exercise 3:

As development practitioners and social activists, we need to reflect on power at micro (individual, community, organization) and macro level (national and international arena). The questions in the table below will help to generate reflection on different dimensions of power at micro and macro level. When you understand better different dimensions of power you can then devise strategies in your programming to address it. Time should be made to reflect on the questions in this table with participation of different levels of staff and the community you are working with.

	MICRO POWER (power dynamics within and individual, organisation, community)	MACRO POWER (power dynamics that shape broader public spaces, national and international arenas)
VISIBLE POWER Observable decision-making	<ul style="list-style-type: none"> • What does representation look like within our communities and organisations (who is speaking for whom, what are class, gender, race, and other differences?) • Who are the leaders and what are the opportunities for new leadership? • What are the coalition dynamics? How are decisions made? How is conflict managed? 	<ul style="list-style-type: none"> • What does representation look like in formal political spaces, international financial institutions etc. • How are public policy decisions made? (Who is included in the process and who is not?) • How do decision-makers interact or not, with citizens / stakeholders?
HIDDEN POWER Setting the agenda	<ul style="list-style-type: none"> • Within family / community / organisations / local movements, what agendas dominate? • Are gender, class, ethnicity and other dimensions integrated into justice strategies? • How is information gathered and used? To what extent is practical knowledge valued alongside formal 'technical/thematic' expertise? 	<ul style="list-style-type: none"> • What institutions and/or individuals have access to the decision-making process and how is this access determined? • How do civil society groups project their agenda and get their issues on the decision-makers' agenda? How are spaces created to negotiate with decision-makers? • How is information produced and used?
INVISIBLE POWER Shaping meaning and sense of social self	<ul style="list-style-type: none"> • How do internalized social (gender, race, class, religion etc.) roles and stereotypes play out in family, work and community? • Do people think they are too 'stupid' to understand the problems that affect them? • Do they think they have no role and no right in changing their situation and they are to blame for being poor? 	<ul style="list-style-type: none"> • Is there systematic discrimination / exclusion, whether on the basis of gender, class, race, age, religion etc.? • How are problems 'sold' to the public – as natural, inevitable? Are people made to feel they have a role in the solution? • What is the paradigm of development/stabilization/peace-building that underlies decision-making?

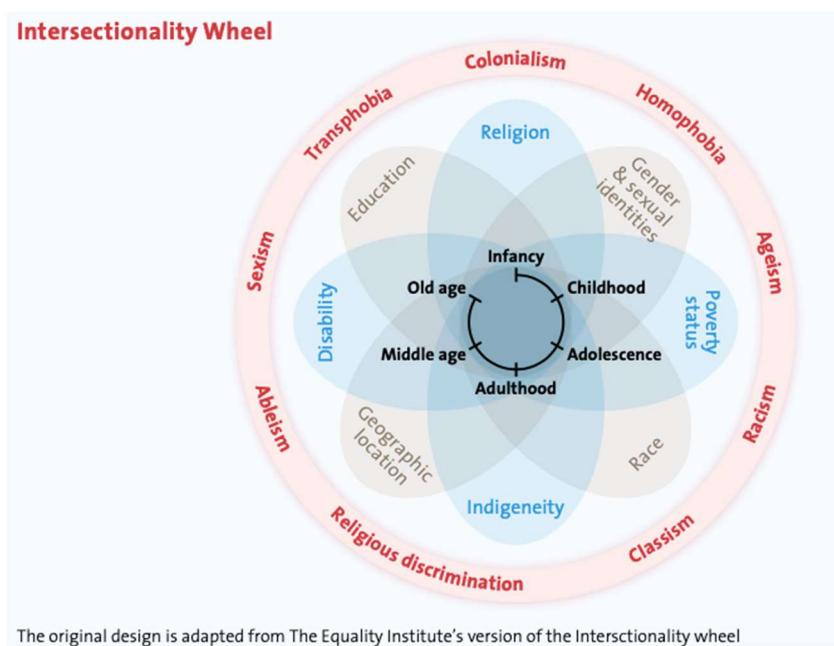
(VeneKlasen & Miller 2006:41 – with very slight adaptations)

B. Intersectionality

This section will help you to understand what intersectionality is and explore eight enabler to adopt a more intersectional approach. The questions in each section will help to guide the reflection and the examples provided further demonstrate the issue. You may be able to think of your own examples from your lived experiences or experiences of your colleagues, partners and communities that you serve.

What is intersectionality?

Intersectionality⁵ is the concept that all oppression is linked. More explicitly, the Oxford Dictionary defines intersectionality as “the interconnected nature of social categorisations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage”. It was first coined by Professor Kimberlé Crenshaw in 1989, with its importance increasingly being recognized in the world of women’s rights. Intersectionality is the acknowledgement that everyone has their own unique experiences of discrimination and oppression, and that we must consider everything and anything that can marginalise people – gender, race, class, sexual orientation, physical ability, etc.



Applying an intersectional lens helps connect human rights to the multiple forms of discrimination that people experience. It helps 1) achieve substantive equality that leaves no one behind 2) develop more inclusive and responsive policy making and service delivery and 3) achieve better use of resources. It improves stakeholder collaboration and builds a better understanding of the context and solutions, and it results in more tailored services.

5

<https://www.womankind.org.uk/intersectionality-101-what-is-it-and-why-is-it-important/>, https://www.cjr.org/language_corner/intersectionality.php
https://www.ted.com/talks/kimberle_crenshaw_the_urgency_of_intersectionality?fbclid=IwAR3i3p8My-oJpGTiewghSYLDY5pKShQqgVb6sdBGR2TxR8PQcc6py2hpvnNk

Eight enablers to apply an intersectional lens to discrimination⁶

No matter how you're involved on LNOB, you can always work to be a more intersectional ally. Below are eight enablers that can be used to analyze and understand the context and to adopt initiatives and applying an intersectional approach to each stage of programme planning processes.

1. Reflexivity

Reflecting on and examining your own unconscious biases, beliefs, judgements and practices, as well as those of your organisation, and how these may influence how you work and engage with others. Intersectionality recognises that we all bring personal values, interests and beliefs based on our own unique lived experiences. Uncover and interrupt your own unconscious biases and proactively seek the feedback of those experiencing intersectional discrimination. Listen to others and be conscious of how your position/status may inhibit others from speaking up.

The first step in any intersectional approach then is to explicitly reflect on and address our own power and subjectivity. You can also build on the exercise you have already done from section A and B. You should consider:

- a) The different areas of your life and work where you hold power and areas where you experience disadvantage.
- b) Your personal values, experiences, interests, beliefs and political commitments.
- c) How these might influence the knowledge, values and biases that you bring to this policy, programme or action specifically.
- d) How these personal elements relate to your disability status, gender identity, sexual orientation, ethnicity, socioeconomic status, age, etc. and inform your views and experiences of patriarchy, ableism, colonialism, racism and heterosexism through the life cycle.

Example:

Our religious beliefs and influence of conservative society that we live in may influence our attitude and behaviour towards LGBTQ people.

Do you critically reflect on how your biases, attitudes and beliefs influence your opinions and actions?

Examples of bias:

Heavily opinionated or one-sided.

Relies on unsupported or unsubstantiated claims.

Presents highly selected facts that lean to a certain outcome.

Pretends to present facts but offers only opinion.

Uses extreme or inappropriate language.

⁶ Adapted from Intersectionality-resource-guide-and-toolkit, an Intersectional approach to LNOB, UN Women, 2021

An analysis of women's empowerment in Morocco assumes that women are coerced into wearing the hijab.

Don't take your assumptions for granted, always check on your assumptions. How does your privilege directly or indirectly disadvantage others? What can you do to address this?

2. Dignity, choice and autonomy

Respect and uphold the dignity, choice and autonomy of all people. This cannot be assumed on behalf of others and decision-making cannot be substituted. Be sensitive to people's situations and right to inherent dignity. Respect all opinions, be careful not to make assumptions or rely on proxies.

Example of respect and dignity

Protection and anonymity are provided for community members so they can participate in analysis consultations without them having to be worried about identification as they are a member of a stigmatised minority group e.g., albinism, LGBTIQ+, HIV-positive status.

Example of lack of dignity or autonomy

Feedback is sought from young adults with intellectual disabilities via their parents regarding their access to sexual and reproductive health care services.

Who has independence and who doesn't? Who shares their perspectives and who doesn't? Who shares whose perspective on what? Who has full control over how they live their life and who doesn't?

3. Accessibility and universal design

Take a universal design approach, ensuring accessibility and reasonable accommodation. Allocate resources (including budget) to ensure meaningful participation.

Example of good practice:

When working on disability programmes, all marginalised persons with disabilities have access to the programme documents including spoken, local and sign language interpretation, captioning, audio description, braille language, plain language, easy read formats.

A diverse range of people with disabilities are consulted to identify the physical, communication, information and transportation barriers that can prevent people from engaging in the project.

Example of poor practice:

Women with intellectual disabilities from remote areas are not consulted due to a failure to provide reasonable accommodation.

Have you asked people what they need to participate? Have you removed physical, transportation, information and communication barriers or provided reasonable alternatives? Have you addressed attitudinal, environmental and institutional barriers?

4. Diverse knowledges

Prioritize and learn from people with diverse forms of knowledge who are typically excluded from 'expert' roles. Actively engage with people who have intersecting experiences of discrimination at all stages of analysis. Determine an analysis framework that privileges and learns from diverse forms of knowledge. Dedicate resources (including time and budget) to seek out diverse knowledges, recognising different cultures and ways of communicating. There is a relationship between power and knowledge production and design.

Example of good practice

Define and design programme objectives and activities collaboratively with people with experience of intersectional discrimination.

Local staff are diverse, and the programme undertakes a proactive approach to inclusive recruitment. People from the most left behind group are staff members bringing in their lived experiences.

How do you know what you think you know? Who told you? Who has not been consulted?

5. Intersecting identities

Consider how diverse identities interact to create unique social effects that vary according to time and place. Identities are not singular and distinct, nor are they additive.

Example of good practice

Analysis of visually impaired people explicitly acknowledges that they are not homogeneous. It seeks out the least represented within already marginalised groups and how intersectional discrimination impacts them. Male member of visually impaired group who has no family support may experience things differently from a female with a very supportive family. Female member of visually impaired group may be more exposed to SGBV.

Who faces deprivation or disadvantages in terms of income, life expectancy and educational attainment? Who competes in the labour market? Who acquires wealth and/or benefits from quality health care, clean water, sanitation, energy, social protection and financial services? What are the intersecting identities of the people we engage with? Who is missing?

6. Relational power

Be aware of and challenge relational power, including your own. People may experience power in one context/ time and oppression in another. Section A and B will help to identify how power varies from one person to another and in what circumstances. Explore how systems and attitudes influence power dynamics. Remember that there is a power differential between NGOs staff and local organisations and community based organisation. The Power

Awareness Tool⁷ assists development organisations to make internal power imbalances more visible.

Who holds power and in what circumstances? Who makes decisions? How are they accountable?

7. Time and space

Recognise the influence of time and space. Nothing is static, privilege and disadvantage are fluid and influenced by our social positioning and location. Consider how inequality and discrimination vary according to time (e.g., intergenerational change) and location (e.g., rural to urban, coastal, migrant, between countries).

Example:

Analysis shows that younger generations of women and men in urban India are more supportive of men's equal role in unpaid care work.

During the 2004 Tsunami in parts of Aceh, men were more vulnerable than women. Some men were away as migrant workers and when they came back after the Tsunami they were left as a bread winner and with a caring role for a large family and elderly parents when their wives were swept away during the Tsunami.

Does privilege look different in this location? Across different generations? Who endures isolation, vulnerability, missing or inferior public service, transportation, internet or other infrastructure gaps due to where they live? Who is more exposed and/or vulnerable to setbacks due to the impacts of climate change, natural hazards, violence, conflict, displacement, health emergencies, economic downturns, price or other shocks?

8. Transformative and rights-based

Promote human rights and address inequalities by transforming social structures and changing the way resources and relationships are produced and allocated. Identify gaps in broader formal and informal systems based on analysis of impacts on intersecting identities. Analyse how social norms, roles and relations impact on those with intersecting experiences of discrimination.

Example of good practice

The programmes which deals with sexual and reproductive health of sex workers is led by women sex workers. They are involved in making decisions and shaping the programme. Over time they provide practical help as well as legal support to women and lobby to claim their rights and change laws that discriminate against women sex workers who have children outside marriage. They also raise awareness in the community to reduce stigma.

⁷ <https://www.partos.nl/publicatie/the-power-awareness-tool/>

Are you changing the way that resources are produced and/ or distributed? Are you changing the way relationships are produced and/or distributed?

C. Assessing and adapting progress

Learning and evaluation questions should focus on how programmes perpetuate or challenge existing power and social structures as well as inequalities. Disseminate findings in ways that encourage the use of results to enhance human rights and systemic change. LNOB requires tracking progress, including by improving the availability of disaggregated data and monitoring disparities and inequalities between groups and individuals over time. Consider the questions:

- Have you developed process indicators which seek to continuously assess the specific measures being undertaken by an agency in implementing its commitments on the ground?
- Have you developed outcome indicators that consolidate over time the impact of various underlying processes that can be captured by one or more process indicators?
- Have you developed structural or commitment indicators that seek to capture information regarding changes in domestic legal and policy frameworks and strategies required by a state/agency to implement the accepted standards for LNOB under international law?
- How can you adjust your planning, programming, monitoring and evaluation approaches to be more accountable for progress and ensure an ongoing embedded approach for LNOB, including addressing internal discrimination and inequality?
- Do you regularly review the effectiveness of participation and accountability mechanisms for feedback from groups left behind?
- Is information accessible (including in different languages including sign language, and formats such as braille and large print) and are relevant processes transparent?
- How are complaints captured and monitored to ensure that unintended impacts on target or non-target groups, especially groups in the most marginalized and vulnerable situations, are detected and addressed?

D. Conclusion



This guidance and questions were developed to help you to reflect on key questions related to LNOB and throw a light on the areas where we have a blind spot. We often focus on the flame and forget to look in the shadows. This guidance is developed to shed a light on the grey and the dark areas, where we may also have shortcomings. The most important aspect is that you are aware of the context and your own power and the impact that you may have on the intervention. Intersectional approach used with care and sensitivity will insure that you leave no one behind.

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