

Programme Practice Paper Christian Aid and Leave No One Behind

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Front cover:

Sumitra Thami has been supported through a livelihoods grant as part of Christian Aid's response to the 2015 Nepal Earthquake. Since buying a sewing machine from the business grant she received, she is now making her own money and feels that she has an important role to play in her community. Her message to others like her living with a disability:

"Keep going, keep motivated. I feel empowered now, I can move on with my life. Please tell my story to inspire others."

Christian Aid is a Christian organisation that insists the world can and must be swiftly changed to one where everyone can live a full life, free from poverty.

We work globally for profound change that eradicates the causes of poverty, striving to achieve equality, dignity and freedom for all, regardless of faith or nationality. We are part of a wider movement for social justice.

We provide urgent, practical and effective assistance where need is great, tackling the effects of poverty as well as its root causes.

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Introduction

The call to '*Leave No One Behind*' puts equity at the heart of the development and humanitarian agenda for the coming decades. At Christian Aid, we have an ambition to see an end to poverty for all but glaring inequalities mean that we are not starting with the level playing field needed to bring about this change. Some groups and individuals have been marginalised or excluded for centuries and need greater attention than others. Without this focus on equity, we will see a continuation of 'a rising tide that lifts all boats' approach that excludes millions of the poorest people and deepens the inequalities that drive conflict, poverty and discrimination.

This document is a summary of how Christian Aid views the implications of the principle *Leave No One Behind* in its programme practice. It sets out the heritage of work that Christian Aid brings to this commitment, its current approaches, and ways forward as we seek to make the goal of 'Equality for All' a reality in and throughout our programmes. Our work is evolving quickly in this area and so we have sought to create a snapshot of where we are now rather than provide extensive details of the work or long guidance documents. Given the entrenched power imbalances that will need to be challenged and changed by action at personal, local, national, regional and global levels, we know this is a long and complex journey but it is one which is at the very heart of our vision.

Our Contribution to *Leave No One Behind*

Leaving No One Behind features prominently in the 2030 Sustainable Development Goals (SDGs) and the 2016 World Humanitarian Summit (WHS) commitments to reshape the humanitarian system. Christian Aid advocated strongly throughout the development of the SDGs for equity to be at the heart of the commitments. The former UN Secretary General's report states: "*As we implement the new agenda we must...address inequalities in all areas, agreeing that no goal or target be considered met unless met for all social and economic groups*".ⁱ In the run up to the WHS, we contributed to the establishment of the Inclusion Charterⁱⁱ, which outlines key steps to achieve impartial humanitarian response. It is our conviction that these commitments across development and humanitarian action must be strengthened and met with urgency and practical steps at all levels.

As an international Civil Society Organisation with decades of experience working with the most excluded groups and individuals, we have a particular contribution to make. Specifically:

- We work with a **partnership model** with hundreds of locally owned, driven and embedded organisations. Many of these are led by people with direct, personal experience of inequality and exclusion. Our partners' experience, contextual knowledge and stake in shifting power relations, mean they are critical and legitimate actors in the struggle for gender justice and ending inequalities.
- Christian Aid has many years of putting **power analysis at the centre of our approach**. Our long experience and commitment to this approach means that we can speak to the deeply political nature of pushing for change in this area.
- We have been explicit in **linking humanitarian and longer term development** responses. Gender and other power imbalances are often deepened in times of humanitarian crisis and we see the need to work across the full continuum of our work drawing learning from all areas.
- We are **multi-sectoral** in that we work on a range of human rights concerns such as health, political voice, economic rights and freedom from violence. We are seeking to bring a gender and inclusion lens to all areas of work.
- As a **faith based agency** we have a long heritage on working to **challenge social norms** that create and perpetuate inequalities. From our work tackling stigma on HIV with faith leaders to addressing the cultural barriers to women's political participation, our work aims to go beyond addressing the structural drivers of inequality.

Equality for All

Our strategy 'Partnership for Change' sets out 'Equality for all' as one of its goals. Underpinned by our previous positionsⁱⁱⁱ and analysis the strategy states *"We will help to reduce structural and gender-based inequality and create a more inclusive world, where identity – gender, ethnicity, caste, religion, class, sexual orientation – is no longer a barrier to equal treatment"*^{iv}. We are clear that:

- **Inequalities are about power** – individuals and groups are excluded politically, economically, socially and personally because of an imbalance of power between individuals, groups and institutions. Changing this situation is not simply a 'technical fix' around legal reform or increasing income but a dynamic process of shifting power in all its faces and spaces. In the words of Christian Aid's strategy – this power imbalance is the 'root cause' of poverty.
- **Gender^v justice is a fundamental starting point** – gender equality is crucial for the full realisation of human rights, eradication of poverty and achievement of sustainable development. We understand that gender is one of the most pervasive forms of inequality around the world. As such, in recent years, our efforts to tackle gender injustice have featured prominently in our work. We recognise the inroads that inclusive programming can make to be more specific and targeted in our gender work, notable in recent updates to our Gender Justice Strategy.
- **Inequalities intersect** – different identities, and the power relations inherent in them, such as gender, age, ethnicity or disability combine in individuals to create very different experiences of inequality, discrimination or power. Our responses need to be driven by a deep understanding of each context that we are working in, particularly in how intersecting inequalities are playing out at that time and why.
- **Equity is key** – We cannot rely on creating 'level playing fields' when there are such entrenched inequalities and power balances at play. We know that we and our partners will need to understand, work with and target particular individuals and groups to achieve greater equality.
- **We hold the power to include or exclude** – The humanitarian and development sector can demonstrate through its actions that it seeks to have a positive impact on power relations or maintain a system that has too often favoured the more powerful. We must recognise and critique our own and partners' agency here^{vi} and be the change we want to see.

Building on Our History

The positions set out above are only relevant if we can put them into practice in the diverse contexts that we are working. We acknowledge the long heritage that we can draw on through decades of struggle that we have accompanied across the world. Our partners work with a range of people to challenge intersecting inequalities contextually from transgender human rights activists in Central America to women challenging domestic violence legislation in Malawi. Three examples are set out below which demonstrate the challenge, the approach Christian Aid and its partners take and the enormous potential for partnership between government, private sector and civil society organisations.

Challenging the Exclusion of Dalit Women

India

In India, approximately 98 million women belonging to the Dalit community suffer a triple burden of discrimination because of their gender and their caste, in addition to economic deprivation. This makes them vulnerable to violence from upper castes and from men within their community. Many work as 'manual scavengers' removing human excreta from dry latrines since, due to their caste status, they are designated to carry out 'polluting' tasks. Inadequate public policy and discrimination unite with the result that Dalit women are consistently at the bottom of development indicators, missing out on entitlements that are captured either by higher caste women or by Dalit men.

The experiences of our partners working to support Dalit women highlight how collective mobilisation holds the key to fighting for improvement, both in individual lives and as a group. Evidence demonstrates that individual gains, such as offering manual scavengers the chance of alternative employment, cannot be sustained unless discriminatory social norms and power inequalities are tackled collectively through advocacy, lobbying for legislative change and working with the media.

A three-year campaign by an alliance of Dalit organisations, including our partner Jan Sahas, saw



Sangeeta was a manual scavenger in Bihar, India now sells tea with support from PACS partner Jan Sahas.

Dalit women marching across the country, staging the demolition of dry latrines and knocking on politicians' doors to demand an end to the practice of manual scavenging. It resulted in legislation partly prohibiting the employment of manual scavengers in 2013.

In addition, specific advocacy on behalf of Dalit women's groups has brought improvements in the implementation of the government's rehabilitation schemes with stronger government focus on women as beneficiaries. Partners continue to be engaged in the struggle to challenge and change the social norms which keep many in poverty.

Overcoming Barriers to Assistance in Emergency Response

Philippines

After Typhoon Hagupit hit the Philippines in 2014, Christian Aid partner, TAO Pilipinas was supported to provide a technical assistance shelter repair programme that was innovative in finding tailored solutions to vulnerable households. Trained local carpenters were given the opportunity to contribute in rebuilding the community through their task of assisting vulnerable households.

The participants appreciated that they were able to assist neighbours and households who could not rebuild or repair their own homes. They felt this was their way to contribute to the rebuilding of their community after the typhoon. Moving away from a one size fits all approach, those who were older or unable to reconstruct felt that their needs had been included in the response and that they received the support which they deserved as members of the community.



This adapted design to shelter programming helped to demonstrate that an inclusive response is one which builds on local capacities, strengthens community relationships and stands to benefit widely, beyond those directly targeted.

Political Voice and Representation of Indigenous Women

Bolivia

Traditionally, Bolivian women have had a role to play in important political events, despite their lack of recognition in or access to positions of power in formal state space or civil society organisations.

Indigenous or campesino (small farmer) women face numerous barriers which prevent them from political representation and voice; they lack of access to education and the laws passed to promote women's political representation largely focus on the challenges faced by middle class urban women.

Christian Aid has been supporting its Bolivian partners, Fundación Machaqa Amawta (FMA) and UNITAS, in their work with social movements to empower these women to become leaders. Men have also been included in the process, helping them to understand why everyone benefits from women's participation, and why it is important to work together.

What our partners have taught us with their work is that men and women from any background can become women's rights defenders if the realisation of gender inequalities comes from their reality and from their own experiences rather than that of external actors.

Their approach, working from the bottom up, and identifying with them the different power dynamics that exist in their communities or organisations, makes it easier to discuss issues related to gender.

As a result of this approach, FMA has had important successes in their work; four women who participated in their projects have participated in the national and subnational elections of 2014 and 2015, either as candidates to municipal councils, or being elected as members of the national assembly, with the support of the men from these communities.

UNITAS has been bringing together different small urban organisation and is seeing a change in attitude of the participants; men express their willingness to defend women's rights in their organisations.



Blanca Pia Poma Coronel (left) stands with her mother. With support from FMA, she become an advisor on the local municipal government. *Credit: Christian Aid/Amy Smith*

Inclusive Programming Approach

Standing on the shoulders of our experience and learning from other practice within the sector, it is important to now set out detail as to how we will challenge exclusion and discrimination across all of our programmatic work in a more intersectional, targeted and systematic way. This includes humanitarian response, resilience, longer term development work as well as our policy and advocacy priorities at local, national, regional and global level which are now more rooted in country experience and responsive to the changing global context.

We have brought together our gender sensitive programming materials, our commitments to protection mainstreaming, institutional guidance packages (such as the ECHO Gender and Age Marker) and sector standards^{vii} into a single, simplified approach to guide our programme choices and practice in this area. We call it '**Inclusive Programming**'.

Inclusive programming is **the process of ensuring that everyone, regardless of gender, age or other dimension of diversity^{viii} is treated equitably and given fair and free opportunity to participate and have influence in activities, decisions and structures which affect their life.**

If inequalities driven by discrimination are the problem to be addressed, inclusive programming sets out the characteristics of the process we use to address it. The four pillars of the inclusive programming approach are set out below with corresponding descriptions. Each is underpinned by a selection of tools and guidance that we are adapting in an ongoing way in a number of contexts through regional and global communities of practice^{ix}.

Our aim is to construct guidance that helps to bring structure and clarity to facilitate shared learning, but that is flexible enough to ensure that we are guided by an understanding of the context and the realities on the ground. As with all our work, we know that the quality of relationship with our partners, communities and other stakeholders will be key in making this approach meaningful. We intend this piece of work to contribute to Christian Aid's -and the wider sector's, practical understanding of 'quality programming' as it relates to gender, age or other dimensions of diversity.

Inclusive Programming Pillars

1. Challenge Power Imbalances: Inform programme design by a thorough analysis of the context and power relations which identifies and addresses, through disaggregated data, the differentiated needs, capacities and power dynamics between gender identities of all ages. Design programmes which mitigate, address and ultimately tackle the power imbalances driving exclusion and inequality.

2. Meaningful Access and Participation: Arrange for people's access to impartial assistance and services – in proportion to need and without any barriers (i.e. discrimination, violence or exploitation). Pay special attention to individuals and groups who may be particularly vulnerable or have difficulty accessing assistance and services. Support the development of self-protection capacities and ensure active, inclusive and effective participation in decision-making at all stages of the project cycle.

3. Safety, Dignity and Do No Harm: Prevent and minimise as much as possible any unintended negative effects of the intervention/programme which could increase people's vulnerability to physical and psychosocial risks -such as Sexual and Gender Based Violence (SGBV) or perpetuate inequality. Provide adequate, safe services and support which protect individual wellbeing, enhance community cohesion and assist people to claim their rights.

4. Inclusive Accountability: Set up appropriate mechanisms through which targeted communities can measure the adequacy of interventions, or address concerns and complaints. Provide relevant information in a timely and appropriate manner and ensure that Codes of Conduct are well understood and applied effectively.

What Are We Learning?

We have used the last year to test some of the proposed methods in South Sudan, Kenya, Ethiopia, Nepal and Myanmar country contexts and have begun to capture examples of practice and learning since we started an explicit process of reflection (see Annex B). We will continue this testing and adaptation process on an ongoing basis through our regional and global programme communities of practice, consisting of country level focal points and regional advisors.

This process has involved the following key steps:

- **A range of practical tools have been developed** building on our and others' experience that could resonate across humanitarian and development teams. We explicitly tried to link these with other complementary agenda to avoid duplication.
- **Critical engagement and contextualising these approaches** through extensive trialling, reflection and learning from doing.
- **Mobilising regional leadership** in all geographies with experienced and respected programme management staff being allocated specific time, roles and responsibilities to bring the agenda to life in their region.
- **Capacity development of 'Gender Focal Points'** in every country programme as well as selected country teams and partners, through face to face workshops involving field work, followed by country level action plans. We aim for this work to be global and have focussed resources so far in pilots in Africa and Asia, with Latin America and the Caribbean to follow in March 2017.
- Creating a global **Inclusion Working Group** to surface learning, explore any tensions and maintain dialogue, and to underpin this with regional communities of practice.
- **Mobilising resources^x across the organisation and externally** to seek opportunities to re-examine existing practice and ensure that all programmes can be leveraged to participate in this process.

Where next for Christian Aid's Programmes to Leave No One Behind?

The case studies in the first part of this document and our own learning show that challenging inequalities can be a long and unpredictable journey. Our programming model that emphasises adaptation in the face of change, creating and seizing political opportunities, and strengthening movements of people with experience of exclusion, cannot be replaced by a tick box culture around inclusion.

That said, where we can be systematic about the simple practical things that make our programming more inclusive, we should hold ourselves to account in this. This includes the way we **design budgets, manage community engagement processes and think about our staff and partner development**.

There are some **major challenges** that we have encountered that we and our partners will need to continue to grapple with:

- As budgets tighten, it can be **harder to find the additional funds needed for meaningful inclusion**.
- As we continue to collect and reflect on **disaggregated data** on the basis of sex, age and disability as a starting point, we need to hold ourselves accountable for how we use the data as much as the considerable practical challenges of how we collect it.
- We must encourage ourselves to **explore our own biases** and work on a very 'personal' level to realise how we exclude.
- When we are under time pressure to implement projects (humanitarian imperative; pressure to demonstrate results as soon as possible), it can be much faster to go through tried and tested approaches to reach targeted communities such as established village committees or village chiefs. We need to **balance the need for speed and efficiency with the need for equity**.

- The most vulnerable are often hidden by legal frameworks – homosexuality or homosexual acts are illegal in many of the countries in which we work for example. **How do we create and ensure a safe space to work where the very people we are reaching are criminalised in those countries?**
- We do not intend to become a specialist agency but can call on them/refer when needed. This needs an **extensive network of referral routes and collaborative models** to be built which takes time.
- **Marginalised groups and individuals must remain in the driving seat** to participate when they are ready/it and it is safe for them to do so.

With these challenges in mind we are committed to:

- 1. Building strong Gender and Power analysis into all programme design, implementation, monitoring, evaluation and learning.**
- 2. Training our staff and partners in the above to ensure that this becomes part of regular practice.**
- 3. Sharing our learning as we go both internally and with the wider sector (through groups such as: Gender and Development Network, BOND and ACT Alliance).**
- 4. Continuing to make the links between the Core Humanitarian Standards and Inclusive Programming explicit to staff and partners.**
- 5. Looking at all areas of our programme work (development and humanitarian) with an inclusive programming lens and applying an inclusion scoring tool in new proposals.**
- 6. Ensuring our global, regional and national policy and advocacy draws from our programme practice and vice versa.**
- 7. Ensuring that our own internal policies, procedures and working environments are inclusive and model the change we want to see in the world.**

Christian Aid is committed to *Leaving No One Behind* as it is a fundamental principle in our approach to rooting out poverty. **Finally, we are not the main actors here.** Instead, it is the people living every day with the realities of inequality and poverty.

We must be the best allies we can be to them - putting their voice and agency first, standing in solidarity and doing everything we can to be a positive force to shift the power imbalances that keep so many people poor.

Annex A) Inclusive Programming: Practice Indicators

Inclusion Pillar	Indicators
Challenge Power Imbalances	Power and Gender Analysis undertaken and updated at regular intervals throughout the project/programme cycle.
	All data collected is disaggregated by sex, age and disability. This data is analysed and monitored to reduce risk and maximise inclusion over the course of the project.
	Relevant basic questions are included in needs assessments to ensure inclusion considerations are mainstreamed.
	Priority groups most affected are targeted for support or participation throughout the programme cycle, led by the engagement of community members/groups.
	Activities or outcomes are designed to challenge existing power and gender structures in relation to excluded groups when possible.
Meaningful Access and Participation	Assistance is designed to meet differing needs according to gender, age and other dimensions of diversity
	Barriers to accessing services or project participation are continually monitored and relevant steps taken to provide meaningful access to all.
	Staff and partners are trained on and use a range of relevant participatory techniques to ensure active inclusion of vulnerable groups.
	Programmes build on existing recognised and unrecognised resources, strengths and capacities within the community.
	There is ongoing community dialogue and regular meetings are held with community members/ diverse groups, enabling active participation and input into programme design and decision making
Safety, Dignity and Do No Harm	Staff and partners undertake conflict sensitivity and Do No Harm Analysis, addressing risks for vulnerable groups and themselves within their programme design and at regular intervals throughout implementation.
	Staff and partners have information on existing specialised services (GBV, protection, inclusion specific) and know when and how to refer safely
	Staff and partners raise protection issues with duty bearers and advocate/coordinate with relevant actors to enhance protective environments for diverse groups.
Inclusive Accountability	Accurate and timely information on services is readily available and shared through a range of communication methods, appropriate for the context and target audience.
	Staff are easily identifiable and community members receive information so they understand what they can expect in terms of behaviour of staff and partners.
	Safe and confidential feedback mechanisms are accessible and in use by diverse groups.
	A fair, accessible and impartial response mechanism is in place to ensure feedback is acted upon.
	Staff have signed and are trained on the organisation's code of conduct and child/vulnerable adult protection (or safeguarding) policy. Partner use of these approaches is monitored actively.

Annex B) Inclusive Programming Practice and Lessons Learnt

Inclusion Pillar	Practice Example	Lesson Learning
Challenging Power Imbalances	<ul style="list-style-type: none"> • We are standardising our humanitarian needs assessment tools to disaggregate quantitative data by sex, age and disability. We are also making extensive use of participatory tools such as body mapping, power mapping, transect walks, and revisiting our Participatory Vulnerability and Capacity Assessments (PVCA) to explore the particular power dynamics in each community, what is driving them and who has been left out. • Digital data gathering has been trialled from the perspective of inclusion in Sierra Leone, Nepal and Ethiopia. A Lessons Learnt document including key recommendations has been written up to capture findings (Annex C). • Power has been one of the key themes of the final extension period of the PPA funded programmes (March-December 2016). Partners were asked to reflect, adapt and report programming through the lens of power – addressing whether the resilience tools have equally included and benefited all community members. After training in inclusive programming, PPA Kenyan partner, ADSE, revisited its PVCA to increase inclusion of youth, PLWD and women’s groups, encouraging them to take up leadership roles and engage in income generating savings and schemes. • In our work in Bangladesh with Dalit communities, the issue of collecting data is deeply political and central to the struggle to realise people’s rights. Our partners are advocating to the government of Bangladesh for the inclusion of Dalit people in key data sets and indicators as these are used to set policy. 	<ul style="list-style-type: none"> • Data disaggregation is an explicit commitment under this pillar because lack of visibility, means lack of power. We cannot allow the technical challenge of collecting data to become an end in itself. We have discovered that collecting data on excluded or marginalised groups and individuals is an inherently political act as it seeks to challenge the status quo through evidence and voice. It is likely to be met with resistance and so we must be realistic in what we can expect of our staff. Adequate risk analysis is required for those who collect the data and those who are counted (e.g. LGBTI in countries where homosexuality is illegal). • Disaggregation of data, particularly for disability takes additional resources, the most valuable of which is time. There have been challenges in identifying how best to collect it, present it and apply it meaningfully. • We need to challenge our assumption on definitions of vulnerability and be careful not to use language and labels which stigmatise and disempower. (e.g. not everyone who has a disability is vulnerable). Vulnerability is context and time specific. A balanced focus on capacities, resources, risks and needs as well as use of intersectional analysis will support a more nuanced approach to targeting. • We need to explore intergroup dynamics of power better. Who is “the community”? Who speaks and who does not? What power dynamics exist within marginalised groups and how can this be addressed? • We hold power as actors and budget holders. Whether we are international staff, local staff or partners – we need to be conscious about this in our behaviours, attitudes and practices and improve in inclusive methodologies used throughout the programme cycle.

Inclusion Pillar	Practice Example	Lesson Learning
<p>Meaningful Access and Participation</p>	<ul style="list-style-type: none"> • Staff and partners in Kenya carried out more detailed analysis of the communities they were supporting in health and resilience programmes from the perspective of inclusion. They quickly became aware that their own processes had excluded the active participation of people with disabilities, leading to an in-depth study on inclusion and resulting recommendations for the targeted Kenyan programmes. • South Sudan partners applied their training on inclusive programming by taking simple steps to adapt their humanitarian programmes to be more accessible for People Living With Disability (PLWD) and have been raising awareness with community groups, leaders and individuals on the importance of participation and inclusion of diverse groups in accountability mechanisms, education programmes and WASH activities. The Minimum Standards for Age and Disability have been of good use in this context. Four partner agencies now share lesson learning on inclusion in a newly formed inclusion working group. 	<ul style="list-style-type: none"> • Many of the methods that are used to ensure meaningful access and participation mean a strong commitment to participatory development practice. This is an important skill that needs time, resource and training to be developed and nurtured. • We are also grappling with the way that we budget for physical adaptations to our work such as improving accessibility, arranging alternative care when these have not been catered for at the outset. Recommendations for budget additions need to be taken on board at the onset of proposal planning. • Blanket responses to aid assume an equal starting point for all groups and individuals. It does not account for the fact that additional adaptations will be necessary to support equal participation and access. We need to ensure the minimum on adaptations for specific groups and individuals. • Many partners and staff seek practical technical guidance and support in project cycle management tools. Our work on sector checklists as well as existing Minimum Standards on Age and Disability will continue to receive focus. • Access means identification of barriers and overcoming them. We cannot make assumptions about what these might be; we have to ask specific community members representing diverse groups.

Inclusion Pillar	Practice Example	Lesson Learning
<p>Safety, Dignity and Do No Harm</p>	<ul style="list-style-type: none"> • Global Protection Cluster principles of protection mainstreaming have been incorporated into the inclusive programming approach and staff trained on the linkages. • Collaboration and linkages with Christian Aid Ireland on the “Tackling Violence, Building Peace” (TVBP) Strategy have commenced to ensure that tools and resources under this pillar are shared and aligned. Increased support to partners on Gender Based Violence (GBV) programming in the ten TVBP priority country programmes has started. • Inclusive programming workshops with partners and staff in South Sudan and Myanmar were adapted on request to focus more explicitly on protection in practice and GBV. Similarly, training materials from this pillar were applied in a training in Honduras with partners working on resilience projects in urban settings that experience high levels of violence and gang activity. • In contexts where partners are working with Human Rights Defenders, staff report the degree of risk faced. In Colombia, partner ABColombia reported how women Human Rights Defenders were targeted and attacked sexually or had their children kidnapped. Partners are therefore encouraged to develop security plans with a gender analysis and related risk mitigation actions. 	<ul style="list-style-type: none"> • Do no harm is not a call to ‘do nothing’ and we need to carry out risk analysis in relation to ‘Challenging Power Dynamics’. For example, as a movement was built in Bolivia to increase women’s participation in political leadership, we saw a strong ‘kick back’ including threats, violence and even murders of women taking or seeking political office. We need to build on the protective capacities of women and men as they exist and ensure that appropriate protection measures are taken in choosing strategies that we support. • In almost all our pilot workshops, staff and partners recognised the need to map existing specialist actors and set up referral mechanisms. We need to ensure that links are made and that people who need specific help do not fall between the cracks. • Staff and partners are asking for more training on the basics of psychological first aid, active listening and advocacy training on humanitarian protection. We realise that many of our staff work in armed conflict and complex environments – they are part of these communities. We need to consider our role vis a vis these communities and local staff, their safety and protection.

Inclusion Pillar	Practice Example	Lesson Learning
Inclusive Accountability	<ul style="list-style-type: none"> • Christian Aid has a strong heritage on accountability, having rolled out the HAP standards to all country programmes and becoming one of the first agencies to be audited and certified against the Core Humanitarian Standard. The inclusive lens of accountability has recently been trialled through a combined CHS/Inclusion workshop in Kenya with partners, producing learning recently published on the CHS website and shared through the DEPP START learning conference.^{xi} • In the Kenya training, partners explained how they did not find it appropriate to hold the donor accountable, leading to discussions on cultures (or lack thereof) of formal complaints. • Efforts such as the ‘truth truck’ in Nepal, accountability commitment leaflets in Kenya and using multimedia and method communication channels are beginning to show the way for best practice here. 	<ul style="list-style-type: none"> • This is the newest area of work for Christian Aid globally and there is not a recognised body of ‘best practice’ on inclusive accountability practice to pull from yet. Therefore, we need to keep challenging ourselves to learn from the environments we are working in to demonstrate inclusivity. • Evaluations on accountability mechanisms in the sector highlight the pitfalls of non-inclusive approaches. Our recent findings, particularly with partners and communities, back up this finding; we note the importance of widening our range of methods for information sharing and feedback opportunities to ensure they reach everyone and reflect diverse opinions. • As the number of CHS certified agencies grow, there is a growing appetite for personalisation of the principles. We have learnt from our Kenya training on CHS and inclusive programming, that the two strands strengthen and sharpen each other.

Annex C) Recommendations for Inclusive Collection and Use of Data

1. **Strengthen community level skills and knowledge** on local data collection, analysis and application, involving diverse groups and individuals in the process.
2. **Invest in staff and partner capacity building** on inclusive methodologies to data gathering and analysis alongside Digital Monitoring and Evaluation (DME), including opportunities for field work and adequate time to reflect and discuss.
3. **Triangulate techniques**, ensuring that quantitative data collection is supported and verified with qualitative methodologies. Real time analysis of findings will help to inform adaptations required to ensure no one is left behind. Digital data alone will not provide adequate information on marginalised individuals/groups or their concerns.
4. **Disaggregate data** on the basis of sex, age and disability (and other variables of diversity as necessary) and analyse through the lens of intersectionality. Where political challenges may limit the extent to which data for marginalised groups can be gathered, realistic discussions with staff and partners are required to clarify what is safe, realistic and achievable.
5. **Translate analysis into design** of programming, paying particular attention to participatory methods, accessibility, protection risks for vulnerable groups and inclusive accountability mechanisms. This will require necessary additions to budget lines.
6. **Link up with local groups and organisations** who represent diverse groups such as ethnic minorities or older people. Ensure that a range of people are consulted and have the opportunity to meaningfully participate in decision making and verify data findings.
7. **Uphold safety and dignity** of marginalised individuals and groups at all times, including data protection measures and adequate communication on intentions of data use. Always ask for permission and ensure that individuals understand how and why the data will be used.
8. **Continue to collaborate with complementary agendas and mechanisms** such as the Core Humanitarian Standard to strengthen and streamline inclusion techniques.
9. **Explore further opportunities on digital data with disaggregated groups.** Use of control groups and qualitative angles to DME would be worth investigating further.

End notes

ⁱ *The Road to Dignity by 2030*, UNSG, p19, 2014.

ⁱⁱ For more information, please go to www.inclusioncharter.org

ⁱⁱⁱ *Doing Justice to Poverty*, Christian Aid, 2011.

^{iv} *Partnership for Change*, Christian Aid, 2012.

^v We believe gender justice is more than achieving equality and fairness between women and men, girls and boys. Gender is a spectrum, which includes transgender women and men, intersex persons, as well as anyone who identifies outside of these definitions. Power imbalances exist within as well as between gender identities.

^{vi} Note that Christian Aid has embarked on a number of specific initiatives under its drive to

localise humanitarian aid funding and power to national and local partners. For example, the DEPP Funded 'Shifting the Power' programme, our 'Missed Opportunities' research series and calls for practical steps toward localisation at the World Humanitarian Summit.

^{vii} Particularly our learning on power analysis, gender sensitive programming policy, our protection position paper, CHS and the ADCAP Minimum Standards on Age and Disability.

^{viii} We know that a number of identities impact on an individual's power. The way these are defined and described is changing constantly and differs with context but we know that gender identity, age, (dis)ability, ethnicity, caste, sexual orientation, health (and HIV)

status, political affiliation and migration status are creating particular dynamics for the people that we work with.

^{ix} For a fuller explanation of each pillar and the expected programmatic indicators see Annex A.

^x Of particular note here should be the DFID ADCAP initiative, the PPA and the Irish Aid Programme Framework which have all been leveraged to create opportunities.

^{xi} For more information on the article, please go to the CHS Alliance website: <http://www.chsalliance.org/news/blog/integrating-the-core-humanitarian-standard-and-inclusive-programming-in-christian-aids-ppa-extension>