

Intersectionality in evaluation practice:

Some reflections

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Focus

- Feminist foreign and development policy cornerstones include “the dismantling of violent power structures and discrimination and the **recognition of diversity**”
- How do evaluations take into **meaningful** account the rights, representation and resources of women and **marginalized groups**, and from an **intersectional perspective**



INTERSECTIONALITY & LGBTIQ+ INCLUSION AS AN EXAMPLE

implications and ideas for evaluation practice

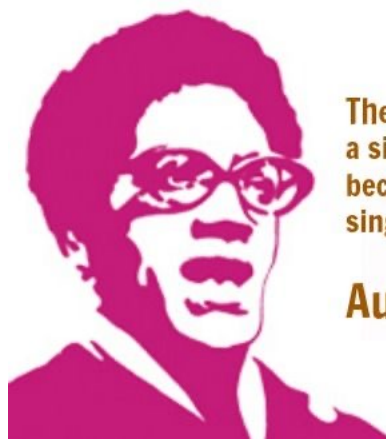
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Caveats

- Not a professional evaluator
- Development sector - 25 years
- Vantage point: Feminist, queer, democratic and anti-racist practice in the human rights sector - donors/development partners and civil society organisations

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Intersectionality



There is no such thing as a single-issue struggle because we do not live single-issue lives.

Audre Lorde

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What it means

- Metaphor for understanding the ways that **multiple forms of inequality or disadvantage** compound themselves and create obstacles that are often not understood by conventional ways of thinking. (Kimberle Crenshaw)
- Lens through which you can see **where power collides, interlocks and intersects**.
 - It's **not simply** that there's a race problem here, a gender problem here, and a class or LGBTQ problem there. It allows us to see what happens to people who are subject to all of these things. (Kimberle Crenshaw)
- Less about identity and more about how **different axes of oppression act together** – on and through an individual or social group – and their effects
- Both a **theory and a tool**

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As a tool

- Approach discrimination and inequality based on sex, sexuality and gender as **systemic and structural**
- Link **other forms** of inequality (related to race, class, ethnicity, location, age etc.)
- Challenge **biases**, based on dominant identities and thinking
- Understand how interlocking forms of power operate - not just to describe those but to **change** them!



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LGBTIQ+ inclusion – one dimension of intersectionality



Homophobia, transphobia, and other forms of stigma and discrimination against LGBTIQ people impede development and threaten global and national progress on the SDGs



These issues are especially complex because the LGBTIQ community is diverse



The discrimination and exclusion that LGBTIQ people face are largely invisible because we lack national and global data

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Intersectionality (inside the LGBTIQ+ community)

**IF YOUR PRIDE
ISN'T
INTERSECTIONAL
AND
ALL-INCLUSIVE
THEN IT ISN'T
PRIDE.**

@WOKETEACHERS

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Figure 1: A sign at a Rhodes Must Fall protest, which was made by activist Kumkani Sivu Siwisa and popularised at the removal of the Rhodes statue (Mupotsa 2016, 54). Reproduced with kind permission. © Sydelle Willow Smith

**Intersectionality
(outside and in relation
to other marginalised
groups)**

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Implications for practice: politics

"Evaluation is, by definition, judgmental and values-based"
(Roorda and Gullickson 2019)

- Evaluations are political
 - **Political contexts** influence extent of LGBTIQ+ inclusion and intersectionality in programming
 - Intersectionality **not only a factor when the programme has a gender/feminist goal**, but also when evaluating development impact more generally
 - **Knowledge is power** and can serves explicit or implicit purposes.
 - Disrupt the binary between those **for whom** evaluation is done and those **to whom** it is done



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Implications for practice: critical questions

- What constitutes **effectiveness** and how is that determined?
 - Whose values, priorities, and worldviews are shaping the evaluation?
- What does programme **impact** look like and for whom?
 - How is the desired change objective seen and experienced by those who are marginalised in intersecting ways?
- Do development programmes **perpetuate or transform** existing intersecting inequalities?
 - What structural and programmatic changes are required?

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Implications for practice: approach and methods

- Evaluation design and methods
 - Context-specific and appropriate
 - Participatory
 - Generative not extractive
 - Beyond demographics - numbers and stories (which measures matter)
 - Subjective and 'objective' measurements
 - Unanticipated programming impacts/outcomes
 - Organisational cultures and practices (implementers are not outside the change they want to effect)

Evaluation can and should be a knowledge resource for multiple audiences and stakeholders, and contribute to social change

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Implications for practice: agency and self-reflection

Change agents and decision-makers

- Not only 'beneficiaries' of programmes, also social actors
- Not only victims of violence/exclusion, also have agency

Critical self reflection/reflexive practice

- What evaluators consider to be legitimate sources of knowledge – what counts?
- Explicitly include marginalised perspectives and use appropriate methodologies to do so effectively
- Centre local actors in evaluation processes – checking/challenging the assumptions, worldview and perspective of the evaluator

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Implications for practice: LGBTI inclusion

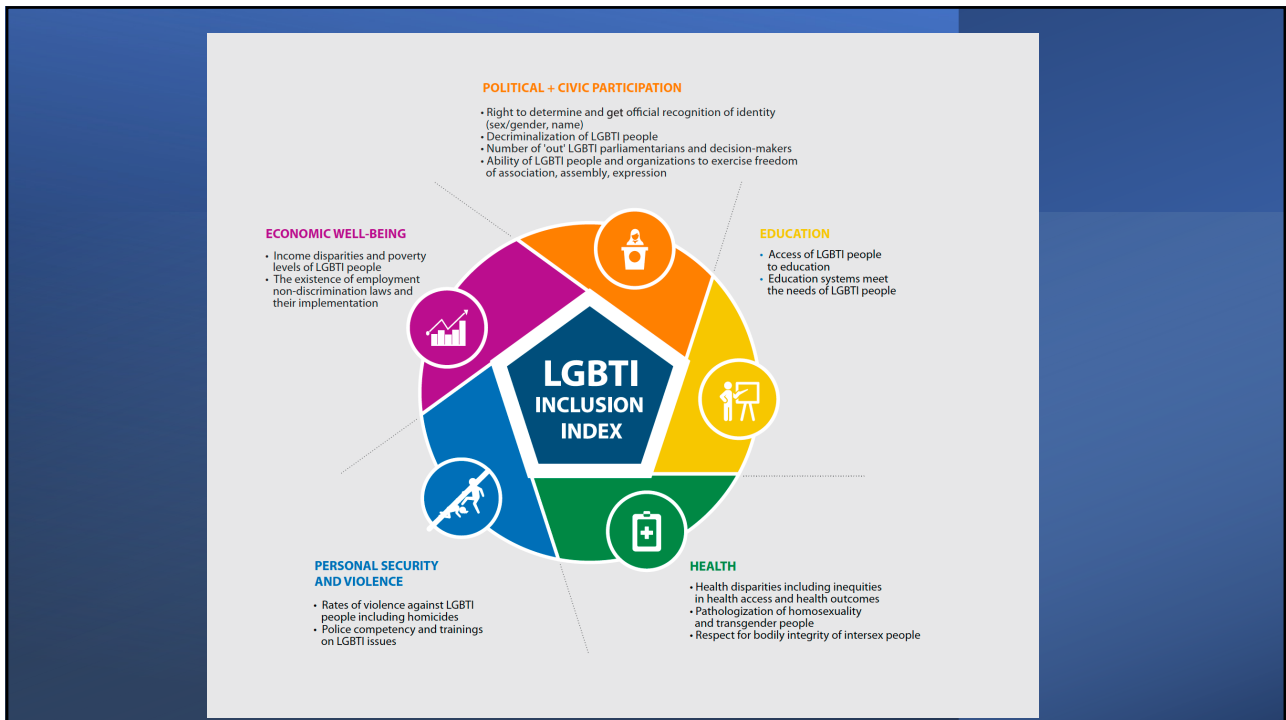
Terms and categories used

- non-binary sex and gender categories
- multiple identities (not just LGBTIQ+)
- impact of SOGIESC on rights, resources and representation

As knowledge-bearers

- ensure inclusion of the narratives and lived experiences of LGBTIQ+ people (in programme design and in evaluations) and not as an homogeneous group

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Purpose of the Index

- Measure and compare inclusion across countries
- Measuring progress toward inclusion over time within countries, regions, or globally
- Set benchmarks for countries to achieve new levels of inclusion
- Demonstrate where resources are most needed to enable and support sustainable human development for LGBTI people

51 indicators across 5 dimensions

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A Set of Proposed Indicators for the LGBTI Inclusion Index

5. PERSONAL SAFETY AND VIOLENCE									
Aspect of inclusion	Name of indicator	Indicator	Feasibility tier	SDG	Comment (justification, explanation, or issues)	Potential sources of data	Lesbian	Gay	Transgender
Bodily, Physical and Psychological Integrity	5.1 "Normalizing" medical interventions	Laws, regulations, judicial decisions protecting against non-consensual "normalizing" medical interventions for children born with variations of sex characteristics	2		Should also consider assessing proper enforcement and implementation and recognize some intersex children may consent to medical interventions.	Very rare, so may be relatively easy to count. Could possibly assess from reports from LGBTI and human rights organizations.			x
	5.2 "Conversion therapy"	Laws, regulations, judicial decisions and policies prohibiting/banning/protecting against sexual orientation and gender identity "conversion therapy"	2			May be collected from reports from LGBTI and human rights organisations. Likely to involve qualitative data from a small number of countries.	x	x	x
Hate Crimes/Incitement to Violence	5.3 Hate crime legislation/Incitement to violence	The inclusion of hate based on real or perceived SOGIESC as an aggravating factor in laws, regulations, judicial decisions and policies on hate crimes and incitement to violence legislation that includes real or perceived SOGIESC as motive of hate crimes exists	2		May need to choose between hate crimes and incitement to violence as this may be two indicators as written.	Potential sources of data include: OSCE/ODHIR publishes annual hate crime data. http://hatecrime.osce.org/ . In USA FBI collects data. https://ucr.fbi.gov/hate-crime/2016 .	x	x	x
SOGI-ESC-related violence	5.4 Physical, Psychological, Sexual Violence	Proportion of persons subjected to physical, psychological, or sexual violence in previous 12 months on the basis of real or perceived SOGIESC	3	16.1.3		Would require surveying LGBTI people about their recent experiences with violence. In US, National Crime Victimization Survey collects data on SOGI and experienced violence.	x	x	x

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Guiding questions

1. How can intersectionality **enhance** your evaluation and development work?
2. What are the **difficulties** in taking an intersectional approach and how can these be addressed?
3. What are the **barriers and opportunities** for LGBTI inclusion in evaluation and development work?



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