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CASE STUDY

The anti-racist narratives review of the International Institute for Environment and Development, UK

Natalie Lartey

The International Institute for Environment and Development (IIED) is a UK based research institute. Founded in 1973, IIED's mission is to build a fairer, more sustainable world, using evidence, action, and influence in partnership with others. The institute's earliest research took place while political, economic, and civic unrest in many ex-colonies or newly independent countries were still shaping ideas about sustainable development. IIED's research and influencing focuses on many of these ex-colonies, as such, the institute's staff work alongside researchers and practitioners in South America, East, West and Central Africa, and South Asia. Research topics include human settlements, access to sustainable diets, green economies, and climate change among others. This case study shares insights from an IIED internal narratives review, exploring the extent to which IIED research and communications products sufficiently acknowledge the racism – colonial exploitation, and systemic racism that sits beneath the surface of the issues the institute writes about. This work was instigated as a result of internal concern and interest from Black staff, and staff of colour, that substantial amounts of IIED content (and discourse) was created in the absence of important historical and cultural contexts. The review process elicited uncomfortable, yet necessary, conversations that resulted in a roadmap for change to guide IIED towards the publication of research and communications content that engages with issues of racism within its narratives. This case study was written by IIED's advocacy and engagement manager who led the internal narratives analysis review. It shares insights and learning from the review process.

Keywords: racial justice; decolonisation; research ethics; narrative analysis; discourse analysis; sustainable development; storytelling; International Institute for Environment and Development

Introduction

Within the International Institute for Environment and Development (IIED) and the aid and development sectors generally, there is concern and dialogue underway about the possible ways that racism and White supremacy culture, including colonialism, coloniality (its links to modernity) and race (systemic and interpersonal) show up as veiled issues in sector culture, systems, processes – and narratives. White supremacy culture is defined as individual behaviours, group norms, or organisational standards that combine together to form beliefs and connect into oppressive systems that collectively enable White people to maintain power over people of other races (Mer, 2020), while coloniality is defined as long-standing patterns of power that occurred through colonialism that continue to influence social and political institutions and relations in the present day (IGI Global, undated). There is still limited action underway to tackle the often-unacknowledged racist and White supremacy narratives that underlie international development storytelling.

IIED examined this issue of racism in its own development narratives through the institute's 2020/2021 internal review mechanism. The process included a literature review and creation of a narrative analysis framework that staff used to discuss racism in four samples of IIED's published content. The reviewed samples, created between 2017 and 2021, were self-selected by IIED staff invited to participate in the review process. All samples were created fully or in large part by the institute so that our reflection focused on internal work, rather than the work of others. The reflection was published in April 2022 (Lartey and Beauchamp, 2022). This case study outlines the narrative and race theory that underpinned IIED's narratives review, the methods used, and results and learning gained. It seeks to discuss those results and learnings in ways that are relevant to the development and aid sectors' wider discourse on racism and decolonisation.

Through the course of the external review, IIED defined narratives as open-ended 'systems of stories.' Narratives were understood as being created by 'single stories' told again and again over time through both external content and internal discourse. These narratives would hang together in ways that formed institutional worldviews that helped IIED authors and audiences make 'sense' of themselves and others. Thus, narratives were understood as being parts of institutional culture that have the capacity to shape the identities, ideas, and beliefs of authors and audiences. Narratives were selected as an appropriate platform through which IIED could explore racism and White supremacy culture, because thinking, writing, and communicating sit at the heart of the institute's action research mandate. Due to the need for reflection on, and discussion about, the nuances of racism, the review did not seek to identify objective truths that categorised IIED content into 'good' or 'bad'. Instead, the review's value was understood to be in its ability to open an institute-wide discussion about racism in sustainable development narratives.

Throughout this case study the terms Black, White, Indigenous, and people of colour are used. It is important to acknowledge the limitations of these terms, as they do not allow for the different experiences of ethnic groups to be examined. People of colour is a particularly contested term, with some arguing that it unites and promotes intra-racial solidarity in movements still struggling to address issues such as anti-Blackness. Others argue that 'people of colour' is not a racialised group and that it conceals important racial differences (Torrez, 2022). These limitations in the term's nuance may result from its relatively recent origins describing 'women of colour' and its predominantly North American usage (Agrawal, 1997). As such the racialised groups of White and Black are capitalised and 'people of colour' (ONGIG, undated) is not, but instead is written in quotation marks. It is also important to acknowledge that the term racism also has significant limitations as it is understood differently across geographies. In this case study, racism is used as a term that aligns with 'cultures of White supremacy' – and that includes the dual concepts of race and colonialism as is set out in the theoretical framework section below.

Theoretical framework

Race theory

Hernández (2020) defined racism in the literature review that shaped the narrative analysis framework, as a political, economic, and social hierarchy that categorised Black, White, Indigenous people, and people of colour. The hierarchy positioned Whiteness and White people as superior and Blackness and Black people as inferior. This categorisation and organisation of Black people, Indigenous people, and people of colour into racial groups dictated rights, labour, and social, economic, and political access that persist today (Lavalley and Robinson Johnson, 2020). Whiteness became a neutral and privileged position (Johnson, 2018) where to be White is to be without race, to be the norm, and to be Black, Indigenous or 'of colour' is to be *'the other'*. To understand such '*othering'*, it is important to recognise the ways that European and Western countries have been centred and described by the scientific community of the day as 'human' while everyone else left out of a White definition, is seen as non-human (Winter, 2003).

This 'othering' is a key dimension of racism that pre-dates contemporary definitions of racism and has endured and remained relevant for centuries. In relation to Africa, racism and othering has enabled and justified warfare and occupation, and the trafficking of African men, women, and children to North and South America, the Caribbean, and Western Europe (Rodney, 1972). In contemporary times, the same racism and othering generated racial apartheid in Southern Africa. Rodney also describes racist oppression as being a hierarchy that led to the economic development of Western European countries and the

underdevelopment of colonised countries (Rodney, 1972). He also states that 'it was economics that determined that Europe should invest in Africa and control the continent's raw materials and labour. It was racism which confirmed the decision that the form of control should be direct colonial rule' (Rodney, 1972: 141). Rodney's analysis is a useful way of reflecting on how the dual concepts of race and colonialism related to each other.

Lastly, Mignolo (2001) also describes racism as a foundational social construct and hierarchy and that the hierarchy of racism has created a privileged 'normative' position that White people still enjoy. This normative position he says is based on two paradigms that are critical to maintaining racism: knowledge systems that centre European and Western beliefs and prejudices; and European and Western cultures that deem themselves the dominant measure of who is human, civilised, knowledgeable, developed, and modern (Mignolo, 2001). They are mentioned here because as paradigms they are of significance to both knowledge generation and sustainable development. This positioning of White people as the 'norm' and Black, Indigenous people, and 'people of colour' as the 'other' is a significant trope in relation to sustainable development storytelling. The two paradigms of (a) creating knowledge systems that centre European and Western beliefs and prejudices and (b) promoting cultures (such as modernity) that deem themselves to be the yardstick by which others are measured – are also key features of development storytelling.

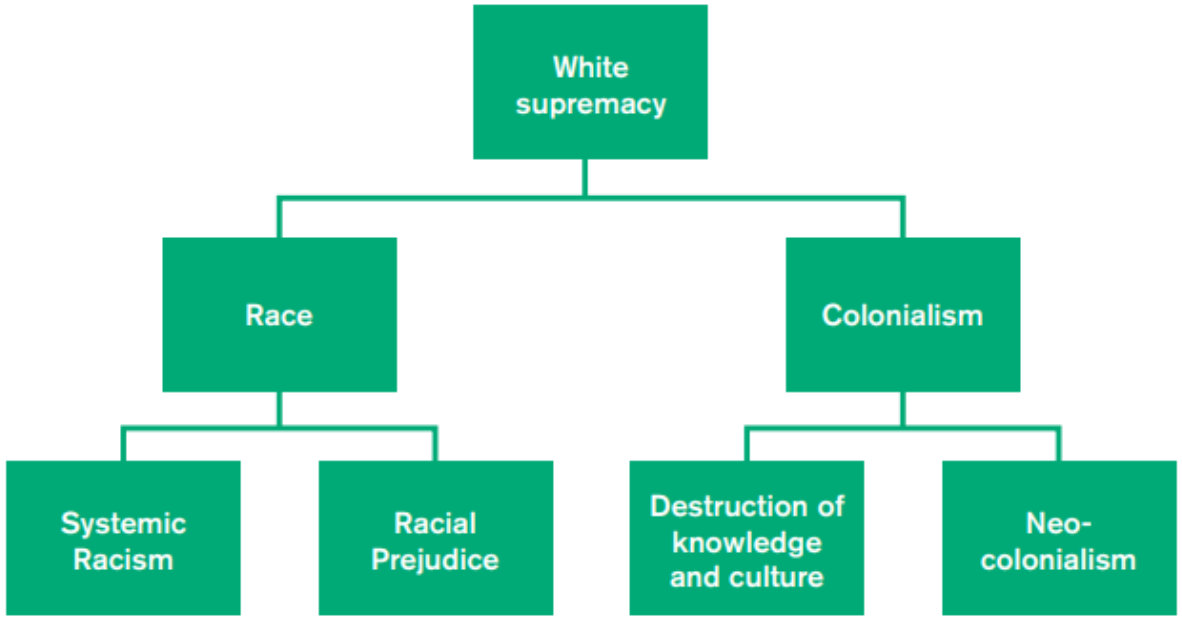

Figure 1: Racism as a political, economic, social hierarchy. (Source: Lartey and Beauchamp, 2022).

Having defined racism, it was also important for the review to define anti-racism (Kendi, 2019). Kendi states that Western society has created narratives that justify and uphold harmful and racist systems and structures. He argues that to be anti-racist, we must replace narratives that perpetuate racism with ones that name and explain structural and systemic racism. His approach is forward looking and is particularly important because most racism is hidden, unmentioned, or often expressed in veiled terms.

By defining both racism and anti-racism in the terms set out, our review was able to explore narratives of White, Indigenous, Black people, and 'people of colour' in relation to well established ideas of what constitutes racism – particularly in relation to sustainable development. As such, our theoretical framework (Figure 1) understands White supremacy culture not as an extremist viewpoint but as a widespread positioning of White people and Black people, and people of colour in the world. Whiteness is understood not simply as a way of referring to skin colour, but as an ideology based on beliefs, values, behaviours, habits, and attitudes, which result in the unequal distribution of power and privilege (Portland Community College, Diversity Councils, undated). As such, racism and White supremacy culture have been understood as being perpetuated by all racial groups, intersecting with other forms of oppression such as those based on gender, faith, and ability.

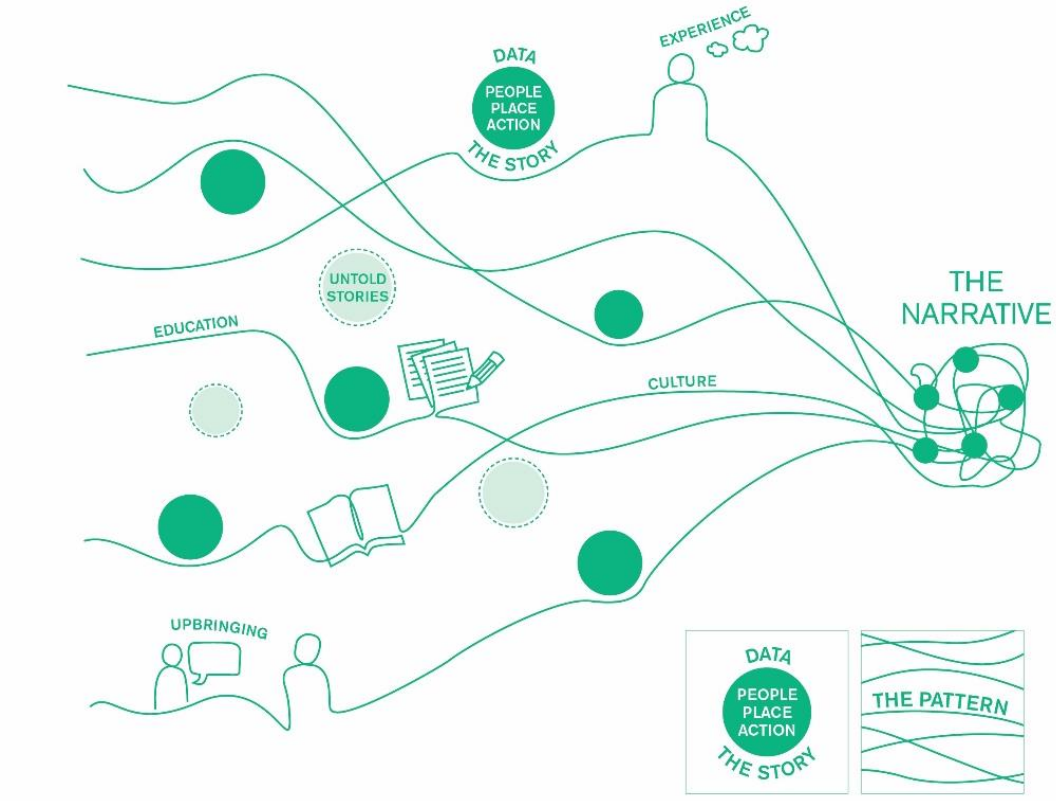

Figure 2: How narratives are formed. (Source: Lartey and Beauchamp, 2022).

Narrative theory

Narrative theory is the study of the distinctive nature of a narrative, often focused on writing, video or image (Fandom, Psychology Wiki, undated). Walter Fisher created narrative theory to help people make sense of stories they encounter in all areas of life; drawing on a wide range of disciplines from linguistics to social psychology to gender and race theory. Narrative theorists consider how narratives work as bodies of information or text, and as a tool for understanding events, experiences, or worldviews. Ruston (2009) argues that people use narratives to understand themselves, other people, and how the world works. Figure 2 demonstrates the difference between a narrative and a single story, and shows how the influence of upbringing, culture, and education shapes storytelling and forges narratives.

Methods

To conduct the narratives review, IIED developed a framework that consisted of six dimensions of racism thought to be dominant in international development narratives. These dimensions were selected from a review of literature on racism in the development and aid sectors conducted to guide the narrative analysis process. In the review of literature, particular attention was paid to African and African-diaspora scholars, reflecting IIED's and the wider aid sector's partnerships across the continent.

In addition to the six dimensions, the framework also included a research question, and some discussion prompts. The six dimensions were discussed in a workshop with staff who were organised into race-based cohorts (White colleagues, Black colleagues, colleagues of colour) to establish a common understanding of racism and to give everybody at IIED an opportunity to shape the narrative analysis framework. Within this common understanding, it was acknowledged that given that the six dimensions were developed from a concept of racism as political, cultural, and economic hierarchies, all of them can be perpetuated by White people, 'people of colour', and Black people. For the purpose of this case study, these six dimensions are listed in Table 1, accompanied by a brief definition. In addition to these definitions, examples of language and/or framing to avoid was also shared for each dimension during the narrative analysis process.

The research question at the centre of the framework simply asked, *'Does the sample of content under review reproduce any of the dimensions of racism in the framework and how?'* The discussion prompts included questions such as 'what are the explicit and implicit themes of the narrative?', and 'who is central or peripheral to this content?' Each discussion prompt was related to the areas listed in Figure 4.

Table 1: Dimensions of racism in aid/development narratives

Dimension of racism	**Definition**
Colour-blindness	Silence on and blindness to race, racism, and racial difference.
White gaze	Sets Whiteness, Europe, and the West as the standard of the modern world, that 'others' are compared against and found lacking, inferior and wanting.
Saviourism	A belief that White people can save Black people and people of colour, in particular women and children (from poverty, climate change, and other development challenges).
Eurocentrism	Imposition of European/Western thought and leadership as the universal norm to benefit all.
Neutrality	Discusses development, partnerships (and relationships) as if they are politically, socially, and economically neutral.
Exclusion	Exclusion and erasure of the multiple ways Black and Indigenous people and people of colour protect the environment, create jobs, and improve health care, etc.

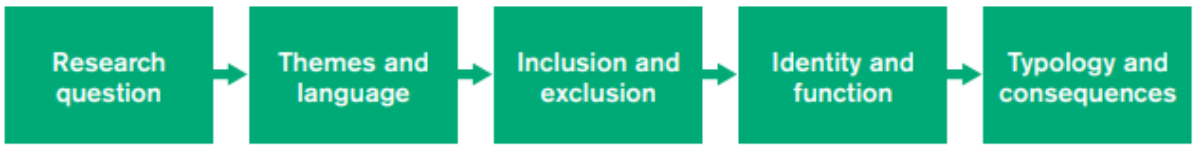

Figure 4: Discussion prompts supporting the main research question (Source: Authors**)**

While the narrative analysis framework was shaped by all staff, it was used by small focus groups of staff to guide conversations about a given piece of IIED content. Each piece reviewed was generally written or created by one of the focus group participants. Participation in focus groups was voluntary and conversations were facilitated by both internal staff and anti-racist practitioners from outside IIED. While issues such as who wrote the content, when and why are important and interesting ones, these were not explored as part of the analysis in order to avoid placing sole responsibility for the reproduction of racism on authors. This approach enabled a deeper understanding of the cultural role played by institutions (and wider sectors) in setting narrative cultures.

Focus group discussants were not organised into race-based cohorts as was the case when validating the framework, due to the limited numbers of Black staff and staff of colour participating at this stage of the process. Four groups of five to eight majority White participants used the framework to discuss the content samples in the table above (Table 2). It

is important to acknowledge that the discussions and insights gained were understandably shaped by the worldview of discussants.

Table 2: An overview of the content samples reviewed

Type		Topic	Content overview
1	Blog post	Locally led adaptation to climate change	The blog discussed eight principles for delivering 'locally-led' adaptation to climate change. It galvanised support for these principles from development institutions in order to promote a programme for climate finance, arguing such funds should be available to local actors in the global South.
2	Strategy (extract)	IIED's vision, mission, and strategy for 2019-2024.	The Make Change Happen publication describes IIED's response to the critical challenges of our time and is a communications and strategy product that markets IIED. It also helps guide IIED's engagement in policy and practice at all levels.
3	Video	Sustainable food systems in Zambia	The video entitled 'Life Beyond Maize' explores monocropping through the voices of people working in and using both local and national food systems. It was developed to celebrate change led by Zambian people.
4	Policy brief.	Nairobi's affordable housing crisis	The briefing aims to inform more inclusive and affordable housing interventions. In particular showcasing local advocacy for improved housing while providing insight into political and gender-related barriers to shelter access.

Results

This section provides an overview of the dimensions of racism discussed in the focus groups when analysing the IIED content reviewed against the narrative framework. It shares top line details from each discussion, as well as overall insights from the small group discussions as a whole. Table 3 shows the frequency with which different dimensions of racism from the framework were noticed by discussants, while Table 4 provides a summary of the different discussions for each sample, based on the dimensions of racism which were observed. Colour-blindness, for example, was noticed in all content pieces, whereas exclusion was not noticed in any. With hindsight, the internal review team considered whether 'exclusion', a dimension characterised by the erasure of stories of leadership of sustainable development by people of colour, was difficult for discussants to grasp.

Table 3: Overview of the dimensions of racism discussed in relation to each sample

Sample		Dimensions of Racism discussed					
		Colour blindness	**White gaze**	**Saviourism**	**Eurocentrism**	**Neutrality**	**Exclusion**
1	Climate adaptation blog	X		X	X		
2	Make Change Happen strategy	X	X	X		X	
3	Sustainable diets video	X					
4	Affordable housing policy brief	X				X	

Table 4: A summary of group discussions of the four samples

Dimension of racism	**Summary of group discussion**
Sample 1: Blog on adaptation to climate change	
Colour blindness	Issues related to racial injustice were not mentioned, despite the racialised nature of donor financial flows from high-income to low-income countries. References to the role of structural racism in climate funding that result in restricting funds available to local actors were noted by their absence.
Saviourism	Some group discussants highlighted an uncomfortable subtext in the blog. Despite the locally-led adaptation principles the blog still positioned INGO's as 'helping and 'empowering' local communities. As such it was felt by some that the narrative was characterised as one that promoted racialised ideas that Black people and 'people of colour' need saving, and that solutions to sustainable development issues were still in the main being proposed by White and Western people.
Eurocentrism	Discussants raised concerns that the principles generally conveyed Western values, and conceptual solutions to climate change. They noted that the video links in the blog disproportionally showcased and used Europe-based White men to promote uptake of the principles.
Sample 2: Extract from IIED strategy	
Colour blindness	In the section of the Strategy that describes global and national increases in systemic oppressions such as nationalism and xenophobia, racism was not mentioned. Participants noted this absence and related it to a broader absence of an organisational narrative that recognises the impacts that racism, colonialism and coloniality have had and continue to have on sustainable development.

White gaze	The content frequently mentioned 'partners', however there were no details shared on who these research and NGO organisations IIED partners with are, and what contributions they make to our work. As most IIED partner organisations are based in majority Black countries, some discussants noted this invisibility as harmful, particularly when IIED, a majority White Western organisation is clearly positioned as a thought and practice leader. Discussants also noted how organisations IIED partners with in majority Black countries are often described as 'local', which may insinuate they are 'small' or less important, while organisations in the majority White countries are described as international or global.
Saviourism	Participants registered discomfort with the frequent references to IIED empowering others; participants discussed whether one person or institution can truly empower another. Some discussants felt partners were too easily 'othered' or marginalised in the narrative.
Neutrality	The way organisations IIED partners with were described was raised again. This time the use of the word 'partner' was queried because it implies power between the two parties is equal which, many felt on reflection, is not routinely the case in much of our work.
Sample 3: Video promoting sustainable diets in Zambia	
Colour blindness	Discussants recognised and appreciated the fact that colonialism was mentioned in the video, albeit briefly. As such, some discussants felt more could have been said about the undermining role cash-crop agriculture and monocropping played in agriculture, hunger, and diet formation in Zambia under colonial rule. The discussion reflected on whether stories focusing on and told by Black people avoid racism altogether, and if, how and why Black people and people of colour reproduce racism.
Sample 4: Policy brief on affordable housing in Nairobi	
Colour blindness	While the policy brief investigated how planning legacies affect today's provision of informal shelter, the narrative did not recognise the role of colonialism, although some longer papers associated with the briefing did do so.
Neutrality	Discussants compared the depoliticisation of development work with the dimension of neutrality. They noted the depoliticised nature of the brief particularly when compared to content on similar topics produced by academic, rather than development practitioners. The language in the briefing was also discussed, some noting that it was geared towards a donor audience, which influenced how the story was told and framed. Other discussants felt the language used to describe Kenyan businesses and government was uncomfortable in some places - particularly that it perpetuated racialised ideas which could feed into prevailing development and aid narratives that African leaders are corrupt and/or uncaring.

Cross-cutting themes

Discussants explored the depth of change that would be needed, across different stages of research and communications processes, to avoid using language and framing that perpetuated racism (as defined by the dimensions in the narrative analysis framework). Writing and editing processes where language is negotiated with authors, co-authors, external reviewers, and communications staff, were identified as key moments when writers or content producers reproduce (or could eliminate) racist narratives. As a result, authors and editors were thought to be key stakeholders in the work needed to increase awareness of anti-racist framing of stories. In addition, knowing that changing wording alone does not significantly transform harmful and racialised narratives was also deemed as important. Rather, structural change to research, writing, and communications practices in the development sector was considered to be the priority action needed for successful change.

The significant level of change needed to tackle racism in development narratives led a number of discussants to say they felt 'stuck', 'frustrated', and unsure about how to proceed. Discussants recognised that anti-racist narrative shifts would lead to fairer co-creation of research methods, broader collaboration, and more equitable content creation. However, there were also concerns shared that if IIED alone — and not the rest of the sector — changed its language and framing, the institute may struggle to remain part of a common, sector-wide discourse. Being part of such a discourse, despite its flaws, was considered critical to maintaining funding and the institute's position as a thought leader. These concerns demonstrate the power of the current status quo, and the stake that IIED has in it.

Discussion

What we learnt

The analysis showed that if the four content samples reviewed are illustrative of IIED's overall system of stories, the institute's narrative is marked by a number of dimensions of racism, particularly characterised by saviourism, neutrality, and colour blindness. Saviourism was discussed in relation to the sampled content in several ways. Firstly, through the centring of IIED (and other majority White organisations) in content and research that conceptualised solutions to sustainable development. Secondly, by excluding or marginalising the opinions of Black people, Indigenous people, and 'people of colour', despite intentions to 'raise their voices'. Lastly, by creating narratives that continue the idea that White people are needed to 'save' Black people, Indigenous people, and 'people of colour' in order for sustainable development to take place.

Neutrality was largely understood in relation to the depoliticised language of development, including language used frequently at IIED. While neutrality of language was noticed explicitly in the discussion of the affordable housing policy brief, this observation was probably equally relevant to the other content samples. Presenting issues such as inadequate access to food or climate change as neutral phenomena, rather than a consequence of structural and systemic oppressions or injustices, is something focus group participants took away as an issue to reflect on.

Silence on, or blindness to, racism was discussed in relation to all four samples of content in the narrative review. This colour-blind way of seeing the world, when partnered with neutrality, was explored by focus groups discussants as leading to a narrative approach that denies racial injustices found beneath the surface of the inequalities that IIED works to address.

In the literature review developed to underpin the narrative analysis framework, Hernández (2020) describes the White gaze and saviourism as dimensions that work together and have a particularly damaging effect on the stories of development because they forge racialised ideas about who has value, who determines what issues are important, how issues are addressed, and how progress is measured. IIED is investing in a better understanding of how to tackle this narrative challenge. This includes exploring how colour-blindness and saviourism work together, unpicking whether saviourist narratives are in the main underpinned by a White gaze.

Whether acting together or independently, the dimensions of racism examined in the narratives review highlighted several uses of framings and language that will need to be addressed. One example that has been highlighted as particularly pressing includes the routine use of the term 'partner'. In IIED, the word partner is currently used in ways that homogenise or render invisible majority Black or Indigenous organisations and individuals, as well as people of colour and their organisations. The way in which the institute describes location and place, using common language such as developed and least developed, global North and South, and international and local, is something that it plans to explore through an anti-racist lens.

When considering IIED's learnt experience from the narrative analysis review, it is important to note that reflection on racism in development narratives has continued beyond the review's formal process. Time is still being spent exploring key issues – in particular whether the positionality of the author, or audience, shapes or changes the meaning written and gleaned from it by audiences. Does meaning change if content is written by White people, Black people, or people of colour? Do audiences from different racialised groups read our content

differently? How do other social markers such as gender, faith, or ability affect the way authors write and audiences read? And did the race and positionality of those in our focus groups affect the findings and insights gained? These questions require important reflection that digs into critical issues, including reflection on internalised racism and how it creates distance from, or shame in, native languages, traditions, cultures and stories, as well as an over-valuing of White Western language and ways of seeing the world. This is noted as an important reflection that may help the institute explore why stories of saviourism that promote Eurocentric ideas remain widespread among people of all racialised groups.

How the review process was experienced by staff

Colleagues that participated in the review process had a range of different experiences. This may be due, in part, to their own race and different levels of knowledge and experience of racism. Some experienced anxiety and discomfort in the sessions and, as a result, seemed to gravitate towards quick-fix solutions to alleviate anxiety. Others focused on racism as an external problem rather than an issue linked to internal beliefs. In the same vein, it was difficult for some White colleagues to *really* see themselves as participating in the racism uncovered through the narrative analysis process. For some Black staff, the process was welcomed as an opportunity to talk about racism in the institute for the first time. However, in several cases, not enough psychological safety or trust had been established in the institute prior to the review, which meant some Black colleagues and 'colleagues of colour' chose not to engage in the process. These dynamics suggest that investments in building the confidence and trust of staff to confidently discuss racism and cultures of White supremacy will be important for more progress to be made on this agenda at IIED.

For senior leaders at IIED, some of whom were part of the review, the main point of engagement in the review process was when the initial findings were compiled, and an official response required. Many from the senior team acknowledged that various aspects of the narratives review made for very uncomfortable reading. Yet, with the support of all of the senior leadership team and the IIED board, a roadmap for change has been developed that, amongst other things, acknowledges how IIED has perpetuated racism in its narratives. This roadmap will have an impact on the institute's central pillars of partnership, including capacities (a term many are now keen to review), evidence, and content creation. The roadmap contains several steps that have been grouped into the following areas, and will be invested in over the coming years:

1. Bringing racism to the fore in a review of organisational culture and values.
2. Continued narrative analysis and the development of measures to monitor progress in this space.
3. Publishing more content written and/or commissioned by Black and Indigenous authors, and authors of colour.

4. Improving guidance on research design, delivery, and content creation.
5. Continued anti-racist training and learning for all staff and the IIED senior leadership team.

Conclusions

For IIED, the roadmap created as a result of the narratives review is a first step in deepening understanding of the detailed and topic-based ways racism is present in institutional narratives. It will also guide internal anti-racist commitments to change how IIED's narratives are currently shaped. Learning from the narratives review suggests that any future changes to IIED storytelling and discourse would benefit from being rooted in organisational values and culture, and a robust understanding of anti-racism for the staff body as a whole. The understanding the narrative analysis process has given the institute suggests that future narratives created by the institute will need to:

- Recognise racism and the impact it has had on global patterns of development and inequity. In practice this means creating research and communications products that routinely break the silence on the role racism plays in global extremes in wealth and poverty.

- Acknowledge different ways of knowing, and concepts of development as conceptualised by all people including Black and Indigenous people and 'people of colour'. This includes IIED more frequently featuring the work of Black and Indigenous people and people of colour leading environmental and development action around the world.

- Reject saviourist narratives, and in so doing, move away from a White gaze and binary framing of development challenges that centre and overly-value majority White cultures, while majority Black and Indigenous cultures, and cultures of people of colour are marginalised.

In closing, it is important to acknowledge the intellectual work and psychological labour contributed by the staff that led and participated in IIED's anti-racist narrative analysis process. More of the courage and insight displayed when completing this narrative analysis will be needed as the institute continues its work of creating more equitable research practices and telling new anti-racist stories. Continued reflection and introspection, without the pressure of coming up with immediate solutions, will be as important as collaboration and leadership. An internal challenge will be to find opportunities for more investment, and carefully considered but robust action will be needed in the future to forge successful paths to change.

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About the author

Natalie Lartey is leading IIED's work to address racism in internal discourses, and external narratives about sustainable development. This work is built from her experience designing and delivering strategies that engage Black people, and people of colour, in environmental and development lobbying and campaigning. Natalie is an advocate and communicator, who leads agenda setting and policy influencing initiatives that bring social justice and anti-racist approaches to her specialist areas of child and maternal nutrition, food systems, farming, and fisheries. Her previous work at IIED focuses on advocacy and communications skills building, mentoring, and peer learning. Email: natalie.lartey@iied.org

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