AN INTERSECTIONAL APPROACH TO EMERGENCY RESPONSE

A Training Manual for Facilitators

Mercy Kappen **❚** Rajkumari Nimbale **❚** Roshen Chandran

Visthar

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ALL
OPPRESSION
IS CONNECTED!

INTRODUCTION

Natural disasters affect different peoples differently based on their gender, caste, class, ability, location and religion. The impacts of disasters are socially conditioned, even though the disaster might have natural causes. Hence, humanitarian responses to disasters need to factor in the role of social inequalities in peoples' experience of disasters and their ability to bounce back from a disaster. This training manual provides a framework for participants to approach disaster response from an intersectional perspective, looking at multiple social inequalities.

The manual is structured in two parts: the first part looks at analytical tools to understand different peoples' experiences during disasters intersectionally; the second part looks at how to weave that understanding in designing programs for disaster response.

The manual begins with an introduction to basic concepts of gender – sex, gender, gender identity, sexual orientation, practical and strategic needs, etc. – to ensure all participants have a shared understanding of these terms. We then introduce the intersectional perspective by using a modified version of the Power Walk exercise. Participants see clearly how people with different identities experience the same disaster differently. Thus, a woman with disability ends up at a very different location than her neighbour a dominant caste man; and a working class trans man experiences the disaster very differently than a woman migrant worker. The session sets the foundation for why we need to look at intersecting axes of power when understanding the needs of different peoples during disasters.

There are more inequalities we need to understand deeper in today's context - Disability, Gender identity and Sexual orientation. In the next two sessions, participants learn the analytical frameworks to understand these inequalities better. They learn the issues people with disabilities, and sexual and gender minorities have faced during recent disasters.

Intersectionality also plays a role in peoples' experience of violence during disasters. So we look closer at the violence experienced by different peoples during and after disasters. We learn that violence and the threat of violence also needs to be understood from an intersectional lens.

Now that the intersectionality framework and its sub-components are clear, the manual moves from "analysis" towards "response". We do that by looking at the standards, guidelines and tools promoted by SPHERE and IASC to respond to humanitarian emergencies. The sessions will approach these too from an intersectional perspective.

We introduce SPHERE through its Core Humanitarian Standard (CHS), the non-technical component of the SPHERE standard. The CHS provides a shared set of principles that all humanitarian actors commit to. We introduce the Humanitarian Program Cycle (HPC) that SPHERE and IASC follow to conceptualize and frame humanitarian responses. We then go through key steps in the cycle in greater detail.

The session on standards is followed by the different approaches to disaster programming. Participants learn to contrast the empowerment approach with welfare, anti-poverty and efficiency approaches. This session lays the foundation for Needs Assessment, the first step in the HPC.

Sectoral Needs Assessment and Analysis is the driving force behind the HPC. Participants identify the issues different marginalized groups have experienced in food security, education, livelihood, health and camp life during and after disasters. They learn to develop Needs Assessment questionnaires that can be used with specific groups months before the disaster, during the disaster and months after the disaster. While the IASC Guidelines are focused primarily on gender, the workshop will also consider disability, caste, gender identity etc. for the Needs Assessment.

In Strategic Planning, participants apply the Empowerment approach they have just learnt to design activities and plan. They learn to make the logical link between the findings of the Needs Assessment and the activities they are planning to address those needs. The session also introduces indicators that are gender and diversity sensitive.

During the strategic planning exercise, participants realize that building community resilience against disasters starts months before the disaster strikes. That means organizations need to integrate disaster response thinking in all their ongoing projects today – even when there is no imminent disaster. Participants identify the opportunities to build local resilience against disasters using a sample project of Visthar. They see that there are many small, low-cost and effective local interventions that can be done today to prepare the community against disasters.

Participants then review their own organizations responsiveness to disasters with a self-assessment checklist. They reflect on how intersectional the organization's responsiveness is and what more needs to be done.

As the workshop winds to a close, participants decide on an action plan to integrate disaster programming into their organization's work more strongly to build community resilience locally. They identify 5 things they would like to change at the organizational level, and 5 things they would like to change in a specific project to build the community's resilience. They share their plans with the larger group as a motivation for others and to get their support.

Inaugural of KiA Workshop on An Intersectional Approach to Emergency Response

GUIDELINES FOR FACILITATORS

Our Approach to Facilitation

1. As facilitators, we are supporting our participants to think and analyse their own work lives, attitudes, and world-views.

2. So, we ask open-ended questions. These questions enable participants to think and analyse. Examples of such questions could be:

    a. What do you think about this?

    b. What are the consequences of this happening?

    c. Why is this happening?

    d. What can we do to change this?

3. We are not teaching our participants what is right and what is wrong – they arrive at that themselves based on the analysis we facilitate.

4. We are trying to kindle a sense of justice among our participants. Let us enable them to recognize and express the injustice they see and experience.

5. Traditionally, teachers use power and authority to teach; we meet our participants as equals and invite them to think along with us. Thus, we are not teachers.

    a. Let us talk less and listen more.

    b. Let us use simple language, with minimum technical words

Our Method of Facilitation

6. As far as possible, arrange the seating so everyone sits in a circle

    a. That way everyone can see each other, and are equidistant from the "center"

    b. There is no "head" of the circle, we are all equals in the circle

7. Please sit as part of the circle in a place where everyone can see your face. Do not sit/stand in the center of the circle – the participants behind you will not be able to see your face.

8. Speak slowly, clearly, and gently. We are not giving a public speech; we are inviting our participants to reflect on their own lives.

9. If we pair up as facilitators – a female facilitator and a male facilitator – we can model gender equal behaviour and influence our participants deeply

10. Listen politely when a person shares their experience; acknowledge their feelings

    a. Please thank them for sharing and affirm their story. It takes courage to share personal stories in a group.

11. Do not ignore a person who is talking; listen to them.

12. As far as possible, do not interrupt or cut off a person who is talking. Their views matter.

13. After we ask a question, there might be silence from the group. Do not panic by the silence! People might need time to think and frame a response. Count slowly till 10. You almost certainly will get responses.

14. Give enough time for group work; Group work enables each person to think and is important for their growth.

15. Sometimes you can turn around questions that come to you. You can ask the group itself to respond to questions that arise from the group.

Facilitation and the Content

16. Be thorough with the lesson plan you are facilitating. Mentally rehearse all the questions and possible answers.

17. When we ask questions, we are not 'testing' our participants; we are inviting them to think. Since our experiences will differ, there is no "right answer".

18. If we get a response which we never thought of, acknowledge that viewpoint and respond in a way that you think is most appropriate.

19. When a person's answer does not fit with our view, do not force them to see it our way. Gently ask a few more questions that enable them to think more deeply.

20. Please avoid statements like "I want to teach you...", "I want you to know...", etc. As a facilitator, we are not "teaching" or "telling" our participants; we are inviting them to rethink some of their beliefs and assumptions.
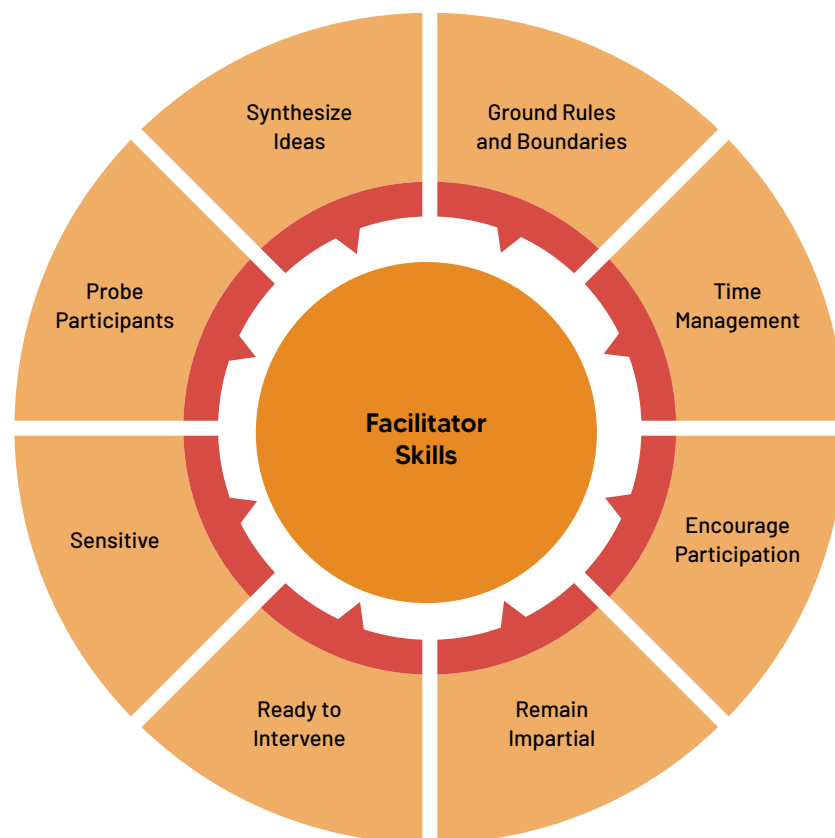
1. | SEX AND GENDER –
BEYOND THE BINARIES

OVERVIEW

The distinction between sex and gender is critical to understand gender injustice. Sex refers to a biological difference that might be visualized as a spectrum - with females on one end, males at the other end and many "intersex" points in between. Gender refers to a socially constituted difference that leads to power inequalities. Like sex, gender may also be visualized on a spectrum – with women on one end, men at the other end and many intermediate points in between. This session introduces participants to this conceptual difference. It challenges participants to rethink their perceptions of what makes a woman or man.

OBJECTIVES

›› To understand the difference between sex and gender.

›› To see that gender inequalities lead to unequal power relations.

›› To recognize that sex and gender are on a continuous spectrum.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Keep the presentation that goes along with this session ready.

MATERIALS

›› 4 chart papers and sketch pens to write.

›› Whiteboard, marker pens.

›› Laptop for presentation, LCD projector.

STEPS

1. Divide the participants into 4 groups, and give them chart papers and sketch pens.

    a. Ask two groups to write: What all comes to your mind when you think of women?

    b. Ask two groups to write: What all comes to your mind when you think of men?

2. Display the charts, the two charts on women on the left, the two for men on the right.

3. Ask participants if they agree with the terms, and to identify terms common to both sides.

4. Next, move on to the other terms. Gently challenge the stereotypes on the charts.

    a. Examples of such questions for stereotypes about women:

        i. Are all women "gentle"? Are no men ever "gentle"?

        ii. Are all women "kind"? Are no men ever "kind"?

    b. Examples of such questions for stereotypes about men:

        i. Are all men "aggressive"? Are no women "aggressive"?

        ii. Are all men "leaders"? Are no women "leaders"?

5. Swap the titles of the two columns. Ask: "Now that we have swapped titles, what all are wrong? What all are just not possible?"

    a. Participants are likely to identify "breastfeeding", "giving birth", and other sex related terms.

6. Derive and introduce the concepts of Sex and Gender with those questions.

    a. Define the two terms clearly.

    b. Point out that gender varies from culture to culture, and time to time.

7. Conduct a quiz to clarify the concepts of sex and gender.

    a. Ask participants to run to the left if the statement you read is about "Sex", and to the right if it's about "Gender".

    b. For each statement, ask a few participants to explain their stance.

    c. The statements for the quiz are available in the handouts section.

8. Use the interactive quiz in the presentation to now introduce the concepts of Gender Identity, Gender Expression, Sexual Orientation

9. Point out how all of these are on a spectrum and are not binaries.

10. Invite participants to reflect and write in the workbook where each one of us might be on these spectra.

11. Acknowledge that it is part of human diversity that different people will be on different points in these spectra.

DISCUSSION QUESTIONS

A. What all come to your mind when you think of women/men?

B. Do we all agree with the terms on these charts?

C. What all terms have come common for both women and men in these charts?

D. Gently challenge the stereotypes on the charts.

    a. Are all women X? Are no men X? (X could be stereotypes on women)

    b. Are all men Y? Are no women Y? (Y could be stereotypes on men)

E. Now that we have swapped titles, what all are wrong? What all are just not possible?

F. Are each of these statements about "sex" or about "gender"?

G. Which of these define "Biological Sex", "Gender Expression", and "Gender Identity"?

H. Where might each one of us be on these different spectra?

NOTES

Biological sex refers to the biological difference between female and male. Examples of these biological differences include: "females can breastfeed, males cannot", and "females have vagina, males have penis". These biological differences are fairly constant over time, and across countries.

Gender refers to the socially constituted difference between women and men; these lead to unequal power relations between women and men. Examples of these socially constituted differences include: "Women are expected to be submissive, men are expected to be aggressive", and "Women are considered good followers, men are considered good leaders." These socially constituted differences vary across time and culture.

What all come to your mind when you think of women/men?

Here is an example of how the board might look, at this point.

Women		Men	
Gentle	Kind	Strong	Leader
Mother	Hard-working	Hard-working	Spends money
Jealous	Cooking	Earns money	Trustworthy
Gossip	Beautiful	Alcohol	Angry
Long hair	Breast-feeding	Intelligent	Aggressive
Wears bindi	Gives birth	Travels	Irresponsible
Sacrifice	Spiritual	Aggressive	Violent
Loving	Caring	Moustache	Short hair
Peaceful	Uses make-up	Wears shirts	Uses perfume
		Courage	

Do we all agree with the terms on these charts?

Most might agree to most terms. Some might disagree with some terms. Share that we shall go deeper into these terms soon.

What all terms have come common for both women and men in these charts?

Point out that a few terms have come in common. Observe that most qualities are distinct for women and men, based on the charts.

Gently challenge the stereotypes on the charts.

Select a few stereotypes to probe deeper. Invite participants to think more deeply about them. The purpose of this probing is to make participants reflect on their own assumptions and biases.

Now that we have swapped titles, what all are wrong? What all are just not possible?

Participants are likely to identify the biological differences when asked this question:

›› Men can't give birth, breast feed.

›› Men don't have vagina.

›› Women don't have thick moustache

›› Etc.

Use this to derive the concepts of biological sex and gender.

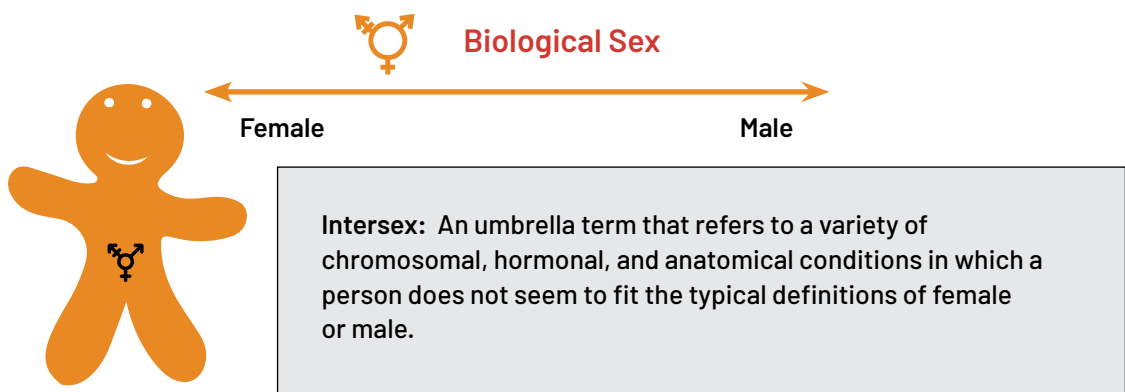*Are each of these statements about "biological sex" or about "gender"?*

Read aloud the statements from the quiz in the handout section. Let participants move to the left if they think the statement is about sex, and to the right if they think the statement is about gender. Ask them to explain why they think it is biological sex or gender.

Finally, invite participants to come up with their own statements for the quiz.

Which of these define "Biological Sex", "Gender Expression", "Gender Identity"?

Use the interactive question slides from the presentation to introduce the concepts of biological sex, gender expression, and gender identity. Use this opportunity to also introduce the terms intersex, transgender and cisgender. This section is adapted from Health Policy Project. 2015. A Facilitator's Guide for Public Health and HIV Programs: Gender & Sexual Diversity Training. Washington, DC: Futures Group, Health Policy Project.

Biological Sex: A medical term used to refer to the chromosomal, hormonal, and anatomical characteristics that are used to classify an individual as female, male or intersex.

Biological Sex

Female   Male

Intersex: An umbrella term that refers to a variety of chromosomal, hormonal, and anatomical conditions in which a person does not seem to fit the typical definitions of female or male.

Gender Expression: The external display of one's gender, through a combination of appearance, social behavior, and other factors. This is generally measured on a scale of masculinity and femininity. A person may come across as feminine, masculine or anywhere else in between.

Gender Expression

Feminine   Masculine

Gender norms: A culturally-defined set of roles, responsibilities, rights, entitlements, and obligations, associated with being female and male, as well as the power relations between and among women and men, boys and girls.
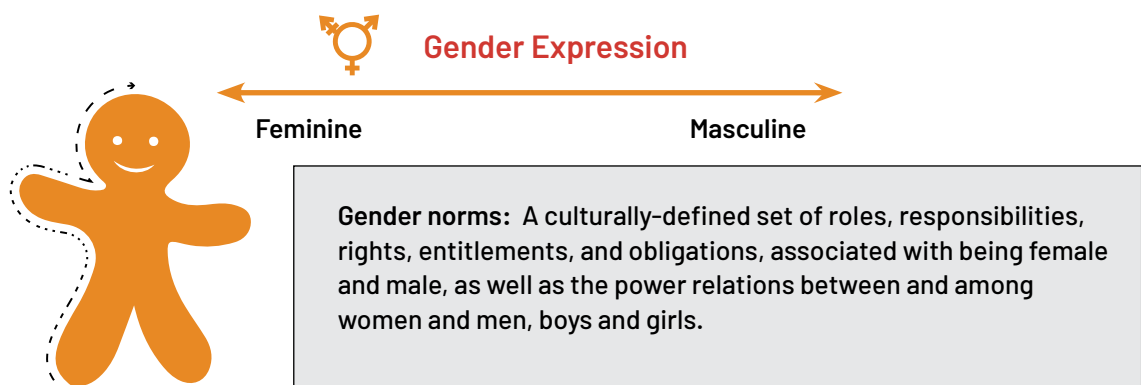
Gender Identity: A person's deeply felt internal and individual experience of gender. That may or may not correspond with the sex assigned at birth. A person may identify as woman, man or anywhere else in between. When a person's gender identity matches what society considers as "normal" for the sex assigned to them at birth, they are called cisgender. When it does not match society's norm, the person is called transgender.

Gender Identity

Women   Man
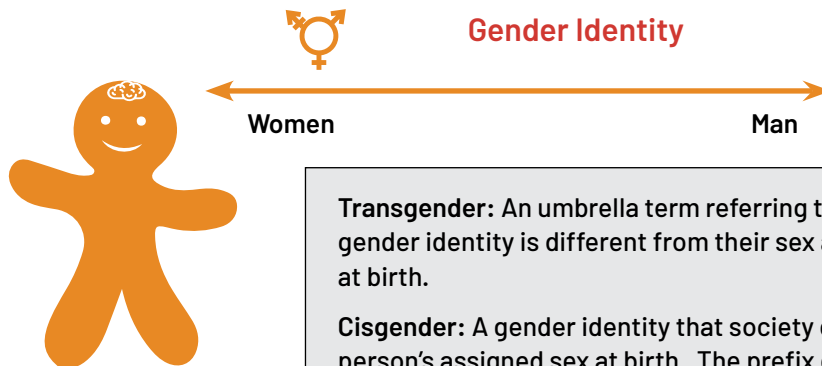
> **Transgender:** An umbrella term referring to an individual whose gender identity is different from their sex assigned at birth.
>
> **Cisgender:** A gender identity that society deems to match the person's assigned sex at birth. The prefix cis- means "on this side of" or "not across." A term used to highlight the privilege of people who are not transgender.

Where might each one of us be on these different spectra?

Give participants time to reflect and write in the workbook. Let them mark where they are on these spectra. There is no "right" or "wrong" answer for where we are.

HANDOUTS

Quiz Statements: Biological Sex or Gender?

This set of statements are used to clarify the concepts of sex and gender. Ask participants if these statements are about sex or gender. (We are not asking if these statements are true or false; we are asking if they are about Biological Sex differences, or socially constituted differences.)

1. Girls do not play cricket, boys play cricket.

2. Women can breastfeed, men cannot.

3. Women are paid less than men for the same work.

4. Boys have penis, girls have vagina.

5. Men are more violent than women.

6. Most land is owned by men, not women.

7. Women need more protection and restrictions than men

8. In some communities, only men may play the traditional drums during weddings and funerals.

9. Girls menstruate, boys do not.

10. Girls are considered impure when they menstruate.

11. Girls get married at a very young age.

12. When there is less food in the home, women sacrifice.

13. ...

14. ...

Invite the participants to create/add their own quiz statements and say it aloud to the group.

Interactive Quiz – Beyond the Binary

1. Which of the following is the meaning of biological sex?

    a. A medical term used to refer to the chromosomal, hormonal, and anatomical characteristics that are used to classify an individual as female or male or intersex.

    b. The act of making love to another person

    c. The reproductive organs of a person – vagina, penis, uterus, etc

    d. The socially constructed differences between women and men

2. Which of the following is the meaning of gender expression?

    a. The colourful expressions of women – multi-coloured sarees, bindis, earrings, etc.

    b. The language used by women and men to express themselves

    c. A medical term that denotes whether a child has reproductive organs that announce themselves as boy or girl

    d. The external display of one's gender, through a combination of appearance, disposition, social behavior, and other factors, generally measured on a scale of masculinity and femininity.

3. Which of the following is the meaning of gender identity?

    a. The gender assigned to a child at birth by the doctor and medical establishment

    b. The gender other people assign to the person based on their appearance and behaviour

    c. A person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth.

    d. The attraction one feels towards people of a specific sex

Answer Key

1. A

2. D

3. C

2. | INTERSECTIONALITY AND THE IMPACTS OF DISASTERS

OVERVIEW

This session is intended to lay the foundation for the intersectional approach. Participants see how different social inequalities affect peoples' experiences during disasters. This session is structured as a 3-round Power Walk, with the "walkers" knowing only their caste/class identity in the first round. In the second round their gender identity is disclosed to them; more aspects of their social identity are disclosed in the third round. The movement of the walkers vary from round to round and participants see how the intersection of gender, class, caste, disability, health status etc. shape the impact of disasters and peoples' ability to bounce back.

OBJECTIVES

›› To understand how gender as a power relation plays a role in disasters – in impacts, in accessing relief, in planning disaster response, etc.

›› To visually represent how intersecting axes of power (caste, class, disability, religion, etc.) shape a person's experience during a disaster.

›› To recognize that the ability of people to bounce back is also affected by their socio-economic location.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

1. Select a hall or space that is big enough for the Power Walk.

2. Draw a line across the center of the room to indicate the starting line of the Power Walk

3. Mark the starting point as 0 on the floor.

4. Mark +1, +2, +3, etc. along the side of the room to indicate the forward movements.

5. Mark –1, –2, –3, etc. along the side of the room to indicate the backward movements.

6. Draw a central line on the whiteboard. Indicate marker colour to be used for each round.

7. Print out adequate copies of the Identities for Power Walk handout. Cut them into smaller strips so that every participant can be given a piece of paper with their identity written on it.

MATERIALS

›› Copies of the identities for each round, in strips.

›› One copy of the statement for the facilitator.

» Whiteboard and markers of 3 colours.

» Chalk to write on the floor.

STEPS

1. Request 9 volunteers from the participants.

2. Invite the volunteers to stand in a horizontal line in the center of the room, facing the front of the classroom. Let there be at least 2 feet (about 60 cms) of space to the left and right of each participant.

3. Introduce the Power Walk and explain the general rules for the Power Walk. Explain that each person will get a strip of paper indicating their identity for the activity.

4. Indicate that the volunteers should move forward if the statement applies to the identity they are playing, and move backward if it does not apply.

5. Mention that there will be 3 rounds of Power Walk, each time revealing more aspects of their identity.

6. Hand out strips of paper to the volunteers with their identities for round 1.

7. Read out the 8 statements, giving time between each statement for the volunteers to move forward/backward.

8. When the round is complete, record where each volunteer is on the whiteboard.

9. Invite the audience to share what they see.

10. Request volunteers to share their identities out loud.

11. Repeat the same steps for round 2 and round 3 each time revealing more aspects of their identity. (Please refer to Handouts section for the identities to be handed out in each round.)

12. After round 2,

    a. Ask the audience: what do you see?

    b. Ask the volunteers: what are your identities?

13. Based on the responses after round 2, draw out the concept of gender as a power relation.

14. After round 3.

    a. Ask the audience: what do you see?

    b. Ask the volunteers: what are your identities?

15. Write the identities assigned to the volunteers on the whiteboard and display it to the audience.

16. Ask the audience to observe the recordings on the whiteboard.

17. Ask the audience:

    a. What do we see?

    b. Why is there a difference between the rounds?

    c. Why has this person gone back/forward from last round this round?

18. Ask the volunteers:

    a. What is the difference in your movements between the rounds?

    b. Why do you think there was a difference?

    c. How did you feel?

19. Based on the responses of participants, draw out the concept of intersectionality as a system of interlocking axes of power.

20. Explain the role of gender and the concept of intersectionality as a system of interlocking axes of power clearly.

21. Request participants to share their experiences, where gender and intersectionality have played a role in the impact of disaster, and peoples' ability to bounce back.

22. Invite participants to reflect on why this discussion matters.

DISCUSSION QUESTIONS

A. What do we see?

B. Please share the identities you were playing

C. Why is there a difference between the rounds? Why has this person gone back/forward from last round this round?

D. What is the difference in your movements between the rounds?

E. Why do you think there was a difference?

F. How did you feel?

G. Does this really happen? Where have all you seen this in your life?

NOTES

Here are some of the answers that might come from participants. Please see these notes as an invitation for you to think more deeply on intersectionality. Do not "force" any of these answers from participants – these are not "the" correct answers. Let us listen to the responses of participants and build on that. You can add your understanding too during the discussions.

What do we see?

›› We see that some people have moved forward faster than others.

›› Some have moved backwards.

›› Not everyone is moving at the same pace.

Please share the identities you were playing.

›› Each participant shares the identity assigned to them for that round.

Why is there a difference between the rounds? Why has this person gone back/forward from last round this round?

›› As vulnerabilities and disprivileges of a person are revealed in each new round, their movement varies.

›› This person moved back as she/he is a dalit; that person moved forward as she/he is from the dominant caste.

›› This person's religious identity as a Msulim led to them moving back several times.

›› Being a woman also affects one's movement; this person went back due to that.

What is the difference in your movement between the rounds?

» When I realized I am playing the role of a woman, I realized I couldn't have take a step forward for some of the statements; so, in this round I had more steps back.

» Having a disability added to my disprivileges in this round made me rethink my movement; I went backward a lot now.

» As a Muslim I had some vulnerabilities; that worsened significantly when I realized I am a trans man.

» Others are likely to give similar answers.

Why do you think there was a difference?

» The power I experience in my life depends on multiple identities; these identities all play a role.

» Each of these identities play a role in our lives – gender, caste, disability. So the outcome of the disaster varies for each one of us.

» Our lives are shaped by intersecting power relations – of gender, caste, class, disability, etc. That's why we arrive at a different place each round.

How did you feel?

» Frustrating, angry.

» This is so unfair.

» This is very reflective of reality.

» Unhappy.

» I felt bad for those slipping back each round.

Does this really happen? Where all have you seen this in your life?

» Yes, it happens all the time.

» Let participants briefly share personal examples and experiences to this question.

HANDOUTS

Please distribute the following identities to the 9 people who are participating in the Power Walk. This Power Walk is in 3 rounds. Hence, please distribute the first set of identity descriptions to participants in the first round. Distribute the second set in the second round. And finally, distribute the third set of descriptions to the same participants at the start of the third round.

The final handout is the statements to read during the Power Walk. The facilitator can use that as a reference and adapt it as necessary.

Round 1 (Caste + Class)

1a. You are a **Dalit** landless labourer.

2a. You are a **dominant caste Hindu** whose family owns land.

3a. You are a landless **Muslim**.

4a. You are a **dominant caste Christian** whose family owns land.

5a. You are a **Muslim** whose family owns land.

6a. You are a **Dalit** landless labourer.

7a. You are a **dominant caste Hindu** with a degree in engineering, and whose family owns land.

8a. You are a **Dalit Christian** landless labourer.

9a. You are a **dominant caste Hindu.**

Round 2 (Caste + Class + Gender and sexual identity)

1b. You are a dalit, **lesbian woman,** who used to live with your partner. You were forced to separate during lockdown.

2b. You are a dominant caste Hindu **woman** whose family owns land.

3b. You are a landless Muslim **woman.**

4b. You are a dominant caste Christian **woman** whose family owns land.

5b. You are a Muslim **trans man** whose natal family owns land.

6b. You are a Dalit **man,** a landless labourer.

7b. You are a dominant caste Hindu **man** with a degree in engineering, and whose family owns land.

8b. You are a Dalit Christian **man,** a landless labourer.

9b. You are a dominant caste Hindu **man.**

Round 3 (Class + Class + Gender and sexual identity + Disability/Mental Health/Person Living with HIV)

1c. You are a dalit, **lesbian woman with disability.** You used to live with your partner; you were forced to separate during lockdown.

2c. You are a dominant caste Hindu **woman living with HIV/AIDS,** and whose family owns land. You need
anti-retroviral medicines regularly.

3c. You are a landless Muslim **woman.**

4c. You are a dominant caste Christian **woman** living with *depression* and whose family owns land.

5c. You are a Muslim **trans man** *taking hormone treatment* whose natal family owns land.

6c. You are a landless Dalit **man** with *disability and living with depression.*

7c. You are a dominant caste Hindu **man** with a degree in engineering, and whose family owns land

8c. You are a Dalit Christian **man,** a landless labourer.

9c. You are a dominant caste Hindu **ma**n with *disability and living with HIV/AIDS.* You need
anti-retroviral medicines regularly.

OVERVIEW

This session goes deeper into a particular axis of power that many participants might be less familiar with. The objective of this session is to raise the consciousness of participants that disability is a social injustice, that it is socially constituted barriers that deny persons with disabilities equal outcomes during disasters and that gender inequality intersects with disability in different ways during disasters. The session challenges participants' perspectives on disability, especially "disability as a defect" perspective and "disability as an inadequacy" perspective. After learning the justice perspective and the distinction between impairment and disability, participants work in small groups to identify the barriers persons with disability experience in food security, health, livelihoods, education during disasters.

OBJECTIVES

» To recognize different perspectives on disability and the difference between impairment and disability.

» To see how socially constructed barriers discriminate against children with disability in education.

» To feel disability is an injustice that needs to be addressed before, during and after a disaster.

SUGGESTED TIME

» 60 minutes.

PREPARATION

» Keep a copy of the statements for the Impairment vs Disability quiz ready.

MATERIALS

» Whiteboard, marker pens.

» Chart paper for group work.

STEPS

1. Invite participants to share the various ideas we all have about "disability". What is disability? What does it mean?

   a. Point out you are not asking for the various types of disability, but rather what disability means.

2. Write the responses on the whiteboard, subtly categorizing them into three layers.

   a. Let words related to the defect perspective be written towards the top.

b. Let words related to the inadequacy perspective come in the middle.

c. Let words related to the justice perspective come at the bottom.

3. After receiving all responses, point out that these responses correspond to three different perspectives on disability. Draw the dividing lines between the perspectives.

4. Introduce the three perspectives.

5. Introduce the difference between impairment and disability, building on the parallel between sex and gender.

6. Use a quick quiz to ensure participants have understood the difference between impairment and disability.

7. Divide participants into groups and invite them to identify 5 barriers children with disabilities experience in education.

8. Let the groups present their answers to the larger group.

9. Narrate the story The Country of the Blind and invite reactions from the participants.

DISCUSSION QUESTIONS

A. What are the various ideas we have about disability? What is disability? What does it mean?

B. Are these statements about impairment or disability?

   a. Some people cannot hear sounds. (Impairment)

   b. People who cannot hear are considered abnormal. (Disability)

   c. Very few schools teach sign language to communicate with hearing impaired. (Disability)

   d. People with auditory (hearing) impairment do not get jobs easily. (Disability)

   e. Some children are born with autism. (Impairment)

   f. Children with autism are seen as a burden on society. (Disability)

   g. Very few teachers are trained to educate children with autism. (Disability)

   h. People with low vision cannot see clearly. (Impairment)

   i. People who cannot see are not consulted while planning disaster response programs. (Disability)

C. In your groups, identify 5 barriers children with disability experience in education.

D. What are some discriminations people with disability experience during disasters?

E. What do you feel after hearing the story "The Country of the Blind"?

NOTES

Here are some of the answers that might come from participants. Do not force any of these answers from participants – these are not "the" correct answers. Let us listen to the responses of participants and build on that. You can add your understanding too during the discussions.

What are the various ideas we have about disability? What is disability? What does it mean?

Point out you are not asking for the various types of disability, but rather what disability means.

The responses are likely to include a variety of words and phrases: disability means defect, abnormal, less capable, needs help, dependent, excluded, does not have friends, asexual, due to bad Karma of past lives, past sin, etc. As participants call out these phrases, write them on the whiteboard, organizing/clustering them quietly into three categories. Don't label the categories yet, nor make it obvious that you are categorizing them. A simple approach is to divide the white board in your mind into 3 sections and to fill those 3 sections with the phrases being called out.

The 3 categories we want to organize the words into reflect three different perspectives on Disability:

1. Defect Perspective

2. Inadequacy Perspective

3. Diversity Perspective (Justice Perspective)

Ideas like *defect, abnormal, can be fixed, bad Karma*, etc reflect the defect perspective. The defect perspective sees Disability as a defect in the person, an abnormality that needs to be corrected, possibly medically. The defect perspective tends to look down on the person with disability, seeing them as a bad person, an abnormal person or a lesser person.

Ideas like *inadequate, needs help, burden, dependent* etc. reflect the Inadequacy perspective. The inadequacy perspective sees the person with disability as being inadequate – not have enough strength, capability, skills, etc. that can be overcome by providing them aids and equipment. The inadequacy perspective also tends to look down on persons with disability, seeing them as inferior persons or a lesser person.

Ideas like *excluded, discriminated, does not have friends, denied education,* etc. reflect a diversity or justice perspective on Disability. The diversity/justice perspective sees that human beings are very diverse with different skills, capabilities, etc. They see disability as arising from dominant society catering to the needs of the dominant class and excluding people who are different. Thus, in this perspective, the absence of legs do not cause a disability – that is part of human diversity. But when steps to a building prevent a person in a wheelchair from entering a building, society *disables* that person. The designers of the building could have chosen ramps over steps. By choosing steps in their design, they excluded people in wheelchairs from easily accessing the building. Thus, the disability is socially constructed, it is not inherent in the person who is being disabled.

The Disability justice movement uses two words to clarify these ideas: impairment and disability.

Impairment refers to the biological diversity inherent in human beings. For instance, some people have two legs, some have one and some have none. There is nothing right or wrong about being one way. This is natural biological diversity. People should not be discriminated or excluded because they are different.

Disability refers to the socially constructed barriers that lead to people with impairment enjoying lesser outcomes in life. These barriers could be physical, or attitudinal. Physical barriers include steps to buildings, or the non-availability of books for visually impaired readers. Attitudinal barriers include attitudes like "people with impairment cannot do any jobs", or "people with impairment may only marry other people with impairment". Disability is thus a social injustice that needs to be addressed structurally. We need to change society to ensure justice for people with impairments.

Are these statements about impairment or disability?

1. Some people cannot hear sounds.

Impairment. The inability to hear sounds is a biological difference.

2. People who cannot hear are considered abnormal.

Disability. This attitude towards people who cannot hear is a socially constructed barrier that denies them their rights.

3. Very few schools teach sign language to communicate with hearing impaired.

Disability. Children with hearing impairment are denied the right to equal education as most schools consider only a narrow range of learners in their teaching methods. That becomes a barrier for children with hearing impairments.

4. People with auditory impairment do not get jobs easily.

Disability. This attitude towards people who cannot hear is a socially constructed barrier that denies them their right to livelihood.

5. Some children are born autistic.

Impairment. Being born autistic is part of nature's diversity.

6. Autistic children are seen as a burden on society.

Disability. This attitude towards people with autism and other neurodiversities is a socially constructed barrier that denies them their rights.

7. Very few teachers are trained to educate autistic children.

Disability. The non-availability of teachers trained to educate autistic children is the result of society's attitudes towards children with autism.

8. People with low vision cannot see clearly.

Impairment. Low vision is part of biological diversity.

9. People who cannot see are not consulted while planning disaster response programs.

Disability. When people with visual impairment are not consulted, it is because they are not considered worthy, important or knowledgeable. That is a socially constructed attitude that denies their voices and views being heard and factored into the planning.

In your groups, identify 5 barriers children with disability experience in education

»   Negative attitude towards children with disabilities.

»   Non-availability of teachers skilled in teaching children with special needs.

»   The schools are inaccessible for children with disabilities. (eg steps, steep slopes, etc.)

»   Text books are not available in formats friendly for children with visual impairment.

»   Children with disabilities are not included in sports and games.

»   Children with disabilities are mocked and bullied by other students.

What are some discriminations people with disability experience during disasters?

»   When there is less food after a disaster, persons with disability get the least

»   Persons with disability are likely to be seen as a burden before, during and after a disaster.

»   Women with disability, are at higher risk of violence after a disaster.

»   They could experience more neglect when others are engaged in recovery.

- Persons with disability might be excluded from participating in recovery activities.
- Girls and boys with disability are at higher risk of dropping out of school.

What do you feel after hearing the story "The Country of the Blind"?

- "Normal" is a concept defined by the dominant group.
- What is normal to us is socially conditioned.
- If we were born in a different kind of society, we would be seen as disabled.
- So many concepts in our culture – "beauty", "productivity", etc. – are socially mediated.

HANDOUTS

- The Country of the Blind, by H G Wells, http://www.online-literature.com/wellshg/3/
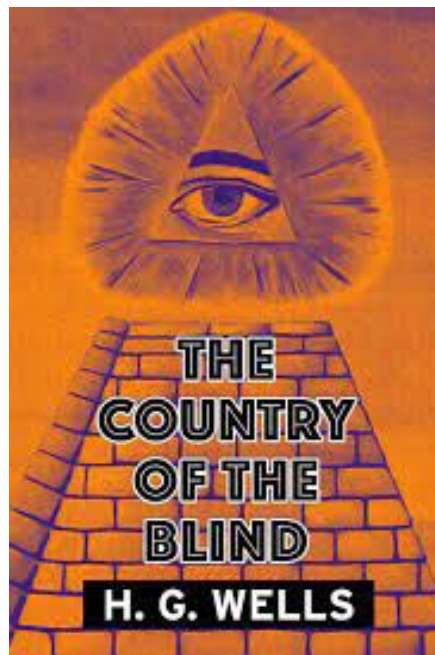
4. | LGBTQI RIGHTS DURING DISASTERS

OVERVIEW

The aim of this session is to sensitize participants to the violations of the rights of sexual and gender minorities. Like the previous session, this session also goes deeper into another axis of power that participants are likely to be less familiar with. As different participants are likely to have different levels of understanding about sexual and gender minorities (SGM), the session first introduces the basic concepts gender identity, sexuality, sexual orientation, etc through a short lecture. Participants then read aloud 5 "voices" of SGM of their experiences during the pandemic. The facilitator asks participants how they feel listening to the voices and then invites them to draw out which rights were violated and the consequences for SGM.

OBJECTIVES

›› To learn key concepts relating to sexual and gender minorities.

›› To become aware of the violations of the rights of sexual and gender minorities.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Keep a printout of the handout "Survivors' Voices" ready. A few participants will be reading them aloud when the session begins.

MATERIALS

›› "Survivors' Voices" from the handouts section.

›› Whiteboard, marker pens.

STEPS

1. Introduce the concepts of gender identity, sexual identity, sexual orientation through a short lecture.

    a. Remember the goal is to challenge binary thinking around sex and gender, and to challenge heterosexuality as the norm.

    b. We are trying to displace the idea that gender identities are "fixed" and "standard". So, be careful not to frame "transgender", as if it were a third fixed and standard category.

2. Participants are likely to have questions; clarify them adequately.

3. Move to the next part of the session by requesting for 5 volunteers

4. Invite each of them to read aloud from "Survivors' Voices".

5. Process the readings with the first three questions from the Discussion Questions below

6. Next, invite participants to put themselves in the shoes of a survivor they know

    a. Ask participants to write a similar "Survivor's Voice" from the perspective of that person. (They don't have to mention the name of that person to protect that person's privacy.)

7. Invite participants to share in pairs the survivor's voice that they wrote

8. Continue with the next discussion questions

DISCUSSION QUESTIONS

A. What do we feel after listening to these survivors?

B. What all rights of these survivors have been violated?

C. What are the consequences of these rights violations?

D. Why did this happen?

NOTES

Here are some answers that might come from participants for the discussion questions above. These are given only for our reference. Let us not "expect" these answers. Instead, let us always listen to what participants are saying and build on that.

What do we feel after listening to these survivors?

»» Anger

»» Sadness

»» Frustration

»» Hope

»» Commitment

What all rights of these survivors have been violated?

»» So many rights of these survivors have been violated

»» Right to shelter

»» Rights to live with dignity

»» Right to food

»» Right to livelihood

»» Right to sexuality

»» Right to mobility

»» Freedom of choice

»» Right to safety and security

»» Etc.

What are the consequences of these rights violations?

»» Depression.

»» Anxiety.

»» Homelessness.

»» Physical injuries.

»» Death.

»» Substance abuse.

»» Forced sex work.

»» Lack of freedom.

»» Etc.

Why did this happen?

»» Due to society's attitudes towards sexual and gender minorities.

»» Stigmatization of SGM.

»» Homophobia.

»» Transphobia.

»» A culture of heterosexism everywhere, including the media.

»» This culture exists before, during and after the disaster.

»» Etc.

HANDOUTS
LGBTQI Survivors Voices

"I could not get my hormones medication regularly once the lockdown began. I struggled with my physical and mental health in the months that followed."

~ Devika, transwoman.

"My partner and I had been staying together for years. When the lockdown started, our house owner said they wouldn't rent the home to two girls anymore and we had to go back to our separate homes. My parents tortured me to get married to a man, and leave my "bad" life."

~ Anamika, lesbian woman.

"After the floods, they shut down our usual meeting places and barricaded it. They said anti socials were hanging out and causing trouble. Where can gay friends meet safely?!"

~ Ravi, young gay man

"We did not have a ration card as the state does not recognise 3 trans women living together as a household. We struggled for everything as our incomes dropped to zero and we could not get even rations."

~ Manjula, transwoman

"When the hostel closed, I had to return to my parents home as there was nowhere else to go. They had never accepted I am a boy. My father and brother humiliated me again for months when I was stuck at home."

~ Arjun, transman, college student.

5. | PRACTICAL AND STRATEGIC NEEDS

OVERVIEW

The objective of this session is to raise awareness of participants on the diverse needs of people. It enables participants to see beyond the "practical needs" of food, water, shelter and to recognize the importance of "strategic needs" that change the unequal power relations in society. The session uses a case study that participants analyze in small groups to identify the diverse needs of Sheela and the members of her family. The facilitator builds on the needs identified by participants to introduce the concepts of Practical and Strategic needs. The participants then play a quiz to make sure the concept is clear.

OBJECTIVES

›› To recognize the diverse needs of women, men, girls, boys, people with disabilities in the context of disasters.

›› To distinguish between practical and strategic needs of diverse people.

›› To sense the importance of addressing strategic needs also during emergencies.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Keep copies of the case study ready to distribute with participants.

MATERIALS

›› Whiteboard, marker pens.

›› Copies of the case study.

›› Quiz presentation.

STEPS

1. Distribute the case study from the handouts section to the participants. Read the case study aloud as a group.

2. Inform participants that the purpose of the session is to identify the different needs of various people using Sheela's story as an example.

3. Divide participants into four groups. Ask the groups to identify the diverse needs of a different person from the story. Each group can be assigned a different character from the story:

a. Sheela.

b. Sheela's husband.

c. Sheela's son.

d. Sheela's daughter.

4. Give the groups 15 – 20 minutes to identify the needs of these persons.

5. In the larger group, request the groups to share their list. Write down the needs participants identity on the whiteboard.

a. Organize the needs in two columns. Let practical needs be noted on the left. Let strategic needs be noted on the right. (Don't give titles to the columns yet.)

6. After all the needs have been listed on the board, read them all aloud and ask participants why the needs have been organised into two columns.

a. Participants are likely to make guesses on how those on the left are basic, while those on the right are "advanced", "secondary", etc.

7. Gently challenge the participants on the relationship between the two sets of needs:

a. Which is more important – the ones on the left, or on the right?

b. Which should be addressed first – the ones on the left, or on the right?

c. Can we enjoy those on the left, without those on the right?

d. Can we enjoy those on the right, without those on the left?

8. As participants engage with these questions, introduce the concept of Practical and Strategic Needs.

9. Point out that Practical Needs can be given, and recipients become beneficiaries, whereas Strategic Needs need to be claimed (often in support with others) and communities become agents of their own change.

10. Conduct a quick quiz to ensure that participants understand the distinction between practical and strategic needs.

DISCUSSION QUESTIONS

A. What all are the needs in each of these persons' lives?

B. Why have we organised the needs in two columns?

C. Which is more important – the ones on the left, or on the right?

D. Which should be addressed first – the ones on the left, or on the right?

E. Can we enjoy those on the left, without those on the right?

F. Can we enjoy those on the right, without those on the left?

G. Quiz – does this address a Practical Need or a Strategic Need?

NOTES

The differences between Practical Gender Needs and Strategic Gender Needs (also known as Strategic Gender Interests) are summarised below.

Practical Gender Needs	Strategic Gender Interests/Needs
Tend to be immediate, short-term	Can be met mainly in the long-term
Varies with economic and social background of women	Common to almost all women
Related to daily needs; food, housing, income, health, child care etc.	Related to disadvantaged position; subordination, lack of resources and education, vulnerability to poverty and violence, etc.
Arises out of the existing gender division of labour	Basis of disadvantage and potential for change not always identifiable by women
Improves women's condition	Improves women's position
Easily identifiable by women.	Can be addressed by: consciousness-raising, increasing self confidence, education, strengthening women's organisations, political mobilisation, etc.
Can be addressed in a top down manner by planners, or demanded by women themselves through their mobilisation	

Here are some of the answers that might come from participants.

What all are the needs in each of these persons' lives?

These are some of the likely answers. Organize them into two columns. Leave the column titles blank, for now.

Here are some of the answers that might come from participants.

What all are the needs in each of these persons' lives?

These are some of the likely answers. Organize them into two columns. Leave the column titles blank, for now.

Food, water	Dignity, freedom, right to equality
Clothing	Right to be free from discrimination
Shelter	Support, care, right to education, mobility
Healthcare	Confidence, assertiveness
Job, income, skills	Right to sexual and reproductive health
Traditional schooling	Freedom of expression, Rights education

Why have we organised the needs in two columns?

The purpose of this question is to make participants think through. Their initial answers are likely to be:

» The ones on the left are basic needs.

» The ones on the left are primary needs.

» The ones on the left are tangible, those on the right are intangible.

Which is more important – the ones on the left, or on the right?

Many participants are likely to say the ones on the left are more important; a few might say those on the right. Both are equally important; a person needs both to thrive.

Which should be addressed first – the ones on the left, or on the right?

Again, many participants are likely to say the ones on the left need to be addressed first; a few might say those on the right. Both need to be addressed simultaneously; a person needs both to thrive.

Can we enjoy those on the left, without those on the right?

These two questions are to challenge the idea that either one is more important than the other. You can point out that even if one has food, that cannot be enjoyed if one is also experiencing violence in the home. One needs both food and freedom from violence.

Can we enjoy those on the right, without those on the left?

These two questions are to challenge the idea that either one is more important than the other. You can point out, for instance, that one cannot experience dignity if one is denied food.

This is a good time to introduce the two types of Needs. You can title the columns now.

QUIZ

Does this address a Practical Need or a Strategic Need?

1. Giving food packets to poor women (Practical Need).
2. Leadership training to sexual and gender minorities to contest Panchayat elections (Strategic Need).
3. Skills training for women to make pickles and pappads (Practical Need).
4. Training in carpentry for women (Strategic Need).
5. Training women on their Reproductive Health and Rights (Strategic Need).
6. Mobilizing women around right to food to claim PDS entitlements (Strategic Need).
7. Counseling women on their rights to be free from violence in their lives (Strategic Need).
8. Training Government officials on rights of trans women and trans men (Strategic Need).
9. Gender sensitization training for women Self Help Group (SHG) members (Strategic Need).
10. A gender sensitization program for young men's clubs (Strategic Need).
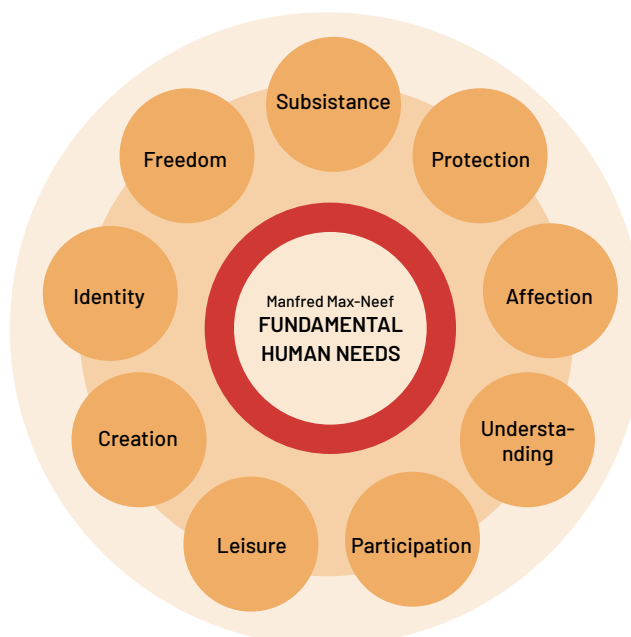
Sheela's Story

Sheela is a Dalit woman who works as a domestic worker in 4 houses in our neighbourhood. She lives in a community of urban poor people in a small house. Until last year, she lived in Koppal district of North Karnataka. Sheela's family did not have land. Both Sheela and her husband used to work as manual labourers in the fields of a neighbouring landowner. Her two children – a girl and a boy – studied in the government school nearby. Her son had polio and used crutches to walk.

Two years ago, the summer was unusually long. The rains came late and the crops failed. There were fewer days of work at the farm, and so the family's wages fell. The family bought less rice, dal and vegetables; some days Sheela went to bed hungry.

The well where Sheela drew water from dried. She was not allowed to draw water from the bigger well in the other side of the village. So she had to walk 3 kms to reach the next well she could draw water from.

When the rains finally came, they stayed longer than usual. It was hotter and more humid than usual; that led to food grains rotting in warehouses. Ration shops were giving out even lesser grains then, so Sheela had to buy grains from the market.

The Mid Day Meals in schools became very intermittent when the grain prices increased. Sheela stopped sending her daughter to school – if she wasn't even getting food there, she could work and earn some more money for the family. A nearby farm required young girls for seed crossing work, and she sent her daughter there to work. There were other girls of her age there, so she had friends to play with after work.

Diarrhea and malaria in the village increased; her neighbor said that was because of all the stagnant pools of water after the floods. Then Sheela's son also fell sick. She couldn't take him to the government hospital in the town given his disability and, as the floods had damaged several roads and bridges. Luckily, he got better after five days.

Sheela and her husband migrated to the city in search of work. Her husband worked as a coolie. She started getting work as a domestic worker. The children went to a nearby school.

In October, there was unusually heavy rain and storms; parts of Sheela's home crumbled in the storm. It would be too expensive to repair it properly, so she and her husband used some plastic to temporarily cover it.

Sheela would get really tired and stressed; she worked longer hours and she had very little food. In December she fell very sick and lost 2 weeks of work. Two houses where she worked found other replacements for her, so her income dropped. Sheela's family was always uncertain if they would have food on the table.

Yesterday, the rains were heavy and the roads were water logged. Sheela's son struggled to come back from school using his crutches. Hundred metres from home, he fell down and fractured his right leg.

6. | GENDER-BASED VIOLENCE AND DISASTERS

OVERVIEW

The objective of this session is to raise the awareness of participants on the gendered nature of violence before, during and after disasters. It also enables participants to see that people of different gender identities experience violence differently based on their sexuality, caste, class, age, ability, and religion. The session starts with a set of statements related to GBV that participants are asked to agree or disagree to. Participants debate the various positions for each of those statements; the facilitator points out the gendered assumptions behind some of the arguments used, especially to justify violence. Participants then work in small groups to identify the different forms of violence different peoples experience and present it in the form of sketches. One group, for instance, contrasts the different violence elderly middle class women experience vis-à-vis their husbands after a disaster.

OBJECTIVES

›› To raise the awareness of participants on the gendered nature of violence before, during and after disasters.

›› To see that people of different gender identities experience violence differently based on their sexuality, caste, class, age, ability, and religion.

›› To identify the different forms of violence that people of different gender identities experience during disasters.

›› To develop a sense of urgency and importance that GBV needs to be addressed across the Humanitarian Program Cycle and in all sectors.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Decide on likely pairs of identities you could give the groups for this session. Consider those sets of identitites most relevant to this group of participants.

›› Keep chart papers and sketch pen sets ready for 4 groups of participants.

MATERIALS

›› Chart papers, sketch pen sets.

›› Whiteboard, marker pens.

STEPS

1. Introduce the session to the participants; mention that we will be going deeper into the various forms of gender-based violence that women, men, girls and boys experience during a disaster.

2. Read aloud the series of statements related to GBV and invite participants to agree or disagree with each statement.

3. For each statement, after participants have taken a stance, facilitate a short debate.

4. Ask what the different forms of gender-based violence are to refresh participants memory.

5. Inform participants that they will go into smaller groups and identify the various forms of GBV that two different people are likely to experience.

6. Point out that the forms of gender-based violence people experience depend on their social identities. Invite participants to suggest which all identities to take.

7. Form 5 pairs of contrasting identities for the group work based on the suggestions coming from the participants. Examples of such identity pairs could be:

    a. Elderly working class woman and man.

    b. Dalit woman and Dalit man.

    c. Girl with disability and boy with disability.

    d. Trans woman and cis-woman from a religious minority.

    e. Married woman and widow from rural India.

8. Divide participants into 5 groups. Assign a pair of identities to each group. Give each group one chart paper and adequate drawing materials.

9. Ask participants to draw/sketch/paint the two individuals they have been assigned and to mark the different forms of violence they are vulnerable to during and after a disaster.

    a. The specific forms of violence people experience could depend on the type of disaster too. So, groups can decide which disaster they want to consider for their group work.

    b. Participants are welcome to share stories of violence they have heard to draw and label their charts.

10. Give the groups 20 – 30 minutes to complete the drawing and labelling exercise.

11. Display all the charts for everyone to see. Let everyone take a few minutes to walk through the "gallery" of posters.

12. Process each chart paper by inviting participants from a different group to "interpret" the chart paper. For example, group 2 interprets the drawing prepared by group 1, etc.

13. Guide the group's attention to the differences between the violence that people are vulnerable to. E.g. both girls and boys with disabilities might experience violence, but differently.

14. Ask when all are these individuals at risk of experiencing violence, and who the perpetrators could be.

15. Ask what the consequences of such gender-based violence would be.

16. Invite participants to reflect on why we are doing this activity.

DISCUSSION QUESTIONS

A. What are the different forms of gender-based violence?

B. What all identities should we take to go deeper into GBV?

C. What do you understand from the chart prepared by this other group?

D. What differences do we see between the violence experienced by the two people in this chart?

E. What differences do we see between the violence experienced by the people in this chart compared to the other charts?

F. At which stages during the disaster are these people vulnerable to violence?

G. Who all could be the perpetrators of this violence?

H. What are the consequences of Gender Based Violence?

I. What all should we do to address this?

NOTES

Here are some of the answers that might come from participants. Please see these notes as an invitation for you to think more deeply on gender-based violence. Do not "force" any of these answers from participants – these are not "the" correct answers. You can add your understanding too during the discussions.

What are the different forms of gender-based violence?

» Sexual violence, rape, molestation

» Sexual harassment, stalking, cyber-stalking.

» Bullying, mocking, verbal abuse.

» Financial/economic violence.

» Not giving money to wife.

» Humiliating wife.

» Beating, slapping.

» Child sexual abuse.

What all identities should we take to go deeper into GBV?

» Adivasi girl, Adivasi boy.

» Dalit woman and Dalit man.

» Girl with disability and boy with disability.

» Trans woman and cis-woman from a religious minority.

» Married woman and widow from rural India.

» Middle class woman, Working class woman living in a slum.

» Heterosexual woman, Lesbian woman.

What differences do we see between the violence experienced by the two people in this chart?

- Though both women and men experience vulnerabilities, women are at greater risk.

- Middle and dominant class women might be at greater risk of economic violence.

- Boys seem to experience more bullying, while girls experience more sexual violence.

What differences do we see between the violence experienced by the people in this chart compared to the other charts?

- Physical violence seems to cut across all identities.

- Some women are at greater risk than other women.

- Disability adds a lot of vulnerabilities to girls and boys.

- Trans people are at greater risk of all forms of violence.

At which stages during the disaster are these people vulnerable to violence?

- In relief camps and shelters.

- While going to get relief.

- After the disaster, during rehabilitation and recovery stages.

- In training programs, skill development programs.

Who all could be the perpetrators of this violence?

- Strangers.

- Family members, cousins, uncles, relatives.

- People with power, Volunteers, NGO staff.

- Teachers.

- Community leaders.

- Health workers.

- Almost anyone.

What are the consequences of Gender-Based Violence?

- Injury, physical harm.

- Loss of dignity, life.

- Fear, afraid to go out.

- Loss of confidence, self-worth, self-esteem.

- Sense of powerlessness.

- Absenteeism from school or work.

- Loss of livelihoods, education.

- Poor academic performance.

- Trauma, depression, anxiety.

- Suicidal tendency.

What all should we do to address this?

›› Establish complaint and safe reporting mechanisms for GBV.

›› Sensitize staff and stakeholders on GBV.

›› Put in place a zero tolerance policy for violence.

›› Conduct periodic surveys, especially with people who are at higher risk of GBV.

›› Respond to complaints of GBV, take action against perpetrators.

›› Sensitize law enforcement on GBV.

›› Sensitize boys and men on GBV prevention in their homes and public spaces.

›› Integrate an anti-violence training into the school curriculum

›› Etc.

HANDOUTS

Agree – Disagree Statements for Discussion on GBV.

1. Women are not capable of being left free or independent.

2. Rapes happen more now because the population is rising and boys and girls are becoming modern.

3. Lesbians can be cured by forcing them to have sex with men.

4. Rape - Sometimes right, sometimes wrong.

5. If a woman is raped then both, she and the boy should be punished.

6. Women provoke sexual assault by their behaviour or manner of dress.

7. Men cannot control themselves. Violence is simply a part of their nature.

8. A wife must have sex whenever her husband demands.

9. When there is a disagreement, the wife should give in to the husband to maintain peace at home

10. Trans women who beg are responsible for the violence against them.

11. In humanitarian disasters, life-saving interventions like food and shelter, are more critical than responses to sexual and gender-based violence.

12. Effeminate men can be made real men by giving them a strong beating.

13. Domestic violence is a private family matter, in which the state has no right to intervene. How a man treats his partner is a private matter.

14. A woman should stay with her husband no matter what the marriage brings.

15. Only women can experience gender-based violence.

STOP GENDER-BASED VIOLENCE

7. | CORE HUMANITARIAN STANDARD

OVERVIEW

The aim of this session is to familiarize participants with the rights and justice perspective to disaster response. It does that by introducing the landscape of guidelines and standards for emergency response, including and especially the Core Humanitarian Standard (CHS) that forms a part of Sphere.

The Core Humanitarian Standard on Quality and Accountability (CHS) is a globally recognised voluntary standard that sets out nine commitments that organisations and individuals involved in humanitarian response can use to improve the quality and effectiveness of the assistance they provide. The CHS places communities and people affected by crisis at the centre of humanitarian action. As a core standard, the CHS describes the essential elements of principled, accountable and high-quality humanitarian aid. It is a voluntary and measurable standard. The CHS is the result of a global consultation process. It draws together key elements of existing humanitarian standards and commitments.

Participants play a Mix and Match game where they analyze caselets of how organizations responded during disasters and match them against specific violations of the CHS. The purpose of this activity is to enable participants to recognize good practices and violations of the CHS and connect them to a particular commitment in the CHS. It uses a mix and match activity where participants match different good practices or violations to the relevant commitment.

OBJECTIVES

›› To familiarize participants with the Core Humanitarian Standards.

›› To enable participants to recognize good practices and violations of the commitments.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Prepare 4 sets of strips for the Mix and Match game from the handout listed below. Each group will be given one set of strips in this activity.

MATERIALS

›› 4 printouts of the strips for the Mix and Match game.

›› 4 envelopes to put the strips of paper in – one for each group.

›› 4 sheets of chart paper.

›› 4 glue sticks.

STEPS

1. Introduce the Sendai Framework, the Sphere Standard and the IASC Guidelines briefly.

2. Introduce the Core Humanitarian Standard (CHS) with a presentation or a handout of the "CHS in Plain English".

3. Tell participants that we will play a game to understand the nine commitments better

4. Divide the class into 4 groups. Give each group an envelope with one set of paper strips, one chart paper and glue stick.

5. Inform participants that their envelope contains several strips of paper.

   a. 9 strips refer to the 9 commitments in the CHS.

   b. The remaining strips are examples of good practices or violations of those commitments.

6. Ask participants to match the good practices or violations to the corresponding commitment.

   a. There could be more than one matching good practice or violation for each commitment.

7. The groups must prepare a table matching the violations to the commitment from the CHS.

   a. They can stick the strips on the chart paper and prepare the table.

   b. Let the participants place the 9 commitments as a column on the left.

   c. The good practices/violations can be placed on the right in matching rows.

8. Invite the groups to present their chart papers with matching strips.

9. As the matching answers to each commitment is read out, invite participants to share what that standard means to them.

   a. Build on their answers and add more points regarding that commitment.

   b. Use the chapter on Core Humanitarian Standards in the Sphere Handbook as a reference for adding points.

DISCUSSION QUESTIONS

A. Please match the strips in the envelope with the commitments of the Core Humanitarian Standard

B. What does this standard mean to you from your experience?

NOTES

The Core Humanitarian Standard on Quality and Accountability (CHS) is a globally recognised voluntary standard that sets out nine commitments that organisations and individuals involved in humanitarian response can use to improve the quality and effectiveness of the assistance they provide. The CHS places communities and people affected by crisis at the centre of humanitarian action. As a core standard, the CHS describes the essential elements of principled, accountable and high-quality humanitarian aid. It is a voluntary and measurable standard. The CHS is the result of a global consultation process. It draws together key elements of existing humanitarian standards and commitments.

The nine commitments of the Core Humanitarian Standard are presented in the table below. The full statement of each commitment might be difficult for some participants to follow. The last column of the table rephrases the commitments in simpler English.

The Core Humanitarian Standards (CHS)

Sl. No.	Commitments (full statement)	Commitments (in plain English)
1	Communities and people affected by crisis receive assistance appropriate and relevant to their needs.	We will do our best to understand and meet your needs.
2	Communities and people affected by crisis have access to the humanitarian assistance they need at the right time.	We will do our best to give support when you need it.
3	Communities and people affected by crisis are not negatively affected and are more prepared, resilient and less at-risk as a result of humanitarian action.	We will do our best to provide support that helps you to recover and prepares you We will do our best to respond to a similar emergency in the future. We should not harm you.
4	Communities and people affected by crisis know their rights and entitlements, have access to information and participate in decisions that affect them.	We will do our best to inform you about the support you can expect and how you should be treated. We will do our best to give you a say in decisions about the support provided.
5	Communities and people affected by crisis have access to safe and responsive mechanisms to handle complaints.	We will do our best to ensure that you can report problems if you are unhappy with the support we provide or with the way our staff treat you. No one should harm you if you make a complaint. We will take action in response to complaints.
6	Communities and people affected by crisis receive coordinated, complementary assistance.	We will do our best to work together with other organisations that provide support. We try to combine our knowledge and resources to better meet your needs.
7	Communities and people affected by crisis can expect delivery of improved assistance as organisations learn from experience and reflection.	We will do our best to learn from experience so that the support we give you improves over time.
8	Communities and people affected by crisis receive the assistance they require from competent and well-managed staff and volunteers.	We will do our best to ensure that the people who work for us have the skills and experience to support you.
9	Communities and people affected by crisis can expect that the organisations assisting them are managing resources effectively, efficiently and ethically.	We will do our best to manage resources in a way that is responsible, limits waste and has the best result for you.

HANDOUTS

The strips for the Mix and Match game are given below.

Strips for CHS Commitments in Plain English

1. We will do our best to understand and meet your needs.

   ···✂··

2. We will do our best to give support when you need it.

   ···✂··

3. We will do our best to provide support that helps you to recover and prepares you. We will do our best to respond to a similar emergency in the future. We should not harm you.

   ···✂··

4. We will do our best to inform you about the support you can expect and how you should be treated. We will do our best to give you a say in decisions about the support provided.

   ···✂··

5. We will do our best to ensure that you can report problems if you are unhappy with the support we provide or with the way our staff treat you. No one should harm you if you make a complaint. We will take action in response to complaints.

   ···✂··

6. We will do our best to work together with other organisations that provide support. We try to combine our knowledge and resources to better meet your needs.

   ···✂··

7. We will do our best to learn from experience so that the support we give you improves over time.

··>✂··

8. We will do our best to ensure that the people who work for us have the skills and experience to support you.

··>✂··

9. We will do our best to manage resources in a way that is responsible, limits waste and has the best result for you.

··>✂··

Strips for Good Practices and Violations

After conducting a rapid needs assessment with leaders from the community, an NGO organized a relief plan. They included cooking utensils so women would also benefit. But women actually wanted support to clean and dry their houses, and not utensils.

An NGO received a large consignment of anti-malarial prophylaxis tablets 3 months after a flood. They distributed it to every household, even though the community did not really need it then.

An NGO distributes relief kits to only dalits in every village, as dalits are most marginalized. However, that leads to more conflict between dalits and dominant castes in the village. The dominant caste denies dalits access to new relief, saying that dalits have already received relief.

An NGO clearly explains to the community who they are, the principles they believe in, and how their staff will behave. They inform the community of their rights and entitlements to access the services being provided after the disaster.

An NGO consults with community members, including women and people with disabilities to design their complaint handling mechanism. They also promote an organizational culture of receiving feedback and acting on it.

·· ✂ ···

Multiple NGOs working in the same village provide the same assistance to those affected by the disaster. Villagers joke that they have more than enough pressure cookers in their home now.

·· ✂ ···

After the last disaster, an NGO recognizes that it failed to identify and respond to the needs of sexual and gender minorities. Their new disaster response plan now mandates that the rapid survey consult multiple marginalized communities, including LGBTQI people specifically.

·· ✂ ···

An NGO recruits new staff urgently to co-ordinate a disaster response project. As the donor needed quick results, the new team was deployed immediately without any training being provided.

·· ✂ ···

During an external evaluation, the community gives very positive feedback about the staff and volunteers of an NGO. They say the stafff were very competent, knolwedgeable and helpful throughout the program.

·· ✂ ···

CORE HUMANITARIAN STANDARD

COMMUNITIES AND PEOPLE AFFECTED BY CRISIS

HUMANITY
IMPARTIALITY
NEUTRALITY
INDEPENDENCE

1. Humanitarian response is appropriate and relevant

2. Humanitarian response is effective and timely

3. Humanitarian response strengthense local capacities and avoid negative effect

4. Humanitarian response is based on communication, participation and feedback

5. Complaints are welcomed and addressed

6. Humanitarian response is coordinated and complementary

7. Humanitarian actors continuously learn and improve

8. Staff are supported to do their job effectively and are treated fairly and equitably

9. Resources are managed and used responsibily for their intended purpose

CORE HUMANITARIAN STANDARD IN PLAIN ENGLISH

This plain English version of the nine CHS commitments was elaborated by a working group with the expertise of Translators Without Borders. It uses very commonly used words, identified as being in the top 2,000 English words in use according to the COCA word frequency list. It also uses sentence structures and verb forms that promote fast and accurate comprehension.

The original intention of the document is to provide a statement of humanitarian organisations' commitments in a way that can easily be understood by the communities and people affected by crisis.

What you can expect from our organisation as a person affected by crisis?

When our organisation works with a community to help them respond to a crisis, we promise to follow nine general commitments. This page explains those commitments in plain language, so you know what you can expect from us. Emergencies can bring problems for us too. So although we always try to follow the commitments, sometimes we might not be able to. But we want to learn and improve over time, so you can help us by providing us feedback.

We will do our best to:

1) understand and meet your needs.

2) give support when you need it.

3) provide support that helps you to recover and prepares you to respond to a similar emergency in the future. We should not harm you.

4) inform you about the support you can expect and how you should be treated. We will do our best to give you a say in decisions about the support provided.

5) ensure that you can report problems if you are unhappy with the support we provide or with the way our staff treat you. No one should harm you if you make a complaint. We will take action in response to complaints.

6) work together with other organisations that provide support. We try to combine our knowledge and resources to better meet your needs.

7) learn from experience so that the support we give you improves over time.

8) ensure that the people who work for us have the skills and experience to support you.

9) manage resources in a way that is responsible, limits waste and has the best result for you.

Note: "resources" refers to all of the things, such as materials, money, and medical care, that we use to support people affected by the emergency.

This document has been downloaded from https://corehumanitarianstandard.org/language-versions

8. | APPROACHES TO DISASTER PROGRAMMING

OVERVIEW

The objective of this session is to deepen participants' commitment to the rights and justice based approach to disaster programming. The facilitator invites participants to rank 12 statements based on what they agree/disagree to – first individually, then in small groups and finally as a larger group. Participants are encouraged to look critically at the statements, some of which are rooted in welfare and instrumental thinking. Participants learn how disaster programming could be approached in ways that challenge inequality and transform social structure.

OBJECTIVES

›› To learn how different attitudes to disaster programming reflect different approaches with its own understanding of causes and consequences.

›› To strengthen an empowerment approach to disaster programming among participants.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Keep copies of the "Approaches to Disaster Programming" handout ready to distribute with participants.

MATERIALS

›› Whiteboard, marker pens

›› Copies of the handout with statements titled "Approaches to Disaster Programming"

STEPS

1. Distribute copies of the handout with statements titled "Approaches to Disaster Programming"

2. Ask participants to individually rank the top 3 statements they agree with the most, and the top 3 statements they disagree with the most. Give ~7 mins for this activity.

3. Form participants into 4-5 groups. Ask participants to discuss within the group and arrive at the group's consensus on the top 3 statements they agree with, and the top 3 they disagree with. Give ~20 mins for this activity.

4. Tabulate the group's rankings on the whiteboard.

5. Engage in gentle debate with the groups on why they chose (or did not chose) particular

statements to agree/disagree with. The purpose is to visibilize the hidden assumptions and ideas behind the statements.

6. Introduce the adapted version of the Moser framework to explain different approaches to disaster programming.

7. Conduct a quiz to ensure everyone understands the different approaches.

DISCUSSION QUESTIONS

A. Rank the top 3 statements you agree with, and the top 3 statements you disagree with.

B. Why have you ranked this statement high? Why not?

C. Which approach does this intervention reflect?

NOTES

Approaches to Disaster Programming.

	Welfare	Anti-Poverty	Instrumentalist	Empowerment
Cause of the problem	Circumstances beyond control; people are helpless	Disasters destroy resources; people can't earn a livelihood.	Disasters are an opportunity to promote capitalism, privatization, technology. Women's role in production can be utilized more.	Suffering during disasters caused by intersecting inequalities of gender, caste, class, disability, gender identity, etc.
Goals / purpose	To help people survive the disaster. To support motherhood as the most important role for women in society.	To support people earn an income and to raise production after a disaster; to integrate women into development	To ensure that national/state/local recovery and development is more efficient & more effective.	Empowerment: address structural inequalities before, during and after disaster; build new structures – political, economic and social.
Service / programmes	Family relief programmes, giving "things" to communities, activities to meet Practical Needs.	Giving services to raise income - training in technical skills, income generating activities for Practical Needs.	Programmes to meet Practical Needs in the context of declining services.	Build leadership of women and other marginalized groups; programmes that address Strategic needs through mobilization around Practical Needs.
Types of change	Functional change (non-challenging)	Functional change (non-challenging)	Functional change	Structural change. (Challenging)

HANDOUTS
Statements to Rank on Approaches to Disaster Programming

A. We aim to help the poorest of the poor. During a disaster, poor people are particularly disadvantaged, so they should be specially helped.

B. Disasters are an opportunity to bring about change and improve efficiency. Old government programs can be stopped, and funds redirected to newer and higher technology programs.

C. Disasters destroy livelihoods; so there should be some aspect of income generation in all disaster response programs.

D. Good disaster response programs will enable women to make their voices heard and play a leadership role in responding to disasters.

E. Women as wives and mothers are responsible for the health and well-being of the whole family. Therefore, we should help them to help the whole family during a disaster.

F. Disaster programming needs to address gender based violence before, during and after a disaster.

G. If people with disabilities had more skills they could catch up with normal people and become more economically self-sufficient.

H. People living with HIV and AIDS are stigmatized and their needs are not recognized during disasters. Therefore, it is important to devise ways of enabling their voices to be heard.

I. A good disaster response project will benefit the whole community which will automatically include dalits, trans people and people with disabilties.

J. Disaster programming will affect women, men, girls and boys differently. Therefore, we need to look at everything for its different impact on each group.

K. I agree that dalits have a harder time than others, but we should treat everybody the same before, during and after a disaster.

L. During a disaster, you can't afford the time to stop and think about gender and disability issues.

Discussion Key for above statements

A. Welfare.

B. Instrumentalist.

C. Anti-poverty.

D. Empowerment.

E. Welfare.

F. Empowerment.

G. Anti-poverty.

H. Empowerment.

I. Insensitive.

J. Empowerment.

K. Insensitive.

L. Insensitive.

Quiz on Approaches to Disaster Programming

Which approach to disaster programming does this intervention reflect?

1. Providing child-care facilities in secondary schools and better drinking water in villages.

2. Promoting poverty reduction programmes for families of poor girls after a disaster, so that they do not have to withdraw girls for earning income.

3. Training women to manage the household efficiently so that they can support their husbands to earn an income after a disaster.

4. Raising awareness among adolescent girls, parents, and communities on right of adolescent girls to education before, during and after a disaster.

5. Mobilizing widows and people with disabilities to claim their right to pensions and other entitlements before, during and after a disaster.

6. Celebrating Human Rights Day with girls and boy children and sensitizing them on the rights of LGBTQI people, including stories of struggles faced by trans persons during COVID-19.

7. Training women's Self-Help Groups to make paper plates to earn higher income after a flood.

8. Training Women's SHG to manage and run their own business of Paper Plates after a flood.

9. Giving women sheep to graze the lands as it is important to protect the ecology of the villages and prevent future disasters.

10. Training female and male Government officials in the district on rights of people with disability during disaster, especially women with disability.

11. Gender and Disability sensitization training for women Self Help Group (SHG) members.

12. A health services program that educates women on maternal health, neo-natal health and nutrition.

13. A health services program that raises women's consciousness about their sexual and reproductive health and rights.

Answer key

1. Welfare

2. Anti-Poverty

3. Instrumentalist

4. Empowerment

5. Empowerment

6. Empowerment

7. Anti-poverty

8. Empowerment

9. Instrumentalist

10. Empowerment

11. Empowerment

12. Welfare

13. Empowerment

OVERVIEW

Building on the previous sessions, this session prepares participants to understand the needs of people affected by a disaster intersectionally. In small groups, participants first prepare and enact a role play showing the issues faced in different sectors during disasters: food, education, health, livelihoods and camp management. Following that, participants identify five intersectional identities that have emerged as particularly vulnerable and invisible in the discussions so far. These might include women with disabilities, working class trans men, Women and Men Living with HIV/AIDS, etc. They work in groups to prepare a FGD questionnaire to learn the needs of that marginalized group. Each group presents the draft version of their FGD questionnaire. The larger group gives feedback and suggestions.

OBJECTIVES

›› To identify the issues diverse people face in food security, education, health, livelihood and camp life during and after a disaster.

›› To gain the skill to develop a Needs Assessment Questionnaire for Focus Group Discussions with diverse groups.

SUGGESTED TIME

›› 90 - 120 minutes.

PREPARATION

›› None.

MATERIALS

›› Whiteboard, marker pens.

STEPS

1. Explain that we will now go deeper into the issues during and after a disaster by focusing on specific sectors.

2. In consultation with the participants, decide on 4-5 sectors to go deeper into. Here are 5 that can be considered:

   a. Food Security and Nutrition

   b. Education

c. Health

d. Livelihood

e. Camp Management

3. Divide participants into 5 groups. Assign a different sector to each group.

4. Ask the groups to identify the different issues faced by women, men, girls, boy, persons with disabilities, sexual and gender minorities, dalits, adivasis, migrant workers, etc. in relation to that sector during and after a disaster.

5. Let the participants work on identifying issues for ~15 minutes. Encourage them to look at issues of diverse peoples, and not just general.

6. Ask the groups to present their findings as a 2-3 minute role play. Give them 15 minutes to prepare the role plays.

7. Ask the groups to present their role plays. After each role play invite the audience to share what they saw.

   a. Consider writing the responses on the whiteboard. A good format is the "D's Format" where the facilitator summarizes the various issues in a series of words starting with D – as an aid to memory.

8. Ask participants if these really happen, and whether this is fair.

9. After all the role plays, summarize the notes from the whiteboard.

10. Introduce the Needs Assessment and Analysis as the first step in the Humanitarian Program Cycle.

11. Ask: what are the different ways we could conduct a Needs Assessment?

12. Acknowledge that Focus Group Discussions with different groups is one method we might use. Share that we will practice developing an FGD questionnaire for specific groups.

13. In consultation with participants, decide on 5 groups to develop questionnaires for. Here are some examples:

    a. Women migrant workers.

    b. Women with disabilities.

    c. Trans women and trans men.

    d. Girls and boys with visual impairment.

    e. People living with HIV.

14. Form participants into new teams. Assign a different marginalized group to each team.

15. Ask the new teams to prepare an FGD questionnaire to use with the group they have been assigned. Give the groups ~15 minutes.

    a. Each team's questionnaire will certainly cut across sectors – after all our lives span across sectors.

16. Let the groups present their questionnaires. After each group's presentation, invite feedback and suggestions from the audience.

17. After all the groups have presented, invite participants to reflect on what good practices we should follow while conducting Focus Group Discussions.

DISCUSSION QUESTIONS

A. What all are the different issues faced by women, men, girls, boy, persons with disabilities, sexual and gender minorities, dalits, adivasis, migrant workers, etc. in relation to that sector during and after a disaster?

B. What did we see in this role play?

C. Does this really happen? Is this fair?

D. What questions should we ask in a questionnaire for Focus Group Discussions?

E. What good practices should we follow while conducting FGDs?

NOTES

Here are some of the answers that might come from participants.

"What all are the issues faced by different peoples during and after a disaster?

Food Security

›› Women and girls spend a lot of time in preparing food; they have less time for other activities.

›› When there is inadequate food, women, girls, children with disabilities get even less as they usually eat last.

›› The food security needs of women, girls, children with disabilities is a lesser priority leading to greater anemia in these groups.

›› Domestic Violence sometimes increases when there is shortage of food, and ensuring food is seen as a woman's responsibility.

›› Some women might have to engage in negative coping strategies like transactional sex to earn an income for food.

›› Persons did not have access to ration cards for their households in some states.

›› The additional nutritional needs of PLHIV might not be met.

›› During a disaster, household food security could be affected by multiple factors:

  ‹‹ Loss of food supplies, spoilt supplies.

  ‹‹ Loss of cooking equipment.

  ‹‹ Loss of ration card.

  ‹‹ Displacement to camps.

  ‹‹ Food distribution sites being far away.

  ‹‹ MDMS disrupted for children.

  ‹‹ Prices increase due to shortage.

  ‹‹ Loss of income leading to reduced access.

  ‹‹ Women have to take up new income earning activities, reducing time available for food production.

  ‹‹ Food crops produced by the household could be damaged, or reduced.

  ‹‹ Seed storage could be affected.

  ‹‹ Migration might follow, further affecting food security.

- **«** An earning member's death could reduce income and hence food security.
- **«** Increase in health care costs for a family member can reduce money available for food.
- **«** Increase in child labour can lead to greater food insecurity and violence.
- **«** Rise in early marriages leading to early pregnancies – the food needs of pregnant women might not be met.

Education

- **»** Girls at higher risk of dropping out as their education is valued less.
- **»** Increase in child labour leading to school drop outs.
- **»** Increase in child marriage leading to school drop outs.
- **»** Increase in child care responsibility for girls at home, less time for school and study.
- **»** If there is an increase in fear for the safety of girls, girls will be pulled back from school – especially girls with disabilities.
- **»** Toilets not functioning properly after a disaster discourages girls and children with disabilities from going to school.
- **»** Books and school materials of girls and boys could be destroyed in the disaster.
- **»** Girls and boys might lose friends and struggle with grief.
- **»** Some children might lose one or both parents, grandparents.
- **»** Children's routines might be affected by disruption of school.
- **»** Increased risk of child sexual abuse as girls and boys spend more time with strangers, teachers and others in unfamliar settings.
- **»** Less opportunity to plays games and sports for both girls and boys.
- **»** Poorer children struggle to attend online classes due to lack of smartphones, limited data, poor connectivity, etc.
- **»** When textbooks/notes are distributed online, those without computers and phones fall back academically.
- **»** Local schools might get converted to camps and shut down classes for an extended period.
- **»** Children with disabilities face more physical and transport barriers to reach school.
- **»** Online classes less accessible for children with disabilties, especially children with visual impairment or auditory impairment.
- **»** Girls experiencing greater gender based violence at home fall back academically.
- **»** Girls might not have access to menstrual hygiene supplies at school after a disaster – in many cases, schools might have been their primary source.
- **»** There is increased risk of early pregnancy from early marriage – that can affect any chances left for education for girls.
- **»** Schools can be a vital source of learning how to cope with disasters for all children – that's an opportunity.

Health

- **»** Women already have lesser incomes to access health before, during and after disasters.
- **»** Health services are often inaccessible to people with disability.

- The disruption of transportation facilities and infrastructure can reduce accessibility of elderly, people with disabilities, and women to health services.

- Due to the gendered nature of rescue operations, men are likely to be more involved in working in contaminated water and hazardous situations; this increases their vulnerability.

- Trans persons might not have regular access to hormone treatments, surgeries and counselling services they need.

- People living with HIV/AIDS might face disruption in the availability of anti-retroviral drugs.

- Government Health services might be overloaded and not able to cater to those who access it, which are predominantly the poorer and more marginalized sections of society.

- When vaccines are being distributed, there could be inequality in access and availability based on people's income, gender, caste, etc.

- Caste prejudice might run deep into burials too; there have been situations where dominant castes have objected to mass burials where dead bodies of dominant caste members and dalits are buried together.

Livelihood

- Livelihoods are already gendered even before the disaster.

- The recovery measures initiated by governments and NGOs could reinforce and strengthen some of these gendered norms.

- After the tsunami, fishing (done mostly by men) as a livelihood received greater funds for recovery, whereas fish-vending (done mostly by women) was neglected.

- Recovery funds could also be prioritized in favour of agriculture done by dominant castes (paddy cultivation, etc.), ignoring the farming of dalits and adivasis.

- Care work for those affected by the disaster falls disproportionately on women, affecting their ability to earn a livelihood.

- People with disability are considered "un-employable" and no plans are made for their livelihoods before or after a disaster.

- In a context of large job losses, trans persons are at high risk of losing their jobs; getting a new job has always been difficult for trans persons given the prevailing stigma.

- Given increasing precarity, women are at greater risk of workplace sexual harassment after a disaster.

- After COVID-19, men recovered jobs at a significantly faster rate than women according to a 2021 study by the Azim Premji University.

Camp Management

- Camp spaces are often organized without considering the privacy requirements of women, trans persons, people with disabilities etc.

- The locations of camps make them sometimes inaccessible for people with disabilities, and elders.

- The spaces within camps are many times inaccessible for people with disabilities.

- Camp Management Committees rarely have representation of sexual and gender minorities, persons with disabilities, and elderly.

- Toilet facilities in camps rarely cater to the needs of those who are menstruating.

- Women, trans persons and people with disability face higher risk of abuse and violence in camps.

>> Caste based discrimination and practices of untouchability have been reported from some camps.

Does this really happen? Is this fair?

>> Yes, this happens all the time.

>> This is not fair.

What questions should we ask in a questionnaire for Focus Group Discussions?

Let participants come up with the questions based on the identity group assigned to them. Here are some pointers to assess and improve those questions:

>> Open-ended questions are better than closed-ended questions to encourage conversations.

>> Let the questions invite participants to share their strategic needs also, and not just practical needs.

>> Let the questions flow logically, building from broader questions to deeper ones.

>> Let the opening questions try to build rapport with participants.

What good practices should we follow while conducting FGDs?

>> A good practices guide for FGD is shown in the section below.

HANDOUTS

A Sample FGD Guide from the Pandemic

As preparation for the Resilience COVID Response project, Visthar and EFICOR did a pilot study to understand the ground realities of the pandemic in August – September 2020. Focus Group Discussions (FGDs) were an important part of this pilot study. This handout documents the guidelines and checklists the facilitators followed, and the questions they asked during the FGDs.

Guidelines for Facilitators

1. Make participants as comfortable as possible. Recognize they are meeting together in groups after many months of isolation.

2. Do not treat them as 'guinea pigs. They must be affirmed as subjects, and key stake holders.

3. Facilitators should hold back their theories of the situation. Their assumptions about the pandemic's role should not cloud listening and recording.

4. Listen. Listening entails observing emotions and body language, use of metaphors etc. This can be more challenging when participants are wearing masks. So, listen carefully.

5. Use the observations made by participants in your next lead question.

6. Always let participants complete their sentence. However, if they seem to be going off the subject, gently lead them back. Be sensitive that it is more difficult to speak clearly when we have masks on.

7. If at all possible, use a recording device; telephone will do. In other words, keep the writing down of notes to a minimum (however necessary).

8. Selection of venue (minimal distraction, well-ventillated) and the right person to make the introduction are key to the process.

Checklist for Facilitators

General

1. The questions are a suggested checklist; you may change, add, or delete questions as long as they cover the range of our enquiry.

2. You may change the suggested order in which the questions are listed, depending on the discussion and the situation.

3. You may adjust the language according to the respondents' education and age.

4. Ensure that everyone gets a chance to express their point of view and participates in the discussion.

5. You may have to ask the more vocal participants to allow others to speak, and simultaneously, encourage the quieter participants to share their views.

6. The FGD must start only after all participants have given you consent to participate in the interview.

7. Welcome the participants and briefly introduce the facilitating team.

8. As they come in, note the name, age, education, address, religion, caste, work (profession and paid work, if any), etc. of the participant.

9. Each FGD should not have more than 15 participants

Before We Begin

1. Briefly explain the context and objective of the FGD

    a. The FGD is done in 4 Taluks (4 in each with women, men, children and youth) to understand what they have faced during the pandemic outbreak and the issues they would like addressed.

    b. Explain that we are conducting this study with families of migrant workers who have returned to their villages post lockdown to assess the difficulties they face and together find ways to address them.

2. Towards this we must first be able to understand the range of issues faced by them such as their dignity, health, employment, finances and so on. We are inviting them to participate in this discussion because we believe that their responses will help to improve awareness about issues related to the COVID-19 crisis.

3. Tell the participants that you will come back at a later stage to share the findings of the study

Ground Rules

1. The duration of the FGD will be about one and a half hours.

2. Participants need to be present for the entire duration of the discussion.

3. Mobile phones need to be silent.

4. Only one person should speak at a time.

5. All participants get a chance to speak.

6. Views of all participants need to be respected.

Facilitation Questions

Community Understanding of COVID-19

1. What have you heard about the coronavirus? Please list responses – including if people have not heard of it.

2. In your opinion, how can a person get the coronavirus? (Explore beliefs: spirits, not washing hands, eating specific foods, from a specific group of people, animals, touching others, coughing, sneezing, etc.)

3. In your opinion, how is coronavirus transmitted/passed from one person to another?

4. Is there a group of people who are more vulnerable than others? (Explore: risks to different groups e.g. children, elderly, people with underlying health conditions, migrants and refugees, people with disabilities, men, women etc.)

5. What are the signs and symptoms of the coronavirus disease?

6. What are the measures put in place by the government?

7. How can we protect ourselves and our families against the new coronavirus?

8. If you think someone in your community has the coronavirus, what kind of treatment should they follow?

9. What are the main sources of information available to you on the coronavirus prevention and treatment? Please list the answers.

10. What are the main questions, doubts and fears about the coronavirus in your circle of friends or family?

11. What community activities do you think are most effective for the prevention of the coronavirus?

12. Have you got any questions for us?

Work and Employment: – Impact of Corona Virus on Livelihood

1. What was your occupation before the lockdown (before March 2020).

    a. (a. Self-employed b. Salary Worker c. Casual Worker d. NREGA worker f. Unpaid Helper in family farm g. Unemployed h. Homemaker, Any other).

2. Where were you working before the lock-down?

3. In which sector did you work?

    a. (a. Agriculture/forestry/animal husbandry b. mining c. Construction e. Retail and Wholesale Trade f. Hotels / Restaurants g. Transport h. Other Service Providers)

4. What is the monthly salary that you received prior to the lockdown?

5. Were you usually paid via a contractor or directly by your employer?

6. Since the lockdown, have you received wages for the work done?

7. Have you taken any loans to cover daily personal expenses due to Corona?

8. Who did you take the loan from?

9. Do you think you will return to your place of work after the lockdown is lifted?

Violence Against Women

1. Do women experience any form of violence in your community / locality?

2. What are the forms of violence against women prevalent? Explore in terms of domestic violence - physical, sexual, mental, emotional, financial violence etc.).

3. What are the options available to women and girls who face domestic violence?

4. Do neighbours/ NGOs intervene in instances of domestic violence? What do they do?

5. Why does VAW happen, according to you?

6. Are you aware of any laws on VAW?

7. Have you faced any violence at home during COVID-19?

8. Did anyone support you from within the family or outside?

Government Schemes/Entitlements

1. Do you have a ration card that you can use where you live? (BPL/AAPY/priority card}

2. Have you received free rations or increased rations after the lockdown?

3. How much grain has your household received from the government in the lockdown period as relief?

4. Do you or anyone in your family have a bank account?

5. Is your household eligible for PM Kisan Yojna? How much did you or your household receive as transfer into your account as part of PM Kisan Yojna Scheme?

6. Do any women in the household have a Jan Dhan account? How much did you or household member receive as transfer into your Jan Dhan account?

7. Is anyone in your household eligible to receive a transfer into their widow/pension/divyang account? How much did you or a household member receive as transfer to the widow/pension/divyang account?

8. Do you know of any cash/money that the State government is giving as part of Corona relief?

9. Since the beginning of the Corona crisis and the lockdown, have you or your family members received any other money/DBT from the government in your bank accounts?

10. Have you benefited from cooked meals being provided by new centers being set up?

11. Does your household have an MGNREGA job card?

12. Are there any pending payments that are due to the member from working in MGNREGA, and how much is pending?

13. Are you registered under the BOCW (Board of Building and Other Construction Workers)?

10. ENGENDERING PLANNING, IMPLEMENTATION, MONITORING AND EVALUATION

OVERVIEW

The objective of this session is to enable participants apply the rights and justice based intersectional approach to planning, monitoring, and evaluating their interventions in disaster programming. The facilitator introduces a "Planning Table" to logically link the findings of the Needs Assessment to Activities, Outputs and Outcomes. Participants work in small groups to plan 2-3 interventions to address a specific need that had emerged from their FGDs with each marginalized group. They learn to develop indicators that are disaggregated by gender, age, disability, and other inequalities.

OBJECTIVES

›› To learn how to translate the findings of the Needs Assessment into a strategic plan that is gender and diversity sensitive.

›› To gain the skill to develop output and outcome indicators that are sensitive to multiple intersectionalities.

SUGGESTED TIME

›› 60 minutes.

PREPARATION

›› Keep adequate copies of the Strategic Plan template ready to distribute for the group activity.

MATERIALS

›› Whiteboard, marker pens

›› Template of the Strategic Plan table

STEPS

1. Ask participants what the next step is after they have conducted the Needs Assessment with diverse groups.

   a. Acknowledge that the Needs Assessment should now guide the development of an action plan.

2. Ask: what are the elements of a strategic plan? What all should be included in a high-level plan? Let participants share ideas that come to their mind.

   a. Write down on the left of the whiteboard the terms that will appear in the strategic planning table.

b. Write down on the right of the whiteboard all the other ideas that emerge.

3. Ensure participants understand the difference between Outcome, Output, and Activities – three terms we will be using a lot in this session.

4. Introduce the basic strategic planning table with a slide. At this stage, do not show the columns for the indicators.

   a. Use a simple example to show the relationship between the columns

5. Explain that we shall practice developing the strategic plan building on the FGD questionnaires that the groups just developed. (We will use the same groups as those that developed the FGD questionnaires too.)

6. Let the groups assume they were able to conduct their FGDs and several issues emerged from those FGDs.

7. Ask each group to first identify 2 issues their FGD came up with that they would like to respond to.

8. Ask the groups to determine the outcomes they would like to see, the activities they would roll out to bring about that change, and the immediate outputs of those activities.

9. Give the groups 15 minutes to develop the strategic plan table for two issues.

   a. Sometimes many activities might be needed to address one issue. In that case, let that group address one issue in the 15 minutes.

10. Invite the groups to present their strategic plan tables. The facilitator and the audience gave feedback.

11. Once everyone has understood the basic strategic planning table, point out that the framework for Monitoring and Evaluation should also be done at this planning stage.

12. Introduce the columns for Outcome and Output indicators.

13. Let the participants go back in their groups for 10 minutes and define Outcome and Output indicators for their planning table.

14. Invite the groups to present their tables with the indicators also designed.

DISCUSSION QUESTIONS

A. What is the next step now that we have done a Needs Assessment?

B. What are the elements of a strategic plan? What all should be included in a high level plan?

C. What is the difference between Activities, Outputs and Outcomes?

D. What are 2 issues you identified from the FGD your group would like to address?

E. What Outcomes, Activities and Outputs would you like to plan to address the issue?

F. What indicators should we define for these Outcomes and Outputs?

G. Why do we present the plan in this form?

NOTES

Here are some of the answers that might come from participants. Do not "force" any of these answers from participants – these are not "the" correct answers. Let us listen to the responses of participants and build on that.

What is the next step now that we have done a Needs Assessment?

›› We need to plan the interventions next

- ›› We need a high-level plan.

- ›› We need a strategic plan.

What are the elements of a strategic plan? What all should be included in a high-level plan?

- ›› The outcomes expected.

- ›› The output of the actions.

- ›› The actions planned.

- ›› The indicators to monitor the actions and outcomes.

What is the difference between Activities, Outputs and Outcomes?

- ›› Activities are the set of actions undertaken.

- ›› Examples include "conducting a training", "organizing a rally", etc.

- ›› Outputs are the immediate results of the activities.

- ›› Examples include "100 people trained", "1000 people participate in rally", etc.

- ›› Outputs can be monitored with indicators; they are a proxy for the activities.

- ›› Outcomes are the medium-term changes we desire/expect from the activities.

- ›› Several activities together lead to medium-term changes/outcomes.

- ›› Examples include "women report reduction in domestic violence".

Why do we present the plan in this form?

- ›› To show the logical link between the issues identified, the activities planned, and the desired outcome.

- ›› To see how the proposed indicators are linked to the activities and outcomes.

HANDOUTS

Strategic Planning Table

Needs Assessment Question	Issue Identified	Activities Planned	Output of the Activities	Outcome
Who cooks the food? How much time goes into cooking?	Women and girls spend a lot of time in care work after the disaster. Girls are becoming irregular at school to help their mothers at home.	Sensitize men and boys on the need to share in cooking and care work. Monitor the MDMS in schools and ensure that a cooked meal is being provided every day.	Gender sensitization programs attended by men and boys in large numbers. Weekly report of MDMS monitoring is shared with concerned officials and multiple stakeholders	Household care work is shared equally. Girls and boys attend school regularly. Girls and boys access a regular hot cooked meal in school.

Strategic Planning Table – with Indicators

Needs Assessment Question	Issue Identified	Activities Planned	Output of the Activities	Output Indicators	Outcome	Outcome Indicators
Who cooks the food? How much time goes into cooking?	Women and girls spend a lot of time in care work after the disaster. Girls are becoming irregular at school to help their mothers at home.	Sensitize men and boys on the need to share in cooking and care work. Monitor the MDMS in schools and ensure that a cooked meal is being provided every day.	Gender sensitization programs attended by men and boys in large numbers. Weekly report of MDMS monitoring is shared with concerned officials and multiple stakeholders.	# trainings conducted #men and #boys attended the trainings (SADD) #schools monitored.	Household care work is shared equally. Girls and boys attend school regularly. Girls and boys access a regular hot cooked meal in school.	%of women, men, girls and boys reporting greater sharing of household care work and cooking % of girls and boys who attend school regularly #girls and #boys accessing the MDMS daily.

11. | HOW INTERSECTIONAL IS OUR RESPONSIVENESS?

OVERVIEW

The aim of this session is to let participants reflect on their organizations' responsiveness to disasters and how intersectional that response is. Participants from the same organization work through a self-review questionnaire reflecting on their organization's sensitivity to the social inequalities of gender, caste, disability, religion, age, etc. Back in the plenary, they share their reflections with the larger group and where they think change should come within.

OBJECTIVES

» To reflect on one's own organization's practices and preparedness for disasters from an intersectional perspective.

» To aid the staff of organization identify shortfalls and gaps that could be bridged.

SUGGESTED TIME

» 60 minutes.

PREPARATION

» Keep copies of the questionnaire ready. You may want to distribute this the previous day for participants to begin reflecting on the questions.

» If the duration and format of the course allows you to circulate the questionnaire the previous evening, that is ideal. If that is not possible, circulate this at the beginning of the session. For this lesson plan, we shall assume that the questionnaire has been circulated the previous evening.

MATERIALS

» Copies of the questionnaire

» Whiteboard, marker pens

STEPS

1. In the previous evening, inform participants that we have a questionnaire to help them review their organization's responsiveness from an intersectional perspective. Staff from the same organization can meet in small groups for about an hour and work through the questionnaire.

   a. Participants will not be required to present their organization's responsiveness to everyone – this is a self-review questionnaire. Pressure to present the answers might distract participants from looking honestly within.

2. Next day when the session begins, first check with the group that they have all had a chance to work through the questionnaire.

3. Give the participants 15 minutes to work in small groups and review their responses to the questionnaire.

4. Invite participants to share what they have learnt from the exercise, and the patterns they have observed.

5. Write the key points that emerge on the whiteboard.

6. Ask participants if they think the gaps that have been identified can be bridged.

7. Share that we will be going deeper into strengthening our organization's responsiveness in the coming sessions.

DISCUSSION QUESTIONS

A. What did we learn from this exercise? What patterns did we observe?

B. Can we overcome these gaps we have identified?

NOTES

Please give the participants adequate time to work on the self review questionnaire.

What did we learn from this exercise? What patterns did we observe?

» Our monitoring systems do not collect data disaggregated by disability/SGM, etc

» Our needs assessment do not listen to women and men with disabilty separately

» We don't have database of SGM, PWD etc.

» We need to update our databases regularly – especially, that of children and elderly people.

» We need to improve our complaint handling mechanisms better.

» Staff's sensitivities need to be upgraded in specific areas – especially rights of SGM.

HANDOUTS

The self-review questionnaire is given on the next page.

How Intersectional is our Responsiveness? A Self-Review Questionnaire

General Organizational Practices

1. Do we conduct a needs assessment before we design our interventions?

2. Do we collect feedback from the community for our past interventions?

3. How sensitive is our team to gender, caste, disability, SGM and other inequalities?

4. Are women's voices equally represented in all the committees within?

5. Do our staff and volunteers have an intersectional perspective?

6. Is our anti-sexual harassment policy strong and actively practiced?

7. How inclusive and accessible is our office environment?

8. Are there safe and easy to use complaint mechanisms within the organisation?

Gender

9. Do we listen to women's voices separately when doing needs assessments, and feedback?

10. Which women's voices do we hear? Which women's voices do we miss out?

11. Do our monitoring systems routinely collect gender disaggregated data?

12. Is a complaint mechanism available for women to report harassment?

13. Do we have the contact details of women and men in the area who might be particularly vulnerable during a disaster? (widows, single women, PLHIV, sex workers, etc.)

Caste

14. Are our staff conscious of caste injustices in the area?

15. Do we listen to voices of dalits and adviasis separately in needs assessments, and feedback?

16. What mechanisms do we have in place to ensure that dalits and adivasis are not denied or excluded from services?

Children and Elderly

17. Do we listen to girls and boys in needs assessments and feedback surveys?

18. Are our staff skilled in conducting needs assessment with children?

19. How much influence do children and elderly have on our program design?

20. What mechanisms do we have in place to be alerted of child marriage, and child labour?

21. How connected are we with schools and Anganwadis?

22. Do our monitoring systems routinely collect age disaggregated data?

Disability

23. Do we seek out women and men with disability in needs assessments and feedback surveys?

24. How much influence do women and men with disability have on our program design?

25. Do we have a list of women, girls, men and boys with disability in the area?

26. How connected are we with groups in the area working on disability justice?

27. Do our monitoring systems routinely collect data disaggregated by age?

Sexual and Gender Minorities

28. Do we seek out sexual and gender minorities in needs assessments and feedback surveys?

29. How much influence do sexual and gender minorities have on our program design?

30. Do we have a list of sexual and gender minorities in the area?

31. How connected are we with groups in the area working on LGBTQI rights?

32. Do our monitoring systems routinely collect data disaggregated by diverse gender and sexual identities?

12. | BUILDING DISASTER PREPAREDNESS INTO ALL PROGRAMS

OVERVIEW

The objective of this session is to enable participants to see how intersectionally responsive disaster programming can be integrated into all their existing programs to build community resilience, and that building disaster resilience need not be relegated to specific programs designated for disaster response. Towards that, participants analyze a case study of an adolescent placement of apostrophe needs a correction - girls' empowerment program in rural Karnataka. In small groups, they brainstorm ideas to build resilience of the local community to disaster by integrating thoughtful, low-cost activities into the girl's empowerment program.

OBJECTIVES

>> To see that disaster preparedness can be woven into most programs.

>> To identify methods to integrate disaster preparedness into a program that seems unrelated to disasters.

SUGGESTED TIME

>> 60 minutes.

PREPARATION

>> Keep copies of the case study ready to circulate with all participants.

MATERIALS

>> Whiteboard, marker pens.

>> Chart paper, pens.

STEPS

1. Invite participants to reflect on when we should begin disaster preparedness, and whether we can integrate disaster preparedness in our current programs.

2. Share that we will try to identify how we could integrate programming for disaster preparedness into existing programs with a case study.

3. Distribute a copy of the case study from the handouts section to all participants. Read the case study aloud in the common group.

4. Give participants a few minutes to understand the project described in the case study. Ask them to silently think of 1-2 interventions they could add to this program to improve disaster preparedness – this is done individually, and not in groups.

5. Divide participants into 4-5 groups. Each group has to brainstorm what all could be added to the project to build the community's resilience to disaster from an intersectional lens.

6. You could assign different sectors to each group (like Food Security, Health, Education, Livelihood, etc.) or you could keep it broad and general for the groups. Consult the participants for their preference also before you send them for the group work.

7. Give 20-25 minutes for the group work. Let the participants prepare their presentation on chart paper.

8. Request the groups to present their ideas. You and the other participants can build on the ideas presented by each group.

9. Summarize the ideas that came from the groups. Draw out key principles – collect data beforehand, sensitize diverse stakeholders in advance, listen to diverse groups, build skills and capabilities, setup communication channels, co-ordination mechanisms, etc.

10. Conclude the session by asking participants to reflect on why we are doing this exercise.

DISCUSSION QUESTIONS

A. When should we begin disaster preparedness? Can we integrate disaster preparedness in our current programs?

B. Individually, please think of 1-2 interventions we could add to this project to build the community's resilience to disasters.

C. In groups, please brainstorm what all could be done to build disaster resilience from an intersectional perspective.

D. What all are the key ideas that have come from these presentations?

E. Why did we do this case study exercise?

NOTES

Here are some of the answers that might come from participants. Please see these notes as an invitation for you to think more deeply on building disaster preparedness. Do not "force" any of these answers from participants – these are not "the" correct answers. Let us build on the responses from participants even as we add our ideas too.

When should we begin disaster preparedness? Can we integrate disaster preparedness in our current programs?

» We should prepare several months or years before a disaster.

» We should be always prepared for a disaster.

» Yes, we can add small components in our existing programs to build resilience.

» We might need more funds to do a dedicated project for building resilience; so, it makes sense to add small bits to existing projects – that might not be expensive.

» We must keep a disaster-readiness perspective in all our program design.

Individually, please think of 1-2 interventions we could add to this project to build the community's resilience to disasters

 ›› Sensitize girls and boys to what they can do during disasters.

 ›› Conduct a Needs Assessment with adolescent girls.

 ›› Listen to the stories from the previous disaster.

 ›› Collect demographic data on children and adults from each village.

In groups, please brainstorm what all could be done to build disaster resilience from an intersectional perspective

 ›› Sensitize Kishori Sanghas on disaster preparedness.

 ›› Collect data on children and adults who are at high risk during disasters along with the door-to-door survey.

 ›› Setup a disaster management task force, building on the Kishori Nyaya Samiti.

What all are the key ideas that have come from these presentations?

 ›› Collect data in advance – disaggregated by different diversities.

 ›› Sensitize diverse stakeholders in advance.

 ›› Listen to diverse groups – girls, women, women and men with disabilities, LGBTQI, etc.

 ›› Build skills and capabilities – how to use technology, etc.

 ›› Setup communication channels and co-ordination mechanisms,

Why did we do this case study exercise?

 ›› To recognize that we can do a lot before the disaster hits.

 ›› To see that "non-disaster" projects also provide opportunities to intergrate programming for disasters.

 ›› To start thinking how we can do the same in our current projects.

 ›› To learn from each others' experience and ideas for planning.

HANDOUTS
The KKS Project – A Case Study

Kanasu Kishori Sanghathane (KKS) is a project for the empowerment of adolescent girls in Koppal district of North Karnataka. When the project was designed, the focus was on addressing gender-based violence and discrimination. Building disaster preparedness was not part of the thinking then, even though the area has experienced floods and other disasters. The team would now like to integrate disaster preparedness into the project and strengthen the community's resilience to disasters.

KKS follows a multi-pronged approach to address violence and discrimination against girls and women. It raises consciousness of adolescent girls on gender justice and their rights. It sensitizes boys, parents, teachers, and others in the community on the rights of girls to live with dignity and equality. It also builds/strengthens local community institutions to safeguard the rights of girls.

The project collectivizes all the adolescent girls in Kukanoor Taluk of Koppal in village-based Sanghas. There are about 5000 girls in 250 Sanghas in the 79 villages of the Taluk. The Sanghas meet every week. A facilitator leads the session with girls – on gender, life skills, sexual and reproductive health and rights, constitutional rights, etc.

In addition to the weekly Sangha meetings, the project organizes regular skill building programs – computer classes, theatre workshops, art workshops, leadership development programs, etc. Sanghas nominate their members to participate in these trainings.

There is a Kishori Resource Center in each of the 15 panchayaths of the Taluk. The Resource Center hosts weekend computer classes for adolescent girls. It includes a reading room with a small collection of books. On weekends, it also screens movies and hosts discussions around them.

The project also engages with boys, parents and other stakeholders through campaigns. Facilitators mobilize boys and engage them in conversations on violence against girls and women, gender inequality, etc. Though initially reluctant, boys also begin to feel strongly about the issues and pledge their support to resist violence against girls and women. Every six months, the project reaches out to 1000 more boys.

A Kishori Nyaya Samiti of 8 adult women has been setup in each village. The Nyaya Samiti members are the first line of support for the girls when they experience violence and discrimination. The Nyaya Samiti members are sensitized on gender equality and were selected for their commitment to the rights of girls.

In May 2022, a door-to-door survey was conducted to build a database of all children in the Taluk. The database will help identify school dropouts and is intended to support the project's school enrollment campaign. The survey included columns for caste, disability and contact details.

The project team comprises of 30 Community facilitators who are supervised by 3 Co-ordinators and a Project Manager. Almost the entire team is female; two of the Facilitators are men. About half the team are from the dalit community.

13. | TEN THINGS TO DO: ACTION PLANNING

OVERVIEW

The aim of this session is to prepare participants to apply their learnings from this workshop back in their organizations. Participants from the same organizations work in small groups to discuss and decide what all they want to do in their organization and programs to incorporate the learnings from this training. They indicate the proposed timeline for the action and who is responsible for doing it. They also show the logical link between the proposed activities and the desired outcomes.

OBJECTIVES

» To identify next steps to apply the learnings from the course in the organization.

» To refine one's own ideas by listening to the plans of others.

SUGGESTED TIME

» 60 minutes.

PREPARATION

» None.

MATERIALS

» Whiteboard, marker pens.

» Template of the Action Plan table.

STEPS

1. Point out that the time has come to synthesize the learnings from the course and to identify how to apply it back in the organization and projects.

2. Invite participants to take ~5 minutes individually to identify what changes they would like to bring in the organization, based on the learnings from this workshop.

3. Form small groups for participants to share ideas and brainstorm together. Participants from the same organization/project will work together for this session.

    a. Share the Action Plan template with them. This can be shared in paper form or electronic form for them to fill.

5. After 10 minutes of the groups discussing that, ask them to identify 5 changes they would like to bring in a specific project.

6. Once the groups have identified 5 changes at the organization level, and 5 at the project level, invite each group to present a few of their ideas.

7. Conclude the session by inviting reflections from the participants on the patterns they see.

DISCUSSION QUESTIONS

A. What all changes would you like to bring based on the learnings from this workshop?

B. What are 5 changes you would like to bring at the organization level?

C. What are 5 changes you would like to bring within a specific project?

D. What patterns do we see in the actions we have planned?

NOTES

Encourage participants to think broadly and not be limited by their ideas. As participants listen to each others' plans, they might be able to refine their own ideas.

What are 5 changes you would like to bring at the organization level?

The specific answers would vary from organization to organization. Here are some points that might emerge.

» Sensitizing/training staff on the rights and justice perspective to disaster response

» Gender sensitization of senior leadership/middle management/field staff

» Train team on disability justice perspective

» Raise awareness about the issues facing sexual and gender minorities

» Make monitoring systems more intersectionally responsive by collecting data disaggregated across gender, age, caste, disability, gender identity, etc.

» Integrate disaster resilience building into existing projects

What are 5 changes you would like to bring within a specific project?

Again, the specific answers would vary depending on the specific project. Here are some examples that have come in some trainings:

» Meet with project team to identify more opportunities to integrate disaster response building into the project.

» Use the existing data collection processes in the project to include disaggregated data collection for an intersectionally responsive disaster programming.

» Train project team on the learnings from this training.

» Strengthen community-based committees that are part of the project to also respond to disasters

» We shall do Needs assessments of specific marginalized groups.

What patterns do we see in the actions we have planned?

» We see there are many opportunities to apply the learnings back at our work.

» Capacity building and training of team members is a common theme.

» Data collection systems can be strengthened and made more sensitive to diversity and intersectionality.

» Needs assessments for specific groups is a theme that is commonly emerging.

» Some of the activities can be done quickly, but several require sustained work to ensure success.

HANDOUTS

	Planned Action	Who?	When?	Intended Outcome
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

embrace diversity