This section introduces 4 dimensions of inclusion in DRM as a proposed framework for inclusive DRM. It explains each of these 4 dimensions one by one, through sets of basic questions and complementing explanations. It then goes deeper into each dimension by enunciating a list of factors relevant to each of them. This section works like an overview to the framework, which is deepened in the section "Levels of achievement within each dimension of inclusion"

THE 4 DIMENSIONS OF INCLUSION: A FRAMEWORK FOR INCLUSIVE DRM

The section introduce the 4 dimensions of inclusion as a framework for inclusive DRM. Firstly, it briefly recaps how the 4 dimensions came about. Then it introduces the 4 dimensions, one by one so that readers can first have an overview. Then it provides further information to unpack each dimension in a DRM practice. Short clips from practitioners and members of excluded groups were add to highlight things to consider when looking at each dimension.

WHAT ARE THE 4 DIMENSIONS OF INCLUSION?

Inclusive DRM is a broad concept. Sometimes it is oversimplified, and it becomes a "checklist". And when addressed in depth, it is hard to pin it down, as many aspects speak to the quality of inclusion in DRM.
During the process of elaborating the framework for inclusive DRM, practitioners were engaged in discussions to identify what were the key elements, the essential components of "inclusion". In parallel, the ideas put forward were tested through field research. The end result is a framework comprised of 4 dimensions of inclusion.
The framework shows what we want to see in our DRM work to call it inclusive. They are like "4D lenses" that they help us to "visualise" how inclusive DRM looks like - and to operationalize it - by allowing us to see the 4 dimensions or "4D".
These 4 dimensions of inclusion, articulated as a framework, introduce a very rich understanding of inclusion. One that goes beyond checklists and narrow definitions and hopes to provides and that will be of use to DRM practitioners and beyond.
Wearing these 4D lenses increase our sensitivity to the aspects that make the difference between standard DRM work, and reduce risk for all vulnerable people, leaving no one behind.

The four dimensions are:

Removal of barriers   Particpation in decision-making   Recognition of diversity   Tailored approaches

These dimensions are a "pack" and they always travel together. They are not a sequence of things we need to do, one after another, as if they were a "project cycle". To be inclusive, we want to address them all in each activity we do when we work on DRM, in each phase of our programme cycle (e.g. in our assessments, in our programming, in our evaluations), and for each component of the DRM cycle (e.g. when we work on prevention, on relief, on mitigation...). This is why we will list these dimensions in different orders within the toolkit: to remind you that there not a "right order".

THE 4 DIMENSIONS, ONE BY ONE

PARTICIPATION IN DECISION MAKING

Participation in Decision Making

hazards. This is, as the UNISDR definition would say, because they have "characteristics and circumstances of a community, system or asset that make it susceptible to the damaging effects of a hazard".

As for inclusion, the characteristics that make people and communities vulnerable are diverse and we will not go into detailing them here as there is no standard list of factors and conditions. But it is important to understand that broadly, vulnerability relates to:

• The exposure to a hazard (the fact that a hazard can reach people is the first condition, as otherwise they will not be vulnerable to it)

• The capacity and power (or lack of) these people have to reduce the impact of the hazard on their lives, livelihoods, assets (that is, when they are exposed, what is it that makes them susceptible to suffer consequences, and what can they and others can do to stop or reduce this)

Because different people are exposed to different threats, we must ask "unsafe from what", "vulnerable to what":

Participation in decision-making

Can (and do) all people participate in decision making?
• Can they be actively involved?
• Do they have a voice?
• Can they hold institutions accountable?
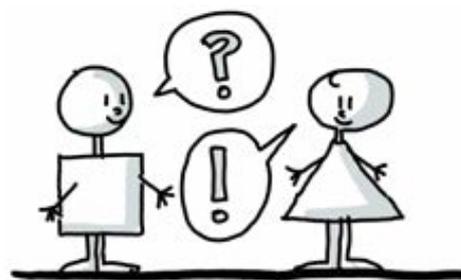
• ***Involvement:***
Participation in decision making is when people are involved. This means that people are or can be active participants in the DRM initiatives. Participation might take different forms: it is not limited to "sitting in meetings". Citizens might be also involved and active when effective mechanism for representative participation are in place. People can consciously decide not to be actively involved, what matters is that they can, if they wish so.

• ***Voice/influence:***
Participation in decision-making happens when people have voice and influence. This involve having a claim and/or and agenda, being able to speak out, and feel more motivated and capable to stand in front of relevant institutions. People having a voice can advocate for their issues that matter to them, promoting change.

• ***Accountability:***
Accountability allows people to influence DRM processes even when they chose not to participate directly at all stages. Accountability means that: 1) institutions informed people about entitlements and resources, plans, decisions; 2) citizens are in a position to have a say and to give feedback on them; 3) that their feedback is responded to or acted upon.

RECOGNITION OF DIVERSITY

Do DRM practices recognize diversity?

Do they recognize that there is…
- … diversity of people with different power?
- … diversity of risks and disasters?
- … diversity of barriers?
- …diversity of sectors and levels?

• Diversity of people with different power
Recognizing diversity of people means to acknowledge that each person has characteristics that make them different from others. Looking at diversity also requires to consider how such characteristics impact on power people have. As discussed in the section "what is inclusion, what is vulnerability" power matters because it influence who is "in" (inclusion), and who is at risk (vulnerability).

• Diversity of risks and disasters
Hazards might be the same for everyone. Risk depends on the circumstances and on the characteristics of individuals. People who are excluded are likely to experience different risks, based on their unique experience and circumstances. And yet, precisely because they are excluded, the risk they face might not be prioritized or addressed by their communities.

• Diversity of barriers
Recognising diversity of barriers is to acknowledge that there are many different things that prevent vulnerable people from being safer. These "barriers" can limit people´s participation in the decisions that are relevant to their safety. But also, at a very concrete level, prevent their physical access to safe places, services, systems and other deliverables available to the rest. There are very different types of barriers, and they are not always imposed by others (see text box).

• Diversity of sectors and levels
Recognising diversity of sectors and levels means to acknowledge that different sectors and institutions will have a say on DRM at different levels (from the local to the global). As there are different people facing different risk, there are different actors and institutions that hold keys to DRM.

TAILORED APPROACHES

DRM practices and strategies tailored to challenges?

• Are they suitable? Sensitive?
• And "do no harm"?
• Are they flexible to changing contexts?
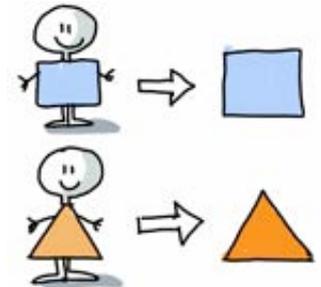
• **Suitable**
A tailored approach is suitable when strategies, processes and assistance offered/promoted are relevant and appropriate for excluded people. That is, they are adapted to their specific needs and capacities. There is no end to how much tailoring you can do, as no two places or people are the same.

• **Sensitive approach (and "do no harm")**
A tailored approach is one that will not create problem to the groups of excluded people and for the people who works with them. Inclusive DRM interventions will be aware that potential tensions/conflict can arise from the empowering process, and manage them to reduce the risk of doing harm to the people we work with.

• **Flexible**
An approach is tailored when it is not set, but adapted and adaptable to respond to changing environment, patterns of exclusions, needs and opportunities.

REMOVAL OF BARRIERS

Does DRM remove barriers to inclusion?

• Do practices address causes of exclusion?
• Are they leading to power shifts?
• Will gains be sustained?

• **Addressing the causes of exclusion**
Removal of barriers is when DRM addressed the causes of exclusion as part of the process. It does not always do so openly (that is, necessarily saying to the community that an activity is directly aiming to generate social cohesion to reduce discrimination against dalits, for example), but it does so intentionally: removing barriers to inclusion is an explicit objective of the work.

• **Power shift**
Removal of barriers is when DRM supports excluded people to renegotiate their power relations with others in the community to level up the ground.

• **Gains are sustained**
Removal of barriers is when inclusion gains are sustained as they do not depend on temporary arrangements with things falling back to the way they were before after some time.

DIVING DEEPER INTO EACH DIMENSION: OTHER QUESTIONS TO CONSIDER

As you will have grasped by now, each of the 4 dimensions is very rich. In this section we highlight some issues to consider when reflecting on the 4 dimensions. The lists are by no means exhaustive. They give you a taster of what to consider to tease each dimension out. In the section "Using the framework for" you will see these applied and adapted to some specific activities.

Looking at
"participation in decision-making"

To tell whether all people can and do participate in decision making (i.e. if they are actively involved, have a voice, and can hold institutions accountable), we need to think about:

What decisions can people take?
• What can they decide on?
• To what extent can they define their own priorities? Within what limits?

What options for participation are in place?
• For example: participation in meetings, membership to groups and task force, mechanisms for effective representation, accountability mechanisms in place...

What institutions can they influence?
• Can excluded groups participate in decision-making within all relevant institutions for DRM?
• Which ones are they more likely to influence? (Consider for example government institutions, but also traditional social and governance structures, religious institutions...)

What arenas for decision-making and influence exist?
• To what extent citizens know and have access to the diverse spaces where decisions are taken or influenced? (consider for example that decision-making is increasingly influenced through activism, campaigning, advocacy, networking)

What resources are available for participating in decision-making?
• To what extent citizens can access to resources to support their participation?
• What money, time, personal capacities, information and analysis can they count on?

Link to video: https://www.youtube.com/watch?v=3R-ihv7olZU&list=PLFy3oQEETkIB1H1rVs1z9O4yWrglocWr5&index=23

INCLUSION IS ABOUT GETTING WHAT IS THEIR RIGHT AND FOR THE LONG TERM, NOT JUST PRESENCE

This Red Cross Volunteer sits in the Local Disaster Management Committee. He says inclusion does not mean mere presence. It means people are representing these communities or areas. And that they have been able to get what is their right and for the long term. He explains that some people from excluded groups were "clever" and are able to use budget for the benefit of their communities. Now the affected people themselves reach the budget and use it. This is what inclusion is all about. But another community [Raji] is affected by hazards but does not want to come to the committees. Their awareness must be raised and encouraged to go to meetings with higher administrative levels and political parties. When they go and make them understand, then they will be involved.

Link to video: http://youtu.be/B-5sy93UP_4

WHAT ROOM FOR A DIFFERENT DRM STRUCTURE?

The chair of a local village disaster management committee says they think they could adapt the structure of the DMC is they wanted to. He says that to do so, they could raise their voice to the government administration (eg the line departments). They could also use the DRR Forum [of civil society organisations at the district level].

Link to video: http://youtu.be/R7b-wyzMZU4

I CANNOT UNDERSTAND WHAT THEY SAY

Nepal has about 120 local languages and this woman speaks only tharu. She participates in the community disaster management committee. They went to ask for money to a higher committee and she was part of the group who went. But she could not understand what was discussed because the conversation was in Nepali.

*Looking at
"recognition of diversity"*

To tell whether diversity is recognised (diversity of characteristics, diverse power, diversity of risks, diversity of barriers) we need to think about:

What diversity is looked at?
• Are diversity of characteristics / power / barriers considered?
• Are diverse groups within communities identified... as well as diverse people within these groups?
• Is diversity of risks understood, recognizing that different people face different risks?
Is the diverse role of stakeholders considered (for example, their different competencies and skills? Their role in society? The level / sector they operate at? ?

What different types of exclusion are consisdered?
• Are the diverse "circles" that can influence DRM recognized?
• Are circles beyond the usual ones (such as village committee, DRM government bodies) also considered (e.g. business sector, academia..) recognized?

Is diversity understood as "broad brush" or at "high definition"?
• To what extent is information disaggregated?
• Are the multiple facets of a context explored?

• Is diversity recognized considering a broad and growing of factors and characteristics or is it based only on narrow, pre-established indicators?
• Is the process of recognition of diversity incremental? Eg does it ensure that the long term involvemement in a context is also an opportunity to fine tune recognition of diversity?

What different types of knowledge inform recognition of diversity?
• Is information derived from a variety of sources and methods? (for example by triangulating information and views from different spheres - from science to academia to indigenous knowledge...?
• Are we building on the experience on how to include people already available in toolkits and in lessons from previous work?

Is diversity looked at with diverse eyes?
• Does recognition of diversity itself stems from multiple perspectives and from the "diverse eyes"? Who is included in recognizing diversity? How are different perspectives brought together?

Data on diversity: creation of bottom up, participatory statistics
One challenge of working on "exclusion" is that - because of its very nature -, exclusion is often invisible or poorly captured. Excluded people are often not recognized and not counted. It is hard to find data on exclusion, and this has consequences on policies and provisions. Making excluded "visible by numbers" and data is an important step for advocacy for their rights. We can do this by aggregating data and analysis about them, and ensuring that this data and analysis can reach decision making spheres. Work done to recognise diversity has the potential to feed into "participatory statistics". To do this:

• **Find and use existing data:** make sure that you use existing data, including monitoring systems and assessment from previous programmes in the area (often people had engaged in social mapping, information gathering... which might be useful materials to recognize diversity). Remember that local communities might have data and information worth harvesting and consolidating, highlighting perspectives of excluded people.

• **Generate strong data:** if you – possibly working together with at risk and excluded people - generate data on diversity, make sure that it is properly collected, and can be aggregated at the broader scale. Your work might feed into broader shared datasets, enriching national statistics (see some examples of the growing body of work on Participatory Statistics in the Tools Catalogue)

• **Ensure that data is known and used:** if you collect and generate data on diversity, never keep it buried in your own computers. Make sure that it is open data, used and shared. Access to information might be power for excluded people, and can feed into their advocacy and planning.

Recognising diversity of barriers
There are many different types of barriers. People might belong to the same group, and yet face different barriers. Barriers can be:
• Physical barriers: e.g. Natural environment (distance, topography...); Built space (e.g. lack of ramps, quality of infrastructures...)
• Social / political/cultural: Personal characteristics and life-story, perceptions and attitudes (including self-perceptions), social norms, religion; appurtenance to minorities, clans, factions, parties...
• Economic: lack of income, access to resources and services...
• Legal, political: existing laws, policies, and institution setups
• Communication: access to information and knowledge
Hidden barriers: It is also important to distinguish that some barriers can be easily acknowledged as such: (for example the existence of stairs, as a phisicla barrier for people with disabilities). Others have been internalised and seen as "normal". For example, outcast might have accepted that they cannot do some activities or access some areas. We call these barriers which are accepted as a fact of life "hidden", because they are very hard to identify. Yet, they can be tremendously powerful. They are rooted in prejudice. They might lead to discrimination or self-exclusion.

Our own barriers as DRM practitioners: As DRM practitioners (from civil society, governments, other institutions) we face our own barriers. These can be organizational barrier (organizational set up or culture averse to change, limitations of resources and technical capacities, etc). We can also face barriers within ourselves. For example, if we have internalized certain norms and believes that might act as "filters" to look at inclusion, our ability to recognize unequal power dynamics and forms of exclusion will be constrained. These barriers can be very hard to identify and tackle, as we are not used to think of ourselves as part of the problem! However, as individuals and as organisations, we are all part of the power dynamics that generate forms of exclusion and we need to recognize this so that we can manage it.

Link to video: http://youtu.be/9_uIPmRYSEE

WORKING HERE IS VERY DIFFERENT

This practitioner explains that working environment in the region of Khyber Pakhtunkhwa (KPK) is different from other parts of Pakistan. It is very difficult to be able to work with the women [because of cultural barriers]. In other areas of Pakistan, like Kashmir and the Punjab, you can easily work with the community, both men and women.

Link to video: http://youtu.be/oNQMvbAExKw

BRINGING OTHER "EXCLUDED" ONES INTO THE PICTURE

This social mobiliser tells that where they worked, aside from the broader community, there was also a community of nomads. [Nomads did not have relations with the rest of the community and are often very poor]. They identified the leaders of both the nomads and the wider community and set a meeting between them. They met were the nomads live. After that the representatives of the nomads started taking part on the disaster management committee of the broader community. Their issues are considered in the plans and actions.

Link to video: http://youtu.be/EfU9kUtof1Y
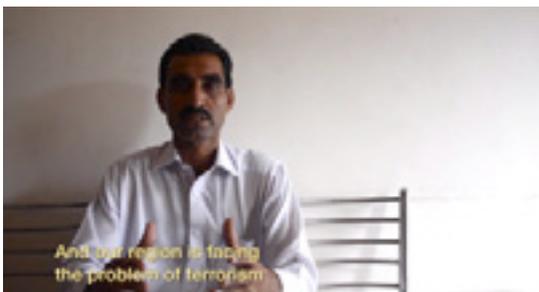
THERE ARE MORE DISASTERS THAN THE NATURAL ONES.

This social mobiliser says there are many types of natural disasters, like floods but also crop failure, and also many man-made disasters like terrorism. The donors are giving funds for the bigger problems and there are no funds for the small problems. He says they could do a much better job and provide better training if the nations would give money for these diseases too.

Tailored approaches
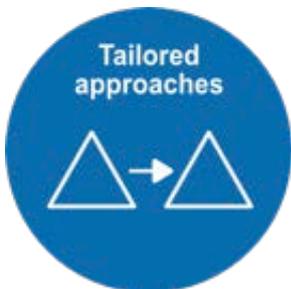
Factors to consider when looking at "tailored approaches"

To be able to tell whether DRM practices and strategies are tailored to challenges (suitable and sensitive, do no harm and flexible), we need to think about:

What is that we are tailoring?
• Does tailoring only refer to how the assistance is "delivered"' Or does it also ensure that the way in which organizations work – for example, their assessments, management, participatory processes.... - are tailored?.
• How is assistance delivered? Through a blanket cover approach or with specific strategies for specific needs and capacities?)

What guides the tailoring?
• Are we tailoring based on previous experience or also to up to date context analysis?
• Does the tailoring respond to the organisational context including the identification of operational risks?
Is tailoring alerted to sensitivities and conflict?
• Is tailoring considering local sensitivities? (e.g. do no harm). This is an important concern, because changing power dynamics is likely to cause conflict. This needs to be factored in as part of change. A tailored approach will provide support and ensure people are protected through adequate risk management strategies.

Who tailor the approach?
• What is the space for excluded people to contribute?
• Do strategies and deliverables respond to people´s voices and capacities? Provide opportunities for their involvement?
• To what extent the approach is tailored to local processes?

Is there space for change along the way?
• How much can or was the approach be adjusted along the way?
• How does the design enable adjustments in response to ongoing analysis?

Link to video: http://youtu.be/iquujq3_JHs

Link to video: http://youtu.be/YFUs-wo6cSo
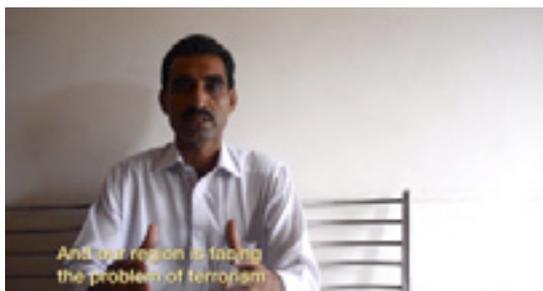
THREE TIPS TO WORK IN CONFLICT-SENSITIVE AREAS

This local NGO leader oversees projects in areas in Pakistan that are very volatile and conflict-sensitive, and where NGO work is seen with great suspicion, which puts they themselves at risk. He shares the advice he received ones: think well about your "intention", "approach" and "behaviour". If your intention is good, the forces of nature will support you. You will feel stronger if you are working for the good of the community rather than for the project or funding. You have to let the community be your boss. If your approach is culturally sensitive and considers the cultural, social and political dynamics, the risk will also be reduced. Finally, you need to behave like as you are from the community, as if you are "one".

FINDING THE WAY

This practitioner tells the story that when working with one community, some women were not welcome in the community [DRM] sessions because they had some households disputes. They introduced a system to go around this. They started visiting the households of the women who could not join. In this way they were able to identify their problems and cater for their needs.

Link to video: http://youtu.be/iquujq3_JHs

TRAINING MUST BE ROOTED IN THE COMMUNITY

This master trainer says that currently, NGOs are the ones who design the trainings. This doesn´t help touching the heart of the community. He explains they need to sit and discuss with the community the contents of the training, see what support they themselves can provide. Training contents should be updated based on this. In this way communities will own the training, and will move forward even if no organization [NGO] is present there. This will make training more effective.

What factors should be considered when looking at removal of barriers?
To be able to tell whether DRM practices and strategies remove barriers to inclusion and safety (address causes, lead to power shifts and this can be sustained), we need to think about:

How significant is the barrier?
• How significant is/would be the impact of the barrier we are removing? Different barriers have different implications for exclusion and for DRM. Building a bridge is not the same as changing a national policy. The bridge can bring very concrete results but to a small number of people, whereas the policy can potentially change the lives of many more – yet perhaps it will never be implemented!

How does the removal of the barrier contributes to equity and resilience?
• How does the removal of the barrier helps shifting power?
• Contributes to overall resilience by bringing in and supporting the most vulnerable?

What can be the potential ripple effect?
• Some barriers travel in groups. You remove one and the rest follows. Eg barriers to access to information on rights and laws in place: once people have information, a whole revolution can unfold. What other barriers are we helping to remove?
• On the flipside: we might assume that removing one barrier will cause other to vanish. Are we checking these assumptions?

What capacities are in place to sustain the removal of the barrier?
• Is the removal of barriers anchored on local capacities? What about mindsets?
• Do excluded groups and these supporting change have enough power to sustain the inclusion gains?

Link to video: http://youtu.be/x3NFtjbm5yk

THINGS WE CANNOT TALK ABOUT

This NGO project officer says that in Pakistan, especially in the pashtun areas, there are some sensitive words that they cannot say when working with the communities. Not in the way the social activists would like. For example, within a community they cannot used the word "prostitute".

Link to video: http://youtu.be/ZkYaQhetea8

Later we decided that we would sit together with all the *hijra* [transgenders]

NEGOTIATING SPACES FOR TRANSGENDERS

This volunteer works with the Civil Defence Fire Service and Civil Defence to train people on earthquake and other disaster preparedness. He also sits in the local school management committee. He requested the school to let them have meetings there. But the teacher said no as he did not want to have these people in the school. The volunteer used his influence and talked to him, making the point that they were also part of the society. The teacher opened up and now transgenders are allowed into the school and they meet there to talk about preparedness.

Link to video: http://youtu.be/j8Zvfht3XxA

they sit at the back, they backbite and do not allow them to progress

SOME GROUPS TRY TO CREATE PROBLEMS N THE PROCESS OF CHANGE

A master trainer on inclusive DRM explains that there are groups that will not want to collaborate with the rest of the communities. They will come to meetings but sit at the back, and try to oppose change. In their project they would work with these groups: engage them, have discussions with them. They would aim to change their attitudes, so that the more "backward" groups receive the support needed.