



This section explains how inclusive DRM can make people safer from disasters. It does so by proposing a process of change that leads to this. This "inclusive DRM process" is broken down into DRM areas of work, and examples are provided of how activities under each area can contribute to inclusion.

THE INCLUSIVE DRM PROCESS

This section explains what an inclusive DRM process leading to change in inclusion can look like. A quick overview a standard process of change sets the scene to discussing in further detail how we can adapt it to make it more inclusive. Such a process can help us to ensure that our efforts to strengthen the dimension of inclusion in each of our actions is sufficiently supported by an overall strategy to achieve and sustain inclusive DRM.

“STANDARD” VERSUS “INCLUSIVE”

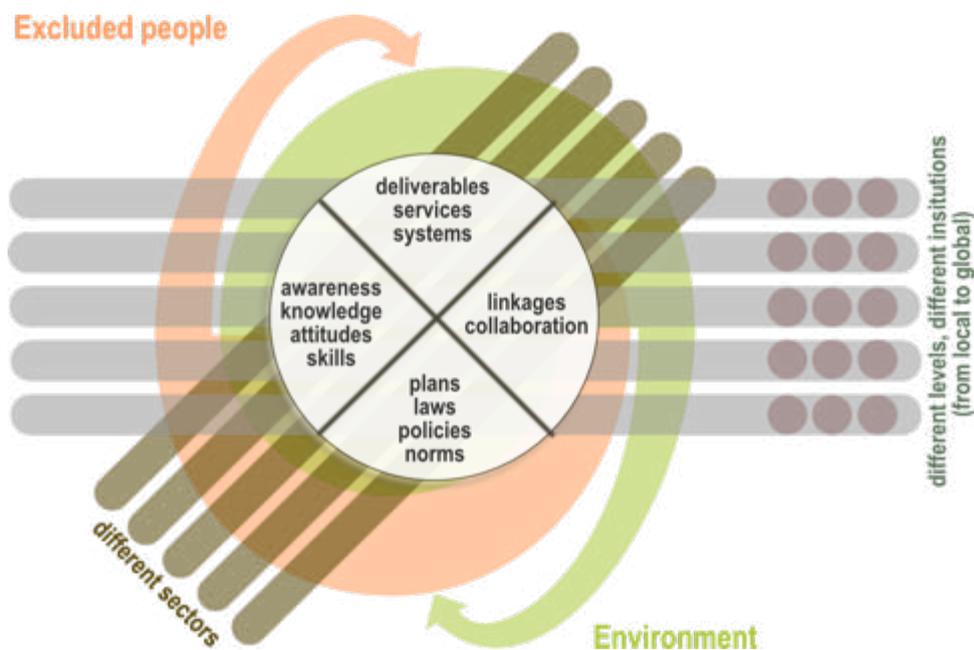
A DRM “process” can be defined in different terms but it is broadly the organised series of actions directed to the aim reduce disasters and disaster losses. Each organization / actor can have different representations of what a DRM “process” looks like but all these “processes” are normally underpinned by a theory of change. That is, an understanding of how change will happen through the project or programme (or through the work of the organisation as a whole, if the theory of change is embraced across programmes).

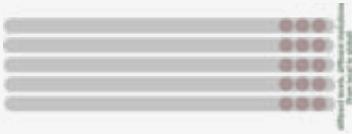
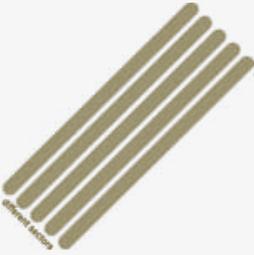
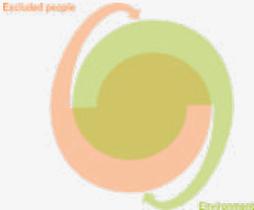
Experience from DRM practitioners reveals that a DRM process normally involves :

- Working on different areas: like building skills, or facilitating the elaboration of plans
- Working with different institutions and at different levels: like schools, CBOs, government departments, self help groups, networks, universities, etc (from local to global)
- Working with different sectors and on different issues: such as health, education, infrastructure, culture
- Working on two tracks: working with both the individuals at risk, and on their environment (on the people and institutions around them)

If this is a standard DRM process, how does an inclusive DRM process look like?

An inclusive DRM process is one in which we work on all areas of work, institutions and groups, levels, sectors and issues that are to excluded groups at risks, in ways that empower them so that they can stop being excluded. The diagramme and text box below provides an overview which will be explained in further detail further down the section:



COMPONENTS OF THE PROCESS	WHEN IT IS STANDARD DRM...	WHEN ITS INCLUSIVE DRM...
<p>AREAS OF WORK</p> 	<p>Works on different areas, recognizing that DRM work can only be effective when it works in all areas needed to make people safer.</p>	<p>Ensures that the work happens on all these areas as each of them represent a form of power that excluded groups need to have in order to be safer from disasters.</p>
<p>INSTITUTIONS AND LEVELS</p> 	<p>Works with different institutions at different levels, from the household to the local to national to global level.</p> <p>It acknowledges that different levels are important, because the root causes of disasters are often beyond the control of a single community, and different institutions have the duty and the power to tackle them.</p> <p>It also recognizes that “institutions” are not limited to government ones: also traditional, religious, non-governmental ones matter.</p>	<p>It works with all relevant institutions that represent the set of norms and beliefs that cause exclusion by giving a common identity to some people whilst leaving others aside.</p> <p>It looks at the dynamics of exclusion across different levels (household to global), acknowledging that power dynamics vary across levels and those who are duty bearers at one level might be the excluded ones at another.</p> <p>Checks there are varied spaces and opportunities where excluded people can have and informed dialogue with other actors so that that DRM is not only driven from “above”.</p>
<p>SECTORS AND ISSUES</p> 	<p>Works with different sectors, on different issues.</p> <p>It recognizes that “DRM” should not be tackled as a standalone issue, but should interface, crosscut and be mainstreamed with work on health, education, housing, transport, markets...</p>	<p>Works with all relevant sectors that can help reducing people’s vulnerabilities, recognising that excluded people might require new cross-sectoral alliances than the ones needed to work with other vulnerable people.</p> <p>Works on all the issues that can put excluded people at greater risk, even if they are specific to them.</p>
<p>TWIN TRACK</p> 	<p>Works both with individuals at risk and with the institutions around them.</p> <p>It acknowledges that individuals need to be empowered to be safer, but that they need institutions around them to be supportive generating an enabling environment to this end.</p>	<p>Ensures the dynamic of working on both tracks are directed to the empowerment of excluded groups so that they are capable to demand rights and take action, whilst making institutions responsive and proactive to this end.</p>

AREAS OF WORK

Within the DRM processes there will be action along different areas of work. Each of these areas of work can be equated to a form of power: power to, power within, power with and power over. An inclusive DRM process work on these four areas to seek change in all four forms of power of excluded groups:



Power Within

Power deriving from the sense of self-worth and self-knowledge

DELIVERABLES SERVICES, SYSTEMS

Eg construction of infrastructures, provision of services (e.g. access to mobile communication), financial support (e.g. tax incentive, loans, grants); set up of systems (e.g. early warning systems)



Power TO

Individual capability to act to reduce risk, also deriving from having access to resources and services

AWARENESS, KNOWLEDGE ATTITUDES, SKILLS

Eg provision of information and training, awareness raising (on threats, on disaster reduction initiatives), drills,...



LINKAGES COLLABORATION

Eg set up of mutual support groups and task forces, creation of linkages amongst communities, partnerships, coordination initiatives,...

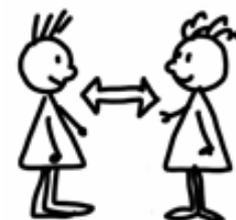


Power over

The power of people vis-à-vis their institutions (e.g. within the family, within a community, within the state)

PLANS, LAWS, POLICIES, NORMS

Eg set up of plans and their monitoring, creation of policies and law, negotiation over norms (including social norms), advocacy and lobbying



Power with

Power deriving from connection with others, mutual support, from having a collective strength

Keys to understanding power and inclusion when working on the different areas:

- Working in more than one area might be required: E.g. delivering training alone will not necessarily result in a power shift. Only when training increases the sense of self-worth or change attitudes of excluded people it has transformed power within. When working inclusively, we need to go beyond the outputs of an area of work, to gauge the impact on people, before we say "people were empowered".
- Empowerment requires diverse expressions of power: Interventions need to respond to what forms of power excluded people have, and which power they lack. For example: if excluded people lack knowledge of them and willingness to act on them (power within), inclusive laws and plans (power over), might not actually mean much to them.
- All expressions of power build on and reinforce each other: power flows so work done on one area (e.g. creating awareness or "power within") might ultimately lead to people developing autonomously other forms of power (e.g. getting together and strengthening

their “power with”). Inclusive DRM starts dynamics that should eventually strengthen all forms of power.

Why does power matter?

Because ultimately inclusion is about power: all the dimensions of inclusion speak to power. We discussed this when we talked about the difference between vulnerability and exclusion (see section “What is exclusion, what is vulnerability?”. We explained how “power” can be broken down into different types of power (power to, within, power with, power over).

What is the relation between power and the dimensions of inclusion?

These forms of power are present in each dimension of inclusion. For example, participation in decision requires that people have the means (power to), the confidence and awareness (power within), the linkages and connections (power with) to interact with their institutions (power over) to influence decisions. Similarly, removal of barriers to inclusion, recognition of diversity, or a tailored approach are all means to ensure DRM empowers excluded people so that they can have equity and enjoy their rights to be safe from disasters.

WORKING ACROSS INSTITUTIONS AND LEVELS

DRM processes often include working with different institutions at different levels. For example, one project might consider working with groups in the community to set up task forces, including local CBOs and schools. At the same time, and to ensure these groups are adequately resourced and taken into account, it can support advocacy for policy changes at the national level. An inclusive DRM process works with all institutions that incarnate the systems of beliefs and norms that reinforce exclusion or that can support powershift to overcome it.

Keys to understanding power and inclusion when working with institutions and across levels:

- Institutions do not have to be formal to be powerful: institutions are not only governments but anything that represents a system of belief and norms. A family, a self-help group, a church, temple, mosque or school are all institutions that can perpetuate exclusive power dynamics or promote equity and rights.
- DRM processes might be inclusive at one level... but not at another: in the example above, the process might be inclusive at the village level, ensuring that all groups have a say in the local DRM plans... but might not be inclusive at the national level – for example if advocacy is NGO-driven rather than led by people from the excluded groups at risk and their priorities.
- People included at one level, can be excluded at another: a family head might have power within the household and be able to stop a woman within his family to participate in DRM processes because he thinks this is not appropriate. And yet the family head himself be excluded as a person, because he is not respected and not heard because of his lower social status in the eyes of others. Village leaders often have large power within their areas, and are excluded in decision making at the higher levels because of their political loyalties, their ethnicity or because there is no downwards accountability...and so on.
- Duty-bearers and rights-holders are fluid categories: like the example above in which we show that we can be included and excluded at the same time, we can also be “duty bearers” and “rights holders” at the same time. A duty-bearer within an institution (take the village leader, for example), might be the “right-holder” within another (vis-à-vis his Prime Minister or President). Another example is a headmaster, who can be a duty-bearer within the school, but he/she is also a right-holder vis-à-vis the local government.
- Working across sectors and issues
An inclusive DRM process will work across sectors and on different issues because risk factors are diverse and require action on multiple fronts. For example, containing flood impact might require the involvement of the emergencies and welfare departments to support people who have lost their homes. Yet often agricultural departments have better access to meteorological information that can inform early warning systems. Involving these sectors can also mean access to information on climate risk trends that are important for DRM. An inclusive DRM process will work on all sectors and issues that matter for the safety from disasters of excluded people.

KEYS TO UNDERSTANDING POWER AND INCLUSION WHEN WORKING ACROSS SECTORS AND ISSUES:

Sectors also need to be “included”: disaster risk is multidimensional and reducing it and requires joining forces and making alliances across sectors. Although emergency and DRM departments are key stakeholders, others need to be involved too, especially when we want to tackle root causes. When doing so, it is important to realise that there are also power relations between sectors. Some of them will have more influence and be supported by bigger budgets, others might have less leverage or fewer capacities.

Supporting the excluded can require referral: excluded people at risk will often face very specific issues that compound their vulnerability to disasters. This might require very specific services and expertise traditional DRM actors will not be able to provide. For example, a paperless migrant, in addition to be exposed to natural hazards, might be exposed to abuse by people who might want to take advantage of his/her condition. DRM processes need to establish links with actors that can provide such specific support. In this example it could be human rights specialised NGOs and migration or welfare departments.

Who defines what an “issue” is, is also a matter of power: people will have different concerns and also shared ones. Excluded people will have their own, and these will reflect what makes them vulnerable to hazards and compound their level of risk. An inclusive DRM process will ensure that their issues are also considered and that DRM priorities arise from a dialogue with the excluded people at risk, with a view to achieve greater equity by supporting them first and foremost.

WORKING ON TWO TRACKS

When working on the different areas (awareness/skills, plans/policies, services, collaboration) an inclusive DRM process works both with the individuals and on their environment. It does so in a dynamic way that has been referred to as the “twin track approach” (see text box).

THE “TWIN-TRACK APPROACH” IS CLOSELY RELATED TO THEORIES OF CHANGE AND RIGHTS-BASED APPROACHES, CALLING FOR SIMULTANEOUS:

- Individual change (e.g. information and awareness of right-holders regarding their rights, opportunities, access to resources and services, etc.)
- Systemic change (institutional reforms promoting equality of rights in laws, policies, awareness of community members on inequitable practices and ideologies, resource allocation and monitoring, etc.)

The twin-track approach provides a useful insight on how women, persons with disabilities and other socially excluded groups can be included at all stages of the disaster risk management process:

- At systemic level, general disaster risk management systems and services (e.g. early warning systems, community shelters or search and rescue services) should ensure equal access for women, persons with disabilities and other socially excluded groups. Specific services should be developed to address the additional needs of such individuals / groups in the event of a disaster. For that purpose direct and indirect causes embedded in social systems and institutions (including in terms of access to resources, services...) which results into restricted participation should be identified and addressed.
- At individual level, specific measures such as targeted training and skills building, provision of assistive devices, household preparedness, etc. should be taken to inform, guide, orient, capacitate and empower women, persons with disabilities and other socially excluded groups to come together and voice their concerns, set the agenda and be involved in decision-making processes with regards to disaster risk management, so that their capacity to participate and act effectively in the event of a disaster is strengthened. An important way to empower women, people with disabilities and other socially excluded groups is the provision of a personalised social support that allows assessing what support is needed to people to get involved within mainstream activities and services, be they of a basic, support or specialized nature.

Source: Briefing paper Making disaster risk management inclusive. Available at www.incrisd.org

EXAMPLES OF WORKING ON BOTH TRACKS IN DIFFERENT AREAS OF WORK, WITH DIFFERENT INSTITUTIONS AND SECTORS AT DIFFERENT LEVELS

The following table illustrates how DRM can look like along these two “tracks” and provides some practical examples collected during the elaboration of the framework.

AWARENESS, KNOWLEDGE, ATTITUDES, SKILLS

Institutions are aware of importance of DRM

- For example putting disaster on the agenda of small DPOs in India through training on disaster risk
- Doing a “resource mapping” to help identifying best targets (ie institutions that can provide resources or are closer to the communities because they have work committees and structures that are more grounded) like it has been done in Bangladesh.

Awareness of rights of excluded people by “duty bearers” on DRM (and of linked norms, legislation)

- For example, by building rapport with some duty bearers (key people, e.g. the provincial authority in Pakistan) or informing all members of an institution about a legislation on rights they are mandated to comply with through a circular, as it has been done in India.

Institutions have mechanism to do disaggregated analysis of risk taking into account exclusion

- Use of GIS maps / risk simulation with disaggregated data (there are pilots in Sri Lanka)
- Inputting data collected into government systems like is has been done in India and Pakistan
- Advocating for data disaggregated on people and not only infrastructure, like in Bangladesh.

Awareness of the need to provide (specific) services for excluded people in the context of DRM

- Using risks assessments to identify what services might be needed (-> and then link with resource allocation within the plan) and participating in committees where those issues can be raised

Institutions identify and remove barriers to services/systems and facilities needed for DRM

- For example, in Bangladesh business associations are employing people who have a physical disability, giving them a livelihood option.

Individuals are aware of risk (as something that can be acted on/managed)

- For example by creating a community-based platform to discuss risks with people in the community and challenge views that disasters cannot be prevented.
- Making the link amongst existing life concerns (e.g. on livelihoods) and DRM more obvious, so that people see the relevance of DRR in their daily life, like in Sri Lanka, where DRM and livelihood projects are connected.

Individuals are aware of their own rights/for a life free from fear

- For example, by using participatory methods like social mapping, asking precise questions of who is in and who is out that lead to identify who deserve the most assistance can contribute to awareness of exclusion.
- Translating “rights” into sometime that people are interested in (example?)

Involvement in analysis processes to understand risks

- For example, through participatory risk assessments that acknowledge different risks for different people planned at times that do not interfere with livelihoods (and in which risks to livelihoods also have a space in the analysis)

Awareness of existence of services / responsible institutions

- For example, sharing with local committees information on government services available. In Nepal, for example, there is technical assistance available to check quality of local mitigation initiatives that communities do not use. Looking at this documents, making a simplified version of the document – identifying the one that are relevant for them - and sharing with the CBO might be a good way to go about it.

Excluded people/groups can identify barriers to services/systems/facilities needed for DRM (and overcome them)

- For example, by participating in a community level risk assessment
- Pocket chart or other exercises that they can use to share past disaster stories: what did they do, where did they get the information. By mapping how it was in the last disaster, at the individual level, people can identify barriers.

Motivation to set and maintain services / systems (understanding their obligation and benefit)

- For example, by exposing obligations and commitments made through media, social networks and locally through information boards. In Nepal, authorities have been invited to radio talk shows where they have been prompted to make concrete commitments. As many people listened to the programme, authorities felt compelled to act on their words.

Motivation to set and maintain services / systems (understanding their obligation and benefit)

- For example, finding out ways to complement existing trainings, with information on how to deal with excluded people. For example, looking at existing training providers (e.g. Civil Defence / Red Cross) to insert inclusion within it. Such trainings have been piloted and then revised.
- Before the training start, working with other participants so that they have a more positive attitude towards participants from excluded groups. This can be done by talking to their leaders.

Institutions promote / facilitate / support training

- For example, approaching the fire department to develop joint training programmes or to show the need for developing a training scheme with specific targets, based on risk analysis information.

Institutions are willing to listen/respond to the asks of excluded people/groups

- For example, finding and approaching like-minded people within institutions willing to “open the doors”
- Show what people can do, through evidence, or by doing something new to capture their attention. Like showing “achievements” so that the institutions might more interested, and change perception that excluded people have capacities that can be boosted up in dialogue with the institution. “They are not just beggars”.

Channels to share DRM related information reach and can be used by excluded people

- For example, to take information from risk assessment to PWD or groups who will not normally attend DRM meetings, use courtyard meetings, targeted caregivers, religious gatherings, celebrations or reunions where they go to. Or go to their houses, door to door, like it is done to reach out refugee women are not allowed to go out in Pakistan.

Motivation to access / use services / systems

- For example, by doing mock drills that allow people to see how EWS will work.
- Involving people from the start in creating the serviced. In India, when making a cyclone shelter, people were able to choose the land and think how they could use it in normal times.

Excluded people have the technical capacities and skills for inclusive DRM

- For example, working with volunteers (in liaison with the fire / rescue departments). This help discussing things on for example how to work with women in disasters in context when it is not appropriate to touch them? How can they become involved as volunteers?
- Building the confidence of excluded people whilst working with other participants so that the stigma is reduced.

Opportunities for training and accessing training (and other entitlements)

- For example, making use of different training formats, considering also the time that is spent in training (when most excluded people need such time for their livelihoods), training people locally instead of in other locations/towns. .

Excluded people/groups are confident to claim their rights with those in power

- For example, start by identifying key people who can be spoke-person, give them support, coaching, capacities to deal in negotiation
- Start interaction in a non-threatening way, so that the interaction can start on an easy ground
- Giving an institutional form to groups and initiatives might improve the likelihood to be heard.

Excluded people/groups re capable to articulate their asks/ concerns on DRM and to communicate them

- For example, supporting excluded people’s participation in public activities such as rallies or collecting their stories in formats that can be shared, and involving them in defining the process (like making radio shows or videos).
- Use theaters, songs and other artistic expressions. In Sri Lanka. theatre groups had a basic script for a street performance and then participants could interact with the play.

ENGAGING WITH OTHERS (LINKAGES, COLLABORATION...)

Different institutions (govt. and other) get together and coordinate on DRM

- For example, identifying key people within institutions that are responsible to maintain contact helps coordination, e.g. in the face of disasters and having regular contact with them.
- In Bangladesh, there are joint assessment forms for disaster response that have helped coordination.

There are external conditions that helps groups of excluded people come together

- For example, working with leaders to open up spaces for women to get together or participate in mixed trainings (with men) in Pakistan.

Space for representation of DPO/CBOS in coordination mechanisms

- For example, working with different stakeholders to revise guidelines or protocols of coordination mechanisms at district level so that community representatives and authorities can sit together, like it has been done in Bangladesh.

Institutions representing excluded groups are accountable to their needs and aspirations

- For example, working with institutions to translate information on decisions, plans and budgets into language and style that can be understood and channeling it to the communities (radio, information boards, inviting institution representatives to visit local communities, involving them in social audits)

There are spaces/platforms that enable civil society and right holders to collaborate on DRM and share learning

- For example, mix committees at different level, like the ward disaster management committees set up in Bangladesh which help to raise awareness about disasters with communities, and also ensure that there is more representation of community members in DRM processes.

Organized groups / CBOs representing most vulnerable and with a DRM agenda exist (local task forces, SHGs)

- For example, ensure that in group formation guidelines, there is an explicit mention of involving people who are excluded [however be careful not to get tokenistic participation to "increase the numbers"]
- Work with existing groups and help them to "see" the importance of DRM through involving them in a risk analysis that speaks to their own concerns (livelihoods, threats to the characteristics they share as a group like age, or background, etc)

Excluded people/groups able to ally / work together with like-minded organizations to claim their entitlements

- For example, supporting the formation of forums like the district level DRM forum in Pakistan that interacts with line departments.

There are DPOs, CBOs or other groupings that represent excluded people and they become institutionalised

- For example, providing support to community based organisations institutionalise (sharing information on formal registration processes, legal requirements, providing legal advice to them, etc)

Excluded people can influence can feel represented by groups that act on their behalf

- For example, through representation systems that include complaint mechanisms that can lead to removing representatives, like in Pakistan.

Excluded people/groups able to ally / work together and with like-minded organizations on issues of their concern and share learning

- For example, in Pakistan village level disaster committees address flood disaster but also other community concerns and support individuals in the communities through a revolving fund.
- At the district level, a DRM forum involves representatives of community based organisations of groups that can normally be excluded (in this case PWD) that now liaise with line departments.

PLANS, LAWS AND POLICIES TO SUPPORT INCLUSIVE DRM EXIST

Institutions make, implement and monitor plans and systems considering excluded people and groups, involving them throughout the process

- For example, advocating for this by working in collaboration with a number organization (e.g. developing asks /policy briefs). Undertaking parallel work with national government (through targeted contacts with whom relations have been built over time. People who were already sensible to these issues, the "soft spots" in the institutions because of previous work, personal experience, etc.) to open up contacts / spaces with others.

Policies and plans are supported by adequate and transparent resource allocation

- For example,

Control and accountability mechanisms are in place for inclusive DRM (ombudsman, watchdog, ...)

- For example,

Excluded people/groups participate in the elaboration, implementation and monitoring of plans and systems and can influence them

- For example, "translating" norms and laws so that excluded people within the community can understand well and participate in the discussion

Excluded people/groups have the capacity to influence and monitor allocation

- For example, transparent/participatory budgeting

Excluded people/groups have the capacity to monitor the implementation of policies

- For example,

SERVICES/SYSTEMS/ FOR INCLUSIVE DRM

Existence of services / systems/ facilities to support inclusive DRM

- For example, the work has contributed to improve the database that the district Welfare Department manages to provide special support to people with disabilities.

Services/systems and facilities are designed and managed responding to the needs of excluded people and needs

- For example, in Pakistan organisations are working with the government on guidelines to ensure that services provided are sensible to needs of excluded groups including IPDs.

Referral systems are in place to support inclusive DRM

- For example, (to be added)

Access to services / systems/ facilities

- For example, excluded groups have early warning systems designed with their involvement. In Nepal, people in the community (elderlies, widows, PWD) are accessing government support schemes.

Excluded people/groups have tailored services and systems

- For example, in Bangladesh, some organizations support people with disability to meet people with government officers of different departments (responsible for services that they might need or have adapted to meet their needs). In this way government officials know that the PWD have issues that they need to address.

Excluded people use referral systems

- For example, (to be added)

THE DRM INTEGRAL APPROACH

In this section we explain what we mean by disaster risk management, what the components of this integral approach are, and outline some key considerations when thinking inclusion within each.

WHAT DO WE MEAN BY DISASTER RISK MANAGEMENT?

The thinking and conceptualisation around disaster risk management (DRM) emerged in the 1970's and has been evolving ever since. This has allowed it to integrate new knowledge and also reflect new contexts such as climate change. Therefore, getting too bogged down with definitions might be unhelpful, but a basic understanding the core concepts is key to understand what our DRM work aims to do.

Disaster and disaster risk

Disaster is defined by the UNISDR as "a serious disruption of the functioning of a community or a society involving widespread human, material, economic or environmental losses and impacts, which exceeds the ability of [the affected person], community or society to cope using its own resources."

Disaster risk, on the other hand, is defined as the "potential disaster losses, in lives, health status, livelihoods, assets and services, which could occur to a particular community or a society over some specified future time period."

Moving from a focus on "disaster" to a focus on "disaster risk" has led to groundbreaking changes in the humanitarian sector, as it generated awareness of the many things that could be done to prevent that potential disaster losses from realising in full force. This is precisely what disaster risk management and disaster risk reduction aim to do.

Disaster risk management (DRM) and Disaster Risk Reduction (DRR)

Disaster Risk Management (DRM)

The systematic process of using administrative directives, organisations, and operational skills and capacities

- * to implement strategies, policies and improved coping capacities
- * to lessen the adverse impacts of hazards and the possibility of disaster.

It aims to avoid, lessen or transfer the adverse effects of hazards through activities and measures for prevention, mitigation and preparedness. (UNISDR).

The Inclusive DRM Framework has been articulated around the concept of DRM since is it used by the stakeholders involved in the process. However, it applies to the concept of "disaster risk reduction" (DRR) too, which proposes a similar process to DRM. This other concept of "disaster risk reduction" or DRR was coined by the UN in the 90's during the "International Decade for Natural Disaster Reduction". This campaign eventually led to the "Hyogo Framework for Action 2005-2015: Building the Resilience of Nations and Communities to Disasters".

Disaster risk management (DRM) and Disaster Risk Reduction (DRR)

Disaster Risk Reduction (DRR)

The concept and practice of reducing disaster risks through systematic efforts to analyse and manage the causal factors of disasters, including through reduced exposure to hazards, lessened vulnerability of people and property, wise management of land and the environment, and improved preparedness for adverse events. (UNISDR).

Some present DRR as a revised way of calling DRM that makes more explicit the thrust on "reducing risks" acting before disaster strikes. Others like to keep them separately. What matters is that both definitions refer to a systemic comprehensive approach to which the framework on inclusion applies.

Inclusive DRM or inclusive DRR?

The framework applies to both DRM and DRR because in practice both concepts focus on the idea that future disasters can be avoided or at least reduced, by reducing risks and containing impacts.

Both DRM and DRR propose an integral systematic approach to managing and reducing risk that emphasises that there are many things that can be done so that disasters do not materialise or their impacts are contained (tackling risks through prevention and mitigation, and reducing impacts through preparedness, and building back better).

DRM and DRR actors work on different components of the approach (according to their organisational mandates, strengths and interests and funding possibilities, etc). The table below list and defines some of the key ones and provides an insight of the opportunities for inclusion that each of them offer. Many of these ideas relate directly to what is discussed in other parts of the toolkits. Here we present them as an overview of some key issues to ignite further thinking and debate.

<i>Response</i>	<i>Thinking inclusion</i>
<i>The provision of emergency services and public assistance during or immediately after a disaster in order to save lives, reduce health impacts, ensure public safety and meet the basic subsistence needs of the people affected [from UNISDR glossary]</i>	<p>The provision of emergency services and public assistance during or immediately after a disaster in order to save lives, reduce health impacts, ensure public safety and meet the basic subsistence needs of the people affected [from UNISDR glossary]</p>
<i>Recovery</i>	<i>Thinking inclusion</i>
<i>The restoration, and improvement where appropriate, of facilities, livelihoods and living conditions of disaster-affected communities, including efforts to reduce disaster risk factors [from UNISDR glossary]</i>	<p>Whose facilities, livelihoods and living conditions are improved? Whose risk is reduced?</p> <ul style="list-style-type: none">• Excluded groups might compete with other groups to access resources, opportunities and to take important decisions for the future of their communities. Can inclusive DRM ensure that they have a say in the process, and is that recovery ultimately an opportunity for their empowerment?• Excluded groups often rely on intricate and complex livelihoods, For example, they might earn their living by having on many small jobs, or having niche specializations. Can DRM programme appreciate the specificity and complexity of their livelihoods, rather than focusing only on the mainstream ones?• The aftermath of a disaster offers opportunities to reshape the environment and the social set up. Is the potential for reducing exclusion considered by recovery programmes? Are we using recovery as an opportunity to mitigate or reduce future disasters, for example by "building back better", do we also "build back more inclusively"?
<i>Prevention</i>	<i>Thinking inclusion</i>
<i>The outright avoidance of adverse impacts of hazards and related disaster [from UNISDR glossary]</i>	<p>What preventable disasters do excluded people experience?</p> <ul style="list-style-type: none">• Many preventable threats to excluded groups are often "invisible" and not prioritized by decision makers. For example, the impact of repeated waterlogging might be more damaging to the health and livelihood of marginalized families than major flooding, and yet not addressed even when easily preventable.• Prevention builds on strong territorial planning, but excluded people might encroach precisely these areas that are marked as less safe and unfit. For example, migrant to urban areas might settle in mountain areas prone to landslides, river banks, hazardous places. How can DRM/DRR be better integrated in territorial and developmental planning to reduce risk for excluded people and yet supporting their livelihoods and aspirations?

Mitigation

The lessening or limitation of the adverse impacts of hazards and related disasters [from UNISDR glossary]

Thinking inclusion

- When we cannot remove a threat, or eliminate vulnerability, we can mitigate the potential impact of risk. We can build things that protect people from the hazards (like a flood defence). Or we can leverage capacities so that they can respond better to risk and make themselves safe. Capacity building is a very important component of mitigation. Capacities are linked to the power that excluded people have. A focus on inclusive DRM enable practitioners to improve their capacity to analyze and work on power, opening up more possibilities to mitigate disaster.
- Prevention or mitigation? The same risk might be tackled through prevention / mitigation / preparedness, and truly inclusive DRM/DRR would require that excluded people have say also on these strategic choices. For example, people who face tsunami would be safer if they move far inland (prevention). But fishermen would lose their livelihoods (and would potentially become more excluded), and might prefer to invest in mitigation measures instead.
- Both prevention and mitigation address root causes of disaster, and in many cases root causes of disasters might have commonalities with root causes of exclusion. Wearing inclusive lenses when working on DRM/DRR can lead to strengthen the impact of the work: it might lead not only to avert disaster, but also to create positive changes in the lives of these who are excluded.

Preparedness

The knowledge and capacities developed by governments, professional response and recovery organizations, communities and individuals to effectively anticipate, respond to, and recover from, the impacts of likely, imminent or current hazard events or conditions. [from UNISDR glossary]

Thinking inclusion

- Not all threats can be prevented or mitigated. There will always be things that trigger disasters. Preparedness makes possible to reduce the effect of a disasters by ensuring that communities know what to do protect themselves, their livelihoods and assets in in the best possible way.
- Some communities had willingly accepted threats (or consider them a "lesser evil") and relied on preparedness as the option of choice. For them disaster is "business as usual" and they might have developed coping mechanisms. For example some communities might accept to face floods and had learned how to cope with them, in exchange for easy access to more fertile land. Inclusive DRM/DRR bring these dilemmas in the open, discusses options. It should ensure that reliance on preparedness is a choice, not a last resource. Inclusive DRM/DRR aims to give all people the chance to prevent and mitigate disasters, and to have "preparedness" as a complement and not as a singled out option.
 - The reason that makes people excluded might also make them harder to reach by preparedness work. People with low literacy might find hard to access information. Women in conservative societies might not have a chance to flee even when informed of an impending threat.

The bottom-line is that reducing disaster risk and losses requires a systematic approach. This is because in reality, component on its own is sufficient to effectively protect people's lives, livelihoods, assets and environment. For instance, if we work on flood preparedness, training communities to keep their assets protected and evacuate on time, this will not be of much help if early warning systems do not function properly. Likewise, our preparedness work will be like trying to cover the sun with our thumb, if the risk of flooding keeps rising because natural draining systems are intervened due to bad land planning or settlements interfere with the natural course of a river.

Investing in prevention can support preparedness and response and become a more sustainable and impactful way to tackle risk, especially when the number of disasters and disaster losses are on the rise. It is possible, for example, to work on prevention in the long term, and use preparedness as a stop gap measure.