



# Guidelines for Integrating Gender Consciousness

## Perspectives on Intersectionality & Social Inclusion

This document is an effort to strengthen gender, intersectionality, and social inclusion perspectives in Disaster, Climate Change and Sustainability curriculum.





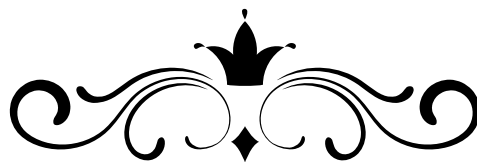




# Guidelines for Integrating Gender Consciousness

---

Perspectives on Intersectionality  
& Social Inclusion



This document is an effort to strengthen gender, intersectionality, and social inclusion perspectives in Disaster, Climate Change and Sustainability curriculum.



# CONTENTS

---

1	PREFACE .....	3
2.	STRUCTURE OF THIS REPORT .....	9
	PART A.....	10
3.1	ABOUT THE PROPOSERS .....	11
3.2	PROJECT OVERVIEW.....	13
	<b>3.2.1 Project Objectives</b> .....	13
	<b>3.2.2 Gendering Disaster Studies: Towards Socially Inclusive and Intersectional Approaches</b> ....	14
3.3	PROJECT TEAM .....	15
4	NATIONAL DISASTER MANAGEMENT FRAMEWORK AND DISASTER EDUCATION .....	17
5	GAPS & NEEDS: FINDINGS FROM CONSULTATIVE & RESEARCH ACTIVITIES .....	20
	<b>5.1 Process: Identifying Gaps &amp; Needs</b> .....	20
6	ESTABLISHING A CLEAR PHILOSOPHICAL PARADIGM .....	25
	<b>6.1 Grounding Curriculum in Feminist Thought: A Feminist Standpoint Approach to Knowledge Creation</b> .....	25
	<b>6.2 Intersectional Approaches</b> .....	26
	<b>6.3 Social Inclusion as a Guiding Philosophy: Reimagining the Last Mile</b> .....	26
	<b>6.4 Towards Trans disciplinarity in Disaster Pedagogies: Navigating the Multi &amp; Inter-disciplinary perspectives</b> .....	27
	<b>6.5 The JTSDS Way</b> .....	28
7	VISION: TOWARDS INCLUSIVE AND TRANSFORMATIVE DISASTER EDUCATION .....	29
	<b>7.1 Gender-Transformative Educational Agendas</b> .....	29
8	EXPECTED LEARNER OUTCOMES .....	30
	<b>8.1 Learner Outcomes Using Bloom’s Taxonomy</b> .....	31
	<b>8.2 Five Pillars: Teacher’s Commitment to Gender Pedagogies</b> .....	32
9	CURRICULUM DEVELOPMENT: METHODOLOGIES & PROCESSES .....	33
10	Sample Modules.....	36
	<b>10.1 A Brief Note on Pedagogies of Interest: Overcoming Barriers to Learnings</b> .....	36
	<b>Module 1: Intersectional Perspectives on Gender and Social Inclusion in Disaster Settings</b> .....	37
	<b>Module 2: Infusing Feminist Methodological Consciousness in Research Methodology Courses</b>	39
	<b>Module 3: Gendering Technical Education: Rethinking Science from the Vantage Point of Social Inclusion</b> .....	42
	<b>Module 4: Gendering Disaster Management: Concepts, Theories &amp; Frameworks</b> .....	44

<b>Module 5: Rethinking Social Inclusion in CBRN Events: Challenges, Deliberations &amp; Contestations</b>	<b>47</b>
<b>10.2 Evaluation Indicators and Criterion for Grading</b>	<b>50</b>
11 References	51
Appendix A- Higher Institution for Disaster Education in India	52
PART B	53
Review of Literature	54
12 Adivasi, Dalit Feminist, and Decolonial Perspectives: Findings from our Consultations	55
<b>12.1 Overview</b>	<b>56</b>
<b>12.2 Introducing Decoloniality, Indigeneity, and Dalit Feminist Perspectives: Rationale</b>	<b>56</b>
<b>12.3 Activity Structure</b>	<b>57</b>
<b>12.4 Why Decoloniality, Dalit &amp; Adivasi Representation?</b>	<b>57</b>
<b>12.5 The Adivasi Perspective</b>	<b>58</b>
<b>12.6 The Dalit Feminist Perspective</b>	<b>61</b>
<b>12.7 The Decolonial Perspective</b>	<b>63</b>
<b>12.8 The Way Forward</b>	<b>66</b>
<b>12.9 Categorization</b>	<b>66</b>
<b>12.10 Rethinking representation through Dalit Feminist Lens</b>	<b>67</b>
<b>12.11 How do we Decolonise Disaster Studies?</b>	<b>67</b>
<b>12.12 Addressing Positionality in Research</b>	<b>67</b>
13 National Consultation Workshop	69
<b>13.1 Overview</b>	<b>69</b>
<b>13.2 The Journey till the National Workshop</b>	<b>69</b>
<b>13.3 Participation and Activity Structure</b>	<b>70</b>
<b>13.4 Perspectives and Reflections</b>	<b>70</b>
<b>13.5 The Classroom</b>	<b>70</b>
<b>13.6 Expectations, Experiences and Praxis</b>	<b>71</b>
<b>13.7 Learning and Outcomes</b>	<b>71</b>
<b>13.8 Methodologies and The Way Forward</b>	<b>72</b>
14 Note on Faculty Reflections on Pedagogical Processes	74
<b>14.1 Research Methodology Courses</b>	<b>75</b>
<b>14.2 Perspective Building Courses</b>	<b>76</b>
<b>14.3 Technological Courses</b>	<b>78</b>
<b>14.4 Courses related to Emergency Response</b>	<b>79</b>
<b>14.5 Field Work &amp; Internships</b>	<b>80</b>
15 Concluding Remarks	81
16 Bibliography	83

The guidelines presented here are a culmination of the various research and consultative activities carried out as part of the research project titled, “**Infusing Gender Consciousness in Disaster Pedagogies: A Systematic Gender Audit & Review towards Developing Intersectional Disaster Management Curriculum**” awarded by the **Gender Responsive Resilience and Intersectionality in Policy and Practice (GRRIPP)** Consortium to the **Jamsetji Tata School of Disaster Studies**.

These guidelines are a humble yet concerted effort to reimagine disaster pedagogies as gender transformative, socially inclusive and intersectional so as to truly leave no one behind in contexts of disasters, climate change adversities and conflict. This document is an attempt to document our learnings and facilitate knowledge transfer to other higher education institutions in the country that are also deeply committed to the ethos of gender equality and positive social development.

In this regard, this research project was guided by the comprehension that disaster interventions cannot be gender-neutral or gender-apatetic. Therefore, underlying knowledge and knowledge production must become gender-aware and cognizant of gender differentials that contribute to excessive disaster mortality and losses of women, girl children, gender minorities and a range of identities across the gender and LGBTQI+ spectrum. Hence, higher education in the areas of Disaster Management and allied disciplines such as Climate Change and Sustainability Studies must work towards strengthening perspectives on gender and social inclusion as well as perspectives on intersectionality within such curricula.

This research project has been carried out by the **Jamsetji Tata School of Disaster Studies situated within Asia’s premier Social Work Institute, the Tata Institute of Social Sciences (TISS)**. This project was generously supported by the **Gender Responsive Resilience and Intersectionality in Policy and Practice Consortium (GRRIPP)** that believes that development and humanitarian sectors necessarily require gender and intersectionality-sensitive research so as to transform policy and practice.

The GRRIPP network connects academics, policy makers, interventionists and practitioners invested in gender mainstreaming and resilience thinking around the world. The network’s core project partners are based in Latin American and Caribbean regions, Southern Africa South Asia, and the UK. GRRIPP facilitates knowledge exchange and encourages its partners to build evidence-based research informed by grassroots experience.

This research project carried out a series of regional and national consultations as well as other interpersonal deliberations with academics, grassroots voices, policy makers, interventionists, activists, government and civil society organizations to realign the ethos of Disaster Management education in the country to a more inclusive, gender-transformative pedagogical approach.

The Indian sub-continent has a long history of disasters on account of its distinct and diverse geo-climatic conditions. Cyclones, floods, landslides, drought, earthquakes, forest fires have ravaged the Indian nation destroying lives. Fatalities caused by excessive rainfall are amplified

by overflows of lakes, rivers and dams leading to devastating losses of life, livestock, crops, livelihoods, wildlife, damage to property, critical infrastructure, and business losses. For instance, years of development gains are often wiped out by a single instance of inundation

Over the years, Disaster Management (DM) as a discipline has undergone paradigm shifts. From event and hazard centric responses, DM has progressed leaps and bounds to recognize differentials in people's vulnerabilities that exposes them to new and emerging hazards.

As disaster events become more myriad and complex owing to the stark climate crises and other geo-political tensions in various geographies, both praxis and theory advocates for an effort and consciousness seeped in vulnerability reduction so as to increase community capacities to cope with disaster events, and to build long-term resilience of the people. However, vulnerability must not become a "sponge word" that absorbs meanings associated with different marginalities. The specific nature of differential vulnerability arising out of gender, caste, class, disability, age, ethnicity, religion, amongst other identity burdens require precise and detailed inquiry at the theoretical arena and intervention in praxis.

As the field progresses, newer perspectives to cater to a range of field realities must be integrated into the discipline. Over the last two decades or so, there is an increased awareness about the gendered nature of disasters. Both globally and in local settings, there is a distinct cognizance duly backed by empirical findings that disaster interventions cannot be gender-neutral or gender-indifferent. Learnings from various disasters around the world has painfully demonstrated that women, girl children, gender minorities and a range of identities across the LGBTQI+ spectrum have suffered disproportionately during disaster events.

Through consistent advocacy, these learnings have found their way into policy documents. The Hyogo Framework for Action (2005-2015) and its successor instrument, The Sendai Framework for Disaster Risk Reduction (2015-2030) have incorporated gender provisions in varying measures. Other allied global policy frameworks such as the Paris Climate Accord (2015), Sustainable Development Goals (2015-2030), and the recently concluded COP26 (2021) too recognizes the need to advance gender equality in climate action. However, one must recognize that these policy shifts have come at the cost of monumental suffering of the disproportionately disadvantaged.

To this effect, theory and praxis must be aligned to the same values. Social and environmental justice outcomes must take into account different factors that contribute to social vulnerability that translated into disaster vulnerability. It is with the understanding that the Jamsetji Tata School of Disaster undertook the exercise of a systematic review of its curriculum through a gender lens. Further, the School invited various institutions in the country that offer higher-education programmes in Disaster Management, Climate Change and Sustainability Studies to jointly deliberate on the extent of gender integration, perspectives on intersectionality & social inclusion in their respective curriculums.

These guidelines are informed by a deep gender consciousness that has taken into account the lived and felt experiences of disasters from people across the gender spectrum and range of marginalities.

The guidelines presented here are rooted in intersectional grassroots voices that face multiple burdens of discrimination on account of gender, caste, class, religion and an array of identity-based inequities arising out of historical social disadvantages.

These guidelines, the proposers believe, will enable all higher education institutions offering Disaster Management, Climate Change & Sustainability related programmes to systematically integrate gender consciousness within social science and natural science curriculum. This document also provides an exemplar sample session-wise lecture plans, evaluation procedures and a list of reading material.







**PROF. JACQUELEN JOSEPH, PHD,**  
Principal Investigator – GRRIPP Research Project  
Chairperson, Centre for Disaster Management,  
Jamsetji Tata School of Disaster Studies,  
Tata Institute of Social Sciences, Mumbai, India



**MS. LAVANYA SHANBHOGUE ARVIND,**  
Co- Principal Investigator – GRRIPP Research Project  
Centre for Disasters and Development  
Jamsetji Tata School of Disaster Studies,  
Tata Institute of Social Sciences, Mumbai, India



**MS. NIKITA PATHAK,**  
Research Officer – GRRIPP Research Project  
Jamsetji Tata School of Disaster Studies  
Tata Institute of Social Sciences, Mumbai, India



**MS. PRITHA CHOUDHARY**  
GRRIPP Research Project  
Jamsetji Tata School of Disaster Studies  
Tata Institute of Social Sciences, Mumbai, India

**YOURS SINCERELY**



**Part A** of this report introduces the proposers, the project, and the project team. It presents an overview of disaster education in the country, the gaps and needs which are essentially findings from our consultative and research activities. It delves deeper into the philosophical paradigm and lays out the underpinnings for gender-based inquiries of disaster pedagogies that has informed the formulation of these guidelines. The report presents a vision towards attaining gender-transformative disaster education and lays out expected learner outcomes in order to truly become gender-transformative. An overview of curriculum development processes is presented to enable other institutions to replicate our methodologies to create gender-transformative, socially inclusive and intersectional Disaster Management, Climate Change, Sustainability Studies and other allied disciplines. Five sample modules on Gendering Disaster Studies that can be easily adopted and adapted for associated disciplines are also presented.

**Part B** of this report presents critical inputs from our research and consultative activities that formed the underlying basis for formulating these guidelines. This section outlines findings from two of our consultations; the first one was a closed-group consultation to update our theoretical perspectives on contemporary Dalit, Adivasi & Post-Colonial & Decolonial perspectives necessary to achieve our project objectives; the second is a reporting on our National Workshop conducted to disseminate these guidelines. In this section, we also present a review of literature that apart from other things, particularly informed gendering technical education; this section ends with a brief note on reflections by our faculty members to understand, document and explore ways to incorporate gender, social inclusion and perspectives on intersectionality into Disaster Management, Climate Change, Sustainability Studies and other allied disciplines.

# PART A

## 3.1 ABOUT THE PROPOSERS



*An artist's rendition of the Academic Building that houses the Jamsetji Tata School of Disaster Studies, TISS, Mumbai*

The Jamsetji Tata School of Disaster Studies (JTSDS) located within the Tata Institute of Social Sciences (TISS), Mumbai, has a long history of working with governments and civil society organizations in disaster rehabilitation, recovery and enhancing long term resilience. Over the years JTSDS has worked in several disaster situations including but not limited to Kerala Floods (2018), Nepal Earthquake (2015), Bhuj Earthquake (2001) Orissa Cyclone (1999), Latur Earthquake (1993) and the Bhopal Gas Tragedy (1984).

JTSDS's rich experience in delivering field action projects, trainings, disaster response and research publications has provided a firm foundation to not only other national and international organizations but also to grassroots organizations and local communities recognising that academic education and training in the field of disaster management requires a multidisciplinary approach, the Centre for Disaster Management was established in TISS in 2006, with a generous grant from the Jamsetji Tata Trust. The Centre

*to emerge as an interdisciplinary entity engaged in disaster studies offering quality educational programmes, research and extension services, that seeks to influence disaster discourse, policy and practice through critical thinking based on values of social and environmental justice and equity.*

VISION OF JTSDS



consolidated nearly sixty years of TISS's committed work in disaster situations and introduced a full-time, taught Masters' programme in Disaster Management in 2007 and has, since then, conducted research and trainings in various areas.

As scientific evidence linking climate change to the intensity and frequency of natural disasters mounts, countries face several developmental, financial and humanitarian challenges. The unequal burden of disaster mortality and economic losses on regions of low development highlights the need to examine cycles of resource degradation, poverty and conflict. These affect human well-being in complex ways. Stresses on water availability, agriculture and ecosystems, the potential for conflict over natural resources, population displacement and migration as the result of sea-level rise, natural hazards or other large-scale biophysical, ecological or social disruptions- are issues that the School is concerned about. The course work,

research and field projects conducted by students and faculty members reflect these concerns. The School's work upholds principles of social and environmental justice and is concerned with human and ecological security. It aims at generating critical discourse around the way disasters and their management are conceptualised and theorised.

Currently the School offers several programmes, including an MPhil and PhD, although the Masters' programme MA/MSc in Disaster Management remains the flagship programme with 40 students enrolled each year. The global online Certificate course on Disaster Management in partnership with IFRC, Geneva was introduced in 2013 and each year 2 cohorts of about 30 practitioners from across continents, register for this programme.

The School has 3 Centres that have a dynamic and iterative relationship, each leveraging the strength of the other two in collaborative partnership. These are:

### Centre for Disaster Management

*fosters a critical and reflective appreciation of current debates in disaster management within the framework of social and environmental justice, state and civil society dynamics, development, conflict and displacement, and globalisation*

### Centre for Disasters & Development

*Fosters perspectives beyond immediate "management" of a disaster event to developing a deeper understanding of how complex factors and development decisions create vulnerabilities. The intrinsic relationship between disasters and development shaped by growth oriented, neoliberal views is explored.*

### Centre for Geo-Informatics

*combining innovative methods and tools of GIS and remote sensing, mapping and assessing to identify the impact of complex disasters more accurately and quickly. Offers deeper inquiries into arenas such as Early warning systems, Civil design safety, IT & Communication Systems security, Environmental monitoring instrumentation, Search and Rescue Technology, Industrial safety engineering,*

TISS being a leading institution with a capacity in the social science domain follows a people-centred approach that places emphasis on existing social vulnerabilities that get exacerbated in disaster situations.



## 3.2 PROJECT OVERVIEW

The project titled, “Infusing Gender Consciousness in Disaster Pedagogies: A Systematic Gender Audit & Review towards Developing Intersectional Disaster Management (DM) Curriculum has been awarded by the Gender Responsive Resilience & Intersectionality in Policy and Practice consortium (GRRIPP, University College London) in collaboration with the Institute of Disaster Management and Vulnerability Studies, University of Dhaka, Bangladesh (South Asia, GRRIPP Lead). Through this, our project aims to strengthen gender consciousness in disaster pedagogies, education, and research.

While we believe that our curriculum is cutting-edge, we subject ourselves to this process of self-examination in conjunction with experts and grassroots practitioners with an aim to amplify gender as a category of analysis. Currently, gender is integrated into our curriculum and is a cross-cutting theme across several courses. However, the applicants believe that a more systematic and organized process that consciously audits gender consciousness across all courses including those that view disasters from a vantage point of science and technology will be a valuable input to develop the guidelines. This exercise will lead to the creation of the guidelines for systematically integrating gender consciousness within social science and natural science curriculum, complete with sample session-wise lecture plans, evaluation procedures and an up-to-date list of reading materials

### 3.2.1 Project Objectives

Infuse gender consciousness in disaster pedagogies, education, and research.

Develop a detailed guideline to integrate gender consciousness into the disaster management curriculum through active consultations.

Facilitate regional and national level workshops to highlight the need for gender-inclusive disaster risk reduction and resilience-building efforts.

Enable the dissemination of practical field experiences of women, girl children & gender minorities in disaster contexts.

# 3.2.2

## Gendering Disaster Studies: Towards Socially Inclusive and Intersectional Approaches

We believe that disaster interventions cannot be gender-neutral or gender-apathetic. Mainstreaming gender in disaster preparedness and response involves viewing and analysing situations through a gender perspective and render gender inequities explicit. To build gender-sensitive strategies and initiatives in the disaster management process, it is necessary to address both the practical gender and strategic gender needs of women and men as well as transgender persons (C. Pincha, 2008). Therefore, underlying knowledge and knowledge production must become gender-aware and cognizant of gender differentials that contribute to disaster mortality and loss. Intersectional approaches offer a way to understand and respond to the ways different factors, such as gender, age, disability, and ethnicity, intersect to shape

individual identities, thereby enhancing awareness of people's needs, interests, capacities, and experiences. This in turn will help in targeting policies and programs. (Chaplin, D., Twigg, J. and Lovell, E., 2019).

We believe that by enhancing the pedagogy of our collective national curricula in Disaster Management, Climate Change and Sustainability studies one can majorly contribute to creating a mechanism that will educate risk and disaster professionals, as well as climate change professionals, among other allied fields, to be able to adopt a gender-sensitive and intersectional approach in their work. This, we believe, will translate into informed efforts in a disaster scenario, and create an ecosystem that is sensitive to the intersectional nature of disaster risk and recovery processes.



The Principal Investigator, Prof. Jacquleen Joseph has extensive experience in the areas of curriculum development & strengthening pedagogical approaches in higher education. She has been closely engaged with the development of various curricula both within the social work field as well as the field of Disaster Studies. She has led numerous curriculum consultations & curriculum review workshops and has a keen eye for critical interrogation in line with the Institute's commitments to social and environmental justice. She has produced contemporary and ground breaking research in the areas of disaster risk, vulnerability and recovery, vulnerability assessment and indices, disaster resilience leadership, civic engagement for transboundary water governance, among others and constantly integrates emerging research into the curriculum so as to bring about a contemporary and cutting-edge curriculum.



The Co-PI, Ms. Lavanya Shanbhogue Arvind holds a Master's degree (Gold Medallist) and an M.Phil in Women's Studies from the Advanced Centre for Women's Studies, Tata Institute of Social Sciences. She is currently pursuing her PhD in Women's Studies from the same centre and Institute. As a gender research scholar, Lavanya has over 5 years of research experience working with a range of gendered and marginal identities. Her areas of interest are Gendering Disaster Studies, Gender & Development, Gendering Social Exclusion, Gender & Climate Change, Gender & Sustainability Studies, Risk Management, Mitigation & Assessment. She has 7+ years of corporate experience in the areas of credit and market risk management. She is also a writer and a novelist.

# PROJECT TEAM



Ms. Nikita Pathak worked as the Research Officer in this project. She assisted with organising consultations and enabled report writing and research documentation. She has a Master's Degree in Women's Studies from the Advanced Centre for Women's Studies (ACWS), Tata Institute of Social Sciences. She was the Literary Secretary of the TISS Student Union and the Literary and Sports Representative of ACWS. She has research interests in Gender & Development & Gender Inclusion in Higher Educational Institutions.



Ms. Pritha Choudhary worked as the Documentation Officer in this project. She assisted with the creative documentation and generating key creative visuals for the project. She has a Master's Degree in Disaster Management from the Jamsetji Tata School of Disaster Studies (JTSDS), Tata Institute of Social Sciences. She was involved in JTSDS' disaster response initiatives and volunteered in TISS's Kerala flood response in October 2018 at the request of the state government. Her research interests are in Disaster Policy and Action and allied fields.

# 4

## NATIONAL DISASTER MANAGEMENT FRAMEWORK AND DISASTER EDUCATION

In the Indian context, Disaster Management (DM) is an emerging and evolving discipline. Post the legislative enactment of the Disaster Management Act of 2005, disaster interventions, practices, policies and knowledge so gained through the challenges of disaster response were consolidated as disaster education. The borders and boundaries of the discipline are porous, and disaster academics and practitioners contribute to the discipline by infusing trans-disciplinary perspectives that percolate from the field and inform academia. In turn, academia creates a brand of disaster professionals who serve both the praxis-side of the sector as well as produce researchers who enable knowledge production that inform public policy and/or contribute to enhancing the capacities of various social groups.

Until recently, India responded to disasters using an event-centric approach that focussed on providing rescue and relief services on a post-event basis. With the observance of the International Decade for Natural Disaster Reduction (1990-2000) and the calamitous occurrence of the Indian Ocean Tsunami (2004) that debilitated the Indian people, the Government of India was implored to take action. A High-Powered Committee was set up and based on its recommendations the Disaster Management Act (2005) was passed and the National Disaster Management Authority was set up and the function of Disaster Management was shifted from the Ministry of Agriculture to the Ministry of Home Affairs. As global awareness increased, global cooperation

paved the way for various UN agencies to facilitate international policy frameworks such as the Hyogo Framework for Action (2005-2015). The emphasis too began to shift from post-disaster response to prevention, preparedness, reduction, mitigation and conscious disaster risk reduction.

The National Disaster Management Authority (NDMA) is the apex body for Disaster Management in India. NDMA assists the Government's efforts by formulating policies, plans and guidelines for Disaster Management keeping in mind the dynamic geo-climatic conditions. The NDMA helps promote a "national resolve to mitigate the damage and destruction caused by natural and man-made disasters, through sustained and collective efforts of all Government agencies, Non-Governmental Organizations and People's participation" (NDMA, Retrieved 2021).

The Government of India set up the National Institute of Disaster Management (NIDM) to facilitate the creation of trained personnel to work on various aspects of Disaster Management. The 11<sup>th</sup> Five Year Plan emphasises the need for education in Disaster Management to meet human resource demands in the sector. The NIDM was constituted under an Act of Parliament to enable capacity development in the field of Disaster Management to India and the region. The body has nodal responsibilities for human resource development, documentation, research, policy advocacy and capacity enhancement of various state and national level bodies who are engaged with disaster management and disaster risk reduction (NIDM, Retrieved 2020).



At the National Level, the Ministry of Human Resource Development holds distinct responsibilities to promote DM as an academic discipline in various Universities and Institutes of Technical Excellence. The aim is to promote a culture of preparedness and safety. The National Cadet Corps, the young wing of the Indian Army, at college level and the Boy Scouts at school level are also trained in disaster management related work especially response and intervention.

As frequency and magnitude of various disaster events increase, the need for robust and scientific knowledge disseminated by Higher Education Institutions, enables the production of a brand of professionals committed to humanitarian disaster interventions based on rights.

Academic institutions play a crucial role in framing new disaster management curricula for the next generation, as well as engaging in contemporary cutting-edge, inter, multi & transdisciplinary research that has the potential to positively influence policy.

Appendix A provides a list of HEIs that offer DM courses in the country. Although not exhaustive, the list provides an overview of the geographical spread of disaster

management programmes in the country. The programmes on Disaster Management are offered at various levels, as short-term certificate courses, as diplomas or post-graduate diplomas, as full-fledged Masters' programme, M.Phil programmes (pre-NEP 2020), and as PhD programmes from select Universities.

Our study revealed that while most of these programmes engaged with DM's core concepts such as hazards, risks, vulnerability, coping, adaptation, prevention, mitigation, governance, and other socio-technical aspects such as remote sensing and GIS, gender, intersectionality and social inclusion perspectives were limited in scope.

Some institutes privileged technical education within the realm of Disaster Management placing a premium on science and technology as potential solutions to disaster prevention and mitigation, while some others rooted their curriculum within the disciplinary location of the hard earth sciences. Engagements with people's vulnerability, especially through a sociological perspectives such as the social construct of gender remains relegated to Institutions that have a social science outlook.



The Jamsetji Tata School of Disaster Studies, located within TISS may be considered a pioneer in the field of Disaster Education. The School demonstrates synergies across natural sciences, social sciences and humanities with a focus on building people-centred and participatory approaches towards disaster risk reduction and disaster response. It has carried out systematic work in areas of disaster governance, poverty and exclusion, food security, conflict, human security, public health, psychosocial care, GIS and logistics in relation to disasters



# 5

## GAPS & NEEDS: FINDINGS FROM CONSULTATIVE & RESEARCH ACTIVITIES

### 5.1 Process: Identifying Gaps & Needs

As part of the research processes, the team organized a series of consultations. The **Regional Consultation** was an effort to document the lived and felt experiences of disasters from people across the gender spectrum and range of marginalities. We performed an intersectional inquiry in the areas of gender and disaster experiences.

Two other consultations were organized.

**Thematic Expert Consultation:** Deliberations by gender experts and social inclusion theorists led to discerning inquiries on methodologies and ways to integrate gender into Disaster pedagogies. This consultation also paved the way for cross learnings & knowledge transfer amongst and between Disaster Management, Climate Change & Sustainability disciplines by deliberating on best practices of social inclusion, gender consciousness & intersectionality perspectives.

#### **Institutional Expert Consultation:**

This was a series of collective deliberations by Higher Educational spaces offering Disaster Management/Climate

Change/Sustainability courses. They presented the extent of gender integration, social inclusion, and intersectional perspectives from their taught programmes, curriculum and pedagogical approaches. They provided inputs on how we can strengthen the same in different curricula.

The inputs from these consultations enabled the inclusion of contemporary & emerging gender perspectives. The gaps and findings are presented in Table 1 below

The overarching structures, both macro and micro, such as governance, law, healthcare, nutrition, traditions, norms, binaries, and orthodoxy play a massive role in how disaster management, response, mitigation, and resilience work in different contexts.

Although the list below is not an exhaustive list, these deliberations provide direction to the widening of intellectual practice. As more and more evidences emerge from the field, documenting experiences of marginality will facilitate a more inclusive approach to pedagogies for a new humanitarianism.

# TABLE 1

## Locating Gender

The examples below demonstrate how women, girl children and gender minorities are disproportionately disadvantaged during disasters.

- 2004 Tsunami and Kosi floods: women and girl children do not possess survival skills such as swimming; weakened by chronic malnourishment and anaemia, unable to climb trees many women and children were simply swept away (Biswas, 2011)
- While the men waded in neck-deep water for relief, women, children and elderly were left behind (TISS, 2008)
- Lack of identity papers in their own names; left out of beneficiary lists
- Stigmatization of LGBTQ community
- Large-scale trafficking of women and children for bonded labour and prostitution
- Restrictive clothing: patriarchal impositions on women
- Relief was routed through patriarchal structures like traditional panchayats and khap panchayats
- Women are at home when houses collapse during an earthquake
- In 1991, during the cyclone disasters in Bangladesh, of the 140,000 people who died, 90% were women (Ikeda, 1995). Warning information was transmitted by men to men in public spaces, but was rarely communicated to the rest of the family.
- In Kenya, fetching water may use up to 85% of a woman's daily energy intake; in times of drought a greater work load is placed on women's shoulders, some spend up to eight hours a day in search of water (Duncan, 2007).
- Compensation given to men, title deeds in male names
- Sexual assaults in shelter homes: Dalit Bahujan Adivasi women, most affected

## Language Practices

Language is the tool for human meaning making. Inclusive language is grounded in the principles of equity and does not perpetuate sexist, racist or biased or prejudiced worldviews that exist. It avoids stereotyping or referring to certain groups in denigrative ways.

Examples:

- Using a person's correct pronouns fosters an inclusive environment and affirms a person's gender identity. This goes beyond the he/she binary; feminist thought has articulated that gender is fluid and he/she pronouns may not apply to everyone
- Language that is ableist is nature. Ableism is the dominant worldview that persons with disability are imperfect and need fixing. **Even the term “gender-blind” is considered ableist, owing to the usage of the word “blind.”** Instead, gender-insensitive, gender-unaware maybe used.
- Casteist language that perpetuates caste hierarchies and caste-based discrimination. For instance, the English word “pariah” refers to an outcaste or an excluded group. This stems from the excluded lower caste groups in Tamil Nadu - Paraiyar
- Similarly racial slurs, transphobic language, or body shaming maybe avoided

Teaching and writing practice must be cognizant of inclusive language.

### Locating Disability

In the collective deliberations, concerns were raised regarding how discrimination against persons with disability begins right from the family and works its way up to the community, and the state. The beginning of marginalization is the household, and therefore the interventions should also begin from the root; the home.

Persons with disability are often one of the last categories approached for relief. The idea of citizenship is increasingly seen in terms of “responsibilities and obligations”, affecting people with disabilities, often considered as unproductive members and liability upon the households, around the world (Goodin, 2002).

### Locating Rights of Transgender & Intersex Persons in Disaster Contexts

The law is heteronormative, stated one of the experts Aj Agarwal at the Regional Consultations. Heteronormativity refers to the notion that only heterosexual persons are normal and that marriages within heterosexual unions are the only persons worthy of being legalized.

This leaves queer identities including Transgender and Intersex persons outside the ambit of rescue, relief and rehabilitation during disaster events.

The social stigma and lack of understanding of issues of trans persons and intersex persons often place them at the margins of society, where they are acutely vulnerable to violence. It is important to segregate and understand different gender, biological, and sexual identities at length, in order to build a more inclusive society.

Further, transgender persons and intersex persons may not be grouped together. Separate needs assessment for both categories need to be carried out in post-disaster situations

### **Locating Caste Invisibility**

Taking into account the historicity of the caste system, it is evident that caste as a category of marginalization is missing from mainstream disaster management perspectives, risk reduction, resilience, relief and rehabilitation programs, and policies. The regional consultations brought forth the issues of caste discrimination- right from absence in the policy making processes, to the active discrimination in relief camps. Multiple speakers talked about the effect of caste during disaster processes, and events such as caste-based violence against women (especially) and men from lower castes in camps, refusal by dominant castes to assist and help Dalits and Adivasis, burial and cremations of upper caste dead bodies in Dalit settlements, failure to assess the losses and needs of lower caste households are a few examples that came up during elaborate discussions.

### **Locating Ecological Vulnerabilities**

Disasters that occur due to large developmental projects, as well as several other projects are sold as the totem of “development.” In mountain communities, women play a crucial role in protecting, nurturing and sustaining natural resources. At the same time, they are often disadvantaged in terms of benefit sharing, accessing productive resources, and participation in organizational structures and decision making, and are exposed to increased risks associated with climate change during disasters and loss of income from climate shocks

### **Locating Front Line Workers**

The Covid-19 pandemic revealed the dirty under-belly of society. Nurses, sanitation workers, ASHA workers, community health workers, midwives etc. are at the frontline. In low- and middle-income countries, these frontline workers often did not have sufficient material protection such as equipment and consumables needed for doing their work in safe manner. Further, social protection was missing too. Very often, systems have identified them as ‘volunteers’ to prevent them from seeking minimum wages and job security.

### **Locating Menstruating Persons: Sexual & Reproductive Health**

Although the Government of India, on April 14, 2020, declared abortion as an essential health service in their Guidance Note on “Enabling Delivery of Essential Health Services during the COVID-19 Outbreak”, the lockdown had an unprecedented impact on people's ability to access safe abortion services due to suspension of transport and lack of adequate services for non-COVID related healthcare issues amongst others. This was also due to a shift in focus and resources of the entire healthcare system to COVID-19 related services, and the non-availability of skilled health care providers to provide such services in many parts of the country. Access to medically managed abortion services (through abortion pills) up to seven weeks of pregnancy has been extremely challenging, especially for pregnant persons from marginalised groups who constantly face systemic discrimination due to caste, class, religion and gender.

### **Locating Marginal Livelihoods**

The informal sector is characterised by lack of adequate labour protectionism, social security and permanency of employment. 90% of the informal sector labour force is women labourers.

People coming from marginalized backgrounds, especially workers in the informal sector, transgender persons working as sex-workers, beggars, small, marginal farmers and single women lose their livelihoods during any disaster. It is quite tough, and often impossible for them to restart this activity after a disaster, as they rarely are identified for livelihood support. Damage and need assessment, as well as government planning of compensations does not take into account the livelihood support required by these groups.

### 6.1 Grounding Curriculum in Feminist Thought: A Feminist Standpoint Approach to Knowledge Creation

Attempts to revise, restructure and/or revamp taught programmes and curriculum is an exercise that necessitates shifts in thought, and a conscious and willing exertion to widen one's own intellectual practice. Feminist theory has challenged and subverted several academic disciplines spanning the humanities, natural and social sciences. Feminist bodies of thought remain vociferously inter-disciplinary, for it stems from the belief that all knowledge must be gendered.

Feminist standpoint theorists [see Harding (1991, 1993), Haraway (2004)] make three principal claims

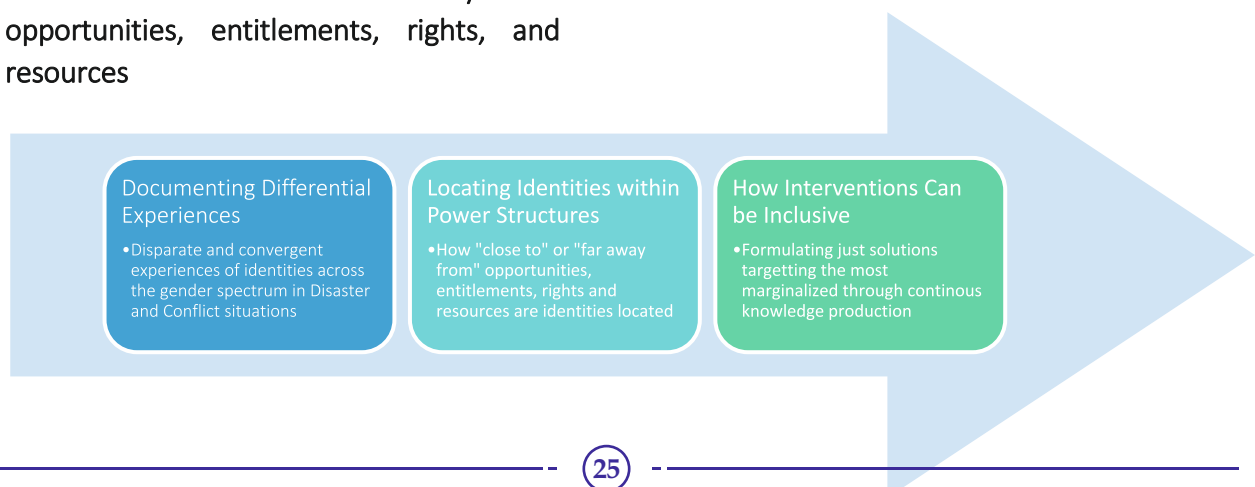
**(1) Knowledge is situated socially, i.e, there are no homogenous experiences, no monolithic worldviews and there are several identity-based burdens stemming from social location.**

**(2) Starting research by privileging the experiences of historically disenfranchised and marginalized groups make it more possible to study social phenomenon more wholistically, for it provides an account of social relations and hierarchies and locates identities as "close to" and "far away from" opportunities, entitlements, rights, and resources**

**(3) Therefore, research and knowledge production require discerning inquiries on how power manifests, operates, perpetuates and replicates social hierarchies.** It must locate the experience of the most oppressed and craft policies and programmes to formulate just solutions for that group. **In doing so, other identities, would be taken care of.**

A cursory glance at Table 1 above reveals that ontological considerations of the embodied experience of the non-male subjects have been excluded in historiographies, in sciences, in humanities, in the arts and other emerging disciplines such as Disaster Management. Such exclusions have resulted in a range of resulting issues – from erasure of the feminine experience in public imagination, to grievous instances of mortality and devastating losses in disaster, conflict and complex emergencies.

Therefore, as a first step in revamping Disaster Management, Climate Change and Sustainability Studies curricula a series of steps maybe followed as below



## 6.2 Intersectional Approaches

Intersectionality is extensively documented as one of the important and distinct contributions of feminist theory to critical thinking. It is an open-ended calling to theorists and pedagogues, practitioners and policy makers to recognise the various vectors of power that operate on identity. A lower caste woman with disability, for instance, will not experience discrimination “separately” or “chronologically” for being a woman, or for being lower caste, or for being a person with disability. The interlocking nature of oppression (Collins, 1989) is an important feature of intersectional thought.

Intersectionality emerged from black feminist thought to enable comprehension of how intersecting and overlapping social identities of gender and race bring about discrimination and marginalization. The term was coined by UCLA law Professor Kimberle Crenshaw. Over the years, through Crenshaw’s own work as well as others’ experiences of discrimination, intersectionality began to take into account other forms of marginalization brought about by systemic oppressions on account of ethnicity, caste, aging, disability, mental health, sexuality, class, religion, indigeneity, membership to certain groups etc. 20 years later, Crenshaw herself stated that there has been an “intersectional erasure” as power continues to be held by structures of “maleness and whiteness” in the US context (Crenshaw, 2019)

The broadness of intersectional approaches can be overwhelming; some feminists have expressed concern over the seemingly endless list of intersections to which we must address if one is to use intersectionality ‘correctly.’ Judith Butler notes the ‘etc.’ which comes after many feminist lists (sexism, classism, speciesism, homophobia, etc.)

of social cleavages/divisions (Butler 1989, 143) and sees it as an embarrassed “sign of exhaustion” (Kings, 2017).

Intersectionality, therefore, must be a guiding philosophy in pedagogies that seek to produce knowledge about the alleviation of human suffering.

## 6.3 Social Inclusion as a Guiding Philosophy: Reimagining the Last Mile

Conceptually and through various theoretical incursions, the idea of social inclusion becomes the leitmotif of social science education. Democratic, emancipatory, and egalitarian outcomes are the end goals in a nation’s effort for societal and human development. Constitutionally guaranteed rights and entitlements are impeded by complex social histories rendering some identities excluded through discrimination, prejudice and institutionalised systems of bias such as caste, race and heteronormativity.

In disaster settings, social vulnerabilities become exacerbated and translates into disaster vulnerability. At the heart of disaster pedagogies that is grounded in humanitarian values lies the understanding that investments in human well-being, development and security can translate into increased coping and adaptive capacities of communities. Such investments through policies, programmes and committed community-based services, when made over a long period of time, can build community resilience.

Such community-based services become disrupted in disaster situations. For instance, disasters dislocate and disorder access to clean water, food & nutrition, sanitation, special needs for persons with disability, the infirmed and the elderly.



Intense and recurring disasters have great adverse impacts on education. Inequities in education are amplified in disaster situations because schools are damaged or destroyed and/or used as centres for evacuation for long periods of time. Disasters unfavorably impacts a range of labourers in the informal sector, such as seasonal agrarian labour, animal husbandry, production of handicrafts and artworks, street vendors, small and marginal farmers and so on.

Defining social inclusion from a humanitarian-developmental perspective leads us to scrutinize ways in which individuals can maximize their freedoms to achieve their full human potential, to be able to meet their own needs through their own choice and autonomy by undertaking activities that have deep meaning for the human existence (doings) while being the people they want to be (beings). Social inclusion outcomes also include increased opportunities to participate in social, political, cultural and economic activities as a being equal to others bringing about an increased sense of belonging Sen (1993), Sen (1997), Sen (1999).

Within disaster management paradigms, last mile coverage refers to the delivery of disaster interventions to the remotest geographies, or to the areas so ravaged by a disaster event that reach becomes a challenge given the seeming material impossibility to physically intervene in that area. Policies and programmes emphasize the need for last mile coverage. Disaster logistics is particularly invested in the idea of last mile coverage when it comes to the distribution of relief and aid. It is our submission that the last mile must be reimaged within social inclusion paradigms and must include socially excluded persons.

Even within a geography marked as “responded” by interventionists, field evidence suggests that historically marginalized groups remain excluded. Therefore, the last mile is not merely a geographical category but a historio-spatial category.

#### **6.4 Towards Trans disciplinarity in Disaster Pedagogies: Navigating the Multi & Inter-disciplinary perspectives**

Transdisciplinarity is starkly different from interdisciplinarity. While interdisciplinarity is concerned with knowledge transfer as well as transfer of methods of inquiry or even frameworks for reference of study from one discipline to another, at the core one still remains within the original disciplinary setting. However, transdisciplinarity is grounded in holism. It attempts to draw synergies from different disciplines to form a new whole. It is at once between, across and beyond each individual discipline. The aim is to comprehend the present world by bringing about a unity of knowledge systems that goes beyond knowledge transfer (Nicolescu, 2002)

Disaster Management as a discipline traverses the theoretical and conceptual waters of multiple disciplines. Natural and Earth sciences, Development Studies, Anthropology and Sociology, Political science, Geo-Spatial Technologies and Emergency response and Management, Humanitarianism, Logistics, Peace and Conflict studies, Public Health, Psychosocial Development and Mental health, Philosophy of Science, Environment and Climate Studies, Sustainability, amongst others, are some of the arenas that contribute to DM as a discipline. This list is not exhaustive by any means. The contours of Disaster Management are shaped by

ground experiences in the aftermath of disaster events. Further, DM as a discipline produces its own, specialized knowledge on the changing nature of hazards, newer and emerging forms of disaster risk, assessment of such risks, preventative rather than curative and post-facto approaches to disaster occurrences, predictive technologies, technologies for aiding rescue and relief and improve capabilities of disaster interventionists, ethical imaginations of sound disaster practices and so on. At the heart of DM education located within a social science Institution is the need to alleviate human suffering. Such ethos is borrowed from Social Work.

The 2008 Educational Policy and Accreditation Standards on the Council on Social Work Education identifies field engagement as a signature pedagogy of social work education (Raskin, Bogo, & Wayne, 2010). Although an education in disaster management differs considerably from social work, it is recognized that social workers play an important role in disaster management. The central role of social work is about working with vulnerable communities with an aim to enhance people's well-being (Zakour, 1996). This is also the aim of disaster management in immediate pre-and-post disaster situations. The people-centric, response-centric nature of disaster management draws its ethos from social work. Further, there are forms of eco-social work that work for the benefit and protection of the environment. Environmental degradation is an important module in the discipline of disaster management. In this sense, given the dynamic intersections and overlaps with other fields, Disaster Management is evolving as a transdisciplinary paradigm that transcends disciplines and is a discipline in its own right.

## 6.5 The JTSDS Way

As part of the Disaster Management programme in JTSDS, learners are, as part of their compulsory coursework, expected to engage in a practical field immersion in which they live in disaster sites or with disaster-affected communities. As far as internship is considered, supervised placements are facilitated and students are placed with organizations that are involved in disaster management. The fieldwork and internship components are in addition to intensive taught courses panning the natural, technological and social sciences.

This field experience is used as a practical foundation for all courses. In addition to imparting critical knowledge on disasters from an all-round perspective, the JTSDS also places emphasis on research. To this effect, the School invests in the pedagogic dimension of critical thinking and research supported by courses on social science research methodology that enables the understanding of philosophies of research, especially epistemology, ontology and phenomenology. Courses on both quantitative and qualitative methods are offered

Gender is a cross-cutting theme across all courses. Examples, films and case-studies that focus on gender issues are used as pedagogical tools. Further, during groupwork, students are encouraged to use gender as a thematic lens to study certain sectors such as housing or education or food security.

However, JTSDS believes that a more systematic, organized and conscious process is necessary to integrate gender consciousness into disaster pedagogies, and hence the need for this research process.

# 7

## VISION: TOWARDS INCLUSIVE AND TRANSFORMATIVE DISASTER EDUCATION

*to emerge as transdisciplinary entity engaged in gender-transformative disaster education offering educational programmes grounded in the values of excellence, gender, social and environmental justice and equity*

### 7.1 Gender-Transformative Educational Agendas

Gender transformativity is a methodological tool that

- Recognizes that the burden to “attain equality” should not rest on women and those in inequal social power equations
- instead, interventionists work with the entire community and actively involve men in understanding the ways in which discrimination and oppression leave some groups behind
- Works with the understanding that structural barriers perpetuate gender norms and norms cannot be eliminated without the erasure of underlying systemic barriers.

In Disaster Contexts, gender transformativity may look like

### Placing the Resilience of Women, girl children and gender minorities at the Heart of Disaster Risk

Intersectional Gender Analysis in DRR Programming with representative voices across the gender spectrum in informing such programming and decision-making

Availability of Gender Disaggregated Data to inform policy

Local efforts led by Gender-Informed Practitioners trained from within the community

Response, Rehabilitation, Recovery and Reconstruction informed by gender justice

Documenting gender differential experiences at each step for a dynamic programmatic response

As disaster interventionists, academicians, policy makers and practitioners strive towards resilience building, resilience pertains to the ability of an affected person or community to bounce back. Further, it is about anticipating, preparing and reducing disaster risk to effectively protect persons, communities and countries, their

livelihoods, health, cultural heritage, socio-economic assets and ecosystems. The dissimilar and diverse needs and burdens on health, cultural roles, economic opportunities and opportunities for asset creation, well-being for men, women and other identities across the gender spectrum requires recognition.

## 8 EXPECTED LEARNER OUTCOMES

When infusing gender consciousness in disaster pedagogies, the following may be treated as expected learner outcomes

(1) Recognize Gender & Women's Studies as an Academic discipline. Familiarize with concepts, theories, key thinkers, linkages between academia and social movements, distinct ontological, epistemological & methodological considerations for research. Identify Implications for Disaster Management

(2) Recognize intersections between gender & other socio-cultural identities such as race, caste, ethnicity, linguistic identities, religion, disability, indigeneity, sexuality etc. and implications for Disaster Management

(3) Engaging with theories and structures of power. In what ways are structures created, replicated, and perpetuated? Implications for Gender in Disaster Contexts

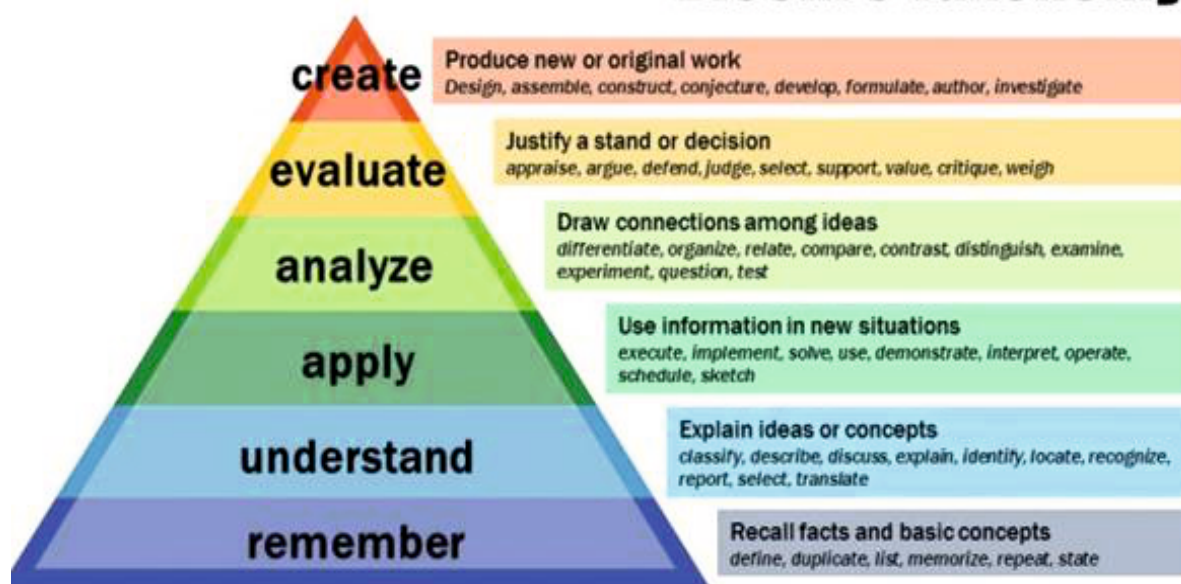
(4) Engagement with theories and structures of Power. How are power structures created, replicated and perpetuated? Implications for Gender in Disaster Contexts

(5) Ability to use feminist theoretical positions and feminist research methodologies in gendered disaster contexts

(6) Recognizing historical, global, regional, national & local processes that threaten or aid human rights and to locate gendered experiences within a range of justice frameworks to achieve gender justice. To be able to analyze critical linkages between gender justice, social justice and human rights in disaster contexts.

## 8.1 Learner Outcomes Using Bloom's Taxonomy

### Bloom's Taxonomy



Source: Armstrong, P. (2010). *Bloom's Taxonomy*. Vanderbilt University Center for Teaching. Retrieved [15<sup>th</sup> Jan 2022] from <https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>.

An important aspect of programme delivery is the consistent focus on enhancing student's capacities for learning, enabling an advance application of what they have learned. Students are not only encouraged to describe concepts, events and theories but must also be taught to critically think, analyse, reflect and are provided with opportunities to apply learnings in various practical environments.

Pedagogical craft is grounded in the philosophy of imparting wholistic learning. Teachers attempting to impart gender-transformative education must be trained in the belief that pedagogy is more than simply technique or method (Sellar, 2009, pp. 347-360). Instead, it "is marked by the way in which the coming together of the teacher and learner and the production of knowledge is a political process with inherent implications for teaching practice" (Nind, Curtin, & Hall, 2016, p. 33). Methodologically, teachers must use a

range of methods to not only produce an interactive learning environment – one that encourages dialogic collaboration with learners – but enable student engagement and overcome barriers to learning.

In this regard, the above taxonomy of learning provides a grounding for learning outcomes. What are the outcomes expected in any learning scenario? In this regard, the Bloom's taxonomy details six levels of cognitive advances. The course outcomes are based on the course's core value to take learners to the highest level of the taxonomical structure of the Bloom's pyramid, i.e, creation, evaluation & analysing. However, this is done through a step-by-step process, and learning outcomes may be at various points in time located on different levels of the taxonomy.

At the bottom of the Bloom's taxonomy is the idea of transmitting knowledge from course teacher to student. Introductory



courses on the critical linkages between gender as a social construct and disasters are aligned with the lowest rung of the Bloom's pyramid. What is it that we want learners to remember? How are they to describe, define, list, identify and locate important gender theories, concepts and perspectives in Disaster Studies?

At the top of Bloom's taxonomy are tasks that involve creating and evaluating. This may be tackled through the case-based presentations that students make to the class. The case can use scientific methods of inquiry to draw critical linkages between social inclusion, intersectionality and gender perspectives in practical, real-life disaster situations. By creating an entire case from public information, taught

classroom sessions and discussions, learners create and evaluate a real-life disaster situation in the context of gender. Learning-by-doing, take-home exercises, student-led classroom discussions complement this approach and maybe used as pedagogical devices to enable both theoretical as well as practical learning.

Over the years, Bloom's Taxonomy has been revised, and alternative taxonomies have been created. In 2001, Lorin Anderson and David Krathwohl rethought Bloom's Taxonomy, shifting the peak from evaluation to creation.

Infusing a gender consciousness too requires building such critical faculties

## 8.2 Five Pillars: Teacher's Commitment to Gender Pedagogies

As learnings from our various research and consultative activities, we identify five pillars that are aimed at teachers to enhance classroom experience with renewed commitment to and to strengthen pedagogical approaches that are gender transformative

### **Acknowledging Classroom Diversity**

in Social Science Institutions of Higher Education

### **Mainstreaming Gender Literacy**

(being familiar gender studies as an Academic discipline, its concepts and its transformative agendas)

### **Teacher Sensitisation**

(Regular teacher trainings on new and contemporary research in the field of gender studies)

### **Expected Classroom Dynamics**

Developing differentiated Models of Delivery to engage students, promoting critical and empathetic thinking

### **Learner Involvement**

High Learner Involvement involving critical debate and challenging accepted gender norms

# 9

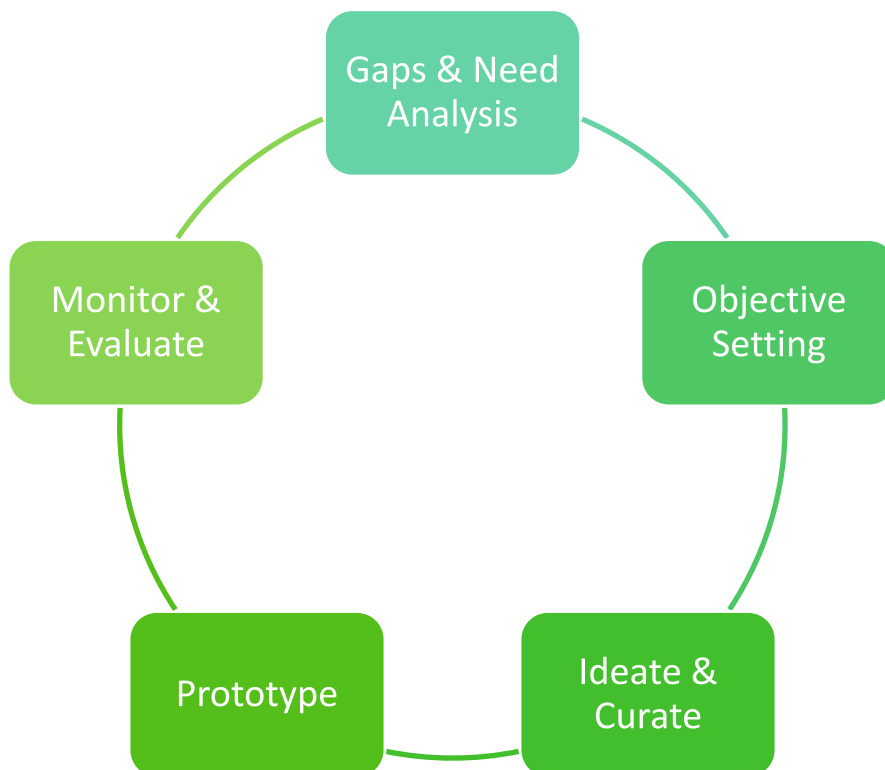
## CURRICULUM DEVELOPMENT: METHODOLOGIES & PROCESSES

For Higher-Educational Institute offering programmes in Disaster Management, Climate Change and Sustainability Studies, a combination of subject-centred and learner-centred curriculum development approach to integrate gender, social inclusion and perspectives on intersectionality is suggested. In a subject-centred approach, there is a defined scope and an emphasis on the minimum critical concepts and theories that need to be imparted to learners. These have to be aligned to the expected learner outcomes. The critique of subject-centred curriculum is that it tends to be top-down with an emphasis on retention and memory.

In a learner-centred environment, there is emphasis on recognising classroom diversity, participatory teaching, and is organized around capacities, needs and interests of the learner while recognising classroom diversity.

Curriculum Development is a process of curriculum production as well as a process of updating, revamping as well as restructuring the curriculum to bring about newer, emerging and contemporary perspectives, or to broaden or narrow (as the case maybe) the scope of taught programmes.

The following processes are suggested to revamp curriculum to bring in gender-transformative perspectives



Validated scientific knowledge that offers evidence-based inputs to Disaster Management Discipline will facilitate enhanced planning for disaster risk reduction. The nature of gender-differentiated disaster risks require further research and study. Further, science and policy are essentially two separate domains and have different modes of knowledge production (Kristoffer, Lauta, & Raju, 2020)

The following steps are suggested to carry out a curriculum overhaul

- **Step 1: Gaps & Needs Assessment**

**A systematic Review of Literature** that captures emerging and contemporary research that demonstrates empirically the differentiated and gendered nature of disaster risks and disaster vulnerabilities.

**Needs Evidencing** - This exercise will, in turn, demonstrate the need for integrating gender, social inclusion and perspectives on intersectionality into curricula of interest

- **Step 2: Objective Setting**

Based on the inputs received from *Gaps & Needs Analysis*, a meeting of the core curriculum development team is necessary to deliberate on the inclusion of newer academic and theoretical perspectives and pedagogies for dissemination. Objective setting in DM contexts maybe guided by the following questions:

- ✓ Inclusion of Knowledge that will enable lowering of gendered nature of mortality and damages

- ✓ Inclusion of Knowledge that will enable lowering of gendered nature of Personal Suffering. ...
- ✓ Inclusion of Knowledge that will enable Speed Recovery of identities across the gender spectrum
- ✓ Inclusion of Knowledge that will Protect Victims & their Rights
- ✓ An Epistemological Overhaul of existing curriculum to ground curriculum in principles of equity, gender, social and environmental justice.

- **Step 3: Ideate & Curate**

**Phenomenologically Grounded**

**Primary Data Collection:** A series of consultations that captures diverse and intersectional experiences of marginality in disaster contexts. Grassroot voices, survivor narratives, agency displayed, challenges to governance, contemporary researcher's inputs all grounded in privileging real-life lived and felt experiences of people in disaster situations is captured.

**These inputs are critical inputs which were gathered from a grounds-up mode, rather than a top-down approach.** Curation of these inputs is necessary to create prototype curriculum

- **Step 4: Prototype**

A Structured Curriculum Document that:

- ✓ Provides a Guiding Vision & Philosophical Underpinnings and Guiding Epistemological & Ontological Considerations towards gender-transformative pedagogies
- ✓ provides rationale towards the new directions being taken



- ✓ Documents process followed
- ✓ Introduces objectives for the programme with gender-transformative agendas
- ✓ Documents changes being made & Processes followed
- ✓ Revised Programme Objectives
- ✓ Credit Distribution of Courses
- ✓ Course Content with detailed notes on Course Delivery (Sample Modules are provided in the next section)
- ✓ List of Core Courses (Gender & Social Inclusion to be included as a Core Course – sample module provided in the next section)
- ✓ List of Praxis-Oriented Activities such as Fieldwork & Internship
- ✓ Placement Opportunities integrating a vision to build knowledge, skills and competencies for students to work in gender related arenas
- ✓ A Vision for the Sector of work

## ● Step 5: Monitoring & Evaluation

Serves as a process for gathering evidence for evaluating the effectiveness of the curriculum.  
Guiding questions:

- ✓ Is the intended, implemented and attained curriculum well-aligned to gender-transformative goals?
- ✓ How does the revised vision translate in the classroom?
- ✓ Are learners achieving expected learner outcomes?
- ✓ Is the curriculum cognizant of diverse needs of all learners?
- ✓ Are the evaluation processes aligned to course vision?
- ✓ Documenting Student Feedback
- ✓ Documenting Faculty Feedback

Monitoring & Evaluation is an important step to ascertain the efficacy of the curriculum. It is a continuous and iterative process and will involve a series of consultations with a range of actors – faculty, students, teaching assistants, and curriculum experts.

Sample Modules have been created as a guiding structure to enable HEIs to bring about gender, social inclusion and perspectives on intersectionality into their curriculum.

# 10 Sample Modules

5 Sample modules have been created as prototypes to provide guidance and assist HEIs teaching Disaster Management, Climate Change & Sustainability Studies in integrating gender, social inclusion and perspectives on intersectionality into their curriculum.

These modules are

Standalone course on Gender and Social Inclusion and Intersectional Perspectives in Disaster Settings	Infusing Feminist Methodological Consciousness in Research Methodology Courses	Gendering Technical Education: Rethinking Science from the Vantage Point of Social Inclusion	Gendering Disaster Management: Concepts, Theories & Frameworks	Rethinking Social Inclusion in CBRN Contexts: Challenges, Deliberations & Contestations
---	--	--	--	---

## 10.1 A Brief Note on Pedagogies of Interest: Overcoming Barriers to Learnings

Owing to the diversity of learning groups, barriers to learning include barriers of disciplinary practice where students come from science and engineering backgrounds, and often lack a background in developmental histories, geographies, economics, disaster management and/or a social science education. In such cases, the course teacher provides context and pertinent background readings as well as provides a plethora of examples, context and relevance. The course teacher debriefs and invites discussions and questions at all points in time. The course teachers use learner-centered methods such as case-based teaching in which teachers and learners participate in the critical examination of a real-life case with teachers acting as learning facilitators instead of going beyond the lecture method of imparting pre-determined knowledge (Wright & Grenier, 2009, pp. 255-264). The subject must be introduced through stimulating discussions and questions that probe. Films,

documentaries, short stories, poetry, contemporary debates on gender, case laws may be brought into pique learner interest and engage in debate and discussion.

Other institutional arrangements must be promoted to tackle more common barriers to learning such as an individual's lack of focus, inability to tackle complexity, language barriers etc. Course teachers are encouraged to be approachable so that students may meet teachers outside of the classroom for clarification of doubts and/or for answering other questions that the students may have. Additional tutorial sessions maybe organized upon student request.

The Tata Institute of Social Sciences (TISS) has a counselling facility with in-house counsellors and course teachers often encourage students to speak to counsellors to address any matters of a personal nature that may perhaps serve as a learning barrier thus affecting student's performance in the classroom. Such practices too maybe implemented.

# Module 1:

## Intersectional Perspectives on Gender and Social Inclusion in Disaster Settings

**Course Title** : Gender, Social Inclusion & Perspectives on Intersectionality in Disaster Settings

**Total Credits** : 30 Hours (2 credits)

### Rationale:

There exist several critical linkages between gender inequalities, disaster risk, and vulnerability. Over the years, the differential impacts of disasters on different genders have brought about a need to integrate gender perspectives into disaster management interventions, practices, and policies. The disproportionate burdens of disaster impact on women, girl children, and gender minorities require critical inquiry. Gender-based discrimination that manifests as restricted access to rescue, relief, compensation, and recovery programs of both state and non-state actors require investigation and intervention. Disaster risk, therefore, cannot be mitigated in a gender-blinded manner. (Arvind, 2020)

### Course Objectives:

- To develop a conceptual understanding of gender perspectives, concepts and theories
- To develop critical perspectives on social inclusion, intersectionality & gender justice
- To develop critical faculties for creating epistemological associations between gender inequalities, disaster risk, and vulnerability

### Course Content Summary:

Understanding gender; multi-faceted origin, expressions of, and changes in gender inequality. Critical Gender Concepts. Sex & Gender Distinctions. Gender based roles, stereotypes, gender-based violence. Gender Spectrum. Challenging the Binaries. Women's movements; the complexity of societal, administrative and legal processes in addressing gender injustice and inequality. Critical Feminist Perspectives – Liberal, Marxist, Socialist Feminism. Political Feminism as Agendas for Transformative Justice. Gender in Disaster Settings, Empirical Evidences from the Field. Gender Transformative Disaster Justice.

## Course Schedule:

S. No	Topics	Hours
1.	Understanding Gender: Critical Gender Concepts. Challenging the Binaries. Identifying Gender as a Spectrum	2
2.	Critical Gender Theories & Gendering Power	6
3.	Perspectives on Intersectionality: Doing Intersectional Feminism	4
4.	Locating Gender Within Larger Social Structures: Caste, Race, Ethnicity: Intersectionality in Disaster Settings	2
5.	Social Inclusion: Historically Excluded Groups. Why it is a Feminist questions. Concepts, Theories & Frameworks	4
6.	Social Production of Gender Inequities: Evidences from Disaster Management	4
7.	Women's Movements & Social Movements by Other Marginal Identities including Farmers movements, students' movements, tribal movements, LGBTQI+ movements: societal, administrative and legal processes in addressing gender injustice and inequality. Implications for Disaster Management	4
8.	Feminism as Agendas for Transformative Justice. Gender in Disaster Settings, Empirical Evidences from the Field. Gender Transformative Disaster Justice.	4

### Methods of Evaluation

- Case-Study Presentation – 50%
- Written term paper – 50%

### Suggested Readings

- Butler, Judith. Gender Trouble: Feminism and the Subversion of Identity. London; New York: Routledge, 1990.
- hooks, bell. 'Feminism: a movement to end sexist oppression.' Feminist theory: from margin to center. Cambridge, MA: South End Press, 1984.
- Scott, Joan W. Gender and the Politics of History. Rev. edn. New York: Columbia University Press, 1999.
- Foucault, Michel. History of Sexuality (3 vols.) Trans. Robert Hurley. New York: Pantheon, vol. 1 [1978], vol. 2 [1985], vol. 3 [1986].
- Maithreyi Krishnaraj, The Women's Movement in India: A Hundred Year History, Social Change 2012 42: 325
- Gopal, Meena, Caste, sexuality and labour: The troubled connection, (2012), Current Sociology 60(2) 222–238
- Arya S and Roy A (eds) (2006) Poverty, Gender and Migration, Women and Migration in Asia, Vol. 2. New Delhi: Sage.
- Chakravarti U (2003) Gendering Caste: Through a Feminist Lens. Kolkata: Stree, an imprint of Bhatkal and Sen.
- Elaine Enarson, P G Dhar Chakrabarti, (2009), Women, Gender and Disaster: Global Issues and Initiatives, Sage Publications
- Arvind L.S. (2020) Gender in Disaster Settings: Towards Sustainable Gender-Sensitive Disaster Risk Reduction. In: Leal Filho W., Azul A.M., Brandli L., Lange Salvia A., Wall T. (eds) Gender Equality. Encyclopedia of the UN Sustainable Development Goals. Springer, Cham. [https://doi.org/10.1007/978-3-319-70060-1\\_132-1](https://doi.org/10.1007/978-3-319-70060-1_132-1)

## Module 2: Infusing Feminist Methodological Consciousness in Research Methodology Courses

**Course Title :** Infusing Feminist Methodological Consciousness in Research Methodology

**Total Credits :** 30 Hours (2 credits)

**Note:** This course is suggested as an add-on course that is taught alongside courses on research methodologies for Disaster Studies

### Rationale:

The courses on research methodology are important as it imparts key knowledge and builds competencies in the production of new knowledge. Feminist methodologies challenge and subvert canonical ways of knowledge production and provides evidences for androcentric biases in research processes. These biases create uni-dimensional and homogenous worldviews that excluded lived and felt experiences of women, gender minorities, girl children and identities across the gender spectrum. Developing a feminist consciousness that challenges power structures and biases within knowledge production paradigms is necessary to produce knowledge that is cognizant of differential phenomenological considerations and plural epistemological questions.

### Course Objectives:

- To develop a feminist consciousness in scientific inquiries, exist.
- To develop critical perspectives on feminist epistemologies, feminist standpoint and feminist ontologies
- To develop critical appreciation of feminist problematizations and elaborations of the various research paradigms

### Course Content Summary:

What makes research feminist? Techniques for gathering evidence. What counts as evidence? How does feminist research approach issues of objectivity and subjectivity? What is the relationship between the researcher and subject? What key questions guide feminist research? What specific methodologies, thought paradigms make research feminist in its underpinnings? Feminist Practices of Social Research. Feminist Approaches to Epistemologies and Theories. Feminist Critiques of Mainstream Knowledge Production. Feminist Standpoint Epistemologies. Feminist Consciousness and Reflexivity. Infusing a feminist consciousness in Disaster Pedagogies. Tensions and Challenges between feminist pedagogies and disaster pedagogies.

## Course Schedule:

S. No	Topics	Hours
1.	Introduction to Feminist Research: What makes research feminist? What counts as evidence? Feminist use of field methods such as interviews, case studies, surveys and its implications for disaster studies. Inter-disciplinary inquiries of canonical disciplines	4
2.	Feminist Critiques of Philosophy of Science: Need for Alternative Feminist Epistemologies in the context of disasters.	6
3.	Feminist Critiques of Objectivity and Navigating Subjectivity in Disaster Research	4
4.	Feminist Standpoint Epistemologies in disaster research	2
5.	Feminist Consciousness and Reflexivity for disaster research	4
6.	Feminist Empiricism and disaster research	2
7.	Feminist Research Ethics and disasters	2
8.	Feminist Narrative Research and Ethnographies in disaster context	2
9.	Navigating Intersectionality: Infusing Intersectional Consciousness in Disaster Pedagogies	4

## Methods of Evaluation

- Case-Study Presentation – 50%
- Written term paper – 50%

## Suggested Readings

- Harding, Sandra. 1987. "Introduction: Is There a Feminist Method?" In S. Harding (Ed.), *Feminism and Methodology* (pp. 1-14). Bloomington: Indiana University Press. Pp. 1-14
- Reinharz, Shulamit. 1992 "Introduction." In *Feminist Methods in Social Research*. New York: OUP. Pp. 3-18.
- Martin, Emily. 1991. "The Egg and the Sperm: How Science Has Constructed a Romance Based on Stereotypes," *Signs*, Spring 16 (3): 485-501..
- Caroline and Filippo Osella (2006), "How to make a Man?", in *Men and masculinities in South India*. New Delhi: Anthem Press. Pp. 29-52.
- Maria Mies (1991). *Women,,s research or Feminist Research? The debate surrounding feminist Science and methodology*. In Mary Margaret Fonow and Judith A Cook (eds.), *Beyond Methodology: Feminist Scholarship as Lived Research*. Bloomington: Indiana University Press. Pp. 60-84.
- Harding, Sandra. 1987. "Conclusion: Epistemological Questions." in *Feminism and Methodology: Social Science Issues*, edited by Sandra Harding. Bloomington: Indiana University Press. Harding, Sandra. Pp. 181-190.
- Joan Acker, Kate Barry and Johanna Esseveld. (1991). *Objectivity and truth: Problems in doing feminist research*. In Mary Margaret Fonow and Judith A Cook (eds.), *Beyond Methodology: Feminist Scholarship as Lived Research*. Bloomington: Indiana University Press. Pp. 133-153.
- Klien, Renate Duelli. 1983. "How To Do What We Want To Do: Thoughts about Feminist Methodology," *Theories of*



- Women's Studies, edited by Gloria Bowles and Renate Duelli Klein. Boston: Routledge and Kegan Paul. pp. 88-104.
- DeVault, Marjorie. 1996. "Talking Back to Sociology: Distinctive Contributions of Feminist Methodology." *Annual Review of Sociology* 22(1996):29-50.
  - Bora, Pappi. 2010. Between the Human, the Citizen and the Tribal: Reading Feminist Politics in India's Northeast," in *International Feminist Journal of politics*. Taylor and Francis. 12:3-4. Pp. 341-360.
  - Rege, Sharmila. 1998. "Dalit women talk differently: A critique of 'difference' and towards a Dalit feminist standpoint position." *Economic and Political Weekly*, (October 31):39-46.
  - Tezenlo Thong, "To raise the savage to a higher level": The westernization of the Nagas and their Culture", *Modern Asian Studies*, 46,4 (2012). Pp. 893-918.
  - Mohanty, Chandra Talpade (2003). "Under Western Eyes: Feminist scholarship and colonial discourses," pp. 17-42, In *Feminism without Borders: Decolonizing Theory, Practicing Solidarity*. New Delhi: Zubaan.
  - Gopal Guru, "Dalit Women Talk Differently"
  - Collins, Patricia Hill. (2004). learning from the outsider within: the sociological Significance of Black feminist thought. In Sandra Harding's (ed.), *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies*. New York: Routledge. Pp. 103-126.
  - Hekman, Susan. 1997. "Truth and Method: Feminist Standpoint Theory Revisited." In *The Feminist Standpoint Theory Reader: Intellectual and political controversies*, Ed. By Sandra Harding. London: Routledge. Pp. 225-242.

## Module 3:

# Gendering Technical Education: Rethinking Science from the Vantage Point of Social Inclusion

**Course Title:** Gendering Technical Education: Rethinking Science from the Vantage Point of Social Inclusion

**Total Credits:** 30 Hours (2 credits)

### Rationale:

Feminist thinkers have established that scientific & technological knowledge production have severe androcentric biases. An interrogation of critical scientific and technological historiographies will reveal the ways in which technologies replicate gender and social exclusion while reinforcing and perpetuating dominant neo-liberal worldviews. What is the relationship between science, technology & gender? In what ways do STEM subjects exclude debates on gender and social inclusion? How can one engage with theories of gender and technology?

### Course Objectives:

- To develop critical faculties about the production of scientific and technical knowledge and the ways in which social exclusions perpetuate

- To develop a critical understanding of the hegemony of science as a knowledge-making system
- To enable the examination of scientific knowledge production from the standpoint of marginal lives

### Course Content Summary:

These interdisciplinary and transdisciplinary inquiries of scientific theories, and research methods in scholarship on gender and science. Gender & STEM subjects. Women in Science and low representation. Critiquing science as an Institution that is situated within Western modernity. Colonial encounters with science which “shame away” indigenous systems of knowing and systematic erasures of native knowledge systems. Foundation in the historical development of feminist science studies and encounter fundamental and emerging debates in the field.

## Course Schedule:

S. No	Topics	Hours
1.	Feminist Science Studies: Intersection between Science Studies and Gender Studies. Women in Science. Gender & STEM.	4
2.	Critiques of science & scientific institutions and knowledge production within the contexts of development and modernity from postcolonial locations in the global South. Challenging the hegemony of science as a knowledge-making system. Custodians & Gatekeepers	6
3.	Gender as an analytical & Political Category in Technical Education: Examination of science from the standpoint of women's lives and other marginal locations	4
4.	Postcolonial Inquiries of Native Knowledge Systems: Systematic Erasures of Indigenous Ways of Knowing. Implications for Scientific Education	4
5.	Science as Normatively Located: How does institution replicate social hierarchies?	4
6.	Methodologies for Feminist Science Studies.	2
7.	Absence, invisibilisation, and discrimination. Identities at the Margins of Scientific Knowledge Production.	2
9.	Globalization & Science: Making of Science as Pursuit of Development. Capitalistic and Neo-Liberal Inquiries of Science & Implications for Disaster Pedagogies	4

### Methods of Evaluation

- Case-Study Presentation – 50%
- Written term paper – 50%

### Suggested Readings

1. Barad, Karen. *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham: Duke University Press, 2007.
2. Chadha, Gita (2015): "Introduction," *Feminists and Science: Critiques and Changing Perspectives in India, Vol 1*, Sumi Krishna and Gita Chadha (eds), Kolkata: Stree.
3. Clare, Eli. *Brilliant Imperfection: Grappling with Cure*. Durham: Duke University Press, 2017.
4. D'Ignazio, Catherine and Lauren F. Klein. *Data Feminism*. Cambridge, MA: MIT Press, 2020. [Note: Pub date March 2020]
5. Fausto-Sterling, Anne. *Sexing the Body: Gender Politics and the Construction of Sexuality*. New York, NY: Basic Books, 2000.
6. Fricker, Miranda. *Epistemic Injustice: Power and the Ethics of Knowing*. New York: Oxford University Press, 2007.
7. Haraway, Donna. *Primate Visions: Gender, Race, and Nature in the World of Modern Science*. New York: Routledge, 1989.

8. Haraway, Donna. *The Haraway Reader*. New York: Routledge, 2004.
9. Jordan-Young, Rebecca M. *Brain Storm: The Flaws in the Science of Sex Differences*. Cambridge, Mass.: Harvard University Press, 2010.
10. Lewis, Sophie. *Full Surrogacy Now: Feminism against Family*. New York: Verso, 2019.
11. Longino, Helen E. *Science as Social Knowledge: Values and Objectivity in Scientific Inquiry*. Princeton, N.J.: Princeton University Press, 1990.
12. Noble, Safiya Umoja. *Algorithms of Oppression: How Search Engines Reinforce Racism*. New York: New York University Press, 2018.
13. Roberts, Dorothy E. *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty*. New York: Pantheon Books, 1997. [any edition]
14. Schiebinger, Londa. *The Mind Has No Sex? Women in the Origins of Modern Science*. Cambridge, Mass.: Harvard University Press, 1989.

The concepts will be taught through the lens of equity, gender justice and social and environmental justice. How do Natural, social, biological, technological and chronic hazards manifest? Which groups are responsible for hazard production while who are the groups most exposed to these hazards? What is the nature and characteristic of disaster risk from a social inclusion perspective? The course also covers different quantitative approaches to measure vulnerability, and disaster risk and the role of qualitative approaches within such assessment through the lens of social inclusion.

#### Course Objectives:

- To develop critical faculties in identifying hazards, disaster risks and vulnerabilities through a social inclusion lens
- To develop competencies gender-differentiated Hazard Risk Vulnerability Analysis
- To develop critical faculties in gender-differentiated approaches to extreme weather events

## Module 4: Gendering Disaster Management: Concepts, Theories & Frameworks

**Course Title:** Gendering Disaster Management – Concepts, Theories & Framework

**Course Hours:** 30 Hours (2 credits)

#### Rationale:

The course introduces key concepts of Disaster Management such as hazards, vulnerability, risks and extreme events through an inter-disciplinary approach. A key focus is on a differentiated approach to understanding hazards, disaster risks, vulnerabilities and extreme event impacts.

#### Course Content Summary:

Introduction to key conceptual registers in disaster management through a gender-differentiated social inclusion lens. Definition of disasters from sociological, anthropological and gender perspectives. Symptoms and causes of disasters, gender-differentiated questions of exposure, susceptibility and vulnerability to a range of hazards. The social production of vulnerabilities, interlinkages with hazards, risks. Intersectional inquiries Impacts of disasters – social, political, economic, physical, cultural, institutional,

environmental; arising conflict exacerbating and creating identity-based burdens. The social production of risks and interlinkages with social hierarchies and historical perspectives on vulnerability; vulnerability as a cause and consequence of disasters, Vulnerability, poverty and development; links to development perspectives through gender-differentiated lens. Gender-Differentiated

Approaches/methods to measuring (modelling) disaster risk and vulnerability (qualitative, quantitative, mixed), Indicators of disaster risk and vulnerability (general vulnerability indices, vulnerability indices and climate variability, social vulnerability metrics and mapping techniques), validating the vulnerability indices

**Course Schedule:**

S. No	Topic	Hours
1.	Introduction to key conceptual registers in disaster management through a gender-differentiated social inclusion lens. Definition of disasters from sociological, anthropological and gender perspectives. Multidimensional (Social, Political, Economic and Cultural); Constitutive; Dynamic and Relational dimensions of social exclusion	4
2	Symptoms and causes of disasters, gender-differentiated questions of exposure, susceptibility and vulnerability to a range of hazards. The social production of vulnerabilities, interlinkages with hazards, risks.	6
3	The social production of vulnerabilities, interlinkages with hazards, risks. Intersectional inquiries of Impacts of disasters – social, political, economic, physical, cultural, institutional, environmental; arising conflict; exacerbating and creating identity-based burdens.	6
4	The social production of risks and interlinkages with social hierarchies and historical perspectives on vulnerability; vulnerability as a cause and consequence of disasters, Vulnerability, poverty and development; links to development perspectives through gender-differentiated lens	8
7	Gender-Differentiated Approaches/methods to measuring (modelling) disaster risk and vulnerability (qualitative, quantitative, mixed), Indicators of disaster risk and vulnerability (general vulnerability indices, vulnerability indices and climate variability, social vulnerability metrics and mapping techniques), validating the vulnerability indices	6

**Methods of Evaluation:**

- Case-Study Presentation – 50%
- Written term paper – 50%

**Suggested Readings:**

- Kay, E., Tisdall, M., Davis, J.M., Hill, M. and Prout, A. ed.

(2006) Children, young people and social inclusion : participation for what? . London: Policy Press.

- Ridge, T. (2002) Childhood poverty and social exclusion : from a child's perspective . London: Policy Press.
- Minoru Mio, Dasgupta Abhijit, Rethinking Social Exclusion in India Castes, Communities and the State,

- (2018), ISBN 9780367885847, Routledge
- Abrams, Dominic, eds., *Social Psychology of Inclusion and Exclusion*, New York: Psychology Press, 2004.
  - Atkinson, A. B., 'Social Exclusion, Poverty and Unemployment' in J. Hills, eds., *Exclusion, Employment and Opportunity*, London: Centre for Analysis of Social Exclusion (CASE), London School of Economics, 1998.
  - Barry, B., *Social Exclusion, Social Isolation and Distribution of Income*, London: Centre for Analysis of Social Exclusion, London School of Economics, 1998.
  - Bebbington, A. J. et al., 'Inequalities and Development: Dysfunctions, Traps and Transitions' in A. Bebbington, et al., eds., *Institutional Pathways to Equity: Addressing Inequality Traps*, Washington DC: The World Bank, 2007.
  - Bhalla, A. and F. Lapeyre, 'Social Exclusion: Towards an Analytical and Operational Framework', *Development and Change*, 28, 1997, 413-433.
  - Breman, Jan, *The Jan Breman Omnibus*, New Delhi: Oxford University Press, 2008. Bryne, David, *Social Exclusion*, London: Open University Press, 2006.
  - Chris, Phillipson, Graham Allan and David H. J. Morgan, eds., *Social Networks and Social Exclusion - Sociological and Policy Perspectives*, England: Ashgate Publishing, 2003.
  - Adger, W. N. (2006) *Vulnerability, Global Environmental Change*, 16 (3): 268-281.
  - Adger, W. N., Brooks, N., Bentham, G., Agnew, M. and Eriksen, S. (2004) *New Indicators of Vulnerability and Adaptive Capacity*, Tyndall Centre for Climate Change Research, Norwich, UK.
  - Albala-Bertrand, J. M. (1993) *The Political Economy of Large Natural Disasters: With Special Reference to Developing Countries*, Clarendon Press, Oxford.
  - Bankoff, G. (2001) *Rendering the World Safe: Vulnerability as Western Discourse*, *Disasters*, 25 (1): 19-35.
  - Bankoff, G., Frerks, G. and Hilhorst, D. (2004) *Mapping Vulnerability: Disasters, Development, and People* (eds.), Earthscan, London.
  - Birkmann, J. (2006) *Measuring Vulnerability to Natural Hazards: Towards Disaster Resilient Societies*, United Nations Publications, New York.
  - Birkmann, J. (2007) *Risk and vulnerability Indicators at Different Scales: Applicability, Usefulness and Policy Implications*, *Environmental Hazards*, 7 (1): 20-31.
  - Blaike et al (2003 ) *At Risk* , Chapter 2 nad 3 (PAR and Access models)
  - Cardona, O. D. (2005) *Indicators of Disaster Risk and Risk Management: Summary Report for WCRD*, Inter-American Development Bank, Washington, D.C.
  - Cutter, S. L., Emrich, C. T., Webb, J. J. and Morath, D. (2009) *Social Vulnerability to Climate Variability Hazards: A Review of the Literature*, Final Report to Oxfam America, Hazards and Vulnerability Research Institute, Columbia.
  - Dreze, J. and Sen, A. (1994) *The Political Economy of Hunger:*



*Selected Essays*, Oxford University Press, Oxford.

- Fothergill, A. and Peek, L. (2004) Poverty and Disasters in the United States: A Review of Recent Sociological Findings, *Natural Hazards*, 32(1): 89-110.
- Fronese I (2007) Theorising Indicators, in *Social Indicators Research*, 83:5-23.
- Fuchs, Sven, Jörn Birkmann • Thomas Glade ((2012) Vulnerability assessment in natural hazard and risk analysis: current approaches and future challenges, *Nat Hazards* 64:1969–1975.
- IPCC SREX (2019) Managing the Risks of Extreme Events and Disasters to Advance Climate Change Adaptation. A Special Report of Working Groups I and II of the Intergovernmental Panel on Climate Change.

## Module 5: Rethinking Social Inclusion in CBRN Events: Challenges, Deliberations & Contestations

**Course Title:** Rethinking Social Inclusion in CBRN Events: Challenges, Deliberations & Contestations

**Course Hours:** 30 Hours (2 credits)

**Note:** This course is proposed as an add-on course that is taught alongside courses on CBRN & Chemical Disasters

### Rationale:

Chemical, Biological, Radiological, and nuclear disasters create extreme socio-economic distress. They're exceptionally specialized areas of inquiry and are also

very technical in their outlook. They produce large scale mass destruction and adversely impact health of victims through burns, heat burns, poisoning, infection and creating new disability. They overwhelm public health infrastructure. A social inclusion perspective rooted in social justice and human rights lens to CBRN will enable a more comprehensive view of impacts rather a narrow technical view with technocratic fixes.

### Course Objectives:

- to develop a critical appreciation for a rights-based perspective for CBRN events
- to develop a differentiated health-rights perspective for CBRN events
- to enable critical faculties to understand the differential impacts on marginal identities through the lens of inclusion and recovery

### Course Content Summary:

Hierarchy, marginalization and disadvantage in accessing rights, emoluments and public infrastructure in complex emergencies. Power relations, (deliberate discrimination, protecting privilege, exploitation). Multidimensional (Social, Political, Economic and Cultural); Constitutive; Dynamic and Relational dimensions of social exclusion. Groups at the risk of being excluded – Religious; Racial; Caste; Gender; Ethnic; Class; Regional; Cultural; Language; Disabled; Migrant and Refugee.

What are people excluded from – Three paradigms of social exclusion (solidarity, specialization and monopoly); Normative versus Structured – Equality; Justice; Citizenship; Respect; Employment; and Education. The problems associated with the impact of social exclusion – Lack of capital (human, financial, and physical) and

civic amenities, lack of effective participation in social processes. Health approaches and public health infrastructure in India. existing public health care delivery system, its role in disasters. the various stake-holders in public / mental health care delivery and the need for networking and collaboration.

Mental health consequences of disasters and interventions. Humanitarian response in complex emergencies. Constitutional rights and human rights of victims in long-term adverse health impacts of citizens and residents.

**Course Schedule:**

S. No	Topic	Hours
1.	Hierarchy, marginalization and disadvantage in accessing rights, emoluments and public infrastructure in complex emergencies. Power relations, (deliberate discrimination, protecting privilege, exploitation). Multidimensional (Social, Political, Economic and Cultural); Constitutive; Dynamic and Relational dimensions of social exclusion. Groups at the risk of being excluded – Religious; Racial; Caste; Gender; Ethnic; Class; Regional; Cultural; Language; Disabled; Migrant and Refugee	8
2	Three paradigms of social exclusion (solidarity, specialization and monopoly). Equality; Justice; Citizenship; Respect; Employment; and Education. The problems associated with the impact of social exclusion – Lack of capital (human, financial, and physical) and civic amenities, lack of effective participation in social processes.  Constitutional & Human Rights during complex emergencies. Laws governing various CBRN events. Constitutional rights and human rights of victims in long-term adverse health impacts of citizens and residents.	8
3	Health approaches and public health infrastructure in India. existing public health care delivery system, its role in disasters	8
4	the various stake-holders in public / mental health care delivery and the need for networking and collaboration. Mental health consequences of disasters and interventions. Humanitarian response in complex emergencies.	6

**Methods of Evaluation:**

- Case-Study Presentation – 50%
- Written term paper – 50%

**Suggested Readings:**

- Promoting Health Equity: A Resource to Help Communities

Address Social Determinants of Health- CDC- 2013

- Gostin, L.O. Public Health Law and Ethics: A Reader, University of California Press, 2002.
- “Health for all in the ‘borderless world’”? In People's Health Movement, Medact, Global equity

Gauge Alliance (eds) Global Health Watch 2005-06: An alternative world health report. London, Zed, 2005. pp11-52

- Kleespies, P.M. Emergencies in Mental Health Practice: Evaluation and Management, Guilford Press, 1998.
- Lopez-Ibor, J.J. Disasters and Mental Health, John Wiley and Sons, 2004.
- Gough, Jamie and Aram Eisenschitz, Spaces of Social Exclusion, New York: Routledge, 2006.
- Hasan, Zoya and Martha C. Nussbaum, Equalizing Access: Affirmative Action in Higher Education in India, United States and South Africa, New Delhi: Oxford University Press, 2012
- Hickey, S. and du Toit, A., Adverse Incorporation, Social Exclusion and Poverty, Chronic Poverty Research Centre, Manchester: University of Manchester, 2007.

# 10.2 Evaluation Indicators and Criterion for Grading

Letter Grade	Level of Performance/Competence	Grade Point Range
O	Outstanding Performance – demonstrating high level mastery and ability to apply concepts to new situations	9.0 – 10.0
A+	Excellent – demonstrating mastery of all learning or assessment situations	8.0 – 8.9
A-	Very Good – demonstrating mastery of most learning or assessment situations	7.0 – 7.9
B+	Good – demonstrating thorough competence in most situations	6.0 – 6.9
B-	Moderate – showing reasonable acceptable competence in some situations, minimal competence in others	5.0 – 5.9
C+	Average Competence – demonstrating minimal competence in most situations, while showing considerable capacity for improvement in others	4.0 – 4.9
C-	Below Average Competence – Not passing, but still showing some capacity for improvement or development	3.0 – 3.9
D	Unsatisfactory Competence – Below satisfaction level performance marked by lack of engagement, or inability to apply concepts	2.0 – 2.9
E	Highly Unsatisfactory Competence – Complete lack of engagement and comprehension; also, frequent absence	1.0 – 1.9
F	Unacceptable – Non-Completion of assignments or blank responses in a test or blank answer sheets	0 – 0.9

# References

- Armstrong, P. (2010, Retrieved 15th Jan 2022). Bloom's Taxonomy. . *Vanderbilt University Center for Teaching.*, <https://cft.vanderbilt.edu/guides-subpages/blooms-taxonomy/>.
- Arvind, L. S. (2020). Gender in Disaster Settings: Towards Sustainable Gender-Sensitive Disaster Risk Reduction. *Springer Nature Switzerland AG 2020, W. Leal Filho et al. (eds.), Gender Equality, Encyclopedia of the UN Sustainable Development Goals*, 1.
- Kristoffer, A., Lauta, K. C., & Raju, E. (2020). Disaster Knowledge Gaps: Exploring the Interface Between Science and Policy for Disaster Risk Reduction in Europe. *International Journal of Disaster Risk Science* 11, 1–12.
- Nicolescu, B. (2002). *Manifesto of Transdisciplinarity, translation from French by Karen-Claire Voss*. New York: State University of New York (SUNY) Press,.
- Nind, M., Curtin, A., & Hall, K. (2016). *Research Methods for Pedagogy*. London: Bloomsbury.
- Raskin, M., Bogo, M., & Wayne, J. (2010). FIELD EDUCATION AS THE SIGNATURE PEDAGOGY OF SOCIAL WORK EDUCATION. *Journal of Social Work Education, Vol. 46, No.3*, 327.
- Sellar, S. (2009). The Responsible Uncertainty of Pedagogy. *Discourse: Studies in the Cultural Politics of Education* 30, 347-360.
- Wright, S., & Grenier, M. (2009). Examining Effective Teaching via a Social Constructivist Pedagogy: Case study. *International Journal of Education, 130(2)*, 255-264.
- Zakour, M. J. (1996). Disaster Research in Social Work. *Journal of Social Service*.

# APPENDIX A

## Higher Institution for Disaster Education in India

- Jamsetji Tata School of Disaster Studies, TISS, Mumbai
- Jawaharlal Nehru University, Delhi
- MSU Baroda - Maharaja Sayajirao University of Baroda
- IGNOU Delhi - Indira Gandhi National Open University
- JMI New Delhi - Jamia Millia Islamia
- BK School of Business Management, Gujarat University, Ahmedabad
- GGSIPU Delhi - Guru Gobind Singh Indraprastha University
- School of Distance Education, Andhra University, Visakhapatnam
- Amity University, Noida
- Panjab University, Chandigarh
- Savitribai Phule Pune University, Pune
- Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur
- Maharshi Dayanand Saraswati University, Ajmer
- Swami Vivekanand University, Sagar
- DBRAU Agra - Dr BR Ambedkar University
- TISS Mumbai - Tata Institute of Social Sciences
- Apex Professional University, Pasighat
- Morigaon College, Morigaon
- North Lakhimpur College, Lakhimpur
- Sikkim Manipal University of Health, Medical and Technological Sciences, Gangtok
- Indian Institute of Ecology and Environment, New Delhi ([www.ecology.edu](http://www.ecology.edu))
- Annamalai University, Annamalai Nagar, Tamil Nadu
- Vardhman Mahaveer Open University, Kota
- National Institute of Disaster Management (NIDM),
- Madras University, Chennai ([www.uom.ac.in](http://www.uom.ac.in)), International Centre of Madras University, Chennai
- The Global Open University, Kohima, Nagaland
- Indian Institute of Technology, Roorkee
- Tripura University, Suryamaninagar, Tripura
- Indian Institute of Remote Sensing, Dehradun
- North Bengal University, Darjeeling, West Bengal
- Environment Protection Training and Research Institute, Hyderabad
- Christ University, Bengaluru
- All India Disaster Mitigation Institute, Ahmedabad, Research and training programmes
- Centre for Disaster Management, Pune
- Amity Institute of Disaster Management, Noida
- Nalanda Open University, Patna
- Rajarshi Tandon Open University, Allahabad
- Disaster Management Institute, Paryavaran Parisar, Arera Colony, Bhopal
- National Institute of Rural Development and Panchayati Raj, Rajendranagar, Hyderabad,
- Pondicherry University



# PART B

# Review of Literature

---

A review of literature was carried out with respect to strengthening gender perspectives, perspectives on intersectionality and social inclusion. As part of the literature review process, various key areas were reviewed ranging from feminist science studies, language practice surrounding gender and sexuality, masculinity in the public sphere, gender and disability, governance and women's participation in decision-making. This exercise also provided insights on questions of masculinity, hegemony, democratic institutions, gender & DRR, citizenship, sexual and reproductive rights of different identities, amongst other areas of interest necessary to fulfil our project objectives.

The literature reviewed delved into questions subjectivities and biases within scientific knowledge production and feminist disagreements with certain aspects of science and systematic knowledge constructions processes.

The attempt was to borrow from feminist theorising on the non-binary nature of gender identities and posit these within disaster and conflict theorisations so as to widen understanding on the nature of exclusions.

The field of feminist science studies and the various discourses were looked into. Feminist science studies emerged in response to the realization that science, although often perceived as a neutral and objective discipline, can actually be complicit in maintaining social, political, and structural inequalities. This led to the idea of treating science as a political category rather than as a neutral discipline. Various themes within feminist science studies, including the historicity of science, feminist analyses of specific scientific fields

and theories, and feminist epistemology was reviewed. The missing intersectional framework within the philosophy of science and its importance to consider the social markers of social-intellectual orientation and the class position and stand of the "doers" of science came out strongly. Feminist science studies urge uncovering the legitimacy of knowledge by examining the background assumptions used in the scientific process and allowing for critique from a range of perspectives. This approach highlights the role of social values, interests, and ideology in the sciences and identifies the scientific community, rather than the individual scientist, as the producer of knowledge. Such disciplinary incursions also challenge the epistemological legitimacy of exclusionary scientific communities and proposes the inclusion of a gender-sensitive and feminist perspective in scientific inquiry to increase epistemic reliability.

Literature was also reviewed with respect to the issues faced by sexual and gender minorities in disaster risk reduction (DRR) policy and practice. The lack of inclusion and recognition of these groups in DRR policies, such as the Hyogo Framework for Action and the Sendai Framework for DRR, and the negative impact this has on their experiences during disasters were noted. The role of intersectionality in understanding the vulnerabilities and burdens faced by these minorities during disasters came out strongly. Incorporation of geographies of sexualities into disaster studies could lead to the development of more inclusive and effective DRR policies and practices. However, there are challenges faced by feminists in advocating for the inclusion of language related to sexuality, sexual identity, and reproductive health and rights in international forums,

including resistance from geopolitical agendas and development discourse.

The politics of language and the adoption of the language of sexual rights within the United Nations (UN) context at international conferences such as the International Conference on Population and Development (ICPD) and the Beijing Conference were also reviewed. These debates highlight the challenges faced by feminists in promoting progressive language and ideas about sexuality, sexual identity, and reproductive health and rights globally, due to geopolitical agendas, development discourse, macroeconomic policies, and globalization. The issues surrounding the limitations and conceptual dissonance of the human rights framework in addressing sexual rights was noticed. A shift in focus from reproductive rights to sexual rights is necessary, and for a recognition of the interconnectedness of these rights with other human rights.

Other aspects of governance and public participation was also reviewed. The process of nation-building and questions of citizenship and governance are inherently masculinist, with the idea of a "political man" deeply entrenched in classical political science texts and the systematic exclusion of women from the field of politics. The ideas of masculinity, the nation-state, and citizenry are constructed and deployed to create a masculinized society, with women often relegated to marginal roles. Ideas of masculinity are promoted through various means such as military culture, media representations, and educational institutions, and these constructions of masculinity intersect with ideas of nationalism and nation-building. These are relevant in disaster contexts as governance plays an important role in response, planning, preparedness,

mitigation, capacity building and resilience building efforts.

What also emerged from the review of literature was the dominance of the global North in disability studies has led to the marginalization of disability experiences in the global South, resulting in an intellectual crisis for disability studies in the periphery. The global North has played a role in creating disability through colonialism, war, nuclear testing, the arms trade, pollution, and sweatshops, while disability pride and celebration in the North may seem disconnected from the need to prevent mass impairments in the South. Literature calls for the development of a southern theory of disability that challenges the values and concepts of contemporary disability studies and includes an analysis of the lasting impact of colonialism on disability in the global South. It also calls for the inclusion of southern voices and experiences in disability studies and for a recognition of the intersection of disability and poverty in the global South.

## **12 Adivasi, Dalit Feminist, and Decolonial Perspectives: Findings from our Consultations**

The final set of consultations for the GRRIPP Micro Research Project **Infusing Gender Consciousness, Social Inclusion and Intersectionality in Disaster Pedagogies** happened on 7<sup>th</sup> of February, 2022 as our own initiative and commitment to the GRRIPP Project. The consultations took place over a day, canvassing the current status of disaster management and climate change education across India, as well as engaging self-reflexively to understand the

strengths and gaps within the existing curriculum at JTSDS, TISS, especially from the lens of Decoloniality, Indigeneity, and Dalit Feminist perspectives. We believe that these consultations would enrich the curriculum and further aid in creating a model set of guidelines. We aim to leave no stone unturned in our quest to create a space for disaster pedagogies that are inclusive, dynamic, and strengthened by multiple perspectives.

## 12.1 Overview

The consultation on Adivasi, Dalit Feminist, and Decoloniality standpoints emerged as a response to the lacuna that we felt within the knowledge body of the Disaster Studies. Disaster pedagogies are often informed from a modern-western scientific point of view. Due to the prevalence of the dominant pedagogical models, the alternate methodologies and knowledge systems such as those of Adivasis, Dalit Feminist and Decoloniality are not adequately addressed. The dearth of literature on the issue within disaster studies, climate change and sustainability studies, is quite telling of the same. For example, Julie Dekens (Dekens, 2007) presents the following argument- “The existence and usefulness of local knowledge rarely received attention. The emphasis of most academic work, both nationally and internationally, has been on the latest, ‘advanced’ geophysical knowledge and technical systems as the most effective disaster response mechanisms. The considerable body of work on local knowledge remained as marginal as many of the peoples whose knowledge it was. This is partly due to the enormous technical-social perspectives’

divide and the privilege accorded the ‘expertise’ approach which emphasises formal education and degrees instead of life experience.” Similarly, the Dalit Feminist and Decolonial perspectives find little or no place within pedagogy.

We believe that by enhancing incorporating Adivasi, Dalit Feminist and Decoloniality perspectives in our curricula, we can majorly contribute to creating alternate bodies of knowledge that can provide grounded perspectives suited to the social realities of the country. This will translate into informed efforts in a disaster scenario, and create an ecosystem that is sensitive to the intersectional nature of disaster risk and recovery processes.

## 12.2 Introducing Decoloniality, Indigeneity, and Dalit Feminist Perspectives: Rationale

As a part of our inquiry into the GRRIPP themes within disaster curricula, one of the activities organized by the JTSDS to understand the need for a decolonial, intersectional, and social inclusion approach in disaster studies was this particular consultation. This exercise was done as part of the project to infuse the aforementioned perspectives through a peer-review process, to find gaps in the current pedagogy, as well as to help develop a detailed model curriculum and guideline that is intersectional and cognizant of distinct viewpoints, differential vulnerabilities and differential abilities to cope and adapt to disasters and climate change. This activity was led by Prof. Virginius Xaxa, eminent scholar in the field of Adivasi Studies and Politics, Dr Varsha Ayyar, who helped us navigate Dalit

Feminist perspectives, and Dr Sayan Dey who is a decolonial thinker, researcher and historian based in Johannesburg.

The rationale behind the consultation was multi-faceted:

1. To deliberate upon methodologies and vantage points of Dalit Feminist, Adivasi, and Decolonial standpoints within DM Curriculum.
2. To examine and see if the technical aspects of DM being taught are informed from the aforementioned perspectives.
3. To integrate the crucial insights into a pragmatic set of guidelines that holistically absorbs these within pedagogical structures.
4. Strengthen the curriculum further by strategically including these perspectives in the JTSDS, DM Curriculum.

For our project **Infusing Gender Consciousness, Social Inclusion and Intersectionality in Disaster Pedagogies**, we ensured clear oral consent from all the participants. All the participants responded in the affirmative.

## 12.3 Activity Structure

The activity was in the form of an online ZOOM consultation. The speakers were approached based on their expertise in the given theme of inquiry, and were invited to the consultation. We reached out to the resource persons for this consultation through personal and institutional networks. A concept note highlighting the need for revamping the curricula was shared (Annexure I). The panels' expertise

was sought through engagement, dialogue and participation in cross learnings and knowledge transfer by deliberating on best practices on decoloniality, social inclusion, gender consciousness and intersectionality perspectives- with a special focus on Adivasi representation and Dalit Feminist Standpoints. The aim was to discern the various levels of narratives and theoretical frameworks that should guide disaster pedagogies.

The event occurred via ZOOM. The speakers as well as faculty members from the JTSDS participated in the feminist deliberations on knowledge system revisions as well as on newer ways to reimagine pedagogy that is cognizant of differential aspects of marginalization. This collective deliberation provided crucial insights into what had originally been planned as an expected outcome.

## 12.4 Why Decoloniality, Dalit & Adivasi Representation?

This exercise in self-reflection was done to look at the disaster management curriculum from a fresh eye. The experts were invited from across academia. We made sure that the speakers selected for the consultation have expertise in feminist engagement with the course content as well as how to integrate themes such as Dalit feminist standpoints, feminist engagement with technology, inclusion of Adivasi perspectives, and approaching disaster pedagogies through decolonial perspectives. This exercise was intended to provide alternate theoretical frameworks to gain an in-depth understanding of social realities, as well as including these

perspectives within the disaster studies paradigms to help create a curriculum that is more aware of these rooted experiences.

## 12.5 The Adivasi Perspective

The first speaker for the day was Prof. Virginius Xaxa. Prof. Xaxa is currently visiting Professor at the Institute for Human Development (IHD), New Delhi. Prior to joining IHD, he was Professor of Eminence and Bharat Ratna Lokapriya Gopinath Bordoloi Chair at Tezpur University (2016–2018). He was also Professor and Deputy Director of the Tata Institute of Social Sciences, Guwahati Campus (2011–2016). He was also the Chairman of the *High-Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities of India, Government of India* (2014).

Prof. Virginius opened his comments with giving an overview of the colonial and anthropological representation of tribes as ‘savage’ and ‘barbaric’. He states that the origin of contemporary material deprivation and political subordination of various Adivasi communities across India can be traced back to the colonial rule, where the paradigm constructed by the colonizers focussed on dispossessing the tribal people of their land and resources, as well as the state ownership and management of forests and its resources (Xaxa, 2020). Even before Indian anthropologists could unpack tribal societies, the coloniser worldview was established, and the western eye dominated the classification and codification of tribes in India, mostly as backward and primitive. Prof Virginius argued that the rich tribal diversity has

been disrobed and de-clothed of their own culture, epistemology and philosophy, and has been understood in terms of a handful of stereotypes, further demonstrated by the public perception on the idea of “jungle”. Pre-colonial perspectives on Adivasis, he said, were not substantially inclusive either. Tribal people, Prof. Virginius expounds, have historically been considered inferior with respect to their ethics and political systems. Even when they are not considered savage, they are considered backward.

The pluralistic cultures of tribes across India have been subject to the vagaries of civilization missions, cultural hegemony, as well as assimilation and absorption in the same hegemony. He mentioned that even though region and language are important factors in socio-cultural analysis in Indian context, the societies across the country are labelled in an overarching top-down way with respect to the societal characteristics – religion and caste being predominant among them. He said that when it comes to analysing the tribal populations, regionality and language itself get embedded in the institutions of caste and religion (Xaxa, 2005). The particular distinguishing features of tribal “societies” have not been taken *a priori* to their conceptualization. This has led to their co-option into the dominant, hegemonic culture, *Sanskritization* of tribal identity, which is slowly getting subsumed within the caste system, in the process of acculturation by “Hinduisation” (Xaxa, 2005). Prof Virginius talked about the erosion of tribal cultures starting from the conceptualization of colonial ‘disasters’ of



famines, and forcible eviction of tribal population from their forest resources. Any safeguards that they might have marginally enjoyed during the colonial rule, were taken away after the colonial state left, and were taken over by government which had to follow the credo of the development discourse. He said that it is important that we look at disasters from the viewpoint of expansive historicity. The decades of damage that tribal societies have suffered amounts to a disaster.

Another pertinent point highlighted by Prof Virginius was regarding the identification, labelling and legibility of tribes vis-à-vis the centre. Nomenclature of "tribe" is not something that the tribal populations identify with; this categorization is purely for encounter with state, and for the state to have a more legible understanding of tribes to be able to better govern (read: control) them. He said that if you ask a Santhal about his tribe, they would probably be confused and will not be able to understand the same. They would identify themselves as a Santhal, not as a tribal. They will identify themselves as Gond, or Bhil much like Bengali, Malayali or Assamese. They will never say I am a tribal, because it is a construct for the centre. This category of "tribe" is outside of their worldview. He said it is important to centre this in research, and to not impinge upon the rights of self-determination (something touched upon by Dr Varsha too), and to address them in the way *they* wish to be identified.

Carrying the discussion further, Prof Virginius talked about the construction of tribes as the "Other." The framing of this

"otherness" is orchestrated by the state and dominant groups. He mentioned that the teleological narratives of development, and a predilection for predicting tribal trends leads to infantilization of tribal people. He mentioned that totalizing and top-down development policies are not applicable in tribal areas, as diversity is the hallmark of tribal societies. He mentioned that due to looking at tribes from a Hindu, caste-society lens, rural development schemes are extended to tribal areas, not taking into cognizance their specific concerns. Circling back to the politics of assimilation and integration, Prof Virginius emphasized on the dehumanization and identity erasures of the tribal communities through representation, as well as the constant acculturation. He mentioned that Tribal communities should not be treated as occupational categories but rather as societies, because they have their own language, belief systems, political, ethical and social systems, which are the tenets of a society. Tribes cannot be seen through caste lens. Caste is codified in Hindu religion, and tribal societies have their own religion.

Coming to the environmentalism, animism, and nature-culture relationships in tribal societies, Prof Virginius said that tribal communities do not subscribe to dominant philosophies of conquering and dominating. Western worldview to conquer nature is not their way of life; they adapt to natural world, respect the natural order. According to Prof. Virginius, the ideology of exploitation doesn't exist in tribal societies, and due to a major absence of private property, the instinct of accumulation of

private capital and resources is absent. Tribal society usually rests on reciprocity and egalitarian ethos. There is synergy between natural-supernatural-social world, ritual dependence on forests, social cohesion, inter-dependability between nature and tribal communities. Adivasi epistemologies, therefore, must be rooted in their experiences- their vision, their perspective, which stands against conquering and domination.

Prof Virginius mentioned that diversified livelihoods in tribal societies builds resilience. Since no member is dependent on only one source of livelihood, there is greater absorption of shocks and risk is well distributed across various factors. "Tribal people have historically shown remarkable resilience in withstanding adversities meted out by dominant mainstream. For example, tribals in the face of distress, calamities and disruptions used to resort to migration relatively more readily than non-tribals. Notwithstanding movements and migrations being often a sheer survival response to distress, it is hard to deny the relative flexibility and liberalism of overall tribal sociocultural moorings, mores and organisations that facilitate this process." (Maharatna, 2011). Speaking about gender inequality and gender discrimination, Prof Virginius mentioned that it is pervasive in tribal societies. It is also a manifestation of contemporary forces shaping the tribal trends of taking increasingly to the mainstream (Hindu) sociocultural traditions in the gender role/relations and sometimes to the conservative Christian influences (Xaxa, 2004).

Prof Virginius concluded by positing that higher education can reframe the tribal identity, and acknowledge the distinct cultures of diverse tribal communities across India. He claimed that school education, where often the dominant language is the language of instruction and education, leads to loss of language, and erosion of tribal culture. The school-level curriculum doesn't reflect their own interests, and there is very little familiarity which leads to poor performance of children hailing from tribal backgrounds. Education, thus, emerges as a powerful tool to rob tribals of their identity and to discipline them. He ended with mentioning a powerful poem, the text of which is mentioned below:

### **"I am not your data" by Abhay Xaxa**

I am not your data, nor am I your vote bank,  
I am not your project, or any exotic  
museum object,  
I am not the soul waiting to be harvested,  
Nor am I the lab where your theories are  
tested,  
I am not your cannon fodder, or the  
invisible worker,  
or your entertainment at India habitat  
center,  
I am not your field, your crowd, your  
history,  
your help, your guilt, medallions of your  
victory,  
I refuse, reject, resist your labels,  
your judgments, documents, definitions,  
your models, leaders and patrons,  
because they deny me my existence, my  
vision, my space,  
your words, maps, figures, indicators,

they all create illusions and put you on pedestal,  
from where you look down upon me,  
So I draw my own picture, and invent my own grammar,  
I make my own tools to fight my own battle,  
For me, my people, my world, and my Adivasi self!

## 12.6 The Dalit Feminist Perspective

Our next speaker was Dr Varsha Ayyar. Dr Varsha Ayyar is Assistant Professor at TISS Mumbai campus. She is also the Chairperson at Centre for Labour Studies, School of Management and Labour Studies. Her pedagogy is centred around the themes of Caste, Gender, Labour, Social Protection, Social Movements and Feminisms.

Dr Varsha mentioned at the outset that the Dalit Feminist Scholarship in India has a troubled history. She said that most of the theorizations done for Dalit women has come from upper caste women such as Sharmila Rege. She said that even though it is 2022, there is no particular Dalit Standpoint that has emerged whose work can be attributed to Dalit women. So, the question that it raises is a profoundly simple, yet a fundamental one- who gets identified as a Dalit feminist? From this she deftly, veered into the self-identification of Dalit women, excommunicated castes, and how this is deployed in academic semantics; practitioners and fieldworkers often do not respect the same. She gave an example where if some person shares that they are Buddhist, field workers mark them as Dalits and do not respect the way they wish to be identified. She also fleetingly

touched upon the political markers of Dalit, Bahujan and Adivasi alliances, and their socio-political linkages as well as positionalities which must be critically looked at.

Taking the discussion forward, Dr Varsha mentioned the episteme and epistemic privilege of Dalit women, borrowing from the standpoint theory, that marginalized groups possess the ability to discern and articulate the inherent biases within the methodology of those conducting research from above (Harding, 1992). Pointing directly towards pedagogy, research methods, and fieldwork, she said that work of Patricia Hill Collins provide this framework of the “outsider within”. Collins’ argument is such- “Black women are not the only outsiders within sociology. As an extreme case of outsiders moving into a community that historically excluded them, Black women's experiences highlight the tension experienced by any group of less powerful outsiders encountering the paradigmatic thought of a more powerful insider community. In this sense, a variety of individuals can learn from Black women's experiences as outsiders within: Black men, working class individuals, white women, other people of color, religious and sexual minorities, and all individuals who, while from social strata that provided them with the benefits of white male insiderism, have never felt comfortable with its taken-for-granted assumptions.” (Collins, 1986). However, Dr Varsha took the stance that experiences of Dalit women and their Black counterparts are different owing to their own unique history and trajectory of oppression and exploitation. Thus, collating

these experiences under one category would be facile, as well as intellectually dishonest.

Dr Vasha said that most of the Dalit scholarship has come from either the masculine narratives of caste, or from the *savarna* (upper-caste) narrative of feminist consciousness. Dalit women are mostly excluded and often have to organize separately. As mentioned by Sharmila Rege herself; “Since many of the vocal feminists of the 1970s were white, middle class and university educated, it was their experience which came to be universalized as ‘women’s experience’. Thus, sweeping statements such as ‘all women are niggers’ and ‘all women are Dalits’ were made. The ambivalence of the left towards women’s issues was thus countered by an assertion that women essentially connected with other women; the ‘subjective experiences of knowledge’ became the basis of the theorizing universal experience of womanhood. ‘Experience’ thus became the base for personal politics as well as the only reliable methodological tool for defining oppression. From such an epistemological position, there was either a complete invisibility of the experiences of Dalit women or at best only a token representation of their voices. There was thus a masculinization of Dalithood and a *savarnisation* of womanhood, leading to a classical exclusion of Dalit womanhood.” (Rege, 1998). Dr Varsha draws attention to this very irony.

Further moving ahead with this articulation, Dr Varsha propounded that both Dalit patriarchy as well as Dalit standpoint languish in considerable lack of

articulation and definition. Dalit women’s caste labour, excommunication, and social boycott is not well theorized. Taking the example of the rallying cause of sexual freedom by Savarna feminists, Dalit women do not align with this cause because they have had a history of being sexually exploited owing to their caste, and caste-based occupations. As Shailaja Paik puts it, “The sexual caste economy denied protection, personhood, and privacy to Dalit women. Dalit women fought double patriarchy—private and public, gender and caste—coupled with the problem of class and caste differentiation. Historically, the touchables yoked sexuality and the subordination of Dalits in securing the social relations of the caste mechanism. They also deployed endogamy to forbid inter-caste marriage. They used violence and rape against Dalit women to entrench caste hierarchies. Colonial perceptions and the civilising touchables stereotyped the Untouchables as inherently menial, inferior, childlike, docile, dirty, and ugly, where Untouchable men were seen as sexually potent and predatory for their (touchable) women. At the same time, the sexual caste economy granted touchable men sexual rights to injure and rape Dalit women, thereby reproducing caste hierarchies. In the process, Dalit women were depicted as promiscuous and sexually available to touchable and Dalit men.” (Paik, 2021).

There is a Marathi saying that besides all the other castes, there is the “*bai chi zaat*” (women’s caste) Dr Varsha explained. She said that this makes the experiences of Dalit women different, as a woman and as a

Dalit. Historically, Dalit women have had to make a choice between being a Dalit or being a woman. Thus, the knowledge for an authentic Dalit feminist standpoint is situated within experiences, and it is these experiences that must be engendered within pedagogy. She said that there should be more that could be taken up from Ambedkar-Phule literature and be used as a framework for the same. She mentioned that a lot of these Dalit feminist articulations might be out of the formal academic discourse. It is, however, quite richly abundant in vernacular literature, regional works, songs amongst other media. Thus, academia should strive to create bridge materials, undertake translation projects, develop bibliography of Dalit scholars, and archive Dalit women's songs.

Dr Varsha mentioned her discomfort with intersectionality as it is emerging to be a framework where it is being appropriated by upper-caste and upper-class women. Its co-option with capitalism is also noteworthy and worrying. She said she would prefer to locate Dalit women in the centre and to start thought from marginal lives, from Ambedkarite scholarship and from the works of Phule. In an intersectional framework, Dr Varsha posits, where do we locate annihilation of caste in such discourse? Limitations of intersectionality thus became an important direction during the discussion.

As Paik (Paik, 2021) lucidly enumerates, that Dalit studies and Dalit feminism are not the exclusive province of Dalits. Yet, ideas cannot be completely isolated from the social groups and situated historical

contexts that create them. Dalits provide a unique vision, consciousness, nuanced understandings, and create new interpretations and knowledge. Dr Varsha's concluding arguments on representation and politics of knowledge production raised questions on epistemic authority- who can write about whom, and how? What does ideal allyship look like? And can knowledge production, especially for young Dalit women scholars, be a site for co-liberation? These difficult but imperative questions need to be investigated time and again, Dr Varsha concluded.

## 12.7 The Decolonial Perspective

Our final speaker for the day was Dr Sayan Dey. Dr Sayan is a decolonial thinker, researcher and historian from India. He is currently working as a Postdoctoral Fellow at WITS Centre for Diversity Studies, University of Witwatersrand, Johannesburg and as a Head, Gender Equality Program, Center for Regional Research and Sustainability Studies (CRRSS), India.

Dr Sayan began with a reflection on the methodological perspectives to decolonise disaster studies/ social sciences. He emphasized on the fact that it is crucial to understand interconnected disasters, and the magnification of socio-cultural fissures that are manifested in a disaster. He posited that a lot that we "do" as practitioners comes from a colonial point-of-view. Several knowledge bodies/disciplines, including the field of disaster studies are trans-created with coloniser worldview, albeit the intent might be to do "good" in society. To further elaborate upon Dr Sayan's point, James C.



Scott comes to mind, “Knowledge that arrives in any form other than through the techniques and instruments of formal scientific procedure does not deserve to be taken seriously. The imperial pretense of scientific modernism admits knowledge only if it arrives through the aperture that the experimental method has constructed for its admission.” (Scott, 1998). Dr Sayan says that these methodologies, western and alien, often lead to deliberate erasures of marginality.

In this paradigm of understanding, what do we mean by Decolonization? Dr Sayan, commenting upon the present socio-political climate in India, said that Decoloniality has emerged as a form of Gimmickry that is performed without methodological basis. He mentioned that the study of decoloniality is full of loopholes and challenges. In the current socio-political scenario, he says, decoloniality has become a gimmick to further polarizing political agendas, ridden with pseudoscience and pseudo-philosophy. Questioning the original “Indian culture” becomes a point of crucial inquiry, as more often than not, it is an act of self-profiting motives.

Dr Sayan posited that even with the colonial rule gone, when it comes to pedagogy, policy, and planning, a ‘*Grammar of Coloniality*’ continues to underpin all such drafts. Any erasure in this case, becomes a well-planned execution of violence, because there are threads, voices, and perspectives that are deliberately ignored. Scott explains this with considerable lucidity, “Universalist claims seem inherent in the way in which rationalist knowledge is

pursued. Although I am no philosopher of knowledge, there seems to be no door in this epistemic edifice through which metis or practical knowledge could enter on its own terms. It is this *imperialism* that is troubling. As Pascal wrote, the great failure of rationalism is “not its recognition of technical knowledge, but its *failure* to recognize any other” (Scott, 1998). Dr Sayan argued that during any discourse engagement in a disaster or a post-disaster situation, we must identify deliberately ignored threads, and the discussions must begin with absences.

Dr Sayan asked that what are the dimensions of decoloniality from the perspectives of marginal groups' experiences? He proposed that researchers, practitioners, and fieldworkers can use three positions of decolonization, and develop a methodology stemming from these. The first in the repertoire is the **theory of intersectionality**. Dr Sayan propounded that academia needs to diversify research methods, one-size-fits-all methods should be circumvented, research context should be understood as intersections- and the research resultant of this approach will aptly reflect the situation of the marginalized groups. Intersectional feminist theory also advocates for more refined methods in social research and policymaking that takes into cognizance the differential reality of people. “Intersectionality is a conceptualization of the problem that attempts to capture both the structural and dynamic consequences of the interaction between two or more axes of subordination. It specifically addresses the manner in which racism,



patriarchy, class oppression and other discriminatory systems create background inequalities that structure the relative positions of women, races, ethnicities, classes, and the like. Moreover, it addresses the way that specific acts and policies create burdens that flow along these axes constituting the dynamic or active aspects of disempowerment” (Crenshaw 2002).

The next framework proposed by Dr Sayan was **critical diversity literacy**. He argued that when we talk about diversity, we get blindsided by the fact that diversity is also hierarchically stratified, and thus many are ignored in this context. Dr Sayan proposes that there is more critical engagement with diversity. As Melissa Steyn, whose work Dr Sayan quoted, explains it- “‘Critical diversity literacy’ can be regarded as an informed analytical orientation that enables a person to ‘read’ prevailing social relations as one would a text, recognizing the ways in which possibilities are being opened up or closed down for those differently positioned within the unfolding dynamics of specific social contexts” (Steyn, 2015). In addition to this, it is also important to understand diversity as also a process of constant “othering”, and a process that also underlines the source of socio-cultural tensions and conflicts. Interestingly, when Sara Ahmed talks about “affective economies”, it can also provide a framework for the same, because it talks about the relationship between emotion and social psyche that binds people together and steers the contours of groupism (Ahmed, 2004).

As a final framework, Dr Sayan proposed the **methodology of ‘guesthood’**. He posited

that often researchers go into the field thinking of themselves as “liberators”. He said that it is an arrogant, problematic mindset and one must avoid such an approach altogether. The idea of guesthood in this scenario can be an important vantage point of intervention. Researchers should not impinge upon the freedom of the communities or individuals they recruit as participants, and must respect their boundaries. Dr Sayan here, borrowed from Graham Harvey, who puts forth the following idea “academics could benefit considerably from considering Maori protocols in which strangers are turned, by careful stages, into guests rather than enemies, and should thereafter enact and perform their part of that complex relational role with integrity and respect” (Harvey, 2003). In addition to this, Dr Sayan mentioned that any researcher should ask themselves what makes them eligible for this research to actually gauge their own positionality within the research paradigm. Self-reflexivity and ethical conduct, Dr Sayan concluded, is often overridden in imperial ways of doing research, and hence one must be self-aware when going to the field.

Adding to Dr Sayan’s comments, Dr Varsha mentioned that it is important to be sensitive about the communities we work with, their family, and neighbourhood histories. Responsible allyship therefore, according to Dr Varsha, would entail sharing of knowledge, and carefully discerning what can we preserve and what can we amplify. Often, in the fervour for social change, the epistemic work of marginalized communities gets

appropriated. Dr Varsha said that one must be cautious about the same. One must continuously question self-reflexively if they are infringing upon what could be thought of as the collective experiential knowledge of the marginalized. Dr Varsha also emphasized upon giving due importance to shared histories of resistance, and fostering research as avenues and spaces of caring and sharing.

On questions of whether technology is neutral, it was discussed amongst all speakers how the idea of a “scale” dominates pedagogical, as well as policy spaces. How to get policy to hear you, and make space for you? In almost all cases, scale dilutes diversity. It then becomes a question of decolonizing science and technology studies, as well as creating multipronged disaster modelling that is sensitive to the needs of the marginalized. It again, becomes a point of critically analysing how hierarchy feeds into these spaces, and critically examine ‘pigmentocracy’. Banu Subramaniam in *Snow Brown and the Seven Detergents*, provides an excellent metanarrative on the scientific method in this context (Subramaniam, 2000). One must continuously analyse disciplinary scripts, and must collectivize to demand change to be able to steer change in the direction that is inclusive, sensitive, and transformative.

## 12.8 The Way Forward

A major idea that came forth in the limelight through this discussion was that most pedagogical structures and disciplines are “transcreated” with a colonizer worldview. This worldview is a totalizing

force that has universalizing tendencies. This constitutes an intellectual crisis for disaster, climate change and sustainability studies in the periphery. To overcome this challenge, it is important for Disaster Studies and allied disciplines to delve into alternate methodologies and viewpoints. Here are a few pointers that can be gathered from this consultation and can provide a vantage point for strengthening our pedagogies.

## 12.9 Categorization

Categories are important for finding a lens. However, categories:

- are often state-related, political and literary.
- might not reflect one’s identity.
- might reinforce politics of assimilation and identity erasures.
- help in framing ‘otherness’ by state & dominant groups.
- play a key role in the politics of knowledge production

Thus, to substantially incorporate these alternative worldviews, we must provide the opportunity for radical reimagination of knowledge systems. The guidelines and the curriculum must create a space to hold different viewpoints, and encourage the students to understand each in their contexts. This will aid in acceptance of multiple (and often contradicting) viewpoints, which can more authentically represent the pluralities of the world we reside in. In turn, this will strengthen the idea of tackling complex systems through

collaboration instead of technicist, top-down implementation of policies.

methods and data analysis methods.

## 12.10 Rethinking representation through Dalit Feminist Lens

- a) Reflect on historicity and politics of theorisation.
- b) Address masculine & upper caste narratives of feminist consciousness
- c) Include epistemy & epistemic privilege of the marginalized.
- d) Include critical literature in regional languages.
- e) Inform from Ambedkarite scholarship & place marginal lives at the centre of all analysis

This lens can provide a critical understanding of the ecosystems in disaster situations. This lens can also help in building solidarities and alliances across various ideologies, and most importantly foster feminist bonds across the intersections of caste, class, gender among others.

## 12.11 How do we Decolonise Disaster Studies?

- a) Move from diversity to critical diversity literacy.
- b) Root epistemologies within the experiences of marginal groups.
- c) Emphasize reciprocity between natural, super-natural and social worlds.
- d) Be sensitive and conscious about data collection

Decolonisation in disaster studies should not spiral into yet another populist agenda for invoking false, monolithic histories of the world. Decolonisation in fact, can reflect best in research methods and methodologies. Research methods that are hostile to plurality often end up being technocratic or non-participatory. This leads to policy and praxis with gaping holes. A critical feature to include from decolonial studies within disaster pedagogies would be interaction/linkages between indigenous knowledge systems and technology and how we can find more ways to draw similarities between them, rather than dismiss one as inferior and the other as superior. As James Scott (Scott, 1998) mentions in his work, that indigenous knowledge often is more robust in terms of practical application-based knowledge, even if it is not aware of the causalities, because it has been working on the principle of trial and error for a long time. This avenue is an exciting frontier for further research, as well as devising policies that are more conscious of multiplicities of circumstance and contexts.

## 12.12 Addressing Positionality in Research

- a) Avoid objectification of research participants
- b) Encourage responsible allyship
- c) Address issues of 'Guesthood' in research setting by:
  - Respecting community boundaries
  - Self-reflection
  - Focusing on ethics

The feminist and decolonial research methodologies provide the basis for this research. Small changes in concepts, such as using the word “participant” instead of “subjects” can powerfully alter the power dynamics between the researcher and the so-called “subject”. Feminist research methodologies also allow for the co-creation of knowledge *with* the participants- thus giving them the power to demonstrate their own knowledge as well as closing the gap between the “knowers” and the rest. In the current world order where knowledge is power, it is important to not use research participants only for data, but actually provide them with a platform that can aid in their empowerment. Self-reflexivity and acknowledging the position of the researcher can help make research more authentic, as often there is a power hierarchy between the researcher and the

researched. Thus, being cognizant of one’s own positionality can help build upon knowledge that is more self-aware, and is humble and flexible enough to accept diverse viewpoints.

The biggest takeaway from this consultation remains that knowledge creation should be empowering for both the researcher and the researched. Especially marginalized communities, that are often the “subjects” of data collection but are not given space (or are deprived of the tools) to be able to use it to their advantage. Infusing these viewpoints into disaster, climate change and sustainability studies and discourses can help change the status-quo, and lead to better theory as well as praxis.

# 13 National Consultation Workshop

The final deliverable of the project **Infusing Gender Consciousness in Disaster Pedagogies** was the National Workshop held on 10<sup>th</sup> March, 2022. The workshop was envisioned as a medium to highlight the importance and need for gender-transformative, socially-inclusive, and intersectional disaster risk reduction and resilience building efforts, especially at the level of higher education pedagogies. The national workshop was a culmination of the efforts of the various consultations, and their translation into a set of curriculum guidelines that can be integrated into HE curricula across the nation.

## 13.1 Overview

The curriculum guidelines aimed at making the idea of gender-transformative, intersectional, and socially inclusive more accessible to the higher education institutions. The curriculum guideline document elucidated upon sample modules and strategies to seamlessly integrate the GRIPP themes into any curricula within the fields of disaster studies, climate change or sustainability studies through a strategic and systematic approach and revisions in the existing curricula. The curriculum guidelines helped in setting the momentum for the dialogue in the national workshop, as it was sent beforehand to all the participants who had participated previously, as well as new participants who showed interest in knowing more about the initiative.

## 13.2 The Journey till the National Workshop

Prior to the National workshop, JTSDS engaged with an elaborate process of self-reflection. Several consultations were held to strengthen the pedagogical design of the course, as well as creating a set of

guidelines that can be used to infuse gender and social inclusion consciousness within disaster pedagogies. A brief glimpse of the various consultations is given below:

The **Regional Consultation** was an effort to document the lived and felt experiences of disasters from people across the gender spectrum and range of marginalities. We performed an intersectional inquiry in the areas of gender and disaster experiences.

The **Thematic Expert Consultation** consisted of deliberations by gender experts and social inclusion theorists. These discussions led to discerning inquiries on methodologies and ways to integrate gender into Disaster pedagogies. This consultation also paved the way for cross learnings & knowledge transfer amongst and between Disaster Management, Climate Change and Sustainability disciplines by deliberating on best practices on social inclusion, gender consciousness & intersectionality perspectives.

The **Institutional Expert Consultation** was a series of collective deliberations by Higher Educational spaces offering Disaster Management/Climate

Change/Sustainability courses. They presented the extent of gender integration, social inclusion, and intersectional perspectives from their taught programmes, curriculum and pedagogical approaches. They provided inputs on how we can strengthen the same in different curricula.

The **Adivasi, Decolonial, and Dalit Feminist** standpoint consultation were done in conjunction with the experts in the respective fields to gauge the possibility of the extent of integration of these points into the curriculum guidelines.

### **13.3 Participation and Activity Structure**

The activity was in the form of an online ZOOM consultation, with participants joining and deliberating together. The invite and concept note and invite were sent to more than 200 people. The curriculum guidelines were sent to those who confirmed over email regarding their participation. We received around 20-25 confirmations for participation in the national workshop.

The structure of the activity consisted of project overview and presentation of the curriculum guidelines, followed by individual comments upon the document and then collective deliberation upon the strengths and gaps of the curriculum guidelines. The event took place over the course of 3 hours. 27 participants attended the workshop.

### **13.4 Perspectives and Reflections**

The vibrant discussions in the national workshop brought forth topics and discussions that had found a place

previously in the other consultations, as well as shed light on new perspectives. **Prof. Geeta Balakrishnan, Dr Sanghamitra Dhar, Dr Dolly Kikon, Ms. Chitra Rawat, Dr Shalini Dixit, Dr Varsha Ayyar, Dr Subir Sen, Mr Atul Raman, Mx. Lamerphylla Kharsati, Mx. Pushpa Achanta, and Dr Vinay Kumar** were amongst the prominent participants who put forth their views in the national workshop. Some of these speakers had been a part of the previous consultations as well, where they provided crucial inputs for the development of the curriculum guidelines. A few of the themes that were deliberated upon are outlined below:

### **13.5 The Classroom**

The discussion around the classroom dynamics, teaching methods and student profiles was once again at the centre stage of the national workshop. The discussion began with the idea of taking into consideration the stages of educational journey that the student is undertaking. This can include classroom dynamics, developmental inquiry into the background of learners, the strategies used in classroom, educational goals, psychology of learners, learner expectations and goals, as well as goals of the teacher/educator. Discussions around the challenges posed to teachers within formal structure of education also shed light on the community pressures on teachers, such as administrative and colleague expectations, and expectations of students as well. The idea then was to further discuss how to navigate these challenges and thoroughly investigate the role of being a teacher.



## 13.6 Expectations, Experiences and Praxis

The discussions from the previous theme segued into the discussion on the significant role of expectations within pedagogical structures. It is important to first clearly define the expectations at all levels, and then engaging with these expectations recurrently to strengthen the process of achieving the learning outcomes. These expectations can be defined under various categories such as learner's expectations, peer expectations, short-term and long-term expectations, teachers' expectations, students' expectations, administrative expectations, etc. The premise suggested was to find commonalities between these axes and come to a common set of expectations which can be translated into definite learner outcomes.

Another point of emphasis was regarding the usage of experiences on and off classroom settings to be able to instil the ideas of social inclusion and intersectionality within the existing pedagogical paradigm. The contextualization of disasters within the frames of personal as well as collective experiences can provide an anchor to ground the course as per Bloom's Taxonomy. Especially within this, the focus should be in the "Affective" domain (as suggested by Prof Geeta Balakrishnan in the expert consultations) which can be done by interweaving personal and field experiences, and "Psychomotor" domain which can be developed using activities, simulations, experiential learning models etc. Experiences themselves can become a vantage point for opening up the discussion on privilege, social norms, and systemic

inequalities. The guidelines formulated have taken these aspects into cognizance.

On the question of praxis, a heightened focus on action research was highlighted. Dr Kikon suggested that the ideas of giving communities the control of their narrative is crucial to the facet of praxis. She also suggested if we could think of a way to prime students regarding approaching communities in a culturally aware and sensitive manner. This also calls for locating various concepts like Triage and CPR within the cultural contexts, as well as their historical origins within which they are rooted. Ms Chitra talked about how the concept of "nativity" disenfranchises the migrant workers and make them ineligible for housing. This idea gets translated into policy, which causes hundreds of migrant women especially vulnerable in a disaster situation. For effective applicability of the gender and social inclusion consciousness, it is also important to engage with policy as well as with the field of practice.

## 13.7 Learning and Outcomes

As reflected in the curriculum guidelines, the suggestions for learner outcomes have been a recurrent theme in the previous consultations as well. Learning experiences as mentioned above, were centred in the national workshop as well. Different learning experiences can bring together similar learning outcomes, and it gives the students space and opportunity to practice any particular behaviour. This also makes the curriculum responsive to student's personal growth instead of being transactional. Dr Shalini talked about the importance of using diverse mediums to convey a particular idea such as through theatre or art.

Another important factor that Dr Kikon and Mx. Pushpa highlighted (and has been raised in previous consultations as well), that one must consider alternative ecologies and disengage from the androcentric and the anthropocentric worldview to be able to accommodate the true scale of disasters. Policy too, must take into account the world beyond human beings considering we live in a shared biosphere. Dr Kikon gave the example that how in the North-East, the policy does not insure against damage done to several crops by animals (especially Banana). North-East has a fair share of elephants that cause much damage to banana crops, but it is a Schedule I animal under the Wildlife Protection Act, 1972 which cannot be harmed, and should not be harmed ideally. But the lack of compensation threatens food security and livelihood security of farmers. Such gaps in policy can be understood through alternate models of ecology.

Dr Kikon also mentioned how care and compassion should be learner outcomes and these words should be used openly and more generously in the academia. A value-based curriculum that does not intellectualize the sufferings of people, but rather equips students with skills such as empathy, listening skills, care for community etc must be pushed forth. Mr Atul Raman suggested that it would help students grasp the scope of intersectionality, if it is clearly demonstrated in their case studies and field experiences.

Dr Varsha commented about the importance of highlighting social relations within the caste-gender matrix. Quoting Sharmila Rege, she said that “Dalit Atrocity

is a Genocide in Instalments”. In such a scenario it is important to assess the classroom and understand if the classroom space itself is inclusive or not- whether it is in terms of language, course content, or delivery. She mentioned that often due to reluctant classroom dynamics, it is very hard to navigate topics such as caste and gender; for example, the entire idea of dilution of merit is challenging to take up in the classroom. She asked that we need to critically think about who needs intervention? Who has the “master identity”, who has the “master status”? This is why it is important to understand and implement the gender-caste matrix in pedagogy. We never say “Dwija Feminist/ Brahmin Feminist”, then why do we say “Dalit feminist” or “Dalit Historian”? Why is neutrality only ascribed to mainstream authors? These questions can provide a robust anchor for sustained discussion regarding this. She suggested that discussion on things that can help in caste annihilation- reservations, joint electorates, mixed housing, among others must be taken up in the classrooms.

### **13.8 Methodologies and The Way Forward**

The methodologies suggested in the national workshop consisted of the following suggestions: Role Play, Shayari, Stories, Sayings, Drama, Dohas, Poems, Verses, Narratives, Couplets, Pamphlets, Simulations, Films, Comics, and Theatre and Art Workshops, Podcasts, Filmmaking/Reels, Visual Storytelling, Radio Show.

These methodologies can provide support in building skills such as critical inquiry,

listening skills, care and compassion, acceptance of multiple possibilities which were identified as important learner outcomes. Dr Geeta talked about the importance of simulation exercises. She emphasized that even more important after the simulation exercises is the debriefing. She said that many times due to incomplete or diluted debrief, the impact of simulation is lost on the students. This leads to confusion and students feel it to be an aimless exercise. Thus, it is extremely important to spend substantial amount of time on debriefing and concluding the module/paper contents within classroom settings.

Dr Subir Sen mentioned that he has started to investigate his own curriculum through an intersectional and social-inclusivity lens

and is in the process of revamping the curriculum. He also mentioned how the gendered idea of risk perception in insurance premiums prompted him to take a look into the disparities within the discipline of economics that is usually taught in institutions.

The national workshop came to an end with a common agreement from all speakers and audience who joined us that they would look forward to the work that JTSDS commences henceforth, and will be taking back an idea of incorporating gender and social inclusion consciousness within their own everyday experiences for starters, and eventually would expect to see this change within other pedagogical disciplines.

# 14 Note on Faculty Reflections on Pedagogical Processes

Throughout the course of this research experience involving various consultative activities, we have generated a wealth of overwhelming evidence that substantiates and corroborates our initial premise: that gender, perspectives on intersectionality and social inclusion remain on the peripheries of disaster education.

As an entity committed to excellence in disaster education grounded in the values of humanitarianism and social justice, we commenced this research project with an aim to reimagine disaster education as gender-transformative and socially inclusive.

The Jamsetji Tata School of Disaster Studies (JTSDS) is located within The Tata Institute of Social Sciences (TISS), a premier social science institute in Asia. TISS is greatly dedicated to creating a people-centred, ecologically sustainable and just society that promotes and protects dignity, equality, social justice and human rights for all. Imbibing the vision of TISS, JTSDS is a strategic extension of TISS's values in Disaster Management. Through its pedagogy, field action, advocacy and professional response to disasters including participation in relief, rehabilitation and recovery efforts, JTSDS is a force to reckon with in disaster education and field action in the Indian context. Therefore, we continuously strive to keep our curriculum contemporary, updated, cutting-edge, field-relevant and people-centric.

As JTSDS, we set out to create a set of guidelines to integrate gender, perspectives on social inclusion and intersectionality; and therefore, as a first step, we undertook a systematic review of our own curriculum and pedagogical tools, approaches, and methods employed by our own faculty members to understand the extent of integration of gender, intersectionality and social inclusion perspectives in the classroom.

We interviewed faculty members of JTSDS and here, we present reflections and deliberations made by our faculty members. The process was collaborative and faculty members were requested to provide a self-assessment of each of the courses they taught. They were requested to critically reflect on the extent of integration of gender, intersectionality and social inclusion perspectives.

The courses and faculty reflections are grouped in thematic clusters. Areas and spaces for enhancing gender, social inclusion and perspectives on intersectionality were identified by faculty members themselves. A renewed commitment was made by faculty members to amplify theories, concepts, tools and methodologies dedicated to social inclusion, intersectionality and gender.

## 14.1 Research Methodology Courses

The Master's programme in Disaster Management has a rigorous research component. In order to provide training in research methodology, both qualitative and quantitative methodological paradigms are taught. The aims of research methodology courses are to enable and equip learners to identify and choose appropriate approaches to the study of research problem in disaster management. Further students are trained to examine the schema and techniques of quantitative research methods. Courses are taught both at a foundational level as well at an advanced level (based on student elective selection).

Qualitative methodological paradigms are introduced with a grounding in philosophy of science. Critical realism and various worldviews are introduced including feminist methodologies and archetypes pertaining to structural inequalities. While introducing qualitative approaches, a need to study historical and socio-cultural contexts is emphasized. Individual case studies are presented. When phenomenology as a paradigm is introduced, socio-structural analysis and a need for analyzing structural inequalities is emphasized.

Critical and realist ethnographies can borrow from feminist ethnographies that privilege the everyday of gender-marginal identities. In narrative research too exemplars maybe used from feminist narrative research methodologies that engage in a textual analysis of language

practice to ascertain gender difference, power relationships, cinematic stereotypes, and cultural significance to textual analysis. Feminist inquiry contributes a social, cultural, ideological and historical perspectives to lived experience.

In humanitarian and disaster contexts, human experience is diverse, vivid, trauma-forming and varied. Such experience must be studied through a gender-disaggregated manner taking into account differential vulnerabilities and differential marginal social locations. Therefore, teaching approaches must enable broadening and enhancing student abilities for research inquiries of concepts for both gender and disaster studies; it must also enable capacity building for research in these areas.

Within quantitative paradigms, faculty members emphasize the need for gender-disaggregated data. Such disaggregation provides nuance and can capture the disparate experience in disaster contexts. Exemplars from feminist quantitative studies maybe used to provide empirical grounding. Mixed methodologies maybe encouraged, for such approaches preserves the irreducibility of human experience while using the extensiveness of statistical power for more robust research outcomes that have the potential to bring about transformative change in policy and programmes.

Research methodology courses can, no doubt, serve as a critical entry point for bringing in gender, social inclusion and intersectionality perspectives.

## 14.2 Perspective Building Courses

Disaster management as an emerging field draws incumbents from multiple disciplines and professions such as public health, mental health, logistics and supply chain management, habitat planning, finance, economics, law, public policy and administration, structural engineering, meteorology, Geo-Informatics and Remote Sensing, anthropology, sociology, psychology, social psychology, conflict and peace studies.

An array of courses that builds multi-disciplinary perspectives on hazards, risks, vulnerabilities, the nature of human activity on the environment, various forms of governance, social advocacy through a lens of social and environmental justice is taught. The differential vulnerabilities of communities, the specificities of region, language, ethnicity and other barriers on account of social identities are taught. Important foundational courses introduce important conceptual registers such as hazards, risks, vulnerability, ecosystems, habitat, policy, Institutions governance and disaster management principles. In all these courses social exclusion is covered within an ambit of vulnerability studies. The linkages between disaster risk reduction and development planning are an important area. Here too social protection is a key register and social inclusion perspectives a built into it.

Courses on impacts of disasters on the micro and macro economy in terms of capital loss and economics of reconstruction presents economic consequences of disasters. Disaster management professionals should be aware of the externalities of disaster financing in a developing economy and the courses delve into these aspects. The

various actors involved in disaster financing and their financial mechanism is further taught. Impacts of disasters on assets, infrastructural losses, capital, stock and loss of lives, investments, livelihoods, increase in operational costs, cost of alternative provision of goods and services are all covered in these courses; the sectors most vulnerable to financial losses are taught and the people concentrated in these sectors, typically forming the bulk of the informal sector labour force is presented. The social structure and its implications for macro and micro economic processes right until the household and the individual within is deliberated upon. India's disaster financing framework and policy, methods of need assessment and its limitations. Here, the thrust is more on vulnerability and market processes as a whole, and there is scope to gender the economic consequences of disasters.

In other courses, the developmental question is deeply problematized. All human activity in the name of development effects and even exacerbates disasters. A hazard, in a matter of minutes, can erode development gains of the country attained over decades. The country's development choices decide the extent of damage the hazard event has on citizens and communities based on different levels of vulnerabilities and different levels of resilience. The disproportionate impact of disasters in the developing world requires an understanding of the vulnerabilities of the poor and disenfranchised. The courses embrace a viewpoint where disaster risk reduction is regarded as an inherent aspect of development, especially in the context of climate change. The preparedness and levels of development have an influence on determining the nature of impact. Development in these instances is seen to



reduce vulnerability. However, developmental interventions can also put at risk the safety of local communities, the sustainability of their habitat, and their livelihoods. Dam building and mining projects displace millions of indigenous persons annually. Other courses place the issues of social and environmental justice, within a paradigm of neoliberal economic development and deliberate on the compromised pathways to equity, and social inclusion.

Since disaster events are not bound within a nation's territorial reach, the nature of transboundary issues and its governance is another key perspective that's imparted. In courses pertaining to International Law (IL) & International Relations (IR) a range of perspectives on the supremacy of western standards, the 3rd world, and how marginalized ideas get excluded is introduced. IR basic theories are introduced with a focus on specific theories on realism, liberalism etc., then conversations move into the direction of Feminism/neoliberalism. Further, Humanitarianism & Diplomacy is introduced. Disaster impacts, covid contexts, conversations on the differences between the First and the Third world comes up as well as disparities between global policies. Various global standards for protection, rights and principles on which entire globalized world views conflict, refugees, Human rights, and environment protection is introduced. Here, differential identities, social exclusion, intersectional characteristics are all covered. How IL has grown in the world and the trajectory of how standards and disaster laws have evolved, starting with conflict is introduced. Gender is a cross-cutting theme. For instance, when the Geneva convention is taught, case studies of women in peace building processes is

provided. When talking about the protection of refugees and internally displaced persons, the specific position of women is introduced.

In courses pertaining to recovery, the mainstream concept of recovery is critically challenged and reflected upon. It begins with a questioning of whose recovery and what forms of recovery are available. The modules on Post Disaster Needs Assessment (PDNA) bring in issues of gender and social inclusion. While engaging with social sector impacts, multiple PDNA aspects come in. Recovery strategies that emerge in state generated PDNA documents are challenged. Questions for reflection are: Are differential needs identified? Are disaggregated needs getting reflected in sectoral interventions? In approaches to disaster recovery preferential attention is provided to socially excluded groups; case work approach is used. For instance, the case study of Blacks in the context of Hurricane Katrina is analyzed. Further, questions of how social protection work is deliberated upon. Various social insurances and protection for most vulnerable are analyzed. As another example, the socio-structural aspects are studied carefully. Questions such as who among elderly and disabled get access to recovery programmes are posed to learners. The role of socio-cultural relations in recovery processes is discussed along with questions of social repair. **Apart from materialistic aspects how can social repair take place? What are the other dimensions of recovery needs that have to be considered? What is the nature of structural inequalities at the level of the community? How then can one conceptualize wholistic recovery and frame questions of sustainability and resilience?** The gender

question is integrated by presenting case studies to learners. For instance, in the context of housing recovery post Nepal earthquake and Malin landslides, single men were easily integrated into rehabilitation processes but women were left behind and the community themselves did not take much efforts to integrate her. Questions of psycho-social recovery specifically locates gender, disability, age as determinants for psycho social recovery outcomes.

Through both quantitative and qualitative means the extent of structural inequalities is captured. A vulnerability index cognizant of disability, caste, economic situation, assets, children, marital status is created. There is lot of scope to use these case studies and indices and introduce intersectionality as a theoretical foray into understanding vulnerability better. In assignments that are evaluated gender is often taken as a sector and analyzed. Courses on recovery begin with the understanding that recovery processes are not inclusive and creates disaster risk. The impacted communities often have their unique recovery needs or such recovery taking place through a constantly changing external environment.

In these courses, gender, intersectionality and social inclusion are cross-cutting themes and there is extensive integration of gender perspectives through examples, case studies and as a thematic area of inquiry for student group outputs. Perspectives on intersectionality and identity-mediated burdens are being strengthened.

## 14.3 Technological Courses

The Master's programme demonstrates synergies across and between the natural and the social sciences. There are several courses that focus on technological interventions necessary to reduce disaster and climate risk, predictive and early warning technologies to enable prevention, preparedness and mitigation, as well as digital and spatial mapping technologies to understand topographical changes. In these courses, various debates around technology & how technology is growing exponentially is introduced. Discussions about business-oriented market of technology is also introduced especially in the concepts of emerging technology and exponential technology. The thrust area of some of these courses include how rapid visual surveys maybe conducted and how these can enable needs assessments. At this stage, the guiding question is: how does one use technology to identifying vulnerable populations to provide assistance on a priority basis?

Other key areas of inquiry include the question of low-cost technology for community services. For example: technology to aid sanitation needs at the community level. Questions around who the recipients of this technology are and what are the deliverables are key entry points into social inclusion and intersectionality perspectives. The idea of using technology for public good by promoting low-cost tech solutions is also introduced in the course particularly focusing on technologies for disaster management. For instance, lectures on

socio-technical orientations of WASH technology are introduced. Slum areas are discussed in the context of public sanitation and issues of informal settlements. Early morning routines of people becomes the focus in this context. Technologies such as the e-toilet, which is a modular concept is provided as an example. Questions of installation, cleaning, water supply and maintenance is discussed in both disaster and “normal” contexts.

The other focus areas are technologies for search and rescue: what images are available? Use of robotics. What are the biases in technology? Ex: if we are only able to detect sounds - then how does one process information if there are non-verbal persons with disability? From the camera images, one can detect human distress and rescue of human can be prioritised over infrastructural rescue.

This process of self-examination reveals that social inclusion perspectives do get covered; however, we recognize that there is a scope to focus on gender and intersectionality as a separate and disaggregated category rather than any subsummation under the ambit of vulnerability studies.

We are also cognizant not to create distinctions between “tech heavy” technological sciences and the other social science courses. Instead, the focus is on how technology can be used as public and social good for community welfare. The socio-technical blend is an important core that the JTSDS is committed to preserve. We reject compartmentalization of topics as social science/technical science/qualitative/quantitative categories

and instead continuously work towards transdisciplinary and cohesive approaches to bringing about an intersectional curriculum; a layered understanding of social relations and lived realities of marginalized communities is central to the world we do and will continue to remain so.

## **14.4 Courses related to Emergency Response**

Disaster response is a crucial aspect of disaster management and has recently become a significant area of research. There is a continuing need in the sector for experts with training in the fundamentals of disaster response due to the rising frequency and intensity of disaster incidents. The capacity for disaster planning, contingency planning, disaster assessment, and vulnerability assessment, however, is found to have inadequacies when social exclusion manifests in process of post-disaster responses. Additionally, it is necessary to have the knowledge and abilities to collaborate with multidisciplinary teams in disaster response circumstances. This emphasises how important it is to have a thorough awareness of the various parties engaged in disaster response as well as the standards that must be upheld in humanitarian aid, relief, rehabilitation, and development. These issues are addressed throughout these courses. There is a strong social inclusion perspective, although perspectives on intersectionality and gender could be strengthened.

Questions of how humanitarian logistics can borrow from and integrate best practices of enterprise logistics is discussed.

These courses problematize the manner in which top-down strategies are formulated communities by government institutions and organizations who take part in response. These courses help the students to understand the importance of organizational behaviour for effective distribution in specific disaster situations and enables them to take necessary steps considering the trade - offs among multiple objectives within intra and inter organizational boundaries.

Food security and the logistical and supply chain challenges of ensuring food supplies to most marginalised both during disasters and otherwise is deliberated. The most food insecure groups such as women-headed households, homeless, rural communities going through agrarian distress in the wake of climate change is contextualised. Supply chain capacity planning, warehousing, transportation, procurement, greening supply chains, building resilience of supply chains are key thrust areas. Theoretically, integrating the ethos of humanitarianism and perspectives on distributive and procedural justice are also part of the course. While, examples on the gendered nature of exclusion in post-disaster emergency response is provided, there is scope and opportunity to recast these questions in the theoretical light of gender justice.

## **14.5 Field Work & Internships**

The field experiences aim to improve students' comprehension of numerous ideas taught in the classroom and sensitise them to concerns of discrimination, marginalisation, and the exploitative nature of social interactions. Students are exposed

to both urban and rural realities These experiences both in 1<sup>st</sup> and 2<sup>nd</sup> semesters are experiential and immersive with students living alongside communities to observe, interact and witness, for themselves the lived realities of vulnerable populations in both rural and urban contexts.

Students study risks related to access to necessities and services, environmental concerns, ecosystem services, and disaster connections. Students will to perform a Hazard Risk Vulnerability Analysis of a particular community.

The internships are designed to improve the students' grasp of an ecosystems-based approach to disaster risk reduction. Here, the students get an understanding of conducting assessments, institutional analysis, and critical appreciation while participating in the actual drafting of emergency management plans at the district, block, village, and community levels throughout these four weeks. This internship provides them exposure to line department administration and control room operation at the state and district levels. Based on the theoretical knowledge acquired in the first and second semesters, students will be instructed and trained in every part of the internship procedure.

Finally, a six-credit, organizationally anchored internship takes place at the end of the third semester (currently in the fourth semester, owing to Covid-19 induced rescheduling). At the conclusion of the third semester, a six-credit internship will be assigned. During their six-week internship, they will get the chance to interact professionally with a company or industry, which will help them develop their

knowledge and abilities. The learner will be able to gain a wider, national and worldwide perspective on catastrophe management as a result. A major goal of this internship will be to give participants a deeper understanding of the field of disaster management, enable them to collaborate with companies' active projects, and teach them how to draw from the knowledge and experiences of others.

These field immersions in the form of internships and fieldwork provide rich insights. Students have the chance to assume professional positions during these immersions in order to develop their abilities, provide services, and take part in the delivery and expansion of practical disaster intervention and responses. The practical application of knowledge strengthens the student's connection with the goals, principles, and ethics of the profession; it also stimulates the fusion of theoretical and practical knowledge and advances the growth of professional competence. Fieldwork forces pupils to face reality.

In order to apply the theoretical material learned in the classroom to actual settings, fieldwork is essential to a student's education. It provides a setting where students have the chance to match their theoretical knowledge and learning with societal needs. Additionally, it gives learners the chance to assume accountability in social development. Fieldwork can be used as a valuable instrument that is appropriate for and sensitive to social development issues if it is managed well.

The intent of these field-based involvements is to provide students with

knowledge and experience on how social welfare organizations as well as State machinery enable social provisioning. This is a crucial component of postgraduate Disaster Management curriculum.

The field and internship engagements fulfil a range of goals for creating a robust, well-rounded Disaster Management professional who is fully cognizant of social realities, the changing natural environment and emerging technological solutions to enable public welfare. Strengthening standpoints on gender, social inclusion and intersectionality will serve to enhance the quality of disaster response.

## 15 Concluding Remarks

While enabling an understanding of disasters from the vantage point of science and technology in prediction, mitigation and response, we believe that any programme must also foster a critical appreciation of current approaches to gender development, gendered disaster risk reduction interventions in response and recovery. It seeks to locate these approaches within the framework of an understanding of questions of development goals especially through a lens of humanitarianism, social and environmental justice and equity.

As we move towards climate-smart agriculture, climate risk management, low emissions development, policies, and institutions, the vision of "leave no one behind" cannot be achieved without reducing gender inequities. In order to achieve the intended development results of, improved outcomes for reducing poverty, increased well-being for all, and a more equitable distribution of

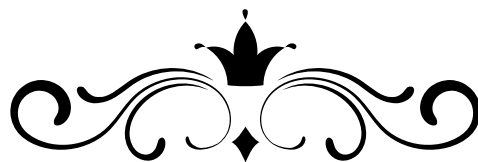
responsibilities and benefits among different identities across the gender spectrum, gender and social analysis is essential. In order to improve their control over productive assets, involve them in decision-making, and lighten their labour loads, research must be planned and carried out in a way that allows women and men, including youth, to participate in and profit from developmental process and outcomes. Underlying knowledge production that produces interventionists - who join NGOs, State machinery, civil society organizations, private ventures, amongst others – must be trained within a value paradigm of gender equality, social justice through inclusion.



# 16 Bibliography

- Ahmed, S. (2004). Affective Economies. *Social Text*, 22(2), 117-139.  
[https://doi.org/10.1215/01642472-22-2\\_79-117](https://doi.org/10.1215/01642472-22-2_79-117)
- Correa, S., & Parker, R. (January 01, 2004). Sexuality, human rights, and demographic thinking: Connections and disjunctions in a changing world. *Sexuality Research and Social Policy*, 1, 1, 15-38.
- Collins, P. H. (December 01, 1986). Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought \*. *Social Problems*, 33, 6.)
- Crenshaw, K. (2002) 'Background Paper for the Expert Meeting on the Gender-Related Aspects of Race Discrimination', *Revista Estudos Feministas*, 10(1): 171–88.
- Dekens, J., & International Centre for Integrated Mountain Development. (2007). *Local knowledge for disaster preparedness: A literature review*. Kathmandu: International Centre for Integrated Mountain Development.
- Deutsche, R. (1991). Boys Town. *Environment and Planning D: Society and Space*, 9(1), 5–30.  
<https://doi.org/10.1068/d090005>
- Gaillard, J. C., Gorman-Murray, A., & Fordham, M. (2017). Sexual and gender minorities in disaster. *Gender, Place & Culture*, 24(1), 18–26.  
<https://doi.org/10.1080/0966369X.2016.1263438>
- Godfrey-Smith, P. (January 01, 2003). Feminism and science studies. *Theory and Reality: An Introduction to the Philosophy of Science*, 136-148.
- Harding, S. (October 01, 1992). Rethinking Standpoint Epistemology: What Is "Strong Objectivity?". *The Centennial Review*, 36, 3, 437-470
- Harvey, G. (2003). Guesthood As Ethical Decolonising Research Method. *Numen*, 50(2), 125-146.  
doi: 0.1163/156852703321506132
- Longino, H. (1992). Taking Gender Seriously in Philosophy of Science. *PSA: Proceedings Of The Biennial Meeting Of The Philosophy Of Science Association*, 1992(2), 333-340.  
<https://doi.org/10.1086/psaprocbienmeetp.1992.2.192847>
- Maharatna, A. (January 22, 2011). How Can 'Beautiful' Be 'Backward'? Tribes of India in a Long-term Demographic Perspective. *Economic and Political Weekly*, 46, 4, 42-52.
- Meekosha, H. (2011). Decolonising disability: thinking and acting globally. *Disability & Society*, 26(6), 667-682.  
<https://doi.org/10.1080/09687599.2011.602860>
- Nagel, J. (1998). Masculinity and nationalism: gender and sexuality in the making of nations. *Ethnic And Racial Studies*, 21(2), 242-269.  
<https://doi.org/10.1080/014198798330007>

- Paik, S. (January 01, 2021). Dalit Feminist Thought. *Economic and Political Weekly*, 56, 25, 127-136.
- Rege, S. (January 01, 1998). A Dalit Feminist Standpoint. *Seminar New Delhi*-, 471, 47-52.
- Scott, J. (1998). *Seeing Like A State* (pp. 305-341). Yale University Press.
- Steyn, M. (2015). *Critical Diversity Literacy: Essentials for the Twenty-First Century* (pp. pp.379-388). Routledge International Handbook of Diversity Studies.
- Subramaniam, B. (2000). Snow Brown and the Seven Detergents: A Metanarrative on Science and the Scientific Method. *Women's Studies Quarterly*, 28(1/2), 296–304.  
<http://www.jstor.org/stable/40004461>
- Xaxa, A. (2011). *I am not your data*. Adivasi Resurgence. Retrieved 17 February 2022, from <http://adivasiresurgence.com/2016/01/13/i-am-not-your-data/>.
- Xaxa, V. (2020). Conceptualising and Thinking about Subaltern Politics. *Economic & Political Weekly*, Vol. 55(Issue No. 46), 31-33.
- Xaxa, V. (January 01, 2004). Women and gender in the study of tribes in India. *Indian Journal of Gender Studies*, 345-367.
- Xaxa, V. (March 26, 2005). Politics of Language, Religion and Identity: Tribes in India. *Economic and Political Weekly*, 40, 13, 1363-1370.







Address

GENDER

up

Experience disproportionate & discriminatory impacts of disasters

Encourage peer based collaboration

**BUILDING INSTITUTIONS**

**INCREASING POLITICAL PARTICIPATION ACROSS GENDER SPECTRUM**

strategies

sensitive upcoming generations

FAMILY COMMUNITY STATE

THEORETICAL CONTENT and PRAGMATIC CONTENT

BALANCE



**GRRIPP**  
Gender Responsive Resilience and Intersectionality in Policy and Practice