

“We chose [the two ladies] because this village has too many ladies. [...] They are capable. Sometimes we men just don't want to prepare. [Was it difficult for the men to accept two ladies?] No, we accept them. The men [accept when] chief talk. We have a problem here. [...] This community is not too big and they rely too much on the chief. If the chief talks everybody follows. [...]

I have to take the lead. [...] Sometimes they just sit down and they see that the chief works so they work. If you talk and then don't work, they won't accept you. And then there is a problem here [...] So we accept the two ladies to take the lead [...] The men don't like [organising] so they give it to the women (laughter). This [work, i.e. organising, HB] we did not like so we give it to them [the women, HB]. [...] It is mostly them who look after the people; even in Church it is always them who look after work. [...] We put these ladies to clean up the village, to take the lead [...] for the quality of our programme. They should decide [about] this and then we will work.“



Mrs. Hennie Lloyd

“We need that [the men] support us. Help us in our planning [and] work with us the activity that we plan. We don't have the plan ready yet, because we just [were elected] two weeks ago and I hope that now all are in the mood (laughter). I hope we can plan our program. We want all this community to support us. [To get them started] We [will] explain. Together. The women are very supportive, more than the men. [The men] are busy with their families. [That is not the problem. It is just not many men here, Chief]. We don't have any men [but we still need them to make our planning]. We need their contribution to us. [...] [The TBR project] helped us a lot. It provided the water tank. When there is a problem, they also help to solve [the] problem, get [things] repaired. And now we drink fresh water from the tank. It helps us a lot and we really appreciate. We are now more aware of disaster and try to be better prepared for disaster. Preparing the evacuation site always can remind us to [...] always be ready.“

“[The women] said they are very happy they changed the chairladies – for the communication. From the men they expect whatever [contribution] [...] when they discuss about what happens when a disaster [happens]. They are happy because the first VDRC was not activated and now they appreciate. They expect that now the information [about] what the women should do when disaster [happens] is balanced regarding men and women. They are happy [because the women] expect that now decisions will get the information [from the women too] – for whatever decision they will make. They will pick news from women. [The women] are happy, they expect to be better prepared. Now [there is a] changed balance.“ (Summary of contributions during the discussion, translated)



Community member, Namorako

“The Church has a very big role. It is good to have something outside the church. [The Church is] dominant, it is good to have a VDRC too. Everything has connections to the church and for this reason it is also important that there is something else. [With] the first committee the problem [was] that it was weak. This community is dominated by the church and the first [VDRC] group, the chairman and all of them were outside [of the church].

They were not [of the] committee of the church [...] and [whenever] they [did] something, decided something, [the others] did not accept. So this [VDRC] was weak and additionally, they don't stay [in the village permanently], they work outside. (The chief continues) That is why we put these ladies. They stay in the village and are connected to the church, they are dominant in the church. [...] We expect, that this will help them. That is why we appointed these ladies for this work. So now, if they plan something, we will help.”

Q: Do you have discussions like this sometimes?

A: No, no, it is the first time.

Q: What do you think of a discussion like this?

A: It is nice. Yes, very nice and very helpful. There are times when we all are tired and when we need input from outside.

Q: And for this it is a good thing to come together and talk. If you are many people, you have many ideas.

2. Train staff in how to facilitate discussion and include different perspectives. Since local staff members have the same or similar cultural backgrounds, they follow the same communication patterns, i.e. directive, paternalistic attitude, confrontational rather than participatory, not including women or less vocal men, focussing on key spokespersons or the ones on the top of the social hierarchy. Try to break these patterns.

D. Early Warning System

1. Investigate patterns of communication: maybe certain means of communication are more frequently used than others. In Namorako and Namokaviri, the iron gong was used to inform, i.e. on hearing the gong, people will know that there is an announcement to members of the community and they will gather. Explore whether frequency of gong beats also indicate what the information is about.

2. By analogy with other traditional ways of communication, explore whether there are certain devices that are barely used except for emergency situations. Possibly, the frequency of beats signify that there is danger and everybody is expected to gather where members of the community meet to discuss issues that affect all of them.
3. Find out about whether there are patterns of communication connected to particular events such as celebrations, important festivals, visitors, deaths, emergencies etc. Look at which information is communicated by whom. Is it that announcements are to be made, warnings, alerts etc? Does it include the passing on of knowledge?

E. Youth

1. In Namorako, male and female community members expressed their concern regarding social responsibilities and accountabilities of adolescent boys. They do not take part in community life, because it seems they are not offered much opportunity. Involving them in implementation and maintenance of DRR measures might be a way to include them adequately. Giving them responsibilities that provide for the well-being of all members of the communities may bring them a different self-esteem and self-value. There were no concerns expressed regarding adolescent girls. That indicates that unlike adolescent boys, adolescent girls have a very different, much more restricted room to manoeuvre regarding chores in the household, meeting expected behavior patterns etc.
2. The traditional social distance between community members does not contain the interests and needs of the female and male youths. In a hierarchically structured society, people usually do not talk about private affairs. There is hardly room for the concerns and difficulties of young people, they are left alone when it comes to sex education, emotional experiences, fears etc. There only seems to be very limited space for informal get-togethers and socialising. To strengthen connectedness between community members, particularly between the young and elderly, establish meetings, which facilitate exchange and contact. Find options such as soccer clubs, where old and young can play. Combine communal responsibilities or exclusive rights for good performance.
3. Make use of the many entry points for dialogue between young and elderly, such as there is exchange of disaster-related experiences, preservation and perpetuation of knowledge (how to interpret weather signs, what to store, how to store, where to go, whom to consult etc.), better understanding and knowledge of specific problems, each others' capacities and vulnerabilities, dealing with trauma, raising awareness on trans-generational trauma, etc.
4. The creating of tasks for adolescents and partnerships between younger and older kids could (1) promote role models which are attractive to youths in particular and (2) foster a different social involvement and participation of young people, e.g. by teaching about risk related behaviour.

F. Transitional change/change agents/attitudes

1. With regard to the potential risk of *kava*, it should be taken into consideration to induce behaviour and attitudinal change regarding *kava* consumption as part of DRR efforts. As mentioned above, *kava* consumption already has an impact on TBR. It is not surprising that women in Lemoga listed *kava* as a disaster risk instead of relating it to health context. Unlike the majority of other health/

hygiene education-related issues, *kava* consumption as a latent addiction needs to be financed and thus affects social and economic living conditions. However, this would certainly need a new approach and require the support and collaboration of partners. A first step could be the launch of an awareness campaign on *kava*.

2. Considering the full time schedule of women on the one hand and the need for female participants on the other, create time and social recognition for volunteer work.
3. Engage children and adolescents of both sexes as potential multipliers. Encourage them to take on chores that do not require special knowledge or particular skills e.g. less gardening, more water fetching, babysitting younger children of other families, to create free space and time for community members. Promote active participation and civil responsibility as integral parts of resilience.
4. For an accommodating period allow people time to change their perceptions and attitudes.

G. Preparedness

1. Promote safety instead of risk reduction. Make preparedness measures easier to accept for communities. This would support a feeling of ownership and competence, instead of helplessness and threat exposure. Such an approach may open up other sources to allocate responsibility for risk reduction and preparedness.
2. Try to understand why people do not take certain preparedness measures. Learning may not be reflected in changed behaviour patterns because there are other priorities that people need to take care of. Not being pro-active does not necessarily mean missing awareness of risks, particularly in a society with paternalistic leadership. Moreover, people may not be conscious about their potential vulnerability to risks as they are taking them for granted.
3. Make a checklist in consultation with women and men separately to identify measures that could enhance personal preparedness (e.g. fortification of construction, elevating assets, storage of food etc.). Preparing for disaster not only needs awareness but also the ability to attribute significance to implemented activities. Share experiences of successful preparedness measures - maybe in form of a film that is entertaining as well as educating.



Collecting rain water in Lemoga

4. Explore methods of rain harvesting and educate about collection, storage, treatment and testing of water. Include information on water use and management, water-borne diseases etc. In countries where rain used to be frequent, it may be difficult for people to understand that water, drinking water in particular, is becoming scarce.
5. Find out whether there are particular periods of the year when preparing sandbags would be adequate.

H. Awareness

1. Women and men of all communities were surprised by the revealed knowledge, workload and engagement of women in reproductive, productive and community matters, i.e. women were not aware of their own and other women's workload. It was obvious that all these capacities were taken for granted and their value and importance had not been recognised. Further research on 'who does what' will provide facts that men will not easily ignore, even though their resistance to accepting women's roles and responsibilities was very strong. Continued education about what is women's work and what men's may foster tolerance and thus open up entry points to address power structures and decision-taking patterns, and tackle underlying gender inequalities.
2. Continue your effort as regards awareness raising, as it is a starting point for change (see box 'John Toma Redly' on page 33). The 'why do I do something in a particular way' may invite people to explore traditions and measure them against their own experiences. Thinking about different ways of doing things may make people realise that they have a choice. Becoming aware that someone else does things differently may initiate dialogue or an exchange of perspectives. It might encourage women and men to emancipate and take responsibility for their actions instead of waiting for someone telling them what to do.
3. Establish signs (water marks from past flooding, memory stones for lost ones or record of damage) in areas at risk. This may keep people in touch with past disasters and remind them of necessary preparedness measures to be taken. Furthermore, such marks indicate to which point existing and planned measures offer safety and what a higher flood would mean for the community. This is also a way to record local history.



Mrs Hennie Lloyd indicating the water marks of past floods in Namorako.

4. Continue raising risk awareness - the one-off transmission of a particular message is ineffective. Daily or frequent battle for survival weakens alertness and energy to confront and thus decreases individual and community resilience. Repeated, systemic awareness raising, however bears greater chances of success, *it is the first step, then change can come, informed by this awareness.*²⁰

I. Health/Hygiene

1. Particularly in Namokaviri, the conditions regarding hygiene are very poor. Teach essential health and hygiene education, containing low-cost prevention, treatment and protection measures such as in *Facts for Life* to prevent child and maternal deaths, diseases, injuries and violence.²¹ If shared with parents, children and communities regularly, messages could make an essential change. Midwives, potential volunteers or church personnel could be trained in communication and participatory methods to convey them. This would also build (female) capacities, which could increase the social status of those involved. Last but not least, reduced illnesses also reduce the pressure on resources that would have to be spent on treatment.
2. Offer health and hygiene education for women in particular, since they are the main care takers. Bring in external expertise to develop adapted health messages particularly concerning the use of water, hygiene and waste disposal.
3. *Kava* consumption as a latent addiction and the related consequences (e.g. loss of orientation, drowsiness, anxiety disorders) should be addressed in health education messages, for men in particular.



John Toma Redly, Vice chairman VDRC Namokaviri

20. Azerbaijani-Moghaddam (2003:3)

21. Facts for life. UNICEF, WHO, UNESCO, UNFPA, UNDP, UNAIDS, WFP, World Bank, 2010. http://www.unicef.org/publications/index_53254.html

“It was a very useful tool [TOOL 1 ‘Daily life routine’, H.Bill] you have talked about yesterday. I sat with my family in the evening, with my wife and we were talking about what we could change to make it more equal.

And I sat with the chief and we thought we will take what we did to think about other ways what we can do to change. We need to change more. It was important information.”

J. Addressing practical and strategic gender-needs (PGN/SGN)

1. Sole responsibility for reproductive work puts a much larger load on women than on men. It has to be defined and discussed (1) which tasks women can realistically take on and (2) what changes are required to enable women to play a more active community role. For the time being, the situation could only be changed if other groups, men of the communities in particular, would be willing to support this effort, maybe by sharing chores that keep women occupied or simply by organising child care for a couple of hours.

K. Involving the church

1. The church plays an important role in the lives of women and girls, men and boys. Since religious legitimacy may foster changing belief systems, involve priests and pastors in awareness raising, make them advocates for gender equality: Find messages in the Bible that (1) promote social competencies and (2) caring/respectful/tolerant attitudes that are necessary to build relationships based on trust and reliance.

L. Livelihood patterns

1. Use horticultural knowledge and techniques to prevent erosion. Certainly, people know about individual aspects of erosion and their impact; however, find out whether they are familiar with the concept of erosion in general. Raise awareness on the long-term consequences of erosion.

M. Maintaining indigenous knowledge

1. Indigenous knowledge and traditions have sustained the survival of women and girls, men and boys in disaster-prone areas. Nonetheless, knowledge on cropping patterns, how to access cleaner water etc. is unwritten or not recorded and the extent of communication in time and space is narrow. Discuss options to keep the knowledge alive, involve children, youth in gardening - not just for their labour but to teach them the rationality and reasoning behind certain techniques and methods.
2. Find out what kind of and how indigenous knowledge is passed on to the next generation. Who is formally and/or informally entrusted with the transfer?
3. Give value to local knowledge by referring to it when implementing other measures. Show that scientific and local knowledge are complementary. Include research on traditional calendars, connected rites, ceremonies and spiritual connotations as well as knowledge on herbs, food processing techniques etc.

N. Sustainability

1. Test the effectiveness of coping strategies regarding livelihood to find out more ways to make the project achievements more sustainable.
2. There was no mentioning of a maintenance plan. However, drainage and evacuation site will need regular clearing and cleaning to remain appropriate preparedness measures. Involve male and female youths in implementation and maintenance of DRR measures, make them guardians of the facilities since that would not only make the works more sustainable but foster their self-esteem and promote their ownership of the activities.

3. Arrange meetings and establish connections between CDC/VDRC of different communities to exchange experiences and inspire each other. Record experiences on film and make a movie - this would be interesting and entertaining and may foster sustainability.

O. Gender equity

1. Facilitate and stimulate dialogue between women and men but also among women and among men. Make use of gatherings to assess behaviour change and the implications for female and male community members. This may initiate the exchange of individual experiences and may foster mutual understanding and interest in each other's perceptions.
2. Gender equity has to do with many different factors that are not easy to tackle or change, as it is exactly these factors that determine gender roles and thus establish gender-disparities and inequalities. Changing these factors needs patience, time, perseverance and commitment - not only from the communities but also from the organisations. This includes the programming as well as the organisational level.

P. Further research fields

During the conducted research, the following information needs were identified. The listed subject matters may inspire future research projects (see below):

Focus	Information on
Physical assets	<ul style="list-style-type: none"> • Land right patterns (community, men's or women's land, what are connected obligations/privileges?) • Land use patterns
Human assets	<ul style="list-style-type: none"> • Training needs/options for women/girls and men/boys • Forms of informal education • Understanding of education
Social assets	<ul style="list-style-type: none"> • Detailed research about the agendas/programmes of the social groups • Patterns of composition (why was the group formed, composition according to sex, social background, etc.) • Patterns of delegation of responsibilities • Understanding of who are female/male authorities • Understanding of a household • Understanding of solidarity mechanisms • Taboo relations • Who are minority language speakers? • Youth: what is their involvement? Responsibilities? How can the youth become involved in the community? • What are the special needs of adolescents? • What are the qualities men/women/communities attribute to a "good leader"/"good wife"?
Economic assets	<ul style="list-style-type: none"> • Who manages what • Who is responsible of which expenses • Decision-making process regarding the management of incomes spent on family • Contributions of women/girls, men/boys to household in cash terms? • Formal/informal methods of saving/credit

Decision-making	<ul style="list-style-type: none"> • Disparities linked to age, marital status, sex, number of children etc.? • Women's direct and indirect influence on community decisions • Sectors where women/men make decisions • Sectors where they do not make decisions • Whether women/men participate willingly or whether they have been coerced. Whether they have been coerced to stay out of the process. If so, how have they been coerced? • Qualitative/quantitative indicators
Reproductive health	<ul style="list-style-type: none"> • Who decides about use of contraceptives (husband, wife, mother in law) • Who pays for them • Reasons for health visits during pregnancy (awareness of danger signs) • Traditional practices regarding maternal health • Knowledge of traditional midwives (Are their knowledge and practices appropriate? Are they valuable resource persons?) • Marital age • Sex education • Child spacing
Livelihood	<ul style="list-style-type: none"> • Labour patterns (what do men and women know about their respective activities?) • Where do people shift when their fields need to be changed • Who decides on land use (are there people who do not own land? What are the rules for the use of community property?) • Population development • Availability of land
Tribal society²²	<ul style="list-style-type: none"> • Tribal customary practices and their implications for women/men and girls/boys • Traditional indigenous knowledge of women/men • Traditions of reciprocal exchange (goods, humans, property)
Violence	<ul style="list-style-type: none"> • Violence patterns (domestic, sexual, communal, as conflict resolution etc.)
Information	<ul style="list-style-type: none"> • Dissemination and flow of information • Quality of interest of women and men in specific information (DRR related) • Methods used for transmitting/receiving information
Climate change	<ul style="list-style-type: none"> • Climate induced challenges and linked implications for women and men
Preparedness	<ul style="list-style-type: none"> • Personal awareness (degree of awareness, prioritisation of risks) • How to keep the issue 'hot'?

22. The word 'tribal' is used because the relatively small communities define themselves as and distinguish themselves from other groups according to tribal features. Tribal features include a common language, a definite and common habitat, members generally marry into their own group, believe in ties of kinship, chieftdom, strong religious or spiritual legitimacy of the socio-political organisation etc. Even if today those features are covered by other systems such as the different churches, they are the underlying legitimising principles of forming a group.

3.2 The project level, first part (organisational)

A gender approach to DRR

It involves serious commitment to gender mainstreaming (1) on the organisational level, as well as (2) on the programming level to implement effective and sustainable disaster risk reduction projects that take appropriate account of the different needs and interests, vulnerabilities and capacities of women and girls as well as men and boys. One intended outcome of the PAR was to evaluate the degree to which the integration of a gender-sensitive approach into the *Together Becoming Resilient* project is consistent.

Starting point – what should be the foundation

Starting point was the review of project relevant documents, ranging from organisational policy and strategy papers to all TBR related documents. After that, findings were measured against the outcomes of interviews with several headquarter staff members in Vanuatu and Solomon Islands.

3.2.1 Findings

Although the IFRC is one of the leading organisational networks with comprehensive guidelines for mainstreaming gender into programmes, the two National Societies have no written policy or strategy regarding the integration of gender. So far, there is a certain attempt to balance gender in meetings and workshops, and some interest to increase the focus on gender when it comes to programming. However, no policy line has been developed yet, although both organisational Heads stated that their interest was strong.

According to the two Heads of the Societies, the biggest constraints for institutionalising gender were the lack of available qualified staff (female staff in particular) and funding shortages. When statements were related to pro-active moves, for instance the establishment of a gender focal point or a gender coordination/consultative group, this was considered premature for the time being.



Volunteers Guadalcanal and Sub Branch Officers Solomon Islands

During the interviews the words 'gender' and 'women' were often used interchangeably - in the end what was talked about was actually the integration of more female staff mainly into operations. This impression was supported by the way field staff used the term "gender", i.e. implicating increased participation of women rather than referring to different decision-making processes and power relations in the communities. It was obvious that there was not much understanding of the concept of gender. The lack of a comprehensive understanding of gender is not very surprising since none of the RC staff members and volunteers ever had gender training.

Also, they all are members of the concerned communities, which suggests that their cultural background and socialisation are similar if not the same. Because particular attitudes towards women and girls as well as towards men and boys, the acceptance of social hierarchies and their implications for the relations between the sexes, a certain understanding of how things should be etc. are alike: knowing about gender-disparities does not automatically mean questioning them.

Accordingly, the agenda of the two workshops that were conducted in Port Vila and Honiara was changed, and some main key concepts of gender were introduced.

Organisational culture

The above-mentioned aspects influence organisational culture and procedures as follows:

- So far, with the exception of the TBR tools, there are no engendered documents yet, including templates for hiring of staff, project related documents etc.
- So far, there is no corporate identity yet, that promotes gender-aware attitudes and behaviour
- To date there is no gender-balanced staffing
- Until now there are no strategies yet, to accommodate gender inequality as regards staffing
- And, to this point, there are no strategies yet, to become a gender-friendly organisation.

In the field this was mirrored in the relation between female and male staff, their un-reflected attitudes towards volunteers, female in particular, behaviour towards those women and men of the communities who were not obviously part of the privileged ones. Also, the female staff did not challenge their male colleagues.

Yet, two women (a sub branch officer and a TBR Assistant Project Officer) said that they had profited very much from the PAR. Constant encouragement and reassurance as well as including them into the discussions again and again, supported a changing behaviour towards their colleagues as well as towards the women and men of the communities. In Namokaviri and Namorako, the volunteers participated in the PAR; here too, it was noticeable that the encouragement by their colleagues was very rewarding. All four volunteers seemed confident enough to use the tools in future. This would need further support and encouragement; however, it showed that willingness and potential do exist.

Another condition that probably affects attitudes and relations among women and men as well as between women and men is the fact that the majority of the local staff members are children of chiefs. Their attitudes when facilitating were patronising, though usually friendly, and rather directive. It is anticipated that for them, it will be very difficult to change behaviour patterns, as their particular way is a valued part of their identity.

3.2.2 Recommendations

A. Policy

Host national society:

1. Expose female and male representatives of the organisations to the gender concept on a regular basis. Make clear that gender is part of the RCRC movement values and an integral part of IFRC strategic documents. Involve staff in trainings and consultancies. Get them to the field level to illustrate what a gender perspective actually implies - it is more than a fashionable concept that is brought in by outsiders. Also, representatives of the VRC and SIRC should at least support a gender-sensitive approach verbally.
2. Allocate funds for budgeting external gender expertise to start training staff.
3. Discuss if there is a long-term vision regarding gender and DRR. What is it? What is done to make sure that the vision becomes part of the organisational/corporate identity?
4. Get involved in coordination and cooperation initiatives with other stakeholders. That does not cost any money but will foster and support gender awareness and open up potential partnerships.
5. Become a recognised agent for gender issues by offering training for female and male staff. Establish practices for young people who lack formal education but have relevant social skills.
6. Be pro-active and dare to provoke and tickle other stakeholders out of their comfort zones:

We all know that the only thing we can be sure of is... change.

As we are people deeply involved with facilitating or planning change in organisations, we also know that there is a second thing we can be sure of... there will be resistance to change. And, therefore, enabling our organisations and their members to get around, over, through resistance to change is our greatest challenge.²³

7. Engender all project documents. Project language and terminology are a powerful part of the organisational culture, used to demonstrate commitment to perform and implement gender. Think of writing a mission statement referring to support gender equality, equal chances, gender equity, etc. that can be attached or included in organisational documents to position yourself as a gender-sensitive organisation.
8. What can regional/zonal structures of the RCRC movement do to support gender mainstreaming?
9. Analyse the roles of women and men in the organisations. What are their factual powers? Do they need to be balanced?

B. Staff

1. Personnel should be selected based on tasks to be delivered. There should be a higher percentage of female staff than presently found. This is not an easy exercise and will require the willingness of the National Societies as well as the families that must allow women to work outside the household.

23. See Troxel (no date:1).

2. Once staff and volunteers have been recruited they should all be introduced to gender concepts as well as possible and necessary implications for the project work. A training schedule should be established and its implementation should be sustained by both, the HNS and the PNS.
3. Recruitment of volunteers should focus more on different community groups. Female volunteers are a must - the aim of having a minimum of one third of females in the committee should not be compromised. Volunteer work ought to include conceptional planning to create time and space for women to do volunteer work for the community – versus their already overloaded time schedules.
4. Training national staff for project work requires delegates who are prepared and qualified. If they cannot meet the training requirements, outside support should be asked and budgeted for. For this purpose the donors as well as the IFRC's regional structure could be approached. The recent consultancy could be a door opener for a more sustainable effort in this regard.
5. All staff members need training in gender awareness and gender. It is unlikely to implement a gender-sensitive approach effectively if there is no or little understanding of the concept. Women and men need knowledge and information about gender and its implications regarding power and control, access to and use of vital resources of women and girls and men and boys. They need this understanding to become trustworthy agents of change.
6. All staff members need training in conversation strategies, conversational and facilitating skills. That is relevant for all levels of staff in the organisation, including national and international, senior and junior staff.
7. All staff members should discuss and agree on what kind of social culture they could identify with. A dialogue about the seven principles of the RCRC movement could be the beginning of a process shaping a corporate identity. This process could bring about an organisational culture in which:
 - Different customs, rules and rituals originate from different cultural backgrounds
 - Respect for differences and understanding for agreements linked to preparedness is vital for mutual influencing
 - All differences which are loaded with power can be discussed
 - What tokenism and exclusion mechanisms for managing staff and colleagues as a group exist? are recognized and addressed
 - Gender, cultural/ethnic background, class, age, sexual preference, professional identity are considered coexistent and equally important aspects of people's identities and none is overemphasized or held to represent the whole person
 - Humor can be expressed, with certainty on all sides that the relationship between the majority and minority groups is good.²⁴
8. Regular team meetings for learning how to receive and give feedback in a respectful way would be profitable to all. National staff and volunteers do not easily share their points of view and listen to other perspectives, which may be different but valuable. Provide space for the exchange of experiences and thoughts. Exploring one's own potential in a safe, containing environment is an experience most of the people have yet to make.
9. A different style of leadership should be endeavoured. Continuing the work in the communities in a paternalistic directive way will not support increased active participation of women and men. However, this will demand patience and lots of input as it includes factors that define social prestige.

24. Azerbaijani-Moghaddam (2003:44)

3.3. The project level, second part (programming)

3.3.1 Project Cycle Management (PCM)

It is necessary to mainstream gender throughout the entire project cycle. Learning from past experiences, many efforts have been made to do so as regards TBR 2 project: a vital elementary gender-sensitive approach was included into activities and procedures, e.g. gender-segregated focus group discussions, engendered VCA and monitoring tools.

To this point, organisational structure and strategic policy of the two Host National Societies have not yet been gender mainstreamed. There are many reasons for this; last not least the senior staffs entrusted with policy development are members of the societies themselves, i.e. they mainly share the same values and beliefs, respect customs and traditions which shape their socio-political environments. However, more often than not they are aware of gender-based inequalities and they understand their impact on women's and men's stereotypical behaviour patterns. So far, expressed interest in mainstreaming gender has not significantly been translated into being pro-active agents for change. Accordingly, within the organisations necessary steps such as gender training of staff members, addressing attitudinal and behavioural changes, are yet to be taken.

With regard to the project level, it appears to be very challenging to implement gender-sensitive DRR measures without gender-trained staff. There is potential risk that such a course of action rather institutionalises existing gender roles and burdens women with even more tasks to do and thus, the attempt might even become counter-productive. However, considering the success of TBR to date, in spite of all the constraints, proves that being pro-active and taking the risk is suited: Learning by doing in a participatory gender-sensitive way certainly will show its impact.

3.3.2 Recommendations

Possible adaptations of ongoing or future projects:

1. Go through the Logical Framework, the operational overview of project-related activities included in the project proposal. See if and how gender-related impacts of the project have been considered and designed. Systematically integrate different gender perspectives where appropriate, i.e. take different practical and strategic gender needs into consideration as regards objectives, results, measures, activities etc.
2. Engendering project documents is not just a matter of language but of relating the various perspectives to the different parts of the project. Even when the proposal has been composed already and activities are on-going (like it is the case of the TBR project), a gender perspective can still be included into the work plan and other relevant documents such as questionnaires, monitoring templates etc. Furthermore, go through the LF, apply gender perspectives and alter the tasks list accordingly. Use the gendered monitoring and evaluation tool as a model.
3. Apply gender differentiation in reporting consequently.
4. Some of the following key questions may reinforce gender-sensitive management of future project initiatives. They should be employed as a guideline to inform the design and implementation of the consecutive phase of the TBR project in particular.

Key questions

Planning and preparation | Context

- How do tribal/religious/indigenous laws and customs affect the lives of women/girls and men/boys?
- What are existing gender relations, gender roles and responsibilities?
- What is their impact on the lives of women and men?
- What are reproductive, productive, community roles of women and men?
- What resources are used by and controlled by women/by men?
- What changes are recorded regarding climate change?
- What are referral structures regarding safety (police, laws, enforcing institutions)?
- What are referral structures regarding health (midwife, health post, clinic, hospital)?
- What hazards occur and what are the perceived threats for women and men?
- What is the role of the church?
- What are the capacities for implementing a gender approach (e.g. female/male staff)?
- How does gender affect the way women and men experience and deal with disasters (considering the degree of vulnerability)?

Planning and preparation | Launch

- Which documents, strategy papers, policies etc. are available concerning gender and DRR?
- What other organisations work in that field? What are the implications regarding partners, consortia, and a concerted approach?
- What expertise can they offer?
- What is their gender strategy?
- What is the quality of their commitment?

Planning and preparation | Assessment

- What are gender-related, DRR-related domains? (livelihood, health, safety, violence, climate change adaptation?)
- What is the expected impact on women/girls and men/boys?
- What are favourable conditions? What are constraints?
- Do women and men perceive a need to act?
- How does awareness of women/men translate into preparedness?

Planning and preparation | Appraisal

- Has gender expertise been projected? What are the selection criteria?
- Have related documents been gendered (gender perspective on DRR)?
- Advocacy needed? Lobbying?
- What practical and strategic gender needs have been identified and included?
- What are the selection criteria for communities? Maybe they need to be modified to enhance integration of gender approach? Will to change as criterion as priority?
- Have gender-related vulnerabilities and capacities been identified?

Implementation

- Is gender being mainstreamed?
- Is there agreement and joint understanding regarding the course of action, attitudes and behaviour?
- Which sanctions are planned in case agreements are not met?
- Are the activities institutionalising or challenging existing gender roles?
- What new aspects have to be considered?

Monitoring and evaluation | Progress

- What factors are taken into considerations that support resilience?
- What is the quality of female and male participation?
- Are there ways to include female and male youth?
- How has gender expertise been included in supervision, monitoring and evaluation?

Monitoring and evaluation | Results

- Are there proper indicators to capture gender-related impacts/results? Gender-specific activities?
- Have the short and medium-term outcomes been achieved?
- Are there plans to conduct an impact study?
- Changing behaviour? (preparedness? Use of pits, maintenance of measures?)

5. Examine the validity of ‘culture/custom/tradition/religion’ set against gender equity as a concept. Identify traditional social practices and existing customary practice, which restrain the inclusion of gender. A more consequential course is needed to challenge the essence of resistance. Awareness is the first step.
6. As for their own cultural backgrounds, staff members need regular supervision to ensure that they do not just perpetuate or even reinforce existing gender relations. Much more effort needs to be put into identifying the tiny bits and pieces of information that indicate change of behaviour and attitudes, as this kind of information will inform about the necessary and the possible.
7. Examination of both Northern and Southern assumptions about Southern cultural traditions will help us to get past gender as a ‘no-go area’.²⁵

“Precisely because gender relations are so engrained a part of culture, real, transformational change in gender relations of power cannot come about without cultural change. Instead of regarding cultural attitudes to gender as a no-go area for change, perhaps we should be regarding culture as the ultimate target of gender interventions.”²⁶

25. Azarbaijani-Moghaddam (2003:40)

26. Macdonald et al. (1997:29)

4. CONCLUSION

