



VOLUNTEERING AND DISASTER RISK REDUCTION

Experiences from Asia

EU Aid Volunteers
We Care, We Act



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Foreword

It is widely acknowledged that Asia is a region that suffers from many types of natural and man-made calamities, but perhaps unbeknownst to many, amidst the tragedy and the havoc brought about by each disaster is a throng of volunteers providing hope and inspiration to the affected communities in Asia. There are actually thousands of volunteers from all walks of life and from almost every corner of the world, who are always ready to lend a hand, whenever disaster strikes in the region.

This publication, which is a product of the collective efforts of nine Asian and three European Caritas Organizations, is a testament of a rich and diverse range of volunteers teeming in Asia. It is an account of various forms of volunteerism kept in writing, so that readers may learn and be inspired by the stories and experiences of people and communities rendering voluntary service to advance the works in humanitarian and development fields. Among others, it contains detailed accounts of volunteers in the areas of efficiency, partnership, and sustainability, carved out from actual experiences in local communities, or national organizations. It also showcases experiences in the context of gender issues, inter-religious communities, Climate Change approaches, and many others.

Apart from containing real testaments of individuals, or community volunteers, as well as description of strategies and methodologies of resilience and sustainability, this publication also demonstrates the strong partnership entered into by 12 Caritas Organizations, including Caritas Austria, Caritas Bangladesh, Caritas Czech Republic, Caritas India, Caritas Indonesia, Caritas Mongolia, Caritas Myanmar, Caritas Nepal, Caritas Pakistan, Caritas Philippines, Caritas Romania and Caritas Asia, through the project called PEACH (European-Asian Partnership for Building Capacities in Humanitarian Action), and with support from the EU Aid Volunteers Initiative.

Within a period of four years, the 12 Caritas Organizations collectively worked together in strengthening local capacities and enabling themselves to become at par with the international standards on volunteer management. Their coming together proved to be very effective, not only because they have succeeded in realizing majority of their plans and aspirations, but also because their partnership has turned out to be one of the good examples and success stories of fraternal cooperation in the entire Caritas Confederation.

This publication radiates this beautiful partnership wherein all the 12 partners have an equitable platform to contribute and benefit from the PEACH project - and where every partner is free to voice out suggestions or concerns in every step of the program.

On behalf of all the PEACH project partners, I sincerely convey our gratitude to Thomas Hackl and Cristina Rigman, who have taken the difficult job of collecting stories from across Asia and painstakingly wove them together to finally come up with this outstanding publication. Through their dedication and hard works, we have this publication before us that virtually documents and archives our PEACH stories for the benefit of the readers of today and of the future.

Of course, we are also very grateful to those who have shared their stories and experiences in this publication. Their valuable contributions substantiate this work with actual and factual accounts from various countries and communities in Asia. Their inspiring stories are the very essence of this publication.

We also convey our gratitude to Caritas Austria for spearheading the PEACH partnership all throughout the duration of the program. In particular, we thank Silvia Holzer, Aglaia d'Aligny, Helene Trauner, Matteo Putzolu, Anja Gartner, and all other individuals in Caritas Austria, who have been instrumental throughout the course of the project.

Our colleagues in Caritas Asia, namely Ari Nugroho, Ratha Lay (Sam), Wanphen Khemanucheta, and Sayumphoo Sajja are also worth mentioning, as their works and contributions to the PEACH project have also been very instrumental in implementing the regional components of PEACH.

Finally, I also convey our sincerest gratitude to all the national directors, project coordinators, finance officers and other staff from the 9 Asian and 3 European Caritas Organizations of PEACH. Their support and cooperation are the main propellers of the PEACH project to move forward and produce tangible outputs that we now have with us.

Zar Gomez
Regional Coordinator
Caritas Asia



Introduction

Volunteers - even if they are not always called like this - are the main actors in community-based disaster risk reduction programs. They act on behalf of their community and for their community. DRR volunteers get involved to make their communities safer and are the first ones to respond, in case an emergency happens.

This publication is not intended to be just another book about community-based DRR programs, describing methods of community work, disaster preparedness and risk mitigation. Our focus is on volunteer management and the role of volunteers in all phases of the community-based DRR process: selecting the community, identification of local volunteers and collaborators, participatory risk assessment, action planning, implementation of preparedness and mitigation programs, participatory monitoring and evaluation. Another chapter deals with transversal subjects like security for volunteers or gender issues for volunteers.

The publication is very much practice-orientated. Each chapter starts with short theoretical inputs that focus on important aspects of volunteering. The inputs are then substantiated by case studies and best practices examples from nine Asian countries. You will not find any recipes and instructions in this book, but examples of how organisations and local communities have dealt with certain situations.

Even if the publication deals mostly with local (or community) volunteers, we also refer to the participation of other volunteers (like international volunteers or those coming from other parts of the country). Volunteering does not know borders and community-based DRR programs provide great opportunities for volunteers coming from outside the community, even from other countries and continents, to get involved and to show their solidarity. Sound volunteer management mechanisms of sending and hosting organizations, as well as, good preparedness of the volunteers, will contribute to the success of their involvement for the community, the organization and for themselves.

This publication has been prepared within the framework of the PEACH project, which brings together nine Caritas organizations from Asia and three from Europe to work together on programs on capacity building for humanitarian aid and volunteering. The project is co-funded by the EU Aid Volunteers Initiative, which has the aim to bring together volunteers and organisations from different countries, providing practical support to humanitarian aid projects and to contribute to strengthening local capacity and resilience of disaster-affected communities.

The development of this publication has been a long process involving all project partners. The process has been coordinated by Caritas Romania. During the kick-off meeting of the PEACH 2 project in Bangkok in June

2018, representatives of all PEACH project partners agreed on the work plan and defined first priorities for the publication.

Thereupon, an assessment process started, including individual interviews with project partners (either face to face or by skype) about their organization's approach in volunteering and DRR.

In November 2018, DRR specialists from all project partners participated in an exchange workshop in Yogyakarta, Indonesia, where they presented and exchanged about their experiences in volunteer work and DRR and visited two community-based DRR projects by Caritas Indonesia.

Based on the presentations during the exchange workshop and the information collected during the assessment process, all nine national Caritas organisations from Asia have been invited to contribute case studies, descriptions of methodologies and success stories to the publication.

A first draft has then been presented to the participants of the PEACH midterm review meeting in Bangkok in November 2019, where last open questions have been discussed during a workshop.

At the end of a long, participatory process, the first edition of "Volunteering and Disaster Risk Reduction - Experiences from Asia" has been finished. It presents a multifaceted collection of experiences and approaches used by organizations and disaster-prone communities to make lives of the community members safer and to contribute to the development of the communities. Even if the background of the described projects and initiatives differs a lot from many points of view (cultural, religious, social and economic background, hazards, government structures, role of Caritas in the local society), all projects share a common value - the value of people acting as volunteers, because they believe that change for the better is possible and that they have the power to contribute to this change.

We hope that this publication will be a source of inspiration and mutual learning, first of all, for all those working in Caritas DRR programs, but also for others from outside the Caritas network, who are interested in these examples and approaches of working with volunteers in community-based DRR.

We want to thank all those who have been involved in the development of this publication: Without all the contributions in text and pictures, as well as, the time and ideas that were shared during the meetings and interviews, this publication would not exist. We are happy that we had the opportunity to coordinate this process, but this is not just our publication, but the result of the entire PEACH project team.

Thomas Hackl
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Cristina Rigman
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Satu Mare, February 2020

1. Volunteer Management Process Overview

For a long time now, even when the word itself was not yet invented, volunteering has been an expression of human solidarity, of people helping each other, and of caring communities. Development has touched volunteering, giving it names and shapes, rules and tools, generating a process around the simple gesture of offering help. As the world grew in complexity, so did volunteering. Volunteering started to mean many different things, carrying many different labels and varying across cultures, traditions and legal frameworks. However, there are three core features that together define volunteering: an activity carried out of free will (non-compulsory/by choice), without financial remuneration, and for the benefit of others (not only humans, but also the environment; outside of the immediate family of the volunteer).

Volunteering has grown into a global movement, with various levels of structure and regulatory frameworks applicable throughout the world. There are certainly links between volunteering and many fields of activity, ranging widely from social services provision to education, from protection of environment to advancing human rights, disaster risk reduction or climate change adaptation. Volunteering is an extraordinary resource that can be mobilized to support the advancement towards the Sustainable Development Goals. Engagement in volunteering brings undoubtable benefits for

the individual, from enhancing a wide range of skills to increasing the social networks and expanding interpersonal relations.

However, for it to be effective and become meaningful for all the parties involved, especially for the beneficiaries, volunteering requires planning and intentionality, as well as support structures, management tools, and processes. It needs to be organized, facilitated, and coordinated. It needs to be approached as a process, not as one-off action. Organization, facilitation and coordination of volunteering are all included in what we call here the Volunteer Management Process. This process can be organization-led or community-led.

The organizational-led volunteer management process can be summarized in 9 key steps¹ as follows:

1. Preparing the organization for volunteer involvement
2. Recruitment of volunteers
3. Selection of volunteers
4. Induction and training of volunteers
5. Motivation of volunteers
6. Supervision and support for volunteers
7. Monitoring of volunteers
8. Recognition of volunteers
9. Evaluation of volunteers and volunteering programs

Preparing the organization for volunteer involvement is a crucial stage of the volunteer management process. At this point, no volunteer has yet set foot in the organization. The thoroughness of this process can determine the success or failure of the volunteering program. The first action to take, in order to start the preparation of the organization to involve volunteers, is to include volunteering among the core values of the organization. As long as volunteering remains a mere tool for the organization, the internal structures and management systems will not work to support volunteering, but just merely allowing it happen, or worse, sabotaging it from the inside. The entire organization, including top management, directors and operational staff, must consider volunteering as an organizational value and an integral part of its daily operations. Once this is settled, the key outcome of this stage is the internal policy for volunteering. This is the key document that describes the entire process of engaging and managing volunteers; clarifies tasks and assigns responsibilities; establishes coordination mechanisms between the various organizational departments; and ensures volunteering is included in every internal procedure. The internal policy

¹ The 9 steps volunteer management system has been developed by Pro Vobis – the National Resource Centre for Volunteering in Romania (www.provobis.ro). The organizational-led model presented here is slightly adjusted in its content to better connect with the theme of Disaster Risk Reduction. The community-led model is derived from the organizational-led model in the specific context of volunteering in Disaster Risk Reduction.





Figure: 1: 9 Steps Organization-Led Volunteer Management Process

for volunteering is a comprehensive guide on how volunteers are managed and provides practical details on all of the Nine Steps of Organization-Led Volunteer Management Process, as illustrated in Figure 1. The option of treating volunteering as a completely separate process from the general organizational management usually leads to disruptions in the process and limits the contributions volunteering can actually bring to advancing the cause of the organization.

Another major outcome of this step is the identification of the need for volunteers. This is an internal process that only involves the entire organization the first time it is performed. It is also a process that is repeated every time a new project/program starts and a new organizational strategic plan is put in place. This action will provide a clear overview of the number of volunteers needed, their position within the organization and their ideal profile.

Recruitment of volunteers is strongly based on the outcomes of the previous step. The internal policy for volunteering should already clarify some basics, like the number of volunteers, the positions they will fill in, and also their specific tasks and expected profile. The tool that gathers all this information in a structured way is usually called volunteer job description. Some organizations avoid using terminology that is also used with regard to employees, so sometimes this is referred to as the volunteer position or volunteer role description. The internal policy for volunteering developed under the first step should already clarify the choice of your organization on how this tool is referred to within the organization.

Recruitment is the process of finding the right volunteers. Where we find them, very much depends on the tasks and profile that has been determined during the first step of the process. When it comes to where to find the volunteers and how to find the right volunteers, there are hardly any rules that can guarantee success. Creativity and innovation are the only limits we can think of.

Selection of volunteers is the process by which we choose the right volunteers for our identified needs. There are several tools and methods that can be used to make sure the selected volunteers are right for the job. Just as in the case of employees, there is no guarantee whatsoever that your choice will be the right one, but we have to strive to make the best decision. The main attention point for this step is not to provide volunteers unexpected surprises. This means that if you intend to give a language test during the selection process, for example, this should be announced from the very beginning. Clarifying the steps and the content of the selection process will actually help you a lot, because the potential volunteers will go through a first self-selection process, before even deciding to apply for the positions you are offering, based on how clear the tasks are stated, how well the profile is described and how accurate the selection process is presented.

One key question at this step is, if it is right to say 'no' to a person applying for a volunteer position. This is the time to remember that we are under the organization-led volunteer management model and the key element here is to fill in the needs of the organization. The entire volunteer management process is based on what are the needs for volunteer engagement within a given



organization at a given time. Under these conditions, it is perfectly fine not to select all applicants interested in a certain volunteering position, but the one you think may best fit within the organization and best fulfil the tasks. This is not to say that others are less valuable or less skilled. How you say 'no' to a volunteer, is a matter of style and choice. The ultimate goal is to make friends for your cause among those who showed interest in the first place, even if not all will end up being selected to volunteer in your organization.

Induction and training of volunteers is the first step that entails an actual volunteer setting foot inside the organization. A proper induction will spare many future problems, will make the integration of the volunteer a success and will save a lot of time and energy required by late clarifications along the process. At the end of the induction, all volunteers should clearly know, understand and accept the values, mission and cause of the organization. Among others, they should know their rights and responsibilities; who is their project coordinator; who are the beneficiaries; what the rules to work with beneficiaries are; how to ask for reimbursements; where to get the coffee in the morning; and where the office of the director is. Training of the volunteers refers generally to specialized training, not to general skills training, as the general skills and rights attitude should have been tested already during the recruitment stage. Specialized training is provided to volunteers to enable them to work with a certain group of beneficiaries, or operate a certain device or software needed for the activity. Personal development training can be offered as a motivation or recognition strategy.

Motivation of volunteers is an ongoing process that includes not only intentional motivational actions (such as sending them to meetings, trainings, or giving them thank you notes, public acknowledgment, branded materials, diplomas or awards etc.) but also the daily interactions; the facilitation of understanding and integrating in the organizational culture; the respect and

team-spirit, marking the relations between volunteers and employees; and much more.

Motivation of volunteers may also come very well on how nice the morning chat around a cup of coffee in the office is; meeting the well-known singer that acts as an ambassador of your organization; attending the staff Christmas party; getting a personalized birthday card; being introduced to the staff in a formal meeting; or having the opportunity to speak on local TV about the activity of the organization. Everything that happens in the volunteering activity may motivate or demotivate the volunteers. Not having enough materials to fulfil the tasks may act as de-motivating factor, just as being ignored when providing suggestions, or being overlooked when decisions concerning tasks are taken.

Supervision and support for volunteers is a key component for performance of the volunteer involvement. It is not about the performance of the individual volunteer, but about the support and supervision that will enable the volunteer to fulfil the assigned tasks at the required quality level and leads to achievement of objectives and advancement of the mission and cause, while serving the beneficiaries.

Volunteers may get burned out, just as employees can, sometimes even faster and stronger, especially if they work in difficult conditions or with vulnerable people and are not adequately prepared psychologically for this. Learning the internal ways of a complex organizational structure may require support, while dealing in a constructive way, with differences of style, or conflicting values within the volunteers' team, may require adequate supervision.

Monitoring of volunteers may seem a good candidate for the list of 'boring must-do' activities, but it is actually one of the key elements that feed the next step, while ensuring that an organization can meaningfully articulate the added value of the volunteer work. We will always have a lot of motivation and recognition



materials, if we know how many hours a person has been volunteering; how many hours of different types of activities have all the volunteers contributed; how many volunteers the organization has been involving over a certain period of time; etc. All these cannot be counted out of memories, but out of time sheets timely filled-in and built in friendly ways, so volunteers do not forget, or overlook them. This basic data can also help the organization calculate the economic value of the volunteer contribution, being able to put a monetary figure next to the volunteer contribution item that can serve as in kind co-funding, or as added value measure of the impact of the organization. Factoring in the contribution of volunteers into the project or program framework may serve as justification to ask for a dedicated budget for volunteering activities and for the employment of a dedicated volunteer coordinator.

Recognition of volunteers is the act of rewarding an achievement of an individual volunteer, or a group of volunteers. If motivation is an ongoing process, where small and big things equally matter, recognition comes when a certain achievement has been reached. Recognition can also range from small to big achievement, but it has to come based on a proven success or threshold. We can start by rewarding the first 100 hours of volunteering, or rewarding the number of 20 years of service as a volunteer. We can also award based on reaching out to hundreds of volunteers, or literally saving a life.

Evaluation of volunteers and volunteering programs is based on the data collecting during the monitoring step. It allows us to clearly understand the value volunteering brings to our organization, our cause, and our mission. Evaluation has to be built in the processes from the very beginning. We plan the evaluation during the first step of the process, particularly when we prepare the organization for volunteer involvement. Evaluation has to be the responsibility of an employee or a dedicated staff. Volunteers should not be burdened with too many forms or additional tasks. All suggestions received from



volunteers during this process have to be considered and responses have to be provided. If accepted, thank you has to be given to the volunteers for proposing such improvements. If not accepted, adequate justification has to be shared with volunteers, so they understand it is not due to disregard of their suggestion, but for objective reasons that certain suggestions cannot be taken on board. Evaluation results should be shared with volunteers and the process should be open and focused on learning and development, not on identifying, exposing or punishing individual mistakes or failure. One must remember that it is the ultimate responsibility of the organization (employees, processes, tools, and management) to make sure that engagement of volunteers is meaningful and provides value to the organization.

The community-led volunteer management process can be summarized in 5 key steps, as follows:

1. Self-Recruitment of volunteers
2. Self-Selection of volunteers



Figure: Correspondence between the Community-Led and Organization-Led Volunteer Management Process

3. Organization of volunteer activity
4. Implementation of volunteer activity
5. Preparing the community to sustain the volunteer engagement

In times of crises, as well as when the community faces a difficulty, people get together to discuss and attempt to solve the problem, or provide help to those in need. The initiators, those who start to mobilize the community to start the talks in the first place, are the self-recruited volunteers. They take responsibility for bringing people together and put the problems on the table.

Following the discussions, sometimes actions are decided. The people taking responsibility to implement the actions are the self-selected volunteers. They may be the same, or different from the self-recruited volunteers. Of course, neither of them knows, at that point in time, that what they are doing, is volunteering and that they are volunteers themselves.

Activities are planned and implemented by the community members, under the guidance of the community leaders, either formal (such as mayor, priest, or teacher), or informal (people respected by the community and able to mobilize the other to contribute). Throughout the organization and implementation of activities, a certain volunteer management process already takes place unintentionally, loosely managed, and mostly based on need or request, without formalizing the stages or using standardized tools. Within this process, one could easily identify motivational actions, as well as recognition actions, and moments of support and supervision. Even some basic monitoring also takes place. The need, which is affecting the members of the community, keeps them together and helps them get over the natural problems and dilemmas of such a process. It makes up for the lack of structure and support that the organizational setting is providing, under the organizational-led volunteer management process.

The last step of the community-led volunteer management process is an essential component of long term sustainability of community-led volunteer management processes. It makes sure that difficulties within the spontaneous action of the community do not lead to conflicts affecting the cohesion of the community. To reach the desired outcome and capitalize on the experience and initiatives of the community, this step has to be managed by either the formal or informal leaders of the community, or by external actors, such as an organization active in the community, or a public body connected to the community. This step entails preserving the cohesiveness of the community, learning from the shortcomings of the process, and celebrating the success to build trust. In the absence of this step, the continuity of the community-led volunteer engagement may be compromised. Many times such self-managed processes may include tensions, diverging opinions, frozen conflicts between individuals or other involved actors in the community. All these have to be appeased during this debriefing process that is part of the fifth step of the community-led volunteer management process, to lay solid foundations for continuous volunteer engagement within the community.

The community-led volunteer management process is very similar with the community-managed disaster risk-reduction process (CMDRR). The community-led volunteer management process is functional by itself in a very strong and well established community, where the sense of belonging and the loyalty and dedication of a significant number of the community members to the well-being of the entire community, is at very high levels. It takes a long time or an extraordinary context to have such a community. Most of the times, this model can only start with a little support from an external facilitator, to kick-off the real engagement of the community and get the volunteering started properly.



2. Volunteering & DRR Cycle

Community managed disaster risk reduction programs (CMDRR) would not be possible without the implication of local volunteers - community members who start to act on behalf and in the interest of their own community.

While the term “community” refers to different types of groups of people (just think about virtual and online communities), in DRR, we refer to local communities as those people who share a living space, often also concerns and problems (but not necessarily their social situation and living circumstances). Communities are rarely uniform, but they always share certain common features - in our case, the geographical location and the exposure to the risk of disaster.

People forming a community are in reach of each other and at least have the possibility to interact with each other. In this context, communities might refer to a village, a settlement or a neighbourhood in a city (while a large city itself is not a proper community, since people are not in reach to each other).

Local or community volunteers are the main actors in all phases of the cycle of CMDRR programs. By being involved in DRR, they usually become the main actors in the response to a potential disaster affecting their community:

1. Local volunteers - in collaboration with local authorities and other stakeholders - conduct the process of setting up the local DRR program. They participate in the risk assessment process (and involve other community members in the process), they develop local action and preparedness plans. In all these steps, they are supported by a facilitator (and in some cases by experts).
2. Local volunteers participate in the implementation of prevention, mitigation and preparedness programs for the community. At least some of the local DRR volunteers also prepare themselves to become actors in a possible response to an emergency situation. This includes being trained in first aid and safe and rescue; setting up and organizing evacuations; and being ready to do a needs assessment and set up support mechanisms (for example



A volunteer of Caritas India participating in distributions of relief after floods in Bihar.



Joanna, EU Aid volunteer deployed to Nepal, where she worked with Caritas on communication.

distribution systems).

But apart from local volunteers, national and international volunteers can also be involved in DRR programs, even if their respective roles and tasks are different. Below are the description, roles and tasks of the three types of volunteers:

Local volunteers – are members of the community who decide to assume an active role in the implementation of the DRR program, either from the beginning until the end, or just for a specific step of the program; they are residents of the community and do not require accommodation or subsistence assistance throughout the time they are volunteering;

National volunteers – are people from the same country that relocate in a particular community for a given period of time, to volunteer in DRR programs; they may relocate for short or long term; they require accommodation and subsistence assistance throughout the time they are volunteering; sometimes, they might require language assistance, if they do not speak the local dialect; they can be specialists in a relevant field and provide specialized support within the DRR program, or perform general/non specialized volunteering activities;

International volunteers – are people from a different country that relocate in another country for a given period of time, to volunteer in a particular community, where DRR programs are implemented; they may relocate for short or long term; they require accommodation and subsistence assistance throughout the time they are volunteering; they require language assistance and cultural awareness preparation, before entering the community; many times, they are specialists in a relevant field and provide specialized support within the DRR program, although general/non-specialized volunteering activities may also be performed.

All the three types of volunteers can perform various roles within the DRR cycle, as summarized in the table on the next page:

DRR Cycle Stage	Possible roles for volunteers
Selecting the Community Entering the Community Identifying Community Actors	<p>Connector: connecting external actors with the local community</p> <p>Facilitator: facilitating the entrance of external actors in the community</p> <p>Mobilizer: mobilizing the community members for meetings with external actors</p> <p>Mediator: mediating diverging points of view within the community</p> <p>Information conveyor: providing information on the unwritten rules/customs/ beliefs of the community to the external actors</p>
Preparing Community Actors for Action	<p>Advocate: increasing awareness of the community members on the risk of disaster and the need to be prepared</p> <p>Local coordinator: organizing preparatory activities at the community level</p> <p>Facilitator: facilitating community meetings</p> <p>Trainer: providing training to community actors or members on specific topics</p>
Analysing the Community: Participatory Risk Assessment	<p>Data collector/field researcher/interviewer: collecting data on the risks, vulnerability types and population exposed etc.</p> <p>Facilitator: facilitating community meetings</p> <p>Mediator: mediating diverging points of view within the community</p> <p>Mobilizer: mobilizing the community members to engage in the participatory risk assessment process</p> <p>Assessor: assessing risks and vulnerabilities within the community</p>
Developing Local Action Plans	<p>Facilitator: facilitating community meetings</p> <p>Mediator: mediating diverging points of view within the community</p> <p>Mobilizer: mobilizing the community members to engage in the planning</p>
Implementing Local Action Plans	<p>Refurbishment worker: supporting reconstruction actions</p> <p>Activity coordinator: coordinating the local activities at the community level</p> <p>Local coordinator: organizing activities at the community level</p> <p>Logistics coordinator: coordinate delivery and storage of supplies</p> <p>Volunteer manager: coordinating the activity of all volunteers involved in the local action plans</p> <p>Psychological support provider: providing comfort and support to people</p> <p>Advisor/supervisor for equipment usage: assisting others in using available equipment</p> <p>Operator of equipment: operating available equipment</p> <p>Monitoring agent: monitoring the implementation of various actions from the local action plan</p> <p>Distribution agent: distributing aid/supplies</p> <p>Embarkment /evacuation assistant: providing support for the evacuation of vulnerable population</p> <p>Facilitator: facilitating community meetings</p> <p>Trainer: providing training to community actors or members on specific topics</p> <p>Data collector/field researcher: collecting data on the implemented activities</p> <p>Driver</p>
Accountability and Feedback	<p>Facilitator: facilitating community meetings for evaluation and feed-back</p> <p>Mediator: mediating diverging points of view emerged during the evaluation process</p> <p>Mobilizer: mobilizing the community members to engage in the evaluation</p> <p>Data collector/field researcher/interviewer: collecting data on the activities, results and satisfaction of the community members</p> <p>Integrity advisor: monitoring ethics of all actions and actors and sounding alarm when possible issues may arise</p>

2.1. Selecting the Community

Not every community is in need of a DRR program (because there is no significant risk) and not every community is ready to implement a successful DRR program (for example, because the community refuses to acknowledge that they are at risk).

There are some basic conditions that should be fulfilled when selecting a community for a CBDRR program:

- The community is at disaster risk - meaning that there are hazards present, the community is prone to, and the community is vulnerable to these hazards.
- The community, or at least some representatives of the community, is aware of the risk and understands the necessity to reduce that risk. This should not be a problem in regions frequently affected by disasters, like annual floods, or in the aftermath of a disaster. It is more difficult in the case of less frequent hazards (like earthquakes), especially if members of the community do not remember how such a disaster has affected their community.
- Due to climate change, it is also possible that there is a growing risk of new hazards and vulnerabilities, which might affect the community in the future.
- There is a commitment of the community to participate in the project (and even beyond the implementation period)
- Your organization has access to the community and people are willing to collaborate with you.

- Priority is also given to remote and poor communities, which do not dispose of the necessary resources to cope with the disaster risk by themselves, and where no other agencies get involved.

There are different scenarios of selecting a community for a DRR program:

- The DRR program is part of (or the continuation of) a humanitarian response. This is possible, maybe not in the first relief phase, but when it comes to rehabilitation and reconstruction, DRR should be an integrated part of the intervention.
- DRR is integrated as cross-cutting issue in a new or an ongoing development program.
- Your organization develops a stand-alone DRR program and selects communities using a set of criteria.

The selection process is always based on a first needs assessment. Information is either available from other programs implemented in the community (development or humanitarian aid), or from local stakeholders like parishes, diocesan Caritas organizations or local administration.

During the first contact with a new community, it is essential to identify a key contact person, who understands the intention of Caritas and who facilitates the communication with the community. The aim of the potential DRR program, as well as the identity of Caritas, should be clearly explained to the community and its representatives. It is also essential to involve local government, other local organizations and church structures (if existing) from the very first moment.

Myanmar - Selecting New Communities

The KMSS (Caritas Myanmar) project team started its activity by meeting representatives of the Ministry of Agriculture and the Ministry of Social Welfare, Relief and Resettlement of the Ayeyarwady Region, in order to present the organisation's profile and the project. The team also consulted with the National DRR Working Group and State/Region Relief and Resettlement Departments, to identify target townships.

Consultations continued with township authorities and dioceses. Diocesan Caritas directors and seniors were involved in identifying potential target communities. Village tract leaders and local authorities, as well as the village elders provided additional information and participated in an initial assessment process. The initial assessment in the target communities followed the "participatory community assessment method" involving experienced community members, Village Disaster Management Committee members, women groups, local authorities and village elders.

The main purpose of the initial assessment process was to identify the most disaster prone and vulnerable communities among the initial target communities. The process has been conducted in collaboration and consultation with the Relief and Resettlement Department, the

Township Disaster Management Committee and KMSS (Caritas Myanmar).

Criteria for the selection of dioceses participating in the project:

- Interest and commitment
- Awareness of emergency response and DRR

Aspects to be considered for the selection of the community:

- High potential for disasters (High risks assessed by a vulnerability and hazard assessment)
- Experience in development work (previous positive experience with the community implementing development emergency response programs)
- No, or minimum number of organizations present
- High number of beneficiaries
- High number of potentially affected persons
- Risk reduction measures can be sustainably maintained by potential local resources (village, government)
- Community has been recommended by community based organizations and civil society organizations and local authorities

Indonesia: Social, Cultural and Spiritual Aspects on DRR in Ruteng Diocese



The 2014 Synod of Ruteng Diocese put a big attention on the issues of migrants and migration in Flores Island. This attention was then translated by Father Martin Chen, PR, the former Director of Caritas Ruteng, into a community accompaniment program which was named as: "Food Security and Sovereignty for Migrant Families". The targeted beneficiaries were women, especially wives who were left behind by their husbands working on other islands, or in other countries. The program focused on organic farming for 16 women groups from the parishes of Todo, Beanio, Beokina and Ponggeok in Manggarai Regency, East Nusa Tenggara Province. The total members of these groups were 380 people, consisting of 306 women and 74 men.

The program was designed in an integrated manner, meaning that the organic farming was implemented through catechises and Eucharistic celebration; education through schools; spiritual accompaniment for

adults; reflection in the Bible classes; communication and advocacy; and others. The program involved different commissions in the Ruteng Diocese and became Caritas Ruteng's effort to work with other social pastoral institutions in its diocese.

The program did not just focus on the economic aspect of the community, but also on social, cultural, and spiritual aspects. As Caritas Ruteng wanted to find a solution to several problems raised by the communities, they also involved other commissions with different expertise in the program. Members of women groups did not only receive basic trainings on disaster risk reduction, small scale economy and organic farming, but they were also accompanied by Caritas Ruteng to receive the spiritual accompaniment, in order to develop their spiritual and mental health.

The program changed the lives of women of the groups, as attested by some of the members themselves. "It's so interesting. I'm so touched! Maybe this is the way. Catechises and Eucharist have become the major support of our lives. So we can endure our lives and enjoy this organic farming program", said Maria Suel.

Maria Suel (43 years old) has to take care of her three children, since her husband passed away 10 years ago. She is so passionate to get involved in the accompaniment program from Caritas Ruteng. Maria, who lives at Keba Hamlet, Popo Villages, Satar Mese, Manggarai, is active to encourage women in her village and also neighbouring villages to join the program and to change their lives. She is now the leader of the Migrant Women Group in Keba and also motivator and facilitator for organic farming. She is voluntarily sharing her experience and success to other women in East Manggarai, who want to start the organic farming.



Pakistan: Volunteers Get Involved in Neighbouring Communities



Gulam Mustafa, aged 45, lives with his family in Moza Peerkot District Jhang. For 19 years now, he has been working with Caritas Pakistan Faisalabad as a volunteer in CBDRM programs. He is working in a Government Hospital. His area is situated between two rivers - Jhelum and Chenab. The distance of Jhelum from his area is two kilometres, while Chenab is six kilometres. Both rivers are situated in an area that is extremely vulnerable to floods. Every year, during monsoon season, the area is hit by floods. For this reason, Caritas Pakistan Faisalabad started its Community Based Disaster Risk Management (CBDRM) program in this area.

Gulam Mustafa started in 2000 working as volunteer in relief distributions. Since then, he has been actively involved in Caritas Pakistan's interventions in his areas. He also serves as a facilitator while entering into new communities. "I have attended many trainings organized by Caritas Pakistan. These trainings have provided skills and also motivated other people of my area to render their volunteer services for helping the people in any trouble."

Caritas Pakistan has organized trainings in his area on a regular basis. Among the many trainings it organized were First Aid, Search & Rescue, Community Leadership, Disaster Preparedness, Managing Community Organizations/Groups, Volunteer Management and Social Mobilization. By participating in the trainings, Gulam Mustafa feels that he has become part of Caritas. He has learned from their experience and has done some practical steps not only in his area, but also in other areas where there is need.

"Caritas Pakistan Faisalabad, with its Disaster Management Committee and Rescue Team, is the biggest support to the people of Jhang in responding to emergencies. I am also a member of the Disaster Management Committee and have been trained in Voluntarism, under the PEACH project, to support Caritas Pakistan Faisalabad in reaching the destitute people in this flood-prone area."

"I have become a permanent volunteer of Caritas Faisalabad. Together with my team, I help Caritas in visiting other areas. Therefore, I am very happy and thankful to Caritas Pakistan Faisalabad, which provided me this opportunity to serve the community as a volunteer through Caritas services."

Caritas Pakistan is implementing Disaster Risk Reduction (DRR) Programs and selects six villages every year. Since 2012, Caritas Pakistan has targeted 42 flood prone villages in District Jhang. Mr. Ghulam Mustafa facilitated Caritas Pakistan in selecting new communities each year.

He also helped Disaster Management Committees (DMCs) at Village level to get in contact with Government Departments. Many members of the DMCS, as well as volunteers, from this area, are registered with the Punjab Emergency Service 1122 and provide support for first aid, rescue and evacuation.



2.2. Entering the Community

Mongolia: Challenges of Gathering and Reaching the Community

Mongolia is a country with vast geographical areas and very low population density. It is the 18th-largest country with a territory of 1,564,116 square kilometres, and with a population of around three million people. It is also the world's second-largest landlocked country after Kazakhstan. The country has very little arable land, as much of

its area is covered by grassy steppe, with mountains to the north and west and the Gobi Desert to the south.

Approximately 30 percent of the population follows a nomadic, or semi-nomadic live-style and horse culture is still an integral part of the local culture.

Mongolia has 21 provinces and 9 districts. Around 45 percent of the population live in Ulaanbaatar city. Due to the nomadic life-style, Mongolians live and move after their livestock.

The main challenges of gathering communities for training or other activities are the following:

- Widely spread territory
- Herders follow their livestock seasonally
- During spring time, herders cannot come for training, because, at this time, they usually collect goat cashmere and sheep wool
- During winter, it is hard to travel due to heavy snow
- Distances between families are 3-10 kilometres; they can reach each other by horse, camel or motorcycle



In the wide areas of Mongolia, where individual families are several kilometres apart from each other, the meaning of community changes.

Indonesia - From Humanitarian Aid to DRR

In the lowlands between the volcanic slopes of Mount Merapi and Mount Merbabu, the villages in the District of Selo in the Boyolali Regency of Central Java are located in disaster prone areas of level III and II (red and orange areas). Besides volcanic eruptions, other potential hazards around these areas are landslides, strong winds, and clean water shortage, especially during the dry season. The villagers' main livelihoods are farming (vegetables, fruits, rice) and cow breeding.

After the eruption of Mt. Merapi in 2010, the diocesan Caritas organisation KARINAKAS started to implement humanitarian aid programs for affected communities.

Since the area continues to be at high risk, Caritas started to discuss with the communities and their organizations about new solutions to reduce the risk and to become more resilient.

Aiming at the sustainability of the interventions in the area, community volunteers were involved after the eruption of Mt. Merapi. In Samiran village, a community organization called Sri Lumintu was formed with the support of Caritas Indonesia. Sri Lumintu is composed of different committees that take care and lead in the implementation of the projects and programs for humanitarian interventions. The committees give certain roles and tasks to the community members, who are actively involved. The members of the committees have different responsibilities, like communication on social media, business, biogas, technical questions, etc. To engage most of the community households in the program, the communities were grouped into clusters

(15 households per cluster). This cluster formation voluntarily and actively involves each community member. The foundation of a community organization ensures that interventions provided are well-managed and have a continuity that will further improve and develop the lives of the communities.

All members of the committees and the community organization are volunteers and they are not paid for the work. They work for the benefits of their community. It should also be noted that the community is not Christian as its members belong to another religion. Nevertheless, the community was organized and provided support by Caritas Indonesia.



The leader of a DRR team in Samiran village presents the local biogas facilities

2.3. Identifying Community Actors



One of the Community Leaders of the Livelihoods group, in the Diocese of Calbayog, NASSA/Caritas Philippines, giving orientation to the visitors during a site visit

The composition and structure of communities varies widely not only across countries, but also within a particular country. Reasons for significant variations include, but are not limited to, geographical landscape, level of economic development, access to infrastructure, proximity to large cities, level of disaster risk, etc. Identifying community actors that may get engaged in any community managed disaster risk reduction activity is highly influenced by these factors. However, regardless of how different the communities are, several community actors can be identified as existing in any community, or being deployed there in the aftermath of a disaster.

The community actors may be more or less organized in formal or informal structures. Many times, structures come into place spontaneously or are the result of an intentional facilitated process initiated by external actors.

Among the community actors that may play a role in the disaster risk reduction programs, we can identify at least the following:

- Community members – the very inhabitants of a particular community
- Local authorities
- Local representatives or structures of regional and/or national authorities
- Local institutions (public or private) such as schools, churches, associations, foundations etc.
- Local branches of national or international institutions and/or organizations
- Informal community structures (such as women's clubs, farmers clubs etc.)
- Key individuals – such as informal community leaders, economic community leaders (people with financial or infrastructure resources¹), community facilitators, volunteers etc.

¹ By people with infrastructure resources, we refer to people owning material goods that can be used in the situation of disaster, such as owners of a boat or owners of a house situated on high land that is not likely to be flooded etc.)

Any successful DRR program has to consider all the community actors and aim to gather all those who can contribute to the success of the program; organize them into functional structures that consider both the vertical and horizontal links between them; and are accountable to the community they are activating in. One of the ways to get all the community actors involved is the set-up of disaster management committees at the community level, where all the actors are represented and have the possibility to contribute to decision making, but also take the responsibility to assume concrete tasks as part of the DRR program.

Many of the community actors listed above are represented by individuals who are actually members of the community (except for those who come from outside of the community), so they might find themselves in multiple positions, depending on the situation. Sometimes, a community member, who is volunteering in the DRR program, may become a beneficiary in case where, for instance, his/her land is in danger of being flooded. Other key individuals in the community, such as the principal of the local school may also find him/herself in the same position.

It is important to clearly distinguish, within the disaster management committee, when an individual is a beneficiary, or when s/he is in the position of a representative of a community actor, including being the representative of the community members. Equally important to ensure the effectiveness and the correctness of the DRR program is that a particular individual is not involved in taking decisions, of which s/he may directly benefit.

Some of the individuals involved in the DRR program will do so, as part of their job, some of them will be involved as volunteers. The capacity in which they are involved is rather a contextual detail and not a way to establish hierarchies, or distinguish in terms of engagement or competence. The same individual may sometimes be engaged from a professional perspective, as part of his/her job, and in a different activity, or time frame, may be involved as a volunteer.

Management of all human resources involved in the DRR process has to follow the same principles of clear tasks assignment; consideration of skills and capacities when assigning tasks; clarity with regard to limits of the tasks assigned (including decision making limits, resource spending limits, delegation limits); and full and assumed responsibility for the results and outcomes.



Myanmar - Setting-up Disaster Management Committees

The first step in starting to work in new communities is to form a Village Disaster Management Committee (VDMC) in each target community. At least 7 participants are involved in each committee. Village Disaster Management Committees are responsible for the overall management of project activities. Members are elected by the community from different sectors, such as farmers, fishermen, landless, etc. The beneficiaries have to form working teams and select a leader for each team. The teams define by themselves the selection criteria for beneficiaries, the terms of reference and the management plan under the guidance of the Village Disaster Management Committee. The beneficiaries of each working team have an opportunity to participate in the decision making process.

Based on the findings and results of the teams, draft community action plans for the target communities are developed. In both the "Vulnerability Capacity Analysis" and action plan development, the community members are the key actors and DRR staff take the role of facilitators. The VDMC's members and the community gain knowledge and skills on assessment and planning by a participatory approach. The committees support the organization and implementation of the baseline study, climate change adaptation and DRR assessment and development of community action plans.

A significant impact of the existence of Village Disaster Management Committees is the community's ownership of project activities, which is a result of the active participation of the committees in activity planning.

Furthermore, the Village Disaster Management Committees proved to be excellent bodies for advocacy: Committees present their community action plans to the local government and government departments, leading to support in the form of technical agricultural support, advice from the Departments of Meteorology and Hydrology, and technical veterinarian support from the Department of Livestock. For example, the Department of Livestock provided "Livestock trainings". These training programs cover the prevention of diseases in chickens, pigs, and care for local variety and hybrid cows.



The communities, which have already acquired experience from previous projects in issues of climate change adaptation and DRR, are able to share their experiences on assessment and community action plan development with the 'new' communities through exchange visits. During these visits, farmers exchange experiences of crop management, seed purification using salt water, and improving crop resistance to cold waves. This demonstrates effective large scale use of the training of trainer approach.

Another point of learning for experienced CBDRR communities and 'new' communities is that there is a mentoring role for CBDRR communities in advocacy activities. These communities already have links to local government departments as a result of previous projects implemented by KMSS (Caritas Myanmar) and can therefore share their learning with the newly established village disaster management committees. As a result, local government departments have agreed to support the communities, based on each community's action plan.



The Role of the Community Facilitator

The community facilitator initiates, accompanies, guides and supports the local community during the implementation of a DRR project. In many cases, the facilitator is a person coming from outside the community, for example a Caritas employee or a volunteer, working for the organization. In communities with more experience in community-based programs, this role can be assumed by a formal or informal community leader.

The project facilitator has some clear tasks:

- First of all, the role of the facilitator is to listen to the people from the community and try to understand the capacity of the community, and the concerns and problems of the community members.
- In the beginning of the project, the facilitator builds up a network of local contacts and identifies possible local collaborators and volunteers for the project team.
- The facilitator brings knowledge about disaster risk reduction and methods of community work.
- The facilitator forms groups and offers training to the groups of volunteers.
- If necessary, the facilitator moderates group meetings.
- The facilitator proposes the main phases of the DRR-process and supports the group during the planning process.
- The facilitator acts as a consultant for the local team and collaborators. If necessary, the facilitator supports the local team in connecting with the local authorities and other local stakeholders.
- The facilitator helps the team gain access to information and contacts outside the community. This includes the identification of sources of information (for example authorities, libraries, universities, specialists) and also support in contacting these institutions or people. Sometimes the facilitator will take on the role of interpreter, helping the members of the local team to understand the information received from specialists or other sources.

The facilitator has to find the right balance between moving the process of the DRR project forward and allowing the local project team to develop ownership of the project. The facilitator does not take over and do the work in place of the community members (even if this sometimes seems to be the fastest and easiest solution), nor does the facilitator offer up solutions or ready-made answers for all the problems.

There are several important qualities that a good project facilitator should have:

- The facilitator has to have enough time to spend in the community. Without this time, he or she will not get to know the community nor be able to build a relationship of trust with the members of the local project team.
- The facilitator has to have, at least, some basic knowledge of disaster risk reduction and the

methods used in community work.

- However, it is not necessary for the facilitator to be a technical specialist in engineering or natural sciences.
- The facilitator needs good communication and leadership skills. Their success at gathering volunteers and maintaining the motivation of the team until the end of the project is dependent on these skills.



Philippines - Community Facilitators

The Community Facilitators is a nomenclature that varies from one diocese to another, as others call them Community Organizers, CMEAL, or Community Animators. Primarily, their functions are as a catalyst, as they ensure that community, local government units and church are cohesive and complementing each other's roles in a certain project or activity, or in responding to an emergency.

They participate in training programs to prepare them for their work and to understand the concept and context of the project, looking into the perspective of community participation. As such, when they do monitoring, they have the necessary know-how of the implementation, of what to monitor and what to report. They acquire skills in leadership and management and obtain soft technical inputs on, among others, CMDRR, livelihoods, and advocacy on social and environmental issues from their diocese, from NASSA-Caritas Philippines, or from other agencies. They are also trained to do the accountability component of the community, encouraging the feedback mechanism in order to provide space to air out and listen to the voice of the community. They customize and share different tools and forms/templates are shared and customized by them according to the needs and feasibility for the area.

Community facilitators can be community volunteers or parish volunteers identified by the community or the parish, sometimes in coordination with the local government unit. They have a leadership factor and have abilities to manage, facilitate, and relate well with the partners and stakeholders. They are also able to relate to the voice of the vulnerable and the community.

2.4. Preparing Community Actors for Action

We can distinguish two levels of preparing the community actors for action. The first level of preparation is a general one, focused on what is a disaster; what type of disasters is the community prone towards; specifics of DRR in each type of disaster; general community organizing options; participatory approaches to community organizing and community-led DRR; community facilitation tools and techniques; general volunteer involvement principles and practices; etc.

The second level of preparation is a specific one, based on the local action plan and focused on ensuring that each community actor has the required skills, tools and methodologies to successfully fulfil its assumed role as part of the local action plan. In this chapter we cover the general level of preparing the community actors.

Preparing community actors for action may be organized from within the community or by outside actors (regional, national or international authorities or organizations) that plan to support interventions or programs in specific communities. For the purpose of this publication, the subjects of preparing the community facilitators and training of volunteers are of specific relevance. This chapter will focus on these two elements.

Community facilitators may be identified from within, or from outside the community. The community facilitators from within the community have the advantage of knowing the community members, the local context and the history of community action and interaction. But, they also carry the burden of the bias that community members may place on them. This bias, which is based on actions and opinions that are rooted in the past and not at all relevant for the DRR program, can cause reluctance or even resistance in their facilitation efforts.

The community facilitators from outside the community have the advantage of coming as an objective actor focused on the tasks of community facilitation, not being tainted by pre-existing friendships and enmities within the community. But they also have a limited

understanding of the local context and capacities of the community. They usually require a longer time to know and understand the community to the level required for conducting a successful community facilitation process. As long as the initiator of the process is aware of both the advantages and disadvantages of the community facilitator's position and takes these into account at various stages of the process, the advantages may be maximized and the risks may be minimized, ensuring success.

The community facilitation process requires a significant level of soft skills, such as communication, adaptation, and social interaction. It also requires the ability to deal with hostile attitudes, ability to find common ground and harmonize differences of opinion, ability to mediate, and many others. The community facilitator also has to be knowledgeable in community facilitation tools and techniques, as well as on methodologies for participatory approaches. He or she must be focused on results and knowledgeable of the DRR specificities.

While the technical knowledge and tools can be learned in a rather short time, the soft skills take a longer time to be developed. Therefore in selecting the community facilitator, the existence of the soft skills should be given preference over the technical knowledge. In addition to being provided all the technical details of the DRR program, the community facilitator coming from outside the community has to be introduced properly to the community, and be given orientation about them. Among others, he/she must know the history of the human relations within the community; who are the leading voices, who are the disruptive voices; who are the accepted informal leaders and the contested informal leaders; who are the resource holders; what are the unwritten rules; etc. Such an introduction will help the community facilitation process and ensure quick and effective results. If such information is not available, the community facilitators need to pay attention to learning such information during their initial contact with the community and make appropriate use of these elements during the community facilitation process.

The volunteers, who will be involved in DRR programs in the community, also require specific preparation before they can be engaged. Local volunteers need trainings on specific tasks, such as training on data collection, psychological support, distribution of goods etc. International volunteers need the same specific trainings, but in addition, they are also in need of specific trainings on the traditions and cultural norms of the community, accepted appreciative language and/or behaviour, offensive language and/or behaviour, safety and security norms etc. The trainings for the volunteers should be organized by the entity responsible with their involvement (local authority, local or national or international organization etc.) and conducted by skilled specialists and selected community members that can provide the relevant community specific information.



Mongolia: “BE READY” Training



Caritas Mongolia organized various “BE READY” trainings for improving DRR knowledge and skills for the communities in several regions. In October 2018, first training sessions were organized in Uvs and Bayan-Ulgii provinces, which are located in the western region of Mongolia.

In March 2019, Caritas Mongolia organized “BE READY” trainings in Gariganga and Ongon soums of Sukhbaatar Province in the eastern region. This training was organized by Caritas Mongolia in cooperation with the local Emergency Agency, the Red Cross and local authorities.

A total of 130 people coming from the two soums participated in the training, which focused on the introduction about the types of disasters in Mongolia, namely

dzud, winter storm, flood, forest and steppe fires, landslide and animal diseases.

The training also focused on the following topics:

- Disaster prevention
- Disaster Preparedness
- Group work
- Simulation exercise for earthquakes: How to be ready for disasters; How to act during disasters;
- Practice

The primary aim of training is building the capacities and raising awareness of the community on how to be prepared during natural and man made disasters.



Pakistan: A Window of Opportunity Was Opened for me

My name is Atif Aslam and I belong to U/c Peerkot District Jhang. My father is a farmer and my mother also works in fields. We are four siblings. I live in a village, which is just in the middle between two rivers. They are called Jhelum and Chenab, both of them just some kilometres from my village. This is, why my place often gets flooded. I am very glad that Caritas Pakistan has selected the village for the implementation of a Community Based Disaster Risk Management (CBDRM) program.

The organization conducted different capacity building trainings for our community. After the assessment, Caritas Pakistan Faisalabad established DMCs (Disaster Management Committees) and included different influential leaders of the area. This committee had 35 members. After this process, Caritas organized meetings and different training sessions for their capacity building in order to combat hazardous and disaster situations.

Caritas organized training sessions on Flood preparedness, Exposure Visits, Rescue and Search, and First Aid, in which people became able to learn to ensure safety during emergency and what precautions they should take for their security. For this purpose, the Rescue and First Aid team was invited in our community and they built our capacity. We have developed our Village Disaster Management Plan and it has enabled us to know about our capacities, vulnerabilities, issues and local resources. Through our local resources we can solve our problems, moreover, we have built good collaboration with government departments which can help us in moments of need. We have come to know how to

reduce our vulnerabilities and enhance capacities.

Before they started to work in our area, we have had gender discrimination. But now, we are aware of the fact that both male and female are important for the development of our society and since then, women are allowed to attend these beneficial sessions about saving of life. Women and children being a vulnerable part of the community are now able to fight these situations. Further, safeguarding policies for women and child protection were shared with the participants.

I am a registered member of the Rescue 1122 team and other DMC members are also online registered members. If any disaster occurs, I can render my services for my community and help them in case of any emergency.



2.5. Analysing the Community: Participatory Risk Assessment

The participatory risk assessment process is the central piece of the entire DRR process and it comprises much more than the process of data collection and analysis.

Being a participatory process, risk assessment ensures that members of the local community play an essential role and are able to share their knowledge and their experiences in the process. Wherever possible, the risk assessment is conducted by groups (often volunteer groups) of the local community. But even in situations when such groups do not yet exist, or when the community is new to Caritas, community members and stakeholders are still also involved in the process.

There are different models of organizing a participatory risk assessment, depending on the relation of Caritas with the community (for example if Caritas is already present in the community), on existing formal and informal structures within the community and on the design of the DRR project:

1. In case, no local team has yet been formed and Caritas still has to get to know the community and gain the trust of the community, an external Caritas team (staff or diocesan/national/international volunteers) will take the lead in the process. Nevertheless, the main source of information remains the local community.
2. Working with an existing Caritas or parish volunteer teams, which are local teams that have participated in a humanitarian response, beneficiaries of ongoing development projects or parish Caritas groups. These teams, after being trained, become the main actors of the risk assessment in their own community. In some circumstances, it might also be possible to form a group of volunteers within the community for the purpose of conducting the participatory assessment.
3. Other existing structures, like local disaster management committees (formed, for example, by local authorities), become the main actors in the risk assessment process.

The main source of information during the risk assess-

ment process is the local community. Secondary information and expert knowledge from outside may also be integrated in the process, but always has to be “translated” and assessed by the local community.

The risk assessment process focuses on all aspects of disaster risk reduction:

- Identification of hazards: Looking back into the past of the community, and analysing secondary information are important steps to identify the main hazards, the community is prone to.
- Identification and analysis of vulnerabilities of the community, and of specific groups of members of the community (see: chapter on cross cutting issues - gender).
- Identification of capacities and resources existing in the community.

As mentioned already in the beginning, the aim of the participatory risk assessment is much more than just collecting and analysing data about the community. The risk assessment process will lead to:

- A better understanding of the risks the community is prone to, providing the necessary information to plan concrete measures to reduce the risk.
- Awareness raising: By participating in the process, community members (even if they are not playing an active role in a group, but are interviewed and provide information) become aware of the risks they face in their community. Participatory risk assessment is always a bi-directional process of communication - asking community members for information and transmitting information to the community.
- The process contributes to the mobilization of the community. Awareness is only a first step, which has to be followed by action and create local ownership for the entire DRR process.
- In case no local volunteers are yet involved in the process, the risk assessment process is the right moment to identify potential members of future groups of volunteers (they might be called in another way, for instance, as members of community disaster management committees, but it is always about community members, who start to act to make their community a safer place, not only for themselves, but for all living there).



Risk mapping in one of the community in Taytay, Palawan, Philippines

India - Local Assessment after Ganges Floods

It was during mid-August of 2013, that strong rainfalls resulted in the swelling of the Ganges river, leading to severe implications for the lives and livelihoods of the people of Kaji Koriatola, a village of Kairpur Gram-panchayat in Kharik Block, located just on the banks of the river.



Caritas India, with its local partner Bhagalpur Social Service Society (BSSS), selected this village as partners for the resilience programme, due to its geographical proximity to the river that floods annually. Through the resilience programme the community came together to learn and assimilate the participatory risk assessment, the development of DRR programs, and the effective techniques for preparedness and mitigation. Caritas India has used participatory tools with communities, in order to strengthen the process of disaster risk sensitization, by empowering the community members to identify their own risks and reach a consensus on the strategies in reducing future risks

In order to address disaster risk reduction, it is imperative to address the root of the problem from the lens of the community, as they are always the first responders in any disaster situation. Top-down approach to disaster risk reduction has proven to be unsuccessful in the past, since actors from outside the community were not able to understand risk from the perspective of the community and did not allow for community participation. It has been observed that even the most vulnerable communities possess skills and knowledge and resources that can help in the disaster risk reduction process. Therefore, participatory risk assessment allows to optimise the full potential of the community and ensure maximum participation in reducing their risks and working on their capacities to strengthen them.

A variety of tools were used in the process, starting with a simple transect walk, and later on, moving to more focused tools, such as historical analysis, seasonal calendars, Venn diagrams, as well as resource and social mapping. Caritas India only played a facilitating role in these exercises, handing over the lead to the community to work together and understand their risks and vulnerabilities. This was done in several steps:

1. The first step was the preparatory step. During this step, meetings were organised with community leaders and some community members. The objective of this step is to build a rapport with them,

as well as practice the appropriate tools, arrange logistics, and plan for focus group meetings and key informant interviews. A series of such meetings were conducted, till the community members have gained the trust of Caritas India and were ready to start the risk assessment process.

2. The next step was the mapping of hazards in the community. The mapping was done on the basis of the hazards' history, frequency, intensity, duration and trends. This helped the community to understand the patterns in the recurrence of particular hazards, such as floods.
3. The next step was the mapping of the capacities of the community. The social, natural, physical and economic vulnerabilities and resources of the community were mapped using resource maps and social maps. This was followed by mapping the vulnerabilities of the community, in order to understand the elements at risk, unsafe conditions, dynamic pressures, as well as the underlying causes of vulnerability.
4. During one of the participatory risk assessments, the community inspected an embankment, where they found that a part of it became highly susceptible to the mounting horizontal pressure of water. While trying to locate the exact vulnerable point, they suddenly discovered that water was coming through a small aperture in the embankment created by mice. The aperture grew in size and allowed an influx of water, which was weakening the embankment further. They noted the problem and placed it in their plan. Soon after, the repair works were done.
5. Next step was the interview of important stakeholders, including community leaders, government workers, teachers, doctors, religious leaders etc. Focus group discussions were also conducted to have a wider perspective, and corroborate the discussions with the findings.
6. The final step was developing an action plan based on all the findings from the previous steps. In this way, the community could understand their risks, hazards and vulnerabilities and could devise a strategy to overcome them. The action plan focused on improving their strengths rather than creating new capacities.



Cezel Balute - a Community Volunteer from the Philippines

I am Cezel Balute, a community volunteer during the PDRA (Participatory Disaster Risk Assessment) process in our barangay San Pedro, Tunga, Leyte. Our barangay is situated at the northern part of the municipality, with a total population of 1,337 residents.

On October 2018, Caritas Palo and Caritas Italiana came to our community, bringing their CMDRR approach to our Barangay. Then, a municipal-wide CMDRR-participatory community risk assessment orientation was held. Our desire to adopt the CMDRR project approach and to participate in the community risk assessment intensified, as we learnt about the project objectives.

The first thing we did was to conduct a household survey for the community profiling. Apart from households, we also interviewed representatives and volunteers from sectoral groups such as youth, chapel leaders, community police, barangay officials, barangay nutrition scholars (BNS) and barangay health workers (BHW). We were able to tag resilient houses and labelled these houses as evacuation shelters during the participatory community risk assessment process.

Barangay officials, who were assigned to specific zones around the community, were responsible in facilitating the identification of evacuation shelters. This had an important positive impact on the disaster-readiness of our community. We learned where to escape and we know the number of persons to be evacuated, should hazard strike us. Because of this, our barangay officials can pre-determine the amount of relief goods to prepare, if there is a need to distribute. The barangay officials and the shelter owners made a memorandum of



understanding regarding the set-up. The participatory community risk assessment process did not only teach us about DRR, but it also taught us how to survive in our daily lives. Aspects of lobbying and networking of organized groups with different government line agencies were also discussed. We were also taught about the importance of preservation and conservation of nature.

The holistic CMDRR participatory community risk assessment intervention, brought by Caritas Palo and Caritas Italiana, certainly helped us a lot. Our community is now equipped with plans, which prepare us and help us mitigate the destructive impact of hazards. Our community has the vision of zero casualties, when affected by disaster. We are grateful, because we are now safe and ready. We are now more united because everybody participated in the process. Our community has now embraced the participatory community risk assessment process and we will continue to do so.

Lina Calunod - a Volunteer from Local Administration

My name is Lina Calunod, I am 36 years old, working as a Barangay Service Point Officer (BSPO), and a resident of barangay Balire, Tunga, Leyte. Our barangay has a total population of 842 with a total number of 198 households, and 239 families, based on the updated barangay data.



Community volunteers prepare a huge map showing areas of high vulnerability in their community.

Before the project, I did not know much about disaster risk reduction or DRR. I did not understand its importance and I did not care.

It was on October 2018, when Caritas Palo conducted a volunteers' orientation in our community. Being appointed as Barangay Service Point Officer, I was obliged to attend. During the orientation, we were asked if we are willing to commit our time, skills and strength for the project. To cut the story short, I became a volunteer, together with the barangay officials of the CMDRR-participatory community risk assessment project of Caritas Palo and Caritas Italiana.

The following day, we started to collect data through a house-to-house survey. We also conducted the validation of data through home visitations, in order to secure an accurate data. While we were doing the risk assessment, capacity assessment and other tools, we gradually realized our community's strengths. We also identified and documented the most vulnerable groups and tagged them as priority groups that would be given immediate attention when a hazard strikes. We also identified the vulnerable areas and the number of residents living in such areas. We determined the community's gaps on disaster risk reduction. Through the

participatory community risk assessment process, we were able to document the needs and resources of our community, like the evacuation centres, health centres, and multi-purpose buildings that can be used in the event of a hazard.

In my two months experience as a volunteer, I witnessed the cooperation among our barangay officials. They really worked on their assigned zone, especially when working on the risk map.

There are many challenges being a volunteer, and one of them is time management. We need to budget our time between our family and our obligations as volunteers working on the PCRA process. Like me, I scheduled some household chores (washing of clothes) during night-time, instead of doing it in the morning, because I have to go to the barangay hall to work. Another challenge is our small workspace, which cannot accommodate all of us, especially when working on our Risk map. We had to chunk and assemble the map into zones, but we worked hand in hand, so we eventually completed the task.

I saw the significant impact of the PCRA process in my two months experience as a volunteer. Through this, our barangay has developed a Barangay DRR Management Committee structure, in which the members of various committees are now the DRR focal persons,

who will eventually address all DRR issues in our community. Also, we realized that nothing beats hazard except being prepared. Through the PCRA process, we now know what to do and where to evacuate - not just to the government owned facilities, but to safe private houses, as well.

In the previous years, our evacuation system was not organized. Before, we used only the elementary school building as an official evacuation area. We lacked a camp management system. Nobody from the community facilitated the proper safe keeping of the school building keys. We did not know the exact number of evacuees and who they were. The private houses were then unofficial evacuation areas, so when local government units delivered their relief goods, they only distributed the goods to the evacuees in the school building.

But when Caritas Palo introduced us to the PCRA process, we were able to solve these issues. Thanks to the project, we have now focal persons who oversee and address the DRR concerns and issues.

We owe so much to the PCRA process. Our community has developed practice on record transparency. I can say we already have accurate and complete barangay data, and we are now prepared if hazard strikes us. We, the volunteers, have heartedly dedicated our time completing the PCRA process.

NASSA - Caritas Philippines

Bangladesh

Tools used during the Community Risk Assessment

Caritas Bangladesh facilitates the Community Risk Assessment process (CRA) for community people, in order to prepare local action plans. The community risk assessment is a participatory process, which is helpful in assessing hazards, vulnerabilities, risks, and coping capacities. It is also helpful in preparing coping strategies and a risk reduction plan for the community. The process is based on scientific information and predictions and participatory elements to identify, analyse and evaluate the risk environment of a particular community. The process is also a facilitating factor to reach consensus amongst the community members on actions that are necessary to manage the risk. The method recognizes that risks may vary from community to community, and from group to group (women, person with disability, landless, farmer and fisher folks, etc.).

Stages of the process:

Scoping the Community:

At the onset, facilitators need to familiarize themselves with the local risk environment and people's livelihoods through transact walk, wealth ranking/census, resource mapping, focus group discussions, key informants interview etc.). They need to identify stakeholders, who will participate in the CRA. They also perform collection, analysis and validation of secondary information with the community. The end product is a consensual community risk assessment.

Identification of Hazards, Vulnerable Sectors, Elements & Locations:

In this stage, participants are divided into separate stakeholder groups, to identify the hazards they face in their communities, as well as associated vulnerable sectors/elements/location.

Risk Analysis and Evaluation:

The next stage is analysing and evaluating the risk statements to ensure an accurate picture of each hazard and their respective risks. This will allow us to prioritize the most risky hazards, or rank them according to the impact they may have on the various elements that make up a community.



Caritas Bangladesh

Tools used in the risk assessment process by local volunteers:



Validation of Relevant Secondary Information.

To validate of relevant secondary information with the community.



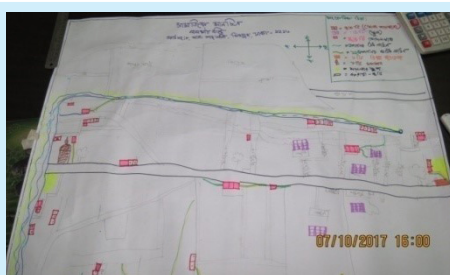
Transact Walk (Familiarization Tour)

To gain a clear understanding of the locality and its natural resources, land use, local problems, prospects etc.



Focus Group Discussions

To gain information about risk environment (hazards) and local/ traditional preparedness and coping strategy.



Social Mapping

To collect information on the topographical, villages/settlement, physical infrastructure, institutions, common-places, land use, disaster prone and impacted areas and natural drainage of the area. This information is recorded on maps.



Hazard Venn Diagram

To identify and analyse the common hazards in the locality, their magnitude and likelihood.



Hazard Mapping

To locate the affected areas by specific hazards within the union.

Livelihoods Seasonal Calendar

To recognize local livelihood options and its seasonality dimensions.



Hazard Seasonal Calendar

To analyse the occurrence and intensity period of listed hazards and their changing trend due to climate change in the locality.



Key Informants Interview

To gain information about the locality, people, their livelihoods, past and potential future hazard impacts.

2.6. Developing Local Action Plans

Bangladesh - Community Planning Processes

After the Community Risk Assessment (as described above) is finished, the community continues to develop a detailed risk reduction strategy/action plan, which will be implemented through existing or newly formed local community volunteer teams, always involving also local government.

The main steps in this process are:

Specific Risk Reduction Options & Action Planning:

The community determines the most effective and appropriate risk reduction options for the elimination, reduction and/or management of risk.

Consensus on Options:

Primary and secondary stakeholders jointly review the compiled output of coping strategies recommended by separate primary stakeholder groups and agree on potential options.

Risk Reduction Action Plans, facilitated by Caritas Bangladesh, follow the community led approach to implement DRR programs and interventions by local community volunteer, in close coordination and collaboration with the disaster management structure of the government of Bangladesh and other local, national and international NGOs.

In order to implement the plans, community volunteers form task forces and disaster management committee at cluster (community) and village level. Usually, the plans include the following components:

- Motivational campaigns for increasing awareness and sensibilization among communities and actors of disaster management
- Skill enhancement, awareness raising and capacity building of disaster management committees, communities and HHs
- Family and community level structural DRR measures for mitigation of disaster impacts

Caritas Bangladesh

Nepal - Local Disaster and Climate Resilience Plans

The rural municipalities of Pratappur, Palhinandan and Sarawal are among the most disaster-prone areas in Nawalparasi District. After the newly formed federal structure of Nepal in 2017, the rural municipalities took a new shape that did not overlap with the previous structures, in terms of area covered, geographical plans, population numbers and leadership. In this context, there was a need of developing new local plans related to disaster preparedness and risk reduction for securing livelihoods.

The programme supported the development of Local Disaster and Climate Resilience Plans (LDCRPs) for the above mentioned rural municipalities. These documents are prepared in line with the new government directives and based on a detailed study of the local context. While preparing these documents, all relevant stakeholders, including representatives of local government, like minded NGOs, and disaster-affected communities, were involved. These plans clearly describe the need and importance of the formulation process, the findings of vulnerability assessment, and the major disasters that the region is prone to. The LDCRPs also describe the strategies, actions and activities with

examples of responses and budgets, including timelines for the implementation of disaster preparedness, response and mitigation.

“During the flood last year, we very much felt the absence of such plans,” explains Raj Kumar Sharma, Chairperson of Pratappur. “Acting on an ad-hoc basis without contingency plans in place, we were risking the effectiveness of our actions. But, there was no choice, we had to act and respond immediately.”

Mr. Sharma further adds: “Now, it will be easy for us to work in the case of a disaster like floods. This plan has clearly identified the vulnerable areas and priorities for our work as well as the mechanism of leveraging resources. We also have the technical know-how to tackle with disasters. The village council and ward communities are also committed to implement and revise these plans periodically. The project has thus helped us very much in developing our capacities in disaster preparedness and response.”

Caritas Nepal



2.7. Implementing Local Action Plans

a) Preparedness / Information / Awareness Raising

Nepal - “Now we Feel Safer as we are Better Prepared”

The people of Kitine remember the day of the earthquake as vividly as if it were yesterday. “I was in the fields watering my plants, when the earth started trembling... I rushed through the river as the dust was coming up in the air. When I got to what used to be my house – it was all gone, together with all the animals. I had to fight for my own life,” says one of the community members. “We were walking with my wife. She was a bit ahead and suddenly, she got buried by a landslide. We managed to pull her out,” says an elderly man. More testimonies follow: “I tried to stay beside the door, as we had been taught. Suddenly some people took me out and seconds later my house collapsed. Everything around was shaking. There was no way to move.”

The earthquake left the houses of Kitine in rubble. One person was dead, three injured. The villagers recall that all the livestock was lost, too. All the interviewees admit that the earthquake caught them unprepared, as there was no widespread knowledge on how to behave during a sudden disaster.

To fill in the gap, in December 2017, Caritas Nepal organized a training session on disaster preparedness for the local community people. Social mobilizers approached the community two days in advance, so that all members were well informed and ready to participate. The trainers described measures that need to be undertaken to prepare for and reduce the effects of disasters. They introduced a video and group exercises to further facilitate the learning process. The participants were shown what steps they need to follow to stay safe, in case of a fire, an earthquake or wind-storm.

“Even though we might still be scared when a disaster happens, we are now prepared,” they say. The most



Members of the community meet the Caritas team to discuss about earthquake preparedness.

important learning was expressed by the slogan “save yourself first,” representing a fact the people were not aware of before. “We used to have a wrong knowledge,” they admit. For example, going inside the house and hiding below the bed, even when they were outside in the field, when the disaster took place. We thought we need to do this during an earthquake.”

The training also had an impact on the reconstruction efforts in the village, as it provided the people with a handful of tips on earthquake-resistant buildings. Moreover, only the night before the interview, the people of Kitine could test their knowledge in practice, as the area was raided by violent thunderstorms. “I behaved as I heard during the training – switched the lights off and stayed safe inside,” says one of the women. “And all in all, now we feel safer as we are better prepared,” the people express unequivocally.

Myanmar - Campaigning and Awareness-Raising

The following activities, methods, trainings and campaign-activities are used by KMSS (Caritas Myanmar) to raise awareness for disaster risks reduction and disaster preparedness:

Formation of Village Disaster Management Committees and Task Force Groups in CBDRR project target communities

Organizing DRR and Emergency awareness raising trainings for communities by trained DRR staff (Basic DRR awareness, Child-focused DRR awareness)

Capacity building for Village Disaster Management Committees and Task Force Groups: As an emergency preparedness measure, Task Force Groups are formed in each target community. In capacity building activities for those groups and committees, KMSS collaborates with the Myanmar Red Cross Society for first aid training programs; with the Department for Meteorology and Hydrology for early warning and weather forecast

translation training; with Fire Brigades for search & rescue trainings; and with the administrative and finance sector of KMSS Patheingyi and Yangon for logistics and management training. In the implementation of micro disaster risk reduction projects, Village Disaster Management Committees have taken the roles of organizing the community and managing the logistics, finance and daily working activities.

Mock drill exercises at community level and township level, in collaboration with the Relief and Resettlement Department, the Department for Meteorology and Hydrology, the members of Township Disaster Management Committee, the township administrators, and the target community members. In these exercises, village disaster management committees, task force groups and community members, including children, perform their response plans both before and during disasters.

Support for equipment for village disaster management committees, task force groups, households and

Bangladesh - Family Preparedness Plans

Caritas Bangladesh facilitates support to volunteers for preparing family level preparedness plans and calendars, targeting vulnerable households, in order to reduce disaster risks. Community volunteers visit families door to door and support the family members, to develop their family plans. After completion of the plan, they hang the plan on the wall, or fence of their house, and implement the plan to become a resilient family.

The family members identify their disaster vulnerabilities, resources, capacity etc. In two clusters, they prepare a plan for necessary action, including protecting houses and households, lives and livelihoods.

Volunteers and disaster management committees incorporate Risk Reduction Action Plans (DRR Plans) and Contingency Plans, which they have developed, in the Annual Development Plan of their administrative unit.

Caritas Bangladesh also offers other trainings to the disaster management committee members/volunteers, including risk reduction action planning, house

enhancement, early warning message dissemination, low cost house construction, safe and rescue, first aid, WASH, climate change and adaptation, livestock rearing and biodiversity crops, advocacy and networking etc.

Implemented strategy family DRR plans:

Vulnerable family members attended the cluster meeting and learned about how to make family level DRR plan and its purpose.

Community facilitator and ward disaster management committee members assisted house owners to identify hazard, risk, vulnerability and internal and external resources.

The house owners prepared family level DRR plan through discussion with the family members.

The families gradually implemented their DRR plans, considering their ability, skill and capacity by obtaining support from internal and external resources.

Ward Disaster Management Committee members and Community Facilitators are monitoring.

Example of a family DRR plan:

Name of Family Guardian: Dipak Mondal;

Union: Bajua; Ward No: 06; Village: Kakrabunia - Cluster No: 01

	Name of activities	Resources	How to be implemented?	Duration	Who can help to implement?	Who will monitor?
01	Rope tying of living house for protection	Rope, G.I. Ware.	Self initiative	Sep. 2019	Husband, wife	WDMC, Family guardian
02	To repair of cow shed	Bamboo , rope	Materials purchases, carpenter	Apr. 2019	Family guardian	CF,WDMC and guardian
03	To save money in piggy bank	Cash	To buy piggy bank from the market	May 2019	Family guardian, housewife	Family guardian, CF
04	To make mobile oven	C.G.I. Sheet (Tin)	Self initiative, help from neighbor	Apr. 2019	Housewife, help from neighbor	House wife, CF and guardian
05	To preserve firewood	Wood, cow dung	Self initiative	Aug. 2019	Family guardian, housewife	WDMC, CF and guardian
06	To preserve dried food	Plastic pot	Buy dried food from market	Jan. 2019	Family guardian ,housewife	Family guardian, CF
07	To keep important documents in zipper bag	Zipper bag	Self initiative	Mar. 2019	Housewife	Family guardian, CF and WDMC
08	To preserve drinking water for dry season	pitcher	To buy plastic tank from market	Jul. 2019	Family guardian, housewife	Family guardian, CF
09	To raise plinth of house	Soil	Self initiative, labor	Sep. 2019	Family guardian, housewife	WDMC,CF
10	To raise vegetable garden	Spade, basket	Self initiative, labor	Oct. 2019	Family guardian	Family guardian, CF
11	To preserve cattle food	Place	To buy straw from neighbor	Mar. 2019	Family guardian	WDMC,CF
12	To repair duck and hen shed	Wood	To buy CI sheet nail, and made by labor	Dec. 2019	Family guardian, housewife	WDMC,CF

Indonesia - Drum Boats for Evacuation

The CMDRR Program, conducted by KARINAKAS (Diocesan Caritas in Central Java, Indonesia) and the Sragen Parish, has encouraged the vulnerable community around the Bengawan Solo River basin to be prepared against floods in the future. The community was prepared, in terms of knowledge, skills, personnel, equipment, and methods of dealing with emergency situations, particularly floods that usually occur during the rainy season. Disaster preparedness needs to be encouraged among individuals, families, and groups in the community.

The assistance was carried out by the Diocesan Caritas and the affected Parish, following the emergency response and rehabilitation activities that have been carried out by the government and non-government organizations during the past floods. The previous disastrous big floods occurred in 1966, resulting in paralysis and losses in multiple assets.

After the severe floods in 2007 at Sragen District, from 2009 to 2011, KARINAKAS assisted the Joho community,



in Pandak Village, Sidoharjo District, through the CMDRR Program. KARINAKAS collaborated with the Sragen Parish as a local facilitator and with the community based organization. One of the forms of preparedness carried out by the community in Joho Hamlet is creating a boat from used oil drums that were found in their environment. Boat-building was done as an anticipatory and responsive effort against floods that could cut off transportation access from East Java part to Central Java part and vice versa.

The drum boat is to be used as a means of evacuation for community members, especially for vulnerable groups, who live far from the temporary safe point. The distance of the temporary safe point and the affected locations in Joho Hamlet is approximately five to ten kilometres. In the 2007 floods, the affected communities could not be evacuated, because the means of evacuation were limited. In addition, the distribution of aid was delayed, because of the distance between Joho Hamlet and the temporary safe point.

The idea of making boats actually came after seeing the boats used by the sand miners in Bengawan Solo River. The boats that could transport only four to five people were then made longer, so as to accommodate up to 20 people. The boats were given an outboard engine to help them run better in the water, than when using only a bamboo raft or paddles. The boats were made from used oil drums that are cut into two or three parts and then welded into a boat. Compared to inflatable boats, the boats were not as fast, but they can accommodate more passengers, than bamboo rafts. In addition, the price of an inflatable boat equals the budget for 2 or 3 of these drum boats.

Caritas Indonesia

Pakistan - Volunteers Help Flood Survivors

Mujahid Abbas was prepared, when the flood struck his village, located between Chenab and Jhelum rivers of Punjab province.

"With the help of life jackets, provided by Caritas Pakistan, we reached a family trapped in their house with more than five feet of water. The swimmers could only rescue one person at a time. The next challenge was to evacuate them to a safer place," said the 27 years old Mujahid.

As a member of Disaster Management Committee (DMC) in Peer Kot village, Mujahid took out the list of emergency phone numbers and rented a loader truck, to help women and children reach the nearby school located at a higher ground. The government school is one of the three safer locations identified in weekly DMC meetings in Peer Kot village. Other safe spots include a mosque and dera, a local farmhouse.

Peer Kot is one of the 70 villages, which were inundated in June 2019, due to an increase in water level in River

Jhelum. The Agriculture Department reported that the crops of cotton, sugar-cane, moong pulse, fruits and vegetables cultivated on 6,375 acres had been damaged.

However, members of all the five disaster management committees in Peer Kot saved a local farmer from these losses. "We joined hands in early harvest of corn from 25 acres of farmland. All the corn was picked before



Caritas Pakistan

water flooded the crops,” said Mujahid.

A heavy rainfall, which triggered flash floods and landslides, affected north-eastern Pakistan, particularly the Azad, Jammu and Kashmir Administrative Territory (AJK). Media reported 28 fatalities and 5 injured in Leswa Town (Neelum District, northern AJK). More than 100 houses were damaged and a mosque was swept away by flood-waters.

According to the data released by the Indus River System Authority (IRSA), water inflow in the River Jhelum at Mangla was recorded as 62,200 cusecs (cubic foot per second) against outflow of 12,000 cusecs.

Mujahid learned about Caritas in 2013, when similar heavy monsoon rains triggered flash floods and caused widespread losses and damage across Pakistan. His experience of working with Caritas Pakistan inspired Mujahid to join the mission of Caritas Pakistan Faisalabad. He then joined activities of disaster management

Pakistan - Local Rescuer Saving Community Members

Khalil Ahmad rented an excavator machine, when the flash floods entered his village from a neighbouring nullah (rivulet) on the night of April 17, 2019.

“I was at home when the panic started. As the cries soared, I rushed to the nearby market and tried to build an embankment with the machine, but it broke down on the way. There were no mechanics, nor time to repair it”

Meanwhile, Khalil learned about two families trapped in their mud house surrounded by flood water. The next 20 minutes were crucial. He immediately called rescue 1122, but they were in another village a few kilometres from where the team was stationed.

The farmer later utilized the skills he learned as a member of the Disaster Management Committee, formed by CPM in Patyat village during the super floods of 2010. Caritas staff had trained Khalil and 15 others about preparedness before, during and after an emergency.

Khalil, 44, took out the emergency response kit received in the community based disaster risk management training, but the problem was, he did not know how to swim.



Khalil Ahmad, former Disaster Management Committee member of Caritas Pakistan Multan CPM, meeting flood survivors and the Caritas team.

committees and Caritas Pakistan. In two years, he attended basic community level trainings in first aid and health and safety courses. He was then referred by Caritas to Punjab Medical Security for advance training. He facilitated community level trainings and simulation drills organized by Caritas Pakistan in their areas.

He volunteered to distribute relief aid and seed among the affected people in neighbouring villages. Since then, he has been heading his disaster management committee of more than 25 people.

“We gather every Sunday, because people are available on holiday. We prepare combined meals and stage theatre performances on rescue and we help those in need. Volunteers are more organized and recognized, after PEACH project in our areas. Caritas Pakistan Faisalabad is like our family members. We welcome them in our homes and always learn new things from Caritas,” he said.

“I wore the life jacket, grabbed a lifebuoy and started wading in the lake towards the mud house located about half a kilometre from the road. The only fear was of ditches, commonly found in farmland, but I trusted the equipment I had,” he recounted.

Inside the house were two brothers along with their family. “The water was seeping over the mud barrier they had erected and children were crying. There was only one lifebuoy, I handed it over to one person and we used a large iron tray to evacuate seven women and five children. Both men made three trips to rescue the whole family and even their herd of 15 goats.”

The disaster in 2019 destroyed an estimated 150,000 tons of wheat in Punjab province alone. Farmers, like Khalil, lost their standing crops, when torrential rain and strong winds struck southern and central Punjab province. Khalil suffered a loss of about half a million rupees, because of the destruction of his wheat crop on 6.5 acres. His three goats died in the mud house surrounded by two feet of water.

Khalil built pathways and minor roads during the rehabilitation project of Caritas Pakistan Multan. “We are still using these roads for transportation, thanks to Caritas. Together with other farmers, we built embankments with shovels around our flooded farms,” he said.

“I had already saved the documents of all my family members in plastic bags and placed important household items at a higher place. When the authorities warned us about the flooding, we placed hay stacks on the banks of Nullah, to prevent water from entering our village,” said the father of two.

All disaster management committee members were in constant contact with the district control room through telephone and kept sharing the updated information regarding the water levels. Together with irrigation department, the members also supervised embankments in the village.

Indonesia - Parish Emergency Response Teams

The Merapi eruption in 2010 was the starting point for the St. Peter and Paul Parish in Babadan, Central Java, to organize their own disaster preparedness programs. Immediately after the eruption, the parish organized an emergency shelter in its buildings. Many individuals from the parish offered their support as volunteers, but it proved that they have been unprepared for this task. There was no coordination system in place and the volunteers got overwhelmed by the situation. After assessing what went wrong during the disaster, issues concerning preparedness, coordination, and sustainability came up.

The first systems of organizing volunteers in the parish have been developed soon after. The idea to empower clusters came up during the Cempaka cyclone in 2017. The assessment encouraged the shift from individual volunteers to cluster-based volunteers, to build the capacity of volunteers in clusters, improve the coordination, and define roles and responsibilities. The aim of the volunteer team is to ensure a fast and efficient response to disasters.

The community volunteer organization is strongly integrated into the structures of the parish. Today, 32 long-term volunteers (persons having responsibilities in the parish, including community cluster leaders - community clusters are the smallest, geographic substructures of the parish and are formed by several families) and 90 short term volunteers are active in the system. Many of the volunteers have been affected in the past by the eruption of Mt. Merapi, or are at risk to be affected in the future.

The community volunteer organization consists of committees (called clusters), defined by a task and role of different assignments in responding to disasters. These clusters are responsible for issues, like health, shelter, food security and nutrition, WASH, and transportation logistics. One of the clusters is responsible for a temporary shelter in a church, which is at 10 km distance from Mt. Merapi. This shelter is to be used in case of smaller eruptions and a narrow evacuation zone. In case of a larger evacuations, the parish church, which is at a distance of 20km from Mt. Merapi, will be used.

The clusters are lead by long-term volunteers which stay as permanent focal persons of the volunteer organization. Short-term volunteering is based on the period of available time the volunteers are willing to serve during their volunteering mission. They are assigned to volunteer works depending on the needs of the organization.

Volunteer management

At present, the parish is further improving their systems on how to recruit, manage and sustain their volunteers. They are continually learning from their own experience in volunteer management and their involvement in disaster risk reduction. This learning contributes to improve, step by step, the process on how they are sustaining the volunteers. To increase the skills of the volunteers, especially the long-term volunteers, they are provided with capacity building trainings on technical knowledge in humanitarian response. The short-term

volunteers are provided with the basic training and orientation on disaster risk reduction and management.

In the past, these training programs have been organized in the parish with the support of the diocesan Caritas organization (KARINAKAS). Now, the parish sends volunteers to different training programs, organized by diocesan and national Caritas (there is one volunteer from the parish, who participated in all four training modules of the PEACH project, and who was involved in the emergency response after the Sulawesi earthquake and Tsunami).

Short-term volunteers are recruited directly from the community. The volunteers are mobilised by word of mouth, on social media and capacity-mapping activities within the parish. Long term volunteers are recruited through the parish council elections, organized every three years.

Special attention is paid to motivating volunteers and recognition of their efforts. The parish thanks its volunteers, for example, during Sunday mass, in cluster meetings, on social media and in a personal approach.

The parish level local volunteers have developed their DRR plan, with the help of Caritas Indonesia and the diocese, considering local disasters. Volunteer management is a social commitment, and volunteers play a major role, not only in disaster risk reduction, but also for the success of fundraising programs, family farming promotion and social security programs. They also play a role on donation collection programs, services of community volunteers and volunteer training. At the parish level, volunteers are very effective in developing strategies. Catholic Social Teaching serves as motivation factor and inspiration for volunteerism and communication with volunteers, using the Church/Parish connections (through church level "Social Coordinators"). To implement the DRR plan, they maintain communication and coordination with local government, provincial government and district level government and other service providers.

The approach used in the St. Peter and Paul parish tries to involve all possible stakeholders, including simple parish-members and households, volunteers organized in clusters, parish priests and other persons having responsibilities in the parish, diocesan and national Caritas.



Nepal - Building New Embankments and a Trail

Since the erosion tore away the banks of Babai River, the communities of Dhungrahi Pahadipur, Barbardiya Rural Municipality-2 in Bardiya district have been struggling with floods. The raging river kept on destroying crops and houses. Many casualties have been reported. The last flood of August 2017 also seriously damaged a trail that served over 91 households in the area.

The trail, which once used to be a gravel road, is now expanded to a big stream. The disappearance of the trail and a progressing erosion of the river banks forced people to walk over cultivated fields. Bicycles, which normally serve as a main means of transportation in the area, were useless. Even ox carts for delivering commodities could not get through. Lal Bahadur Khatri, a representative of a local community, says, "Access to schools, health posts, or local markets was very difficult."

The construction, repair and maintenance of road or trails is normally done by the local government, but in the aftermath of the flooding, there was no sufficient budget available to respond to all needs on the ground. This is when Caritas Nepal stepped in. The community raised the issue of urgent need for trail construction with the project personnel. There was the need for building a retaining wall, using gabions in the place

where the trail had existed earlier. There was also a need of filling up a distance of about 97 meters along the embankment with earth and stones. Caritas Nepal proposed to work for supporting labour cost of 25 people for 15 days under a 'Cash for Work (CFW)' program, which was instantly accepted by the people of the local community.

The construction of the trail started with building new stone-filled gabion boxes. To kick-start the work, 25 local people were employed within the framework of the CFW programme component. As a local social worker recalls, people were encouraged to construct the trail themselves, an important step that lead to join hands with other local government offices. "We also approached a nearby government irrigation project and received the gabion wire free of cost. As soon as the embankment was filled with soil and stones, local businessmen supported us with levelling the trail and helped us to finish the works". With more support coming from different stakeholders, the damaged trail was reconstructed in July 2018.

The local community representatives emphasized the impact of the programme made in the area: "We had faced difficulties for many months. The trail makes our lives much easier. We now do not need to be afraid of the next possible flood and we can move around freely."



India - Mobile Looms Assure Income during Floods



Renumai Misong, 36, swiftly operates her loom, also known as *taatxaal*, with a range of vibrant threads, intricately lined across the frame. A resident of Sissisumoni village in Dhemaji district, Misong dedicates at least an hour of her daily schedule engaging the loom. Hand-operated looms are ubiquitous across the villages in the Northern banks of the Brahmaputra, Assam. The wooden structures are usually nestled below the *chang-ghar*- traditional Mishing house, which is built with wood and bamboo on a raised platform to protect them from the recurring floods. What noticeably distinguishes Sissisumoni from the rest is the sight of the *taatxaal* perched high above the *chang*, a technique adapted by the inhabitants to cope with the stress of regular flooding.

Located at a distance of 45 kilometres from the district headquarters, Sissisumoni village displays a stoical acceptance of the sufferings caused by annual floods and river bank erosion. A chronically flood prone area, Sissisumoni and its neighbouring village in Machkhowa block remain inundated for half a year, resulting in

breakdown of agriculture and loss of traditional livelihoods. Activities, like weaving, are brought to an abrupt halt, as the traditional throw shuttle looms, which are built under the stilt, are completely submerged under water, during that period. In this way, the number of working days in a year is reduced and their efficacy restricted. This further deters the women's ability to channel their heirloom skill towards income generating activities.

Underlying factors like this have given birth to the concept of Portable Weaving Looms, which have taken the village by storm. Popularised by Women Development Centre (WDC) under the aegis of Caritas India, these 6' x 4' x 4' (1.8m x 1.2m x 1.2m) wooden looms weigh up to 35 kgs and can be easily mounted above the *chang*, as and when required, thereby enabling women to carry on with their craft.

"Now you can hear the traditional clatter of the loom even during peak flooding months", Renumai remarks, gleefully pointing towards the wooden frame. She further adds how this new technique has empowered her to take up weaving to supplement the household income and helped her earn a handsome sum of Rupees 28,000 (about 400 USD) last season. "Earlier, I could weave only five *Mekhela Sador* in a year, but this year I managed to weave up to 15 *Sadors*, thanks to this new concept".

With more and more households embracing the new technique of portable looms, women have managed to accumulate substantial savings, which are used to meet the educational expenses of their children and household needs during emergency.

Caritas India

Philippines - Sustainable Agricultural Farming Technologies

Typhoon Haiyan (local name: "Typhoon Yolanda") brought devastation to farming communities in the Province of Western Samar in 2014. Thousands of farming households had suffered from the loss and injury of individuals and from damages to shelter and livelihoods. The "storm surge" and high-wind devastated and affected the community infrastructures and economic resources, such as in agriculture and fisheries. As a result of the devastation, the recovery and rehabilitation of the community will take time to bring their life back to normal.

In Barangay of Guirang, Municipality of Basey, Province of Western Samar, a farming community, which was heavily affected by the disaster, started rebuilding their lives. Prior to the effects of the disaster, the farming community was already affected by crisis brought about by the drastic climate change. The agricultural livelihoods were already threatened by El Nino (long-dry season) during the summer. This was further aggravated, as farmers have heavily relied on mono-crop production of coconut raw products such as "copra", instead of diversifying the farming practices by planting various agricultural products. Adding to this, there is no existing farmers organization that would lead and guide

the community to develop sustainable farming to contribute in ensuring food security.

To recover from the devastation, NASSA/Caritas Philippines and the local Caritas counterpart, the Diocese of Calbayog Recovery and Rehabilitation Unit (RRU) provided shelter, livelihoods and capacity-building assistance for community organizations. The recovery and rehabilitation programs include sustainability and strengthening the resilience of communities to cope



Caritas Philippines



with future disasters by building-back better infrastructures in shelter and livelihoods. In order for the programs to be managed effectively and sustainably, community organizations have been established and capacity-building trainings on program and organizational management were provided. The capacity-building trainings also include disaster preparedness and risk reduction, as well as strengthening the localization of humanitarian response in communities during disasters. The assistance provided were envisioned to help the community recover from the effects of the disaster, and provided opportunities for more sustainable livelihoods in the future.

Combined with the recovery assistance and Climate Change mitigation, a demonstration farm was established with the farmer's association of SALFA (Sustainable Agricultural Learning Farmers Association) in Barangay Guirang. The demo-farm provided farmers awareness building and knowledge in the use of agricultural farming technologies, such as Diversified Integrated Farming System (DIFS) and Organic Farming. The DIFS introduced them to plant diversified crops, such as rice, vegetables, root crops and fruit-trees, ensuring a harvest of agricultural products during all seasons. Related to this, farmers were trained on the System-Rice Intensification (SRI) technology. This technology contributes in mitigating the effects of El Nino as rice farms need less water during cropping. With the use of the SRI technology, it also increased yield of rice harvested. Rice seed banking was also introduced to farmers, so that they keep their own seeds for future planting, instead of depending on buying commercial seeds. Organic farming has introduced the practice to use locally available raw materials in producing organic fertilizers and bio-nutrients needed for crops. These are composed of vermin-compost fertilizers and liquid fermented juices, which are prepared using materials available in the community. The technology of growing organic hogs and native poultry was also introduced, providing necessary organic meat nutrients for the community. This technology not only provides proper growing of livestock and poultry, but also relies on fodder coming from the DIFS demonstration farm.

In essence, the DIFS learning demonstration farm was established as a farm laboratory, to promote and demonstrate to farmers that diversification of agricultural farm products can be successful, in that it can secure food, not only for the household, but for the whole community,

as well. Each element of the DIFS system maintains and provides support for the other elements, from crops to livestock and poultry and aqua-culture. The demonstration farm is maintained by the income, generated by selling agricultural products on the market.

Farmers are now actively engaged in applying and practicing the various technologies on their own farm lands. This has minimized the cost of farm inputs needed for farming, thereby increasing the income of farmers. Negative effects on the environment by the use of commercial fertilizers and sprays are reduced, thus contributing to minimize the carbon footprint of agriculture and reduce the effect of climate change. The agricultural technology provides all year round harvests of crops, ensuring food security of households.

Another factor of great importance to ensure success in the implementation of the livelihoods program is the community participation and involvement. The policies and guidelines in the management of livelihood interventions were formulated by the community themselves. Deep-rooted community organizing has taken a major role in the delivery of livelihood interventions. Organizational structures and community leaders were trained to ensure the sustainability of the programs.

Currently, the promotion and sustenance of the technology is maintained and improved by the community. A group of trained Roving Agriculture Technical Expert (RATE) farmers from the community was established. The RATE farmers provide technical consultancy to farmers, whose farmlands are located close to them. One RATE farmer provides services and support to 10 farmers.

After the disaster, the promotion of the agricultural technology has now expanded to 20 other barangays, composed of 40 farming and fisher-folk organizations in the 3 municipalities of Basey, Marabut and Santa Rita in the province of Western Samar. Partnership with the local government units, and the Department of Agriculture (DA) provided continuing support to the livelihoods program. They have assisted in providing farm inputs and agricultural equipment to farmers.

From the 21 barangays, an organizational coalition of sustainable agriculture and organic farmers named MAS-BAC (Marabut, Santa Rita and Basey Coalition) was established. This coalition will continue to promote and share the learning and to expand the knowledge to other farmers groups contributing to mitigate the effects of climate change and ensuring food security for the community.



Nepal - The Water Miracle Village: Rajbash

Rajbash, a beautiful village on the slopes of the Chure range along the valley of Ratu river, is situated in Baridibas municipality, Mahottari. This village has now become a model village for other villages of the Chure range, with an outstanding example of water resources management.



Looking back into the past, the situation was totally different. As being on the slope of the fragile Chure, Rajbash used to face different natural calamities like flash floods, land cutting in rainy season and extreme drought in the dry season. Ratu river and the Jharayo torrent were two major water bodies bringing too much water in the rainy season and causing floods, landslides, land cutting, raising the river bed downstreams through the deposit of debris. In contrast, there used to be less water in the dry season leaving no options for livelihoods. Due to the effect of climate change, the alternation of too much water and too little water has created a frightening pictures leading to disaster.

Initially the village used to be in lowlands close to Ratu river. Villagers still remember the floods of 2002 and 2003, which swept two hectare of land and forced them to move the village to the uplands of Rajbash. In the uplands, people used to grow hardy crops like finger millet and maize, while in lowlands people used to grow rain-fed paddy. People used to harvest just on crop due to lack of proper irrigation facilities. The vegetable farming was just a matter of stupor due to the lack of water. Even drinking water was a matter of serious concern for the Rajbash community. The production from the village was insufficient for the villagers. They had to migrate to a nearby city for additional income. The water related disaster had really deteriorated the lives of people.

But the devastating scenario of Rajbash stopped to exist since the Community development advocacy forum Nepal (CDAFN), Bardibas, has implemented a project on Community Based Risk Reduction, funded by Caritas Germany and Caritas Nepal. During the project, CDAFN in coordination with local stakeholders developed the water management model WATER MIRACLE VILLAGE: RAJBASH based on the wise use of the available water resources. It basically works in three components for making water available for irrigation and drinking purpose.

In the first component, three underground canals have been constructed, which raise and collect underground water and make it available for irrigation purposes. The canals are sufficient for irrigating 130 hectares of land.

The second component is collecting of groundwater for drinking purpose. As a third component, a rain water harvesting pond was constructed by digging the Jharayo torrent. The pond has multiple purposes of harvesting rain water, controlling floods and recharging the groundwater. The pond has a capacity of 40 million litres of rainwater, which is used for irrigating the uplands during the dry season. In order to reduce floods, landslides and sedimentation, check dams were constructed along with bioengineering.

In all these activities, there was a valuable contribution of other stakeholders and the community. After the approaches of making water available and reducing the risk, project activities were directed for strengthening capacities of the community through different water based livelihood option. The project has supported organic vegetable farming, by providing training on vegetable production, integrated pest management training and seasonal seed support.

Ram Bhadaur Thapa explains: "It is a blissful movement for Rajbash people that after the construction of the pond, we are growing vegetables all year long in this dry land which we never thought to be possible." For the precise use of the harvested water, the irrigation system is linked with plastic ponds, drip irrigation and sprinkle irrigation. People sell vegetables and save the incomes from vegetables in Income Generating Groups.

Similarly, in the lowlands, after the construction of the underground canals, villagers have sufficient amounts of water for harvesting three yields a year. Rajbash is now a centre for educational visits for different colleges and organisations working in DRR and Climate Change issues. CDAFN is planning to develop it as DRR and Climate Adaptation field school.

The disaster created from too much water and too little water has become a story of the past. Still the amount of rainfall is the same, but the water management system has resulted in the prosperity of the village. The effective community based water management system has changed a village, from water and food deficit to a water and food sufficient village.



Nepal - Access to Water for Dalit Communities

Mrs. Sukumaya Purkoti, a 55 years old woman from Jamune, Chautara-Sangachokgadhi of Sindhupalchok district, has years of experiences struggling to fetch water from down-stream to her house. "It has been 40 years that I came to this village after my marriage and since then I spent hours fetching water. It was very hard life, but we did not have any choices either."

Having running water close to house was Sukumaya's distance dream, which became reality only a year ago by the intervention made by Caritas Nepal.

There are 16 households in this settlement, where Sukumaya is residing; and all are from Dalit (Untouchable Caste Group) Community. Being from marginalized community, they feel that their voices were not heard and they were deprived from basic needs. The same is true in the case of lacking access to regular supply of drinking water, despite the presence of an existing water source.

The 2015 Earthquake pushed the community further into poverty. Having small portion of farm land is not sufficient to sustain the family for the whole year. Male members of the family migrate to nearby cities to do seasonal labour work.

Bina Purkoti, 20 years old and mother of 10 month old baby, now carries water from a tap, which was constructed close to her house. "Life changed and became easy with this tap water," she says "otherwise I have experience of spending more than one hour to bring one full jar of water."

Women of this settlement have to travel long distances to fetch water, sometimes supported by their children.

On rural hilly areas, the roads are not comfortable and often full of risks. "When there was no water, we had to move even in dark evenings," says Sanu Maya Sarki, 48, "we have even faced that there was no drinking water when needed."

Due to scarcity of water, they have compromised on their sanitation and hygiene. It prevented them to do agriculture activities and raising livestock, affecting their overall livelihoods activities. Bina says "sometimes we were forced to drink polluted water."

Caritas Nepal and its local partner JGSS provided this settlement with running tap water, by constructing a 4000 litre capacity reservoir tank, which was linked with a 429 meter long intake constructed at its source. The water collected in the reservoir is distributed through three taps covering 16 households. With this drinking water scheme, nearly 100 individuals have access to clean drinking water.

Caritas Nepal and JGSS provided technical and financial support. The total cost of this water scheme is 941,725 rupee (about 8,200 USD); of which the project contributed 872,625 rupees (7,600 USD) and community support was 69,100 rupees (600 USD).

The hardships faced by Sukumaya, Bina and Sanumaya have now become a thing of the past and it has brought joy in their faces. There is now 24 hours running water supply in this marginalized Dalit community. The effect has been observed. Women are making earnings by involving on vegetable farming and selling to local market. Bina says: "cleanliness and tidiness has been maintained after availability of water, which has improved health and hygiene."



Bangladesh - Fish Pond Increases Family Income



Soti Gain (35), lives in the village Poschim Bajua, situated in the southeast part of Bangladesh and close to the river Posur near the Sundarban mangrove. The area is highly prone to disasters and effects of climate change. High salinity, tidal surges, water logging, heavy rainfall and cyclones are the most rampant hazards in this area, making natural calamities a daily companion.

Soti Gain is a widow and day labourer. Her husband passed away in 2016 by heart attack. She finished ten classes at school, her elder son Pranto Gain (17) left school after seventh grade and her younger son Prapto Gain (10) studies in the 4th grade.

Most of the people of the village are farmers and fishermen and they show an attitude of honesty and dignity of hard work every day. They have indigenous knowledge, strategies and practices for coping with various natural disasters. Soti has homestead lands of 15 decimals (about 600sqm) with a small pond. She rears 5 ducks and 8 hens.

Soti cultivates fish in her small pond for meeting her family's nutritional needs. Every year, the floods usually caused her pond to overflow, and when this happens, many fishes get swept away. This causes serious economic problems for her and her family: she could not produce enough fish to feed her children and she could not earn additional money by selling remaining fish.

On May 2018, the Caritas SCRM-II project started. Monthly cluster meetings were organized, with the help and assistance of local disaster management committees, task forces and community volunteers. Soti

attended in the cluster meetings regularly. Each time, she learnt new ideas and tried to identify ways to protect her assets from natural calamities. During the meetings, she started to understand the implementation process of household level micro plans to reduce disaster risks. She was informed that some support would be given to beneficiaries for the diversification and strengthening of livelihood opportunities, under a preparedness program, to reduce disaster risks and vulnerabilities. Soti Gain was selected as a beneficiary for the implementation of a pond fish farming project.

According to her choice and interest, the Caritas project supported her fishery protection resources, under the activities of diversification and strengthening of livelihood opportunities for extremely poor and vulnerable families. She received support in the value of 8,000 BDT (about 100 USD) from the project and purchased nets and bamboo and raised the pond's dike to the level of the last floods. She built a fence using nets and bamboo on the raised bank of the pond.

As a result, her pond is now disaster proof and free from water logging. Now, she regularly breeds fish in her pond, nursing her fishery as suggested by the project team. In her improved pond, she produces fish for her daily needs and earns additional 2,000-2,500 BDT (about 25 USD) per month by selling fish. The yield of fish is very good, and her income will further increase in the future.

Soti says that she has learnt a lot about Disaster Risk Reduction, while attending the monthly, issue-based cluster meetings. "I have received support for protecting my fisheries resources. I benefited a lot, because my fishery is now disaster proof and free from water logging. Before the project, I had no knowledge and ideas at all on how to protect my asset from natural disaster. Now I know and I share my experience and knowledge with other villagers. I shall be able to fulfil my dream. Caritas has changed my views and helped my family to live in dignity."



2.8. Evaluating the Effectiveness of the Local Action Plans

Evaluating the effectiveness of the local action plans is a key element of ensuring sustainability and also to further developing the local action plans. It is also key to improving the DRR capacity of the communities. The evaluation of the local action plans has to be regarded as a process that is planned from the very beginning, in the stage of developing the local action plan, and is embedded in the very action plan. Evaluation has to be a constant process, happening intentionally throughout the entire intervention and implementation of the local action plan. Evaluation results have to be analysed constantly and they have to be reflected in the way the local action plan is adjusted and continued.

For an effective and meaningful evaluation process, the key element should consist of well-established objectives of the local action plan. Each objective of the local action plan has to be operationalised into concrete and measurable results that are the basis of the evaluation process, which includes constant monitoring of all aspects of the local action plan.

Objectives of the local action plan may be focused on concrete results (building a pier, for example), or soft results (increasing capacities of people to...). The nature of the objective determines the type of evaluation that we may plan and allows us to adequately plan the necessary time and resources required to perform the evaluation.

Apart from evaluating the achievement of the results, as set forth in the objectives of the local action plan, we can also evaluate the processes that the implementation of the local action plan entails, so that we can use the learning for future similar programs. Evaluation of processes may include looking at how the communication has happened; if the flow of information has been constant, clear and reaching the key people; if the team work has been productive and satisfactory for all the people in the team; if the leaders have been indeed leading; if the followers have been motivated and/or coordinated; etc.

Volunteer action also has to be evaluated. Some of the key measures that we can use for evaluating the volunteer activity are: number of volunteers involved; number of volunteering hours; type of activities the volunteers are engaged in; number of beneficiaries directly served by volunteers; satisfaction of beneficiaries served directly by volunteers; satisfaction of volunteers with



regard to the overall set-up and coordination of the volunteer engagement; etc. Evaluating these dimensions is impossible to be done at the end of the program. It requires that the evaluation process is planned from the very beginning and the volunteers themselves are trained and provided the tools and awareness required to properly conduct the evaluation. Monitoring one's hours of engagement and concrete activities that are conducted, requires a lot of consistency and a certain mindset that understands, why this is important and helpful for the entire process.

While some actions important for the evaluation process can be performed directly by the volunteers themselves (like monitoring their own hours of engagement and type of activities they perform), others require an external evaluation (like the satisfaction of the beneficiaries served by the volunteers). That is why it is important that the evaluation is planned from the very beginning and that the tasks required to perform the evaluation are distributed to the relevant team members in the planning stage of the implementation of the local action plans.

In addition to evaluation, an important element of effectiveness of the volunteer action and also one key ingredient for ensuring the sustainability of the volunteer action is accountability. We understand accountability as the willingness to accept the responsibility to account for one's actions. Accountability is an internally imposed responsibility, which comes as a sign of transparency, openness and respect towards the general public and specific stakeholders that have an interest in our actions. Accountability is not limited to reporting required by donors, public authorities or legal frameworks. It is an extended degree of transparency that an organization assumes voluntarily. An accountable structure is pro-actively communicating with and regularly asking for feed-back from a variety of stakeholders, making available regular tools or channels, by which feedback is collected. An accountable structure is reviewing the received feedback and responding to contributors, with regard to its content. Accountability is an essential ingredient of successful multi-stakeholder partnerships, ensuring an increased level of transparency and responsibility that each of the partners is willingly displaying.



Philippines - Community-led Monitoring, Evaluation, Accountability and Learning (CMEAL)

In the original context of the four “Minimums” of Community Managed DRR (CMDRR), the fourth is **CMEAL** (without an A - Community-led monitoring, evaluation and learning). Since NASSA/Caritas Philippines ardently advocates for and practices **Accountability**, putting affected people always in the centre of all humanitarian work, the letter **A** has been inserted and thus **CMEAL** has been created. As one of the results of community organizing, CMEAL allows the community's direct participation in the monitoring, evaluating and learning processes in community-led DRR. It is sometimes also referred to as participatory M&E, as it empowers the communities to facilitate community self-learning, where they can reflect and take appropriate action.

The membership in CMEAL teams usually varies from one community to another. It generally comprises community leaders, partner beneficiaries, representatives from the local government/barangay and parish volunteers. They consist of members representing men, women and youth. Members are elected and selected by the community based on their leadership capacity and skills, with guidance by the dioceses and in partnership and support of the Local Government Units. As CMEAL is a cross-cutting concern, members often came from different sectoral groups or associations like Shelter, WASH, Livelihoods and others. So whenever the elected President convened a meeting, it is well-attended and offers the opportunity to share and clarify, if needed, relevant information about the project. Shortcomings, gaps and challenges can easily be discussed and counteracted with appropriate measures, especially if they are sectoral inter-related.

An example is offered by the #REACH project responding to Haiyan: It covers 177 communities, each of them had a CMEAL team to monitor and track the progress of the intervention and the status of activities in their area. They are the “eyes and ears” of the dioceses on the ground and the “mouth” and voice of the people,



Some of the Accountability practices were the hanging of banners that display key information about the project, including who to contact for any concerns or issues about the project; setting up of suggestion box, placed in the custody of CMEAL; installing of a freedom wall at the barangay hall, to provide a creative space for the community to freely write their feedback about the project.

representing the less privileged and vulnerable. The teams' roles, responsibilities, policies and guidelines vary and are discussed and agreed amongst the members.

In the selection of simple, relevant tools, the ownership of the tools is critical for the community to lead and make the strategy and projects sustainable. The tools are identified and designed by the communities themselves, based on the needs, availability of resources, capacities of the team and what is essential in the project. The tools are crucial in collecting and analysing data, sharing of findings and putting the collected information into action. Following certain CMEAL protocols and guidelines, the team uses simple monitoring forms and templates, SMS, photos, and minutes of the barangay/community/organizational meetings. The teams are prepared for their tasks by various capacity building measures, such as trainings, workshops, accompaniment and mentoring, which are conducted by dioceses and NASSA/Caritas Philippines.

During the first year of the Haiyan response, most diocesan staff, including its MEAL officers, were new to humanitarian work. As such, the standard concept of “accountability to communities” was something new to them. Humanitarian workers, dealing with the affected communities on a daily basis, must be knowledgeable about accountability and must practice it at all times. To deal with that need, NASSA/Caritas Philippines' MEAL team, with the accompaniment of Trocaire and CAFOD, and support by organizational development and institutional capacity building advisors, conducted a reflection session in all nine dioceses. The workshop clarified the roles and responsibilities of the local diocesan organizations and their humanitarian staff, being the direct implementers of the Haiyan response.

The key findings from the Accountability Reflection Sessions show that:

- The learnings from the workshops have been replicated and the dioceses disseminated and rolled-out the information amongst the staff and implementing communities.
- The dioceses formulated their own accountability and feedback mechanism and guidelines.
- All these have been shared with the communities. This further empowered and capacitated the CMEAL, being in charge of accountability, to be the voice of the community, and let them established their own feedback mechanism.

“Even if the word “accountability” had not been used by the staff before, the DSACs already have a strong commitment to accountability principles. Directors, who attended the previous accountability training, had taken on board key accountability messages. DSAC staff talked about service to the poor, the Catholic Social Teaching, and the people's rights. Their posters and t-shirts displayed the DSAC's mission and vision, and commitments to the poor. DSACs are

already doing lots of good work: they are involving communities, sharing information and asking for feedback informally. The staff are motivated and open to learning."

In order to improve accountability towards the communities and to provide them with feedback mechanisms, the following methods were used:

- Creating committees amongst CMEAL (for ex. Community feedback/grievance/accountability committees)
- Displaying of information banners that include the phone numbers of staff as informal hotlines
- Setting up of suggestion boxes, which were of varying sizes, and guidelines, in strategic locations
- Installing of freedom walls
- Holding of community meetings or assemblies
- Communication through SMS/phone calls
- Doing face to face, or one-on-one conversation
- Sharing information through social media
- Broadcasting of information through radio programs and television slots

The essential feature of any feedback mechanism is that it includes receiving feedback - acknowledging it, analysing it, and responding to it. A logbook is one of the documentations being used.

It was pointed out in the Haiyan (REACH) quarterly reports, that on the first year and a half of the implementation of accountability, the suggestion boxes were filled with feedback and were popular across all the communities. However, towards the end of the project, their popularity dwindled in some communities and experienced setbacks like the untimely response and regularity of checking. The community opted to use other feedback mechanisms that produce more immediate response, than the suggestion boxes, such as SMS,

calls and face to face meetings. What works and is functional in one community, does not necessarily apply in another community.

Inspired by the rich experience and positive results of CMEAL during the Haiyan project, some of the groups continued doing their work on their own, or with little support or guidance from the diocese. The strength of their group showed the determination to continue the group even beyond the Haiyan project.

The Dioceses of Capi, Calbayog, Palo, still maximize the organized CMEALS in their respective current projects. The collaboration is on-going with these groups, while the dioceses also introduce and replicate the strategy to new communities and areas of intervention. In several Emergency Appeals (EA), dioceses seek the assistance from the community groups, while forming a new one with the CMEAL strategy in mind. In Capi, the CMEAL group, called BUSOG, was able to establish a sari-sari store (mini grocery) with food processing products and was able to access some government support. In Palo, a CMEAL group was able to submit a project proposal on environment preservation to the Municipal local government, while in Calbayog, the CMEAL group continues doing egg processing and hand-weaving.



Philippines - CMEAL in the Diocese of Capi Social Action

How CMEAL officers were selected:

The CMEAL teams consist mainly of community members, i.e. beneficiaries, or members of community organizations, community leaders or active community partners. These are barangay residents who have credibility in the community and have good working relations with the barangay council.

They become an external body, which attends community meetings, CASAC-related activities, Barangay Development Council meetings and other sectoral meetings. They are primarily tasked to monitor CASAC projects in the barangay, which includes field monitoring and data base management.

They are also tasked with beneficiary accountability, as they handle complaints within the community and would then process accurate, unbiased and timely responses.

They are the group within the community that is not part of the barangay or sectoral leadership, but could

provide another system of checks and balances.

Criteria for CMEAL officers:

The community was asked to have at least two MEAL Officers to undergo different capacity building activities. The criteria set were:

- They should be active members of the Community Association.
- They should be chosen by the community to become focal persons/representatives to CASAC and other agencies visiting their community.
- Their services as CMEAL Officers must be free-willing and voluntary.

Who supervises CMEAL officers and what are their trainings:

When all the CMEAL officers were selected from all the communities covered by CASAC, trainings for them immediately started. A CASAC MEAL officer facilitates

and designs all their activities, including their trainings, as cascaded from NASSA/Caritas Philippines' MEAL unit. Their trainings involve orientation on the importance of the involvement of community members during the implementation and monitoring of the project. The trainings also include the use of monitoring tools, which are designed for specific existing projects in their respective communities. The Humanitarian Accountability Principles Seminar, including inputs on the complaints flow system, are also part of the training.

After the monthly staff meeting, the CASAC CMEAL officer gathers the reports from the project officers. The data comes from the community organizers and CMEAL officers. When preparing quarterly reports, the CASAC MEAL officer organizes a meeting with the CMEAL members for working together on the report. Based on the data from the project officers, the CMEAL validates the report. During this consultative process, experiences with project deliverables are shared. Because of the knowledge collected directly from the field, the report presents a more accurate and honest data.

Relation among Co-CMEAL officers and to CASAC:

CMEAL officers are familiar with one another. They have good working and even personal relationships. During quarterly meetings, before they stay to work in the CASAC office, the MEAL officer makes sure that there is a designed team-building activity for everybody. There are also leadership talks and open forums, in order for them to know each other better. CASAC provides learning exchange activities in other communities, giving CMEAL-officers the opportunity to visit and observe practices and processes of other CMEAL officers.

For CASAC, since most of the CMEAL officers are also community leaders, they are very beneficial for the entire project implementation. They are the on-call community volunteers which give real-time and on ground reports whenever it is needed. Immediately they serve as focal persons of CASAC in the community whenever some Caritas Member Organizations or local social action centres visit Capiz. To the community organizers, they serve as second parents and second family whenever they are in the community.



In one of the Barangays in Calbayog, a big tarpaulin was displayed at the entrance of the Barangay basketball court. It informed the public about the different sectors of the year 2 of the #REACH project and the organized groups formed to facilitate project interventions. This strategy makes the community aware of the project currently implemented and the responsible institutions/organizations they can approach in case of a feedback.

Caritas Philippines

Philippines - Barangay Cristina Open Dump Site Issue

In the first phase of community organizing, families in Barangay Cristina identified common community concerns and planned specific actions to identify counter-measures. The concern was on waste separation, which was one of the results of the community analysis. When the diocese (CASAC) conducted an assessment involving the community and CMEAL officers, the families emphasized their concern about the nearby open dump-site, which causes numerous health problems. The results of the assessment - as stipulated by families - showed that the dump-site has been negatively affecting their whole community and the neighbouring barangays. The open dump-site produces foul smell and emits dangerous gases, especially when the collectors burn the garbage on-site. There is also a leakage of polluted water running down to the river.

The CMEAL officers - on behalf of the community association - discussed this concern with CASAC. They proposed the first steps of solution, i.e. to help them (CASAC) advocate and convince the municipal government on either closing the dump-site or, if not possible to close it, encouraging the Barangay Local Government Unit (BLGU) to conduct waste separation activities regularly. This prompted the CASAC to investigate further the gravity of this concern and document the real scenario,

by gathering information and evidence to be presented to the local government.

A community dialogue, entitled "Hinuan-anun", was held, wherein all concerned agencies positively responded to the invitation. CASAC served as the moderator for the dialogue between the parties. As a result, the local administration, through their engineering and planning officer, presented the municipal proposal with an allocated budget to transform the site to a "Material Recovery Facility". Moreover, the Rural Health Unit provided some medicines for skin disease and loose bowel movement cases.

While waiting for the Material Recovery Facility to be fully implemented, CASAC, with the leadership of CMEAL, conducted a clean-up drive for the dump-site, wherein families voluntarily helped in separating and cleaning activities.

CMEAL, as a group of volunteers, is instrumental in assessing the needs of the community and finding possible solutions through community participation. The role and function of the group continued beyond the project's implementation period, even with or less supervision by the CASAC.

Pakistan - Evaluation, Accountability and Feedback

Knowledge gained through monitoring and evaluation is at the core of CARITAS PAKISTAN's organizational learning process. Monitoring and evaluation provide information and facts that, when accepted and internalized, become knowledge that promotes learning. Learning is therefore incorporated into the overall programming cycle through an effective feedback system.

Caritas Pakistan shares all the project details with community groups, like Disaster Management Committees, Community Development Groups and Farmer Groups. These groups are executing bodies for activities on the grassroots level. It is the first level to check specifications and the quality of the project implementation, as well as the performance of community groups. Volunteers facilitate monitoring visits conducted by the Caritas Pakistan National Secretariat.

Caritas Pakistan usually shares the activity plans with Local and District Government and they are invited to participate in the activities. Government's representatives participate in the activities and monitor the progress and quality on the ground. Since some of Caritas Pakistan's volunteers are government officials, volunteers also provide feedback to Government Officials. This represents a second level of monitoring.

At the third level, the Diocesan Executive Secretaries conduct regular visits and monitor the activities at ground level. They also provide suggestions and recommendations. The Monitoring & Evaluation Officer at National level monitors activities through field visits and participates in monitoring exercises of Diocesan Units.

For accountability purpose, at the initial stage of project implementation, Caritas Pakistan shares contact-details of relevant Caritas Pakistan staff for the complaints handling mechanism. Accountability of the humanitarian organizations has become a main focus of Government Authorities in recent times. Caritas Pakistan shares detailed information with Government authorities and they cross check the quality of programs.

All project information about selection criteria, specification of relief goods and other program related details are shared with communities' groups, in the presence of more than 30 community members (both male and female). Afterwards, communities have the opportunity to provide feedback through distribution monitoring forms.

Secondly, communities also have the option to provide critical feedback by dropping their suggestions or complaints in boxes, which are placed in target villages. The beneficiaries, who are unable to write, can register their suggestions, or complaints through educated community volunteers, who stay at their disposal.

Caritas Pakistan provides contact details of the Social Mobilizers and the staff of the National Secretariat. These details are available for community groups and community members, in case their complaints are not addressed at village or diocesan level.

All the complaints and suggestions are recorded in log sheets and Caritas Pakistan handles the complaints through the above mentioned channels. Most of them are discussed and replied by community members at village level and communities are satisfied with the clarifications provided, otherwise they still have opportunities to address complaints directly to Diocesan staff.

The community feedback mechanism has provided good results through the methodology adopted by Caritas Pakistan in development and humanitarian interventions. Therefore, it is appreciated by communities, as well as other stakeholders, including Government Department and humanitarian actors working on the field.

External evaluations and lessons learned are conducted through external companies or consultant. The learnings are documented and incorporated in future programs and shared with other stakeholders.

3. Transversal Topics and Volunteering in DRR

3.1. Climate Change and Volunteering in DRR

Climate change is one of the principal underlying causes of disasters, having a negative impact on the development of communities. The impact of climate change can be both - immediate, like in the case of floods and landslides, and on medium and long term, like in the case of draught, or changed rainfall patterns.

The development of local climate change adaptation strategies is a strong linking element between disaster risk reduction and development programs. Local, national and international volunteers play an important role in improving the capacities of local communities to cope with their fast changing environment.

Indonesia - Award-winning Climate Adapted Village

KARINAKAS, a diocesan Caritas organization in central Java, Indonesia, started to implement DRR programs in villages of the Boyolali Regency, after the eruption of Mt. Merapi in 2010. One of the villages is called Samiran. The main hazards threatening the community are related to the volcano, but also to other natural events, like storms and landslides. Besides these natural hazards, the risk assessment process highlighted the negative impact of climate change on the community. The historical analysis and seasonal calendars show that:

- crop plantation times have changed: community members are really confused on what to plant and when to plant
- there are different types of pests, as well as new pests in the plants
- depletion of water sources/scarcity of water, especially during the dry season

Installation of biogas plants:

As for now, 123 biogas plants have been installed. These installations use the manure of domestic animals (most families in the area are cattle breeders). The gas produced is used for cooking, small scale industry (women preparing local food and selling it at local markets), and electricity for household consumption. All nutrients, like nitrogen and phosphorous, are conserved in biogas effluents and are used as fertilizer for cultivation. Biogas plants have a positive impact on the reduction of deforestation (by reducing the need of firewood).

The biogas program has been started by Caritas, providing a first group of families with training and financial capital as a loan without interest. In this way, a local revolving fund could be established, supporting more families to build their biogas plants. Groups of families work together to build the biogas plants and pass their knowledge to other groups of families. The final plan is to build 600 biogas plants in the community.

Management of water sources:

The scarcity of water, especially during the dry season, was a serious problem for the community members. In order to improve access of the community to water, several measures have been implemented:

- Conservation/protection of sources of water by plantation of trees. If not for the trees, all of the

water would fall on the ground, and much of it would run off. But, the tree helps to capture and store water and is available for multiple use.

- Promotion of rainwater harvesting to improve access to water during the dry season.
- Construction of small irrigation channels made with bamboo: A reliable supply of water, through cost effective technique and utilization of local resources (bamboo) to increase production.
- Distribution of water through a pipes system: in order to save water and discourage the misuse of water, certain payments for certain hours of water supply have been decided by the beneficiaries themselves. The collected amount is used for maintenance of spring and water distribution systems.

Improvement in agriculture

- Capacity Building Training for farmer groups
- Use of organic fertilizer, to promote organic farming, which further promotes healthy soils and does not pollute the water, as it does not allow the use of synthetic pesticides, herbicides and fungicides. Many community members have signed declarations not to use chemical pesticides any more.
- Multiple cropping systems, perceived as an important climate change adaptation strategy: they have understood the advantage of multi cropping system that helps in lowering the risk of complete crop failure, thus ensuring a high level of production stability for farmers.



Participation of the community and volunteers

Aiming at the sustainability of the interventions, a community organization was formed, with the support of KARINA. It comprises of different committees that took care and lead in the implementation of the projects and programs for humanitarian interventions.



Caritas Indonesia

The foundation of community organizations ensures that interventions provided are well-managed and have a continuity that will further improve and develop the lives of the communities. Community members participate in all phases of development and implementation of the projects.

Award

The village won an award from the government of Indonesia for their programs to adapt to climate change, making the village well known. This makes it easier for the village to obtain additional funding from authorities to extend their programs (especially biogas installations and water management), but also makes the community a model for many other villages in Indonesia. Delegations from different parts of the country come to see the village and experts from Samiran travel to other villages to multiply their successful methodology.

Myanmar - Climate Change Adaptation in Communities

The MFIII project targets both the communities, which are already experienced in the Community-Based Disaster Risk Reduction approach, and nearby communities which have no experience in DRR. In this way, the experienced communities are able to share their experiences in assessment and Community Action Plan development to the new communities.

The village disaster management committees and community representatives, together with the government's Agriculture department, prepare together the planning for climate resilient agricultural activities, such as seed production, quality seed distribution, farmer field school training, etc.

The village committees receive support to do their own project baseline study, their Climate Change Adaptation (CCA) assessment and the development of their community action plan. The Village disaster management committees are involved in presenting the community action plans to the local government and government departments, asking for and receiving technical support from the departments (for example, technical supports from agricultural department, resource persons from the department of Meteorology and Hydrology, technical persons from Livestock department for vaccination and livestock raising trainings.)

During project implementation, many meetings are held between the village disaster management committees, farmer representatives, local government and other NGOs. The regional-level seed growers' associations are formed, based on the commitment of the farmers to link target communities with stakeholders, such as the Department of Agriculture and private sector, regarding resilient seed provision and access to technical assistance.

During the MFIII implementation, the farmers/communities from different villages share their farming practices and their challenges on climate change at regional level workshops, organized by government departments.

The youth farmers and communities are committed to volunteer in the dissemination of monthly weather forecast information and sharing knowledge to the farmers, by linking with the Meteorology and Hydrology Department. The project is an opportunity to multiply good practices of making households more climate resilient and sustainable.

The project facilitates the implementation of micro risk reduction activities, which are managed by village disaster management committees. The micro risk reduction activities include the collection of emergency rice stocks, and the construction of waterproof latrines, water filtration tanks and water hand pumps.

Community representatives and seed growers' associations take the leading role in the development of an advocacy strategy, focusing on access to quality resilient seeds, and in organizing a farmers' forum at regional level.

The Farmers Field Schools are conducted as an activity on climate resilient agriculture practices, during the period of the MFIII project implementation. They are conducted in order to strengthen the capacity of farmers to adopt climate resilient agriculture practices. The District Agricultural Department provides expertise and technical support during the trainings. The subjects of the trainings cover land preparation, quality seed selection, plantation, weeding, proper fertilizer application, pest and disease prevention, and making of natural fertilizers and natural pesticides. The participants of the Farmers Field Schools utilize their new knowledge and skills acquired during the training (such as quality seed selection by using salt water, proper fertilizer application, identifying the symptoms of pest and disease infection and nutrient deficiency, applying inputs according to the agro ecological situation). Some participants can even share agriculture practices to other farmers, who were not able to attend the training.

KMSS - Caritas Myanmar

3.2. Gender Issues and Volunteering in DRR

At the onset, effects of disasters, or humanitarian crises, seem to strike everyone in the same way, regardless of gender, social status, or sectoral groupings. When an earthquake hits a community, for example, all members of the community seem to be affected in the same way. Collapsing houses kill without any difference - men, women and children, the rich and the poor. But is it really like this? Richer families live in stronger buildings, which do not easily collapse. Women stay at home, while men work outside. There are many reasons why different groups of people are affected in different ways by a disaster or crisis. It is true that the presence of hazards may similarly affect everybody, but vulnerabilities may vary and in many cases, gender is one (often an essential one) of the multiple factors.

The subject of gender is often reduced to the question if there are also women participating in the project, or if they are part of the volunteers' group. Though, the central question is not, how many women are part of the group or the project team, but rather how the voices of women (and children) are heard, how specific vulnerabilities are identified and how planned activities respond to the specific needs and capacities of all - men, women and children.

Just a short example to clarify this aspect: A village in a flood prone area sets up a local safe and rescue team, trained to evacuate vulnerable people in the case of a flood. This is traditionally seen as men's work, so all members of the team are men. But men from this community usually work in the city far away. When the next flood strikes the village, the team is not functional, because its members are not at home.

This shows that the capacities of women have also to be considered. In many societies, women are the actual managers of their families and have the skills to do the practical planning for their families to survive and to use their resources. These capacities are of high importance during and after a disaster.

During the last years, in many countries, women succeeded to gain access to new spaces (for example access to use public transportation in India, access to new economic opportunities), but the final space, where actual decisions are taken, is too often still closed to women. This applies also in many DRR programs and remains a challenge to be addressed in the future.

In order to allow the inclusiveness and full participation of men and women in DRR programs, and to bring in



all their capacities recognized during the needs assessment, it is essential to identify the specific vulnerabilities and needs of both genders. Specifically for women, this process is not possible without their active participation. Women should have the possibility to contribute their own perspective, during community meetings, plannings, decision-making processes, etc. (if a group of women and men are asked to draw a risk and capacity map of their community, you will observe the different priorities). In many cultural circumstances, this might not be possible in mixed groups, either because the voice of participating women will not be heard or it is even impossible to organize mixed groups. In these situations, other solutions have to be found, for example women groups, or individual discussions.

Specific vulnerabilities of women identified in this process have to be addressed in action plans and preparedness activities. Women should have an active role in all phases of the DRR process, including during assessment, planning, implementation and monitoring.

Some general recommendations:

- Find a proper solution for the active participation of women in all project phases. Having some women volunteers in the group, or a special volunteer group for women, is not sufficient, as long as the perspective of women is not integrated in the process. Looking into accountability to the community, it is essential to have a proper community engagement and participation continually practiced.
- Make the inclusion of gender vulnerabilities for both men and women (and also do not forget the children!) a specific subject during the needs and risk assessment.
- Include explicitly measures addressing the needs of women in preparedness and action plans.
- Analyse the role of both genders during and after a humanitarian crisis/disaster.
- Consider the actual role of each family member, when discussing family preparedness plans, including communication of early warning messages, on what they will have to do, in case of disaster, or a crisis. Early warning messages reaching only men are not very helpful, if men are working outside the community.



India - Women take Lead in Livelihoods during Floods

Recurrent flooding has intensely compounded the existing social vulnerability of people across the floodplains of the river Brahmaputra, among whom women seem to bear the major brunt. However, the role women play in flood risk management, has been largely masqueraded by dominant male centric narratives, with regard to institutional planning and mitigation measures. A recent visit to the flood prone districts of Bishwanath and Dhemaji districts of Assam brought to the fore the critical role local women have been playing to cope and adjust to flood risks, invariably contributing to the health and well-being of their families.

Raising Vegetables in Grow Bags, a Succour during Floods

Nutritional gardens on a raised platform are gaining popularity in the flood prone areas of Dhemaji, Lakhimpur and Bishwanath (in the state of Assam). Women grow seasonal vegetables, such as brinjal, beans, coriander, chilly, gourds, legumes and greens, in cement bags and tubs, which are then perched atop the chang-ghar. In places devoid of stilt houses, these bags are raised on a make-shift bamboo stilt with a height depending on the water level.

At least 18 women from Deonabari village in Bishwanath district grow their own vegetables in the backyard on bamboo stilts to meet the nutritional requirements of their family. Almost every household in Sissisumoni grows at least 8 to 10 varieties of vegetables for their



yearlong consumption. In an area, which is routinely affected by floods and sand deposition, growing seasonal vegetables and greens is an acute problem, as most of the plants perish due to days of water-logging. Disruption of transportation, during the floods, further deters households from meeting their dietary requirements.

"I am happy to have planted these vegetables in my backyard, it doesn't require much of labour or money and my family has the choice to have freshly prepared food devoid of pesticides and chemicals," remarks Pro-noti Lahon from Deonabari.

"I have planted enough vegetables so that it sustains my family during the flood. At least, I can pick brinjals and chillies from my own garden", states 26-year-old Kankan Pegu.

Caritas Pakistan - Dealing with Gender Issues

Caritas Pakistan makes an effort to facilitate the participation of women in their project activities, while, at the same time, respecting local culture.

Pakistan is among the worst performers on gender equality and ranks 148th out of 149 countries in recent surveys. This is alarming. The status of women in Pakistan is of systemic gender subordination, even though it varies considerably across classes, regions, and the rural/urban divide. Their status in the country also varies according to the uneven socioeconomic development and the impact of tribal, feudal, and capitalist social formations on women's lives.

In certain rural areas, gender relations in Pakistan rest



on two basic perceptions: that women are subordinate to men, and that a man's honour resides in the actions of the women of his family. Thus, women are considered responsible for maintaining the family honour. To ensure that they do not dishonour their families, society limits women's mobility, places restrictions on their behaviour and activities, and limits their contacts. Most women spend the major part of their lives physically within their homes and courtyards and go out only for serious and approved reasons. Outside the home, social life generally revolves around the activities of men. In most parts of the country, except perhaps in Islamabad, Karachi, and wealthier parts of a few other cities, people consider a woman – and her family – to be shameless, if no restrictions are placed on her mobility.

This means that, in some cases, separate meetings have to be organized for women and men. Caritas Pakistan organizes separate women groups and encourage them to participate in community meetings and activities. This is because Caritas Pakistan recognizes the important role of women in vital decision-making processes in community activities.

One approach to motivate women to participate in project activities is to employ local women, who already enjoy the trust of the community (for example, a doctor or a teacher). Another possibility is to invite women from other communities, who already play an active role.

Whenever women participate in project activities, it is essential to protect the confidence of the family. Considering the limitations on participation of women according to tribal customs, the increased participation of women in the project implementation process is taken as a success, especially if women have participated in all activities.

Gender relations are generally more relaxed for poor rural women, especially in Punjab and Sindh, where, women have greater mobility, because they are responsible for transplanting rice seedlings, weeding crops, raising chickens, selling eggs, and stuffing wool or cotton into comforters. Women in these areas have leading roles in Disaster Management Committees and other groups. Many of them are also volunteers of Caritas Pakistan. Therefore, the success rate of participation of women, as beneficiaries, is higher in Punjab and Sindh compared to other provinces.

Key recommendations vary from village to village, so that, when working in different areas, some recommendations mentioned here may not be compulsory:

- Prior to entering in village/community/areas, organization and staff should clearly understand the local culture and limitations for women, conflicts and key influences
- Engage/involve local recognized females (school teachers, doctor/nurse, lady health workers and sometime political figures)
- Hire local female staff, the process of which should be transparent and known to key stakeholders
- There should be clear security protocols for female staff, which they should demonstrate, when interacting with stakeholders and communities in those areas
- Local female staff must be accompanied by other female staff members, when traveling in particular villages. They should return home to their own villages, while it is still daylight.
- Community and stakeholders should be informed about protection protocols for females
- Success stories of women beneficiaries and volunteers should be provided to newly hired female staff and volunteers

Pakistan - Ms. Bushra Bibi, 48 Years Old Widow

Bushra Bibi is a private health worker in Dulam Kalan, a flood prone area of Punjab province. Her husband, Muhammad Akram, was a farmer, who died in 2018. Besides providing treatment and support to help her clients, Bushra sells milk and eggs to buy fodder for her livestock and support her family.

Since 2014, she has faced at least three floods in Dulam Kalan, her village. In 2017, the boundary walls of her mud house collapsed, due to torrential rain that caused five feet of flood water around her residence.

"I had spent all my savings to grow wheat crop. All of the crops on my fields were lost in the deluge. I felt so helpless. Being female, I never thought of working independently, because it is not the culture of our families and society," said the mother of four.

"I had no knowledge about how to face these annual disasters. The whole community suffered similar losses. While men tried to save what has remained, after the flood, women and children developed skin diseases, food deficiency and other health related problems."

Bushra used to see Caritas volunteers in the field, helping the locals in neighbouring villages during emergencies. She was inspired by the humanitarian response and the dedication of the Caritas staff, who helped the community, and offered them training sessions, regardless of their religion.

"The government agencies and other NGOs almost forgot about us. There were no medical camps, emergency kits, nor WASH interventions," she said.

In 2015, she attended an orientation training by the Caritas Pakistan staff from Lahore. "I was greatly inspired by the training and methodology. They prepared us for the future. The training transformed me from an ordinary

health worker to a community volunteer," said the 48-year-old widow.

The next year, Bushra Bibi invited the Caritas Pakistan team in her village. After organizing at least four general meetings with village elders and local farmers, she was selected as a member of the Disaster Management Committee, which consisted of 15 to 21 members. Since then, she has been heading the DMC.

"We are always searching for proactive people having some knowledge, to cope with floods and other disasters. We collect water from neighbouring village by filling cans," she said.

In 2017, the monsoon also affected urban areas, while also causing the usual flooding in rural areas. The overall death toll was 177 people, 166 were injured and 426 houses were destroyed. The heavy rain resulted in another emergency, wherein cases of dengue fever soared exponentially in affected communities. More than 122,807 suspected cases were registered, 25,770 cases tested positive and 69 died.

Caritas Pakistan organized relief distributions in small clusters, to ensure effective crowd management and avoid a breach in security. The time and location of the



distribution was identified, in consultation with CDG/DMCs and parish priests. Hygiene kits and shelter kits were provided to 1,440 households. Beneficiaries were selected according to criteria adopted and agreed with community Development Groups

In 2018, Caritas Pakistan Lahore installed a tap and a wash-room in houses of DMC members. Sessions on boiling drinking water for purification and preservation were also held. Caritas also installed one water tank, four taps, one washing basin and a toilet in the Government Elementary Girls School, where more than 300 students are presently studying from grade one to eight.

"In the past, some school children used to get ill, because of contaminated water from old water supply lines laid

along the sewerage system. A few used to skip their classes because of ongoing pain in the stomach and related diseases. Now, they are healthier," said Bushra.

"The Caritas program helped us through disaster management committees. They also gave us cans to drink clean water. We were told to save boiled water in cans, then put them in the refrigerator in the morning. Now we drink water at our homes."

"We are running the committee successfully and smoothly. We have made small committees to collect money. We use this money to help the poor. If someone is not able to donate, then we knock on the doors of wealthy people. We are not shy of requesting others. We are bound to help the poor; it is a duty from Allah as well."

Nepal - Dealing with Menstrual Hygiene



Menstruation is a natural part of women's reproductive cycle. However, in many parts of the country, it remains taboo, stigmatized, 'hidden' and rarely discussed. As a result, menstruation for many girls and women is not understood, or managed effectively, which can have a negative effect on a girl's well-being, including her school attendance, learning opportunities and major impact on health.

In general, a girl, who gets her period for the first time, remains isolated for two consecutive weeks, as she is "not allowed to see the sun". The community members believe that plants die from a menstruating woman's touch. "We are also not allowed to approach our men or the elderly, as they claim that it brings bad luck." "This time of the month" is a shameful topic that remains among women only. Girls say they get some scarce knowledge about what is happening to their bodies from friends, through period-related chats being whispered secretly in the corridors and on the way back home.

In the not-so-distant past, whenever school girls would get their period, they had to ask a teacher at school for a sanitary pad, or use an old cloth snatched from home. To get a proper sanitary pad, all women had to walk for over an hour to a neighbouring village, as there is no shop selling personal hygiene products in the vicinity.

Considering these issues, Caritas Nepal kept an Awareness activity on Good Menstrual Hygiene under the DRR, WASH and Livelihood project in Sindhupalchowk District. The target group for this activity were, firstly,

the adolescent, who were skipping their regular classes, or even leaving their schools, as they did not have proper pads and proper disposable systems. In many of the schools, both boys and girls shared the same toilets. Secondly, the target groups were the mothers, who also did not have proper idea on menstrual hygiene, because they were also not able to get proper orientation from their own mothers.

Through the activity, the targeted groups were able to have a proper orientation on why menstruation is important for women. Among others, they learnt, why they need to keep themselves clean; how they can make their own cloth pads; and how they can wash their reusable pads and dry them in the sun. In every group, at least 2 to 3 members are given training on how to stitch the pad from white cloth. This is also helping generate employment opportunity for the mothers. There is also an opportunity for sharing among women and the young girls, about their problem related to Urinary Tract Infection, family planning etc. All these initiatives are beneficial to their reproductive health as well as overall health.

As shared by women members of Simpleshwori Group from Indrawati Rural Municipality Ward No 1, Simpal cluster: "We used to use dirty clothes, during our periods, as we thought that we can just throw it away after we use it. But now we have learnt how to make pads from white cotton cloth". - "We used to wear the same cloth (pad) for a day." Some, who had less bleeding, even said: "We would even wear it for four days, but now we are changing it every four to five hours". They would wash or dry it in the sun, even though it was believed that it was very bad to sundry women's under garments, but now they properly wash it with water and soap and sundry it so as to kill bacteria. Schools now have separate toilets for boys and girls and even have dustbins to dispose their pads.

This activity has not only brought changes in the menstrual hygiene practices, but has even helped them to share about women-related problems. Women teach other women members from their extended families about the good practices. The activity has also been a preparedness activity, to help prevent long term impact on women's health.

3.3. Multi-Religious Communities and Volunteering in DRR

The nine countries described in this publication and whose Caritas organizations participated in the PEACH project, show manifold religious diversities.

Among them, only the Philippines has a predominant Catholic population, while the others are predominantly Muslim, Hindu, or Buddhist communities. In Mongolia, there are only 1,200 Catholics, and in Indonesia, only 10 percent of the total population are Christians.

In some countries, there are compact Catholic communities (for example Flores Island in Indonesia), in others, Catholics are living as small diaspora communities, or even single Catholic families, amongst other religious groups.

In all the countries, relations between religious groups know periods of peaceful coexistence, collaboration and exchange, yet, they also have episodes of sometimes violent conflicts. Even today, religious conflicts exist and have a major impact on communities, and on the work of Caritas.

The approach Caritas chooses in working with local communities, depends very much on this religious diversity in national and local contexts. In compact Catholic areas, local parishes offer the necessary structure to get in contact with the community. In many cases,

there are already so-called Parish-Caritas, or other volunteer teams, which can also take over responsibilities in CMDRR programs. In these cases, it might be a challenge to include also non-catholic community members.

The approach has to be completely different, when addressing areas without Catholics, or with only a small Catholic minority. Working in community-managed DRR programs means, first of all, to gain the acceptance and trust of the local community. Only when acceptance and trust are obtained, community members will get involved and will participate as local volunteers in the programs.

Caritas organizations have developed different strategies to gain this acceptance and trust - as presented in the following case studies. All of them share at least two common points:

- Caritas comes to the community to help people in need and to support the community to develop and to become safer, but not to proselytize them.
- Caritas works for all people in need, not only for Catholics.

To gain the trust of the community, at least these two points have to be respected, not only in declaration, but more so in action.

Caritas Pakistan - Working in a Muslim Environment

Pakistan is a majority Muslim country (96%) and Christians are a small minority of less than 2% of the population. Caritas Pakistan works in all kinds of communities: the small and very few Christian communities, mixed communities and exclusively Muslim communities.

Some non-Christian communities are suspicious, or dislike, the presence of international NGOs, especially if they are Christian organizations, like Caritas. In those areas, Caritas Pakistan works with proper secondary data research and develops relationships with key volunteers from the area or from nearby regions. Caritas Pakistan involves them when planning to work in a new

community. In order to find locals, who are willing to volunteer in the planned programs, Caritas, first of all, has to gain the trust of the local community.

Caritas starts to set up a list of all relevant local stakeholders and tries to identify those who enjoy the confidence of the local population and with whom Caritas can build a relationship on local level. In many cases, it proved useful to involve also stakeholders and persons (for example relatives of community members) from other communities in the area, where Caritas is already present.

Caritas Pakistan



In Christian or mixed communities, Caritas always contacts the priest, catechist or other representatives of the religious community, as well as other stakeholders, especially local administration. Caritas knows that gaining the trust of the community depends mainly on building relations with the right person in the community. In most communities in Pakistan, local administration is the essential key to get that trust.

Only when this relation of confidence has been established, the project activities can be started, including the identification of potential volunteers.

Key recommendations:

- Develop a transparent and accountable working methodology, keeping in view various aspects, such as religious division, gender, sectarian conflict history, and key stakeholders
- Make sure stakeholders are very well aware of the working methodology of Caritas

- Staff and stakeholders should be well equipped on the strategy of creating no harm and ensure that the intervention does not instigate any conflict, or put communities in certain risks.
- Engage key stakeholders, prior to entering in community/village
- There should be conditions (with flexibility to change, keeping in view local scenarios) of representation from all religions and ethnicity in Community Groups
- The criteria for selecting beneficiaries should be transparent and understood by staff, communities and other stakeholders.
- Selection of places for community meetings, trainings and distribution should be accessible for all groups
- Selection of volunteers and local staff should be based on skills and merit, not on religious, nor sectoral affinity.

Nepal - Some more Recommendations:

- Recruit local volunteers from mixed community
- Carefully map the community structures and then use these structures as the working place
- Apply DO No Harm concept
- Avoid the pitfalls of jealousy and competition over scarce resources within mixed communities,
- Apply inclusive participation in decision making processes



KMSS - Caritas Myanmar - Some General Considerations

The large majority of the population is Buddhist, only about 6-7% are Christians and only 1-3% are Catholics (most Christians belong to minority ethnic groups). Caritas Myanmar (KMSS) got legally registered only in 2016. When KMSS did not yet obtain its legal registration, it worked rather "low-profile" and mainly in Catholic communities. It was difficult to get in contact with other religious groups.

The official registration of KMSS changed the organization's situation: KMSS extended its programs to non-christian communities and started to collaborate with state authorities. KMSS and the Catholic Church are now respected by stakeholders. The church succeeded to maintain a neutral role in different (sometimes even armed) conflicts, which added to its positive reputation. In conflict situations, Church representatives meet informally with all stakeholders, speaking from "heart to heart" to the people and urging the conflicting parties to make peace. The Cardinal of Yangon, Charles Maung Bo, plays an important role in this process.

Caritas Myanmar is also in good relations with other Christian Churches participating in the Myanmar Council of Churches.

On local level, when entering a community for the first time, it is essential for Caritas to establish good relations with the formal and informal leaders of the community.

First meetings usually take place with the official village leaders, who recommend other influential persons.

In Buddhist communities, the local Chief Abbot is a highly influential leader (sometimes even more important than officials of state administration). If he is interested in collaborating with Caritas and understands the role that Caritas wants to play in the community, Caritas will really be welcomed in the community. In some cases, local Buddhist monasteries even became important actors in DRR programs. They actively participated in program activities, or in some instances, they offered shelter for the affected population.



Myanmar - Working in Buddhist Communities

Among the communities, where KMSS implements CBDRR programs, we have seen the most significant change in a Buddhist community, named Tawgani Nyaung Lane village. With the assistance of the CBDRR project and through the management of religious leaders, the community actively participated in the process and their lives were totally changed.

“First I considered that Karuna Myanmar Social Service is faith-based organization, which provides assistance exclusively to Christian communities and individual Christians,” said U Thin Oo, a village community member who actively participated in CBDRR project. “After cyclone Nargis, I went to the KMSS office, which is located in Day Dayae Township, but I did not dare to enter the office and ask for help. This was the first time I met with KMSS for our Nyaung Lane village. The majority of our villagers are Buddhists and most of the staff from KMSS are Christians. In fact, my thoughts and my views became totally different, when I realized that KMSS is working not only for Christian communities, but for all the people without discrimination.”

“At once, when I got a contact with KMSS, we could do disaster preparedness and reduction activities. KMSS raised our awareness regarding natural disaster, without telling their religious teaching. When I got the knowledge and idea, I went to my religious leader and with the approval of my religious leader, I started to organize my community.”

Within sustainability of livelihood resources and empowering capacity building for the village community process, Community Based Disaster Risk and Reduction (CBDRR) plays a key role in Disaster prone areas, to fulfil community expectations and create opportunities for the village community. This project is intended to rehabilitate the life of village communities, to get their normal condition, before Cyclone Nargis, and to advocate disaster preparedness awareness, in order to resist future disasters. It is also intended to build up their capacity to improve their resistance and response to natural disasters through their own effort and community participation.

Now, there is a disaster management committee formed by the village community. There are eight groups, which are formed by 68 members, who actively participate in disaster response. The groups provide assistance to disaster management committees, as well as to natural disaster and risk reduction activities and action planning. They facilitate each other and make a good networking within their groups, as they are trained in advance.

KMSS staff closely coordinated with Ashin U Way Putha La, who is a Buddhist monk actively participating in community rehabilitation and development processes in Taw Ka Ni Lane village. One of the activities was a Mock Drill Practice for Disaster preparedness on October 22, 2012. In this process, 173 households and 737 family members participated.

“Before Nargis, our village was quite developed. However, 53 people died due to Nargis and almost all households were destroyed and damaged. We lost everything and our work stopped and disordered. Now we have the CBDRR project, through which we can set up emergency funding, develop drinking water tanks, form volunteer groups for emergency matter and form emergency management teams. The CBDRR also helps us to keep emergency instruments, set up capacity building and technical trainings, develop preparedness programs for village coverage and draw three-year action plans.”

“We were not ready for the relief and rehabilitation process, right after Nargis Cyclone, since villagers were affected by depression and trauma, which they had never experienced before. So we couldn't participate in the process. But now, in the CBDRR project, every household participates in the process. As I witness the real situation, they actively get involved in it and I am very happy and satisfied for that,” said U Than Tun with open heart and flowing tears coming down from his eyes. He is the one who actively participated in relief and rehabilitation programs in Day Dayae Township. When he came to KMSS, the staff was doing Mock Drill Practice with villagers.

“For the previous time, we did not dare to go anywhere and to speak out our voice. We could not communicate with others and did not want to cooperate with each other. However, because of the KMSS project, we are not worried any more and can speak out our voice. We have learned how to communicate with others and we are motivated to work together for the development of our village community. If KMSS organization will leave and will not provide their assistance in our village any more, we do not worry, because we understand development processes and we have the capacity and skills that we can work together for the community empowerment. This is all because of the KMSS project,” said Sayadaw Ashin U Wai Pote laka at the community meeting.



Indonesia -Working in an Environment of Religious Diversity

Caritas Indonesia operates not just in the world's largest Muslim community, but also in a country of huge cultural, ethnic and especially religious diversity. While the majority of the population in Indonesia is Muslim, there are also important Protestant and Catholic communities, as well as Hindu and Buddhist groups. On some islands in the east of the country, there is a Catholic majority.

Relations between religious groups are different from area to area. The population in the big cities, such as in Java island, is more open to religious diversity than in rural areas, where it is much more difficult for the population to accept people with a different background.

Caritas Indonesia has been established in 2006 as the social arm of the Bishops' Conference of Indonesia. As a humanitarian organization, its ultimate mandate is to respond to any emergency situation in Indonesia and deliver humanitarian relief for the survivors in dignified manner. As the years pass by, Caritas Indonesia does not only focus on emergency response, but also on disaster risk reduction and other development works. The aim of Caritas Indonesia today is to open interreligious dialogue and complete the humanitarian work in Indonesia, addressing various ethnic groups and religions. Caritas offers its support to everybody in need and does not reject anyone, because of his or her religious beliefs.

Caritas is part of the Catholic Church in Indonesia and its work is based on the Catholic Social Teaching. On his speech to all Caritas Leaders at the General Assembly of Caritas Internationalis in Rome, on 16 May 2013¹, Pope Francis said that, "a Church without charity does not exist. Caritas is an essential part of the Church and it institutionalizes love in the Church." Those sentences are simply showing the Catholic Social Teaching and the compassion represented in the Bible. Through this spirit, Caritas strives to be the Church's Organization, which institutionalizes love, especially to respond to the needs of poor people. What Pope Francis said, has confirmed the spirit of compassion ("belarasa") that Caritas Indonesia has carried out so far, especially to serve suffering and poor people in need.

A decade ago, Caritas Indonesia joined the Humanitarian Forum of Indonesia (HFI). Through this forum, Caritas Indonesia expanded its networks and advocacy works. This forum was established to coordinate and facilitate all faith-based organizations in Indonesia to provide humanitarian acts, especially for emergency response and disaster risk reduction. Caritas Indonesia makes use of this forum as a medium to work together with other faith-based organizations and provide a wider and better humanitarian relief.

When working in Muslim communities, Caritas collaborates with Muslim organizations to enter the communities and gain the trust of the people.

This approach proved very successful during the big eruption of Merapi Volcano in 2010. Caritas Indonesia provided support to Caritas Archdiocese of Semarang (KARINAKAS) to deliver emergency relief and to respond to basic needs of the affected population. In order to reach all affected populations, KARINAKAS worked together with Muslim organizations, such as Nahdlatul Ulama (NU) and Muhammadiyah. These organizations considered Caritas as "brothers" and took over the work "at the front", directly in the community. By this cooperation, the emergency relief can be delivered to affected people in a more effective and efficient manner.

Caritas used the same approach, when working in the rather islamist Aceh region on Sumatra island. Caritas worked together with local Muslim organizations. In this region Caritas avoided to use the Caritas logo (with the cross) but worked under the logo of another partner organization, the Jesuit Refugee Service.

Muslim volunteers working in Caritas programs realized that the relation between Muslim and Catholic organizations can be built on the common value of "goodness", which exists in both religions. They also understood that Caritas helps Muslim communities out of humanitarian principles, not in order to proselytize the people.

The mentioned approach of asking Muslim organizations for support, when working in Muslim communities, was also used the other way around. After a volcanic eruption in Flores island, which has more than 90% Christian population, local Caritas teams started to respond to the emergency. Islamic organizations contacted Caritas to facilitate access and support.

Caritas respects religious diversity not only in the community, where the organization works, but also within the organisation (for example by respecting Islamic holidays and Ramadan for Muslim employees). Nevertheless, for Caritas Indonesia and the diocesan Caritas organisations, it is essential to be part of the church, which includes for example to have Christian symbols in their buildings or to organize morning prayers for Christian staff.



¹ <https://www.crs.org/media-center/news-release/pope-francis-church-without-charity-does-not-exist>

3.4. Security Concerns for Volunteering in DRR

Volunteers working in DRR programs are exposed to safety and security risks, especially since volunteers in DRR programs are often prepared to respond to acute emergency situations in their own community. When disaster strikes, most probably they are the first to act, but very often, in this situation, they also have to act on their own, without any outside guidance and support.

Local volunteers are exposed to three types of threats :

- **Natural hazards:** Hazards (like floods, earthquakes, landslides, storms, etc.) that affect the community also affect the volunteers. Responding to an emergency situation actually brings volunteers closer to natural hazards: while everybody is fleeing the flooded village, volunteers might try to get into the village to save and evacuate people. They may look for survivors in collapsed buildings, or try to get in supplies for the affected population.
- **Protection threats from a hostile environment:** In conflict and war situations, local volunteers might become preferential targets of any sort of aggression. In the case of natural disasters, local volunteers might also face a hostile environment, or hostile groups, for example because they belong to a minority, or they work for an organization belonging to a religious minority (this is the situation of Caritas in many countries), or because community members are not satisfied with the support they receive.
- **Threats to physical and mental health:** Working in emergency situations might expose volunteers to threats to their health (like working in an infested environment or with persons suffering from communicable diseases). Mental stress is caused by overworking, facing challenging situations, like not being able to help in a certain situation, human suffering and even death.

The following threats are triggered by specific vulnerabilities of the local volunteers and increase the safety and security risk:

- **Lack of awareness and training:** In many cases volunteers do not have the necessary knowledge and skills to identify and deal with risks for their security. Even if local volunteers have been trained, in most cases, they are not professionals.
- **Local volunteers act on behalf of their own community/neighbourhood:** In case of severe emergencies, this may cause high mental stress, since the volunteers are confronted with the suffering of their own community, relatives and friends. Probably they also accept higher risks, when rescuing and working for their own families and friends.
- **Local volunteers act in a well-known environment,** which can be an advantage, but also a security risk. Believing to know all the risks and being used to all the dangers existing in their environment, they might oversee and underestimate dangers created either by an emergency situation, or by new activities (for example building flood defences).
- **Volunteers often are highly motivated to help and to act,** which makes them do things they are not prepared for and which are dangerous without

properly analysing the situation.

- While professional staff acts in an organizational set-up with clear responsibilities and tasks, and many times, under professional supervision, local volunteers are often organized in informal groups and acting on their own.

One of the fundamental questions to be answered is who is actually responsible for the safety and security of the volunteers. Of course, security is a shared responsibility and every volunteer has his/her own role in caring for his/her security. But, this is not sufficient - there has to be a person, bearing the overall responsibility, taking decisions in safety, or security issues, and being the first contact person for volunteers, if something goes wrong. Depending on the overall setting of the program, different persons can take this role:

In case of programs directly implemented by Caritas, the Caritas staff facilitating the group should also be the one responsible for the safety and security of the members. The facilitator should explain clearly, what this responsibility means and what Caritas can do and cannot do for the volunteers.

In case of groups acting on behalf of their own community (this is also the case after a project is finished, but created teams continue to activate), this role should be taken over either by the leader of the group, the parish (in case the group is integrated in parish structures) or a representative of competent local authorities.

There are some essential steps to increase the safety and security of local volunteers:

1. Make clear, from the very beginning, who is in charge of safety and security: the group facilitator, a group member, somebody else on local level (from the parish, authorities).
2. Assess the safety and security risks: This does not need to be a complicated process. In most situations, it is enough to discuss it with the group of volunteers and to identify the main threats volunteers might meet during their work and then discuss the likelihood and impact of these. This process, at least, makes everybody aware of the risks that they are facing and allows to take conscious decisions.
3. Ensure that all group members are aware of the identified risks. They should understand that they are volunteers, not "heroes" and that professional rescuers, not the volunteers, should be the ones to rescue victims of the disaster. Volunteers, sometimes, become victims, because they do not care for their safety or security.
4. Define a set of basic rules ("the do's and don'ts"), adapted to the identified risks and to the characteristics of the community, and known and respected by all volunteers.
5. Define a clear procedure about who will do what, in case something goes wrong.
6. Train volunteers for their tasks and for situations they might face in their activities.
7. Assign tasks for volunteers according to their capacities and limits.

Caritas Pakistan - Security for Local Volunteers

The security situation in Pakistan, especially in Baluchistan, Khyber Pakhtunkhwa, is tense, because of influences of conflicts in neighbouring Afghanistan, the country's conflict with neighbouring countries and the internal inter-ethnic and inter-religious conflicts).

Also, natural hazards, like monsoon floods and earthquakes, constitute certain security risks.

In Pakistan, some local, and especially international, NGOs are not seen very favourably by some sectors of society. In certain areas, hard-liners, such as Muslim fundamentalists and other community members, do not at all agree to NGOs working in their area. Caritas Pakistan, although an independent local organization, is perceived as an international organization.

Working in this environment can be challenging not just for Caritas teams, but especially so, for members of local communities, who want to volunteer in Caritas projects. Even if there have not been any serious incidents, there were cases, when local volunteers have been put under pressure not to work for NGOs anymore. Caritas even had to stop its intervention in some of those cases.

Yet, even in these difficult circumstances, working with local volunteers is still possible. Certain conditions just have to be respected, such as the following:

- Before any activities can be started, Caritas has to win the trust of the local community. Caritas has to show maximum transparency regarding its intentions in the community.
- In many cases, close collaboration with the local authorities adds to legitimacy of the intentions of Caritas in front of the local community. But it should be noted that in some areas, relations between the local population and local administration might be tense. In this case, being close to local administration might not be very helpful, so

always get to know the local situation first.

- Keep a low profile on the visibility of affiliation of volunteers to Caritas. No Caritas hats, T-shirts and similar signs. Local volunteers work for their own community and are part of their own community. Pointing out in front of the communities that the volunteers work for an NGO might reduce trust, and even provoke rejection from some parts of the community.

Besides these political and cultural risks, volunteers working in humanitarian programs are exposed to natural hazards (floods, landslides, earthquakes, etc.) and their effects. Therefore, security issues are an important part of training for local volunteers, especially those working in emergency response or in volunteer safe and rescue teams.

Key recommendations:

- Government authorities should be contacted before moving to risky areas.
- Local staff and volunteers should have knowledge of safety & security issues for vulnerable groups and have their strategy to avoid any incidents.
- Implementation strategies should be based on addressing the communities' needs.
- Staff and stakeholders should be well equipped on the strategy of creating no harm. Interventions must not instigate any conflict, or put communities in certain risks.
- Caritas teams and volunteers should have significant knowledge of local culture and conflicts, existing in the society.
- Teams and volunteers should have knowledge of commonality and values of different religions, but should avoid to give their opinion on critical religious and ethnic differences.

Pakistan - Volunteering in High-Risk Areas

Sher Alam Khan provides security to relief goods, whenever the diocesan unit of Caritas Pakistan in northern Khyber, Pakhtunkhwa province holds distribution of flood relief aid in his village. His group of young people

surround the distribution venue, for protection of both aid workers and the relief items. They also help Caritas Pakistan to make sure that vulnerable groups, particularly women, have access to relief distribution. The same practices are applied during the community level meetings, trainings and simulation drills.

"We try to protect relief, so that it reaches to deserving people," smiled the 60 year old Disaster Management Committee (DMC) member of Turlandi village in Swabi District.

Khan, a farmer, owns 14 canals (7082 square meters) of farm at the bank of River Kabul, a body of water that emerges from Hindu Kush mountains in Afghanistan and empties into the Indus River near Attock, Pakistan.

The province of Khyber Pakhtunkhwa has long been a stage for natural calamities and War on Terror. At



some point in history, it was a destination for millions of Afghan refugees, escaping from the Soviet invasion of Afghanistan. At another time, it experienced severe floods that caused major damages to the local infrastructure.

Sher Alam became acquainted with Caritas Pakistan in 2010, when about 20 million people were affected by the relentless monsoon rains that caused massive flooding from the mountainous regions in the north to the river plains of the south. About one-fifth of Pakistan was submerged, and entire families waded through filthy water, pleading for help. More than 1,400 people died.

Sher Alam also lost his crops of maize, vegetables and fodder. Caritas Pakistan helped villagers of Turlandi with food items, hygiene kits, kitchen items and tree plantation. The diocesan unit of Islamabad-Rawalpindi also erected protection walls and cemented drains in the village. More than 50 people attended trainings on rescue, usage of rescue kits and identifying escape routes.

Sher Alam used to volunteer for the charitable arm of an Islamist political party. The experience of working with the relief organization helped him in managing two Disaster Management Committees in Turlandi village.

“The Caritas team worked on the basis of human empathy and treated us all equally, we have more volunteers registered, since PEACH project, and efforts are appreciated. I think it has added value in Disaster Management Committees, working under CBDRM Project. I was awarded with shield by Caritas Pakistan, which became an inspiration to others to join Caritas Pakistan’s efforts in serving communities,” he said, while also adding the security measures aimed at preventing any attempted

looting.

Desperation erupted into violence in flood-ravaged Pakistan in 2010, as survivors waiting for aid scrambled to put food in their empty bellies. People in Sindh province blocked a highway, to protest the slowness of aid delivery and clashed with police. In a hard-hit district of Punjab, hungry mobs unloaded two aid trucks headed to a warehouse. Local aid agencies reported other incidents of looting.

Aid agency workers said distributions were hampered, because of the crowds stopping the convoys, and because large numbers of people were living along the road. In 2014, hundreds of flood victims attacked trucks carrying food supplies in Chund Bharwana town of Jhang in Punjab province. The incident led to a clash between the flood affected people, as they snatched relief goods from each other.

Sher Alam still calls monthly meeting of the Disaster Management Committee in his village. During the recent meetings, the committee discussed and fully supported efforts towards cleaning the drains and other outlets, which were built by Caritas Pakistan in 2010, before the arrival of monsoon rains in upper and central parts of the country.

“On usual days, we try to help each other, by sharing contacts in police cases, or issues relating to complications in identity cards and passports. Other people are still invited to come and see our movement,” he said.

“Caritas plants have also started bearing fruits, which are served in meetings, or given to guests as gifts. Cardamom especially tastes good.”

Caritas Nepal - Security for Volunteers

There are no high security risks in Nepal, especially for local volunteers. In order to avoid any conflicts within the communities, it is important that volunteers are aware of the mission of Caritas, the objectives of their work and their own role.

As early as when selecting local volunteers, Caritas already assesses their interests and motivation. Before they start their work, they participate in training sessions, where they get orientation on the mission of the organization. They are instructed on how to react to the community in specific situations and to keep themselves far from any political discussions. Also, a briefing about the local security situation and basic rules is part of the training sessions.

The volunteers’ responsibilities and their roles are described in written agreements.

Caritas volunteers do not get involved in high risk activities following natural disasters, since Caritas does not have a mandate for this kind of programs. Volunteers participate in activities, like needs assessment, logistics, preparation and relief distributions. Volunteers

never act alone, they are always accompanied by staff of either Caritas Nepal, or local partner organizations.

Security recommendations for working with volunteers:

- Supply adequate equipment, materials, transportation, accommodation, meals, accident insurance, and administrative, legal support.
- Give brief orientation about the organization, its mission, vision as well as about the emergency context and basic security awareness, so that volunteers would know what to do in the event of accidents and security incidents, before deployment in humanitarian program
- Maintain an updated record of the location and contact details of all volunteers working in the field.
- Provide psychological support and stress management support;
- Provide friendly working environment
- Give the location map of the project area and contact details of the nearest hospital and police post
- Explain clearly the code of conduct for volunteers and let them sign a document that attests their understanding and adherence to the code.

NASSA - Caritas Philippines - Ideas on Security by Volunteers

During one of their meetings, some volunteers from the Dioceses of Cabanatuan and Bayombong reflected on their view on security risks for volunteers. The results of their reflection were as follows:

Risk/Challenge	Actions to be taken and recommendations
Health hazard exposure in the area during response	<ul style="list-style-type: none"> Secure secondary data on health preparedness A health insurance or vaccination (if necessary) for the volunteers, especially for those working in risk areas Coordinate and collaborate with the government agencies and other humanitarian actors
Peace and order of the area	<ul style="list-style-type: none"> Secure all possible secondary data on the situation of the area and be aware that various factors must be considered, during the response Ensure to practice the do-no-harm approach and adhere to the safety and security protocol of the organization
Lack of capacity/training in responding to a certain emergency crisis;	<ul style="list-style-type: none"> Continuous capacity strengthening to augment the needed skills and competencies
Sometimes, expectation is not met (expectation vs. reality)	<ul style="list-style-type: none"> Sharing real life situation experiences to the volunteers
Unstable weather conditions may hamper the immediate response	<ul style="list-style-type: none"> Monitor weather stations and lifeline in the affected area i.e. road accessibility, electricity, water supply, telecommunications, functionality of market and hospitals etc. Often-times, the geographic location of the area and type of hazard (i.e. flooding, landslide) also matters and varies
Age bracket (mentally and physically) and gender	<ul style="list-style-type: none"> Age and gender matters in what kind of response and skills are needed
Financial/Budgetary availability or feasibility	<ul style="list-style-type: none"> Although volunteers are not paid, it would be assistive, if an incentive/ travel allowance is provided to them

Often-times, the geographic location of the area, its accessibility, lifeline (electricity, water source, roads/bridges, tel-ecom etc.) and type of hazard (i.e. flooding, landslide) also matter and vary.



Training of the staff and volunteers in one of the dioceses in the Philippines wherein each role have been discussed.

3.5. Sustainability – Integration with Local Administration

Local administration is one of the main actors, when talking about reducing disaster risks, and responding to disasters on community level. Local authorities and their structures have the legal responsibility to protect their citizens, in case of disasters. Unfortunately, they do not always do so, or they do not have the capacity to do so.

In theory, it is possible to implement community-based DRR programs, without the involvement of local administration, there are even some isolated cases, when it is not necessary. The question is, whether this approach is sustainable. In most cases, it is definitely not.

The first reason, why local administration should be a partner, is their legal responsibility. The local administration is in charge of organizing certain structures needed to respond to emergencies. If these structures are not involved in the DRR programs implemented by Caritas, they will have a perfect excuse not to act anymore, or not to take their role seriously.

There is even a bigger danger of creating parallel structures. It may lead to confusion for the population, and in case of an emergency, people in the community do not know whom to follow.

Therefore the aim of community-based DRR programs is always to collaborate with local administration, to strengthen their capacities and to advocate for their involvement.

Volunteer groups created in DRR projects should be connected, or even integrated in local disaster management committees. Training programs should involve both volunteers and representatives of official structures. The capacities of the local administration are always part of the community's vulnerability and capacity assessment.

Local administration has, at its disposal, resources necessary to provide for the sustainability of DRR programs, after a Caritas-supported project has finished.

India - Responding to Draught in the State of Odisha

The state of Odisha faced its worst drought in 2015 and 2016, with reports of extensive crop loss and severe water shortage in 27, out of the 30 states in India. A total of 174 farmers died from June 2015 until March 2016. Seventy per cent of the reported death were from the Western Odisha districts.

Farmers in Keutipali village, Bolangir district suffer the most during severe floods, as erratic monsoons destroy acres of paddy fields, leaving the farmers with mounting debts.

The village had two lift irrigation points, which lay inoperative for 7 years. Persistent complaints and applications to the Pani Panchayat and the Public Health Engineering

Department (PHED) fell on deaf ears, and so the farmers continued to be at the receiving end of crop loss.

Caritas India, together with local partners Anchalik Jana Seva Anusthan (AJSA), reinstated hope among the farmers. Through its extensive community mobilisation and facilitation skills, the programme managed to garner support in the locality with a total of 40 farmers, placing their grievances before the Chief Executive Engineer in February 2018. Within a month of the application, work orders were granted, and the repair work was undertaken by Block PHED. By June 2018, the two lift points were repaired, enabling the farmers to irrigate 100 acres of crop-land, thereby reviving Keutipali's green cover.

Caritas India

Pakistan - Engagement of Government Departments

Caritas Pakistan recognizes that sustainability is a key factor to be considered, during the initial phase of program development and implementation. The projects are designed with the consideration of the longer term impact.

From the beginning of the project, it has to be clear for the community that all interventions are designed in a way that community itself will take care of them, after the exit of Caritas Pakistan from the area.

In case of construction activities, or procurement of equipment, Caritas Pakistan signs an agreement with the community on maintenance of the equipment, constructions, and the community leads the process of installation. During the implementation period, there is a continuous connection with the communities, wherein, significant knowledge and skills are transferred to the communities in order to build resilience.

Since Caritas Pakistan National and Diocesan Units have significant experience in Disaster Risk Reduction programming, interventions and risk reduction measures

are planned and implemented with a proper long-term impact. Therefore, the new staff and volunteers are trained in risk reduction measures. Sessions are also conducted with local communities in villages.

The meetings at the village level with community groups (for example, Disaster Management Committees) also have a long term impact on planning and implementation of development activities of the communities.

Caritas Pakistan is very much sensitized on environmental issues and always aims to plan all their programs, to contribute in environment conservation.

For the purpose of sustainability, Government Departments are engaged in the activities and are properly informed, so that communities and Government will continue to work together. All the community groups, like Community Development Groups (CDG) and Disaster Management Committees (DMCs), are linked with Government Departments and they continue working together after the exit of Caritas Pakistan.

Caritas Pakistan

4. Ensuring Sustainability of CMDRR

Community managed DRR interventions, like most of the community development aimed interventions, are rarely able to survive on the long term in the absence of continued commitment and monitoring from local actors and community members. All the preparedness plans, all the interventions involving existence and operation of equipment, all the agriculture related projects, etc. are in great need of continued and intentional human action that will sustain their functionality, thus making the interventions sustainable. It is the local volunteers that play a key role in ensuring that all DRR interventions and programs are maintained by constant action and monitoring. If we consider the intervention in case of floods, for example, no matter how functional a plan has proven to be, it requires constant updates of the people in risk and the procedures to reach them, and provide assistance to ensure safety. If we consider the irrigation equipment so much needed to ensure adequate crops, it needs constant maintenance to produce the positive effects. The role of local volunteers can be to act as:

- **Monitoring agents:** making sure that each responsible part fulfils all the assigned responsibilities;
- **Community mobilizers:** maintaining the community alert and prepared to face the risks
- **Community mediators:** making sure that diverging opinions or approaches within the community do not affect the overall commitment of the community to the action plans aimed at reducing the risks and vulnerability
- **Risk assessors:** risk factors and people mobility may change significantly over time and constant update of the risk and vulnerability is required to ensure proper intervention in case of disaster
- **Integrity advisors:** ethical concerns may become secondary after a while and there is a need to constantly watch over ethical concerns to keep the interventions functional

Apart from the committed individual local volunteers, established local actors and functional communication systems are required to keep the communities safe in case of disaster. It is a compelling responsibility of active organisations and local authorities to maintain the local volunteers active and mobilized, allowing them to perform their key role in ensuring the sustainability of the community managed DRR interventions.

Local authorities play an essential role in ensuring sustainability of community managed DRR interventions, as they are the local actors, who are permanently present in the community and bears not only the moral, but also the legal responsibility to safeguard the community and ensure its further development. Often, the capacities of local authorities are limited, in terms of financial and human resources. That is why a wise local authority will keep close contact with volunteers and community groups and organizations and would support them to do their work for the community. In the long run, the local authorities take the credit for a prosperous and resilient community, even if they are not the only contributors to this success. Choosing to act alone, though, may lead to the local authorities taking the full blame for the limited

prosperity and resilience of the community.

Apart from being an extraordinary human resource for all the community managed DRR interventions, volunteers are also bringing a significant contribution that can be also calculated in monetary terms. This is useful to show the value of the volunteers' contribution in ways that are very easily understood, and also to have the complete image of the real costs of the community managed DRR interventions, which, if conducted only with paid personnel, will entail a very different cost range.

There are several methods that can be used to calculate the economic value of the volunteer contribution to a particular program. We will present here two methods.

The simplest method is to calculate the value of the volunteer's work hours by the minimum, or medium hourly rate, practiced in the country, or region where the program is implemented. The information required for this calculation is the total number of volunteering hours and the minimum, or medium hourly rate. This method is very simple and requires limited amount of data. However, it oversimplifies the process and may lead to underestimation of the actual costs of the program, given that it does not consider the type of activity the volunteers are performing.

If the volunteers are doing data collection and legal advice, for example, both activities are calculated to the minimum or medium hourly rate. If these activities would have been implemented with paid staff, the cost for collection will be different from the cost of legal advice.

This leads us to a second method of calculation that is based on the industry rate. This requires that we collect data about the volunteering activity not only in terms of how many hours of volunteering are invested in the program, but also what type of activity do the volunteers perform. In this way, we can calculate the economic value of the volunteer contribution for each type of activity by using the corresponding hourly rate of the industry, thus getting a more accurate image of the actual costs of the program, if one would have to work exclusively with paid staff for its implementation.

Apart from providing the image of the real cost of any community intervention, calculating the economic value of the volunteer work can be used as in-kind co-funding for projects receiving financial support from various sources. This shows that we are aware of the real costs of an intervention and that investments in properly managing the volunteers are justified. Volunteers are not paid, but the volunteer programs are by far cost-free.

There are many costs entailed by the implementation of a volunteer program that actually brings a valuable contribution and delivers results. Just like any employed or contracted human resource, volunteers also need to be supported and supervised, trained and provided adequate space for working and supplies for implementing their tasks. They also require constant motivation and recognition of their success, given that their involvement is not paid and, as human beings, they have to find the necessary personal and non-material satisfaction to keep their engagement.

5. Conclusion

Community at the Heart of Resilience Caritas Participation in 2018 AMCDRR

The region of Asia continues to be hit by various disasters, which can strike at any time and disrupts the lives of people, particularly the poor. Many organizations, including Caritas, have been working jointly to increase community capacity and reduce disaster risks. As part of the Catholic Church, the Caritas Confederation, present in more than 165 countries, has a unique nature: Caritas is there before, during and after disasters.

Asia is a home of 25 Caritas member organizations, which consistently work with vulnerable communities, preparing them to face and cope with disasters and to reduce future risks, through various programs at parish, diocesan, national and regional levels. Through years of experience in program implementation and emergency response in the region, Caritas member organizations in Asia believe that disaster risks can only be reduced, when preparedness and mitigation measures are done jointly by community members, who suffer the greatest damage when a disaster strikes, local volunteers, humanitarian organizations and authorities. Local volunteers and communities, however, should not be seen solely as “project participants or beneficiaries”. The presence of local volunteers becomes crucial in animating local communities and spearheading the preparedness measures in facing future disasters, therefore they should be involved in risk reduction initiatives at all stages, including decision making.

This shared learning of community and local volunteers at the heart of preparedness and risk reduction is regularly voiced in various national or regional platforms, where different humanitarian actors, including government officials, meet and discuss the humanitarian context, challenges and future actions by considering the grassroots voices.

The Asian Ministerial Conference on Disaster Risk Reduction (AMCDRR) is an intergovernmental platform in Asia, which has established itself as an important vehicle to address global and regional disaster challenges. The 2018 AMCDRR was held in Ulaanbaatar, Mongolia from 3 – 6 July and provided a unique platform for governments and stakeholders to build on past progress and limit current and future threats to development, by prioritizing stronger disaster risk management by all sectors and at all levels.¹ The three-day conference attracted 3,500 people to the Mongolian capital from over 1,500 organizations including representatives from more than 50 countries².

The Caritas member organizations from India, Bangladesh, Nepal, Myanmar and Mongolia, participated in the 2018 AMCDRR together with Caritas Asia Regional Secretariat and the Catholic Relief Services’ offices in Bangladesh and Nepal. Caritas Indonesia, Caritas



Internationalis, and Caritas Germany provided support remotely during the preparation of the conference.

Caritas delegates brought the theme of “Community at the Heart of Resilience” to the conference, a subject strongly based on the common learnings of Caritas member organizations in Asia and continuously addressed in different sets of activities, such as Side Events, a Market Place, Ignite Stage and an Official Statement.

Besides this set of activities, Caritas was also given a time slot to address its official statement entitled “Preventing Disaster Risk, Protection Our Common Home in the Light of Laudato Si” to the conference. Father Pierrot Kasemuana, Director of Caritas Mongolia, addressed the key points of the Caritas Joint Statement on behalf of the Confederation, emphasizing the call for active collaboration between stakeholders to systematically address the root causes, improved governance, localization and stronger community leadership:

The Caritas Confederation recalls that disaster risk reduction and resilience resonates with Laudato Si, where The Holy Father, Pope Francis, calls for the Care for Our Common Home: “I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation, which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges, we require a new and universal solidarity. “Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest”. Today, however, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear **both the cry of the earth and the cry of the poor.**

The Caritas Confederation recognizes the importance of the Sendai Framework (2015-2030); its priority and contributions to the substantial reduction of the loss of lives and assets of persons, businesses, communities and countries.

¹ AMCDRR 2018 Conference Handbook, 7 June 2018

² UNISDR, 6 July 2018

For the Caritas Confederation, responding to natural and man-made crisis, building back better for the affected people, and taking care of the most vulnerable and those in most needs are key priorities in our work worldwide.

At the same time, before the growing complexities of the humanitarian crisis, both natural and man-made, we are facing enormous challenges, such as climate variability, and its disproportionate impact on the most vulnerable people. Consequently, these challenges lead to the deprivation of the rights to access to the basic human needs, outbreak of epidemics and displacement of populations. At the same time, limited local capacities and good governance, human exploitation to the ecosystem and lack of protection of human rights and dignity, aggravate the already fragile situation of the poorest. In our experience in working with the poor, we are convinced that the poor and most vulnerable are worst affected by the consequences of disaster risks. People affected by disasters need to rebuild their lives and livelihoods with dignity, and at the same time need to strengthen their capacities to respond better towards the future disasters.

Building back better will remain ineffective and inefficient, unless there is not a **global approach of integral human development** in addressing the root causes of the ecological and environmental problems, which are political in nature, strongly influencing the humanitarian situation. As Pope Francis recalls, "The urgent challenge to protect our common home includes a concern **to bring the whole human family together to seek a sustainable and integral development**, for we know that things can change". "Building back" better must systematically address the root causes with improved governance, localization and stronger community leadership.

Our proposed actions:

1. Community leadership and governance to reduce the disaster risks: Invest and measure local capacities, including that of communities, local organizations and local governance. This can be done through establishing functional DRR systems, structures and policies, as well as financing the risk reduction and ecosystem development interventions. It can also be done through the integration of humanitarian and developmental actors, that will allow increased access to the rights and entitlements by the affected communities both in urban and rural contexts.

2. Stronger regional, national and local coordination: An effective and efficient regional, national and local level coordination mechanism will ensure equal allocation of and access to human, financial and knowledge resources. It will also help to address the wide needs of the affected population and bring in equality of the resilience across communities - urban and rural.

3. Human rights-based approaches to DRR strategies: As emphasised in the guiding principles of the Sendai Framework, international human rights law must play a fundamental role in preventing and reducing disaster risks and should be systematically included in DRR strategies. States have the primary responsibility to protect and provide assistance in an emergency setting, but they have also the primary responsibility to prevent and reduce disaster risks, provided adequate resources are available. Measures adopted toward the full enjoyment of human rights, such as housing and a healthy environment, lead to more effective disaster risk reduction. A human rights-based approach can also ensure the protection of vulnerable groups, including children, women, elderly, people with disabilities, migrants and forced displaced people exposed to the impact of natural or human-made hazards, including violence and conflicts. If grounded in human rights law, inclusive and participatory DRR strategies can effectively strengthen the resilience capacities of people, by preventing potential abuses and discrimination in an emergency context, or even environmental degradation.

4. Political Commitment & Partnership: It is urgent to include and embed in all development activities in the disaster-prone areas, the Disaster Risk Reduction activities, so that the population is well prepared to face emergency crisis situation. Civil Society Organizations must be encouraged to identify the vulnerable areas and populations and prepare them through the Disaster Preparedness trainings and disaster risk reduction mechanisms. This will enable them to have the right attitude at the time of disasters and thus reduce the impact of the disasters. Social protection and vulnerability reduction, through the development programs initiated by the Civil Society Organizations, are to be supported. This will require a political will and allocation of special means to address these issues and also integration of DRR components in the development programs.

The successful participation of Caritas in the 2018 AMCDRR is a testimony of Caritas Asia's attainment of its objective of unifying the participation of Caritas MOs in regional events, but more importantly, the initiatives undertaken by Caritas clearly shows that the Caritas confederation, despite the diversity of its members, can collectively work together for a unified cause. The spirit of solidarity became very apparent among the various Caritas MOs preparing for the event. There is a clear synergy and cooperation among all the MOs involved, which made the entire initiative to become even more effective and efficient.

Caritas Asia regularly facilitates united efforts among Caritas members in Asia and is committed to ensure consistent and quality participation in bearing the voices of the communities at regional and global platforms.

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EU Aid Volunteers
We Care, We Act



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The PEACH Project

The PEACH 2 Project ("EU Aid Volunteers Initiative: European-Asian Partnership for Building Capacities in Humanitarian Action 2") aims to strengthen the organisational and technical competencies and capacities of Caritas organisations and their networks in nine countries in Asia, in order to increase their effectiveness and efficiency in working for community resilience and preventing human, economic or environmental losses during disasters, as well as improving their volunteer management systems.

Two main objectives have been defined within this project, one focusing on Caritas member organisations to work more efficiently, effectively and sustainably before, during and after humanitarian crises. And another is to implement well-managed volunteer programmes for national and EU volunteers.

Outputs and results of the project include, among others, strengthened capacities of 12 partner organizations to respond to humanitarian crises, with the support of well-managed volunteers, to facilitate the mainstreaming of DRR throughout partner organisations programmes; improved knowledge on new methods and standards in Humanitarian aid (e.g. the use of information technology for needs assessments); and an established system for the deployment of partner staff and volunteers through a Regional Emergency Support Team to support each other in emergency response.

The expected impact of the project is increased cooperation and networking among partner organisations in Asia and Europe and improved linkages to other stakeholders in the Humanitarian aid system.

The project involves nine Asian and three European partners and has been implemented over a period of 24 months. Activities have been organized on a regional level (mainly in Bangkok, Thailand) and on national level - in Bangladesh, India, Indonesia, Mongolia, Myanmar, Nepal, Pakistan and the Philippines. Additional activities took place in Austria, Czech Republic and Romania, to support and complement the activities of the Asian partners.

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