GRRIPP
Gender Responsive Resilience & Intersectionality In Policy & Practice

Alternative references on Gender, Intersectionality and Resilience
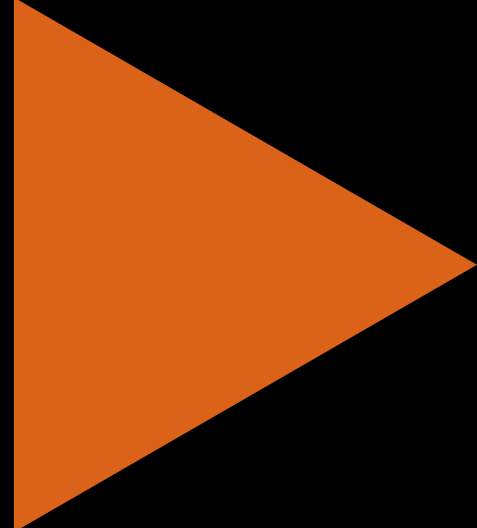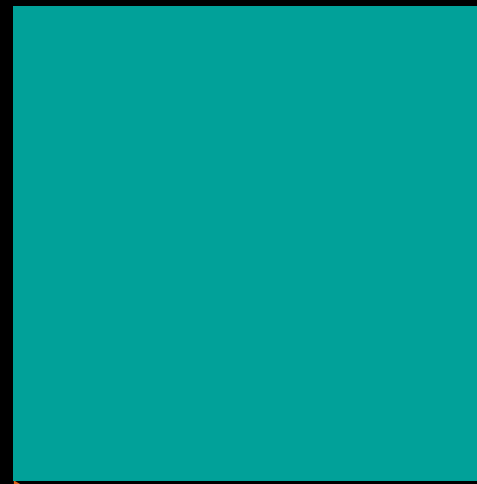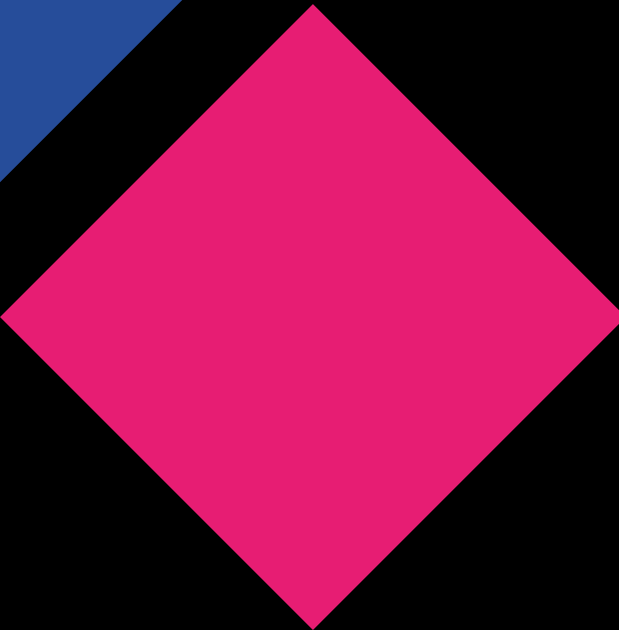
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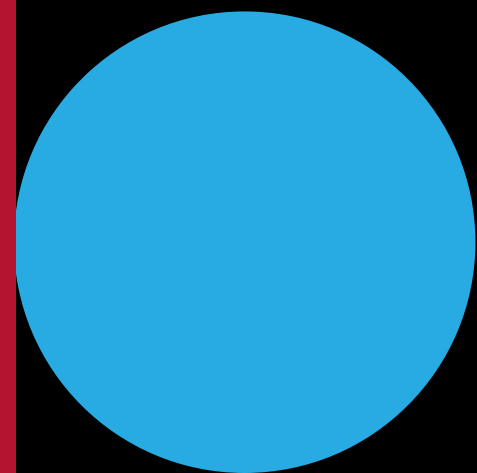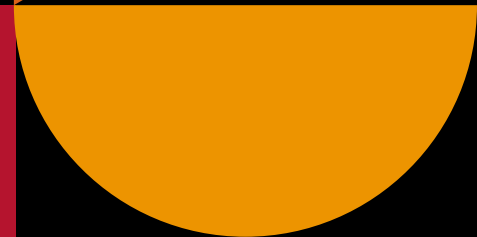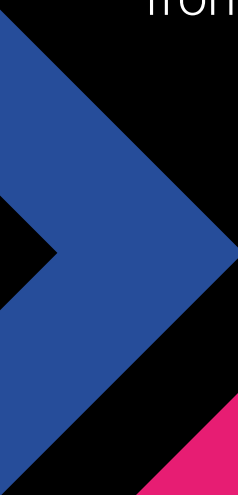
GRRIPP Reference Guide
Bibliography & Reference Guide – Alternative references on Gender, Intersectionality and Resilience: A bibliography of thematical and regional references from the GRRIPP programme. 1st Edition

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Introduction

1. GRRIPP's core themes

◆ **Resilience**

▶ **Intersectionality**

■ **Infrastructure**

● **Critical Theory & Decoloniality**

2. GRRIPP's regional references

◗ **Africa**

Disaster Risk Reduction | Sustainable Livelihoods & Development | Recognising Equal Rights | Conflict Resolution

▌ **Latin America and the Carribean**

Care Infrastructures | Habitat | Sustainable Territories

❯ **South Asia**

Disaster Risk Governance | Disability | Violence against Women | Employment | Reproductive Health | Pandemic

Introduction

About GRRIPP

GRRIPP is a 4-year global collaboration and knowledge-exchange project, implemented by seven universities based in Bangladesh, Peru, South Africa and the UK. GRRIPP stands for 'Gender Responsive Resilience and Intersectionality in Policy and Practice (GRRIPP) - Networking Plus Partnering for Resilience' and is funded by UKRI's Global Challenges Research Fund.

GRRIPP was developed in response to the recognition of the humanitarian and development sectors' need for more gender- and intersectionality-sensitive research, and to transform policy and practice to be more gender-and-intersectionality-responsive. In other words, how can research better inform the aid sector about the politics behind gender inequalities that affect people's everyday experiences, in order to offer more appropriate and contextualised interventions. To achieve this, organisations are required to engage with indigenous and decolonial perspectives on gender and discrimination in crisis contexts, as well as grounding evidence based on the experience from researchers, practitioners, and activists at the grass roots level.

Hence, connecting existing networks of scholars, policy makers and practitioners to promote gender and intersectionality in resilience thinking and planning, and amplifying their voices and experiences is what GRRIPP aims to achieve. With core project partners based in Latin America and the Caribbean, Southern Africa, South Asia and the UK, the network collectively and democratically determines regional agendas for change: facilitating knowledge exchange; enhancing solidarity; creating spaces for constructive dissent; and building an evidence base informed by grassroots knowledge and experience. This guide hopes to be a contribution to all.

The GRRIPP Guide

This guide compiles 'alternative' references i.e. references that scholars might not necessarily expect to come across when reading about Resilience or Infrastructure for instance. Guided by a decolonial approach (by which we mean a critical reassessment of power relationships between countries, communities, and social relationships more generally), the guide consists of a compilation of references specifically selected by each region to expand non-English speaking literature in the fields of gender-responsive disaster risk reduction, climate change action and development. By including articles, reports, books, and blog posts in English, Spanish, Portuguese, and French, the guide aims to expand the field of sources, epistemologies, methodologies and experiences more broadly through the combination of studies widely acclaimed for the contextualized analysis they bring but also scholarship from non-conventional authors, known and used in certain fields or regions but not 'in the mainstream' as well as those simply marginalised in the literature because they do not write in English.

The guide is split into two main parts. The first part focuses on GRRIPPs core themes which include:

◆ **Resilience** ▼ **Intersectionality** ■ **Infrastructure** ● **Critical Theory & Decoloniality**

Each theme is accompanied with a short synthesis of relevant references compiled by GRRIPP partners. The second part focuses on references from each GRRIPP region according to their selected sub-themes:

▌ **Africa** ▐ **Latin America and the Caribbean (LAC)** ❭ **South Asia**

Along with the compiled references, this section also provides 'pop-up summaries', whereby one reference from each theme is selected from each region and is summarised for the reader. Project pages also accompany each region to provide the reader through visuals of what GRRIPP's awardees are doing and where. Where possible, the GRRIPP network populated the list with references that could be useful to a wide audience of development practitioners, policymakers, students, and scholars.

How to use this Reference Guide

Each core theme is comprised of a table with references organised by the author's name in alphabetical order, along with a full Harvard reference, their country or region of focus, language of the text and a hyperlinked resource link for access. Each regional subtheme is also comprised of a table with references organised by theme, full Harvard reference, language and resource link. Whilst the guide has aimed to provide references that are open access, some unfortunately remain behind a pay wall. You are welcome to contact the Centre for Gender and Disaster at UCL should you wish to access a reference that is not open access.

This guide will be available via the website of the Centre for Gender and Disaster, as well as the GRRIPP website. Additionally, you can access this Reference guide via the Gender and Disaster Network database which is continually updated. The database is continually growing, and the Centre welcomes any feedback or suggestions for new materials to be added. Please email these to: irdr_cgd@ucl.ac.uk.
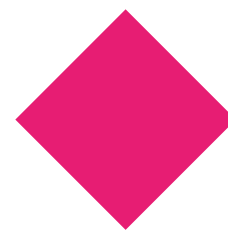
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GRRIPP's core themes
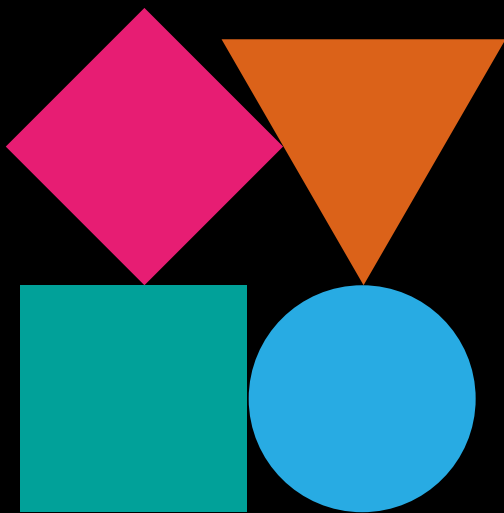
Resilience
Intersectionality
Infrastructure
Critical Theory
& Decoloniality

Resilience

The word resilience comes from the Latin *resilire* which means 'to rebound' or 'to recoil', hence the common understanding of resilience as 'bouncing back'. The concept of resilience has gained currency in many disciplines but lacks a shared conceptualisation and definition. It is sometimes understood in relation to other concepts, in particular vulnerability, either by linking or opposing the two concepts. Although there is no one agreed definition, one common conceptualisation of resilience is as an umbrella term which 'encompasses a range of ways in which a system responds to external stresses, major disruptions, and new circumstances' (Drennan et al., 2012)[1].

The references in this section have been selected to unpack the concepts of resilience to natural hazards and climate change through a gender and intersectional lens. Drawing from case studies around the world, compiled references show how resilience is built at the community level through the contributions of women and girls. Looking at disasters, Erman et al. (2021) emphasise how women and girls, men and boys experience disasters differently which translates in distinct preparedness and coping strategies. These differences tend to increase the vulnerabilities of marginalised people, including women and girls, to the impacts of climate change and disasters. However, these differences also explain the unique strategies that people develop to protect themselves, their household and communities. Women and girls take part in building sustainable and resilient societies able to cope with difficult circumstances, not only through fulfilling the often assigned, unpaid care roles, but – more publicly – through engaging in decision-making, claiming their rights and using their localised knowledge and specific approaches. Examples include the development of sustainable alternatives to wood trade by rural Malian women and the fight against desertification in Tunisia by mobilising women's local knowledge. Further learning can be found from Southern Africa (Forbes-Biggs, 2008; Forbes-Genade, 2018) and more recently from Latin America in the context of the Covid-19 pandemic (Red Mujer y Hábitat con apoyo del Fondo de Mujeres del Sur, 2021).

However, some references highlight the limitations of resilience and call for a decolonial and intersectional perspective on the concept. They question the concept of community resilience altogether, pointing out its irrelevance in certain cultural contexts in which the concept does not translate well or feels imported and imposed by international aid organisations (Ruszczyk, 2017; Meriläinen, 2021). These concerns are in line with decolonial perspectives which question resilience as a Western concept forced on supposedly 'vulnerable' communities in Africa for example, ignoring local conceptualisations and understandings (Amo-Agyemang, 2021).

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1   Tiernan, A., Drennan, L., Nalau, J., Onyango, E., Morrissey, L., & Mackey, B. (2019). A review of themes in disaster resilience literature and international practice since 2012. Policy design and practice, 2(1), 53-74.

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Amo-Agyemang, C., (2021). **Decolonising the discourse on resilience**. *International Journal of African Renaissance Studies-Multi-, Inter-and Transdisciplinarity,* 16(1), pp. 4-30.

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Erman, A., De Vries Robbe, S.A., Thies, S.F., Kabir, K. and Maruo, M., (2021). **Gender Dimensions of Disaster Risk and Resilience**. *World Bank Group.* pp. 1-68.

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Forbes-Biggs, K. (2008). **Girls as Leaders in Community Resilience – Reducing the Social Vulnerability of Marginalised Adolescent Girls.** (In United Nations. ed. Gender Perspectives: Integrating Disaster Risk Reduction into Climate Change Adaptation. Geneva: United Nations p.49-53).

● AFRICA   💬 ENGLISH   🔖 LINK

Forbes-Genade, K. and Van Niekerk, D., (2018)*.* **GIRRL power! Participatory action research for building girl-led community resilience in South Africa.** *Action Research*, 17(2), pp. 237-257.

● SOUTH AFRICA   💬 ENGLISH   🔖 LINK   🔒 PAYWALL

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● MALAWI; ZAMBIA   💬 ENGLISH   🔖 LINK   🔒 PAYWALL

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Meriläinen, E., Joseph, J., Jauhola, M., Yadav, P., Romo-Murphy, E., Marin, J., & Gadhavi, S. (2021). **Examining relational social ontologies of disaster resilience: lived experiences from India, Indonesia, Nepal, Chile and Andean territories.** *Disaster Prevention and Management: An International Journal.* pp. 1-15.

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● NEPAL   💬 ENGLISH   🔖 LINK

Ruszczyk, H., (2014). **Local understandings of community resilience in earthquake prone Nepal** (Masters dissertation, Durham University). pp. 1-238.

● NEPAL   💬 ENGLISH   🔖 LINK

Tiernan, A., Drennan, L., Nalau, J., Onyango, E., Morrissey, L., and Mackey, B. (2018): **A review of themes in disaster resilience literature and international practice since 2012**, *Policy Design and Practice*, 2:1, 53-74

● UNSPECIFIED   💬 ENGLISH   🔖 LINK
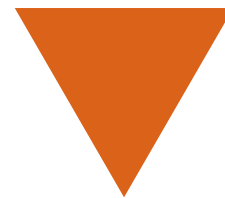
Ungar, M., (2008). **Resilience across cultures**. *The British Journal of Social Work*, 38(2), pp.218-235.

● GLOBAL   💬 ENGLISH   🔖 LINK

Intersectionality

Intersectionality, a concept coined by the black feminist scholar Kimerblé Crenshaw in 1989, provides a multisystemic approach to identifying power relations and how these perpetuate the marginalisation and oppression of some groups both on a structural and micro-interpersonal scales (Samuels and Ross-Sherif, 2008). Some scholars argue that the sole purpose of intersectionality is to recognise the shifting and multilayering of women's experiences (Crenshaw, 1989; Samuels and Ross-Sherif, 2008), while others understand it a 'diagnosis of power' (Collins and Bilge, 2016).[2] This challenges theory, policy makers and practitioners to transition from the oversimplification of womanhood through exploring the intersecting issues of race, class, gender, (dis)ability and ethnicity (Lovell, 2019). Now growing in popularity and practice, intersectionality, as a conceptual and analytical tool, has been implemented to varying degrees, and in varying ways, by policy makers and operational, disaster management organisations (Lovell, 2019).

Ranging from North America, Latin America and the Caribbean (LAC), South Asia and Africa, the compiled references in this section demonstrate the applicability of an intersectional lens to a multitude of contexts including technology, disaster risk reduction (DRR), precarious work, and mental health; all of which address the intersection of gender with race, caste, class and sexuality. These references are written in English, Spanish, Portuguese, and French.

The concept of 'intersectionality' was introduced in an attempt to uncover the complexities of inequality across multiple social markers of identity, such as the dismissal of experiences and discrimination faced by black women. The compiled references from the United States of America such as Collins (2002) further argue that intersectionality developed as a response to the white-centred conceptualisation of feminism which viewed gender and race as mutually exclusive categories. The intertwining of two or more characteristics/factors, such as gender and race, dismantles the homogenisation of women by providing a multispectral lens in viewing and understanding women's experiences as non-mutually exclusive categories (Sheilds, 2008; Collins, 2002; Crenshaw, 1989). By contrast, in her paper 'Intersectionality Undone', Bilge (2013: 405) argues that intersectionality has been "systematically depoliticised" within contemporary feminist academic debates and through a neoliberal knowledge economy.

Taking intersectionality and applying it to Latin American contexts, some authors (Ohata et al, 2020; Gonzales, 1984) argue that the same issues of racism and sexism, particularly towards black women, that take place in North America and denounced in Crenshaw and others' work, continue to exist in Latin American culture, and therefore requires the same fundamental debates. However, critiquing the Westernised interpretation of feminism, Gargallo (2014) uses the experiences of indigenous women in "Our America" to voice and call for the recognition of diverse realities. In the face of racism, sexism, and the (de)colonial exploitation of land ownership, indigenous women continue to fight for autonomy in the management of their daily lives while resisting Western hegemony "in the construction of the ideal continental feminists" (Gargallo, 2014: 14). It is in response to this, that the selected references

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2   Hill Collins, Patricia, & Bilge, Sirma (2016). Intersectionality. Cambridge: Polity Press

from LAC focus on the notions of racism, sexism, and feminisms, often in relation to precarious work, domestic workers rights, and transformative technologies.

The intersections of race, gender and class highlight highly precarious working conditions, lack of social protection, care work, and technical and emotional work carried out and experienced by black women and migrant workers (Acciari, 2021; Hirata, 2014; Alberti et al., 2013). Acciari (2021) draws attention to the agency and mobilisation of domestic workers' unions and argues that the mobilisation of these groups is driven by the intersectional dimensions of their oppression. The oppressions faced by these women have enabled domestic workers to build alliances such as women's, black, and workers' movements which in turn have generated visibility. This is examined further in Bernardino-Costa's (2015) paper which focuses on "emancipatory intersectionality", where the coloniality of power and the intersectionality of gender, class, and race combine. Taking a different approach, Bramon (2017) examines how technology, human rights and gender equality intersect by focusing on harnessing the power of technology to address gender-based violence (GBV) in LAC. Using the example of young women's experiences in Brazil and Honduras, Bramon (2017) explains that violence against women and girls in digital and online forums is increasing, particularly in the form of cyberstalking, harassment and sexualised threats. Despite this, women and girls lack adequate protection from law enforcement – a basic human right.

Compiled references from South Asia apply intersectionality to contextual issues such as caste, sexuality and politics (Gopal, 2012; Rege, 1998). Drawing on her own participation and experience as a member of the Forum Against Oppression of Women, Gopal (2012) examines dialogue surrounding the relationship between caste, labour and sexuality in India through the lived experiences of women who have been involved in various forms of sexual labour. Similarly, IndoGlobal (2020) focuses on the experiences faced by transgender people during disasters while critiquing the United Nations SDG slogan "leave no one behind". Lovell and colleagues (2019) focus on intersectionality, vulnerability and resilience to natural hazards, in Nepal and Kenya. The paper points out the lack of intersectional methodologies available disaster studies and calls for the systematic and disaggregated collection of data by gender, age, (dis)ability, and caste (as a minimum) (Lovell et al., 2019).

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Alberti, G., Holgate, J. and Tapia, M., (2013). **Organising migrants as workers or as migrant workers? Intersectionality, trade unions and precarious work.** *The International Journal of Human Resource Management*, 24(22), pp.4132-4148.

● UK 💬 ENGLISH 🔖 LINK

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● GLOBAL 💬 ENGLISH 🔖 LINK

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BRAZIL   PORTUGUESE   LINK

Bilge, S. (2013). **Intersectionality Undone: Saving Intersectionality from Feminist Intersectionality Studies.** Du Bois Review: *Social Science Research on Race*, 10(2), 405-424

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US   ENGLISH   LINK   🔒 PAYWALL

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US   ENGLISH   LINK

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US   ENGLISH   LINK

Crenshaw, K. (1991). **Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color.** *Stanford Law Review*, 43(6), 1241-1299.

US   ENGLISH   LINK

Gargallo Celentani, F., (2014). **Feminismos desde Abya Yala.** Ideas y proposiciones de las mujeres de 607 pueblos en nuestra América pp. 1-271.

MEXICO   SPANISH   LINK

Gonzalez, L. (1984). **Racismo e Sexismo na Cultura Brasileira.** Revista Ciências Sociais Hoje, *ANPOCS*, 223-244

BRAZIL   PORTUGESE   LINK

Gopal, M., (2012). **Caste, sexuality and labour: The troubled connection.** *Current Sociology*, 60(2), pp. 222-238.

 SOUTH ASIA   ENGLISH   LINK   🔒 PAYWALL

Hirata, H. (2014). **Gênero, Classe e Raça: Interseccionalidade e Consubstancialidade das Relações Sociais.** *Tempo Social*, 26(1), 61-73.

 BRAZIL   PORTUGESE   LINK

IndoGlobal Social Service Society. (2020). **Leave No One Behind: Transgender Inclusive Disaster Risk Reduction.**

 SOUTH ASIA   ENGLISH   LINK

Instituto Mulheres Da Amazonia (2022) **Advocacy em Gênero**, Raça e Etnia, IMA: Rio Branco.

 BRAZIL   PORTUGUESE   LINK

Lovell, E., Twigg, J. and Lung'ahi, G., (2019). **Building resilience for all: intersectional approaches for reducing vulnerability to natural hazards in Nepal and Kenya.** ODI, London. pp. 1-114.

 NEPAL   KENYA   ENGLISH   LINK

Ohata, R.C., de Abreu Primo, R., da Silva, S.P., and de Campos Fonseca, L.L., (2020) **Contribuições Latinoamericanas ao debate sobre o conceito de interseccionalidade, reh- revista educação e humanidades**, Vol. I, N.2, pp. 180-208.

 LAC   PORTUGUESE   LINK

Rege, S. (1998). **"Dalit women talk differently: A critique of „difference' and towards a Dalit feminist standpoint position."** *Economic and Political Weekly*, (October 31):39–46

 SOUTH ASIA   ENGLISH   LINK   🔒 PAYWALL

Samuels, G.M. and Ross-Sheriff, F., (2008). **Identity, oppression, and power: Feminisms and intersectionality theory.** *Sage*. 23(01). pp 5-8.

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Vigoya, M. V. (2016) **La interseccionalidad: una aproximación situada a la dominación,** Debate Feminista, vol. 52, pp. 1-17.

 UNSPECIFIED   SPANISH   LINK

Infrastructure

These references have been selected to examine what is meant by 'infrastructure' through a gender and socio-geopolitical lens. Compiled references explore 'infrastructure' through not only a physical and urban sense, but also through infrastructural violence and urban safety. Some authors take a human rights approach using geographical concepts such as the feminisms of space and argue for social justice in claiming space and a right to the city. We note that the compiled resources in this section are all in English.

Infrastructure is by definition "invisible, part of the background for other kinds of work. It is ready-to-hand", and always there (Starr 1999, 380)[3]. Berlant (2016)[4] argues that infrastructure is not identical to system or structure, as we currently see them, because infrastructure is defined by the movement or patterning of social form. Thinking of infrastructure as living and giving structure to life allows us to broaden what we think of as infrastructure, beyond the materials used to create the built environment. Infrastructure is central to understandings of how people live. Through a gender lens, we find urban studies and infrastructure studies have yet to launch a sustained focus on women, the communities they create, and the unpaid labour women enact in the everyday, thus allowing cities to function (Peake and Rieker, 2013).

The compiled references emphasise the vital importance of considering infrastructure through a feminist lens, focusing on power and gendered relations (Peake 2016; Chant, 2013). Applying gender to the spatial politics of city building and planning, Parker (2012) argues that contributions from feminist urban scholars and their analyses of not only urban politics and planning, but also housing, gender and health in the city, have given visibility to gender inequalities in the urban. For example, Truelove (2019) details the gendered aspects of access, use, control and conflict related to resources, using the example of water inequality in Delhi. Similarly, Sultana (2011) examines the everyday struggles of survival faced by women in accessing safe water in Bangladesh. Other references focus on gender and the building and planning of infrastructures in a disaster and post disaster context (Shah, 2012; Jauhola, 2010). Using the example of the 2010 and 2011 floods in Pakistan, Shah (2012) argues that both international and national standards relating to gender and intersectionality were not considered in early recovery housing and shelters provided by humanitarian organisations. This is echoed in Reeves' (2014) report which concludes that gender considerations had also failed to be effectively integrated into the 2009 GRHS Planning Sustainable Cities. On the other hand, Jauhola (2010: 29) critiques the 'mainstreaming of gender' in the recovery and rehabilitation stages and argues that focusing solely on gender and/or sexuality reproduces heteronormative boundaries and in turn reduces human bodies and their needs to "simplistic stick figures".

Taking a different stance, some compiled references (Truelove and Ruszczyk, 2022; Listerborn, 2015; Phadke et al, 2011) also explore the safety and politics of space in urban landscapes. While women's access to public spaces have increased, Phadke et al. (2011) argue that women still do

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3   Star, S.L. (1999). The Ethnography of Infrastructure. American Behavioural Scientist, 43(3), 377-391.

4   Berlant, L. (2016). The commons: Infrastructures for troubling times. Environment and Planning D: Society and Space, 34(3), 393-419.

not have an equal claim in public space within the city – using Mumbai as their case study. This is reiterated by Kern (2021: 9), who states that "public spaces are not designed for female bodies", with little consideration for women as mothers, workers or carers. In the same vein, Listerborn (2015) critically examines contradictions in the geography of fear discourse in an attempt to understand the experiences faced by veiled Muslim women in public spaces. Also utilising a feminist political geography approach, Truelove and Ruszczyk (2022: 1) conceptualise bodies as infrastructure in order to examine how the social and material work of the body helps to "build, develop and maintain cities" through the gendered infrastructures of everyday life. To ignore how bodies act as pillars of urban infrastructure would lead to the gendered "slow infrastructural violence" which accrues through patterns of infrastructural invisibility (Truelove and Ruszczyk, 2022: 1).

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Critical Theory & Decoloniality

References in this section provide a critical theory and feminist lens to the fields of development and resilience, in English, Spanish and Portuguese. Additionally, both coloniality and decoloniality are examined using critical theory and indigenous knowledge.

Critical theory, in the fields of philosophy and social sciences, may be 'distinguished from a "traditional theory" according to a specific practical purpose. For example, a theory is critical 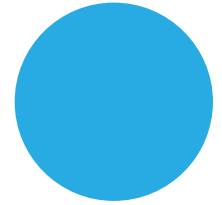to the extent that it seeks human "emancipation from slavery" and acts as a "liberating…influence"'[5]. It remains a vital philosophical tradition in normative disciplines and challenges the 'fundamental frameworks of conceptions of democracy, justice, and their interrelationship'[6]. As forms of critical theory develop and emerge related to sexism, racism, and colonialism, Bohman (2005: 47) argues that 'reflective social agents have transformed these same democratic ideals and practices in the interest of emancipation' in both individual and institutional forms.

Through a gender lens, critical theorist scholars demonstrate the interlinkage between patriarchy and capitalism. The book written by Federici (2021) retraces the development of capitalism in the 16th and 17th centuries from the viewpoint of its impact on women. The need for labour power in capitalist societies results in an imperative to control women's bodies as the female body becomes an instrument for the reproduction of the workforce (Federici, 2021). Similarly, Segato & McGlazer (2018) use critical theory tools to analyse and critique four themes related to the 'ideal of the family' in the Americas. Other references point out the limitations of critical theory. Harcourt (2018) retraces the history of critical theory and how its axes of analysis and political recommendations have not caught up with our *critical times*, leaving critical theory scholars struggling to comprehend the challenges faced by Western societies. One particular critique, already addressed by Said to the Frankfurt School of Critical Theory and which remains largely relevant, is that it was and is greatly silent on racist, imperialist and colonial issues (Allen, 2017). For Bhambra (2021), the current neglect of colonial issues by the Frankfurt School is rooted in the lack of explicit acknowledgement of colonial histories. However, other references demonstrate that the interlinkage between critical theory and decoloniality is possible and even essential to understand the specific configuration of the system of domination (Curiel et al., 2016). Challand & Bottici (2021) call for an interstitial global critical theory incorporating gender, ecological, racial, indigenous and postcolonial critiques without focusing on particularism which would obscure the global sources of exploitation, inequalities and alienation. An example of global critical theory looking at the interplay between race, gender and capitalism is the critique of the creation of a monolithic 'Third World Woman' in Western feminist discourses (Mohanty, 1988).

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Decoloniality is a school of thought founded by Latin American scholars, which critiques precisely the universality of Western theory and power, deriving from Western colonialism and imperialism (Mignolo & Walsh, 2018). They echo and critique the post-colonial perspective, which originated in post-Britain South Asia (Chakrabarti, 2000; Spivak, 1988), also known as Subaltern Studies. Those two strands of theory, despite being interconnected, have a diverging perspective on the survival or colonial structures and a different approach to the use of Western theories, such as Marxism or post-structuralism. Therefore, their dialogue and insights are important for us to think collectively about our attempts to be decolonial and/or post-colonial.

Some of the references presented here highlight the interplay between decoloniality and gender perspectives. Lugones (2010) argues that the experience of being a woman is not singular, and thus there is not one but several feminisms (Hernández, 2021). Oyewumi (1997) goes further by stating that 'the woman question' is a Western concept and draws from the example of Yoruban ancestral culture in Nigeria in which gender is not the basis of social hierarchies. Other resources offer Caribbean (Barriteau, 2011) and Latin American (Femenías, 2006; Millán Moncayo, 2011) perspectives to bring together feminism and decoloniality, in an attempt to theorise the particular position of racialised women in the post-colonies. Oliva (2017) for instance, argues that even when women's voices started being heard, Afro descendant women in Latin America were still being ignored despite their dense and rich contributions to feminist thought. Overall, decolonial perspectives disentangle different forms of coloniality, which reproduce patterns of power in all spheres of human life, even after the formal end of the colonial regime (Rivera, 2020). The dynamics of coloniality are reproduced in knowledge production, even among self-identified decolonial scholars (Cusicanqui, 2012), and span across disciplines, from social sciences (Lander, 2000; Cusicanqui et al., 2016) to disaster studies (Rivera, 2020).

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2

GRRIPP's regional references

Africa

Latin America and the Caribbean

South Asia

Africa

Disaster Risk Reduction **Recognising Equal Rights**

Sustainable Livelihoods & Development Conflict Resolution

The GRRIPP call for projects in the Africa region (2021-2022) prioritised three major areas of development:

Sustainable Livelihoods, examining factors which inhibit the access to resources including education, knowledge, skills, and assets of production, and thus undermine livelihood security and resilience. Increasing rural-to-urban migrations, combined with the growth of women's participation in the informal sector or as entrepreneurs but also the pervasive feminisation of poverty, all create opportunities for, and maintain barriers to, women's economic and social empowerment.

Recognising Equal Rights, through the examination of systems of power that create conditions of advantage and oppression within households, communities or at broader scale.

Promoting Conflict Resolution, exploring how conflicts contribute to disasters, or are aggravated by the impacts of climate change when resources become limited, and the negative impacts of conflict on physical and mental wellbeing, and livelihoods. Conflict is also conceptualised in relation to Gender-based Violence: strain, trauma and fear combined with frustration over lost resources can provoke conflict and violent responses at interpersonal level.

Projects in Africa

Uganda

Beyond victimisation: Exploring avenues to overcome gender-based violence in Kampala markets – **Uganda Association of Women Lawyers**

Empower women to share and express themselves to increase development (through workshops, conferences and video) – **Youth Care Group Network International**

South Sudan

Integration of gender-responsive approach to disaster management and development policy – **Universal Intervention & Development Organization**

Zimbabwe

Mechitenda Women Economic Riders, in Masvingo Province: Setting up a solar powered charging station for an electric trike scheme to promote women-based transport solutions – **Echoes of Humanity**

Countering female voter apathy and increasing female political candidates towards the 2023 Zimbabwean elections – **Mwanasikana Wanhasi**
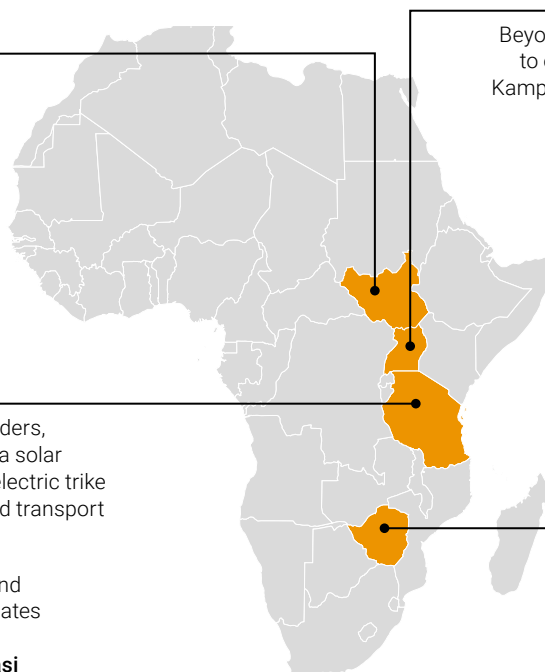
Tanzania

Gender mainstreaming in climate change strategies in Tanzania – **Gender and Climate Change Coalition Tanzania**

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Forbes-Genade, K. and Van Niekerk, D., (2017). **The GIRRL program: A human rights-based approach to disaster risk reduction intervention in Southern Africa.** *International journal of disaster risk reduction*, 24, pp. 507-514.

This paper highlights the importance of human rights as a means of promoting equality and reducing discriminatory practices to limit access to resources and power. The Girls In Risk Reduction Leadership (GIRRL) Program was developed in response to the need for addressing the unequal social conditions which created and reinforced the vulnerability of adolescent girls in Southern Africa. The paper analyses the impact and outcomes of the GIRRL Program such as the increased recognition of women's leadership and value in risk resilient development.

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While Africa has the highest growth rate of female-run businesses in the world, this blog post synthesises the challenges female entrepreneurs continue to face. Limited access to funding, support networks, male domination, self-limiting factors and social norms are examined as factors which are limiting the number of women in leadership roles within the business sector. The blog also highlights women activists who continue to campaign for future generations of women-led businesses.

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This report calls for the urgent and programmatic response from policymakers to ensure that the strengthening and resilience of food systems and communities take into account the interests and constraints of women and men from diverse social, ethnic, cultural and religious backgrounds. For this to happen, the report argues that women's increased presence in leadership and participatory roles are essential at all levels of climate action and governance.

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This paper explores a transformative feminist vision for peace and security through a post-colonial and feminist lens to analyse existing frameworks on women, peace and security (WPS) in Africa and globally. Providing an overview of regional and global women's rights and WPS frameworks, the paper highlights the challenges of the implementation of the agenda such as the failure of the WPS frameworks to deliver sustainable peace. Peace and security cannot be achieved without the meaningful participation and leadership of women.

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Latin America and the Carribean

Habitat
Care Infrastructures
Sustainable Territories

The projects prioritised in the Latin American and Caribbean (LAC) regions (2021-2022) were those oriented towards:

Infrastructures of Care, examining the relationships between social life and infrastructure through a gender lens, with a particular focus on the gendered division of labour and domestic labour rights. How do the dynamics of care and labour change in relation to risks, disaster settings or resettlement situations? Infrastructures of care are considered fundamental for the functioning of communities and wider society.

Habitat, exploring the way social networks and ties navigate, manage, and shape both the natural and built environment. How does the concept of gender influence the experiences and quality of life of city dwellers and rural communities in the development of livelihoods? Women tend to experience increased rates of gender-based violence, particularly when navigating the city.

Sustainable Territories, with the increase of urbanisation and globalisation, how do indigenous communities, particularly women, defend, sustainably manage, and care for their territory? How does feminist agroecology and other forms of women-led sustainable livelihoods, transform power relationships in food systems, for example?

Projects in Latin America and the Caribbean

Dominican Republic

Solid Waste Management, Domestic Work & Ecological Homes – **Federación Nacional de Mujeres Trabajadoras (FENAMUTRA)**

El Salvador, Guatemala and Brasil

Ecosystems in disaster risk management with a gender approach in the context of the COVID-19 pandemic – **Asociación Colectiva de Mujeres para el Desarrollo Local (CFDL) and Fundación Guatemala and União Nacional por Moradia Popular (UNMP)**

Chile

Gender equality & integration of the LGBTQI+ population in local disaster risk management from an intersectional perspective – **Corporación Gestión de Riesgos y Desastres (GRID Chile) and Ámbito Consultores Ltda.**

What kind of care infrastructure do we need to strengthen the existing care network? The case of Juanita Aguirre neighborhood – **Agrupación Social, Cultural y Deportiva Colectivo Ciudadanas Cuidando and Municipalidad de Conchalí, Núcleo de Movilidades y Territorios (MOVYT)**

Water Agapes: channels and lives on the way – **Fundacion Enlace Cultural, Cauce Observatorio Territorial para la Acción Hidrosocial and Movimiento de Defensa por el acceso al Agua, la Tierra y la Protección del Medioambiente (MODATIMA)**

Brazil

Gender advocacy for public policy management in the Amazon – **instituto Mulheres da Amazônia (IMA)**

Cosmonucleation and regenerative enchantment of traditional territories in Pernambuco – **Instituto Abdalaziz de Moura (IAM), Rede de Regeneração e Encantamento de territórios tradicionais em Pernambuco**

V° QUILOMBO CATUCÁ WEBNÁRIO FESTIVAL: "Gender, Peripheral Territories and Ancestralities" – **GRUPO de APOIO MÚTUO PÉ NO CHÃO, Centro Cultural Quilombo do Catucá**

Chile, Argentina and Colombia

Cities and territories that care: local care systems with a gender approach – **SUR Corporación de Estudios Sociales y Educación (SUR), Centro de Intercambio y Servicios para el Cono Sur Argentina (CISCSA) and Fundación AVP para el Desarrollo Social**

Argentina

Gender equality & integration of the LGBTQI+ population Inclusion of a gender approach in Local Plans for Adaptation to Climate Change (PLAC) in the Neuquén-Río Negro Region – **Red Argentina de Municipios frente al Cambio Climático (RAMCC) unidad de la ASOCIACIÓN CIVIL RED DE ACCIÓN CLIMÁTICA (ACRAC)**

References

In focus: Differentiated experiences of space

Jirón, P. and Gómez, J.,(2018). **Interdependencia, cuidado y género desde las estrategias de movilidad en la ciudad de Santiago.** *Tempo Social*, 30, pp. 55-72.

This article argues that applying a mobility approach to urban and transport studies is essential to understanding the intersectional geographies of everyday mobility. Drawing from feminist geographers, the author pays particular attention to the differentiated experiences of space according to gender and determines that this often results in situations of inequality and exclusion, particularly for women. By observing the gendered mobility practices of city dwellers in Santiago, the role of interdependence in mobility strategies can be unveiled, particularly when examining the implications that mobility has on care in the city.

💬 SPANISH   🔖 LINK

Red Mujer y Hábitat LAC. (2021). **Manual de formación y gestión local para ciudades sin violencia.** *Manual AVP Asociación de Vivienda Av. 39* No. 14 - 54

This training and management manual seeks to promote safer cities for women, from the exercise of the right to a life free of violence in the private and public spheres. Using this conceptual framework, the manual is divided into four parts which includes: increasing actions to care for and control violence against women; the georeferencing of violence in public unsafe spaces comparative with the geography of violence in the body of women and their local environment; the Formulation of the Political Agenda of Incidence; and lastly, decision-making and dissemination exercises.

💬 SPANISH   🔖 LINK

Rainero, L., Dalmazzo Peillard, M., Red Mujer y Hábitat Bogotá. (2011). **Una ciudad al alcance de las mujeres: Herramientas para incorporar el Género en el Ordenamiento Territorial El.** Caso de Bogotá. Colombia, Bogota, September 2011. pp. 1-154.

This publication is the result of a series of rigorous analysis of the gender dimensions of the Territorial Ordering Plan (POT) (Decree 190 of 2004) and constitutes a call for attention to district public policies. The publication argues that the formulation, monitoring and evaluation of the POT has not taken into consideration the differential social conditions and positions of power which determine the experiences of women and men in society, which is essential in order to develop proposals for the development of equitable, inclusive and sustainable public spaces for all.

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ENGLISH, SPANISH   LINK

South Asia

Disability **Employment**
Disaster Risk Governance during the Sexual and
Governance Pandemic and Beyond Reproductive
Health
Violence against Women

The call for projects in South Asia (2021-2022) sought to document and prioritise six areas of inquiry:

Disaster Risk Governance, examining the extent to which gender is incorporated through a feminist and intersectional lens in disaster management and planning strategies, from practice to policy level. How have existing policies exacerbated fundamental vulnerabilities? Has equal representations been considered at a decision-making level?

Gender and Disability, exploring the intersectionality of gender and disability in disaster and humanitarian settings. The intersection of gender- and disability-based discriminations lead to a 'double burden' of inequalities faced by women with disabilities, who often face increased risk of violence. How or is this considered in DRR policies?

Violence Against Women, exploring how the disruption of socio-economic structures during and following disasters provokes an increase in violence against women.

Employment, through the examination of women's work and labour with particular attention paid to female domestic workers. How is their work, security, and livelihood impacted in times of crisis?

Governance during the COVID-19 pandemic and beyond, examining the impacts of the COVID-19 pandemic, response measures such as national scale lockdowns and how gender inequalities influenced development outcomes.

Sexual and Reproductive Health (SRH), through the exploration of disaster and emergency settings, and how these contexts influence access and the right to access sexual and reproductive healthcare (SRHR) services. Lack of access to such services before, during, and after a disaster leads to health care risks, from infections to unwanted or unplanned pregnancies, and influence choices (or lack of) over sexual and reproductive health.

Projects in South Asia

India & Nepal

Enhancing public sector accountability and transparency for gender inclusion in response to natural hazard induced disasters and the COVID-19 Pandemic in South Asia – **The Jamsetji Tata School of Disaster Studies (JTSDS)**

Nepal

Gender, disability, and pandemic: understanding intersectional effect on health and wellbeing of women with disabilities and the role of local government to build a more resilient society – **Tribhuvan University**

India

Infusing Gender Consciousness in Disaster Pedagogies: Systematic Gender Audit & Review towards Developing Intersectional Disaster Management (DM) Curriculum – **The Jamsetji Tata School of Disaster Studies (JTSDS)**

"Reimagining the World of Women's Work Post Crises" – **SEWA Bharat**

Bangladesh

Development of Curriculum on "DRR, Humanitarian Response and Intersectionality" – **Bangladesh University of Professionals**

Towards Human Rights and its Violation Expulsion – **Integrated Environment Development Society IEDS**

Utilization of maternal healthcare services during COVID-19 pandemic in disaster-prone areas of Bangladesh – **Dhaka University**
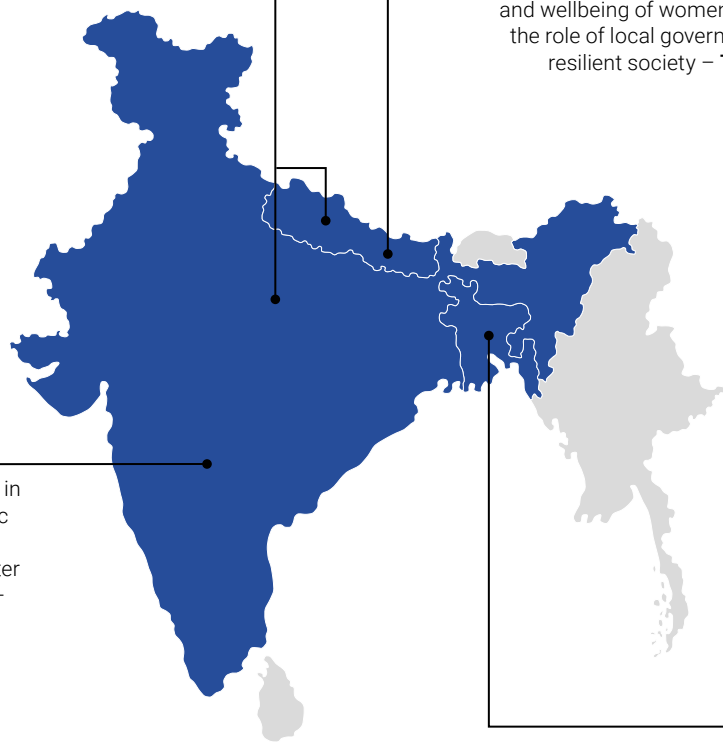
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In focus: Violence against women

Azad, A.K., Hossain, K.M. and Nasreen, M., (2013). **Flood-induced vulnerabilities and problems encountered by women in northern Bangladesh**. *International journal of disaster risk science*, 4(4), pp. 190-199.

This study examines flood-induced vulnerabilities among women in northern Bangladesh during and after a flood. The gendered impacts of the disaster often result in women becoming unemployed. The results of the study highlight the increase in gender-based violence experienced by women, as well as harassment when taking shelter or refuge in community centres. The study concludes with arguing that women's resilience and contributions during the disaster continue to lack recognition.

💬 **ENGLISH**   🔖 **LINK**

Chowdhury, R. I. (2020). **Humanitarian Response for Improving Quality of Life of Persons with Disabilities: A study on Rohingya Camps of Cox's Bazar, Bangladesh.** *Journal of Human Rights and Peace Studies,* 6(1), 60–88.

This article aims to study and explore the prevailing nature of the humanitarian response and to ask the question, is it inclusive? The paper argues that the needs and difficulties faced by refugees with disabilities remain largely unaddressed. Persons with disabilities often lack the basic rights to uphold quality of life, and women with disabilities are often exposed to increased rates of Gender-Based Violence (GBV). The paper calls for persons with disabilities to be reimagined as 'contributors and providers' rather than 'receivers'.

💬 **ENGLISH**   🔖 **LINK**

Joseph, J., Jauhola, M., Arvind, L. S., & Gadavi, S. (2021). **Wounded attachments to disaster recovery: Gendered structural violence and everyday life, Indian experiences explored.** *International journal of disaster risk reduction, 59*, 102242.

This paper suggests that theorising on gendered structural violence and inequalities in disaster recovery would greatly benefit from the intersectional analysis of social relations and processes as they manifest in everyday lives. Using perspectives on gendered disaster recovery experience, the paper analyses how recovery reinforces gendered responsibilities, how recovery causes pain, suffering and ressentiment, and how women narrate counter cultural everydayness to disaster recovery in their life histories.

💬 **ENGLISH**   🔖 **LINK**

Mahanta, U., & Gupta, I. (Eds.). (2019). *Recognition of the Rights of Domestic Workers in India: Challenges and the Way Forward.* Springer.

This book situates the issue of domestic workers in India within a rights-based framework. Focusing on the legal as well as social, psycho-social, economic and cultural dimensions of domestic work, the book compiles useful takeaways for teachers, students, practitioners, policy-makers, and civil society organisations who work in the unorganised sector. Book chapters include sexual harassment of women domestic workers and caste as a framework to study domestic labour.

💬 ENGLISH   🔖 LINK

Chakraborty, R. and Bhabha, J., (2021). **Fault lines of refugee exclusion: Statelessness, gender, and COVID-19 in South Asia.** *Health and Human Rights, 23*(1), p. 237.

This paper analyses gender and statelessness as vectors of exclusion in South Asia. The authors argue that citizenship constitutes an unearned form of social capital that is claimed and experienced in distinctively gendered ways. The pandemic has shone a bright light on the perils of statelessness, particularly for women, who face exacerbated economic inequities, the forced commodification of their sexuality, and exclusion from mechanisms of justice.

💬 ENGLISH   🔖 LINK

Dean, L., Tolhurst, R., Khanna, R. and Jehan, K., (2017). **'You're disabled, why did you have sex in the first place?' An intersectional analysis of experiences of disabled women with regard to their sexual and reproductive health and rights in Gujarat State, India.** *Global health action, 10*(sup2), p.1290316.

Utilising an intersectional lens, this paper explores the commonality and heterogeneity in the experiences of disabled women in relation to their sexual and reproductive health (SRH) needs and rights in Gujarat State, India. Findings indicated that women with disabilities faced increased and layered discrimination, exclusion, violence, and lack of access to SRH care. The paper argues that the recognition of heterogeneity is critical in informing rights-based approaches to promote SRH and rights for all women with disabilities.

💬 ENGLISH   🔖 LINK

Disability

Chowdhury, R. I. (2020). **Humanitarian Response for Improving Quality of Life of Persons with Disabilities: A study on Rohingya Camps of Cox's Bazar, Bangladesh.** *Journal of Human Rights and Peace Studies, 6*(1), 60–88.

💬 ENGLISH 🔖 LINK

Dean, L., Tolhurst, R., Khanna, R. and Jehan, K., (2017). **'You're disabled, why did you have sex in the first place?' An intersectional analysis of experiences of disabled women with regard to their sexual and reproductive health and rights in Gujarat State, India.** *Global health action, 10*(sup2), p.1290316.

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Sarker, D., Shrestha, S. and Tamang, S.K.B., (2022). **"We'll starve to death": The consequences of COVID-19 over the lives of poor people with disabilities in rural Nepal.** *Asian Social Work and Policy Review.* pp. 96-103.

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Sonpal, D., (2022), **Disability, Disaster and the Law: Legislating Disability Inclusive Disaster Risk Reduction.** In *Routledge Readings on Law, Development and Legal Pluralism.* Routledge India. pp. 165-174.

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Tasdik Hasan, M., Adhikary, G., Mahmood, S., Papri, N., Shihab, H.M., Kasujja, R., Ahmed, H.U., Azad, A.K. and Nasreen, M., (2020). **Exploring mental health needs and services among affected population in a cyclone affected area in costal Bangladesh: a qualitative case study.** *International journal of mental health systems*, 14(1), pp. 1-9.

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Disaster Risk Governance

Azad, A.K., Hossain, K.M. and Nasreen, M., (2013). **Flood-induced vulnerabilities and problems encountered by women in northern Bangladesh.** *International journal of disaster risk science*, 4(4), pp. 190-199.

💬 ENGLISH 🔖 LINK

Few, R., Jain, G., Singh, C., Tebboth, M., Chhotray, V., Marsh, H., Ranjit, N. and Madhavan, M., (2021). **Why representation matters in disaster recovery**. British Academy. pp. 1-17.

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Pickard, J.; Srivastava, S., Bhatt, M. and Mehta, L. (2020) **'In-Focus: COVID-19, Uncertainty, Vulnerability and Recovery in India'**, Brighton: *Social Science in Humanitarian Action (SSHAP).* pp. 1-26.

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Sexual and Reproductive Health

Dean, L., Tolhurst, R., Khanna, R. and Jehan, K., (2017). **'You're disabled, why did you have sex in the first place?' An intersectional analysis of experiences of disabled women with regard to their sexual and reproductive health and rights in Gujarat State, India.** *Global health action, 10*(sup2), p.1290316.

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Paudel, G.S., (2017). **Domestic violence against women in Nepal**. *Gender, Technology and Development*, 11(2), pp. 199-233.

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