# How can LGBTQIA+ people be engaged in Disaster Risk Reduction policy making without compromising safety?

**Preprint** · April 2023

Humphrey Glennie
Coventry University

# How can LGBTQIA+ people be engaged in Disaster Risk Reduction policy making without compromising safety?

Humphrey Glennie

April, 2022

Submitted to the **School of Energy, Construction and Environment** of **Coventry University** towards the **Master’s Degree of Disaster Management and Resilience**

Humphrey Glennie

# How can LGBTQIA+ people be engaged in Disaster Risk Reduction policy making without compromising safety?

KEY WORDS: LGBTQIA+, disaster risk reduction, policy making, barriers, communication, community engagement, vulnerability, capacity

*Note on language:*

*Throughout this paper, the acronym* LGBTQIA+ *is used as an inclusive term for people who identify as Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, plus members of other communities, including allies.*

*Similarly, the term* queer *is used to refer to people with a sexual and/or gender identity that is not heterosexual and/or cisgender, thus can be used by anybody on the LGBTQIA+ spectrum (Mason, 2018, pp. 1-3).*

## INTRODUCTION

Much of the news today makes for grim reading for members of the LGBTQIA+ community and their allies: the 2021 Taliban takeover of Afghanistan means LGBTQIA+ Afghans face “grave threats to their safety” (Barr & Feder, 2022, p. 1); the endorsement of the “Don’t Say Gay” education bill in a number of American states has reduced support services for queer youth (Popat & Honderich, 2022); the 2015 annexation of Crimea led to an increase in homophobia in Ukraine (Laverack, 2015, p. 9), and the recent invasion by Russia has meant that LGBTQIA+ refugees face increased dangers in neighbouring countries such as Poland, whose right-wing politicians have created “LGBT-free zones”, designed to prevent homosexuals from existing “in the public sphere” (Żuk et al., 2021, p. 1582), minimising their rights and inciting hate.

During disasters – whether they be “natural” or “man-made” – minority groups frequently face unique vulnerabilities that have been compounded through cultural and historical norms, inequalities and biases, which are often then exacerbated after disasters (Brown et al., 2019b). After the Great East-Japan Disaster of 2011, access to hormone-therapy drugs for transgender people and HIV/AIDS medicines for gay or bisexual men was hindered after hospitals were destroyed; fear of having their gender or sexual preference discovered by family members or friends often prevented them collecting medication from other health centres (Yamashita et al., 2017, pp. 68-69). Following the 2010 earthquake in Haiti, gender-based violence against lesbians, bisexual women, transgender and intersex people rates increased, with reports of ‘corrective rape’ occurring in shelters. The LGBTQIA+ community was blamed for the earthquake by church groups, leading to attacks against gay and bisexual men (Dominey-Howes et al., 2014, p. 912). The same occurred in New Orleans after Hurricane Katrina in 2005, with the storm being blamed on “God’s wrath towards homosexuality” by evangelical ministers (Haskell, 2014, p. 4). Gender-based quarantines to slow the spread of Covid-19 in Panama, in which men and women remained indoors on alternate days, led to arrests and sexual assaults by police of a number of transgender and non-binary people, after it was deemed they were out in public on the wrong day (Reid, 2020).

The concept of the *disaster management cycle*, both in practice and in literature, is well established: the idea that a series of overlapping steps – response, recovery, mitigation, preparedness – are implemented, reviewed and adapted in response to the threat of a disaster in order to reduce vulnerabilities and minimise its impact (Coventry University, 2020). Within this cycle are disaster risk reduction (DRR) policies, which help to support regional and national DRR strategies. Indicator E-1 of the *Sendai Framework for Disaster Risk Reduction* examines the "number of countries that adopt and implement national disaster risk reduction strategies" (UNDRR, 2020, p. 13), reporting that in 2019, 48% of the world's 195 countries had DRR strategies (up from 23% in 2015) (p. 16). However, within supporting DRR policies, as of 2021, just six countries made any specific mention of LGBTQIA+ people (Seglah & Blanchard, 2021, p. 6). In order to successfully reduce disaster risk, it is important to consider the role of stakeholders within policy making: the Sendai Framework describes the participation and contribution of various minority groups as "critical…invaluable…useful" (UNDRR, 2020, p. 23), and so omission of LGBTQIA+ people in DRR policies acts as a barrier to stakeholder-inclusion.

This research aims to establish methods of improving interaction and involvement between the LGBTQIA+ community and DRR practitioners, with a view to better inform policy in the future. Various risks associated with being part of the LGBTQIA+ community mean that data collection can be dangerous, and fears of "being outed" in potentially homophobic, lesbophobic, transphobic and/or biphobic situations (with same-sex intimacy punishable by death in six countries) mean that many research projects are limited in scope (Rainbow Railroad, 2020, pp. 3-6). Therefore, it is important to establish better interaction and involvement, without compromising the safety of anybody involved.

The objectives are to:

- evaluate the importance of LGBTQIA+ people in DRR policy making
- identify barriers that prevent data collection amongst LGBTQIA+ people
- develop methods of improving LGBTQIA+ engagement in DRR policy making and
- identify methods of communication between LGBTQIA+ communities and DRR practitioners

Following this introduction is a review of the relevant literature which explains the concepts, theories and research that already exists around LGBTQIA+ engagement in DRR and policy making. The third section presents the methodology of the data collection, including the philosophical approach taken and the ethical considerations involved. A fourth section analyses the results from questionnaires that were sent to members of the LGBTQIA+ community and to DRR practitioners, combined with interviews carried out with experts in the field, leading to a discussion on what the results mean, their implications and how they might be applied in the wider sector. Finally, this paper concludes with a summary of the findings and recommendations for future research areas.

# REVIEW OF THE LITERATURE

## Introduction to the Review

In order to understand how to engage LGBTQIA+ people in DRR policy making, various concepts must be looked at first: the following sections examine some of the current literature on the concepts of disasters and vulnerabilities. This links into marginalisation, discrimination and poor communication, which have largely prevented inclusion in policy making thus far, leading to a shortage of collected data on the subject.

## The Concept of Disasters

The term “natural disaster” is a contested one; the idea that *disasters* occur naturally is now thought of as outdated and unhelpful, because whether a situation ends up becoming disastrous depends on an individual’s or population’s exposure, capacity and vulnerability. Chmutina and von Meding (2019, pp. 283 – 284) argue that continuous use of the phrase provides excuses for those who create disaster risks to continue poor practices such as weak urban planning, socioeconomic inequalities and non-existent or low-quality policies. Kelman (2020), writes extensively about how people’s vulnerabilities directly correlate with how disastrous an event ends up being. The 2014-2016 Ebola outbreak in West Africa, for example, was extensive because governments there lacked the resources to be able to stem the spread of the virus, but once it reached UK and USA shores, it was contained because the richer nations had the access to finances and tools with which to prevent the spread and therefore reduce their populations’ vulnerabilities (p. 82). Online, the hashtag #NoNaturalDisasters is a campaign aiming to change the terminology and reach wider audiences, in order to show that disasters are not natural, but are created by human decisions that create vulnerabilities (#NoNaturalDisasters, n.d.). Despite this, the term *natural disaster* is still widely used by media outlets and politicians alike, through ignorance, to act as a buzzword, and so “at its most harmful, it serves to convince people that there is little we, or those in power, can do.” (Chmutina & von Meding, 2019, p. 286).

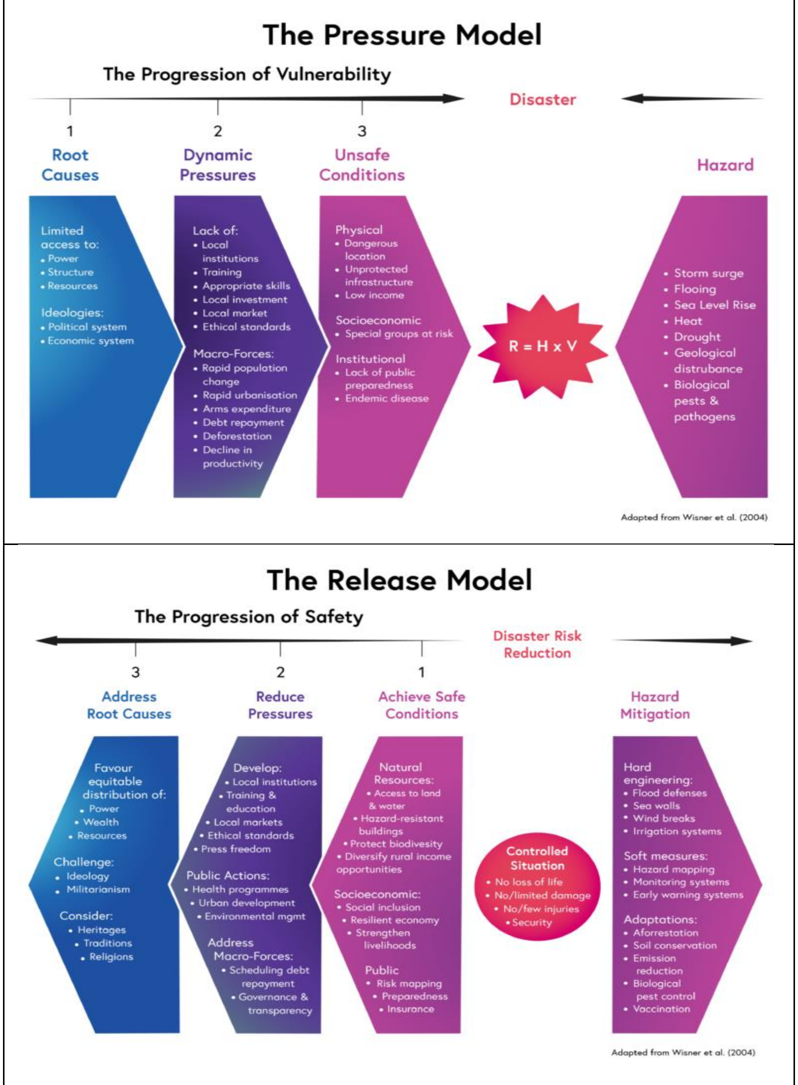
## Vulnerability and Marginalisation

Blaikie et al. (2014, p. 51) designed the *Pressure and Release model* to explain that people’s vulnerabilities and natural hazards are opposing forces which, when combined, create pressure and lead to a disaster. However, by releasing the pressure of one of these factors, the impact of the impending disaster is reduced. The formula they use is *Risk = Hazard* *x Vulnerability* (R=HxV) and international organisations such as the World Health Organization (WHO) use models based on this to classify risks posed by “natural disasters” (WHO, n.d.). But what is vulnerability and how is it created?

From its most basic definition, vulnerability is to be able “to be hurt, influenced or attacked” (Cambridge Dictionary, 2022). The United Nations Office for Disaster Risk Reduction (UNDRR) breaks vulnerabilities into different factors, including *physical, social, economic* and *environmental*. Examples it provides of social vulnerabilities include “poverty, inequality, marginalisation, social exclusion and discrimination” (2022). Bohle (2007, p. 9) views social vulnerability as “social practice and human agency”, where livelihoods and rights are dynamically changing and frequently negotiated, and methods to cope with threats to these must constantly be sought, especially in environments where there are a number of potential hazards. Chicoş et al. (2017, p. 152) agree, describing how vulnerability is only “partially determined by the hazard”, and that social and political factors influence one’s vulnerability. They also state how an awareness of one’s own vulnerabilities alter how risks are perceived. Laska and Morrow (2006, pp. 16-19) illustrate these points in the example of Hurricane Katrina in New Orleans. They explain how major flooding in the area had been predicted for a decade preceding the event and physical vulnerabilities (weakened levees) combined with social vulnerabilities created “catastrophic” results: poverty made households more vulnerable as income opportunities were more likely to be destroyed in the flooding, and personal funds during the long recovery process were under pressure, or ran out; age and disability increased vulnerabilities, with elderly people and young families being less resilient to the effects of the flooding and the pressures afterwards; households of ethnic minorities faced discrimination, and lack of political representation and power meant that many communities were housed in more flood-prone areas with poor-quality housing and fewer public services. We see, therefore, that people are not vulnerable just because they live in a hazardous area – the way society sees people, and the way they have been marginalised historically, weaves into the notion of their vulnerabilities and resilience, and how well they will be able to respond to a hazard.

Although poverty often marginalises groups of people, Henrickson and Fouché (2016, p. 28) state that non-economic marginalisation can be “structured through laws… regulations… stigma… or other social proscriptions”. They go on to say that “vulnerability and marginality are related in that they both have to do with access to power and resources”. In 1976, an earthquake in Guatemala was referred to as a “classquake” on account of the inequality of the damage caused to poverty-stricken *and* marginalised communities, compared to those better off in the region, with socio-economic conditions exacerbating vulnerabilities (O’Keefe et al., 1976, p. 566). More recently, Raju et al (2022, p.1) state that the effects of the changing climate (droughts, flooding, heatwaves etc) are more heavily felt by those who are marginalised and face structural inequalities, which “are created in ways that are often deliberate and anchored in social and political structures”. The key to reducing vulnerabilities caused by marginalisation is, therefore, to reduce the extent to which people are marginalised, and a way to do this, is by altering the political structures and policies that create inequality and the way that they function by including minorities in, for example, disaster planning processes. Gorman-Murray et al. (2018, p. 183) suggest that if DRR policies were more inclusive of trans people and trans rights, it would benefit not just them as a minority, but “other social groups as well”.

**Blakie et al.’s *Pressure and Release Models***



(Coventry University, n.d.)

## Inclusion Within Policy Making

One of the Guiding Principles of the *Sendai Framework for Disaster Risk Reduction* is that it “requires empowerment and inclusive, accessible and non-discriminatory participation” in order to manage the risk of disasters effectively and equitably (UNISDR, 2015, p.10); there should be dialogue between minority groups and policy makers so that policies are relevant and useful. Shaw (2012, p. 4) argues that community-based disaster management (CBDM) encourages a bottom-up approach (from minority groups) which, supported by top-down encouragement (from government policy makers), empowers local actors to increase resilience and reduce vulnerabilities towards hazards, therefore reducing the scale of a “disaster”. Spiekermann et al. (2015, pp. 101-103) support this view in their *disaster-knowledge matrix,* which identifies how and where DRR-related knowledge is produced and shared, and highlights gaps in knowledge, by acknowledging that both “disaster risk management and knowledge production [are] social processes”. It shows that by increasing knowledge, policies will be improved, and to do this, there must be a “two-way flow of information”. Thus, if a policy maker is to write a policy designed to improve the resilience of a minority group – LGBTQIA+ people, for example – then that minority group must have opportunities to create, influence and edit those policies. When writing about marginalised indigenous people, Mazzochi (2018, pp. 20-24) describes the importance of “integration” of indigenous knowledge into Western science and policies – it is often overlooked and thought of as “unreliable”, but by incorporating the knowledge and experiences of indigenous groups, adaptive, responsive and resilient policies can be written. Such approaches should be taken when writing policies referring to other minority groups: each community has nuanced vulnerabilities and capacities and so DRR policies that specifically mention minority groups are likely to be more effective. However, despite calls for inclusivity and equality in the guiding principles of the Sendai Agreement, there is often very little mention of many minority groups; in a 2021 report for DRR Dynamics, Seglah and Blanchard (2021) write that “the groups most marginalised often have the least input to the development of DRR policy and practice at local, national, regional and international levels” (p. 2), but that just six countries specifically reference LGBTQIA+ people in the DRR policies (p. 6).

## A Data Shortage

So why is it that so few policies mention LGBTQIA+ specifically? One reason is that there has been very little research into the relationship between LGBTQIA+ communities and disasters; the first major study in this area was published in 2014 by Dominey-Howes, Gorman-Murray and McKinnon and cited five major case studies (Goldsmith et al., 2021, p. 2). Since then, “little seems to have progressed” – there are a handful of other case studies used, but often the same five are referenced and the area remains under-researched (Larkin, 2019, p. 61). The sheer lack of data that has been collected means that policies written will be ill-informed and weak; Karpati and Ellis (2019, p. 99) state that all areas of policy should be data-driven. Although they are talking specifically about public health policy making, the idea can be transferred to DRR policies. In the UK Government's *Guide to Evidence for Policy* (Intellectual Property Office, n.d., p. 1), it is argued that case studies are valuable for policy making because they create context for the policies and that all data collected should be "clear, verifiable and able to be peer-reviewed". However, Cairney (2016, p. 4) notes that many scholars think of evidence-based policy making (EBPM) as a naïve ideal that is unattainable – often politics and other factors will affect the final wording of policies and so, rather than imagining them as entirely evidence-based, they should instead be data-driven, using case studies as evidence to provide context and "generate knowledge on the effectiveness of solutions". Therefore, data collection is still vital in the role of policy making and more data based on LGBTQIA+ vulnerabilities and capacities across the world are needed in order to write and implement effective DRR policies (Dominey-Howes et al. 2016, p.914). A participant in a report entitled *Pride in the Humanitarian System* (Devakula et al., 2018, p. 22) said "if we're not counted, we don't count" and so questions must be asked of the absence of research and data on queer issues in the DRR context: Why is this the case? Where is the research? What does this silence tell us?

## LGBTQIA+ Discrimination

In many settings, data collection from marginalised communities and individuals is difficult to achieve because of issues such as language biases, which can often exclude swathes of potential candidates for data collection, as well as logistical, technical and financial constraints and political difficulties preventing access to candidates (Barebelet & Wake, 2020, p. 25). In a UN Women/Unicef report (Brown et al., 2019a), minority groups reported feeling "invisible" and "unprioritised" (p. 6), and it was noted that it is not disasters that discriminate, but people (p. 7). Implicit, non-deliberate forms of discrimination include reports and existing policies being viewed from a hetero-normative perspective (Dominey-Howes et al., 2014, p. 909), where "families" are viewed as being opposite-sex couples with children and gender is assumed to be binary (male/female), eliminating large numbers of the LGBTQIA+ community from DRR research and relief (Gorman-Murray et al., 2017, p.42). Other, more explicit forms of LGBTQIA+ discrimination include violence, stigma and scapegoating. Conservative religious and political leaders in a number of countries are looking to reduce the human rights of LGBTQIA+ people, gaining support from followers by blaming disasters on "God's retribution…[for] immoral acts", from the West African Ebola outbreak, to Hurricane Katrina, the 2010 earthquake in Haiti and, more recently, the COVID-19 pandemic

(Bishop, 2020, pp. 49 – 52). Such actions lead to increased vulnerabilities of LGBTQIA+ people after disasters, but also make them less likely to be forthcoming about their sexuality or gender identity, and therefore less likely to provide data with which to inform policy (UNHCR, 2021, p. 41). In countries where same-sex relationships are illegal, vulnerabilities increase and data collection is harder still. A recommendation written in the Pride in the Humanitarian System report mentions developing methods and guidelines for secure and confidential data collection in order to build more inclusive policies (Devakula et al., 2018, p. 23). The UNHCR (2021, p. 23) has issued guidelines on establishing communication with LGBTQIA+ people in order to interact with them, which would allow for data collection and policy development. They describe how it is often a challenge, “due to isolation, fear and acute safety concerns”.

## Communication

Safe methods of communication between DRR practitioners and the LGBTQIA+ population are vital in efforts to improve inclusion within policies. Knight and Sollem (2012) explain how engagement of local organisations and activists must be encouraged in order to reduce marginalisation and improve the DRR communities’ response more broadly. In explaining community engagement, Norris et al. (2008, p. 140) describe communication as a “valuable asset” in the aftermath of disasters; Howard et al. (2017, p.139) agree, stating that DRR in many nations is seeing a new focus on communication as part of a shift towards a “shared responsibility” to disaster response. However, *safe* communication is the key to encouraging minority groups to participate in DRR. Finau et al. (2018) wrote a paper on the benefits of social media after disasters – how it can be used as an early warning system, the real-time information it provides, knowledge of refuge areas etc. – but conclude with a warning that it can be used to spread false information and conspiracy theories. OutRight Action International’s report (Barr & Lester Feder, 2022) on LGBT people in Afghanistan following the Taliban takeover provides stories of entrapment based on dating apps, where gay men were kidnapped and murdered, but also provide recommendations to “establish direct lines of communication between users and local or regional advocacy or support groups for rapid response” (p. 8).

How lines of communication are established is important in enabling and ensuring dialogue is carried out in both directions. This paper examines further methods of how to do so and whether there might be ways of overcoming the barriers that have largely prevented it from happening so far.

# METHODOLOGY

## Approach to Research

This project aims to establish methods to improve engagement of the LGBTQIA+ community and better inform DRR policy by encouraging clearer lines of communication, and as such, a *mixed-method* approach was used when conducting research. The combination of quantitative and qualitative data collected allows for a comprehensive understanding of the subject matter and is often used to "prompt community change or social action" (Leavy, 2017, p. 9). One questionnaire was sent to people who have an influence on DRR policy making, and another to people who identify as LGBTQIA+; interviews were also carried out with policy specialists. Within the humanitarian sector there has, historically, been a focus on quantitative data collection, which allows for "generalisation and simplification" of statistics, making strategic planning a less complicated process. However, this has led to data gaps, because, without qualitative data, analytical capacity is hindered – this means the quantitative data has a limit to the information it can represent (Barbelet & Wake, 202, p. 25). Therefore, the questionnaires collected both numerical data, such as the number of respondents who have responded to surveys about queer issues before, and non-numerical data, examining the opinions and experiences of LGBTQIA+ people and DRR policy makers, with the hope that specific capacities can be understood, which will help to build and deliver effective, useful policies (Seglah & Blanchard, 2021, p. 11).

## Problems Faced

The philosophy of *pragmatism* has been used to undertake the research for this project; that is that a problem has been identified and the ultimate aim of the research is to create practical solutions that will be used to inform practice in the future (Saunders et al., 2019, p. 151). The method of *Participatory Action Research (PAR)* relies on community involvement at all stages of research. Epistemologically, it looks at the experiences of certain communities and values those experiences as having the same worth as academic literature (Bennett, 2004, p. 24), which aligns with the objectives of the project. Through conducting questionnaires, data has been collected from the LGBTQIA+ community, which begins to lean towards PAR methods. However, the very title of this project, which asks how engagement of LGBTQIA+ people can be improved in DRR policy making, alludes to the fact that there is not enough engagement, and PAR is, therefore, not possible, despite being the ideal method of research. Furthermore, if PAR were used at this stage (i.e., while there is not enough engagement from the LGBTQIA+ community), there is a risk that LGBTQIA+ people who are more vulnerable than others – those in countries where homosexuality is illegal, for example – are entirely left out of the research process, while other, less vulnerable people, contribute. This results in a "bitter irony… research designed to advance the common good ends up being exclusionary, discriminatory, and oppressive." (Lawson, 2015, p. 2). And so, while PAR would be the ideal method used in the research, it is not realistic yet. This is because for it to be fully effective, it requires full engagement from the minority group in question (Tanabe et al., 2018, p. 294), and there are ethical issues and data collection limitations that prevent that from happening. The flexibility of a pragmatic approach has, therefore, allowed the researcher to use some elements of PAR as part of data collection, but has also been able to draw on secondary influences to design the project aim and objectives.

## Ethical Considerations

The project was granted ethical approval by Coventry University Ethics (P131181 – certificate appended). The nature of the questionnaire designed for LGBTQIA+ people requires that the participant identifies as LGBTQIA+; in some circumstances this could put people at risk, and so in countries where this was the case, LGBTQIA+ organisations were used as gatekeepers to the ensure safety of their members, distributing a link to the anonymous survey if they deemed it appropriate. In the questionnaire distributed to DRR policy makers, ethical concerns might be that the policy maker could be seen to be "sympathising" with LGBTQIA+ people in counties where homosexual acts are criminalised, or where strong religious beliefs make it a taboo subject.

## Data Collection

The questionnaires asked a series of open and closed questions, written with the objectives of the project in mind. The phrasing of the questions was taken into account – it was important not to ask leading questions which might influence a response (Wilson, 2013. P. 58), and also ensure that any response could not be used as incriminating evidence or as LGBTQIA+ propaganda: the questionnaire was voluntary and anonymous and none of the questions was mandatory (Human Rights Watch, 2018). For the LGBTQIA+ community, questions focussed on representation within DRR policies and perceptions of safety and vulnerability during and post disasters. For policy makers, questions focussed on their perception of public and policy-makers' opinions in general, as opposed to *their own* opinion on whether or not they agree with LGBTQIA+ involvement in DRR policy making, in order to prevent responses from being skewed due to fear of retribution (Youde, 2017, p. 65).

The questionnaire software *JISC* was used, and URL links were sent to potential participants via email, through LGBTQIA+ organisations acting as gatekeepers, and through the social media sites *Instagram, Facebook* and *LinkedIn*. Interviewees were selected through their credentials as experts in the DRR field, policy making and LGBTQIA+ rights.

## Data Collection Limitations

The dangers involved in being "out" as a member of the LGBTQIA+ community in many countries make data collection difficult, because the very people who would provide the data are unable or afraid to. In a report co-authored by Human Rights Watch and OutRight Action International, many of the people interviewed in Afghanistan following the Taliban takeover in 2021 described themselves as "gay or bisexual men or transgender women." It went on to say that "several lesbian or bisexual women… could not safely participate in interviews or said they were too frightened to do so." (Barr & Lester Feder, 2022, pp. 9 – 10). Within this project, although various LGBTQIA+ organisations were approached to act as gatekeepers in a number of African, Asian and Middle Eastern countries, the majority of the respondents were from European countries, and Australasia. Furthermore, many of the participants were given the questionnaire through social media channels or emails from the researcher's university email address or via LGBTQIA+ organisations; indeed, the questionnaires were online, meaning that people without access to the internet were excluded from the research. Although there are opportunities in the questionnaire for the participants to elaborate on their answers to many of the questions, it relies on a certain level of literacy, or having somebody with them whom they trust to read out the questions and answer correctly.

## Analysis of Results

The majority of responses from questionnaires has been analysed through *thematic analysis*: examining responses and searching for common themes among them (Vaismoradi et al., 2013, p. 400), which is well suited to the experiential research being carried out and helps to establish perceptions of vulnerabilities and capacities of LGBTQIA+ communities and the implications of this within DRR policy making. Codes are applied to interesting and relevant features of data which, when amassed, represent themes, which can then be used to create observations that can be held up against the research objectives. The same method has been used in interviews. (Clarke & Braun, 2017, p. 297). Numerical data – such as collecting information on the number of people who have had the opportunity to respond to LGBTQIA+/DRR questionnaires – have been analysed through *descriptive statistical analysis*, which sum up the raw scores in order to provide overall percentages, through which themes can be identified (Willard, 2020, p.4).

## FINDINGS & DISCUSSION

### Respondents

The number of respondents for the questionnaire designed for members of the LGBTQIA+ community was 60 (Q1). There were three responses to the questionnaire for policy makers (Q2). Interviews were carried out with four experts in policy making and/or LGBTQIA+ issues.

**Table 1. Home country and number of respondents to Q1 (LGBTQIA+ community)**

| REGION | HOME COUNTRY | NUMBER OF RESPONDENTS |
|---|---|---|
| Europe | UK | 32 |
| | Spain | 3 |
| | Ireland | 2 |
| | Italy | 1 |
| | Portugal | 1 |
| Europe/Asia | Turkey | 1 |
| Asia | India | 1 |
| | South Korea | 1 |
| Africa | South Africa | 1 |
| North America | USA | 6 |
| | Canada | 2 |
| South America | Argentina | 1 |
| | Chile | 1 |
| Australasia | Australia | 6 |
| | Aotearoa/New Zealand | 1 |

**Table 2. Country with policy influence and number of respondents to Q2 (policy makers)**

| REGION | COUNTRY with POLICY INFLUENCE | NUMBER OF RESPONDENTS |
|---|---|---|
| Europe | UK | 1 |
| | UK & Europe | 1 |
| Asia | Maldives | 1 |

**Table 3. Interviewees and their professional roles**

| INTERVIEWEE | ROLE |
|---|---|
| Interviewee A | DRR Policy and Program Specialist |
| Interviewee B | Disaster Planner |

| | |
|---|---|
| Interviewee C | Former Staff Attorney in the Immigration Unit at Public Law Center |
| Interviewee D | Senior Emergency Management Officer |

## LGBTQIA+ Absence in DRR Sphere

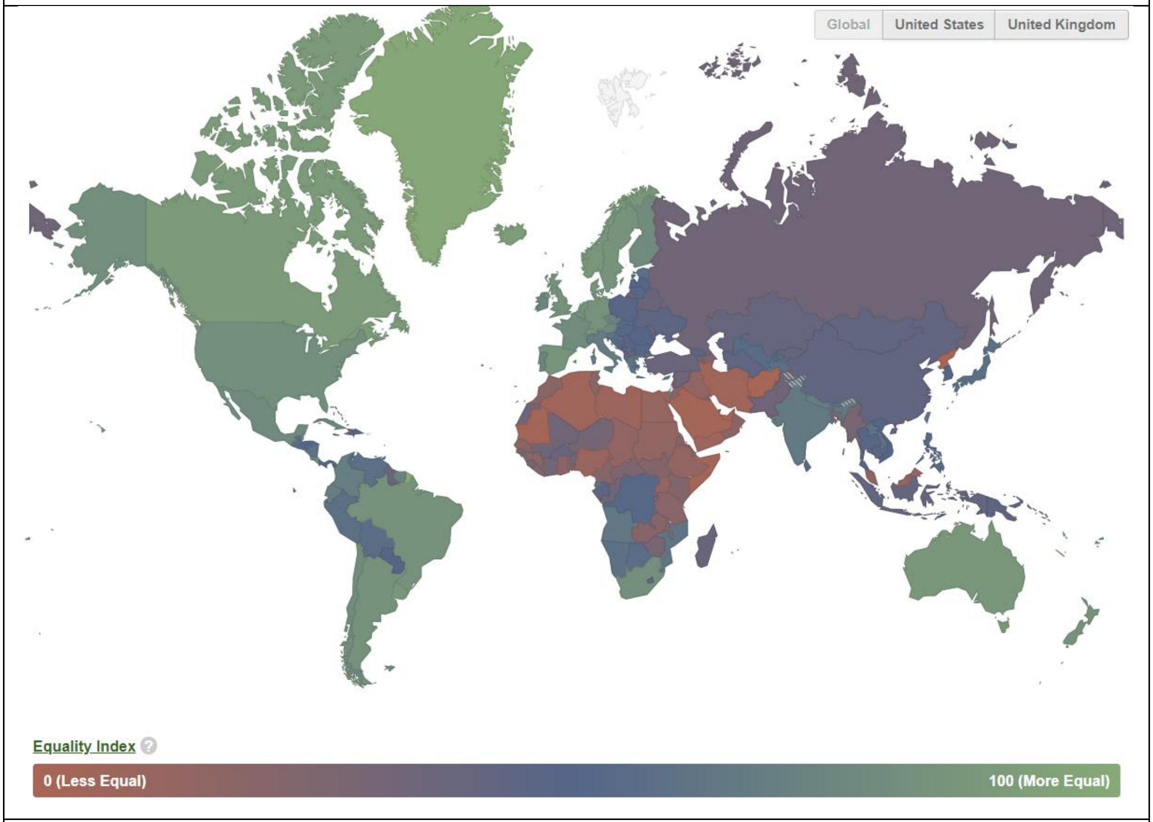
Despite Q1 questionnaires being distributed amongst LGBTQIA+ people in a number of African nations, Asia and the Middle East (via gatekeepers), the majority of responses were from western European countries, North America and Australia. This aligns with Equaldex's (2022) *Equality Index,* showing that LGBTQIA+ people living in nations with more equal rights were more likely to:

a) receive the questionnaire

b) respond to the questionnaire

It is also worth considering the fact that where there are fewer rights and higher risks for LGBTQIA+ people, they are less likely to be open about their sexuality and/or gender and so the questionnaire is less likely to reach them (Pachankis & Bränström, 2019).

**Map 1: Map showing levels of inequalities between LGBTQIA+ people and non-LGBTQIA+ people**



(Equaldex, 2022)

Only having three responses for Q2 was, in itself, telling – perhaps the questionnaire could have been more widely distributed. But, as Interviewee B put it, disaster and emergency planning has traditionally been an "end of career role" for cis-gendered, heterosexual, white men from military-style professions. So, rather than poor-distribution, could it be that LGBTQIA+ issues are, simply, not on their radar, and thus many Q2s were not completed? As was explained by Interviewee A, it is the "job of DRR practitioners to look at who is excluded [and] ignorance only gets you so far" and so it would be naïve to think that LGBTQIA+ issues simply hadn't occurred to them. However, one responder to Q2 stated:

> *"I had not considered that DRR policy was detrimental to the LGBTQIA+ community. I have always considered people during the response to an incident and not factored in any specialist requirements of age, gender or sexual orientations."*

Interviewee D reinforced this view by explaining how, within some areas of DRR and emergency response, some practitioners have an attitude of "we are the experts", which prevents them from feeling the need to involve local communities. When they do, he said, they are consulted as a whole, as opposed to individual, nuanced groups.

The Sendai Framework calls for engagement from relevant stakeholders in order to improve DRR, specifically mentioning "women, children and youth, persons with disabilities, poor people, migrants, indigenous peoples, volunteers, the community of practitioners and older persons." (UNISDR, 2015, p. 10). However, as seen from the literature reviewed, there is very little data on the LGBTQIA+ community and DRR, but we know that they are marginalised and face inequalities, both of which are "heightened [and] magnified" during and after disasters (Gorman-Murray et al., 2014, p. 238). 51% of respondents to Q1 said they felt "slightly more vulnerable" after a disaster because they identified as LGBTQIA+, while 12% described feeling "much more vulnerable", and so the need for protective policies is clearly there, yet there is no mention of LGBTQIA+ people within the Sendai Framework. These silences tell us that the gap in LGBTQIA+ representation, knowledge and engagement is present not just amongst practitioners, but throughout the disaster management industry as a whole.

Findings from Q1 show that 64% of respondents were unaware of DRR policies; of those who were aware, 55% said they felt "poorly represented", with a further 18% saying they felt "not at all represented" within DRR policies. One of the *Organisation for Economic Cooperation and Development's* general strategies for DRR education is *community* *participation*, where communities should be “full participants in… initiatives” (OECD, 2010, p. 22). Yet, without representation – or even awareness – participation is impossible, and so LGBTQIA+ people are excluded by design. When asked about any barriers that might be preventing LGBTQIA+ involvement in DRR policy making, over half of the respondents to the question mentioned a lack of awareness by governments of the need for specific engagement with LGBTQIA+ people; some respondents described an “unwillingness to change” from “entrenched people in positions of power”. Interestingly, there was little mention of physical dangers of LGBTQIA+ people being involved in DRR (threats mentioned earlier in this paper – “corrective” rapes in Haiti, attacks after Hurricane Katrina, for example); “hostile attitudes of conservative governments” was mentioned by one respondent, but otherwise the barriers to involvement mainly focussed on awareness and engagement. The main demographic of the Q1 respondents is relevant because the Q2 respondent from the Maldives explained that living in a 100% Islamic society means that religious beliefs create a barrier to involvement and that LGBTQIA+ issues being included in DRR *policies* would be “poorly received” by the public as it is a “taboo subject”, while inclusion of LGBTQIA+ people in *policy making* would be “rejected” by both the public and policy makers. Had there been more respondents from the red and purple areas of the map above, perhaps barriers to inclusion might have been more tangible (eg. violence, scapegoating, stigma).

Whether the absence of queer people from DRR policies is by accidental omission or deliberate exclusion is unclear (perhaps it is both); but the findings show that:

- by identifying as LGBTQIA+, people feel more vulnerable after a disaster
- LGBTQIA+ people feel excluded from DRR policies (if aware that they exist)
- better communication between DRR practitioners and LGBTQIA+ would improve the two points above

## Engagement and Communication

Literature reviewed has shown that to create inclusive policies, community engagement must improve, which requires open and two-way channels of communication. Technological advances provide potential improvements in forms of communication: social media and dating apps were mentioned earlier. However, out of all of the Q1 responses asking for suggestions for improving communications between policy makers and the LGBTQIA+ community (18 in total), just one mentioned computer-based communication:

> *“It is about building DRR practices, relationships in local communities, appropriate communication methods that are more than just IT driven… The best*

> *experiences are community trainings on what to do in a particular emergency and learning not just from the 'officials' but from community members who have experienced it before: it is a relationship and a loop. The current trend in Australia is IT – apps, texts. There is no relationship, connection, practice on how to mitigate the risk in any way… therefore, no ability to inform local DRR practice or policy."*

Rather, a common theme throughout the responses was creating LGBTQIA+ representation in DRR and building trusted links between the LGBTQIA+ community and DRR practitioners. This reflects the ideas of several papers: Oxfam's *Inequality Kills* (Ahmed et al., 2022, p. 48) calls for "workers [having] a stronger role in strategic decision-making"; guidance from UNHCR (2021, p. 23) when working with forcibly displaced LGBTQIA+ people is "to recruit and train specialised LGBTIQ+ outreach volunteers to safely disseminate messages". Suggested methods of doing so safely tended to focus on utilising existing groups, organisations and networks.

| **Table 4: Suggestions for improving communications between policy makers and the LGBTQIA+ community (Q1)** |
|---|
| "Better representation. And also better coordination in LGBTQIA+ groups and advocacy efforts" |
| "I think it's often connecting with community hubs and meeting people where they are at. In Boulder area we have Out Boulder County and Queer Asterisk and LGBTQ Chamber doing great work and connecting community to resources" |
| "Work with LGBTQIA+ organisations within the policy making process" |
| "Often the policy makers assume there is an agenda from organisations that support pro LGBT policies. Reduce the friction between these groups by highlighting you're opting for equal rights over preferential treatment" |
| "Find leaders within the community. Go beyond token representation" |
| "Policy makers should come and talk to us. They should have events that are welcoming and where they listen to us" |
| "Utilising current established LGBT networks to engage communities" |
| "It's about having visibility" |
| "Better representation of LGBTIQ+ people in the DRR field, having DRR organisations partner with local LGBTIQ+ organisations, having DRR organisations participate in local LGBTIQ+ events" |

Calls for "more dialogue" from respondents to Q2 reinforce this. On this issue, Interviewee C explained how LGBTQIA+ people manage to meet "everywhere" – it may be in secret and dangerous, but people still find a way. They are the "people who know what the issues are" and always have and, despite the risks (taboo, illegal, marginalised), come together to form communities. Finding people to represent the LGBTQIA+ community is, therefore, vital to be able to include them, as marginalised people, in DRR policies. Again, the demography of respondents must be taken into consideration – dialogue in the red and purple areas of the map above will be harder to achieve. However, within these nations, Pride organisations often exist, sometime via anonymous but accessible social media sites such as Twitter and Facebook – the review of the literature noted that the Pride in the Humanitarian System report called for secure and confidential data collection (Devakula et al., 2018, p. 23), and so these could be key to starting to build up a catalogue of data that could help inform policy.

Oxfam's report, *Going Digital*, discusses the importance of *encryption*, *anonymisation* and *pseudonymisation* as a form of protection for people involved in data collection in an "increasingly digital world" (Hastie & O'Donnell, 2017, pp. 2-9). Interviewee D mentioned the culture of nightlife, plus apps and websites as possibilities for helping with data collection, but warned of the optics of doing so, stating "do you want the public sector on *Grindr*? [LGBTQIA+ dating and social networking app]". Interviewee C talked of the "oral history" of LGBTQIA+ communities making documentation difficult, but with trust and rapport being an important part of information being passed along through word-of-mouth. Methods of communication, therefore, should not be looked at through a hetero-normative lens: a way must be found to combine the efficiency and language-spanning ability of IT with the culture of discretion and respect of the LGBTQIA+ community in order to collect data without compromising safety, from which DRR policies can be informed.

## CONCLUSION

This field of research presents an unusual dichotomy: in order to create an environment where queer people are included in DRR without compromising safety, data must be collected. However, the process of collecting data, in many nations, potentially compromises the safety of the very people it is collected to help. This paper set out to answer the question of ***How*** *LGBTQIA+ people can be engaged in DRR policy making without compromising safety?* The little existing research on the topic has led to the question changing slightly, to ask: ***Can*** *LGBTQIA+ people be engaged in DRR policy making without compromising safety?*

The answer is “Yes”.

Improved engagement of queer communities by DRR practitioners will help the process, but this must start with raised awareness and knowledge that LGBTQIA+ people are marginalised, especially in disaster contexts, and so face unique vulnerabilities that must be considered when planning for emergencies and disasters. Once this is acknowledged and appropriate action is taken, the question of ***How?*** can be approached.

## RECOMMENDATIONS

To establish how to approach the original question, further research in the following areas should be considered:

### Capacities

This research drew upon the vulnerabilities of LGBTQIA+ people to highlight the need for LGBTQIA+ engagement in DRR policies. By looking at the unique capacities of LGBTQIA+ communities, future research will be able to apply these to the DRR context in the hope of creating channels of communication and interaction with practitioners, drawing on the resilience of queer people to reduce the vulnerabilities recognised in this paper.

### Wider Ranging Data

As mentioned, the data collected for this paper was mainly from western Europe, North America and Australasia. More data must be collected from other areas, especially those that are dangerous for LGBTQIA+ people, to provide real insight into how to create channels of communication between communities and practitioners. Indeed, the process of data collection itself may unveil effective processes.

### LGBTQIA+ Representation in DRR

It is clear that there is not much representation of queer people in DRR. Further research could look at the figures of how much representation there actually is and if/how this differs internationally and within government and non-government organisations as well as within different areas of DRR. This would lead to opportunities to prove links between representation and reducing vulnerabilities.

### Intersectionality

Within this research, the LGBTQIA+ community has been seen as a whole – the large gap in current information on the subject requires it to be as such. But, as the topic is delved into more deeply, the intersectionality of the community should be examined: considerations of religion, race, age, (dis)ability should be explored. Indeed, even the acronym itself could be broken down to look at the individual vulnerabilities and capacities of lesbian, gay, bisexual, trans, queer, intersex and asexual people, plus anybody else who identifies as +, in order to include them in DRR without compromising safety.

## ACKNOWLEDGEMENTS

Thanks to Leanne Hunt, questionnaire respondents, interviewees and proof-readers.

## DECLARATION

I declare that this working paper has been written by myself and has not been submitted for any other degree or professional qualification. All sources of information have been referenced in-text and in the List of References below.

Word Count: 6,339

## LIST OF REFERENCES

Ahmed, N., Marriott, A., Dabi, N., Lowthers, M., Lawson, M. & Mugehera, L. (2022). *Inequality kills: The unparalleled action needed to combat unprecedented inequality in the wake of Covid-19*. Oxfam GB. https://oxfamilibrary.openrepository.com/bitstream/handle/10546/621341/bp-inequality-kills-170122-en.pdf

Barbelet, V. & Wake, C. (2020). *Inclusion and exclusion in humanitarian action: The state of play*. Humanitarian Policy Group. https://cdn.odi.org/media/documents/Inclusion_and_exclusion_in_humanitarian_action_the_state_of_play.pdf

Barr, H. & Lester Feder, J.. (2022). *“Even if you go to the skies, we’ll find you”: LGBT people in Afghanistan after the Taliban takeover*. Human Rights Watch & OutRight Action International. https://www.hrw.org/report/2022/01/26/even-if-you-go-skies-well-find-you/lgbt-people-afghanistan-after-taliban-takeover

Bennett, M. (2004). A review of the literature on the benefits and drawbacks of participatory action research*. First Peoples Child & Family Review, 1*(1), 19-32. https://doi.org/10.7202/1069582ar

Bishop, A. (2020). *Vulnerability amplified: The impact of the COVID-19 pandemic on LGBTIQ people*. OutRight Action International. https://outrightinternational.org/sites/default/files/COVIDsReportDesign_FINAL_NoBackgrounds.pdf#:~:text=VULNERABILITY%20AMPLIFIED%20The%20Impact%20of%20the%20COVID-19%20Pandemic,queer%20%28LGBTIQ%29%20peo-%20ple%20face%20around%20the%20world.

Blaikie, P., Wilsner, B., Cannon, T. & Davis, I. (2014). *At risk: Natural hazards, people’s vulnerability and disasters* (2nd ed.). Routledge

Bohle, H. (2007). *Living with vulnerability: Livelihoods and human security in risky environments*. UNU-EHS.

Brown, S., Budimir, M., Upadhyay Crawford, S., Clements, R. & Sneddon, A. (2019a). *Research paper: Gender and age inequality of disaster risk*. UN Women/Unicef. https://reliefweb.int/sites/reliefweb.int/files/resources/Gender%20and%20age%20inequality%20of%20disaster%20risk.pdf

Brown, S., Budimir, M., Sneddon, A., Lau, D., Shakya, P. & Upadhyay Crawford, S. (2019b). *Gender transformative early warning systems: Experiences from Nepal and Peru.* Practical Action. https://reliefweb.int/report/nepal/gender-transformative-early-warning-systems-experiences-nepal-and-peru

Cambridge Dictionary. (2022). *Vulnerability*. https://dictionary.cambridge.org/dictionary/english/vulnerability

Cairney, P. (2016). *The politics of evidence-based policy making*. Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-51781-4

Chicoș, A., Huzui-Stoiculescu, A., & Toth, G. (2017). Perspectives on social vulnerability and ways to improve community resilience. *Present Environment & Sustainable Development, 11*(1), 151-161. https://doi.org/10.1515/pesd-2017-0014

Chmutina, K., & von Meding, J. (2019). A dilemma of language: “Natural disasters” in academic literature. *International Journal of Disaster Risk Science, 10*(3), 283-292. https://doi.org/10.1007/s13753-019-00232-2

Clarke, V. & Braun, V. (2017). Thematic Analysis. The Journal of Positive Psychology, 12(3), 297-298. https://doi.org/ 10.1080/17439760.2016.1262613

Coventry University. (2020*). Preparedness and the disaster cycle* [FutureLearn slides]. FutureLearn. https://www.futurelearn.com/courses/humanitarian-action-response-relief/2/steps/770285

Coventry University. (n.d.). *Progression of vulnerability and hazard* [FutureLearn Slides]. FutureLearn. https://www.futurelearn.com/info/courses/humanitarian-action-response-relief/0/steps/60984

Devakula, D., Dotter, E., Dwyer, E., & Holtsberg, M. (2018). *Pride in the humanitarian system*. Edge Effect. https://www.edgeeffect.org/wp-content/uploads/2018/11/Consultation-Report_Pride-in-the-Humanitarian-System_All-Annexes.pdf

Dominey-Howes, D., Gorman-Murray, A., & McKinnon, S. (2014). Queering disasters: On the need to account for LGBTI experiences in natural disaster contexts. *Gender, Place* *and Culture : A Journal of Feminist Geography, 21*(7), 905-918. https://doi.org/10.1080/0966369X.2013.802673

Equaldex. (2022, April 1). *Explore the progress of LGBTQ+ rights across the world*. Retrieved April 1, 2022, from https://www.equaldex.com/

Finau, G., Tarai, J., Varea, R., Titifanue, J., Kant, R., & Cox, J. (2018). Social media and disaster communication: A case study of Cyclone Winston. *Pacific Journalism Review: PJR, 24*(1), 123-137. https://doi.org/10.24135/pjr.v24i1.400

Goldsmith, L., Raditz, V., & Méndez, M. (2021). Queer and present danger: Understanding the disparate impacts of disasters on LGBTQ+ communities. *Disasters,* https://doi.org/10.1111/disa.12509

Gorman-Murray, A., McKinnon, S., & Dominey-Howes, D. (2014). Queer domicide. *Home Cultures, 11*(2), 237-261. https://doi.org/10.2752/175174214X13891916944751

Gorman-Murray, A., McKinnon, S., Dominey-Howes, D., Nash, C. J., & Bolton, R. (2018). Listening and learning: Giving voice to trans experiences of disasters. *Gender, Place and Culture: A Journal of Feminist Geography, 25*(2), 166-187. https://doi.org/10.1080/0966369X.2017.1334632

Gorman-Murray, A., Morris, S., Keppel, J., McKinnon, S., & Dominey-Howes, D. (2017). Problems and possibilities on the margins: LGBT experiences in the 2011 Queensland floods. *Gender, Place and Culture: A Journal of Feminist Geography, 24*(1), 37-51. https://doi.org/10.1080/0966369X.2015.1136806

Haskell, B. (2014). Challenges of LGBT communities facing Hurricane Katrina. *Sexuality & Natural Disaster*. https://dx.doi.org/10.2139/ssrn.2513650

Henrickson, M. & Fouché, C. (2016). *Vulnerability and marginality in human services*. Routledge. https://doi.org/10.4324/9781315547855

Howard, A., Agllias, K., Bevis, M., & Blakemore, T. (2017). 'They'll tell us when to evacuate': The experiences and expectations of disaster-related communication in vulnerable groups. *International Journal of Disaster Risk Reduction, 22*, 139-146. https://doi.org/10.1016/j.ijdrr.2017.03.002

Human Rights Watch. (2018*). No support: Russia's "Gay Propaganda" law imperils LGBT youth*. Human Rights Watch. https://www.hrw.org/report/2018/12/12/no-support/russias-gay-propaganda-law-imperils-lgbt-youth#

Intellectual Property Office. (n.d.). *Guide to evidence for policy*. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/510985/Guide_to_evidence_for_policy.pdf

Karpati, A. & Ellis, J. (2019). Measure, inform, build: Enabling data-driven government policymaking. In S. Macfarlane & C. AbouZahr (Eds.), *The Palgrave handbook of global health data methods for policy and practice* (pp. 85 – 102). Bloomberg

Knight, K., & Sollem, .R. (2012). Making disaster risk reduction and relief programmes LGBTI-inclusive: Examples from Nepal. *Humanitarian Exchange Magazine, 55*. https://odihpn.org/publication/making-disaster-risk-reduction-and-relief-programmes-lgbti-inclusive-examples-from-nepal/

Larkin, B. (2019). Pride and prejudice: LGBTIQ community responses to disaster events worldwide. *Australian Journal of Emergency Management, 34*(4), 60-66. https://search.informit.org/documentSummary;dn=767889082872605;res=IELHSS

Lahsen, M., & Ribot, J. (2022). Politics of attributing extreme events and disasters to climate change. *Climate Change, 13*(1), 1-11. https://doi.org/10.1002/wcc.750

Laverack, P. (2015). *Criminalising homosexuality and LGBT rights in times of conflict, violence and natural disasters*. Human Dignity Trust. https://www.humandignitytrust.org/wp-content/uploads/resources/8.-Criminalisation-Conflict-and-Natural-Disasters.pdf

Lawson, H. (2015). Introducing participatory action research. In H. Lawson, J. Caringi, L. Pyles, J. Jurkowski & C. Bozlak (Eds.), *Participatory Action Research* (pp. 1 - 34). Oxford University Press.

Leavy, P. (2017). *Research design: Quantitative, qualitative, mixed methods, arts-based and community-based participatory research approaches*. Guilford Publications.

Mason, C. (2018). Introduction to Routledge handbook of queer development studies. In C. Mason (Ed.), *Routledge Handbook of Queer Development Studies* (pp. 1-16). Routledge.

Mazzocchi, F. (2018). Why “integrating” Western science and Indigenous knowledge is not an easy task: What lessons could be learned for the future of knowledge? *Journal of Futures Studies, 22*(3), 19-34. https://doi.org/10.6531/JFS.2018.22(3).00A19

Norris, F., Stevens, S., Pfefferbaum, B., Wyche, K., & Pfefferbaum, R. (2008). Community resilience as a metaphor, theory, set of capacities, and strategy for disaster readiness. *American Journal of Community Psychology, 41*(1), 127-150. https://doi.org/10.1007/s10464-007-9156-6

OECD. (2010). *Policy handbook on natural hazard awareness and disaster risk reduction education*. https://www.oecd.org/daf/fin/insurance/42221773.pdf

O'Keefe, P., Westgate, K., & Wisner, B. (1976). Taking the naturalness out of natural disasters. *Nature (London), 260*(5552), 566-567. https://doi.org/10.1038/260566a0

Hastie, R. & O’Donnell, A. (2017). *Going Digital: Privacy and data security under GDPR for quantitative impact evaluation*. Oxfam. https://doi.org/10.21201/2017.9118

Peduzzi, P., Dao, H., Herold, C., & Mouton, F. (2009). Assessing global exposure and vulnerability towards natural hazards: The disaster risk index. *Natural Hazards and Earth System Sciences, 9*(4), 1149-1159. https://doi.org/10.5194/nhess-9-1149-2009

Pachankis, J., & Bränström, R. (2019). How many sexual minorities are hidden? Projecting the size of the global closet with implications for policy and public health. PLoS ONE, 14(6). https://doi.org/10.1371/journal.pone.0218084

Popat, S. & Honderich, H. (2022, March 9). *Florida lawmakers pass ‘Don’t Say Gay’ bill*. BBC News. Retrieved March 14, 2022, from https://www.bbc.co.uk/news/world-us-canada-60576847

Rainbow Railroad. (2020). *Understanding the state of LGBTQI+ persecution: 2020 annual report*. https://www.rainbowrailroad.org/2020-annual-report

Raju, E., Boyd, E., & Otto, F. (2021). Stop blaming the climate for disasters. *Communications Earth & Environment, 3* (1). 1-2. https://doi.org/10.1038/s43247-021-00332-2

Reid, G. (2020). *LGBTQ inequality and vulnerability in the pandemic*. Human Rights Watch. https://www.hrw.org/news/2020/06/18/lgbtq-inequality-and-vulnerability-pandemic#

Saulnier, D., Dixit, A., Nunes, A., Murray, V. (2021). Disaster risk factors – hazards, exposure and vulnerability. In R. Kayano, V. Murray, M. Clarke & E. Chan (Eds.), *WHO guidance on research methods for health emergency and disaster risk management* (pp. 151 – 163). World Health Organization

Saunders, M., Lewis, P., & Thornhill, A. & Bristow, A. (2019). Understanding research philosophy and approaches to theory development. In M. Saunders, P Lewis & A. Thornhill (Eds.), *Research methods for business students* (8th ed. pp. 128-171). Pearson Education, Limited.

Seglah, H. & Blanchard, K. (2021). *LGBTQIA+ people & disasters*. DRR Dynamics. https://www.preventionweb.net/publication/lgbtqia-people-and-disasters

Shaw, R. (2012). Overview of community-based disaster risk reduction. In R Shaw (Ed.), *Community based disaster risk reduction* (pp. 3-16). Emerald Publishing Ltd.

Spiekermann, R., Kienberger, S., Norton, J., Briones, F., & Weichselgartner, J. (2015). The disaster-knowledge matrix – reframing and evaluating the knowledge challenges in disaster risk reduction. *International Journal of Disaster Risk Reduction, 13*, 96-108. https://doi.org/10.1016/j.ijdrr.2015.05.002

Tanabe, M., Pearce, E., & Krause, S. K. (2018). “Nothing about us, without us”: Conducting participatory action research among and with persons with disabilities in humanitarian settings. *Action Research, 16*(3), 280-298. https://doi.org/10.1177/1476750316685878

UNDRR. (2020). *Status Report on Target E implementation*. https://www.undrr.org/publication/status-report-target-e-implementation-2020

UNDRR. (2022). *Understanding disaster risk: Vulnerability*. https://www.preventionweb.net/understanding-disaster-risk/component-risk/vulnerability

UNHCR. (2021). *Working with lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ+) persons in forced displacement*. https://www.refworld.org/pdfid/4e6073972.pdf

UNISDR. (2015). *Sendai framework for disaster risk reduction 2015 – 2030*. https://www.unisdr.org/files/43291_sendaiframeworkfordrren.pdf

Vaismoradi, M., Turunen, H., & Bondas, T. (2013). Content analysis and thematic analysis: Implications for conducting a qualitative descriptive study. *Nursing & Health Sciences, 15*(3), 398-405. https://doi.org/10.1111/nhs.12048

WHO. (n.d.). *Risk Classification 1*. https://www.who.int/mip/2003/other_documents/en/riskclassification%201.pdf

Willard, C. A. (2020). *Statistical methods*. Taylor and Francis. https://doi.org/10.4324/9780429261039

Wilson, C. (2013). *Credible checklists and quality questionnaires: A user-centered design method*. Morgan Kauffman. https://www.sciencedirect.com/book/9780124103924/credible-checklists-and-quality-questionnaires

Yamashita, A., Gomez, C., & Dombroski, K. (2017). Segregation, exclusion and LGBT people in disaster impacted areas: Experiences from the Higashinihon Dai-Shinsai (Great East-Japan disaster). *Gender, Place and Culture: A Journal of Feminist Geography, 24*(1), 64-71. https://doi.org/10.1080/0966369X.2016.1276887

Youde, J. (2017). Patriotic history and anti-LGBT rhetoric in Zimbabwean politics. *Canadian Journal of African Studies, 51*(1), 61-79. https://doi.org/10.1080/00083968.2016.1276850

Żuk, P., Przemysław, P. & Żuk, P. (2021). The dialectic of neoliberal exploitation and cultural-sexual exclusion: From special economic zones to LGBT-free zones in Poland. *Antipode, 53* (5), 1517 – 1595. https://doi.org/10.1111/anti.12721

#NoNaturalDisasters. (n.d.). *About Our Campaign*. https://www.nonaturaldisasters.com/about-

CERTIFICATE OF ETHICAL APPROVAL

How can LGBTQIA+ people be engaged in Disaster Risk Reduction policy making without compromising safety? P131181

# Certificate of Ethical Approval

| | |
|---|---|
| Applicant: | Humphrey Glennie |
| Project Title: | How can LGBTQIA+ people be engaged in Disaster Risk Reduction policy making without compromising safety? |

This is to certify that the above named applicant has completed the Coventry University Ethical Approval process and their project has been confirmed and approved as Medium Risk

| | |
|---|---|
| Date of approval: | 07 Feb 2022 |
| Project Reference Number: | P131181 |

Humphrey Glennie (7122EXQ) Page 1 07 Feb 2022