THE ONLY WAY IS UP:

Monitoring and Encouraging Diverse SOGIESC Inclusion in the Humanitarian and DRR Sectors

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LANGUAGE

This report uses the phrasing 'people with diverse Sexual Orientations, Gender Identities and Expressions, and Sex Characteristics' (SOGIESC) in preference to 'LGBTIQ+ people'. All people have SOGIESC; diverse SOGIESC refers to SOGIESC that exist outside of *heteronormative*, *cisnormative*, *gender binary* and *endosexist* assumptions.

Diverse SOGIESC includes people whose lives do not fall into the categories of lesbian, bisexual, gay, transgender, intersex or queer, including cultural non-binary people such as hijra, waria, bakla, fa'afafine, people who use non-English terms that convey distinct experiences of gender and sexuality, and people who may view their diversity as practice rather than identity. Preferred phrasing may vary between countries where DRR programs are implemented and between humanitarian settings. In some cases, LGBTIQ+ or SOGIESC or other framing may raise protection issues. For example, those acronyms are sometimes used by opponents of diverse SOGIESC inclusion to imply foreign imposition of global human rights standards. In such contexts alternative phrasing may include gender and sexual diversity, or gender and sexual minorities. In some contexts, local organizations may advise DRR and humanitarian actors to refer to gender diversity only, if gender diversity is less likely to trigger protection issues than sexual diversity. The best practice is to adopt the phrasing recommended by local diverse SOGIESC CSOs and communities of people with diverse SOGIESC.

Translations of all phrasing and glossary terms to languages other than English languages should be done with great care. Informal terms that are pejorative may be used by some translators, especially if they are unfamiliar with diversity of SOGIESC. Also, some languages may not have distinct and comparable words for specific English language terms used in this report. For example in some languages the same word may be used for sex and gender. Terms in other languages may also reflect nuances that are not conveyed through use of English-language terms. Seek advice from local diverse SOGIESC organizations on language which is accurate and respectful, and consider engaging translators from those CSOs.

Terms that may be unfamiliar are italicized when first used, and included in the glossary.

GLOSSARY

AAP ..... Accountability to Affected People.
ALNAP ..... Active Learning Network for Accountability and Performance.
Assigned (female or male) at birth .....The sex recorded at birth (eg on a birth certificate), which does not necessarily align with that person's gender (eg a *trans man* would be assigned female at birth, but is a man).
Bakla ..... In the Philippines, people *assigned male at birth* who live as women or understand themselves to be women. Some people prefer the term transpinoy.
Bisexual ..... A person who is emotionally,romantically or sexually attracted to people from two or more genders.
Chosen family ..... A group of people with diverse *SOGIESC* (often rejected by birth families) who live together as a family.
Cisgender ..... A person whose gender matches with their sex *assigned at birth*.
Cisnormativity ..... The assumption that all people are *cisgender* women or men, which is often inscribed in law, institutions and social practices.
CSO ..... Civil Society Organization.
DRR ..... Disaster Risk Reduction.
ECHO ..... Directorate-General for European Civil Protection and Humanitarian Operations.
Endosexism ..... The assumption that all people's physical sex characteristics align with the medical or societal expectations of male or female bodies (see *intersex* and *sex characteristics*).
GAM ..... Gender with Age Marker.
Gay ..... A man whose primary emotional, romantic or sexual attraction is to other men. It is also used by people of other genders to describe their same-sex sexual orientation.
Gender Expression .....The external presentation of *gender identity*, expressed in many ways, including through clothing, haircut, voice, bodily movements and the ways one interacts with others.
Gender (Identity) ..... Each person's deeply felt internal and individual experiences of gender which may or may not correspond with their sex *assigned at birth.*
Gender binary and binarism ..... The assumption that all people identify as one of two genders, women or men, which is often inscribed in law, institutions and social practices.
Gender diverse or genderqueer ..... A person whose gender does not fit within the binary or other normative expectations of *gender identity* or *gender expression*, including notions that gender is fixed.
Heteronormativity ..... The assumption that all people are or should be *heterosexual* in their *sexual orientation*, which is often inscribed in law, institutions and social practices.
Heterosexual ..... A person whose is romantically and sexually attracted to people from the opposite gender, in a system in which assumes that there are only two genders.
Hijra ..... In South Asia, people *assigned male at birth* who live as women or understand themselves to be women, often under a specific cultural code. *Transgender* people in the same cultures may not observe those codes.
IASC ..... Inter-agency Standing Committee.
Intersex ..... A person born with physical *sex characteristics* that do not align with medical definitions or societal expectations of male or female bodies.
Kastom ..... In Melanesia, shared cultural traditions that animate contemporary approaches to justice, governance, institutions and practices (i.e. not merely a synomym for 'custom').
Kothi ..... In South Asia, people *assigned male at birth* and who identify as men,nbut who adopts (stereotypically) feminine roles within a same sex relationship with another man.
LGBTIQ+ ..... *Lesbian, Gay, Bisexual, Transgender, Intersex, Queer* plus other identities (eg pansexual).
Lesbian ..... A woman whose primary emotional, romantic or sexual attraction is to other women.
Queer ..... A person with diverse gender or sexuality that does not fit into the LGBT boxes. It is a reclaimed term, but remains offensive for many *gay* men, as it was used a slur.
PitHS ..... Pride in the Humanitarian System consultation.
Sex Characteristics ..... Genetic, hormonal, and anatomical characteristics used by the medical system (and informed by social norms) to classify the sex of bodies.
Sexual Orientation ..... A person's capacity for profound emotional, romantic, or sexual attraction to individuals or people of a different gender, the same gender, or more than one gender (see YP+10).
SOGIESC ..... *Sexual Orientation, Gender Identity and/or Expression, and Sex Characteristics*. All people have SOGIESC, diverse SOGIESC refers to non-normative forms, eg LGBTIQ+ people.
Transgender ..... People whose gender does not align with their *sex assigned at birth*.
Trans man ..... A *transgender* person *assigned female at birth*, but who is a man.
Trans woman ..... A *transgender* person *assigned male at birth*, but who is a woman.

Photo: UN Women/ Pathumporn Thongking

REGIONAL ADVISORY GROUP STATEMENT

We, representatives of the rainbow community from across the Pacific and Asia and members of the Regional Advisory Group, came together and collaborated on this months-long project to understand how people with diverse SOGIESC fit into the humanitarian system in Cox's Bazar, Vanuatu, and Mindanao. This Regional Advisory Group (RAG) was an opportunity to counter the on-going invisibility of our communities in the humanitarian system: through this collaborative process, we were not just participating, but using our lived experience, and the experiences of our communities, to shape the research, outputs, and recommendations.

As the RAG for this project, we ensured that the research stayed true to the demands from the 2018 Pride in the Humanitarian System (PitHS) Call to Action, and that recommendations were relevant for our communities. For us, inclusion isn't just about our sexual orientation or gender identity, but about being included as our whole, multi-dimensional selves. Our identities extend beyond our sexual orientation and gender, and include race, religion, education, caste, class, and many other intersectional identities that shape our experiences in humanitarian crises. It is time the humanitarian system recognizes and include us, in all of our diversity. The humanitarian and DRR systems need to change the way that they talk and think about gender issues: they need diverse SOGIESC awareness, acceptance and understanding; they need to have diverse SOGIESC inclusive policies; and they need to have strategic partnerships with us.

Inclusion isn't a one-time intervention or a rapid decision, it requires the persistent and meaningful participation of our community. We want to be part of the design, planning, and decision-making processes in the humanitarian system because these processes impact our lives. Yes, humanitarian actors need tools—like the Diverse SOGIESC Inclusion Rapid Assessment tool developed through this research—but even with good tools and good policies, change can't happen unless the humanitarian system cares about us. We want meaningful engagement, not tokenism.

The humanitarian and DRR systems need to be accountable to us. Without that, there is no diverse SOGIESC inclusion. Through this project, we've brought you the evidence and built you the tools. Now it's time for you to do the work.

In solidarity,

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Cristina V. Lomoljo, Executive Director, BDEV Child Protection, Philippines
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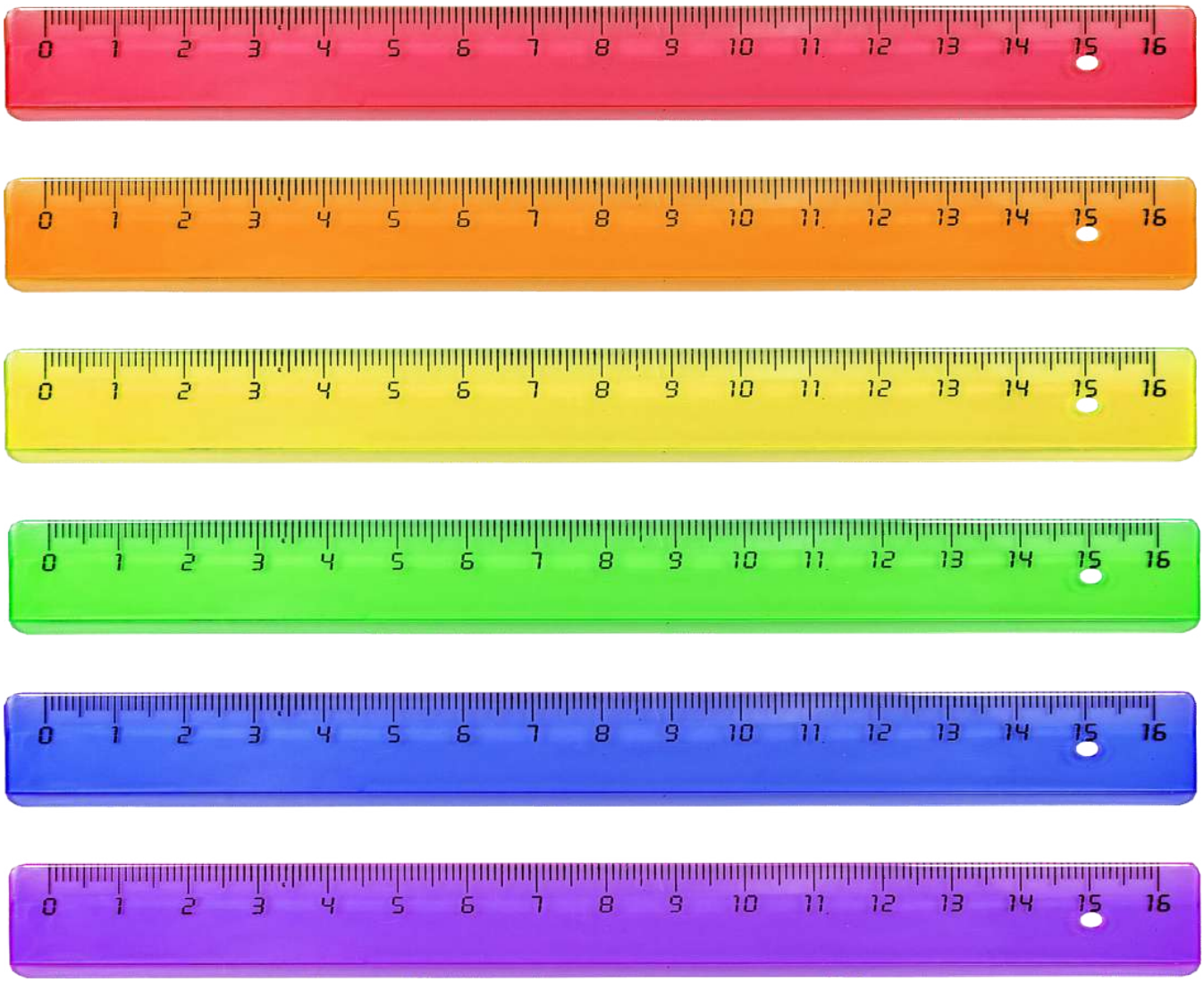


EXECUTIVE SUMMARY

Discrimination, violence and exclusion is experienced by people with diverse Sexual Orientations, Gender Identities and Expressions, and Sex Characteristics (aka LGBTIQ+ people) before, during and after disasters and conflict. The manifestations are often many and profound, undermining people's potential to develop resilient and dignified lives, and to survive and recover from shocks. This discrimination, violence and exclusion is maintained by deeply rooted norms at the heart of societal laws, institutions and practices, shaping the lives of people with diverse SOGIESC well before they ever interact with the humanitarian system, or with disaster risk reduction (DRR) initiatives. However this report, as part of an emerging body of literature, also shows that the humanitarian and DRR systems often fail to acknowledge or address the discrimination, violence and exclusion experienced by people with diverse SOGIESC. At the very least this leaves people with diverse SOGIESC to find their own solutions; at worst, it reinforces violations of human rights.

In 2011 the United Nations Human Rights Council recognized that discrimination and violence on the basis of diverse sexual orientation and gender identity (SOGI) violates human rights. In doing so, it affirmed that the Universal Declaration of Human Rights statement:"All human beings are born free and equal in dignity and rights," does include people with diverse sexual orientations and gender identities. While the 2011 resolution did not address sex characteristics, thirty-four countries supported a 2020 statement at the Human Rights Council, recognizing that people with "diverse sex characteristics face discrimination in all areas of life", calling on the Council and national governments to address these violations and their root causes (Kingdom of the Netherlands, 2020).

What does this mean for the humanitarian and DRR sectors? When the principle of humanity states that "Human suffering must be addressed wherever it is found" does that include suffering endured by people with diverse SOGIESC? When the Sendai Framework for Disaster Risk Reduction (SFDRR) urges an "all-of-society" approach, are people with diverse SOGIESC part of that society? When the world promises that "no-one will be left behind" (United Nations 2015) in the implementation of the Sustainable Development Goals (SDGs), does that mean everyone including people with diverse SOGIESC? The answers should, of course, be yes.

Humanitarian and DRR actors must work within the national and subnational contexts where their programs are implemented, contexts that are sometimes unsupportive or hostile toward people with diverse SOGIESC. Even in these circumstances, humanitarian and DRR actors can ask whether their programs support people with diverse SOGIESC, whether they ignore or avoid engaging with them, or whether they actively worsen the lives of people with diverse SOGIESC. They can also:

- Review their own frameworks and tools to ensure that they are fit for purpose for working with people with diverse SOGIESC.
- Ensure that staff and partners are appropriately trained and supported to undertake diverse SOGIESC inclusive engagement and programs.
- Choose to work in genuine partnerships with diverse SOGIESC CSOs.
- Find quiet entry points for starting diverse SOGIESC inclusive activities, if larger programs or mainstreaming is not yet possible.
- Advocate in appropriate sectoral, regional or global forums for diverse SOGIESC inclusion.

Do no harm is non-negotiable, and challenges in local contexts sometimes justify a more conservative approach. However, at other times, the lack of diverse SOGIESC tailored tools, the lack of training, and the lack of partnerships - among other issues - compound those local challenges, and lead organizations to step back from diverse SOGIESC inclusion when they could step up.

Why is this happening? Is it ignorance? Over-work? Fear? Habit? Disinterest? Conservatism? Lack of guidance? Underfunding? Politics? Or a mix of all of these factors and more? This report takes a complex and adaptive systems approach to understanding why limitations on diverse SOGIESC inclusion seem to be 'held in place' and to offer options for 'unsticking' the problem. It explores

four humanitarian settings and the thematic area of shelter and housing, leading to analytical and monitoring tools for humanitarian and development actors to establish baselines and to accelerate work on diverse SOGIESC inclusion. The absence of diverse SOGIESC inclusion in humanitarian and DRR programs is pervasive, and in many cases organizations and sectors will be starting from or near zero. However there are examples of organizations and sectors taking positive steps.

Pride in the Humanitarian System Consultation

More than one hundred representatives of diverse SOGIESC civil society organizations (CSOs) and humanitarian and DRR organizations took part in a ground-breaking meeting in Bangkok in 2018: the Pride in the Humanitarian System consultation. Over four days CSO representatives learned how to engage with the humanitarian and DRR sectors, and with staff from those organizations. They shared stories about experiences of discrimination, violence and exclusion in pre-emergency, relief and recovery phases. They explored 'choke points' in sector ways of working that constrain inclusion of people with diverse SOGIESC, considered tactical opportunities in accountability to affected people (AAP) and localization initiatives, identified key thematic areas for inclusion, and developed plans for diverse SOGIESC CSOs and regional humanitarian and DRR actors to take forward.

The deliberations recounted in the Pride in the Humanitarian System Consultation Report were accompanied by a community-led call-for-action *No Longer Left Behind*. This articulated community expectations of the work humanitarian and DRR actors need do to address major inclusion gaps, and how they should do that work. Much of this involves established humanitarian and development organizations taking a good hard look at themselves, and reforming their own policy and practice. Additionally, drawing upon feminist and participatory models of social change and consistent with sector commitments to localization and accountability to affected people, *No Longer Left Behind* proposed measures placing people with diverse SOGIESC at the center of assessment, design, implementation and evaluation activities. While Pride in the Humanitarian System generated energy and hope amongst its participants, what of the rest of the humanitarian and DRR systems? On return to their countries and organizations were Pride in the Humanitarian System participants able to engage a broader constituency? Are other organizations and their staff listening and acting? A survey and interviews with participants revealed that while participants gained some traction within their organizations and maintained some relationships from Pride in the Humanitarian System, change beyond that was elusive.

It would be naïve to think that a single conference would change the world. So are the experiences of Pride in the Humanitarian System participants just the inevitable inertia of a train pulling out of the station? Are their experiences any different to the circumstances faced by advocates and allies in other inclusion domains: of people with disabilities, or older or younger people, or (cisgender and heterosexual) women and girls?

The inclusion timeline within the CHS Alliance *How Change Happens in the Humanitarian Sector: Humanitarian Accountability Report Edition 2018*, provides some clues. In the timeline (see page 30) the journey toward inclusion tends to start with reports that draw attention to marginalization and calls for human rights recognition in each domain. This is followed by the establishment of sectoral and institutional mechanisms – such as 'Task Forces' – that focus attention on the issue, that generate foundational documents that set expectations and standards, and that lead to the development of policy guidance, training and other resources. However, it appears that this process has stalled for diversity of SOGIESC. A decade has passed since the Human Rights Council resolved that sexual orientation and gender identity are characteristics of rights holders, however there is little sign of sectoral and institutional mechanisms dedicated to diverse SOGIESC inclusion in the humanitarian or DRR sectors. Several staff of humanitarian organizations interviewed for this report also foresaw greater challenges for diverse SOGIESC inclusion than other domains, due to clear directions from governments that

diverse SOGIESC inclusion is off-the-table, or the influence of conservative religious institutions, or entrenched societal stigma. Another noted that: "Many people are not aware of a normative, legal or institutional framework for promoting [diverse SOGIESC inclusion]. I'm not aware of action plans or resolutions coming from the UN". While there is often a large gap between high-level global mechanisms and the practical work of humanitarian and DRR staff in responses, there is a message that still needs to be sent and received.

The Only Way Is Up

Encouraging and monitoring inclusion requires a working definition of inclusion. Chapter One explores what inclusion means according to key frameworks and tools in the humanitarian and DRR systems such as the *Core Humanitarian Standards on Quality and Accountability*, the Inter-Agency Standing Committee *Gender with Age Marker* and the *Sendai Framework for Disaster Risk Reduction 2015-2030*. Comparing the provisions of these frameworks and tools with the demands of the Pride in the Humanitarian System *No Longer Left Behind* call-for-action reveals much consistency, but also some key differences. While the frameworks and tools focus on steps that humanitarian and development organizations can take to amend their policy and practice, the *No Longer Left Behind* call-for-action has a clearer emphasis on reforming power imbalances: who is sitting at the table, what are their roles, how they are funded? Chapter One also provides a more detailed comparison between diversity of SOGIESC and other inclusion domains, concluding that the range of reinforcing factors militating against diverse SOGIESC inclusion points toward complexity theory as a analytical approach.

Chapter Three extends the emerging body of literature on people with diverse SOGIESC in disasters, conflict and complex emergencies by examining four humanitarian settings in South Asia (Bangladesh), Southeast Asia (the Philippines) and the Pacific (Vanuatu). In doing so it seeks to go beyond pointing out gaps, to begin generating a clearer understanding of how and why those gaps exist and what steps might begin closing the gaps. Each of these countries endure a high incidence of disaster threats, and two of the four settings are the responses to Tropical Cyclone Harold in Vanuatu and the response to earthquakes in the province of Davao del Sur on the Philippines' island of Mindanao. The two remaining settings involve conflict displacement: the camps around Cox's Bazar in Bangladesh that house more than 850,000 Rohingya refugees from Myanmar, and the ongoing resettlement process from the 2017 siege of the city of Marawi, also on the island of Mindanao in the Philippines.

Interviews with people with diverse SOGIESC in these settings reveal the impact of discrimination, violence and exclusion prior to the disaster or conflict. For example, Rohingya who lived with rape, violence, and harassment perpetrated by family members or other community members, who were forced out of school, who struggled to find jobs, and had nowhere to turn to for assistance; all of that before leaving Myanmar and on top of being Rohingya people in Rakhine State. Regarding relief and recovery phases, people with diverse SOGIESC recounted stories of limited access to safe shelter, mobility restrictions within camps and a lack of safe spaces away from harassment and violence. They spoke of health facilities in camps that turn them away or that people with diverse SOGIESC do not trust, of being blamed for causing disasters and conflict as divine punishment for their sins, of trouble accessing other relief and recovery support such as diverse as toilets, schooling, or housing materials. And they reported disappointment that international organizations are not interested in them, and that they have no where to report the problems they face. People with diverse SOGIESC are not a monolithic group; some people had better or worse experiences than others and their experiences varied with national and subnational political and cultural context.

A review of needs assessments and humanitarian plans was undertaken for each of the four settings. In the Philippines documents pertaining to the Marawi conflict and the Davao del Sur earthquakes made virtually no mention of people with diverse SOGIESC. In Vanuatu, just one assessment of out of all documents reviewed included diversity of SOGIESC. Of the four settings studied, the most

promising examples were from Cox's Bazar. While overall there was still very little reference to diversity of SOGIESC, a small number of agencies that focus on protection and gender issues are taking genuine steps forward.

While many documents in each setting included regular statements about 'other marginalized or vulnerable groups', there is usually no indication that this is intended to mean diversity of SOGIESC, nor that it would lead to any substantive inclusion of people with diverse SOGIESC. Where specific mentions of SOGIESC did appear, they were almost always in the context of Protection, and almost never in the context of other clusters and thematic areas such as Shelter or WASH. The analysis in this report focuses on settings-level documentation; globally the inclusion of people with diverse SOGIESC in assessments and guidance documents is also very patchy. There are individual documents such as the *IASC Gender Based Violence in Emergencies* guidance that addresses aspects of diverse SOGIESC inclusion and organizations including the IFRC have begun to revise their guidance and operational documents, for example the *Minimum standards for protection, gender and inclusion in emergencies*. However these examples are few and far between.

This analysis focuses on humanitarian response within these settings, as it involves a structured and time-bound set of activities against which to assess inclusion. However the analysis is just as relevant for DRR, whether understood more narrowly as disaster-focused activity within the disaster cycle, or more broadly understood as an element of resilient and risk-aware development. Firstly, there is a fluid nexus between DRR and humanitarian activity: countries such as the Philippines and Vanuatu face disaster threats on a regular basis, creating ongoing interplay between longer-term DRR activity and shorter-term humanitarian activity. Secondly governments, donors and many organizations are engaged in both DRR and humanitarian preparedness-relief-recovery activities in the same settings. Indeed DRR is critical for addressing broader societal discrimination, violence and exclusion faced by people with diverse SOGIESC, that shape experiences before, during and after crises.

To what extent does DRR achieve this for people with diverse SOGIESC? Do DRR plans in Vanuatu and the Philippines – where the settings studied involve disasters – include people with diverse SOGIESC? National DRR laws and plans in neither country explicitly address diversity of SOGIESC, and the disaster system in the Philippines tends to define family units in ways that exclude many people with diverse SOGIESC. In some parts of the Philippines people with diverse SOGIESC have started working within the DRR system at the local level - in dedicated diverse SOGIESC DRR groups or within community-based and municipal mechanisms - though this was not the case for people with diverse SOGIESC interviewed in Digos or displaced from Marawi. While areas outside of Digos and Marawi were not part of the research, further research into what makes diverse SOGIESC inclusion possible in some part of the Philippines would be valuable. As noted in the UN Women report *Review of Gender-Responsiveness and Disability-Inclusion in Disaster Risk Reduction in Asia and the Pacific:*

> "Cultural beliefs and social practices are often the cause of discriminations and marginalization of certain social groups including women, LGBTQ+ people, people with disabilities and indigenous people, among others. which also excludes them from DRR planning and activities" (UN Women 2020: 57).

This is the case in Marawi, which as a result of the reconciliation process is governed semi-autonomously and partly according to sharia law, and in Vanuatu especially outside of the larger urban areas of Port Vila and Luganville.

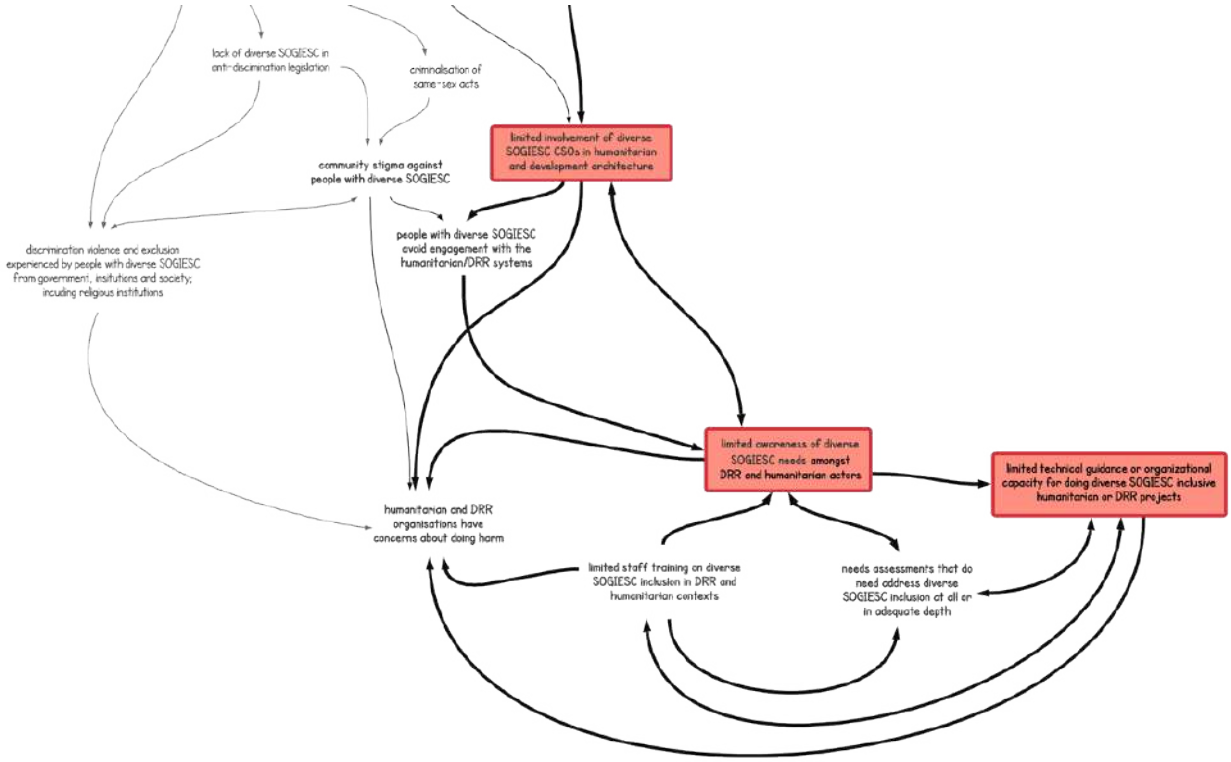
A deeper-dive into the thematic area of shelter and housing is also revealing. This thematic area is relevant for each of the four settings researched for this report, is consistently part of reporting from other settings[1] and is equally relevant for DRR and humanitarian programs. For DRR practitioners, issues may include family homes being unsafe places for some people with diverse SOGIESC, which may lead those people with diverse SOGIESC to live together in chosen families or households

that may not be recognized by as families or households by DRR actors. Humanitarian practitioners need to be aware that community shelters and refugee camps may not be safe places, leading people with diverse SOGIESC to choose other options. As the Global Protection Cluster Strategy 2018-2022 explains, shelter in these contexts is much more than a physical covering: it is a base from which to access services and maintain a sense of identity. The interviews with shelter specialists – shelter cluster coordinators and staff of shelter-focused organizations – confirm that people with diverse SOGIESC are out of sight and out of mind. These interviews also highlight that diverse SOGIESC inclusion is sometimes seen solely as a Protection issue, but when engaged, shelter specialists have many ideas. This should offer confidence that progress can be made in various thematic areas.

However for now, that progress is not being made, and Chapter Four seeks to understand why. Reports such as the Active Learning Network for Accountability and Performance (ALNAP) *2018 State of the Humanitarian System* report, propose that the humanitarian and development systems are complex and adaptive systems, comprised of a many actors that interact in various ways, and that have their agency and reasons for taking action. Systems theorists often talk of problems being 'held in place' by the collective weight of these factors or by feedback loops that keep a system in its current state despite efforts to create change. Participants from Pride in the Humanitarian System suggested a range of barriers that inhibited their efforts to implement plans, including lack of financial resources, insufficient staff capacity, competing priorities, do no harm concerns and blocking from governments and other institutions. These include dynamics *within* the humanitarian and DRR systems and influences from *outside* the system, such as governments, religious organizations and associated social attitudes. For example, in interviews staff of international organizations often expressed a lack confidence addressing diverse SOGIESC issues and a fear that engagement may do more harm than good. The resulting reluctance to engage can be become a pervasive state of mind that holds staff back from engaging, even when the conditions are sufficiently conducive. The diagram (page 14) is a simplified section of the mapping in Chapter Four, showing factors that sit underneath this state of mind, including:

- Lack of training in how to undertake diverse SOGIESC community engagement.
- Lack of organizational ways of working that normalize and encourage such engagement.
- Lack of technical guidance on undertaking diverse SOGIESC community engagement while doing no harm.
- Limited involvement of diverse SOGIESC CSOs that could otherwise help clarify what kind of community engagement is advisable or not.
- Avoidance of the humanitarian system by people with diverse SOGIESC which adds to the sense of invisibility or of being hard to reach.
- Community stigma that raises protection concerns if people with diverse SOGIESC are made visible.
- Discrimination by governments and other institutions that fuels or legitimizes stigma.

The mapping in Chapter Five suggests five junctions that have centrality within the map, in the sense that they are subject to many influences from other factors, and in turn they also influence many other factors in turn. This was also informed by interviews with Pride in the Humanitarian System participants, who identified barriers that could be turned into enablers, including better research, greater staff awareness, and more involvement of diverse SOGIESC CSOs. Work at the five junctions or on the factors leading to those junction factors may help shift the system to a more inclusive state, and for that reason they may act as leverage points. However, it is not always clear which factors are the most important, and sometimes action at one place in a system will have out-sized impact. For this reason ongoing monitoring of systems is important, as it allows rapid iteration. Systems thinking does not offer magical solutions, but it encourages flexible and contextual solutions, rather than over-reliance on stock solutions. It also anticipates that persistence will be required, and that key change agents will need to maintain engagement over time.



Above: Factors that combine to create the feeling that community engagement is too dangerous.

Junctions/Leverage Points

Information provided by aid organization staff and analysis of the four settings suggests five junctions or leverage points:

- Technical guidance or organizational capacity for doing diverse SOGIESC inclusive humanitarian or DRR projects.

Diverse SOGIESC inclusion is a specialized area of work, with many challenges and pitfalls. However few humanitarian or DRR organizations employ specialist staff for diverse SOGIESC inclusion, or provide program-focused training for staff or partners. This lack of specialization compounds the lack of specific technical guidance for how to do diverse SOGIESC inclusion.

- Awareness of diverse SOGIESC issues amongst humanitarian and DRR actors.

Diverse SOGIESC inclusion is hamstrung by an overwhelming absence of data-gathering and of issue-awareness in humanitarian and development organizations. Humanitarian and DRR organizations may need to adapt their tools and build new partnerships with diverse SOGIESC CSOs, in order to overcome do no harm and other practical barriers. This work should not focus on numbers or identifying individuals, but on building a robust picture of problems and solutions through narrative and other qualitative methods.

- Incentives for and pressure on humanitarian and DRR actors to improve diverse SOGIESC inclusion.

At present there are few incentives and little pressure for humanitarian and DRR organizations to undertake the internal transformation or external engagement required for diverse SOGIESC inclusion. In the absence of incentives or pressure, busy and risk-averse organizations may continue to put off substantive work on diverse SOGIESC inclusion. Donors could provide incentives, and increased monitoring of diverse SOGIESC inclusion using the tools proposed in Chapter Five could encourage change. Beyond program level

incentives and pressures, focused attention could be generated at a global level.

- Involvement of diverse SOGIESC CSOs in humanitarian and DRR architecture.

Diverse SOGIESC organizations need to be treated as legitimate and essential humanitarian and development organizations. This will require shifts in power and ways of working.

- Limited funding specific to diverse SOGIESC in DRR and humanitarian sectors.

Many diverse SOGIESC CSOs are relatively new to humanitarian and development program activity. Many operate on very small budgets, with large numbers of volunteers. It is unrealistic to expect that these CSOs will become overnight experts; however established development and humanitarian organizations sometimes express frustration with diverse SOGIESC CSOs for not meeting expectations. Yet all too often those CSOs are expected to work with no reimbursement, far less consistent core funding support or well-designed capacity strengthening.

Measuring Well and Measuring for Whom?

Effective use of systems approaches will require development and deployment of more regular monitoring or taking 'snapshots' of the state of diverse SOGIESC inclusion. The humanitarian and DRR sectors have relatively limited options for generating independent evidence of impact, inclusion and accountability. Marker tools are increasingly deployed, but interviews conducted for this research suggest that data provided may be perfunctory, and marker tools are not oriented toward measuring impact or accountability. While the Core Humanitarian Standard data collection is a substantive process in which formal signatories undergo independent verification of self-assessments, these assessments are at a level of global generality. Tracking of funding is gaining traction, but currently offers little specificity on inclusion or information on outcomes, and the use of satisfaction data from affected people is still in its very early days. At the level of specific settings, sectors and projects this leaves a heavy reliance on narrative evaluations, often commissioned by, and sometimes conducted by, the organizations undertaking the work.

The issue is not only how effectively the sector can generate evidence about its work, but also: who is that evidence for? In most cases that evidence stays within the humanitarian and DRR sectors, with little flowing to affected people or CSOs that represent them. Despite the term 'Accountability to Affected People', the number of examples of affected people actually assessing the effectiveness of aid is vanishingly small. An array of logistical or professional capacity arguments might be made at this point, and some may view the suggestion as simply naïve. However this report takes seriously the idea that data can and should flow to CSOs representing marginalized groups and affected people. More than merely technical matters, these are also matters of power, and changes which may be welcomed or may be uncomfortable for some established organizations. The commitment to changing how data flows is consistent with the *No Longer Left Behind* call-for action and is embedded in two of the tools proposed in Chapter five.

Be Part of the Journey

Despite the many stories of exclusion of people with diverse SOGIESC and the systemic nature of the problem, there are causes for optimism, including:

- Dedicated civil society organizations keen to work with humanitarian and DRR actors.
- Our deepening understanding of how and why people with diverse SOGIESC are excluded.
- Steps that humanitarian and DRR staff are taking within organizations to increase diverse SOGIESC inclusion within emergency settings.

Too often this is still the work of isolated individuals or small groups, passionate about diverse SOGIESC inclusion, but at risk of burn-out. Our hope is that this report provides the impetus needed for a wider range of staff, organizations, donors and governments to be part of the journey.

SUMMARY OF FINDINGS

For full findings please see Chapter Six

1. Humanitarian assessments across responses and within sectoral areas routinely omit diversity of SOGIESC or mention SOGIESC in passing without providing any substantive guidance for response planning.

2. DRR reporting and statistical data gathering in longer term development contexts also routinely fail to include people with diverse SOGIESC, due to the absence of SOGIESC in DRR reporting frameworks, statistical definitions, data collection practices, and societal discrimination.

3. Humanitarian planning documents also routinely omit people with diverse SOGIESC. The general commitment to meet the needs of 'other vulnerable groups' usually does not lead to the inclusion of people with diverse SOGIESC, because of the systemic nature of discrimination, violence and exclusion that they face and intertia within the humanitarian and DRR systems.

4. DRR laws, systems and planning documents at the national level routinely omit people with diverse SOGIESC.

5. Humanitarian and DRR programs routinely leave unmet the specific and acute needs of people with diverse SOGIESC needs. People with diverse SOGIESC have needs across many thematic areas. While it is natural that gender and social inclusion staff, SRHR staff and safety and protection clusters pay attention to diverse SOGIESC issues, specialists in education, livelihoods, shelter and housing, WASH and other sectors also need to address diversity of SOGIESC in their standards, training and programs.

6. While advocates for diverse SOGIESC inclusion can learn from the journeys of other inclusion efforts such as those in the domains of gender, age and disability, it is likely that the journey toward diverse SOGIESC inclusion will be harder. Systems thinking helps advocates of diverse SOGIESC inclusion to understand how the humanitarian and DRR systems - as complex and adaptive systems - resist change. Effective mapping of these factors, along with flexible, contextual and adaptive interventions and regular monitoring is likely to accelerate change.

7. Diversity of SOGIESC is poorly addressed in humanitarian and DRR global frameworks and standards for inclusion, protection and accountability to affected populations.

8. Survival and recovery is harder for people with diverse SOGIESC because of challenges they face building dignified and resilient lives. DRR and resilient development programs need to support people with diverse SOGIESC before disasters, conflict and complex emergencies take their toll.

9. Failures at the global level within humanitarian and DRR sectors are partly to blame for the limited progress on diverse SOGIESC inclusion. While high-level processes do not guarantee change at programs level, the absence of focused attention at the global level sends the message that discrimination and violence on the basis, of diversity of SOGIESC is a low priority.

10. There is a need to recognize and address diversity within the range of people covered by the phrase people with diverse SOGIESC. Research into the experiences of people with diverse SOGIESC, including this report, has failed to adequately address the experiences of cisgender women with diverse sexual orientation, trans men and intersex people. Where diversity of SOGIESC is addressed, the focus is usually on diversity of gender identity and expressions; societal stigma means that diversity of sexual orientation and diversity of sex characteristics remain off the agenda.

11 Humanitarian and DRR organizations have not developed the capacity to address the rights, needs and strengths of people with diverse SOGIESC, nor have they invested in training for their staff, or reviewed their tools and ways of workings to ensure fitness for purpose for working with people with diverse SOGIESC.

12 People with diverse SOGIESC who experience discrimination, harassment and exclusion often do not trust reporting mechanisms or trust that aid organizations will address their issues. This leaves people with diverse SOGIESC isolated and fending for themselves.

13 When diverse SOGIESC civil society organizations have closer structural relationships with the humanitarian and DRR systems there are signs of progress on diverse SOGIESC inclusion. This takes the form of increased service delivery and community organizing by diverse SOGIESC organizations, and increased momentum amongst established humanitarian and DRR organizations. People with diverse SOGIESC often prefer to receive services from diverse SOGIESC CSOs, organizations that they feel they can trust and that will understand their issues.

14 There are many barriers for diverse SOGIESC civil society organizations to have closer structural relationships with the humanitarian and DRR systems. These include funding for CSOs, capacity strengthening opportunities for CSOs, awareness and interest of organizations in thematic areas aside from gender-social inclusion-protection, and ways of working within the humanitarian system that exclude outsiders.

15 Discriminatory laws, government policies and programs, and societal discrimination have a major impact on DRR and humanitarian experiences of people with diverse SOGIESC, and upon the willingness and/or opportunity of DRR and humanitarian organizations to safely address the rights, needs and strengths of people with diverse SOGIESC.

16 Discrimination by religious institutions impacts people with diverse SOGIESC personally, for example being excluded from faith communities or being blamed for disasters. However it also leads governments, international organizations and general community members to avoid addressing diverse SOGIESC inclusion issues.

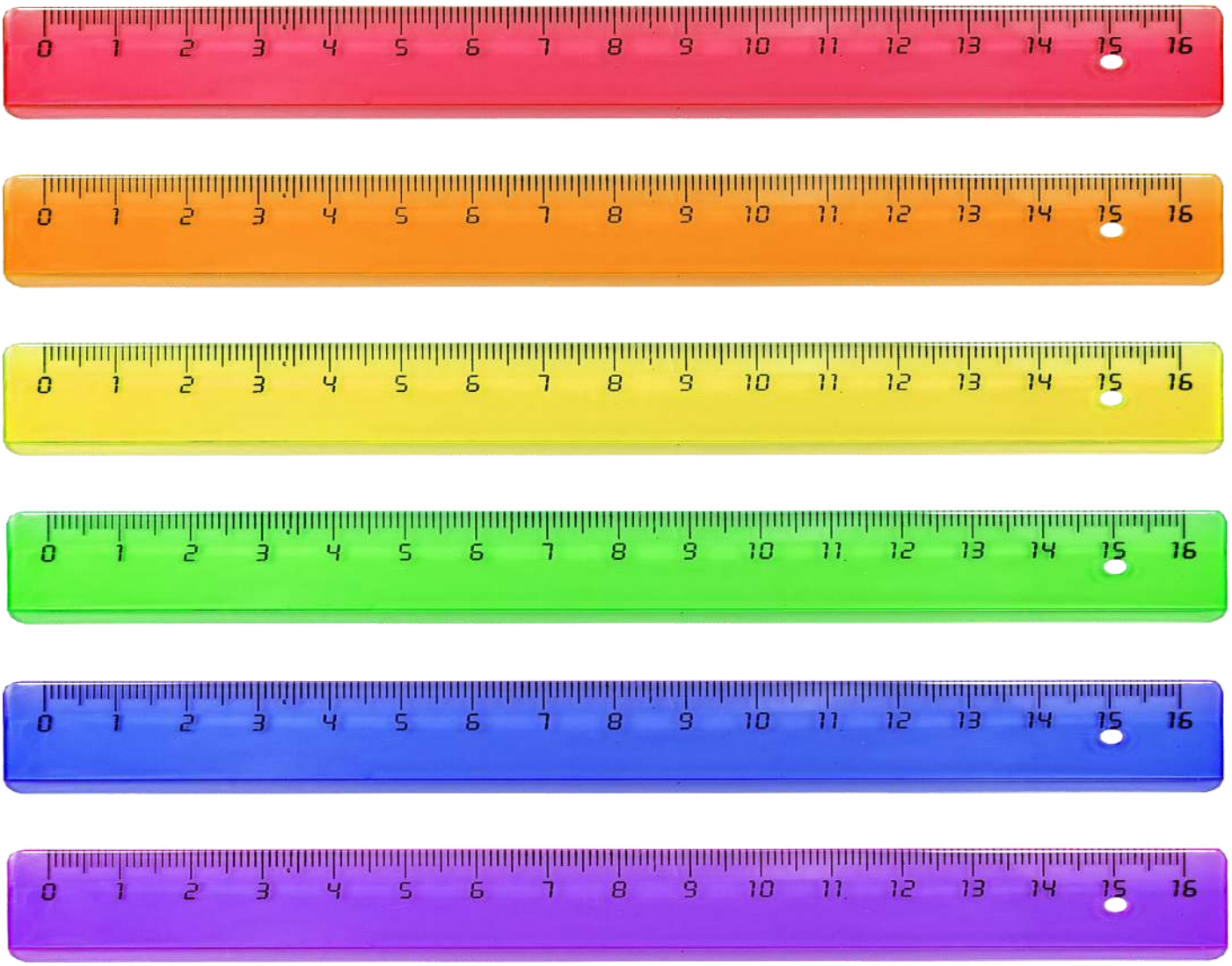
17 Finding safe spaces and being amongst other people with diverse SOGIESC - for example in salons - is of great importance for people with diverse SOGIESC in everyday life. However in crises, especially if people are displaced to community shelters or camps, safe spaces are very hard to find, leaving people with diverse SOGIESC isolated or at risk of violence and harassment.

18 Family and community acceptance - or even toleration - significantly improves experiences of people with diverse SOGIESC before, during and after crises. However, without it people with diverse SOGIESC tend to have worse experiences, with family and community members being amongst the perpetrators of violence and harassment.

SUMMARY OF RECOMMENDATIONS

		UN Women	Humanitarian + DRR Systems	Diverse SOGIESC CSOs	Governments	Donors
1	Implement measures that fulfill the call-for-action *No Longer Left Behind* from Pride in the Humanitarian System.	●	●	●	●	●
2	Humanitarian and DRR assessments and plans should routinely, specifically and substantively address diversity of SOGIESC.	●	●	●	●	●
3	Sendai Framework data collection and reporting requirements should include diversity of SOGIESC, as should the SDG reporting and statistical categories and definitions used in the development sector should be revised to support diverse SOGIESC inclusion.	●	●	●	●	●
4	Build diversity of SOGIESC into DRR and humanitarian programs as a routine expectation and requirement, and monitor progress through the tools provided in this report.	●	●	●	●	●
5	Support a group of appropriate organizations to focus on diverse SOGIESC inclusion in the global humanitarian system, including a multi-year plan of research, community engagement and sector engagement, leading to a Task Team level initiative.	●	●	●	●	●
6	Review the lack of diverse SOGIESC inclusion in global frameworks and inclusion standards, provide guidance for organizations to be more inclusive within the constraints of the current frameworks and standards, and ensure diversity of SOGIESC is included in future revisions or new frameworks and standards.	●	●	●	●	●
7	Support ongoing research into diverse SOGIESC inclusion in humanitarian and development contexts, including further development of systems thinking approaches to analysis, action and monitoring.	●	●		●	●
8	Support the engagement of diverse SOGIESC CSOs in humanitarian responses and in DRR programs as genuine humanitarian and development actors, through funding and technical support, by reviewing ways of working to ensure that participation is meaningful, and by supporting structural change in the humanitarian and development systems to address the systemic factors that have hindered their involvement.	●	●		●	●
9	Continue to create opportunities such as Pride in the Humanitarian System to support dialogue between humanitarian, DRR and diverse SOGIESC focused organizations and create a Community of Practice to support ongoing learning and coordination.	●	●			●
10	Develop organizational and staff capacity to address the rights, needs and strengths of people with diverse SOGIESC in humanitarian and DRR programs.	●	●	●	●	●

		UN Women	Humanitarian System	Diverse SOGIESC CSOs	Governments	Donors
11	Ensure that sexual orientation and sex characteristics are addressed alongside diversity of gender identity and expression in diverse SOGIESC inclusion measures.	●	●	●	●	●
12	Develop research and program strategies to ensure that the rights, needs and strengths of cisgender women with diverse SOGIESC and trans men are addressed in the humanitarian and DRR systems.	●	●	●	●	●
13	Continue building familiarity within diverse SOGIESC CSOs about the humanitarian and DRR systems.	●	●			●
14	Review and revise mechanisms for reporting discrimination, violence and harassment so that they can be used by people with diverse SOGIESC.	●	●			
15	Develop programs that offer safe spaces for people with diverse SOGIESC in humanitarian crises, to reduce violence and harassment and to provide opportunities to share information about needs and to participate in program activities in various sectors.	●	●	●	●	●
16	Ensure that people with diverse SOGIESC are addressed in all relevant thematic and cluster areas, not just through gender and social inclusion or safety and protection areas of work.	●	●		●	●
17	Support programs that engage religious organizations and leaders to reduce the discrimination, violence and exclusion that people with diverse SOGIESC experience in everyday life and in crises.	●	●	●	●	●
18	Support programs that help families to be more inclusive of people with diverse SOGIESC in everyday life and in crises.	●	●	●	●	●
19	Support programs that reduce stigma against people with diverse SOGIESC within communities, both in everyday life, in communities affected by crises, and especially in displacement and camp contexts.	●	●	●	●	●
20	Advocate for and support the SOGI Independent Expert to address discrimination, violence and exclusion in DRR and humanitarian contexts.	●	●	●	●	●
21	Include violations in humanitarian and DRR settings when reporting through human rights mechanisms.	●	●	●	●	
22	Reform laws that criminalize or discriminate against people with diverse SOGIESC, include SOGIESC within anti-discrimination laws, and pass laws to enable people with diverse SOGIESC to live dignified lives.				●	



1 INTRODUCTION

Someone with a passing familiarity with the humanitarian principles of humanity and impartiality might assume that inclusion is a relatively simple concept, and a routine dimension of humanitarian action. These principles commit organizations to address human suffering "wherever it is found", to "protect life and health and ensure respect for human beings" and to provide assistance to those whose needs are most urgent regardless of their characteristics as humans (OCHA, 2012:1). However, inclusion is a more complicated concept in practice, and mounting evidence suggests that inclusion of people with diverse SOGIESC is far from a routine dimension of humanitarian action. Similar issues arise when considering DRR and development programs, built around commitments to leave no-one behind, but frequently silent on diversity of SOGIESC.

This report is not alone in highlighting the lack of inclusion in international aid. A 2020 working paper by the Overseas Development Institute (ODI) *Inclusion and exclusion in humanitarian action: the state of play* contends that "continued evidence that humanitarian responses fail to be inclusive therefore puts into question both the ethical essence of humanitarian action, and its effectiveness" (ODI, 2020: 7). The evidence cited by ODI includes the Active Learning Network for Accountability and Performance (ALNAP)[2] *2018 State of the Humanitarian System* report, that characterizes the humanitarian system as:

> "a system that is not good at understanding or addressing the specific vulnerabilities of different groups of people in different contexts. Where differences within a population are addressed, this is often through predetermined activities for predetermined 'vulnerable groups'. Assessments to identify the actual vulnerabilities of different groups of people within a specific context are still uncommon." (ALNAP, 2018: 142)

With an implied sense of exasperation, the ODI working paper authors ask: "why is it such a challenge for humanitarian response to be more inclusive?" (ODI, 2020: 21)

This report provides some answers to that question, specifically regarding diverse SOGIESC inclusion. It accounts for inclusion being 'such a challenge' by drawing on ALNAP's characterization of the humanitarian system as a complex and adaptive system (ALNAP, 2018: 31). In such systems - including DRR and development systems - a range of implicit and explicit factors can interact to 'hold a problem in place', foiling efforts to change the system, and perhaps explaining why a system largely staffed by well-intentioned people and organizations continues to struggle with inclusion.

This first chapter seeks to offer some clarity about the term inclusion, and what it means in this report. This includes exploration of inclusion standards within the humanitarian and DRR systems, and the inclusion demands of the community-led call-for-action *No Longer Left Behind* from Pride in the Humanitarian System[3]. It also situates the current state of diverse SOGIESC inclusion in comparison with other inclusion 'domains' including gender inclusion and disability inclusion. Finally it introduces the rationale behind Edge Effect's Diverse SOGIESC Spectrum, that features in two of the tools proposed in Chapter Five. The intermediate chapters chart a path toward those tools:

- Chapter Two outlines the methodology used across the different phases of this project.
- Chapter Three explores gaps between the needs of people with diverse SOGIESC and the offerings of the humanitarian and DRR sectors. Case studies are presented from four humanitarian settings in three countries in Asia and the Pacific, along with a thematic case study in the area of shelter and housing.
- Chapter Four theorizes why these gaps exist, drawing on interviews with staff of humanitarian organizations and using complex systems theory to make sense of the apparent intractability of the gaps, and to identify potential leverage points for change.

The tools are presented in Chapter Five, as practical contributions from this project that should assist humanitarian and disaster risk reduction (DRR) organizations to take meaningful steps toward diverse SOGIESC inclusion. Chapter Six provides more detailed versions of the findings and recommendations.

WHAT IS INCLUSION?

Shades of Inclusion

This report provides insights into gaps in diverse SOGIESC inclusion, how increased diverse SOGIESC inclusion can be encouraged, and how changes in diverse SOGIESC inclusion can be monitored. This requires a working understanding of what counts as inclusion.

Inclusion is often understood as a composite of many different activities. There is no single accepted definition of inclusion within the humanitarian or development systems, meaning that organizations can call projects inclusive while undertaking various subsets of 'inclusion measures' and implementing those measures to different extents.

At the weakest end of the spectrum are organizations that claim their services are inclusive of people with diverse SOGIESC because they place no restrictions on who can access those services. While perhaps linguistically defensible, such a claim does not take into account reasons why some people may not be able to access those services safely, or that some people might have specific needs that are not adequately met by a general service provision. Nor does such a service provide for participation of people with diverse SOGIESC in the design, implementation, or evaluation. This approach would mostly likely be rated 'unaware' on the diverse SOGIESC spectrum (see below) and is not inclusive for the purposes of this report.

Inclusion measures often involve creating opportunities for 'consultation' or 'engagement' with affected people, or for the 'participation' of affected people. These terms can also be understood in a variety of ways, leading to a range of approaches from the most token of box-ticking exercises to genuine efforts to adopt inclusive practice. Other documents encourage organizations to adopt an "all-of-society" approach and to integrate a "gender, age, disability and cultural perspective" (SFDRR, 2015: 13) or, most famously, pledge that "no one will be left behind" and promise to "endeavour to reach the furthest behind first" (Agenda 2030, 2015: 4-5).

The aid sector has been skewered for its reliance on 'buzzwords' and 'fuzzwords' that "gain their purchase and power through their vague and euphemistic qualities, their capacity to embrace a multitude of possible meanings, and their normative resonance" (Cornwall, 2007: 472). Still, Cornwall acknowledges that buzzwords may still "serve as bridges from one domain into another: allowing activists and progressive bureaucrats to enlist each other in efforts to refashion development policy and practice, and providing a discursive meeting ground on which actor-networks come together" (Cornwall, 2007: 480) . So between the heady language of humanitarian and development frameworks and the activist demands of the PitHS call-for-action, is there a meeting ground for the term 'inclusion'?

The Core Humanitarian Standard

The *Core Humanitarian Standard on Quality and Accountability* is a good place to start, with wide uptake amongst international organizations in the humanitarian sector and regular monitoring of member organizations performance against nine commitments . While the word 'inclusion' does not appear in the wording of those nine commitments, adherence to all nine would lead to a robust form of inclusion, that includes:

- Well-coordinated, appropriate and relevant assistance at the time it is needed, that does not cause harm, and that contributes to long-term community resilience.
- Aid organizations that are learning and improving, with competent and well-managed personnel who work ethically and efficiently.
- Affected people having access to information about their rights and entitlements, their informed involvement in decision-making, and genuine opportunities to complain or feed-back.

Analysis of aggregated CHS data for Commitment One "Communities and people affected by crisis receive assistance appropriate and relevant to their needs" (CHS 2020: 20) suggests that organizations are better at making policy

commitments than actions "focusing on design and implementation and understanding of vulnerabilities and capacities" (CHS 2020: 27), consistent with the ALNAP characterization of the humanitarian system (above). The Verification Framework indicators and guiding questions for the *Core Humanitarian Standard on Quality and Accountability* seek information about "vulnerable groups" without further disaggregation and so does not provide data that can be used for monitoring diverse SOGIESC inclusion in its current form. One option for pursuing diverse SOGIESC inclusion would be to mirror the *Core Humanitarian Standard on Quality and Accountability*, an approach taken by the authors of the *Humanitarian inclusion standards for older people and people with disabilities* (Age and Disability Consortium, 2018). This approach was not adopted as the initial project emphasis was on development of a project level tools. However alignment of the tools proposed in Chapter Five with the *Core Humanitarian Standard on Quality and Accountability* or development of new tools could be part of the terms of reference for the recommended global Task Force (see recommendations in Chapter Six).

The Inclusion Charter

An alternative formulation of inclusion is offered by the *Inclusion Charter*, an initiative from the 2016 World Humanitarian Summit (Inclusion Charter, 2016). This charter identifies five components of inclusive humanitarian action:

- Participation, of the most marginalized people and CSOs that represent them, through "consultations, and participat[ion] in response design and implementation".
- Data collection through participatory processes, and data disaggregation, that ensures "all humanitarian response plans and programs reflect the diverse needs of the affected population".
- Funding for removing "access barriers", a commitment that funding only flows to projects with a "fully inclusive needs analysis" and encouragement for humanitarian donors to "apply the IASC, ECHO, or other gender and age markers to 100% of their humanitarian funding allocations, and to develop and refine markers to better reflect the needs of other marginalized groups ..."
- Capacity strengthening to ensure that staff can implement principled and inclusive programs, can "identify , analyze, and respond to the needs of the most marginalized", and "where appropriate, building specialist skills of staff to address the needs of vulnerable people".
- Coordination, including the appointment of focal points to "mainstream and monitor inclusion of marginalized groups" within humanitarian agencies and operations, and "identifying gaps in response capacity and supporting service mapping and referrals between mainstream and specialist actors".

While there is significant crossover with the *Core Humanitarian Standard on Quality and Accountability*, these five components are perhaps more reflective of operational processes and dynamics within a humanitarian response, and the focus on funding is an important addition that implicates donors and highlights a practical driver for implementing organizations. While organizations are encouraged to support the *Inclusion Charter*, there is no structured process to assess performance against the five criteria, and no tool or data that serves the purposes of this report. However as the five components of the Inclusion Charter align well with the barriers to diverse SOGIESC inclusion and the leverage points for change (see Chapter Four), there is potential for alignment between the Snapshot Tool (see Chapter Five) and the *Inclusion Charter*.

The Gender and Age Marker

Another approach reviewed for this project is that of the *IASC Gender and Age Marker* (GAM). While there are other marker tools, for example those developed by CARE and by the Directorate-General for European Civil Protection and Humanitarian Aid Operations (ECHO), the GAM is the only marker tool reviewed that specifically addresses diverse SOGIESC inclusion.

The GAM involves assessment of humanitarian

Design-Stage GEMs	Monitoring-Stage GEMs	
Gender Analysis (A) Needs, roles, and dynamics of women, girls, men and boys of different ages are understood	**Collect & Analyse SADD (B)** Different people are counted	**Good Targeting (C)** Right people get resources
Tailored Activities (D) Women, girls, men and boys in different age groups get the right resources	**Protection from GBV (E)** People are safer	**Coordination with Others (F)** Other sector members + sectors
Influence on Projects (G) Women, girls, men and boys in different or appropriate age groups influence decisions throughout the project	**Feedback & Compliments (H)** People can complain and be heard	**Transparency (I)** People get information they need
Benefits (J) Women, girls, men and boys of different ages get different benefits	**Satisfaction (K)** Different people are satisfied	**Project Problems (L)** Problems are known and addressed

Above: The GAM indicators. For more information on the GAM and GEMs visit: https://www.iascgenderwithagemarker.com

projects against twelve Gender Equality Measures (GEMs). The GEMs are arranged in rows, with the GEM in column 1 assessed at the design stage and the two GEMs in columns 2 and 3 assessed in relation to project implementation (above). A project that scores well against these GEMs is in effect an inclusive project. The GEMs largely resonate with the nine commitments of the *Core Humanitarian Standard on Quality and Accountability* and the *Inclusion Charter*. The concept of satisfaction is worth highlighting, adding 'customer service' dimension to accountability to affected communities. There is an emerging interest in using satisfaction data from affected people as measure of success and satisfaction questions are part of the data discussed in Chapter 3. The GAM is one of few existing tools in which diversity of SOGIESC is incorporated substantively, and for that reason the GAM is discussed in more detail in Chapters Four and Five. However the GAM is not an accountability tool and so does not fulfill the needs of this report in itself.

Inclusion in Disaster Risk Reduction

The three approaches above all focus on inclusion within the humanitarian system. What does inclusion mean for Disaster Risk Reduction?

The *Sendai Framework for Disaster Risk Reduction 2015-2030* (SFDRR) makes clear commitments to inclusion, noting that DRR needs to be "inclusive and accessible in order to be efficient and effective" and that "economic, structural, legal, social, health, cultural, educational, environmental, technological, political and institutional measures" all need to be inclusive (SFDRR 2015: 10,11). Beyond the language of inclusion, what substantive measures are anticipated? The Sendai Framework highlights the need for governments to "engage with relevant stakeholders ... in the design and implementation of policies, plans and standards" with those stakeholders "including women, children and youth, persons with disabilities, poor people, migrants, indigenous peoples, volunteers, the community of practitioners and older persons" (SFDRR 2015: 10). While this is a non-exhaustive

list, like so many other frameworks, diversity of SOGIESC goes unmentioned. Other ways that the SFDRR proposes that DRR should be inclusive include:

- Promoting "women and youth leadership."
- Improving "organized voluntary work of citizens."
- The "exchange and dissemination of disaggregated data, including by sex, age and disability."
- Through "social safety-net mechanisms."
- Use of media to build "public awareness and understanding."

As with humanitarian frameworks, inclusion in the SFDRR is dominated by the triumvirate of "gender, age, disability." In particular, the SFDRR is noted for being "one of the first global frameworks that purposefully considers the needs of people with disabilities" (Bennett 2020:155), highlighting the need to work with people with disabilities through specialist CSOs and for people with disabilities to be in leadership roles. However the SFDRR provides less detail of how inclusion measures should be implemented and how that should be monitored.

The 2016 *Ha Noi Recommendations For Action On Gender And Disaster Risk Reduction* take up the task of identifying more specific aspects of gender inclusion in DRR and how it could be monitored. Eleven recommendations are made across the four priorities of the SFDRR, all of which could be relevant for encouraging and monitoring diverse SOGIESC inclusion. For example, recommendations to collect disaggregated data and to "set and monitor Sendai Framework targets with gender responsive indicators" would be helpful. As would recommendation on gender-responsive livelihoods, social protection, community leadership and other topics. The *Ha Noi Recommendations* mention sexual orientation and gender identity as characteristics of women and girls that need to be 'recognized' and one of the recommendations makes coded reference to these and other characteristics: "ensure the safety and protection of women and girls, in all their diversity". While any mention of diversity of SOGIESC is welcome, the remainder of the document maintains the gender binary, and the document as a whole leaves it open to governments and other actors to 'recognize' diversity of SOGIESC, or not.

As DRR is an element of resilient development, is there useful guidance in the broader development sector on what inclusion means in practice and how it could be monitored? The Sustainable Development Goals are framed in terms of equality, and the targets and indicators offer opportunities for monitoring inclusion. The OECD Development Assistance Committee (DAC) receives development program monitoring data from governments, but while there is a gender marker and a disability marker against which development programs can be scored, there is no marker for diversity of SOGIESC. Other development sector monitoring such as the Global Partnership for Effective Development Co-operation annual monitoring also relies on the SDG framework.

In that framework there are 53 indicators relating to gender, and seven targets specifically mention disability, with guidance from the United Nations Department of Economic and Social Affairs that 22 indicators allow for routine monitoring of disability inclusion. However none of the indicators in the SDGs mention diversity of SOGIESC, including those on gender. The *United Nations Minimum Set of Gender Indicators* does not include any indicators that mention diversity of SOGIESC and all disaggregation is by binary sex. Indeed based on current UN Statistics Division guidance it seems that gender diversity may itself be incompatible with statistical standards:

> "The term 'gender' has often been wrongly used in association with data. 'Gender disaggregation' or 'data disaggregated by gender' are incorrect terms. Gender statistics are disaggregated by sex, an individual level characteristic commonly recorded in censuses, surveys and administrative records, not by gender, a social concept relevant at the level of a population group" (UNDESA, 2016: 2).

At the very least the binary understanding of gender remains at the heart of data gathering, for example the 2020 *Pacific Roadmap on Gender*

Statistics defines gender data as "statistics that capture the specific realities in the lives of women and men" (Pacific Community and UN Women 2020: 18).

There appears to be growing awareness of the significance of gender identity and sexual orientation, and some acknowledgment that current statistics are insufficient. For example the 2016 UN Women Turning promises into action: Gender equality in the 2030 Agenda for Sustainable Development report acknowledges that sexual orientation and gender identity are relevant characteristics for understanding the nature of discrimination and violence experienced by women and gender diverse people, but notes that "no international standard for collecting and measuring gender identity data exists, meaning there is a consequent lack of data about those who are vulnerable to inequality and discrimination because they associate or identify beyond the binary female/male". There are some moves to improve gender identity data collection, for example, the United Nations Economic Commission for Europe began a review process in 2019. However the focus is on gender identity, and attention also needs to be given to the invisibility of diversity of sexual orientation and diversity of sex characteristics in development data.

As with the humanitarian sector, there appears to be no existing mechanism in the DRR and development sectors for monitoring diverse SOGIESC inclusion.

Inclusion in the PitHS Call-for-Action

So what does inclusion mean according to the community representatives at the Pride in the Humanitarian Summit consultation? The *No Longer Left Behind* call-for-action document contains demands ranging across ***what*** humanitarian and DRR actors should do, and ***how*** humanitarian and DRR actors should go about doing that work.

Amongst the ***what*** are calls for:

- Diverse SOGIESC inclusive needs assessments that use quantitative and qualitative methods to provide a rich picture of lived experience, and that feed into programs that meet the needs of people with diverse SOGIESC.
- Revision of tools to ensure that they can accommodate genders outside of the binary, relationships that are not heterosexual and other aspects of diverse SOGIESC lives.
- Capacity building amongst humanitarian and DRR organizations so that their staff understand diversity of SOGIESC as a whole, but also understand that lesbians, gay men, trans women and other people have many different experiences, and that people with diverse SOGIESC may have other aspects of their lives that also need to be taken into account, for example if they are also a person with a disability.
- Programs that address the rights, needs and strengths of people with diverse SOGIESC in specific and practical ways, recognizing specific issues such as GBV and livelihoods that require attention.

Amongst the ***how*** are calls for:

- People with diverse SOGIESC and CSOs from within those communities to be involved in genuine ways, including having access to information, being part of the architecture and being involved across the program cycle from design to evaluation. Being involved also means CSOs need to be funded by the humanitarian system so they can take part.
- The humanitarian system to adopt rights-based approaches and feminist principles, where feminist means paying attention to power relations, inequalities and injustices.
- Coordination across humanitarian settings, through measures such as dedicated staffing within OCHA to ensure that diverse SOGIESC issues are addressed.

While many of these calls resonate with the elements of the *Core Humanitarian Standard on quality and Accountability*, the provisions of the *Inclusion Charter* or the GAM GEMs, key additions are the concepts of power and justice. An example is *No Longer Left Behind* – which like the *Inclusion*

NO LONGER LEFT BEHIND

SOGIESC Asia and the Pacific Call for Action in the Humanitarian System

1	Humanitarian action should be diverse SOGIESC inclusive and appropriate.
2	Humanitarian action should center feminist principles.
3	Humanitarian action should addresses specific, practical and strategic needs of people with diverse SOGIESC.
4	Humanitarian action should use a rights-based approach that includes diverse SOGIESC.
5	There should be genuine engagement with people diverse SOGIESC and diverse SOGIESC CSOs across the program cycle, in policy development, and through accountability mechanisms.
6	Diverse SOGIESC people and CSOs need to be part of the humanitarian system.
7	Humanitarian action must move beyond the gender binary.
8	Humanitarian action must recognize intersectionality.
9	Humanitarian actors must provide funding to community-based diverse SOGIESC CSOs.
10	Humanitarian actors must address livelihood needs of diverse SOGIESC people.
11	Humanitarian actors must educate themselves about diversity of SOGIESC.
12	Humanitarian actors must recognize diversity within diversity of SOGIESC (eg issues facing lesbians may be very different to those of gay men, and vary with other characteristics of people).
13	Needs assessments should include do-no-harm compliant diverse SOGIESC data collection
14	Humanitarian documents and tools must be diverse SOGIESC inclusive.
15	Data collection of diversity of SOGIESC should be qualitative as well as quantitative.
16	Humanitarian actors should protect against and address any GBV directed at people with diverse SOGIESC.
17	Diverse SOGIESC communities should have access to information within crises.
18	OCHA should have dedicated diverse SOGIESC focused staffing.

Above: A review of the *No Longer Left Behind* text identified at least eighteen components of diverse SOGIESC inclusion. While No Longer Left Behind focuses on humanitarian action, most of the demands are just as relevant for DRR actors.

Charter - highlights funding. However *No Longer Left Behind's* concern is not just that funding should go to traditional humanitarian organizations if their programs are more inclusive; rather, funding needs to flow to diverse SOGIESC CSOs to play an expanded role. This is essential reminder of two key aspects of inclusion:

- It is a mistake to understand the process of increasing inclusion as just a series of technical 'fixes' that can be implemented by humanitarian organizations alone. Reports – like this one – along with guidance notes, tip sheets, training workshops and additions to long list of marginalized groups that need to be 'consulted' are all necessary, but insufficient by themselves. Indeed they may create an illusion of change while underlying system conditions prevail. Efforts to create more genuine change may then falter, as organizations point to their long lists of marginalized groups that are being 'consulted', tip sheets and guidance notes and more, as evidence that this problem is already being addressed.
- Genuine inclusion requires critical examination of incentives or interests that contribute to the lack of inclusion. The very fact that establishment humanitarian organizations need inclusion strategies should be a red flag: why would organizations committed to principles including humanity and impartiality act in ways that perpetuate exclusion of some of the most marginalized people? If that seems like a provocative question, it is. During key informant interviews one INGO worker relayed the experience of a humanitarian cluster that chose to invite several CSOs to participate, however the CSOs weren't properly briefed or prepared, and cluster processes were not adapted to accommodate them, which resulted in low attendance and impact. This outcome seems unsurprising.

The extent to which this is an issue is reinforced by the Snapshot Survey of diverse SOGIESC Inclusion conducted as part of this project (see Chapter 5). Staff of humanitarian and DRR organizations rated themselves 32/100 for provision of funding to diverse SOGIESC CSOs and 35/100 for involvement of diverse SOGIESC CSOs in their program designs and implementation (see Chapter Five for more detailed discussion).

The review of inclusion frameworks and tools earlier in this chapter suggests that there is no existing mechanism for generating the data required to systematically assess current levels of diverse SOGIESC inclusion in the humanitarian or DRR systems. New tools are required.

Diverse SOGIESC Spectrum

Spectrum or Continuum tools are common in gender analysis, and help expose the underlying power relations as well as the surface level state of inclusion. Edge Effect's Diverse SOGIESC Spectrum adapts this approach and variation of the spectrum feature in several of the tools proposed in Chapter Five. Depending on the data available, the spectrum can be used to rate the work of the humanitarian system as a whole, thematic sectors, responses in specific settings, organizations or projects.

The spectrum follows standard practice in categorizing project on a scale from harmful to transformative. The visualization (opposite) is set up to display scores from 0-100 on a series of factors pertaining to diverse SOGIESC inclusion.

Each category is described in terms of norms that are aggravated, reinforced, ignored, worked around or challenged. A norms based approach to diverse SOGIESC inclusion moves the spotlight away from characteristics that make a certain group of people different; and it focuses that spotlight on the systems, institutions and practices that cause or maintain the exclusion of those people (explanation of unfamiliar terms can be found in the glossary):

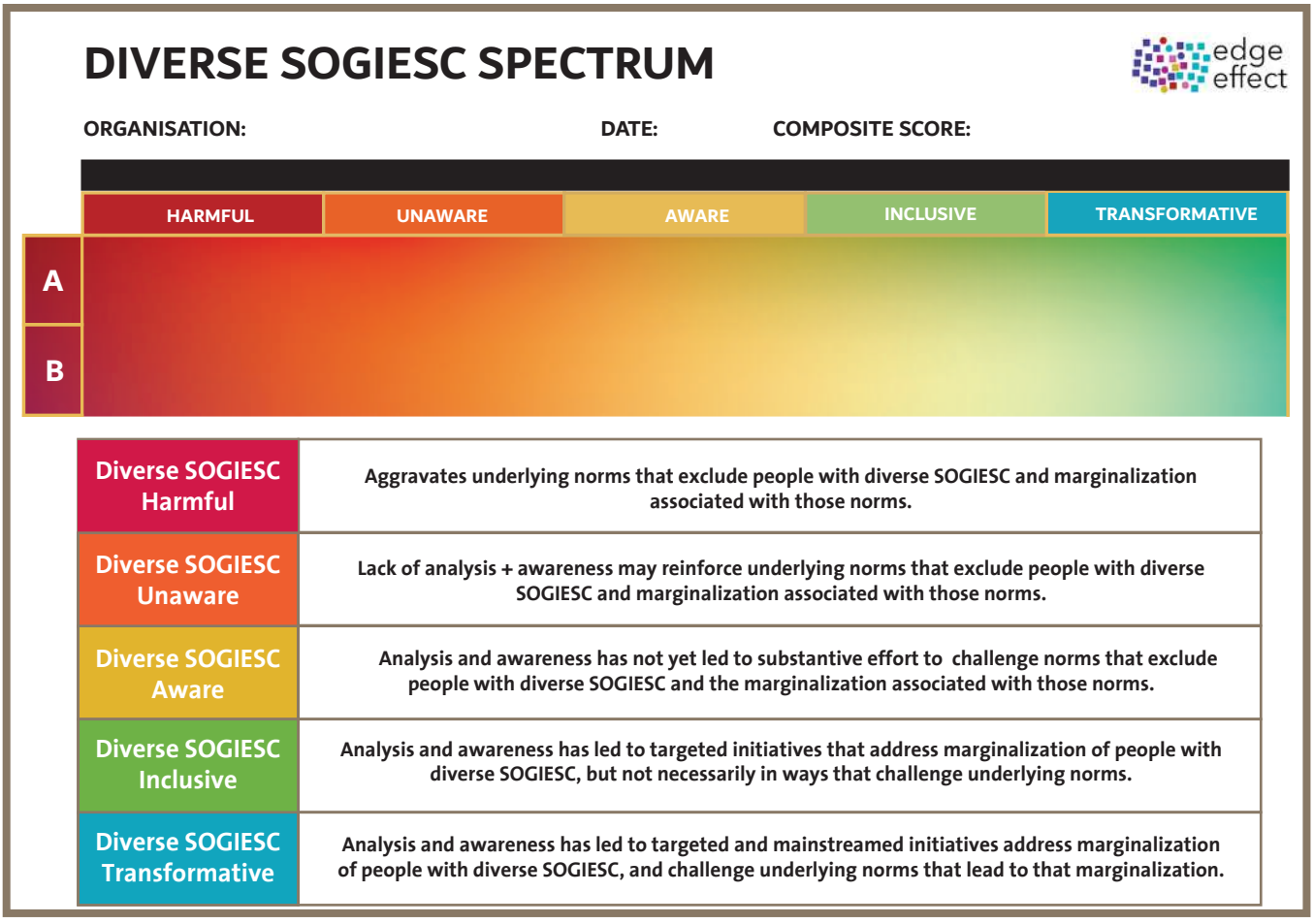
- *Heteronormativity*: The assumption that all people are or should be *heterosexual* in their *sexual orientation*, which is often inscribed in law, institutions and social practices.
- *Cisnormativity*: The assumption that all people are *cisgender* (that their gender matches their sex *assigned at birth*), women or men, which is

often inscribed in law, institutions and social practices.

- *Gender Binarism*: The assumption that all people identify as one of two genders, women or men, which is often inscribed in law, institutions and social practices.
- *Endosexism*:The assumption that all people's physical sex characteristics align with the medical or societal expectations of male or female bodies (see *intersex* and *sex characteristics*).

These exclusionary norms underpin the societal factors which hinder inclusion of people with diverse SOGIESC from the humanitarian system. However they are also embedded in frameworks and tools used by humanitarian and DRR organizations, and the beliefs of some humanitarian staff. For example, aid delivery to families or households may make assumptions or involve bias about what constitutes a family. Can a family be built around a same-sex relationship? Can a family be a 'chosen family': a social formation relatively common in diverse SOGIESC communities where people live as a family because they are ostracized from their birth families. The specific example of family definition is discussed in an operational context in the Digos research setting in Chapter Three.

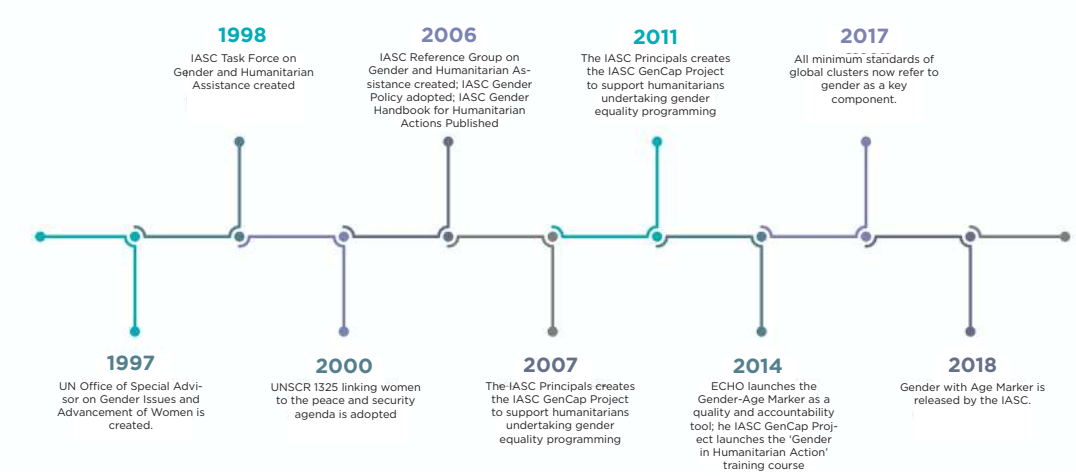
The spectrum provides a means for the humanitarian system, sectors/clusters, response coordinators or organizations to establish their current level of diverse SOGIESC inclusion as position on the spectrum, and to work toward the right side of the spectrum. A process for undertaking this baseline is discussed further in Chapter Five.



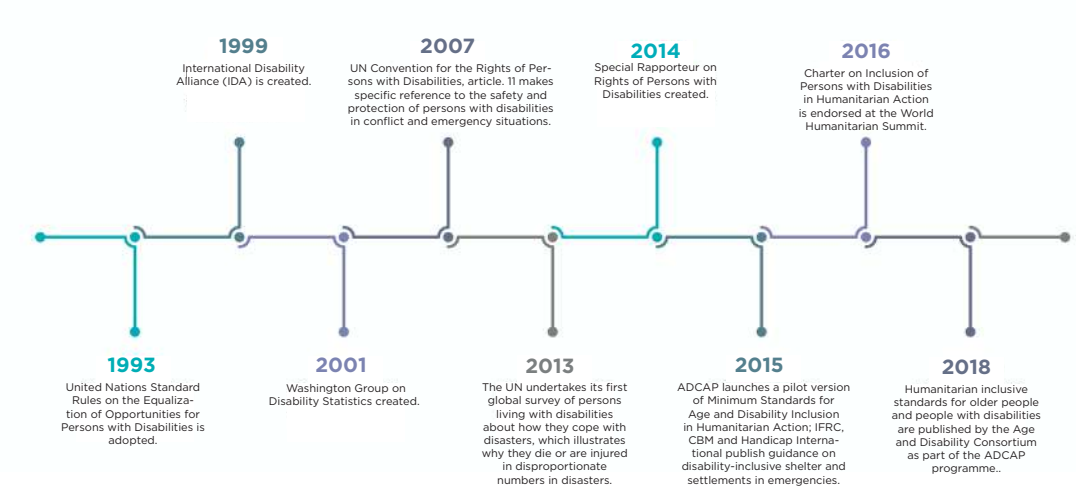
Above: Edge Effect's Diverse SOGIESC Spectrum (in this version with rows for two indicators).

FOLLOWING FOOTSTEPS?

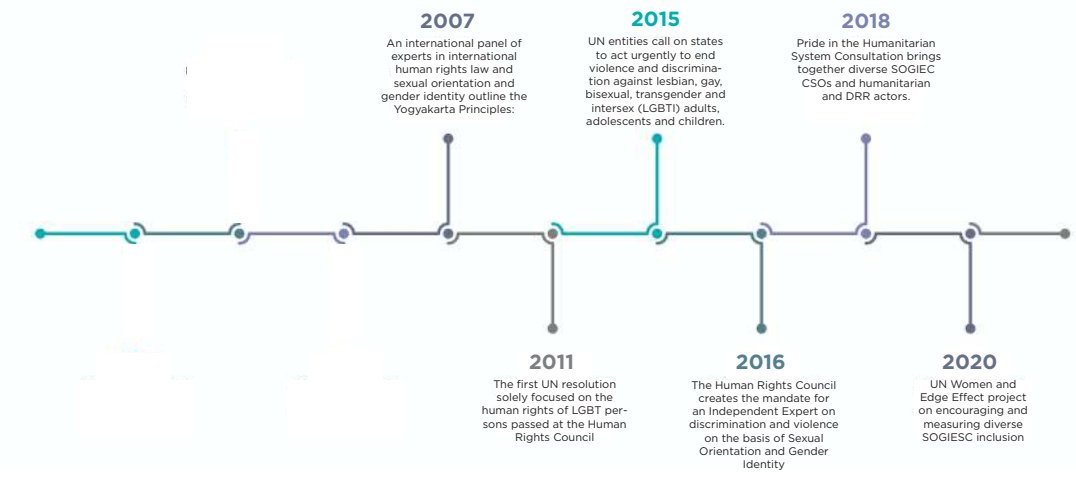
Inclusion of women and girls
(primarily cisgender and heterosexual, assuming the gender binary)



Inclusion of people with a disability



Inclusion of people with diverse SOGIESC



Above: Timeline data comparing diverse SOGIESC inclusion progress with other inclusion domains (most data CHS 2018).

Shared Journeys?

People with diverse SOGIESC are not the only marginalized group seeking more from the humanitarian system. The *2018 Humanitarian Accountability Report* included a chapter on inclusive humanitarian action, focusing on progress made by advocates for inclusion on the basis of age, disability and gender (where gender predominantly means cisgender and *heterosexual* women and girls). What can advocates of diverse SOGIESC inclusion learn from these three domains, about how to increase inclusion and how to measure increases?

The *2018 Humanitarian Accountability Report* chapter on inclusion provides a timeline that charts steps toward inclusive humanitarian action. The timeline starts with the *Geneva Conventions* in 1949, but focuses on the last three decades from the 1990's to 2018. The authors note that the timeline is indicative rather than comprehensive. Of interest here is that while the focus is on age, disability and gender, the timeline includes a handful of references to diverse SOGIESC inclusion, allowing a rough comparison - with some key milestones placed on the timelines (opposite page).

At least two relevant insights can be drawn from this comparison.

First, diverse SOGIESC inclusion starts to appear later on the timeline than the other domains, reflecting the struggle that SOGIESC advocates faced in gaining basic recognition of sexual orientation and gender identity as characteristics of rights holders. The transition from civil society activism to UN recognition did not occur until 2011, when the Human Rights Council passed resolution A/HRC/RES/17/19 by the narrow margin of 23 for, 19 against with 3 abstentions. The resolution expressed grave concern "at acts of violence and discrimination, in all regions of the world, committed against individuals because of their sexual orientation and gender identity" and commissioned a report on the subject (UNHRC, 2011: 1)

Second, the timeline shows a incremental process of institutionalization of inclusion regarding age, disability and gender. Reports lead the to establishment of working groups, which lead to charters, and marker tools such as the GAM, and training workshops and more. However this has not (yet) happened for diversity of SOGIESC.

One way to make sense of that is to acknowledge that advocacy for diverse SOGIESC inclusion in the humanitarian system started later, and that incremental institutionalization will start at some point in the future. This reading would put value on learning from the experience of those other domains, in the hope of replicating strategies that worked. And, also for understanding that institutional recognition at the global level is just one in a series of battles to achieve appropriately funded, staffed and implemented measures in humanitarian responses.

A second way to make sense draws on the ALNAP statement that within the humanitarian system "where differences within a population are addressed, this is often through predetermined activities for predetermined 'vulnerable groups'" (ALNAP, 2018: 142). The concern here is that the humanitarian system may be saying that inclusion is already full, that the system is already over-stretched in trying to address gender, age and disability, and that other groups will have to fight for crumbs.

However a third way to make sense of the slow institutionalization is that diverse SOGIESC inclusion is on a different path. The path taken for the domains of age, disability and gender is blocked by the thorns of discrimination against people with diverse SOGIESC. At global level a loose grouping of States routinely block the inclusion of the terms sexual orientation and gender identity from resolutions; and these terms are absent from the *Sustainable Development Goals*, the *Sendai Framework for Disaster Risk Reduction 2015-2030* and initiatives that require consensus. Research by the Global Interagency Security Forum revealed extensive discrimination - or perceived discrimination against people with diverse SOGIESC within INGOs: "79% of aid workers surveyed who identified as LGBTQI reported concealing this aspect of their profile because they feared being discriminated against when it

The *2018 Humanitarian Accountability Report* uses this matrix to assess progress for gender, disability and age, but not diverse SOGIESC. Based on data collected for this report, literature on diverse SOGIESC inclusion and other engagement with the humanitarian system, Edge Effect's diverse SOGIESC assessment is below.

	01 WEAK	02 MODERATE	03 STRONG	04 EXCELLENT
MOVEMENT	› No agreement that change is necessary › No awareness of negative impact of current state of play › No or limited senior level commitments to change current situation	› Partial agreement that change is necessary › Limited awareness of negative impact of current state of play › Some senior level commitments to change current situation	› Most stakeholders believe change is necessary › Significant evidence of negative impact of current state of play › Significant senior level commitments to change current situation	› All stakeholders believe change is necessary › Strong evidence of negative impact of current state of play › Consensus at senior level on necessity to change current situation
DIRECTION	› Commitments to actions are vague › Absence of common language, definitions and ability to measure › No examples of successful change › Not clear what success looks like	› Commitments to actions are vague › Language broadly adopted, but definitions differ, measurement lacking › Anecdotal examples of successful change › Only vague what success looks like	› Commitments to actions are specific › Language and definitions are common. Some ability to measure progress › Several examples of successful change › Clarity on what success looks like	› Commitments to actions are SMART › Language, definitions and actions needed are all clear › There are many examples of successful change and broad understanding of what success looks like.
ENVIRONMENT	› Processes & systems not conducive to change (culture, systems) › No leadership for action › No requirements to demonstrate progress or rewards for doing so	› Some processes & systems not conducive to change (culture, systems) › Limited leadership, issue seen as separate file › Marginal requirements to demonstrate progress or rewards for doing so	› Processes & systems not preventing change (culture, systems) › Senior leadership on issue, seen as part of strategy › Requirements to demonstrate progress, limited accountability for results	› Processes & systems support change (culture, systems) › Action on issue part of organisational culture › Requirements to demonstrate progress and accountability for results

Movement	
Agreement that change is necessary	Weak - Moderate: The Snapshot Survey suggests individual awareness that change is needed, but no sector agreement.
Awareness of current negative impact	Weak: There is limited training for staff, assessments are not diverse SOGIESC inclusive, and limited engagement with CSOs.
Senior level commitment to change	Weak: While UN agencies released a statement in 2015, there is little evidence of senior level follow-through.
Direction	
Commitment to actions	Weak: There is no sector Charter on diverse SOGIESC inclusion
Language and ability to measure	Weak: No standard approach, baselines or data gathering.
Examples of successful change	Weak: Too few changes attempted to have success stories.
Clarity on what success looks like	Weak - Moderate: PitHS provided a vision, though extensive work remains to articulate success in thematic areas.
Environment	
Conduciveness to change	Weak: Systems factors are holding the problem in place.
Leadership for action	Weak: Diverse SOGIESC inclusion is often no-one's responsibility
Requirement to demonstrate progress	Weak: Very limited donor or sector pressure/incentive to show change.

came to international deployment opportunities." (GISF, 2018:15) And in humanitarian responses in countries where people with diverse SOGIESC are criminalized or heavily stigmatized, international organizations are faced with questions about whether it is safe to engage people with diverse SOGIESC, are hiring people from within those societies and are working with government agencies and national NGOs whose staff and programs may also reflect dominant and discriminatory views.

All of these challenges were raised in the key informant interviews and survey conducted with humanitarian workers for this report. One survey respondent noted that in areas where religion contributes to discrimination and stigma that change may be needed in theological perspectives and advocacy with faith leaders, in parallel with reform within humanitarian and development organizations. They also noted that:

> *"Lessons can be learned by analyzing how disability inclusion has evolved over the past 20-30 years: the narrative of disability changed from one of stigma and discrimination to humanitarian actors actually being more intentional in their work to be disability inclusive. I envision that with LGBTQI+ it may be even harder."*

The Rubber and the Road

This survey of inclusion has left one elephant unaddressed: that humanitarian responses often operate under severe constraints. There is often too much to do, with too little money and too little information. Humanitarian organizations may have restricted access to affected people. National governments may exert political influence over operations in addition to fulfilling their role as lead responder. Laws and societal views amongst people directly affected and host communities may cause humanitarian staff to limit activities with some groups due to genuine fears of doing harm. Some INGOs may limit activities with some groups out of fear for antagonizing host governments or other national partners. These and other constraints can undermine principled humanitarian action, and sometimes lead to the tension identified in the ODI report between "reaching the most people affected by crisis and reaching the people most affected" (ODI, 2020: 8). A cost-benefit analysis may lead some people to conclude that inclusion is a luxury. This view may be reinforced by real or perceived pressure to show impact to donors in the form of big numbers of assisted people. It may be a decision made by genuinely well-intentioned people doing the best they can (indeed it is easy to blame staff operating at the level of specific responses for what is a systemic problem).

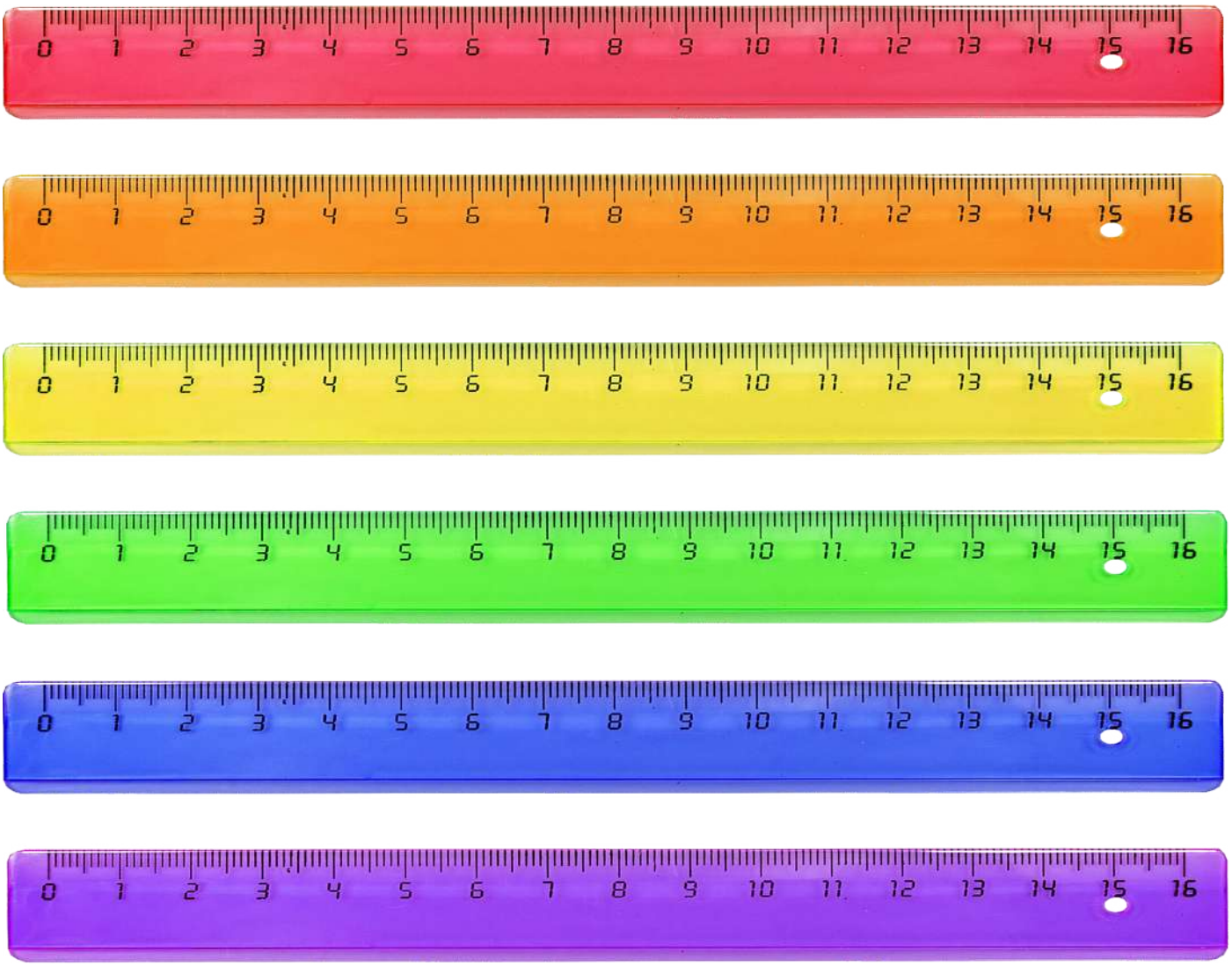
Achieving inclusion is hard. Nevertheless, this report takes an optimistic view , aims high, and challenges the sector to reach that mark. Taking a lead from the *2018 Humanitarian Accountability Report*, as this project evolved it seemed ever more important to understand how change happens:

> "The humanitarian system is crammed with meetings, initiatives and activities aimed at change and improvement. But it might suggest that interest and energy are not focused in the right places. For the most part, these meetings concentrate on what should change, and how the system should be different. They spend very little, if any, time on trying to understand how change happens, or does not, and how humanitarians can support it." (CHS Alliance, 2018: 13)

For diverse SOGIESC inclusion this includes understanding both:

> a) How the multitude of interconnected and multi-level institutions and processes within the humanitarian system enable or block change.
>
> b) How change in diverse SOGIESC inclusion within the humanitarian system is conditioned by global and national factors outside of the humanitarian system.

Following discussion of methodology in Chapter Two, Chapter Three leaves these conceptual issues aside, and focuses on humanitarian operations in four settings in three countries in Asia and the Pacific. Later, Chapter Four seeks to weave the conceptual and operational strands together, as a lead into the tools in Chapter Five.



2 METHODOLOGY

This project ran for twelve months from December 2019 to December 2020. An early priority was to understand the extent to which participants in Pride in the Humanitarian System had effected change in the eighteen months since the consultation in June 2018. At Pride in the Humanitarian System, participants went through the process of understanding exclusion experienced by people with diverse SOGIESC, exploring barriers and potential enablers of change, and made regional plans to continue working together to pursue change. If any group was going to make progress, this group was primed to do just that.

A survey sent to all Pride in the Humanitarian System participants and key informant interviews were the data collection tools. Forty-six participants responded to the survey, a response rate of approximately 33%. Edge Effect staff conducted twenty-two key informant interviews, with participants selected through a combination of targeting (based on their role in Pride in the Humanitarian System) and volunteer participation (an opt-in response in the survey). Many of the humanitarian organization participants had changed their roles, countries or organizations over the previous eighteen months, initially limiting the number of KII participants. Some additional KIIs were conducted with staff of humanitarian organizations who did not attend Pride in the Humanitarian System, based on the relevance of their current roles to the Pride in the Humanitarian System outcome areas and the thematic areas of interest for this study. The survey and KIIs sought information on what activities had occurred in the eighteen months following the consultation and on barriers and enablers to change within the humanitarian system. Findings from the survey and KIIs are discussed in Chapter Three.

Research was conducted in four humanitarian setting in three countries. The original research plan was significantly revised due to the impact of Covid-19, and all research with people with diverse SOGIESC was undertaken by national CSOs with remote support from Edge Effect in safeguarding and interviewing skills. The CSOs (Bandhu Social Welfare Society in Bangladesh, BDEV Child Protection in the Philippines, and VPride in Vanuatu) were also engaged in sense-making and verification processes. The purpose of this research was to better understand the needs of people with diverse SOGIESC in those settings, and to compare those with the offerings of humanitarian organizations. Insights from this process also informed understanding of how change happens in the humanitarian sector (Chapter Four) and the tools development (Chapter Five).

The research areas were selected on the basis that they were host to active humanitarian responses with humanitarian sector documentation available to review, and because they ranged across:

- Humanitarian settings in the three regions of South Asia, Southeast Asia and the Pacific represented at the Pride in the humanitarian System consultation.
- Rapid onset disasters and conflict-forced displacement.
- Varying legal contexts (including criminalization of consensual same-sex acts), levels of societal stigma and dominant religious practice.

Cox's Bazar (Bangladesh) and Marawi and Digos (Philippines) were chosen at the start of the project, while Santo (Vanuatu) was added after Tropical Cyclone Harold battered the island in April 2020.

The research in these locations involved:

- A review of key humanitarian response plans, needs assessments, reports and other published documentation to identify the extent of diverse SOGIESC inclusion. These documents were identified through online searches.
- Key informant interviews with affected people with diverse SOGIESC in each setting, and surveys completed by affected people with diverse SOGIESC (Cox's Bazar, Marawi and Digos only), with a total of ninety-two research participants. A different data collection methodology was used in Santo Vanuatu as the research there was initially undertaken for another project. As the KIIs in Vanuatu

covered similar issues the difference did not significantly affect project outcomes, however some comparisons are only possible between the Cox's Bazar and Mindanao findings. Nvivo software was used to assist analysis of qualitative data and Excel was used for analysis of quantitative survey data.
- Correspondence and a small number of interviews with staff of humanitarian organizations to explore data gaps or specific issues arising from the in-country research.

Of the three thematic focus areas – Shelter, GBV and Livelihoods - Shelter was chosen for deeper study. Key informant interviews were conducted with twenty-five shelter specialists, that is, people who worked as Shelter Cluster coordinators in humanitarian settings or in shelter-specific roles for humanitarian organizations. While these shelter specialists had experience in a wide range of humanitarian settings globally, several had previously worked in Cox's Bazar, in humanitarian responses in the Philippines (but not in the settings under study), and in humanitarian responses in the Pacific.

Parallel to the research in these settings two additional areas of research emerged.

First, change to include people with diverse SOGIESC in the humanitarian response can happen only within the dynamics and constraints of the humanitarian system as it exists. A literature review, along with interviews with operational humanitarian staff and academic researchers informed our understanding of how change happens in the humanitarian system, but particularly for inclusion related change.

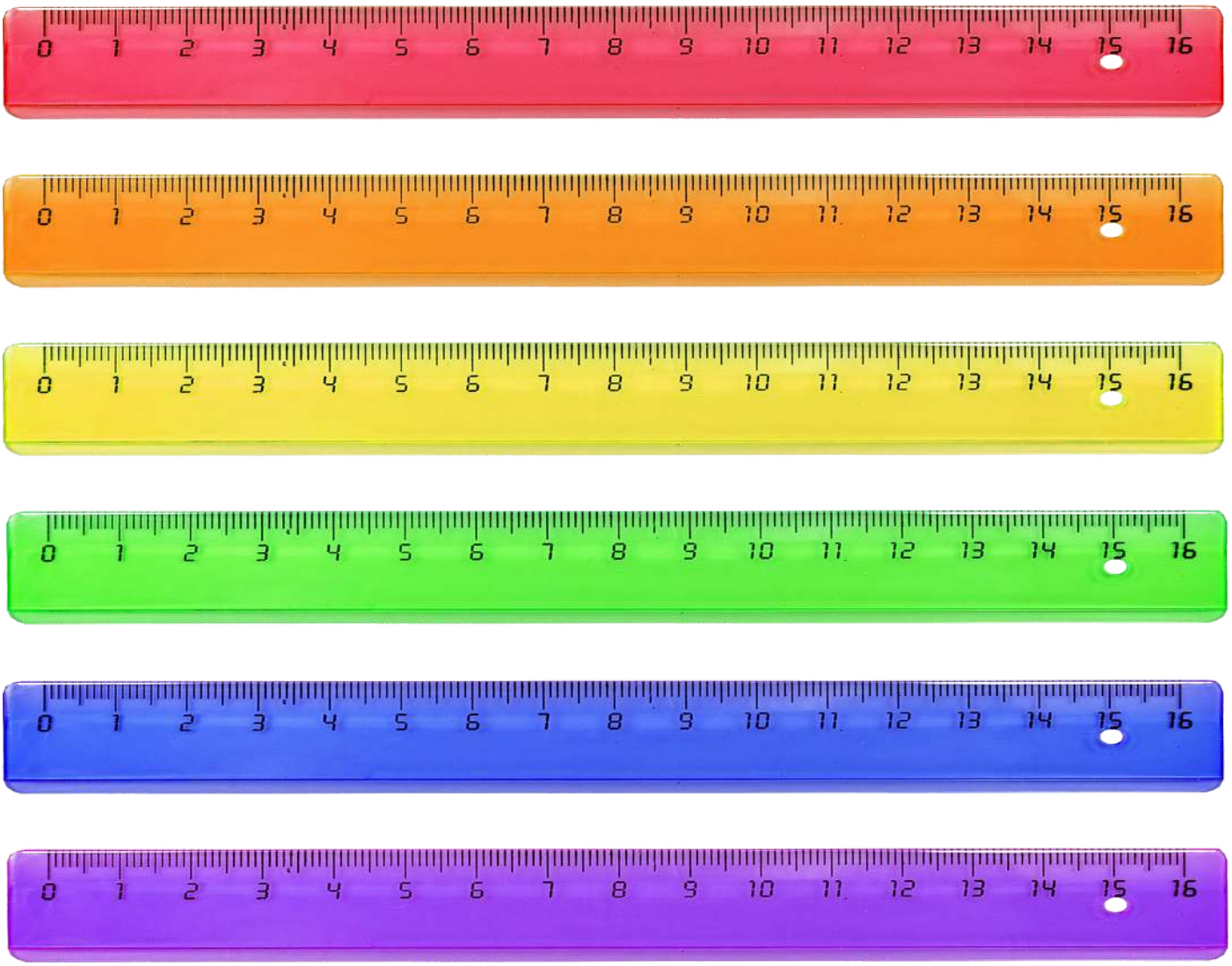
Second, we explored tools used to measure and encourage inclusion in humanitarian programs, including marker tools such as the *Inter-agency Standing Committee (IASC) Gender with age Marker (GAM)*. This involved a literature review, correspondence with the designers and managers of tools, and a survey with selected Gender and Social Inclusion specialists on their experiences of using of marker tools. Exploring existing tools was a priority, as feedback from humanitarian organization staff included strong views that the sector was already saturated with tools, and new tools may struggle to gain traction. Early in the project attention was focused on the IASC GAM, however for several reasons discussed in Chapter Five, attention shifted to the *UN Women Rapid Assessment Tool* released in mid-2020.

The final phase saw piloting and testing of two approaches for measuring diverse SOGIESC inclusion in humanitarian response developed during the project. First, a diverse SOGIESC version of the *UN Women Rapid Assessment Tool* was piloted in Cox's Bazar. This tool mirrors the format of the UN Women Rapid Assessment Tool, in order to reduce the barrier of learning an entirely new tool. However the diverse SOGIESC version is heavily tailored to ensure relevance for diverse SOGIESC inclusion, safe engagement with people with diverse SOGIESC, and to build partnership with a diverse SOGIESC CSO into the tool. The pilot was undertaken by UN Women in partnership with diverse SOGIESC CSO partner the Bandhu Social Welfare Society, and focused on Multi-Purpose Women's Centers (MPWC). Second, after settling on a complex systems approach to understanding change in the humanitarian system, a series of leverage points for change were identified (see Chapter Four). A survey was created to test a simple approach to creating baselines for key diverse SOGIESC leverage points, and for measuring change at multiple levels – organizational, settings, sectoral, and global. The results and suggestions for refinement of this approach are presented in Chapter Five.

Throughout the project Edge Effect consulted with a Regional Advisory Group (RAG) of diverse SOGIESC CSO representatives. All members of the RAG were participants at PitHS in 2018. The purpose of this group was to ensure that the spirit and meaning of the PitHS call-for-action *No Longer Left Behind* remained at the center of the project. The RAG met six times, for briefings from Edge Effect on project direction and progress, and for consultation and ideas generation. The RAG was a valuable resource for the project, but also a commitment to take accountability to affected people seriously.

Participants at the Pride in the Humanitarian System Consultation, Bangkok 2018

All Photos: UN Women/ Pathumporn Thongking



3 NEEDS AND GAPS

Above: The four humanitarian research settings.

This chapter provides a detailed review of diverse SOGIESC inclusion across four humanitarian settings in three countries. For each setting there are sections on the diverse SOGIESC context for the country or subnational region, a brief overview of the humanitarian context, in-depth exploration of the lived experience of people with diverse SOGIESC, review of the humanitarian plans and associated documents for that setting, and reflections from humanitarian staff. Finally, there is a deep dive into the shelter thematic area. Shelter specialists - including former Shelter Cluster Coordinators and staff of shelter-focused humanitarian organizations - who worked in the three countries and others.

The clear picture that emerges is that people with diverse SOGIESC remain invisible in large swathes of humanitarian response. This is, sadly, consistent with analysis from previous humanitarian responses, and with stories shared by people with diverse SOGIESC at the Pride in the Humanitarian Summit consultation. However there are positive signs in Cox's Bazar - especially for inclusion of gender diversity - and at least some of the views expressed by humanitarian organization staff offer hope that change may be possible.

As discussed in the Executive Summary the humanitarian focus was adopted due to the integrated and bounded nature of crisis responses. However the cross-over between humanitarian and DRR activities, and the fact that different staff in the same organizations often carry out those activities means that this analysis is just as relevant for DRR actors.

COX'S BAZAR (BANGLADESH)

Diverse SOGIESC Context

The research in Cox's Bazar focused on Rohingya refugees who fled from conflict in Myanmar from 2017, however also engaged a smaller number of Rohingya refugees who fled Myanmar prior to 2017, and a people with diverse SOGIESC within the Bangladesh host community. The cross-border dimension requires consideration of contexts in Myanmar and Bangladesh.

Both Bangladesh and Myanmar continue to criminalize consensual same-sex acts, with legislation introduced during British colonization of both countries. Myanmar does not have anti-discrimination provisions that cover diversity of SOGIESC or enabling laws to assist people with diverse SOGIESC to live their lives. (ILGA 2020) There are active diverse SOGIESC CSOs in Myanmar, and some public activities. However there is extensive societal stigma and selective implementation of laws as a way of targeting people with diverse SOGIESC has also been reported by CSOs. There is very limited information about the lives of Rohingya with diverse SOGIESC in Myanmar, partly as Rohingya live in the far north of the country and have had limited engagement with diverse SOGIESC CSOs, and partly due to extensive societal discrimination and stigma.

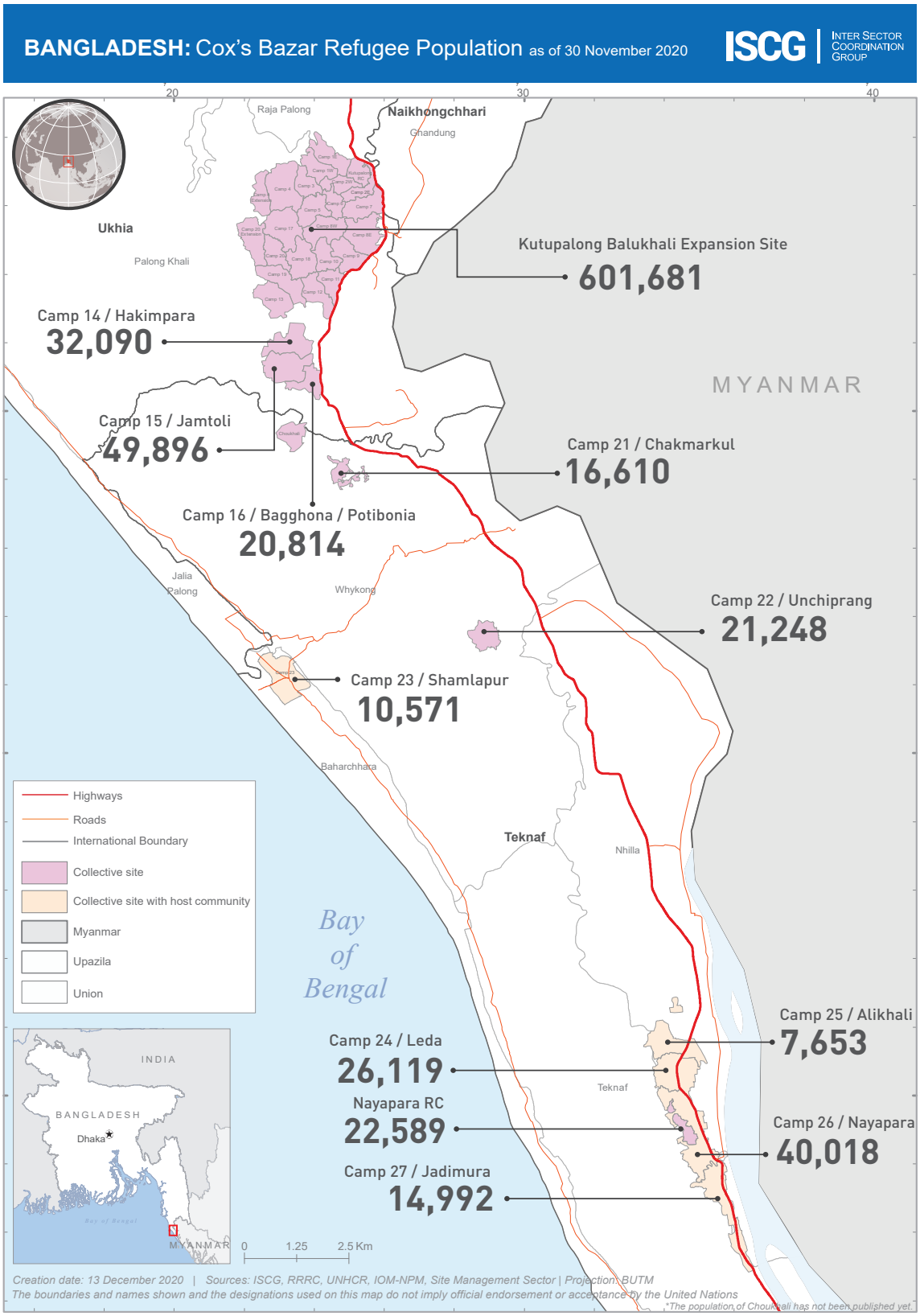
The legal context in Bangladesh is similar. There is no record of recent use of Article 377 (that criminalizes same-sex acts), but human rights organizations report that the law has been used to extort bribes from the diverse SOGIESC community. A key legal exception is official government recognition of hijras as a distinct group. Hijras in Bangladesh are part of a broader group of culturally-recognised 'third gender' groups across South Asia. Hijras are people assigned male at birth, but who live as women and follow a cultural code that often involves allegiance to a guru and living in a specific community headed by the guru. Hijras are not the only gender-diverse people in Bangladesh; some people who are assigned male at birth and who live as women or understand themselves as women do not participate in the hijra code and prefer variations of transgender or gender diverse terms; and there are also other gender diverse people, such as kothi, who are male-assigned at birth but perform 'female roles' within same-sex relationships with other men. Official recognition of hijra has not yet resulted in significant change in the extensive societal discrimination and stigma they face (Human Rights Watch 2016). While there is some space to discuss gender diversity in Bangladesh, there is far less toleration of diverse sexual orientations. Lesbian, gay, bisexual people typically maintain secrecy around this aspect of their lives, for fear of violence as well as other forms of discrimination. Prominent activist Xulhaz Mannan was murdered in 2016 and other activists have reported threats against them.

Humanitarian Setting

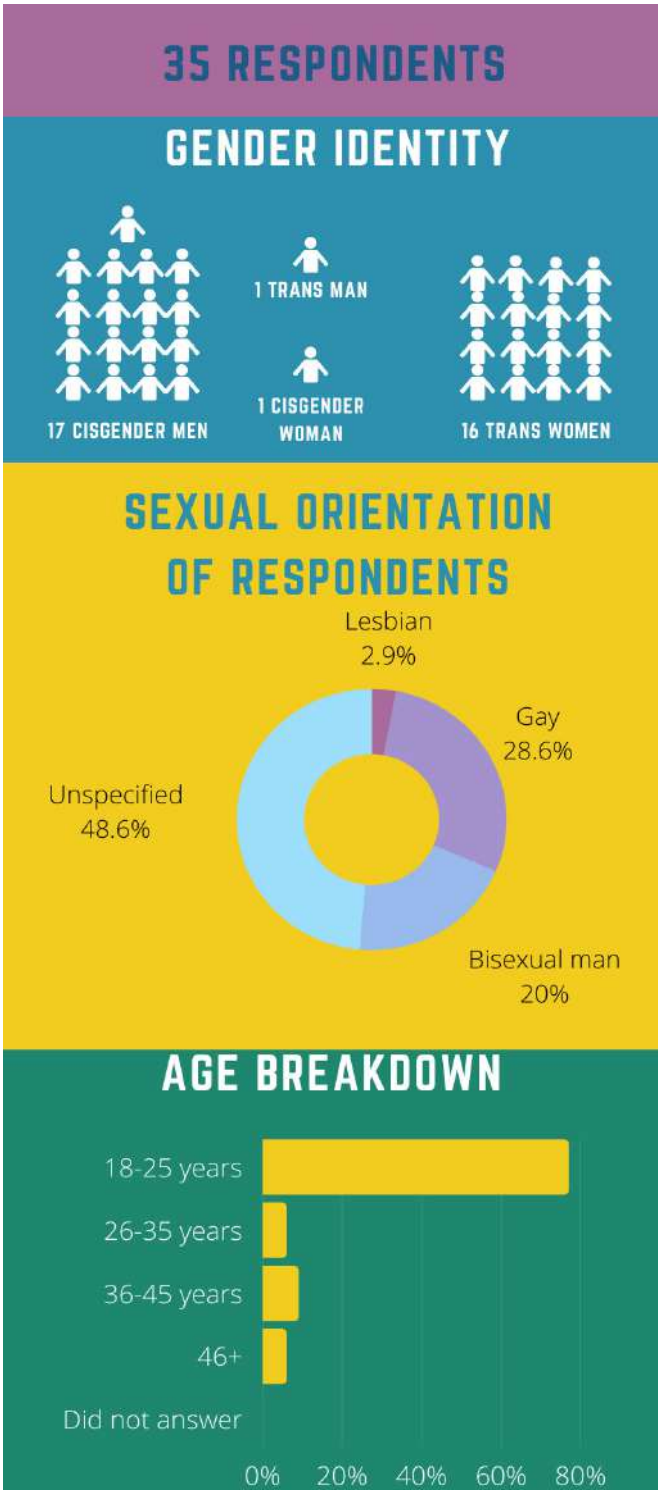
The Cox's Bazar camps have been a large and high-profile humanitarian response since 2017. While some Rohingya refugees fled Mynamar's Rakhine state before 2017, more than 700,000 fled to the Cox's Bazar area after the Myanmar government military operations against Arakan Rohingya Salvation Army took the form of "killing thousands of Rohingya civilians, as well as forced disappearances, mass gang rape and the burning of hundreds of villages" (OHCHR 2018). The Inter-Sector Coordination Group map (below) shows the current refugee camp populations (ICSG 2020b).

Diverse SOGIESC Community Research

Research with people with diverse SOGIESC was conducted by the Bandhu Social Welfare Society, an organization founded in 1996 that works with gender diverse and sexual minority groups across Bangladesh. Bandhu operates a field office in the Cox's Bazar area for its Bangladesh-focused health and social development work, but also operates two facilities near the refugee camps that are accessible to Rohingya refugees as well as host community members. Staff of these centers conducted community outreach to seek research participants and the Bandhu facilities were used as safe spaces for conducting key informant interviews. Community participants included Rohingya refugees who arrived in Cox's Bazar post-



Above: An ICSG visualization of the Rohingya refugee camps and populations as of late 2020.


35 RESPONDENTS
GENDER IDENTITY
17 CISGENDER MEN
1 TRANS MAN
1 CISGENDER WOMAN
16 TRANS WOMEN
SEXUAL ORIENTATION OF RESPONDENTS
Lesbian 2.9%
Gay 28.6%
Unspecified 48.6%
Bisexual man 20%
AGE BREAKDOWN
18-25 years
26-35 years
36-45 years
46+
Did not answer
0%
20%
40%
60%
80%


77% of respondents felt they received less support because of their SOGIESC
9 OUT OF 10
Respondents felt that government relief workers did not treat them with respect
91%
Respondents agree that the crisis has negatively impacted their mental health
73%
Nearly three-quarters of Rohingya respondents said they experienced violence during the crisis because of their SOGIESC
BEING A PERSON WITH DIVERSE SOGIESC MADE THINGS HARDER FOR ME
100%
75%
50%
25%
0%
Agree
Disagree
Not sure
Prefer not to say

2017, a small number of Rohingya refugees who arrived pre-2017, and host community members who are people with diverse SOGIESC. As noted in the methodology, CSOs undertaking data collection struggled to engage people assigned female at birth (including lesbian and bisexual cisgender women and trans men).

Cox's Bazar research participants reported higher levels of pre-emergency marginalization than people with diverse SOGIESC in either Mindanao or Vanuatu. Of the seventeen Rohingya interviewees who fled to Cox's Bazar in 2017 or after, more than half reported experiencing violence directly related to their SOGIESC status before leaving Myanmar. This included verbal harassment, physical torture, sexual assault and rape, perpetrated by family and members of the communities.

> *"While in Myanmar, I was forcibly and sexually assaulted for my feminine behaviour. Raped in a gang way. There was no way to tell anyone, saying that would have increased the torture on me. There was no one to support the people like us and there was no organization that would understand us and stand by us."*

While fleeing Myanmar has distanced some threats, their fellow refugees are the same people who harassed them in Myanmar.

> *"The fear we used to have in Burma, the fear of life and death, it is totally absent here. But the harassment and the violence still remain the same here for me because of being the part of the SOGIESC community, which very bad for my mental health and is painful for my family."*

Almost two-thirds of the Rohingya participants described experiencing discrimination and violence in the Cox's Bazar camps from family or other refugees. The featured story (later in this section) is typical of those told to researchers. Amongst other perpetrators of violence the Alikhain - a kind of informal community police - were often blamed:

> *"In last April 2020, a member of Alikahin and some of my near block dwellers cut my long hair. In camp area, I can't move easily. I always concern my safety and security. After evening, I can't go out for any emergency from my home. Sometimes at night, Rohingya Alikhain members, throw stone on our house roof. For feeling the fear about Alikhain, I don't want justice from any sector at camp."*

> *"I want to led a violence free environment and free from the fears of Alikhain. I want to live with respect and dignity."*

Fear of violence also impacts use of community toilets. One set of toilets is used by people from many families, and participants expressed fear because of threats from men. This leads them to regulate their use of toilets, mostly late at night or very early in the morning.

Others noted the lack of reporting options when violence occurs:

> *"People of the camp used to abuse me verbally because of being the part of SOGIESC community. My family also taunts me. But there is no place to report against this."*

Many research participants also highlighted the lack of safe gathering spaces:

> *"Due only to only my gender identity and sexual orientation, no Rohingya like me...at present, we have no friendly environment in the camp area."*

> *"My neighbours and relatives hate me. I often face verbal and physical harassment. I always concern about myself due to my SOGIESC identity. We need a safety and security zone for SOGIESC as like as women friendly space."*

Many Rohingya also reported trouble finding work, making them heavily reliant on aid distribution. Some described same-sex sex work as an option, including this refugee who also relies on his wife to collect aid that he cannot:

> *"I earn money by having sex. Every night I go out to sell sex at the camp. I don't get customers every day. I don't have sex in the camp where I live, I go to another camp and sell sex. Which is extremely*

risky for me. I don't go out during the day, it's scary. Being physically and emotionally abused because of being of the different gender is still happening. My wife receive food from UNHCR, I do not move for my [being] feminine."

One refugee who ran a shop had it closed down by the Alikhain:

At present, I don't do anything. Due to the fears of Alikhain, I can't perform dance program at Camp or outside camp. Once upon a time, I started a betel leaf shop and huge people gathering my shop. So Alikhain members were accused me for people gathering in my shop and some scandal against me. So I was stopped this shop.

Another said that they had completed class 5 at a school in their camp, but "my school teacher and other classmates insulted me openly. Due to my identity, I couldn't continue my study but I was interested to continue education."

Several participants reported that they could not safely engage with the UN or INGOs, and reflected that "no UN agencies or NGO/INGOs conduct any assessment in camp about our people." Trouble accessing health services was also a common theme:

We don't feel comfort to go to general health post due to disclose the confidentiality. Most of the health service providers are not oriented about us. I don't get any health facilities from any health post inside and outside of Camp except Bandhu.

One participant shared that they had a medical problem after having anal intercourse: "I went to a health facility in Camp area but they disagreed to provide service."

A key theme raised in the interviews was the struggle for dignified lives. Many people with diverse SOGIESC feel forced to hide their identities, through secrecy or through marriages that they don't want to be in. The respondents who have not experienced violence are either married "I am married in my personal life...no one knows about my personal preferences...So, I have good relations with the neighbours...if anyone knows about this, living in the camp would be a threat to me"or conceal their SOGIESC status: "If anyone in the camp or in my family finds out about my preferences and sex, our Rohingya people will kill me."

Many Rohingya participants said that in addition to extremely high levels of homophobia and transphobia, their lack of mobility and security concerns left them isolated and without support networks. While some Rohingya refugees with diverse SOGIESC have established friendships and support networks with Bangladeshi hijra and gender diverse people (partly through the Bandhu facilities) for others this has proved more difficult:

It is not possible for us to go urban areas leaving the camp due to the existing rules and regulations. We connect to the local members through mobile and when we go to market, we meet. If we have a secured place with some entertainment for us, we can spend our leisure time there and have a healthy mental state.

Others hoped for a life outside the camps:

I want to live outside of the camp for moving independently. Bangladeshi hijras wear shari [long clothes] and three-piece clothes by their own choice and move easily. But in camp site, we don't wear shari or three-piece clothes. So want to wear this kinds of clothes.

Some Rohingya refugees have joined with hijra outside of the camps, though this tends to happen when they are asked to leave family homes.

Humanitarian Plans and Documentation

The Cox's Bazar response features a labyrinth of planning documents, assessments and reports. While a handful of these acknowledge the existence of people with diverse SOGIESC, there is almost no guidance on assessment or programs.

The overarching coordination document for the

Cox's Bazar response is the annual Joint Response Plan (JRP). The JRP provides a minimal and patchy approach to diverse SOGIESC inclusion. The 2019 and 2020 JRP annual documents each contain one sentence on SOGIESC. The 2019 version notes that "Persons with specific protection needs due to their gender identity and sexual orientation have also been found at risk of discrimination, harassment including sexual abuse, exploitation and trafficking" (ICSG 2019: 29). The 2020 version states that "transgender populations and other diverse groups face heightened protection risks" (ICSG, 2020: 57). However in both years the Sector Monitoring Indicators for the Protection Sector make no mention of diverse SOGIESC – the closest being the phrasing of "girls, boys, women and men of all ages who have diverse needs and vulnerabilities" (ICSG, 2020: 56). However the *2018 March-December JRP* report notes that people with diverse SOGIE – amongst a list of other vulnerable people "are mostly absent from decision-making, planning and implementation of interventions and there is a lack of social inclusion", face "multi-faceted protection risks" and that there are "no formal protection mechanisms, with insufficient community-based approaches in order to address individual specific needs." (ICSG, 2018: 55) However, all data in these reports and other coordination documents is binary and does not reflect diverse SOGIESC lives. A review of planning documents in thematic areas such as shelter did not reveal any plans for addressing diversity of SOGIESC.

However some reports indicate that there is awareness of issues faced by people with diverse SOGIESC. The August 2018 Joint Agency Research Report *Rohingya Refugee Response Gender Analysis* reported that 7% of all refugees are aware of transgender refugees, and within that 7%, just 11% say that they accept them, and the overwhelming majority (74%) see them as the target of jokes or discrimination. The report recommended that "a comprehensive study is needed on LGBT issues and on policies developed to protect transgender people." (Joint Agency Research Report, 2018: 33) Other reports including two reports by ACAPS and two reports by the Women's Refugee Council mention people with diverse SOGIESC, and the lack of detailed information available about their experiences and needs. For example the ACAPS *Vulnerabilities in the Rohingya refugee camps* report notes that kothi and hijra refugees are "reportedly fleeing the camps for nearby towns and cities and engaging in sex work as a coping strategy. They report exposure to violence from clients, family and community members, and police, including being reticent to use clinical services both inside and outside the camps, for fear of being identified. There is a complete lack of information regarding women who have sex with women, transgender

DISAGGREGATED DATA

				Children (<18 years)		Adult (>18 years)	
Population Type	Sector	Total Female	Total Male	Female	Male	Female	Male
Rohingya	Protection	441,515	413,190	224,736	234,376	216,779	178,814
	CP	122,449	124,652	109,053	113,606	13,396	11,046
	GBV	295,707	163,612	81,358	66,431	214,349	97,181
Bangladeshi	Protection	47,112	47,823	24,686	25,497	22,426	22,326
	CP	15,904	16,371	14,446	14,921	1,458	1,450
	GBV	74,484	24,814	30,159	11,116	44,325	13,698

Above: Data in the ISCG 2020 Joint Response Plan Rohingya Humanitarian Crisis provides no sense that people outside of the gender binary live in the camps or host community (ISCG, 2020:57).

men, and intersex persons with female gender at birth" (ACAPS, 2019: 6-7). The Women's Refugee Commission report *It's Happening to Our Men as Well* goes further, citing a child protection officer stating "transgender [women refugees] are the most vulnerable and most invisible group" and a program officer also calling them the most vulnerable group: "I met some MSM and hijra in Kutupalong. I asked them about their personal life, their sex life. When they lived in Myanmar, they experienced so much violence. Now, they said the camps were not suitable for them—it is like being in a cell. They want freedom, so some go to [the towns of] Ukiah and Cox's Bazar. The Rohingya community doesn't accept them. They are the most vulnerable" (Women's Refugee Commission 2019: 34-35).

While these reports rely primarily upon secondary data for information about gender diverse people, a focus group discussion for the UNHCR/CARE/Actionaid report *An Intersectional Analysis of Gender amongst Rohingya Refugees and Host Communities in Cox's Bazar*, Bangladesh included two hijras. The report highlights that hijras in the refugee and host communities often "experience psychological, physical and sexual abuse by the public, including verbal harassment, physical assault, humiliation and rape". They face challenges moving within the camps, accessing services such as health services, and employment. Many of the report recommendations list hijra alongside women and girls as well as men, boys, and people living with disabilities, and not the needs for further research. These reports show some awareness of issues facing hijras, though not of issues facing other people with diverse SOGIESC, such as lesbians or gay men.

The Cox's Bazar response is notable for inclusion

Above: Planning for the Gender Diverse Working Group at Cox's Bazar. Photo: Bandhu Social Welfare Society.

of people with diverse genders within certain coordination processes, including the Protection Working Group, the Gender in Humanitarian Action Working Group, and as of late 2020, a new specific Gender Diverse Working Group. Two CSOs, Bandhu and Light House Bangladesh have presented to these groups, and Bandhu is a coordinator of the Gender Diverse Working Group. Bandhu has also been funded by UNFPA to provide health and psycho-social support services from a facility near the Kutapalong camps and UNHCR Protection sector funding has also supported a facility for the Teknaf area. This work is a bright spot in an otherwise bleak picture, however at least two significant challenges are apparent, the need to:

- Influence working groups in thematic areas as such as Shelter and Livelihoods, and ensure that discussion on SOGIESC issues is not restricted to the Protection area.
- Recognize that the focus is on gender diversity, and specifically on male-assigned-at birth-people. There is very little focus on diversity of sexual orientation, or on sex characteristics or on assigned-female-at-birth people with diverse SOGIESC.The focus on diversity of gender is understandable given the legal recognition of hijras in Bangladesh. However, it does mean that some people may again be left behind.

Humanitarian Staff Views

Limited interviews were also conducted with current and former staff of humanitarian organizations working in Cox's Bazar, and voluntary additional comments were provided by Cox's Bazar based staff in the Snapshot Survey.

One respondent with a protection background noted that there was sometimes a procedural feeling about the involvement of Bangladesh CSOs such as Bandhu in Protection and Gender sector meetings. A respondent also noted that there sometimes resistance to the inclusion of gender diverse people within Gender programs. Other forms of resistance were also mentioned, including the perception that engaging with people with diverse SOGIESC would involve a commitment of resources to training and facilities and other measures for which they did not have donor funding. One respondent noted that resistance also comes from the view that "being transgender is seen as like - luxury sends the wrong word - but I think a lot of people don't see it as this is the core part of someone's identity." However there were also more positive views, for example from staff who had run training workshops and found other humanitarian staff in Cox's Bazar keen to learn about diversity of SOGIESC.

One respondent noted that there is a lack of data compared with people living with disabilities, where for example, surveys were done about the impact of COVID-19, that had not happened with people with diverse SOGIESC. They also suggested that a longer-term perspective is needed, with "staff to coordinate it here in Cox's Bazar with a 5-year mandate". Another respondent suggested that the national CSOs working on diversity of SOGIESC "seem to me that are not very strong and have not many capacities. I have reached out to them to have a view about needs and 'numbers' but they were not able to answer and they never came back to me ... I wanted to push the LGBTQI agenda in my sector, but having no information prevents me to do so. I wish small national organization working on gender minorities would become more strong, visible, have information management support: it would make inclusion work easier, otherwise it's hard to work having only shallow information."

However if the humanitarian sector wishes to work with national CSOs that have specialist humanitarian capacity, the sector needs to invest in capacity strengthening. As noted in Chapter Five, humanitarian staff acknowledged that their organizations rate poorly for funding diverse SOGIESC CSOs. As for those CSOs, staff expressed confidence that the Gender Diverse Working Group is a step in the right direction, and that ongoing support from the Protection Working Group and Gender in Humanitarian Action group would continue to expand opportunities.

COX'S BAZAR

This story was recounted by a transgender woman who arrived in Cox's Bazar as a refugee in 2017. Identifying information has been removed and the narrative has been lightly edited.

Life in Myanmar

There are a total of nine members of our family; we all lived together in our own house in Rakhine Province in Myanmar. Living in Myanmar, I could not study much for my identity.

My parents didn't say anything to me at first, but people said all kinds of negative and bad things to my parents, brothers and sisters. They said that I am bad because I walk like a girl, dress up like a girl, dance and sing. My parents, brothers and sisters had to listen to such messages. From then on, I was tortured at home, and my parents and siblings beat me. At one point I told my parents I was like this, I would walk like this, and I would leave the house if they wanted. From then on, my parents didn't say much, but my brothers and sisters to speak to me in all kinds of bad language.

I went to school while in Myanmar but whenever my feminine behavior was found out by teachers and other students then they expelled me from school. I didn't get any jobs because of my feminine behavior.

I first had sex at the age of eleven, with one of my older boyfriends. After that I went with him for a while but then he decided he did not want to have a relationship with me. A few days later I got involved with another person and I accepted him as Parik [comparable to a husband]. I spent three to four days a week with Parik; he gave me money to buy cosmetics, and I had a relationship with him until I came to Bangladesh.

I was tortured a lot in Myanmar because of my femininity. I was beaten and so I went to the village representative who blamed me, saying that it was my behavior that caused me to get beaten. There were no NGOs or human rights organizations to help us, especially in the area where we were.

Life as a refugee

I was sixteen years old before I came from Myanmar. The Myanmar government does not recognize us as Burmese citizens just because we are Muslims. In August 2017, our homes were set on fire, we were beaten, women were sexually abused, and we were forced to leave Myanmar. We moved to Bangladesh because we could not bear the torture.

We entered Bangladesh after three days by boat and the rest on foot. We lived on the top of the hill, inside the forest, under the open sky for two months. We didn't eat well. After coming to Bangladesh, I was sexually abused and I couldn't tell anyone. Then UNHCR gave us a house. My older brother and I got a job as volunteers at [an INGO]. We used to cover other expenses with the money we earned. Then I quit my job and after 18 months I got a volunteer job through Bandhu. We don't get any cash help in the camp.

In the camp the people around our home always look at me with bad eyes and use bad language towards me. In the camp I have been beaten four times so far, and my hair has been cut. I can't leave the house in the evening. Some people keep in touch with us for sex inside the camp, but during the day they also come to beat us with others.

I can't move inside the camp [or hang out] with my own community people. When we two people from [the gender diverse] community move together, we get beaten. We secretly go out of the camp and talk to our community people. We have acquaintances with Bangladeshi hijras who help us in various ways.

We have a fear of talking to any UN organization about the issue of torture because we worry they do not understand our needs.

Before Bandhu work started in the camp, we didn't have a place to talk, but now we like to have someone to talk to and help us. At least I can come to my Bandhu office and talk, I can talk about my sexual problems. UN organizations should stand by people like us and the Bandhu Office should always be by our side because Bandhu Office can understand our needs, health and people like us.

We want to be able to move around the camp. UN agencies should talk to other Rohingyas majis [unelected community councils], imams and others about transgender community issues in the camp. Then they will understand about transgender community and will reduce the torture on us."

"In the camp I have been beaten four times so far, and my hair has been cut. I can't leave the house in the evening. Some people keep in touch with us for sex inside the camp, but during the day they also come to beat us with others."

Above: Bandhu operates an office in Cox's Bazar town for development activities and has established two centers in proximity to the Kutupalong camps (supported by UNFPA) and the Teknaf camps (supported by UNHCR).

Photo: Bandhu Social Welfare Society.

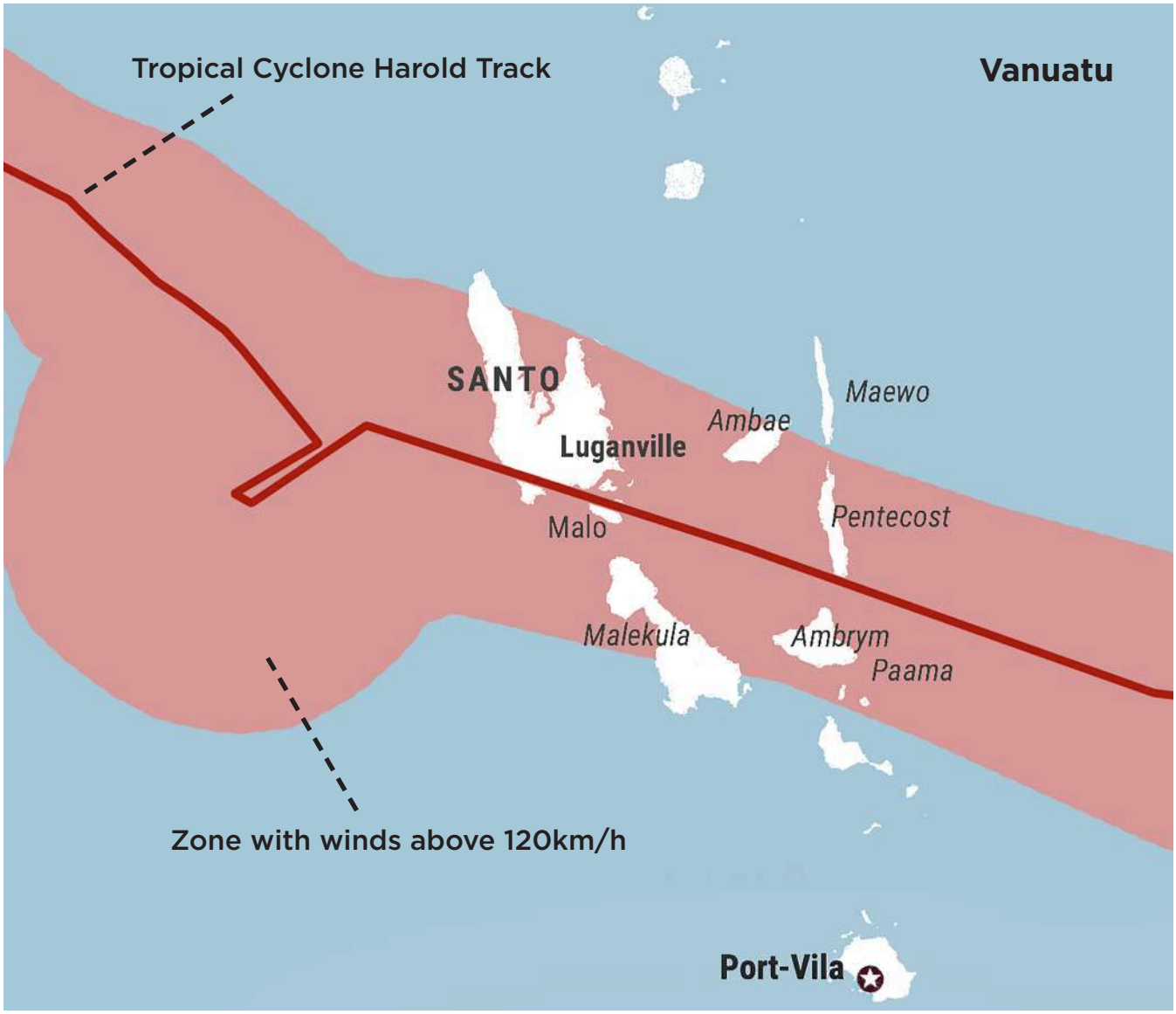
ESPIRITU SANTO (VANUATU)

Diverse SOGIESC Context

Vanuatu was a signatory to the ground-breaking Joint statement on ending acts of violence and related human rights violations based on sexual orientation & gender identity, passed by the United Nations Human Rights Council in 2011. However people with diverse SOGIESC continue to experience significant societal stigma and discrimination in Vanuatu (Kaleidoscope and VPride, 2019: 2-3). This stigma is often framed in terms of supposed inconsistency with Christian and Melanesian values, for example, a church leader in 2014 noted that "though we respect homosexuals and lesbians as people like us who are called human beings, we have to take into consideration the division that it will bring into the community, the division that it will bring into our families". (RNZ, 2014)

While consensual same-sex acts between consenting adults have been legal since 2007, there are no anti-discrimination provisions that specifically related to people with diverse SOGIESC, and there are no enabling laws to support people with diverse SOGIESC (for example for gender marker change). (Kaleidoscope and VPride, 2019: 1-2). During Vanuatu's 2019 Universal Periodic

Below: Map based on OCHA April 8 Tropical Cyclone Harold Humanitarian Snapshot.



Review appearance six recommendations were made by States relating to adding anti-discrimination provisions, protecting people with diverse SOGIESC from violence and supporting their participation in society. Vanuatu's response was to 'note' each of these recommendations – diplomatic code for rejection (ILGA, 2019). An Oxfam report on absence of diverse SOGIESC inclusion within Vanuatu's *National Gender Equality Policy*, notes that there is limited government acknowledgment of people with diverse SOGIESC, and concerns about doing harm due to societal stigma lead most NGOs to limit their engagement on diverse SOGIESC issues. (Oxfam, 2020: 23-4, 27)

Despite these challenges people with diverse SOGIESC live within some communities in Vanautu and VPride is a registered civil society organization actively working for their benefit. Vanuatu is an island group, and communities on some islands including Efate (location of the Capital Port Vila) and Espiritu Santo are more accommodating of people with diverse SOGIESC than those on other islands.

Humanitarian Setting

Category Five Tropical Cyclone Harold impacted Vanuatu on the 5th of April 2020. Almost 160,000 people were affected, primarily on northern islands such as Espiritu Santo, Malo and Pentecost. The damage from wind and flooding was severe and multi-sectoral, impacting communications, destroying homes (approximately 21000), schools and health facilities, and devastating agriculture and fishing fleets. As Tropical Cyclone Harold impacted Vanuatu while national Covid-19 restrictions were in place, the response was overwhelmingly national, with international assistance limited to the small number of INGOs present in Vanuatu and deliveries of aid by air.

Diverse SOGIESC Community Research

Humanitarian research settings were selected in December 2019, at a time when there were very limited active responses in the Pacific. Consequently the plan was to revisit findings from *Down By The River*, a study of diverse SOGIESC inclusion before, during and after Tropical Cyclone Winston impacted Fiji in 2016. Independently from this project Edge Effect provided a small amount of funding for VPride to undertake an assessment mission to Espiritu Santo following Tropical Cyclone Harold. Key informant interviews were undertaken with twenty-one male-assigned at birth participants impacted by Tropical Cyclone Harold, who identified as gay, transgender or *genderqueer*. The stories revealed extensive discrimination, violence and exclusion, and Santo was added as the Pacific humanitarian setting for this study. A separate and more detailed report specific to Tropical Cyclone Harold and Santo will be published by VPride and Edge Effect in early 2021. As this research was conducted prior to the project research in Cox's Bazar, Marawi and Digos, the methodology was different. While some specific comparisons cannot be made with data from those other locations, the topics addressed in the Santo research are largely consistent.

Of the twenty-one people with diverse SOGIESC interviewed, just under half reported experiencing discrimination, harassment, or violence prior to Tropical Cyclone Harold. This often took the form of threats from family or community members to have the 'woman' beaten out of them or questions about their sexuality. This was exacerbated by Tropical Cyclone Harold, with all but two participants experiencing discrimination, violence and/or harassment, including one-third who experienced physical and/or sexual violence. This included one case of sexual assault, punching and shoving and verbal abuse. This occurred predominantly while seeking access to shelter or inside de facto community shelters in family homes or other locations. One third of community participants chose shelter other than these evacuation centers:

> *"I made sure that parents, niece, her mother and brother hopped in the transports to the evacuation center. My mother begged me to go but I refuse to go. That fear from facing people and their comments is not something that I am ready to face."*

According to one respondent, these community

Gigi Baxter from VPride at Pride in the Humanitarian System.

Photos: UN Women/ Pathumporn Thongking

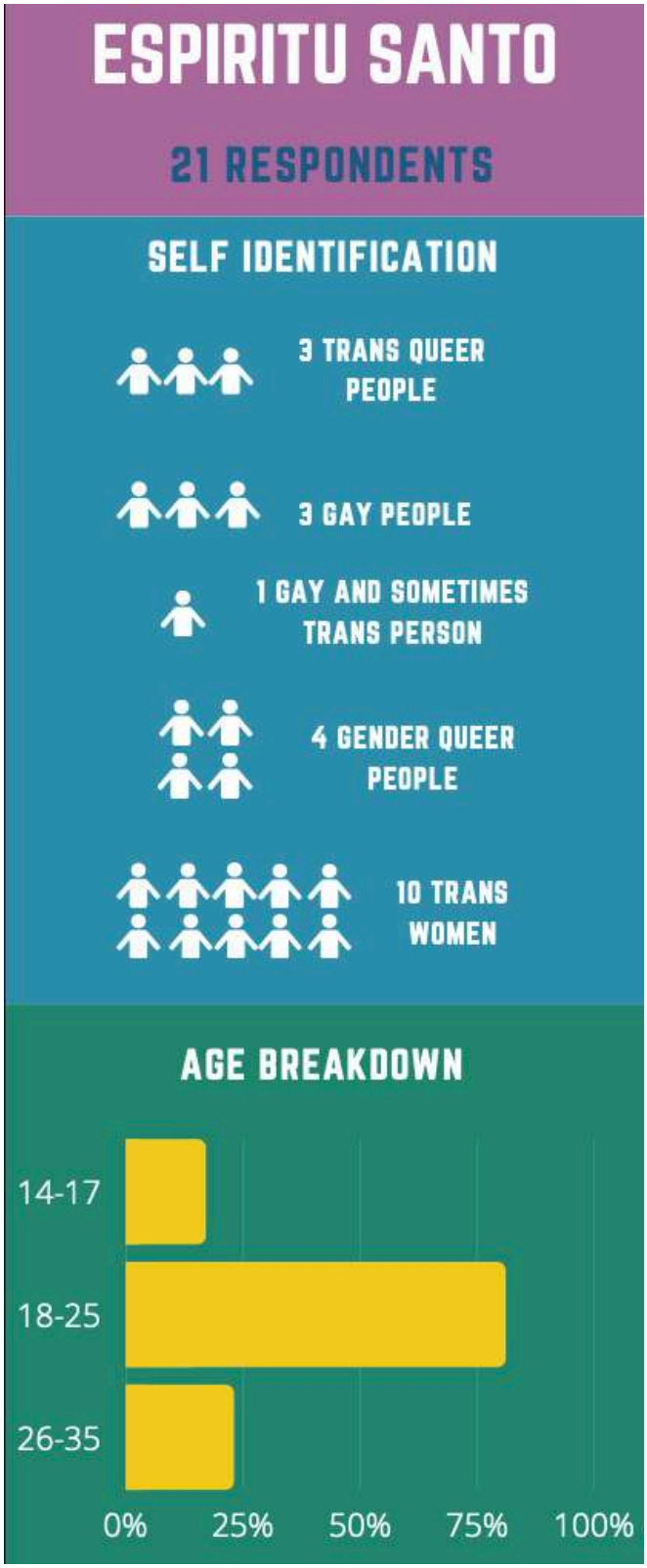
attitudes impact access to other services: "We are just invisible whenever aid comes around, people rush to the responders to make sure they get assistance. We get pushed to the back and asked to do more work at home while they go and get aid." Only three out of the 21 community participants were interviewed by assessment authorities who visited their areas, reinforcing perceptions of invisibility. Community participants also reported high levels of psychosocial stress, partly due to being blamed for causing Tropical Cyclone Harold as divine punishment. VPride reported that there are no psychosocial support services on Espiritu Santo that are diverse SOGIESC inclusive.

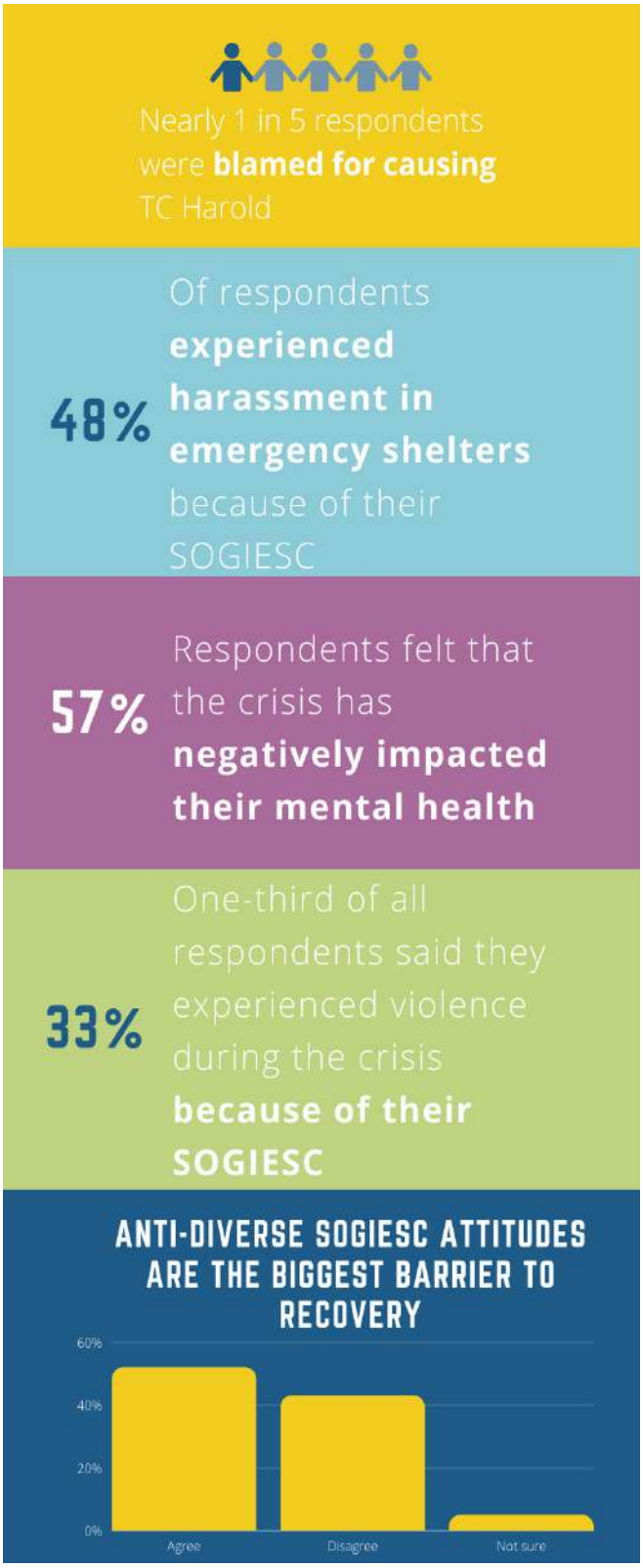
Humanitarian Plans and Documentation

Review of available planning documents for Tropical Cyclone Harold reveals little specific consideration of people with diverse SOGIESC. The official government *Post Disaster Needs Assessment* was not yet available, however the *Vanuatu Recovery Strategy 2020 - 2023: TC Harold & COVID-19 (Yumi Evriwan Tugeta)* makes no mention of people with diverse SOGIESC.

The 12th and final summary *Situation Report of the Pacific Humanitarian Team* makes no mention of people with diverse SOGIESC receiving protection or relief, nor are they mentioned as a gap in the response. The Situation Report highlights support provided for women, children and people with disabilities, noting the active role of local CSOs in those areas.

A four-year review, *The Work Of The Gender & Protection Cluster In Vanuatu* does not mention people with diverse SOGIESC, nor does the *Gender and Protection Cluster Checklist* or the Gender and Protection sections of Lessons Learned reports for Tropical Cyclone Pam (2015) or the Ambae volcanic eruptions (2017). While all of these documents refer to vulnerable people, and potentially could include people with diverse SOGIESC within that category, there is no indication that is intended and documents make specific reference to other vulnerable groups including displaced populations, women, children, people with disabilities, elderly, female headed households and informal rights


ESPIRITU SANTO
21 RESPONDENTS
SELF IDENTIFICATION
3 TRANS QUEER PEOPLE
3 GAY PEOPLE
1 GAY AND SOMETIMES TRANS PERSON
4 GENDER QUEER PEOPLE
10 TRANS WOMEN
AGE BREAKDOWN
14-17
18-25
26-35
0%
25%
50%
75%
100%


Nearly 1 in 5 respondents were **blamed for causing** TC Harold
48%
Of respondents **experienced harassment in emergency shelters** because of their SOGIESC
57%
Respondents felt that the crisis has **negatively impacted their mental health**
33%
One-third of all respondents said they experienced violence during the crisis **because of their SOGIESC**
ANTI-DIVERSE SOGIESC ATTITUDES ARE THE BIGGEST BARRIER TO RECOVERY
60%
40%
20%
0%
Agree
Disagree
Not sure

holders.

In the shelter area the document review also found no mention of people with diverse SOGIESC. The *July 2020 Vanuatu Shelter Cluster Recovery Guidance* refers to participation of women, people with a disability, the elderly and vulnerable groups. However there is no information about people with diverse SOGIESC in the Guidance and no indication that the category of 'vulnerable groups' is intended to silently include people with diverse SOGIESC. The final Shelter Cluster Situation Report and Summary presents data at household level and provides no further disaggregation.

The sole exception found was the CARE *Tropical Cyclone Harold Rapid Gender Analysis*, that reported that:

> "People of diverse Sexual Orientation Gender Identity and Expression and Sexual Characteristics (SOGIESC) face violence, abuse and discrimination in Vanuatu. Discrimination continues during a cyclone and response. Sexual and gendered minorities in cyclone affected areas are reporting abuse, as well as threatening and controlling behavior of other evacuees. They have been blamed for the cyclone occurring from a religious perspective. They are made to feel unwelcome in evacuation centers and prefer to stay at home however with the cyclone, this is not a safe option. They feel unrecognized and rejected as first responders despite working to support the evacuation of older people. Sexual and gendered minorities have engaged with available counseling and violence services in the Northern provinces however they have found that services have not always been open to providing counseling to sexual and gendered minorities people." (CARE 2020: 43)

Recommendations in this analysis included that data collected should also include people of diverse SOGIESC, and that diverse assessment, response and recovery teams would be more likely to surface issues of importance to marginalized groups.

This study has focused of humanitarian response to Tropical Cyclone Harold. While DRR plans at national, subnational and community levels were not obviously more diverse SOGIESC inclusive, some international organizations have found ways to support VPride in broader programs.

Humanitarian Staff Views

Several responses to the Snapshot Survey included optional write-in comments, with the dominant theme being societal and religious constraints on humanitarian programs. One respondent came straight to the point:

> *"LGBTIQ is not recognized under the structure or planning of our government. Our organization does work with them in other country programs in some other parts of the world but not in Vanuatu we only work with women, young girls and people with disability."*

Another survey respondent agreed, but suggested there is room for organizations to take positive steps:

> *Given the discrimination and abuse that many LGBTIQ+ people face in Vanuatu, particularly in the name of Christianity, we have struggled to openly assess and address inclusion for fear of further subjecting harm. However, we have worked to ensure that our own organizational policies are inclusive as a very first step and this year have hired two openly gay men. This is a big step for our team and we are very proud of this step in the right direction towards inclusion."*

Another staff member agreed, noting that there are big differences between Vanuatu and Pacific island nations such as Fiji and Tonga where diverse SOGIESC inclusion has gained more traction. Additionally, diverse SOGIESC inclusion efforts are easier to imagine in some parts of the island group than others; urban and peri-urban communities in Port Vila and Santo offer opportunities for diverse SOGIESC inclusion that *kastom*-driven communities (that for example may resist outside influences such as community noticeboards) do not.

In addition to cultural and religious factors, they noted that the government was a blocking force:

> *"The government's policy is quite clear, that we cannot talk about LGBT here ... For the Protection Cluster the Department of Women's Affairs is the lead ... they flat out refuse to acknowledge any kind of diversity and are quite explicit, exclusive and discriminatory. So when you then talk about humanitarian response, we're all stretched and we're all trying to deal with the nightmare politics of the cluster system ... it's maybe not the easiest place to be trying to have a dialogue about inclusion [of people with diverse SOGIESC]."*

It was also suggested that working with faith leaders and beginning with development sector programs might be easier.

> *"We still face a lot of resistance, but have achieved some small wins such as having trans women accepted as members of our leadership programs, increased our staff awareness and acceptance of diversity, having government accepting our inclusion positions even if they still refuse to be inclusive themselves, and managing to have an open dialogue with government on the topic, which in the past was constrained. These are tiny steps and inadequate compared to the level of exclusion, but are where we can find entry points."*

MARAWI and DIGOS (PHILIPPINES)

Diverse SOGIESC Context

There is very mixed picture of acceptance for people with diverse SOGIESC in the Philippines. While consensual same-sex sexual activities are legal, there is no specific protection for people with diverse SOGIESC in anti-discrimination legislation, and an absence of enabling laws to support diverse SOGIESC lives (for example, for gender maker changes). A *SOGIE Equality Bill* that would introduce specific protections has passed the Congress (lower house) but not the Senate (the upper house). While the Philippines has accepted many recommendations within Universal Periodic Review cycles to improve conditions for people with diverse SOGIESC, there is concern about the translation of these commitments into everyday realities (Destination Justice, 2018).

Destination Justice's *Revealing the Rainbow* report noted that those realities include that "the LGBTIQ community remains targeted not only for discrimination but violent attacks including murder" (2018: 125) with the UNDP *Being LGBTI Country Report* citing a figure of twenty-eight murders as recently as 2011 (UNDP 2014: 8) . That report suggests that "cultural and social attitudes towards LGBT people are complex, with signs of acceptance, particularly among the young, but questions of whether that acceptance is based on LGBT Filipinos conforming to stereotypes and occupational niches." (UNDP, 2014: 8). In 2017 Human Rights Watch reported on extensive discrimination and bullying experiences by people with diverse SOGIESC in schools, noting that anti-bullying policies seem to go unheeded or unimplemented. Human Rights Watch also noted that while the influential Catholic Church officially had "condemned violence and discrimination against LGBT people ... in practice, the Roman Catholic Church has resisted laws and policies that would protect LGBT rights" (Human Rights Watch 2017:3) There is also significant variation within the country, with higher levels of acceptance and visibility in metropolitan centers and a minority of places that have implemented local ordinances to protect people with diverse SOGIESC. Levels of acceptance can be much lower in other areas, for example, in non-metropolitan areas, and Muslim-majority parts of the island of Mindanao. Both of the humanitarian settings researched for this project are on the southern island of Mindanao. Digos, impacted by earthquakes in October 2019, is in a predominantly Christian part of Mindanao, and follows national trends. The diverse SOGIESC community in Digos is somewhat organized and there has been some municipal support for the community. However the second setting in Mindanao is the Marawi conflict, for which additional context is needed.

Marawi was at the center of five months of fighting between the Maute group and the Philippines armed forces between May to October 2017. This conflict and the political agreement that emerged marked the end of an armed insurgency fought by Muslim separatists since the late 1960's. Reports from 2012 onwards demonstrate growing religious intolerance with people with diverse SOGIESC in Marawi. At that time beauty salons functioned as community hubs, especially for male assigned at birth gay and bisexual men and trans women, also known locally as bakla. However this very limited social economic space started to come under threat, encapsulated by the story of Tanya's Salon, reported by the Global Post:

> *"...men came in and casually handed the salon employees a letter saying that "all gays" should leave Marawi or be killed. One of them told Tanya to cut her long hair. Anna remembers Tanya defiantly laughing off the threat and telling off the bearded man: 'My parents don't tell me what to do. What makes you think you can?' Around closing time, two masked men swiftly carried out the earlier threat ..."*

Tanya was shot dead and another trans woman was shot and injured. The report contains other instances of threats and violence, but notes that there has been little official documentation. The dean of the University of the Philippines Islamic Center in Manila is quoted saying that the cases are "not openly talked about because 'that would bring shame to the family.'"

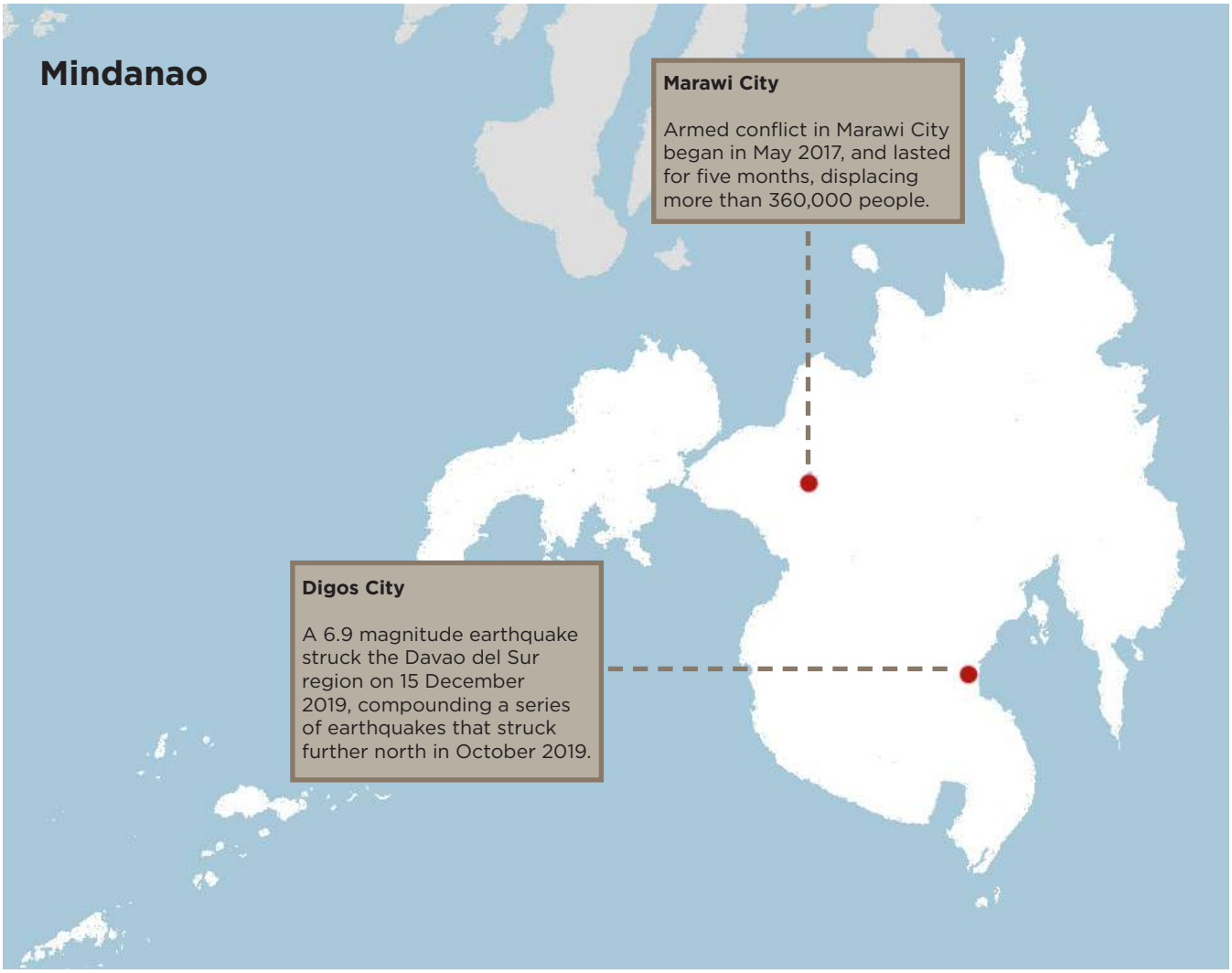
The political agreement that emerged from the conflict established the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), with its

own regional government and elements of sharia law. While this many bring peace, it has in effect institutionalized discrimination against people with diverse SOGIESC in law and practice.

Community Research - Digos City

Seventeen of the twenty research participants from Digos reported experiencing verbal harassment and discrimination as a result of their sexual orientation, gender identity or expression before the earthquake, most often from their family members but also from their church communities and general members of the community. One said that "my relationship with my neighbors and the whole community is not too good. They always say to me bayot salot [gay plague]" Another shared that "I was bullied all the time at school."

Four of the five respondents who went to evacuation centers (rather than setting up a tent outside of their home, as most respondents did) were harassed for their sexual orientation and gender expression. One person who went to an evacuation center following the earthquake/s said "There were lots of evacuees in the evacuation center ... I also experienced bullies in the evacuation center due to my sexuality...we would pass a group of men and one of them would shout "bayot pungkol (disabled gay)" at me. I am so used to it, so I just ignore them." A masculine-



identifying person assigned woman at birth, said of an evacuation site "[it] only had one comfort room [toilet]. I did not use the toilet because I was afraid someone would come and bully me because I peed sitting down. So, instead, I went to a sugar cane farm to pee." This participant said that they are often bullied for their gender expression and is called a 'human without a penis' by people in her community.

Some respondents also suspected that anti-LGBTIQ+ sentiments meant they received less assistance than other people to re-establish their lives. As noted by a lesbian woman in Digos, relief workers:

> *"said we could receive relief...but, until this moment, we haven't received anything. I guess that is because I am a lesbian. We do not have the 'formality' like other couples who live together... we can do nothing as the relief operation is only for formal or legitimate couples living together."*

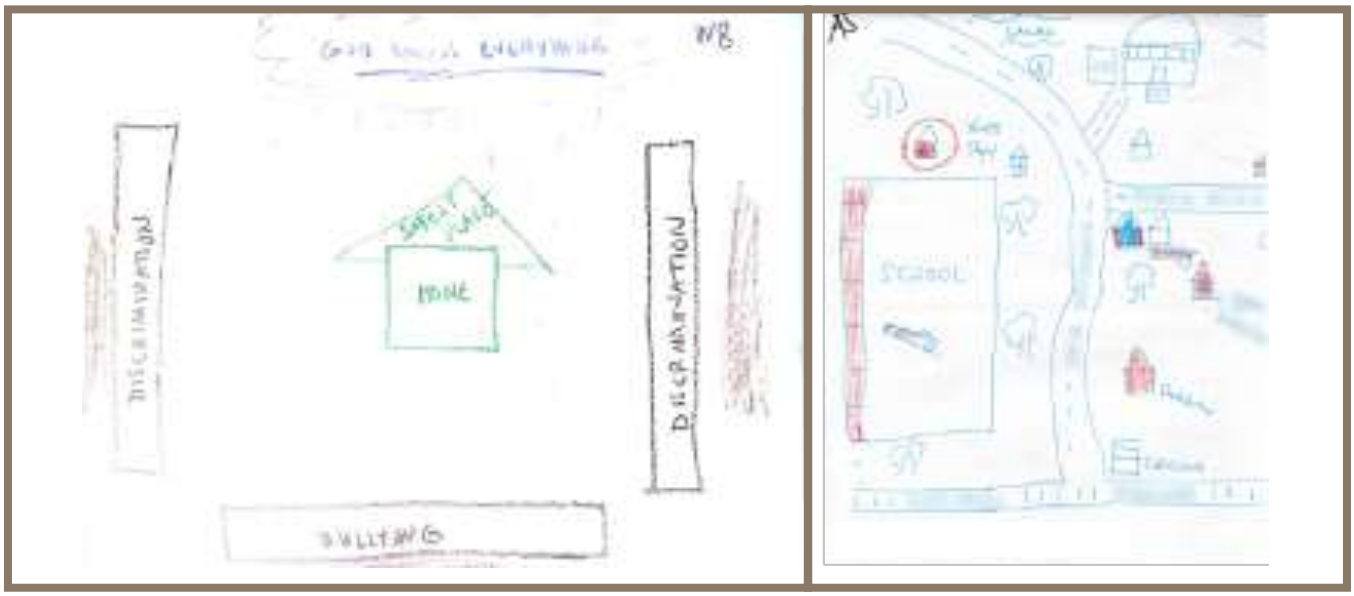
Another participant reported a similar experience:

> *"Relief distributions are only for the head of the family. I went to the LGU Office where people asked for help... Upon reaching the office I immediately asked for help, but they laughed and mocked me that they will not give me what I need because I am a dancer."*

People with diverse SOGIESC often have strained relationships with their families, and in some cases choose to live separately or are asked to leave home. However aid delivery often does not accommodate these factors.

Community Research - Marawi City[4]

Seventeen of the twenty research participants displaced from Marawi reported verbal harassment and feeling pressure to conform to social norms in their lives prior to the conflict. Some respondents shared stories of verbal and physical harassment, but said that they didn't "consider it bullying or harassment anymore because [I] got used to it." Internalized acceptance of discriminatory treatment was a common thread in the Marawi interviews; respondents asserted that they'd never experienced violence or discrimination because of their SOGIESC, but then shared anecdotes



Participants used drawings as prompts for exploring as aspects of pre-emergency and emergency experiences.

that demonstrated SOGIESC-based violence or discrimination Three respondents shared that they had been sexually assaulted and/or raped by male family members, and one respondent was subsequently blackmailed by a partner's family. Some participants had been pressured by the parents to enter arranged marriage, a common practice amongst Maranaos, and it is difficult for them to resist it because of potential family and social sanctions.

One person shared that in the months leading to the siege, they noticed that beauty salons that were run by gay and transgender persons started to become unrecognizable: many removed their signage and others started hiring cisgender women staff. Pieces of paper were posted in school toilets and on school gates, with threats to kill "bakla, tomboy, and men who go with men", and to warn parents to ensure that their LGBT children change or else they will be killed.

One research participant shared that during the siege, they heard "that lesbian and gays must be killed without consideration if they were Maranao or not. This made us frightened." Maranao is the largest indigenous group in the Southwestern part of the Philippines. Another shared their experience:

> *"During the siege, I was so frightened because of the ISIS that spread all over Marawi. The first thing that came to my mind was [that this] was my last day. I also thought of my friend who was shot in the head for being gay."*

One participant said that he left the school early and was on the way home when the attack took place. A stranger beckoned him to come inside because the ISIS has stormed the city center.
He was told to act more "manly" and was given traditional Moro clothing called "kimon"so he can pretend to be religious Muslim man. It was at that time that he learned that ISIS-linked militants were specifically targeting Christians and LGBT persons. One participant narrated that they felt very nervous because they could not contact their family members, cannot go home to pack their clothes: "Whatever we were wearing were the only things we were able to carry when we left".

Just under a third went to evacuation centers, while half of the participants became home-based displaced persons, moving with their families into the home of an extended family member or friend. Several respondents were initially home-based, but subsequently went to evacuation centers because of overcrowding. When sheltering with their extended, rather than immediate, families, norms shifted. One respondent noted that:

> *"It was hard living there, at my Uncle's. I had to act as a man always, not just because he was there, but because all of our close relatives [were there]...every day, [it felt like] I am constrained like I couldn't move on my [own] will. I was the only gay there."*

In evacuation centers they also felt discrimination: "the issue never ceased". One participant said that in evacuation centers, fellow displaced people lamented that they were the cause of the siege, a view reinforced by religious leaders who said that the siege happened because of the "sins of Marawi": including kidnapping, prevalence of illegal drugs, illicit sex outside marriage, and LGBT people.

Some volunteered for tasks in the evacuation to make themselves seem productive and to cope with stresses of the situation. But participants shared that they more engaged the community, the more they are exposing themselves to discrimination: "even though we were kind enough to volunteer we heard 'why are gays still there? They are hot-headed with us. My father told me to swallow my pride first so that the problem would not escalate.
To survive: "we LGBT people get together while at the gym. There are about eight of us LGBT."

Humanitarian Plans and Documentation

Response plans were published by OCHA and the Philippines Humanitarian Country Team for both humanitarian settings. The plans cover needs and planned activities in the Camp Coordination and Camp Management, Shelter, Early Recovery

continues on page 62

This story was recounted by a tomboy (a masculine-identifying lesbian or trans man). Some identifying information has been removed and the narrative has been lightly edited.

"LGBTQ+ community members are possessed by evil, they cannot go to heaven, and they must be burned in the fire, they can't be trusted because they are traitors". I heard those lines from the people around me. When I was in college, I decided to serve in one of the churches. They accepted me, but they slowly convinced me that my expression and sexuality is wrong. I was in the stage of convincing myself that they were right. I tried to become a straight female. I even entertained a man who courted me. Over two years, I tried all the possible ways to become a real female, but still, I am sexually attracted to females. That is the reason that I stepped out of our church because I felt like I am a hypocrite if I would still go to church without following their practice. There was a time during my high school days that I had a girlfriend who is a little bit famous in our city. A group of boys ask my girlfriend in front of me "Ha? Siya imohang gipili? Tomboy ra mana! (Huh? You chose her? He is just only a lesbian)" and then laugh out so loud. I did not fight back because they were too many of them. From that day, I avoided my girlfriend, I was ashamed, and my self-esteem was affected.

My family supports me very well in terms of my sexuality. My father treated me like a boy. He even called me a man's name.

Being a bisexual will always make me feel different. If there is medicine for my sexuality, I will cure myself, so I would not have to live with insults and bullies. When I got a job, I had a meeting with a businessman and his secretary together with my boss. The secretary told my boss not to trust me because there was an LGBTQ+ member who became the traitor of their company. Fortunately, my boss defended me. I am lucky to have my boss' trust.

> ***"They have the wrong impression of LGBTQ+ and think we are not worthy of their service. I am hoping that LGBTQ+ people will be normalized. Public service and treatment must be done fairly."***

A 6.9 magnitude earthquake struck in Digos City. I just woke up and got out of the house. The people in the whole community were running everywhere. After the earthquake, my whole family evacuated to the tent, walking distance from our home. We received tarpaulin and groceries. We stayed in the tent because our house has major cracks, especially our rooms. It was about to collapse.

Our livelihood was affected, my father's income could not meet our needs. We went to one of the agencies for an emergency loan to ask how much we need to pay to get the emergency loan. When it was my turn, I was surprised as I was not attended properly like other customers. I had a lot of questions to ask, but instead, she attended to another customer. I was trying to understand the situation. Maybe they're tired. But I believe that it happened due to my sexuality. They have the wrong impression of LGBTQ+ and they think we are not worthy of their service. I am hoping that LGBTQ+ people will be normalized. Public service and treatment must be done fairly.

DIGOS

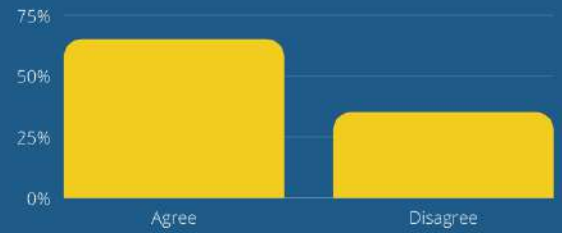
60% of respondents felt they received **less support** because of their SOGIESC

4 OUT OF 10 Respondents felt that government relief workers **treated them with respect**

70% Respondents agree that the crisis has **negatively impacted their mental health**

10% Ten percent of respondents said they experienced violence during the crisis **because of their SOGIESC**

BEING A PERSON WITH DIVERSE SOGIESC MADE THINGS HARDER FOR ME



MARAWI

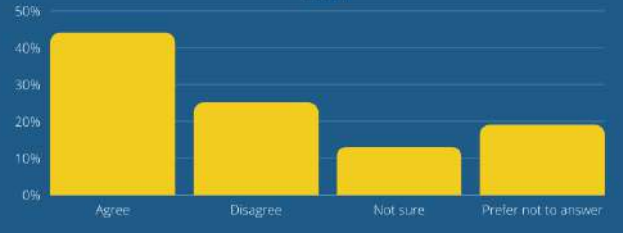
31% of respondents felt they received **less support** because of their SOGIESC

ONE HALF Of respondents felt that government relief workers **treated them with respect**

80% Respondents agree that the crisis has **negatively impacted their mental health**

44% Nearly half of all respondents said they experienced violence during the crisis **because of their SOGIESC**

BEING A PERSON WITH DIVERSE SOGIESC MADE THINGS HARDER FOR ME



and Livelihoods, and Protection (including Child Protection and GBV) areas. Neither the *2019 Marawi Humanitarian Response, Early Recovery and Resources Overview* (September 2019 revision) nor the *North Cotabato and Davao del Sur Earthquakes Humanitarian Needs and Priorities January - June 2019* make any mention of people with diverse SOGIESC in the respective Humanitarian Response Overviews or the Humanitarian Needs and Proposed Actions sections. "Other vulnerable population" or "other at-risk groups" are mentioned, but with no indication that these include people with diverse SOGIESC. Reviews of Situation Reports and Gender Analysis documents revealed very few passing references to diversity of SOGIESC, and no specific data or program guidance.

This is in contrast to the response to Tropical Cyclone Haiyan/Yolanda in the Philippines in 2013. For that response OCHA published an infographic to support diverse SOGIESC inclusive response and Oxfam published a report highlighting the diverse SOGIESC issues amongst issues impacting women, and the story of a gay man who reported experiencing discrimination in society and when accessing livelihoods programs. It is also at odds with assessments for COVID-19 responses conducted in other parts of the Philippines, that have been inclusive of people with diverse SOGIESC, for example the multi-agency *Rapid Gender Analysis Philippines: Metro Manila*. While this project did have scope to explore other settings, it is important to recognize that the experiences and responses in Marawi and Digos are not necessarily the same as those in other parts of the Philippines. While this analysis focuses on humanitarian response there are also examples of DRR at the local level being open to diverse SOGIESC inclusion. This includes specific diverse SOGIESC DRR groups, diverse SOGIESC CSOs engaged in DRR activities, and local government officials. While the research participants for this study did not have engagement with the DRR system through such mechanisms, further analysis is warranted of why some parts of the Philippines have made progress on diverse SOGIESC inclusive DRR, and the extent and nature of the inclusion, all despite the lack of national plans that support that.

Humanitarian Staff Views

One humanitarian worker in the Philippines noted that "If you are invisible in official documents then it's challenging." Information from two large international organizations working in humanitarian response in Mindanao confirmed that the lack of diverse SOGIESC inclusion in program documents translated to a lack of targeted programs:

- *"LGBTIQ+ children and youth have not been purposively targeted, and there are no grants that specifically respond to their needs. However, the team noted that they are among who attend and benefit from our programs such as WASH and vocational trainings."*

- *"We haven't implemented any LGBTQI+-focused emergency responses yet. Although we collect sex-, age-, and disability-disaggregated data and deliberately target intersectionally vulnerable sectors, existing LGBTQI+ information across projects is less uniform."*

A person familiar with the Gender and Humanitarian Action Group for the Marawi response confirmed that "There were a lot of meetings and discussions about issues surrounding LGBT people, but they always fall through the cracks, there's no attention or very targeted interventions to address such issues." They suggested three key barriers:

1. The humanitarian system is not oriented toward diverse SOGiESC inclusion: "Many people are not aware of a normative, legal or institutional framework for promoting [diverse SOGIESC inclusion]. I'm not aware of action plans or resolutions coming from the UN. My fellow humanitarian workers also have this very limited understanding about these issues."
2. Political and religious: "The government of the day in Marawi considers these issues to be a no-no".
3. Data gaps: "And even when there is research "how do we make sense of this data? How does this inform the plans of the institutions or even

is there a mechanism to do that?"

Noting that political and religious challenges may require other strategies, they urged all staff humanitarian organizations to address the data gap, not just Protection staff:

> *"LGBT will be discussed by default in the protection cluster. But if these issues are discussed in several clusters across the humanitarian architecture, I think that's one way to say that inclusion has really improved, say, for instance, LGBT issues in WASH, LGBT issues in education, and not just falling into Protection."*

Rationale

Out of the three focus areas of the community research, shelter was chosen for a deeper exploration of the extent to which diverse SOGIESC community rights, needs and strengths are reflected in the practice of shelter sector specialists. Shelter was chosen as it is consistently raised in the diverse SOGIESC case study literature, and because access to safe housing is also a key issue in pre-emergency contexts, making this an issue that crosses the humanitarian-development nexus into disaster risk reduction and broader resilient development programs.

The *Global Protection Cluster Strategy 2018-2022* identifies three dimensions of shelter-as-process (rather than shelter-as-product), each of which are often unavailable for people with diverse SOGIESC:

1. People with diverse SOGIESC often do not have access to shelter as a physical dwelling that "protects the health, security, privacy and dignity", because they are denied access or absent themselves over safety concerns, or because they experience violence or discrimination while sheltering with family or community members.
2. People with diverse SOGIESC often do not experience shelter as a stable foundation "where other services can be accessed"; because they do not have access to shelter, due to design limitations of shelter programs, or due to violence or exclusion in accessing those other services.
3. People with diverse SOGIESC often do not experience shelter as a sense of identity; as "a place in which one can consider the past and rebuild a sense of future"; as their sense of identity and belonging – already often a source of marginalization - may have been further undermined through engagement with humanitarian actors, host communities or fellow displaced people.

The data above on experiences of people with diverse SOGIESC in Cox's Bazar, Vanuatu's Santo Island and in Mindanao, add to existing literature on safe access to shelter. Pincha (2008) is amongst the earliest accounts, highlighting exclusion of Aravani third gender groups from shelter and other assistance in areas of the Tamil Nadu coast affected by the 2004 Indian Ocean tsunami, due to pre-emergency marginalization and the failure of the state to issue identification documents to third gender people. Balgos et al. (2012) notes that members of Indonesia's waria community often did not attend shelters following the 2010 Mt Merapi eruption, due to fear of discrimination and violence. Similar Gender-Based Violence (GBV) concerns are described in Dwyer & Woolf (2018) regarding the response to 2016's Tropical Cyclone Winston in Fiji, along with challenges experienced by lesbian couples accessing housing and other support, which they felt was aimed only at families based around heterosexual couples. In conflict, complex and protracted emergencies issues include GBV risks for LGBTIQ+ people in camps, for example experienced in Haiti (IGLHRC 2012).

Key Informant Interview Findings

Key informant interviews with twenty-five shelter sector specialists, including shelter cluster coordinators or shelter coordinators for UN agencies and INGOs who had worked in Cox's Bazar, the Philippines and the Pacific provide a rich and diverse range of perspectives on the need for diverse SOGIESC inclusion, the measures most likely to increase diverse SOGIESC inclusion, and insights into what could be measured and how.

SHELTER DEEP-DIVE

This section is organized around statements made in the key informant interviews, with the intention of getting 'inside the heads' of people who make decisions everyday in crises.

The interviews also reveal a striking gap between the needs articulated by people with diverse SOGIESC and the level of awareness and engagement regarding diverse SOGIESC issues amongst shelter specialists. As one participant noted "I can't think of having a discussion with someone about LGBT and shelter before", a view repeated in several other interviews. Only two of twenty-five reported substantive engagement people with diverse SOGIESC in their previous work. One participant suggested that this is consistent with the shelter sector "focus on vulnerable groups, and that's kind of as deep down as we generally go in my experience. That doesn't really identify differences or different challenges for the different groups".

One interviewee noted that data collection during beneficiary identification did not include options for diverse SOGIESC and if they were present they would fall into the category of "vulnerable –not elsewhere included". Another reported that organizations they had worked for "generally use a set criteria based on the cluster guidelines and those usually don't narrow it down beyond the key groups" – which do not include people with diverse SOGIESC.

One participant noted that shelter program design is constrained by path dependence: "Part of it is that we haven't done it before, we haven't focused on it before. It's a fault we have: we didn't do it before, but we've done programs which we think have been successful. So unless someone says in this response or in this community, there's a specific problem, we don't look for it enough. We kind of assume that it's not a priority." As another shelter specialist reflected, people with SOGIESC are not perceived as having any different needs regarding non food item specifications or of shelter design – in contrast, for instance, to people with disability. They proposed that change would come if donors were more specific about the need to be diverse SOGIESC inclusive.

These views resonate with the 2018 Humanitarian Accountability report assessment of the humanitarian system's capacity to identify and address actual inclusion needs, as opposed to the provision of standardized responses (see Chapter One).

Several of the shelter specialists expressed frustration with engagement with Protection Clusters in settings where they had worked. The central issue was the perceived generic nature of Protection guidance, coming in the form of standardized presentations that were not sufficiently context-specific or that boiled down to "You have to talk to [vulnerable group]". There is also a reality that critical information sometimes percolates through organizations and settings in less formal ways. One shelter specialist recalled that there is a substantially higher diverse SOGIESC population in the Cox's Bazar camps than many humanitarian staff think. However, she learned this only because a friend worked with UN Women.

Several participants framed the potential for diverse SOGIESC inclusion as a matter of mindset or culture change; unless that change happens, all the theories and guidelines about participation and inclusion may have limited impact. In this respect there is potential for learning from the inclusion struggles of other marginalized groups. One noted that ten years ago, he would not have thought to specifically include women in consultation and design of response, but now it's unthinkable not to. While change happens, he emphasized that "everyone learns differently". Another participant noted that their NGO had to put together an all-women shelter team in order to have access to women, and to allow their needs to be assessed and their voices heard. While this generated push-back, the important lesson was that NGOs need to be inclusive within their own structures if they are going to facilitate inclusion with affected people.

A related point was made by another shelter specialist, that "it is a matter of how you set things up in the agency's office, and get the whole team on board and collaborating." This includes national staff: "We usually have to hire staff and

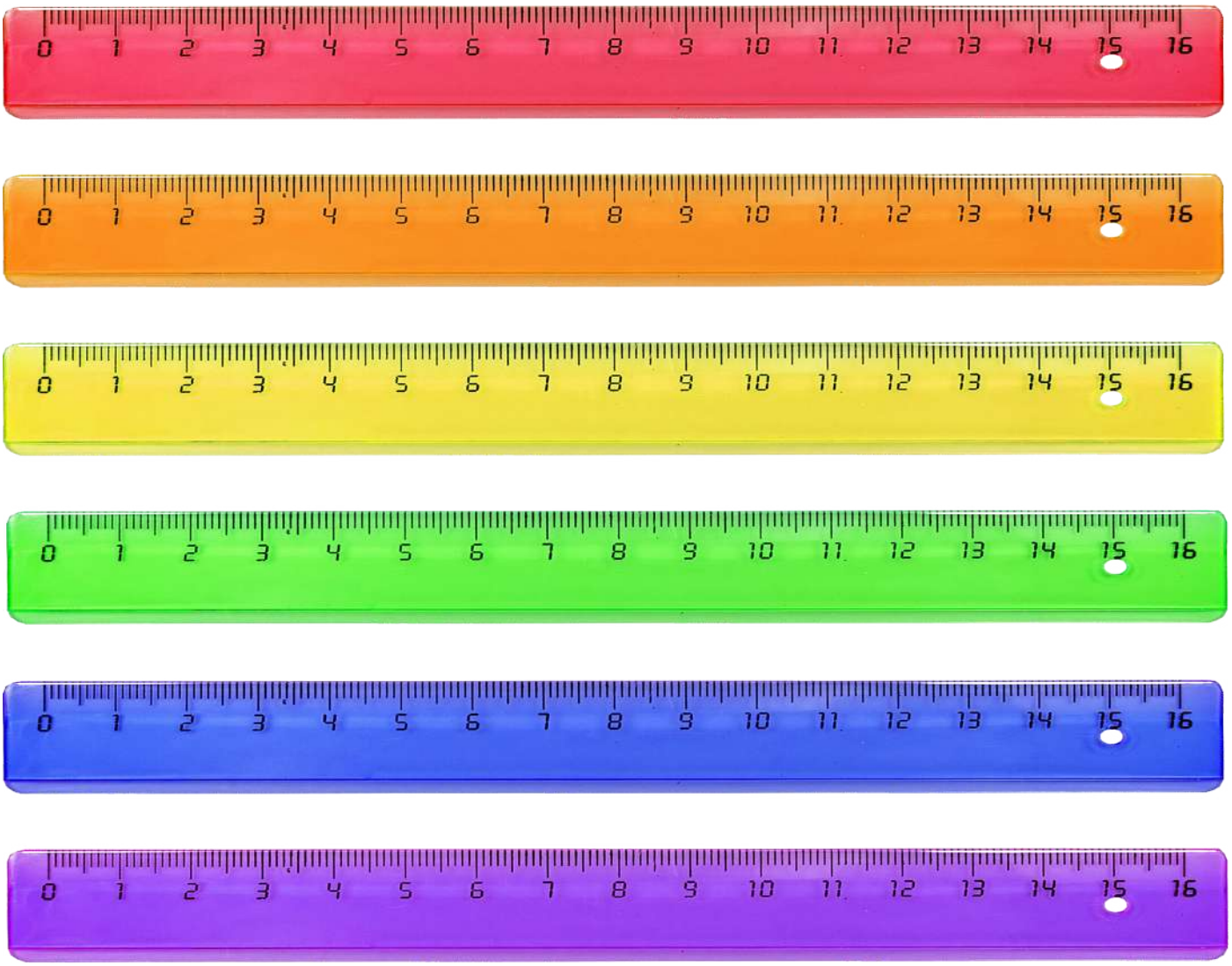
sometimes they're new to humanitarian work [and in shelter] we're forever saying you have to be an engineer to get hired. And I don't think there are understanding of some of these social aspects, maybe not the understanding of how to discuss them or communicate things with the community in terms of trying to identify what might be some of the barriers or different social structures."

Several of the shelter specialists noted that they were already swamped by guidelines, and that adaptation of existing tools was more likely to have impact than a set new tools. The most consistent support was for tip sheets, preferably contextualized for the particular response setting, with examples drawn from what has worked there before, informed by people with diverse SOGIESC, and including details of diverse SOGIESC CSOs or other local informants who could be safely engaged. There was also enthusiastic support for a diverse SOGIESC help desk that could provide practical and timely guidance as issues arose. Some emphasised the value of briefings from diverse SOGIESC CSOs within Shelter Cluster meetings, and there was also support for scoring sheets on vulnerability which were inclusive of diverse SOGIESC.

However several significant caveats were made:

- Some emphasized the process of building the information base was in some ways as important as the final products. The least effective approach would be development of tools which get sent out in the expectation that they will get picked up and used. Uptake of tools would be far higher if Cluster Coordinators feed into tools drawing on their own practice and learnings in specific situations.
- One participant reflected on the Shelter Cluster in another country, where local CSOs were invited to participate in the cluster. However, the CSOs weren't properly briefed or prepared, and Cluster process was not adapted to accommodate them, which resulted in low attendance and impact.
- A range of views were expressed about marker tools and the GAM. At the positive end the GAM was described as a good tool and adjusting the GAM to be more diverse SOGIESC inclusive was necessary but not sufficient. However one shelter specialist who praised the GAM also said 'we don't use it' and technical clusters don't use it (unless forced to for funding applications) as it was seen as a Protection tool.

Notably several shelter specialists provided insights into their work, insights that suggest the value of a dedicated ongoing dialogue. One shelter specialist noted that shelter staff often have greater access to living areas than other humanitarian staff and that they are trained to look-out for household-level issues of GBV and Child Protection and to alert appropriate Protection actors. The suggestion was that this could be expanded to include observing GBV and other forms of exclusion targeting diverse SOGIESC people, if appropriate training was provided. Shelter specialists who had worked in the Philippines during the Haiyan response were aware of people with diverse SOGIESC, and there were examples of substantive engagement. One participant noted that while they did not see conscious exclusion of LGBT people, when one of the males elected to the council was identified as gay, the 'semi-joking' response from an official was "we'll have to have another man elected, as this one doesn't count [as a man]'. While there were no specialist diverse SOGIESC CSO, over the course of his work he realised that several CSOs were focused on the LGBT community, and that several local colleagues on both his community engagement and engineering teams were lesbian or gay. He recommended starting with an FGD with LGBTI people, as "they think about everyone" and that if you solved the problems raised by LGBTI people, you had solved the whole community's problem. This insight hints at a more transformational approach, akin to the insight that installing ramps is not only beneficial for people who use wheelchairs, but many other people who also benefit from easier access to buildings. He also advised including people with diverse SOGIESC in core and field teams, to send a message about the inclusiveness of the response and to encourage participation of people with diverse SOGIESC.



4 CHANGE and MEASUREMENT

The potentially difficult path for diverse SOGIESC inclusion discussed in Chapter One, combined with the systematic lack of inclusion of people with diverse SOGIESC just explored in Chapter Three makes clear the challenge ahead. More positively, the journey has started, largely thanks to individual champions in civil society organizations and aid organizations, and pushed along to some extent by Pride in the Humanitarian System.

From what we have learned so far, what are the steps that could be taken next? And how will advocates of diverse SOGIESC inclusion know whether they are traveling the right path, or getting lost in cul-de-sacs?

This chapter explores what can be learned from what happened - and what did not - in the two years following Pride in the Humanitarian System. That word - system - is the key. Viewing the humanitarian - and DRR - systems as complex and adaptive systems opens up new ways to understand the impact of Pride in the Humanitarian System, and the forces that seem to be holding the problem of diverse SOGIESC exclusion in place. This approach also suggests areas where focused activity may be more likely to shift the system into a state of diverse SOGIESC inclusion.

PRIDE IN THE HUMANITARIAN SYSTEM

The 2018 Bangkok Pride in the Humanitarian System (PitHS) consultation was a ground-breaking meeting of diverse SOGIESC CSO representatives and humanitarian and DRR actors. Over four days CSO representatives learned about engaging with the humanitarian system, and shared stories about the pre-emergency and emergency experiences of discrimination, violence and exclusion. They explored 'choke points' in humanitarian ways of working that constrain inclusion of people with diverse SOGIESC, discussed tactical opportunities in global Accountability to Affected people and localization initiatives, identified key thematic areas for inclusion, and developed plans for CSOs and regional humanitarian actors to take back into their areas of operation. One meeting cannot be expected to change the world, even one as new and exciting as Pride in the Humanitarian System. Nevertheless, the experiences of these participants after the consultation could provide insight into prospects for broader diverse SOGIESC inclusion.

All contactable Pride in the Humanitarian System participants were invited to take part in an online survey, generating forty-six responses. Three-quarters of the respondents were from diverse SOGIESC CSOs, with the remainder coming from humanitarian and DRR organizations.
In addition, twenty-two key informant interviews were conducted with participants, some selected on the basis of their role in Pride in the Humanitarian System and some who opted-in to

Barrier	Potential System Inputs	Tracking Options
Insufficient resources available to generate meaningful change	Donors provide funds specific for diverse SOGIESC inclusion or require implementers to use existing funds in diverse SOGIESC inclusive ways	Agencies and donors required to provide data on diverse SOGIESC inclusion to financial tracking services.
Limited staff capacity amongst diverse SOGIESC CSOs and humanitarian actors	Development and usage of training programs targeted at diverse SOGIESC CSOs and other humanitarian actors.	Tracking % of staff of traditional humanitarian actors who have received program-focused diverse SOGIESC inclusion training. Tracking of training on DRR and humanitarian engagement provided to diverse SOGIESC CSOs
Competing priorities amongst diverse SOGIESC CSOs and humanitarian actors	Increased support for inclusion and protection activities across DRR and humanitarian thematic areas to avoid diverse SOGIESC being seen as a competitor for scant funding; support for CSOs to build and maintain sufficient expertise and networks in order to engage with the DRR and humanitarian systems when necessary.	Financial tracking of inclusion and protection resources; tracking at national or regional level of support for diverse SOGIESC CSOs to develop sustainable levels of engagement; tracking of CSO confidence in engaging with DRR and humanitarian systems.
Concern about doing harm given contextual challenges such as security, religious belief and community stigma	Increased expertise amongst humanitarian and DRR actors, development of tools and ways of working that are fit for purpose, closer engagement with local diverse SOGIESC CSOs.	Level of training or confidence of humanitarian and DRR actors; evidence of audit/review of sector or organizational level tools and ways of working; frequency and depth of sectoral and organizational engagement between DRR and humanitarian system and CSOs.
Blockages by key power holders, in local or national government particularly	Humanitarian and DRR actor advocacy, in collaboration with diverse SOGIESC CSOs, where safe.	Engagement with power holders; perception amongst H/D/C actors of the blocking role of power holders at national/setting level.

interviews through the survey.

The survey results suggest that Pride in the Humanitarian System had positive effects, with ninety per cent of diverse SOGIESC participants reporting increased attention to DRR and humanitarian issues within their CSOs and eight-six per cent of all respondents agreeing that the consultation had a positive impact on collaboration between diverse SOGIESC CSOs and humanitarian and DRR organizations. Paying attention to the issues and increased collaboration are key starting points, however participants also reported challenges getting further traction. Staff of humanitarian organizations noted that "the original PitHS was a turning point, a clear recognition of the gaps in inclusion in the humanitarian system," but has resulted in only "modest mention and inclusion of LGBT rights broadly in the sector." Almost two-thirds of respondents reported limited or no implementation of the regional plans developed at PitHS, with key barriers reported as limited resources, limited staff capacity, competing priorities, and the challenge of working in contexts where do no harm concerns lead humanitarian organizations to take a more conservative approach. Respondents also offered suggestions for actions that could address those barriers, summarized below, with possible actions.

Enabler	Potential System Inputs	Tracking Options
Reliable evidence on needs and strengths of people with diverse SOGIESC relevant to DRR and humanitarian programs, and expertise to utilise evidence and address rights, needs and strengths	Technical capacity and funding to conduct safe and effective diverse SOGIESC inclusive needs assessments and related research, and the expectation that this is a requirement rather than an optional extra.	% of assessments and research that include substantive consideration of diverse SOGIESC needs and strengths, and involvement of diverse SOGIESC CSOs or community in those processes.
Awareness of rights, needs and strengths of people with diverse SOGIESC amongst DRR and humanitarian actors	Program-relevant training for DRR and humanitarian actors and humanitarian actors on rights, needs and strengths of people with diverse SOGIESC.	% of staff of DRR and humanitarian agencies who have attended pro-gram-relevant training on rights, needs and strengths of people with diverse SOGIESC.
Involvement of diverse SOGIESC CSOs in all pro-gram phases	Increased support for inclusion and protection activities across DRR and humanitarian thematic areas to avoid diverse SOGIESC being seen as a competitor for scant funding; support for CSOs to build and maintain sufficient expertise and networks in order to engage with the DRR and humanitarian systems when necessary.	Financial resources for inclusion and protection activities, generally and for specific diverse SOGIESC activities; tracking at national or regional level of support for diverse SOGIESC CSOs to develop sustain-able levels of engagement.
Strengthened capacity of diverse SOGIESC CSOs in humanitarian ways of working	Programs to support CSOs to build and maintain sufficient expertise and networks in order to engage with the DRR and humanitarian systems when necessary.	National or regional level of support for diverse SOGIESC CSOs to develop sustainable levels of engagement; tracking of CSO confidence in engaging with DRR and humanitarian systems.
System-wide change beyond shifts within individual contexts and responses.	Creation of global and regional mechanisms that focus on diverse SOGIESC inclusion in DRR and humanitarian systems; use of a systems approach to change within the DRR and humanitarian system	Systems monitoring of diverse SOGIESC inclusion at global, regional, national and settings levels.

COMPLEX AND ADAPTIVE SYSTEMS

How Does Change Happen?

There is an emerging view that the humanitarian system is best understood as a complex and adaptive system. According to the 2018 Humanitarian Accountability Report:

> "The humanitarian sector is a highly complex interconnected system with many elements, characteristics and dimensions. For example, there are numerous interconnected actors (recipients, donors, governments, the United Nations, the Red Cross and Red Crescent movement/ICRC, NGOs, humanitarian staff, development staff, peacekeepers, community- based organisations, emerging actors, the private sector, diaspora, faith-based organisations, etc.). There are a growing variety of technical sectors (food security, livelihood, health, water and sanitation, mental health, etc.). Add to this a multiplicity of initiatives, a diversity of cultural environments, different natures of crises (natural disaster, conflict, protracted crisis, etc.) and so on. Change in the humanitarian sector needs to take all of these elements into account." (CHS Alliance, 2018:13)

Not only is it complex, but also adaptive, as described in the 2018 State of the Humanitarian System Report:

> "It is made up of parts that are at once interrelated and which can also determine their own actions, and which interact with many other elements outside the system. Because it is a complex, open system it behaves in particular ways. It is non-linear: the very large number of interacting elements makes it almost impossible to predict how the system will behave. It is also emergent: as a result of the interactions between the elements, the system itself may develop characteristics which are the result of multiple interactions and are more than the sum of the component parts. Some observers have taken to labelling the humanitarian system as an 'ecosystem' to emphasise its complex, open and adaptive nature." (ALNAP, 2018: 31)

A detailed account of systems thinking and the dynamics of complex and adaptive systems is out of scope of this report. However other important aspects of complex systems include that the component parts have agency and can respond to system inputs in a variety of ways, that there may be incentives built-in to the system that work against change, and that the boundaries of the system may be hard to discern: influences may come from actors beyond those that are the subject of immediate attention.

If the humanitarian system is a complex and adaptive system it is easier to understand why problems such as inclusion, localization and accountability seem so hard to solve. Policies, guidance notes, training workshops and checklists - what is dubbed a mechanistic approach - may all be valuable, but as a disparate set of interventions they may not be enough to shift the system.

The CHS Alliance 2018 *Humanitarian Accountability Report* suggests that along with this mechanistic approach there are other change models that operate within the humanitarian system. For example, competition for funding and influence may be a driver a change, social processes may be drivers of change where communities form around change goals - perhaps like the group of people at Pride in the Humanitarian System. One of the other models is the ecosystem approach, that seeks to understand how to work within the constraints of complexity and adaptation.

Complex and adaptive systems theory can seem, overly theoretical. Variations of the following thought experiment are often used to demystify the approach[5]:

- ***Simple problems*** can be solved reliably by following a relatively simple set of instructions. After you place an order at your local pizza shop for a salami pizza, the process for creating and making your pizza is largely formulaic.

- Alternatively, solving ***complicated problems*** often involve a large number of steps and may

require innovations. A frequently used example is sending a human in a rocket to the moon: while it is not easy, with enough money and time it can be achieved.

- Finally, a ***complex problem*** is one where there is no rulebook, where it is difficult to know where to start, where the problem seems to mutate in front of you, and even if you work out how to move forward today, by tomorrow the problem has morphed in some way that makes that approach less effective. The typical example is parenting a teenager.

The question becomes, is changing the humanitarian system to be more inclusive of people with diverse SOGIESC more like:

a. Ordering a take-away pizza?
b. Sending a human to the moon in a rocket?
c. Parenting a teenager?

Based on the challenges recounted over Chapters 1 and 3, the pizza can be ruled out. The standard mechanistic approach to change in the humanitarian system is akin to building moon-rockets. The advocate for a complex adaptive systems approach is likely to conclude that we are trying to solve a complex problem, with the frameworks and tools better suited to a complicated problem.

Concluding that a problem is complex need not lead to despair. There may be simple and complicated problems embedded within a complex problem, and they may present useful starting points. And while complex problems are difficult to tame, it is possible to get better. The key is to see how the different parts of the problem inter-relate, rather than getting fixated on solving one part of the problem in isolation.

Systems thinking uses a variety of tools to understand how systems work. Analysis may seek leverage points where applying pressure may have more impact, or may seek to identify positive feedback loops that build momentum or negative feedback loops dissipate energy and tend toward stasis.

How Does This Help?

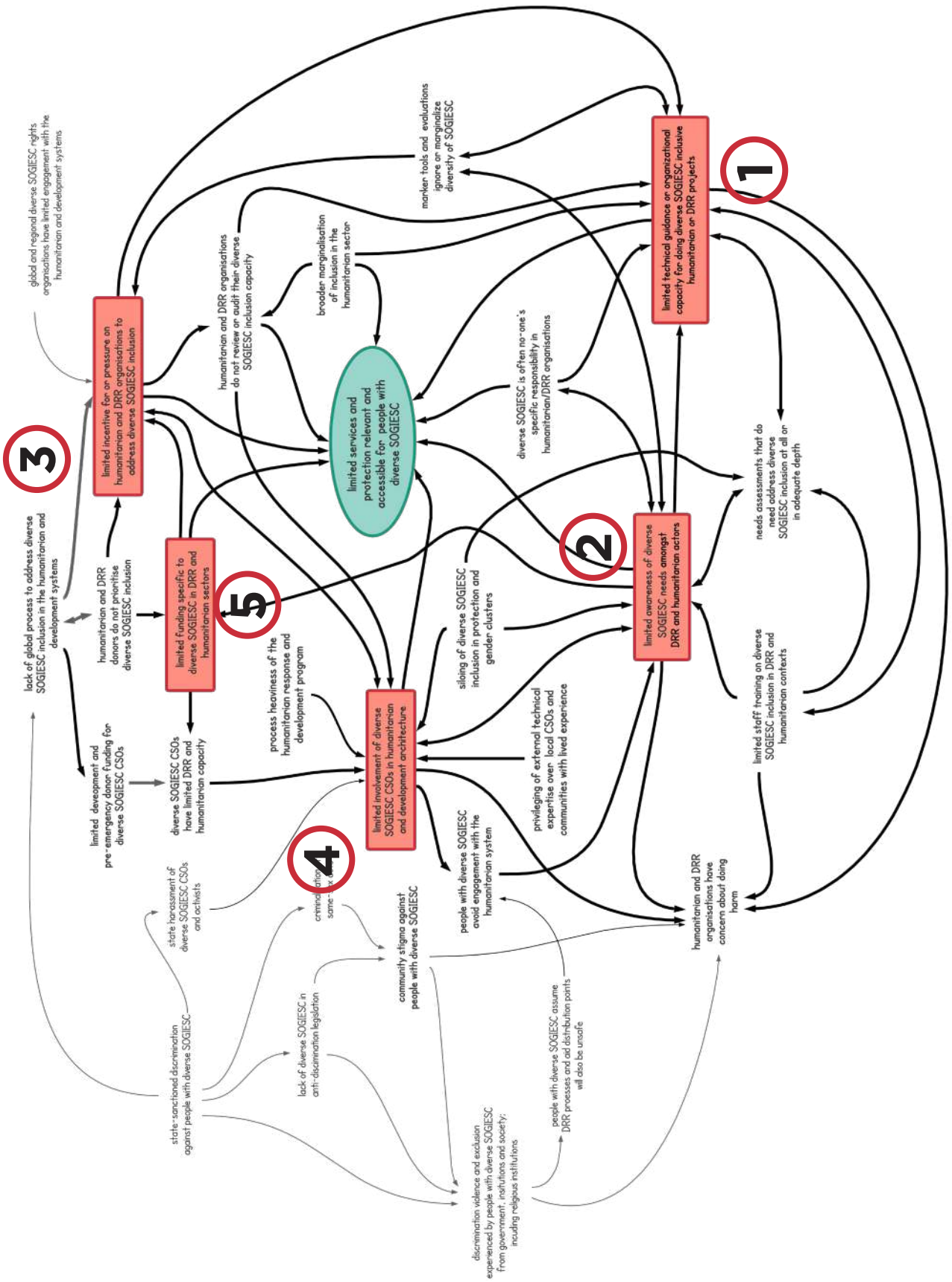
The starting point for applying this approach to the problem of increasing diverse SOGIESC inclusion is to understand that the current state of low inclusion is a condition or state of the system. The objective is then to reconfigure the system into a different condition or state - one in which diverse SOGIESC inclusion is the new norm.

Visualizations are often used at this point. These diagrams can sometimes seem messy and the challenge is to create diagrams that look less like bowls of spaghetti and more like zen moments of clarity. To create the diagrams below, we started with the list of enablers and barriers from the PitHS analysis. In addition, Edge Effect interviewed a broader range of staff from humanitarian and DRR organizations about how change happens. This included specialists from other inclusion domains including gender inclusion and disability inclusion, staff who worked in a settings where diverse SOGIESC inclusion less problematic and places where it seems to be an unassailable barrier. Edge Effect sought out specialists in different thematic areas of humanitarian response, as well as specialists in Protection.

The diagram on the following page is a map of sorts, showing how different aspects of the humanitarian system may hold in place the problem of low diverse SOGIESC inclusion.

The components linked by bold arrows are aspects of the humanitarian system, while the top and left of the diagram includes components that are outside of the humanitarian system, but impact upon the system. Arrows indicate influence, in some cases this influence is largely one-way, while other interactions between components are two-way. By following the arrows between components, a picture emerges of patterns of reinforcement - or possibly, disruption. The numbered components in red boxes are central 'junctions' and potential leverage points, for addressing the key problem in the green oval.

Consideration of a single component - such as



Above: The interconnectedness of factors that hold low levels of diverse SOGIESC inclusion in place. The green oval is the objective, and the red boxes indicate junctions within the map where multiple factors combine and that influence many other parts of the map. The centrality of these junctions make them appropriate points for monitoring, and change at these points could leverage change in other parts of the map.

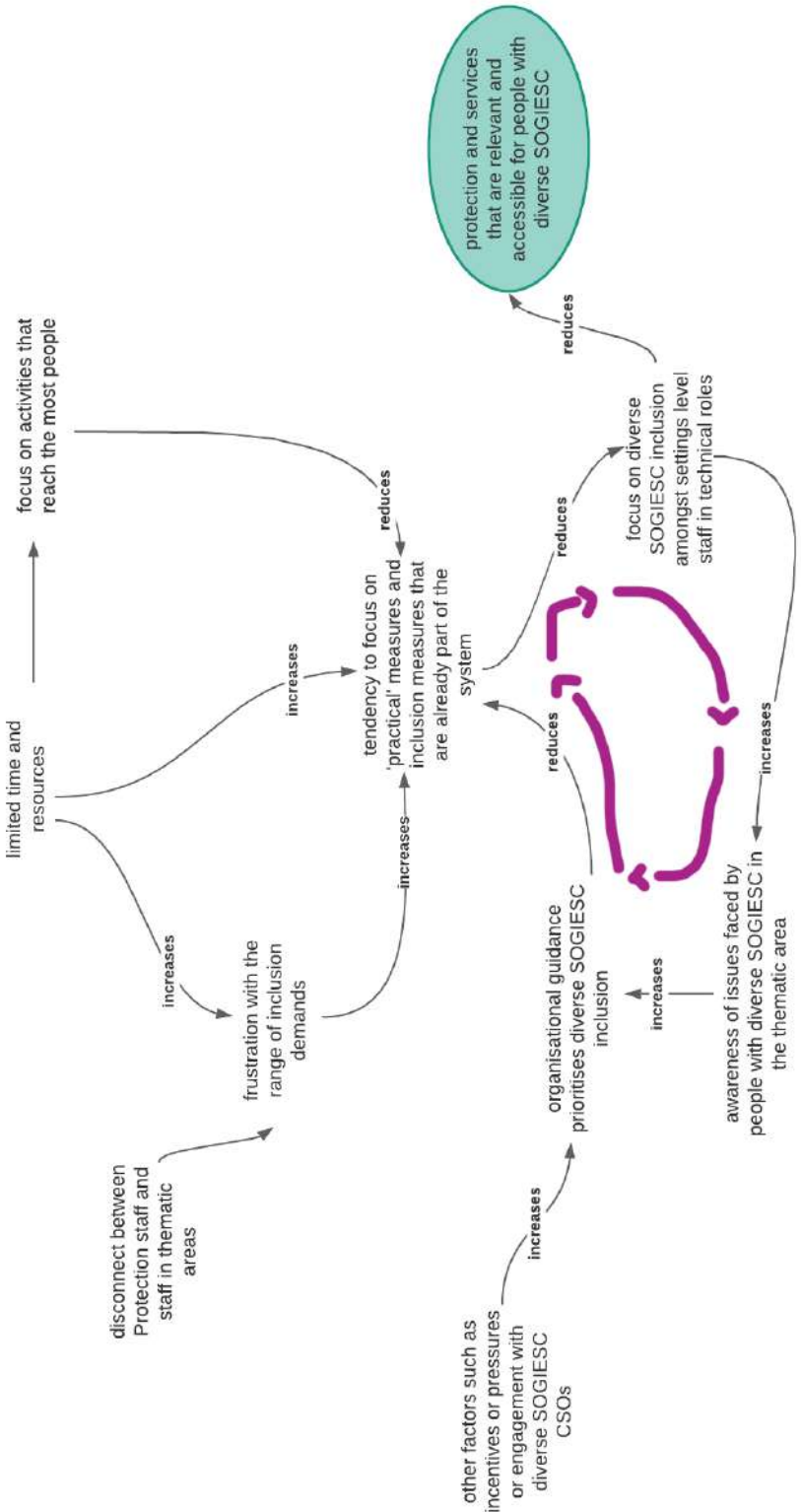
number 4: limited involvement of CSOs - suggests that there are a many other components of the system that reinforce that state of affairs - the arrows leading to that box. In turn, limited involvement of diverse SOGIESC CSOs reinforces other aspects of the system. Readers are encouraged to sit with the diagram and follow arrows around.

The diagram represents one theory of how the components interact. It would be possible to create other diagrams with the same components, diagrams that may offer more or less or different insights. This diagram is also partly an abstraction: in reality the diagram for Cox's Bazar is likely to have similarities and differences with diagrams specific to Mindanao or Vanuatu. Over time the systems are likely to change, and so the diagram may be less accurate tomorrow. While there is an art to systems analysis, and while it does not promise simple answers, insights can be derived that other approaches to change miss.

True systems diagrams have additional features that indicate positive (reinforcing) and negative (diminishing) influence of the links within the system, and these can be used to identify feedback loops. The purpose is to identify loops that if strengthened are more likely to shift the system toward the desired state, and to identify loops which need to be muffled or disrupted because they are holding the system in place. While detailed complex systems analysis was not part of this project, the diagram on page 74 is more indicative of a systems map.

Readers of Chapter Three, especially the Shelter Deep Dive will recognize aspects of this subsystem. As theorized in this diagram the combination of factors is contributing to the same green oval that appears in the larger document on the previous page. However this diagram has labeled arrows that add another dimension to the analysis. The magenta hand-drawn loop is a potential positive feedback loop. One challenge of this approach is that rapid feedback is required, in order to understand how the system changes in response to inputs. However, the humanitarian system has relatively few options for measuring impact, for generating this kind of continuous and rapid feedback. The table on page 75 lists some feedback mechanisms and their corresponding suitability for monitoring systems.

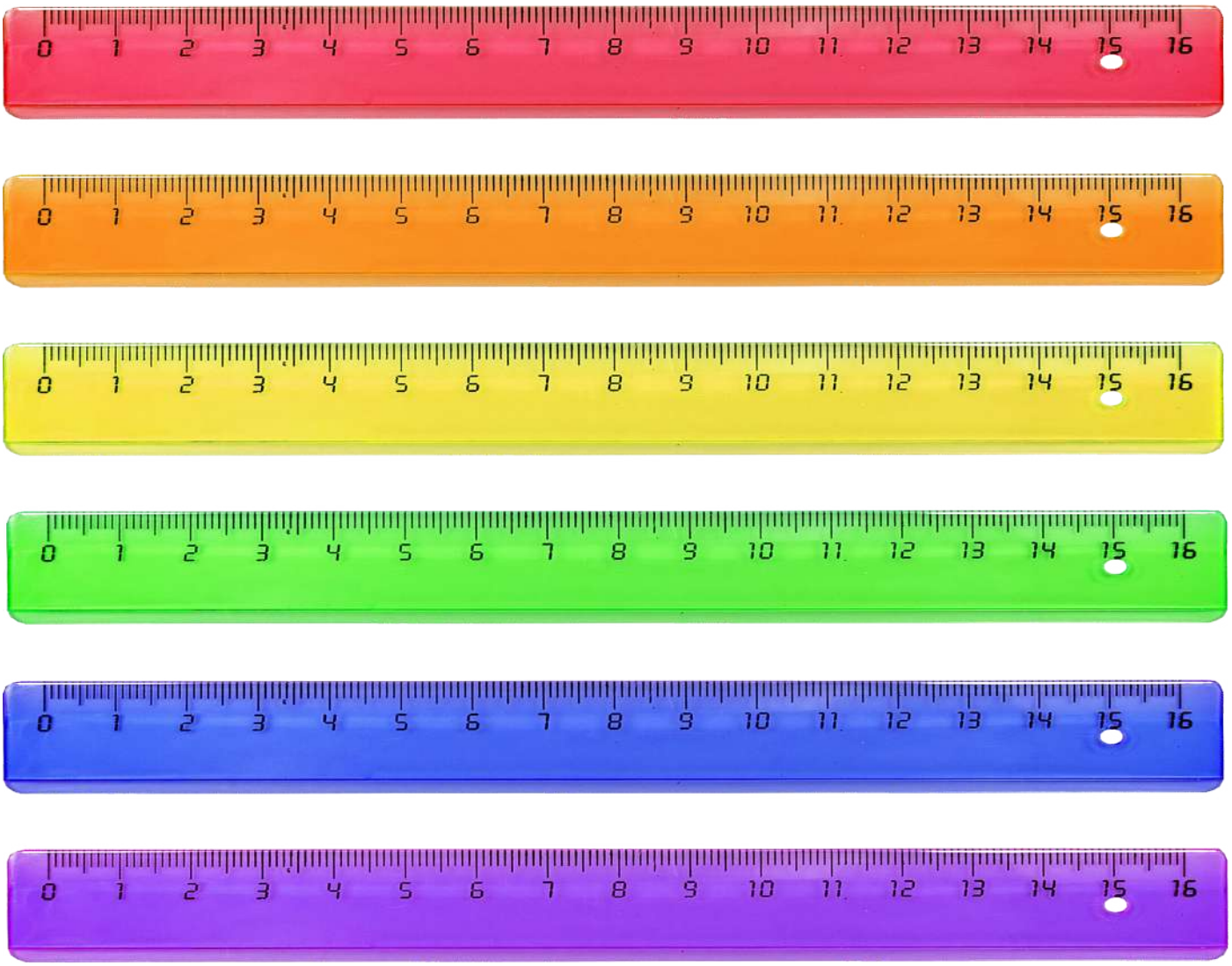
The Snapshot Tool in Chapter Five is designed specifically for generating rapid feedback, aligned with the junctions 1-5 in the mapping of components that hold the problem of low diverse SOGIESC inclusion in place. The other tools in Chapter Five would also be useful for creating baselines for diverse SOGIESC inclusion and monitoring progress at longer intervals. The systems analysis in this chapter barely scratches the surface, but offers avenues to address the complexity of factors explored in Chapters One and Three. It is likely that a range of strategies and change models working together will be more successful than isolated efforts.



Above: Closer to a true systems map, this version shows factors that increase or reduce other factors. In this case the diagram is showing some factors which may hinder diverse SOGIESC inclusion in thematic areas such as Shelter.

Measuring Option	Systems Suitability
Evaluations or lessons learned reports remain the most common method for assessing DRR and humanitarian programs, within organizations and across cluster or sectoral areas.	These reports often emerge 6-18 months after the onset of disasters or occur periodically in longer crises, or at the end of DRR and development projects. The long gap between action and reports limits the potential for close monitoring of systems, however evaluations or lessons learned reports could be used to inform analysis of baseline system conditions and provide opportunities to assess changes in system conditions at longer intervals. In order to fulfill this role evaluations or lessons learned reports would need to focus more on diversity of SOGIESC.
Marker tools are used widely across the humanitarian and development sector. Primarily, these are used to measure gender inclusion across aspects of the program cycle, but increasingly are incorporating other inclusion domains, such as age and disability.	Despite the prevalence of marker tools, there is a very limited literature on the effectiveness of marker tools. Reviews of previous score-oriented markers suggests reticence among organizational staff to provide low-ratings in self-assessments, and that negative feelings resulting from low scores might alienate people from the tool and change processes. Consequently more recent marker tools have a greater emphasis on self-assessment, the process of reflection involved in using the marker as significant as the score itself. However at the same time data from tools such as the IASC GAM are being integrated into data portals, where the score itself grows in significance. GAM narrative reporting (currently synthesized annually for many contexts) could also inform analysis of baseline system conditions and provide opportunities to assess changes in system conditions at longer intervals.
Tracking funding flows is increasingly prevalent in the humanitarian and development sectors, including tracking of funding as it aligns with inclusion and protection objectives.	In theory, tracking funding for targeted or mainstream diverse SOGIESC inclusion would provide important insights and also provide a sense of whether the sector is 'putting its money where its mouth is' regarding 'leaving no-one behind'. However there is currently no reliable method for tracking of funds specific to diverse SOGIESC inclusion. If reliable data becomes available it could directly inform analysis of funding-related leverage points and interactions.
Tracking of perception data – a form of 'customer satisfaction' – has been pioneered by Ground Truth Solutions in coordination with the CHS Alliance This approach falls within the two-way information flows envisaged within Communicating With Communities initiatives, in which humanitarian actors listen to direct feedback from affected people who are trusted to make assessments about their own lives.	The insight provided by these questions is relatively high-level, though no more so than much information that humanitarian actors contribute to marker or other tracking tools. Additionally, as noted by the CHS Alliance and Ground Truth Solutions, the very act of collecting, analyzing and publicizing community perception data re-positions affected people in the discussion about what assistance should be provided, to whom, when and so forth. This data could be useful in that it adds another dimension - and a possibly disruptive dimension - to systems analysis.

Above: Feedback mechanisms and their corresponding suitability for monitoring systems.



5 POTENTIAL TOOLS

Three tools were developed or adapted over the course of the project:

- A ready-to-be-deployed diverse SOGIESC Rapid Assessment Tool designed to provide detailed program/project assessments, working alongside UN Women's Gender Equality and Women's Empowerment focused Rapid Assessment Tool for humanitarian contexts (released in 2020). This tool contains built-in involvement of diverse SOGIESC CSOs, also in response to the complex adaptive systems mapping in Chapter Four, and the Snapshot survey results presented below. This tool was piloted in Cox's Bazar and is available as a full package with a guidance note and data collection and management tools to derive and understand a score.
- A Snapshot Tool that has the potential to deliver baselines and tracking across humanitarian response at a range of scales, from the work of specific organizations, to aggregate work in particular geographies or crisis responses, across thematic or cluster area activities in those geographies or settings, or regionally or globally. The questions within the piloted version align with the junctions or leverage points from the analysis in Chapter Four. This tool was piloted in a more limited way and while it could be used as-is, further development is proposed.
- Tipsheets for the IASC Gender with Age Marker (GAM), to support users of the revised GAM to utilize that marker tool in diverse SOGIESC inclusive ways.

Many other tools within the humanitarian and DRR sectors will also need to be adapted, or created, for example for use in particular thematic areas or within organizations that prefer to use in-house tools.

Snapshot Tool

The junctions or leverage points identified in the mapping in Chapter Four are potential focus areas for:

- Policy, practice and advocacy changes in the humanitarian and DRR sectors.
- Establishing baselines in critical areas and undertaking longitudinal monitoring.

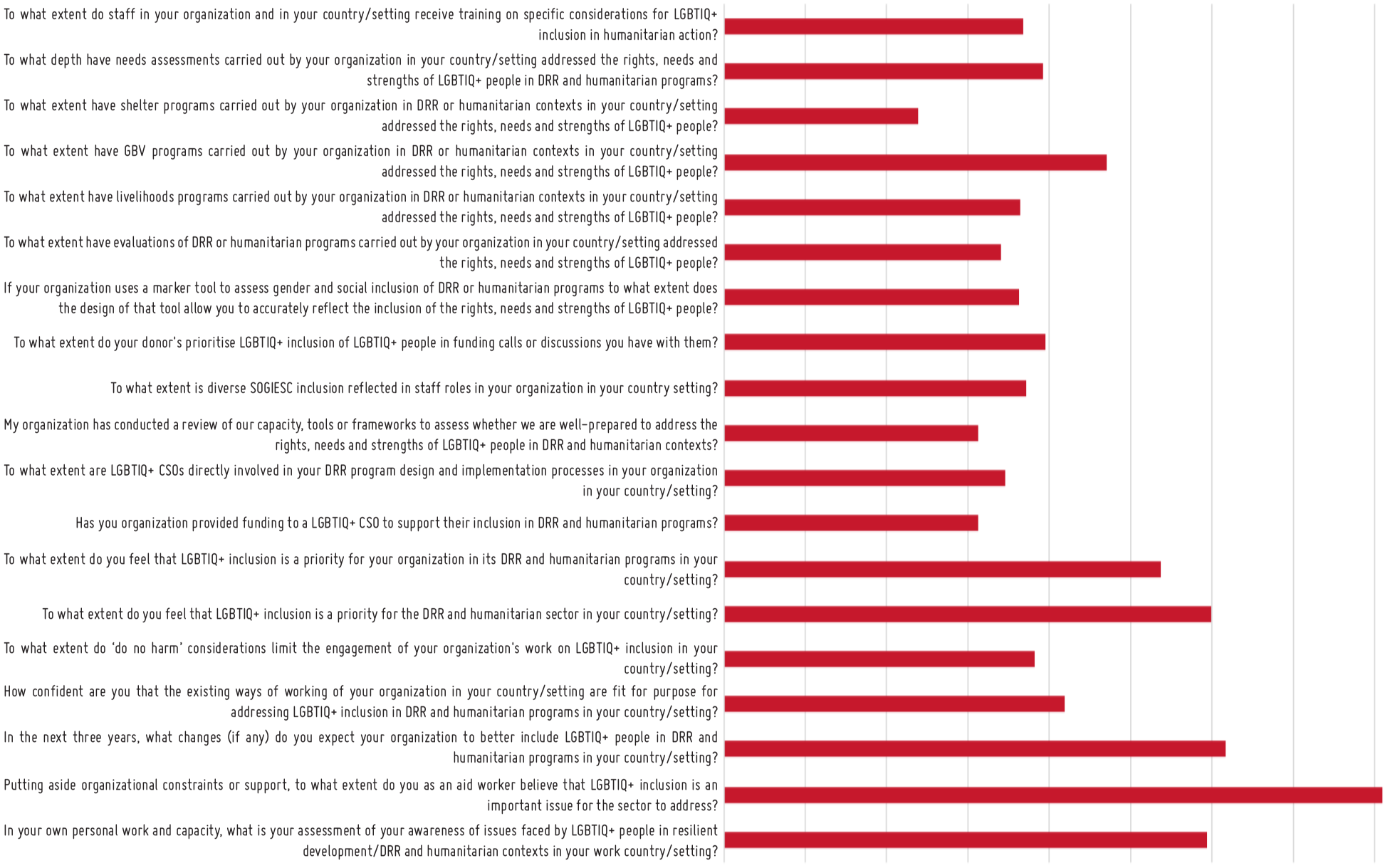
Towards the end of the project a survey was developed to test the usefulness of this approach for establishing baselines. Selected staff of humanitarian and DRR organizations operating in the Cox's Bazar research setting, and the Philippines and Vanuatu were asked to complete an online survey. The online survey contained nineteen questions with an optional 'write-in' twentieth question. The questions were written to seek data that could be used to assess the lelve of activity or 'pressure' being applied at the junctions or leverage points. This approach could be used to generate snapshots by country/setting, by technical sector, by organization, or globally, depending on the extent or focus of surveying and data disaggregation. The survey method, while it has limitations, is low-cost and does not impose excessive workloads on humanitarian and DRR organizations. However, self-assessment introduces possible biases: scoring may lack reliability if staff have insufficient awareness of diverse SOGIESC issues, or may reflect perceptions of staff who are less involved in technical operations. Where resources allow, scores for each category could be derived through more intensive KIIs or deeper in-country assessments.

Respondents were able complete the survey anonymously as long they did not provide any identifying details in the 'write-in' section. Most of the questions required ranking on a likert scale between 0-100, and data compilation required simple averaging; two questions with yes/no answers were converted to a score out of 100. The process for generating these scores could also be fine-tuned, for example, in some settings there may not be a diverse SOGIESC CSO due to legal or political constraints on civil society organizations. Some organizations may be working in parts of countries where there is significant local resistance to diverse SOGIESC inclusion, or in countries where the government actively hinders work on diverse SOGIESC inclusion. In such settings a multiplier – akin to a degree of difficulty in diving or gymnastics – could be applied to scores to better reflect local conditions.

Discussion of Data

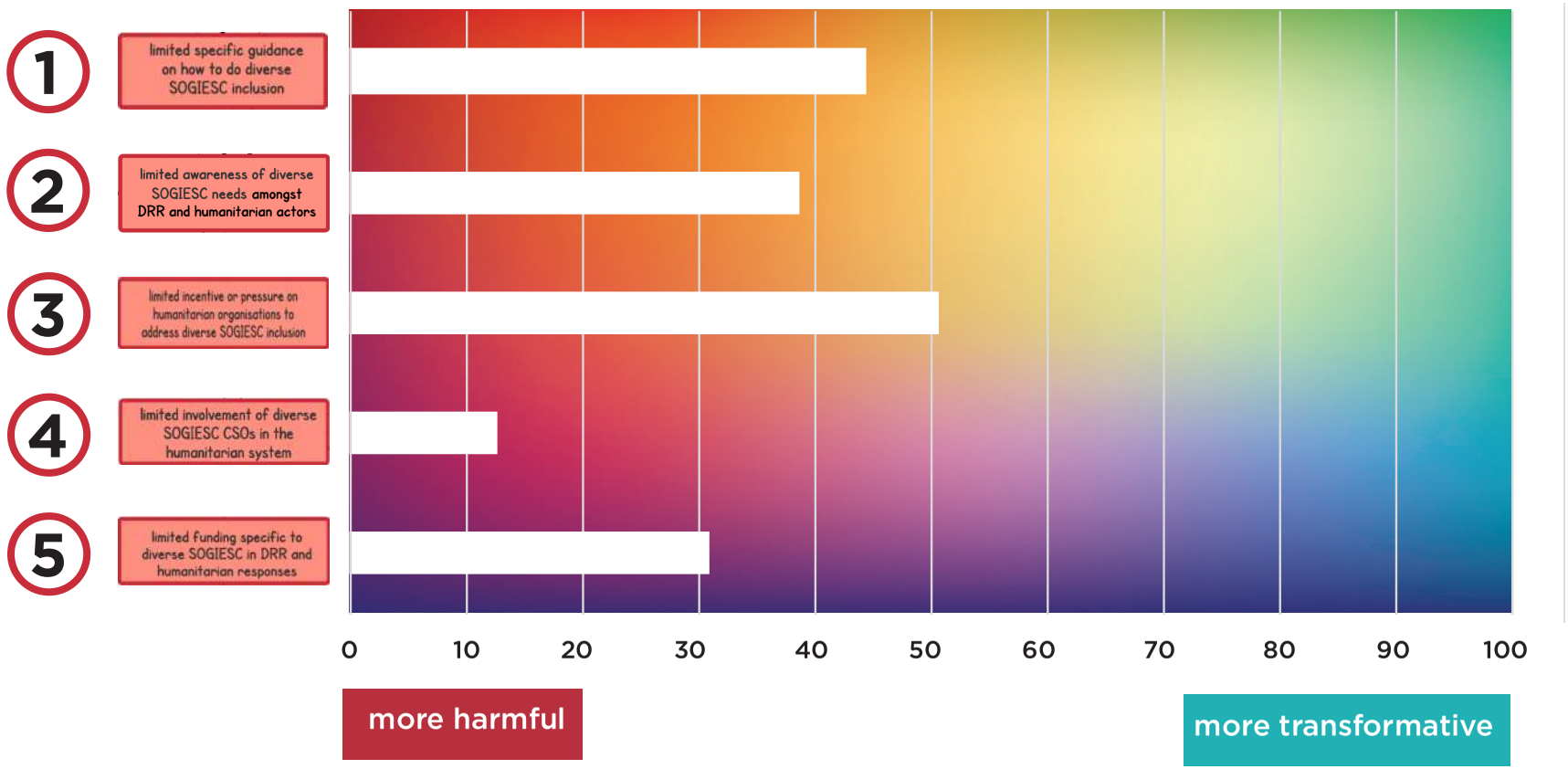
Twenty-one responses were received from staff working in humanitarian organizations in each of the settings explored in Chapter Three, with the majority from Cox's Bazar. While methodological limitations (also discussed in more detail below) mean that this data should be considered indicative or preliminary, insights can be drawn from the answers to the individual questions:

- The overall staff assessment of the level of engagement of their own organizations was low. Fourteen of the nineteen questions generated scores lower than 50/100, with many scores in the low-to-mid 30s.
- The lowest score was for inclusion of people with diverse SOGIESC in Shelter programs (24/100). Equal second-lowest was the self-assessment of the extent to which diverse SOGIESC CSOs are funded to support diverse SOGIESC inclusion in programs.
- Low scores were also self-assessed for organizational review of organizational capacity, frameworks and tools to ensure fitness-for-purpose for working on diverse SOGIESC inclusion (32/100) and provision of training specifically addressing diverse SOGIESC inclusion in programs (37/100).
- The diverse SOGIESC relevance of needs assessments and marker tools was also scored low, at 39/100 and 37/100 respectively.
- Of the program activity focused questions the highest score was for involvement of people with diverse SOGIESC in GBV programs (47/100).
- Donor focus on diverse SOGIESC inclusion was also rated at a low 39/100.



note: the acronym LGBTIQ+ was used in this survey as it was sent completed anonymously and without the opportunity for discussion about SOGIESC language: future versions would include additional background materials and use SOGIESC.

Aggregation of Snapshot Tool data by leverage points



These scores indicate areas in which extensive work is needed for diverse SOGIESC inclusion to become a reality. Of additional interest are the relatively higher scores for some questions. The highest score of 82/100 was given for respondents own belief in the importance of diverse SOGIESC inclusion. Staff rated the likelihood of increased diverse SOGIESC inclusion in their organization and setting over the next three years at 62/100. Scores over 50/100 were also self assessed for:

- Priority attached to diverse SOGIESC inclusion in their organization and their humanitarian setting
- Their personal awareness of the issues faced by people with diverse SOGIESC in DRR and humanitarian settings.

This reveals a significant gap between the stated aspirations of organizations and individuals and the reality of diverse SOGIESC inclusion in humanitarian and DRR programs. While the higher level of aspiration is clearly a positive, it is unclear from this data alone whether the gap shows:

- An understandable lag between intention to change and manifestation of that intention in the form of changes in policy and practice.
- An enduring lag that is indicative of the barrier explored in Chapters Three and Four, and the limitations of individual agency to address systemic exclusion.

Junction/Leverage Points Analysis

The survey discussed above has 19 questions. The chart opposite was created by aggregating results from the questions in the survey that were designed to elicit data relevant to each leverage point. Limitations regarding data collection (see Methodological Considerations below) mean that the data presented here is best considered indicative, and over-analysis of the results is not advised. However the data is in many respects a real snapshot of diverse SOGIESC inclusion in the humanitarian system, and high level insights can be drawn:

- Overall, the work happening at each of the junctions/leverage points identified in Chapter Four is insufficient to achieve genuine change.
- The least pressure is being applied at the junction/leverage point of inclusion of diverse SOGIESC CSOs, followed and compounded by limited funding for diverse SOGIESC CSOs. This is a critical problem because traditional players within the humanitarian system are unlikely to shift the system conditions by themselves. However a genuine effort to bring diverse SOGIESC CSOs into the system could be the input needed to begin system change. This is likely to require relatively long-term commitments by donors and establishment humanitarian organizations to support humanitarian capacity strengthening while also respecting the autonomy and community outreach capacities of these organizations.
- The pressure being applied at the leverage points of needs awareness and program guidance is unlikely to be strong enough to be generating systems change. More intensive pressure at these leverage points is likely to require work at multiple levels within the humanitarian and DRR systems, including development of assessment tools and program design guidance at global level that can be used as-is, that can be adapted by humanitarian organizations for particular contexts, or that provide insights for revision of in-house tools. While some tools and guidance may be cross-sectoral, some thematic sector specific development work will be needed. Tools and guidance will also be needed in a range of languages. This overall process will require significant increases in research and development funding, and will also require coordination across humanitarian organizations and inclusion of diverse SOGIESC CSOs and expertise.

While the most pressure is being applied at the junction/leverage point of incentives and pressures, this level of pressure is also probably insufficient to generate systems change. Additional pressure and incentives could be generated by measures including:

- Donor requirements for diverse SOGIESC inclusion in mainstream programs or offerings of specific funds for high performance targeted programs
- Consistent and genuine usage of tracking and accountability mechanisms such as the GAM and Rapid Assessment Tool.
- Demonstration of commitment at the highest levels through the establishment of a global development process for diverse SOGIESC inclusion, such as a Working Group.

Methodological Considerations

While there is likely to be some consistency between the system factors and interactions in different countries, settings and thematic areas, it is possible that more detailed mapping in those areas reveals additional junctions or leverage points or suggests revision of the existing identified leverage points. While adapting the focus areas for survey questions to reflect different existing system dynamics is likely to be important, so to is maintaining some degree of consistency and comparability. Mapping of the system dynamics for particular contexts or thematic areas may require a) some external assistance or basic familiarity with systems thinking approached to social change and b) collaboration with diverse SOGIESC CSOs and external expertise.

The data in the chart is the aggregate of all survey responses from humanitarian staff working in the three settings studied in Chapter Three. The majority of survey responses were received from staff in Cox's Bazar and are over-represented in the data in the chart opposite. The discussion of findings in Chapter Three revealed that diverse SOGIESC inclusion is limited across all of the settings, how specific efforts to begin diverse SOGIESC inclusion were apparent in Cox's Bazar than the other settings. Further analysis of the data could involve analysis for each setting separately. This could be assisted through a higher response rate from the other settings.[6]

The data presented here was gathered through a self-assessment process with no specific support provided for the assessment process. More nuanced and possibly more accurate data could be generated through a process of engagement with the humanitarian organizations prior to completion of the survey. Anonymity could still be offered, if for example a group of organizations in a particular sector or humanitarian setting undertook a workshop to support their self assessment, after which the survey could be completed individually and anonymously. While competition between aid organizations sometimes hinders collaboration, sharing scores and discussing tactics may sometimes have more value than the assurance of anonymity.

An alternative data collection strategy is to allow for external assessments or to create a verification/validation process to support the accuracy and legitimacy of self-assessments. This could be modeled on processes used by the CHS Alliance for quality assurance of data submitted by humanitarian organizations to assess compliance with the Core Humanitarian Standard on Quality and Accountability. An external process may have particular value when establishing the baseline for current performance, as well as subsequent periodic intervals. The compliance monitoring for the Core Humanitarian Standard on Quality and Accountability does not include collection of specific data on diverse SOGIESC inclusion; while discussions with the CHS Alliance were not pursued during this project consideration could be given to alignment of survey questions or analysis with the components of the each of the nine standards.

Further consideration is also needed for how the results of this tool might be shared. While some organizations may prefer their scores to be kept confidential, ideally aggregated scores across geographic areas, humanitarian response settings, or thematic and cluster areas would be shared with diverse SOGIESC CSOs and available for public viewing. This would create new conversations, and act as a accountability mechanism.

RAPID ASSESSMENT TOOL

The Rapid Assessment Tool facilitates assessment of diverse SOGIESC inclusion at the more detailed level of programs/projects implemented by humanitarian organizations.

In 2020 the UN Women Independent Evaluation Service published a new Gender Equality and Women's Empowerment focused Rapid Assessment Tool for humanitarian contexts. While this tool does advise users to ensure that "the sample of respondents reflects the diversity of the target population" including people with diverse SOGIESC, the tool does not have a specific focus on diversity of SOGIESC. However the Independent Evaluation Service responded enthusiastically to Edge Effect's suggestion to develop a diverse SOGIESC focused Rapid Assessment Tool that sits alongside the existing tool. Feedback received from humanitarian staff over the course of the project suggested that new tools should only be introduced where absolutely necessary. Given that diverse SOGIESC inclusion is a new area of inclusion, with specific needs to be addressed and specific dynamics undermining inclusion, a specific tool is justified. However the hurdle of learning of a new tool has been mitigated by maintaining as much consistency as possible with the UN Women Gender Equality and Women's Empowerment focused Rapid Assessment Tool for humanitarian contexts.

The Diverse SOGIESC Inclusion Rapid Assessment Tool focuses on six key areas: Program Background; Pre-emergency marginalization and gender analysis; Inclusion, participation and leadership; Protection and Safety, Shelter, and Livelihoods.

To be consistent with the letter and spirit of the Pride in the Humanitarian System *No Longer Left Behind* call-for-action, this requires collaboration with a diverse SOGIESC CSO. The CSO conducts survey research with diverse SOGIESC community members alongside the humanitarian agency assessment of its own programs. It is also

Above: Cover image of the Diverse SOGIESC Inclusion Rapid Assessment Tool Guidance Note.

recommended that the humanitarian organization:

- Discuss the results of both the survey and the organizational self-assessment with the diverse SOGIESC CSO, as part of an ongoing effort to improve programs and as a commitment to accountability to affected people.
- Supports the diverse SOGIESC CSO to complete the research circle by sharing results with people with diverse SOGIESC who were surveyed as part of the assessment.

Further, the humanitarian organization should provide funding for the diverse SOGIESC CSO to undertake this work, rather than assuming the work will be done voluntarily. These measures are also a step toward addressing the Snapshot finding that inclusion and funding of diverse SOGIESC CSOs receive the lowest attention of any of the leverage points for change identified in Chapter Four.

Detailed information on how and when to use the Diverse SOGIESC Rapid Assessment Tool is in the Guidance Note attached as an Annex to this report.

The tool also requires use of a survey instrument for collecting data from people with diverse SOGIESC, and spreadsheet-based Questionnaire and Dashboard for deriving a diverse SOGIESC inclusion score. The survey and spreadsheet are included in the Diverse SOGIESC Rapid Assessment Tool package.

Piloting

"This was a great exercise for us to reflect more on our work on SOGIESC rights and inclusion in our regular gender programming"

Bandhu Social Welfare Society (Bandhu) and UN Women in Cox's Bazar teamed up to pilot the tool over November-December 2020. UN Women volunteered to assess the diverse SOGIESC inclusivity of Multi-Purpose Women's Centers in several of the camps, and completed the humanitarian agency assessment. Bandhu interviewed thirty *hijra*, *kothi* and other *gender diverse* people in the same camps.

Above: A Multi-Purpose Women's Center in the Balukhali camp in Cox's Bazar, set up by UN Women in partnership with Action Aid and with support from UN Women National Committee.

Photo: UN Women/ Allison Joyce

GAM GUIDANCE AND TIPSHEETS

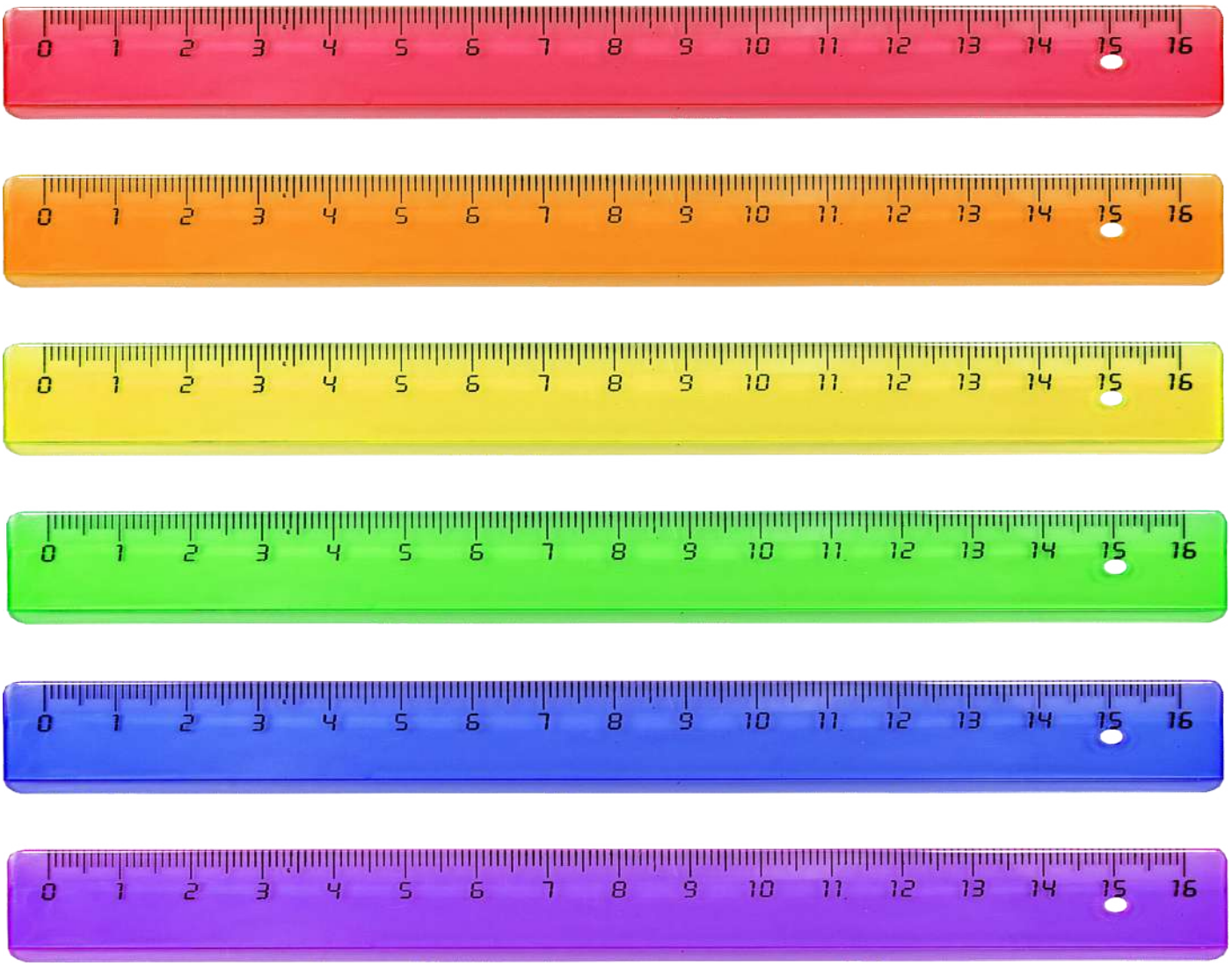
Early in the project the IASC Gender with Age Marker (GAM) was selected as a likely tool for diverse SOGIESC adaptation, for three reasons:

- The GAM is one of the most widely used marker tools in humanitarian settings globally, and is increasingly being integrated into other tools such as financial tracking tools.
- The GAM already includes some references to diversity of SOGIESC and UN personnel who design and manage the GAM were enthusiastic about enhancing this. Past GAM data from Bangladesh illustrates the need for clear guidance and training for humanitarian workers who are unfamiliar with diversity of SOGIESC: project coding suggested that a large number of projects were working with gender diverse people, however this was not reflected in the narrative reporting of the same projects. The conclusion drawn by the IASC GAM managers is that confusion about the meaning of 'gender diversity' led to miscoding of many projects. (IASC/GAM 2019)
- The twelve Gender Equality Measures (GEMs) within the GAM map closely to the priority areas identified from the Pride in the Humanitarian System call for action No Longer Left Behind, providing initial hope that creating a dedicated diverse SOGIESC component alongside or within the GAM would allow assessment of inclusion aligned with No Longer Left Behind.

Ultimately the GAM became less central in the products and recommendations for two reasons:

- The GAM does not provide data that can be meaningfully used by diverse SOGIESC CSOs to hold the humanitarian system accountable. Like many marker tools, the GAM is designed to provide data flows into the humanitarian system.
- The GAM designers urged that it not be turned into an accountability tool, as the intention of the GAM and its future development path is a tool for provoking reflection and learning, rather than accountability.

Nevertheless, input was provided to the GAM designers to support diverse SOGIESC inclusion, a diverse SOGIESC tip-sheet was developed for GAM users, along with a shelter tip sheet. These resources should enhance the diverse SOGIESC inclusivity of the GAM.



6 CONCLUSION and RECOMMENDATIONS

Diverse SOGIESC inclusion is likely to be a multi-decade project, that will require patience, persistence and creativity. Currently, many assessments and plans makes no mention of people of diverse SOGIESC at all, or are inclusive in the sense that being mentioned in one sentence or in one footnote is 'inclusive'. A lack of data, combined with a lack of training and tools and other gaps leads to invisibility in responses and initiatives. The challenges that advocates of diverse SOGIESC inclusion face within the humanitarian and DRR systems are both similar and different than the challenges faced by advocates for inclusion on the basis of gender, disability and age. Much can be learned from those efforts, and solidarity between marginalized groups is essential. The findings and recommendations cover both 'technical' aspects of the humanitarian and DRR systems, and broader questions of power, funding, participation and societal context.

Despite the many challenges recorded in this report, there are reasons for optimism. Even in settings where there is extensive legal and societal discrimination, some humanitarian and DRR actors are taking steps inside and outside their organizations. However those changes are often driven by individuals or specific organizations, and they need to be joined by staff, organizations and coordinating bodies across the broader humanitarian and DRR sectors. While the challenges are systemic, ultimately the humanitarian and DRR systems are made up of people; people who can make choices, who can work together to disrupt norms or power imbalances, and ensure that people with diverse SOGIESC have the opportunity to live fulfilling and dignified lives, everyday and in crises.

FINDINGS

1. Humanitarian assessments and plans routinely omit diversity of SOGIESC or mention SOGIESC in passing without providing any substantive guidance. Protection or inclusion sections often focus primarily on gender (meaning cisgender and heterosexual women), people with a disability and people who are younger or older. Other groups are usually mentioned only in passing or not at all. Outside of specific Protection or inclusion sections of humanitarian assessments and plans people with diverse SOGIESC are almost entirely missing. This corroborates the statement made by ALNAP in the 2018 Humanitarian Accountability Report that "a system that is not good at understanding or addressing the specific vulnerabilities of different groups of people in different contexts. Where differences within a population are addressed, this is often through predetermined activities for predetermined 'vulnerable groups'."

2. Statistical data gathering in longer term development contexts also routinely fails to include people with diverse SOGIESC. Exclusion points include statistical definitions, data collection practices, lack of awareness and societal discriminations. Increased vulnerability of people with diverse SOGIESC is created by a range of factors, including stigma, discrimination, and well as the design and delivery of development programs. If people with diverse SOGIESC are not adequately considered, pre-emergency marginalisation will reinforce the continuation of invisibility and systemic discrimination and will fail to address the specific factors people with diverse SOGIESC face. The collection of data is crucial for developing a situational awareness of people with diverse SOGIESC, the evaluation of their needs, and the barriers and risks they face, as well as their capacities, views, strengths and priorities.

3. Humanitarian planning documents also routinely omit people with diverse SOGIESC. Reaching people with diverse SOGIESC aligns with the humanitarian principles of humanity and impartiality. The need for inclusive high quality diverse SOGIESC inclusive programming aligns with this mandate. However, a commitment to meet the needs of 'vulnerable groups' usually does not lead to the inclusion of people with diverse SOGIESC because of the systemic nature of the discrimination, violence and exclusion they face. Meaningful access, safety and dignity in humanitarian action will not be achieved without considering the risks and barriers to access faced by people with diverse SOGIESC, and their specific and embedded inclusion in planning documents. The Only Way Is Up shows that to ensure high quality humanitarian programming, it needs to be built on an understanding of the needs and priorities of people with diverse SOGIESC in crisis con-texts. The experiences of people with diverse SOGIESC in the four settings shows a) a lack of understanding of the risks people with diverse SOGIESC face and who faces specific or heightened risks; b) by omitting people with diverse SOGIESC contributes to barriers to access humanitarian assistance or information needed to make informed decisions c) a lack of understanding of the capacities of diverse SOGIESC affected populations to keep them-selves and their communities safe.

4. DRR laws, systems and planning documents at the national level routinely omit people with diverse SOGIESC across the four research sites. The development of national strategies and plans is a dedicated target in the Sendai Framework and in some cases risk reduction may be integrated into broader national policy planning or sectoral risk management plans and strategies. The involvement of multiple stakeholders is already a key principle of the Sendai Framework, and essential to seeking agreement on and setting the DRR priorities at different levels of government. However, by routinely omitting people with diverse SOGIESC from DRR laws, systems and planning documents, The Only Way Is Up shows a failure to include people with diverse SOGIESC in risk management and development planning. By excluding people with diverse SOGIESC, the national DRR strategies and plans means they have not automatically been given a seat at the table, which is a pre-requisite for ensuring their needs are addressed, and their specific skills and knowledges of the priorities and needs of their communities accessed.

5 Humanitarian and DRR programs routinely leave diverse SOGIESC needs unmet. People with diverse SOGIESC in each of the four settings - Cox's Bazar, Santo, Marawi and Digos reported a variety of protection needs and access to services needs. Information from humanitarian and DRR's actors verified the absence of targeted programs in most instances. While some people with diverse SOGIESC may be able to access programs provided for the community-in-general, this is not an adequate way to meet the needs of people with diverse SOGIESC, especially when the lack of assessments and community engagement means that humanitarian and DRR organizations know little about the lived experiences of people with diverse SOGIESC. This exclusion is seen in the many humanitarian thematic areas including education, livelihoods, shelter, housing WASH and other sectors.

6 While advocates for diverse SOGIESC inclusion can learn from the journeys in the inclusion domains of gender, age and disability, it is likely that the journey toward diverse SOGIESC inclusion will be slower and harder. At the global level diverse SOGIESC inclusion started later than efforts in some other inclusion domains, but of more significance is that diverse SOGIESC inclusion has barely made any jump to institutional processes. Insights from complex and adaptive systems approaches offer diverse SOGIESC inclusion advocates an opportunity to accelerate successes, by avoiding over-reliance on the mechanistic model of change. The five leverage points: awareness of diverse SOGIESC issues, development of specific guidance, involvement of diverse SOGIESC CSOs, funding for diverse SOGIESC CSOs and incentives from donors and other actors provide priority areas for exploring systems change.

7 Diversity of SOGIESC is not adequately addressed in global inclusion, protection, or accountability to affected populations mechanisms. Unlike other inclusion domains such as gender, age and disability there are no working groups or task teams, charters or compacts or other specific mechanisms to ensure focused and ongoing attention is given to diverse SOGIESC inclusion. While the IASC Results Group 2 (RG2) on Accountability and Inclusion has included Edge Effect in its internal working groups and linked Edge Effect's 42 Degrees resource from the IASC Accountability and Inclusion Resources Portal, these are first steps only.

8 Survival and recovery is harder for people with diverse SOGIESC because of challenges they face building dignified and resilient lives. People with diverse SOGIESC in each of the four settings - Cox's Bazar, Santo, Marawi and Digos reported that their experiences in humanitarian settings are deeply influenced by their experienced prior to the experiences within humanitarian settings. Pre-emergency marginalization for people with diverse SOGIESC was shown to take many forms, including violence from family members and being thrown out of home; experiencing violence from local community members and being forced to leave their local communities and faith communities; being bullied at school (which impacts longer term livelihoods options); experiencing discrimination when seeking employment; working in informal sectors or engaging in survival sex. Living in places where your sexual relationship could lead to imprisonment, or that lack of legal processes to have your gender recognized, and similar legal issues add further challenges. In a crisis people with diverse SOGIESC are starting from behind, and are further impacted during crisis by lack of humanitarian inclusion. DRR and resilient development programs need to support people with diverse SOGIESC before disasters, conflict and complex emergencies take their toll.

9 The humanitarian and DRR systems have yet to embrace diverse SOGIESC inclusion as a global policy and practice priority. Failure of leadership at the global level within humanitarian and DRR sectors is partly to blame for the limited progress on diverse SOGIESC inclusion. While high-level processes do not guarantee change at programs level, the absence of focused attention at the global level sends the message that discrimination and violence on the basis, of diversity of SOGIESC is a low priority. It further creates knowledge and skill gaps that are overcome within other inclusion areas such as task-forces, charters and other foundational guidance.

10 While diversity of gender identity is receiving increased attention in Cox's Bazar, diversity of sexual orientation and diversity of sex characteristics remain off the agenda. While less pronounced, there is a similar tendency in the Philippines, and to a greater extent in Vanuatu, to focus on gender identity rather than sexual orientation, or sex characteristics. This is also apparent in other settings in South Asia, Southeast Asia and the Pacific. While criminalization and stigma associated with sexual diversity requires additional care, small steps may still be possible. Research into the experiences of people with diverse SOGIESC, including this report, has failed to adequately address the experiences of cisgender women with diverse sexual orientations and trans men. In each of the settings studied CSO research partners struggled to make contact with cisgender women and trans men. In part this may be due to diverse SOGIESC organizations being reliant on HIV programs, through which they develop much stronger community networks with key populations within the diverse SOGIESC community: gay and bisexual men and trans women. It may also reflect additional stigma that cisgender women face as women, and as they and trans men face as people with diverse SOGIESC. This problem is not new, but progress needs to be made on alternative research strategies.

11 Humanitarian and DRR organizations have not developed the capacity to address the rights, needs and strengths of people with diverse SOGIESC. Heteronormative, cisnormative, gender binary and endosexist assumptions remain in frameworks and tools. There is little evidence of training for staff of humanitarian and DRR organizations, either on general sensitization or program specifics. There is also a lack of partnerships with diverse SOGIESC CSOs. As shelter specialists explained, inclusion is often a proforma process for many organizations, with little space for addressing new groups of people in substantive ways.

12 People with diverse SOGIESC who experience discrimination, harassment and exclusion often do not trust reporting mechanisms or trust that aid organizations will address their issues. This involves a combination of factors including previous discrimination via community mechanisms and by previous experience of exclusions by the organizations themselves. This leaves people with diverse SOGIESC isolated and fending for themselves. This reinforces the invisibility and exclusion that people with diverse SOGIESC and their communities already experience within development, DRR and development contexts.

13 When diverse SOGIESC civil society organizations have closer structural relationships with the humanitarian and DRR systems there are signs of progress on diverse SOGIESC inclusion. This takes the form of increased service delivery and community organizing by diverse SOGIESC organizations, and increased momentum amongst established humanitarian and DRR organizations. People with diverse SOGIESC often prefer to receive services from diverse SOGIESC CSOs, as there is support they feel they can trust. This means that people with diverse SOGIESC must be able to access local diverse SOGIESC CSOs to ensure that there are able to receive communications in a form they can understand, provide feedback on the delivery of humanitarian assistance and be included in decisions that affect their lives.

14 Civil society organizations from within diverse SOGIESC communities have little or no engagement with or impact on the humanitarian system. Two of the leverage points in Chapter Four relate to CSOs: systems change is more likely if humanitarian and development ways of working are disrupted by new actors and new accountabilities. However diverse SOGIESC CSOs with good working knowledge of the humanitarian system will not magically appear: a process of technical and financial support is needed, alongside respect for their autonomy and their other strengths. Data from the tools offered in this report should flow not only into the humanitarian system, but also to these CSOs as a matter of accountability.

15 Discriminatory laws, government policy and programs and societal discrimination have a major impact on DRR and humanitarian experiences of people with diverse SOGIESC, and upon the willingness and/or opportunity of DRR and humanitarian organizations to safely address the rights, needs and strengths of people with diverse SOGIESC. These and other context issues - including religious context - require work outside of the humanitarian system. However contextual difficulties are there to be overcome, not used as an excuse, and humanitarian and DRR organizations can show allyship until more is possible.

16 Discrimination by religious institutions impacts people with diverse SOGIESC personally, for example being excluded from faith communities or being blamed for disasters. However, it also leads governments, international organizations and general community members to avoid addressing diverse SOGIESC inclusion issues. Faith based organisations play important roles in localized DRR programs, as well as humanitarian response and recovery. Some faith based organizations and religious leaders are more open to people with diverse SOGIESC than others, and many people with diverse SOGIESC are also people of faith and are greatly impacted by both social and spiritual exclusion.

17 Finding safe spaces and being amongst other people with diverse SOGIESC is of great importance for people with diverse SOGIESC in everyday life and was raised as an issue in all four research sites. However, in crises, especially if people are displaced to community shelters or camps, safe spaces are very hard to find, leaving people with diverse SOGIESC isolated or at risk of violence and harassment. In crises, especially if people are displaced to community shelters or camps, safe spaces for diverse SOGIESC people and communities are very hard to find, leaving people with diverse SOGIESC isolated or at risk of violence and harassment. A significant gap was found between the safe space needs articulated by people with diverse SOGIESC and shelter experts. Within The Only Way Is Up, shelter specialists acknowledged a lack of awareness and engagement with people with diverse SOGIESC due to lack of data, awareness of the needs of people with diverse SOGIESC, and the lack of guidance on diverse SOGIESC safe shelter needs.

18 Violence and harassment by family and community were reoccurring themes in the interviews with people of diverse SOGIESC. Alternatively, family and community acceptance - or even toleration - significantly improves experiences of people with diverse SOGIESC before, during and after crises. Family and community acceptance or tolerance also impacted the access of material needs (food, shelter etc.) in emergency settings. However, without it people with diverse SOGIESC tend to have worse experiences, with family and community members being amongst the perpetrators of violence and harassment and discrimination.

RECOMMENDATIONS

	Recommendation	Detail and Action
1	Implement measures that fulfill the call-for-action No Longer Left Behind from Pride in the Humanitarian System.	No Longer Left Behind is a comprehensive call for change and is currently the most representative statement from people with diverse SOGIESC in Asia and the Pacific. It urges humanitarian and development organizations to change what they are doing, and to work in partnership with diverse SOGIESC CSOs and affected people with diverse SOGIESC. By implementing recommendations 2-22 below, organizations will make substantial progress to align their work with the calls in No Longer Left Behind.
2	Humanitarian and DRR assessments and plans should routinely, specifically and substantively address diversity of SOGIESC.	Inclusion should be routine rather than ad hoc depending on factors such as the dedication of individual staff or the advocacy of diverse SOGIESC organizations. It should be specific because the systemic factors that limit diverse SOGIESC inclusion will not be addressed effectively by reliance on general language about including vulnerable or marginalized groups. And it should be substantive, rather than a box-ticking exercise. While Do No Harm requirements may limit action in specific circumstances, organizations should do all they can to safely work around these contextual challenges, such as training staff, revising tools and ways of working and building CSO partnerships. Organizations with coordination or facilitation responsibilities such as OCHA and UNDRR will need to dedicate effort to working within the humanitarian and DRR systems to establish this as new norm. Humanitarian and DRR organizations will need to develop capacity to undertake diverse SOGIESC assessments and plans, and donors can create funding incentives or and reporting pressures to encourage this work. DRR organizations should address the frequent absence of people with diverse SOGIESC from community-based disaster planning processes, as well as inclusion in DRR programs managed by governments or international organizations.
3	Sendai Framework data collection and reporting requirements should include diversity of SOGIESC, as should the SDG reporting and statistical categories and definitions used in the development sector should be revised to support diverse SOGIESC inclusion.	Absence from data collection and reporting mechanisms reinforces exclusion from key DRR and development frameworks. Reporting frameworks for DRR and development programs should be extended to collect and analyze disaggregated data about people with diverse SOGIESC, and governments should include people with diverse SOGIESC within data collected as part of census and sectoral surveys. Definitions used by the UN Statistical Commission do not include diversity of SOGIESC and gender-focused data collection within the UN and key mechanisms is based on the gender binary. While there are practical and safety concerns to be addressed in much quantitative data gathering this should not lead to the exclusion of people with diverse SOGIESC. Data gathering can be supported through CSOs, through use of qualitative methods and support for projects to create diverse SOGIESC specific indexes.
4	Build diversity of SOGIESC into DRR and humanitarian programs as a routine expectation and requirement, and monitor progress through the tools provided in this report.	As detailed in this report, gender and social inclusion is often restricted to activities focused in cisgender and heterosexual women and girls, people with disabilities, and sometimes younger or older people. Building diversity of SOGIESC into these programs needs to be an intentional process, that is required by donors and supported by organizational capacity building. While this report has focused on diversity of SOGIESC, the formulaic tendency in gender and social inclusion also overlooks other marginalized groups, and ideally humanitarian and DRR organizations would take an intersectional and contextual approach that addresses the rights, needs and strengths of all people.

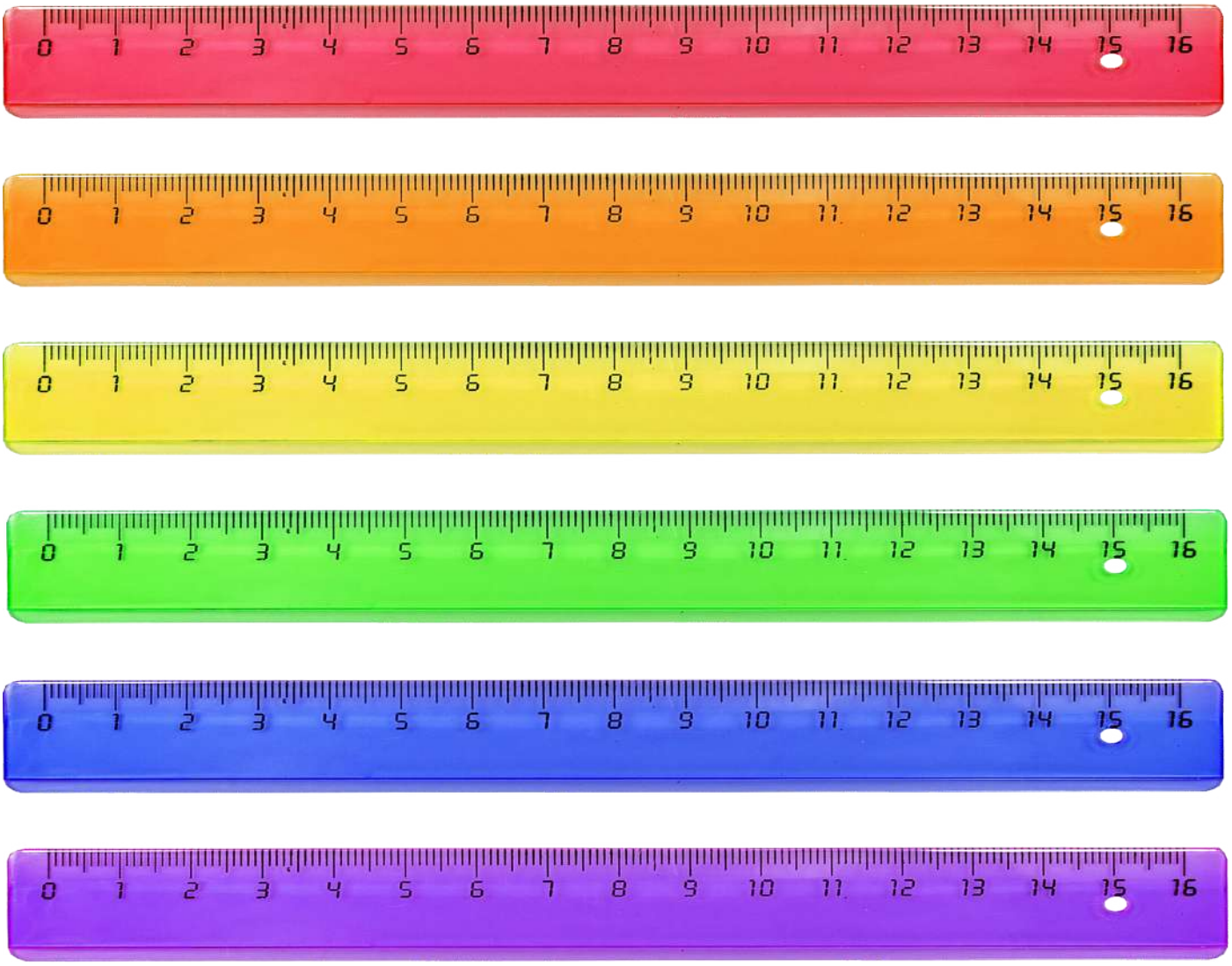
5	Support a group of appropriate organizations to focus on diverse SOGIESC inclusion in the global humanitarian system, including a multi-year plan of research, community engagement and sector engagement, leading to a Task Team level initiative.	As discussed in Chapter 1 the humanitarian and DRR systems have yet to embrace diverse SOGIESC inclusion as a global policy and practice priority. A specific and funded process is needed to bring together organizations that can push diverse SOGIESC inclusion forward at the global level, as has happened for other inclusion domains over the last 10-15 years. The objectives of this process would be to prepare the ground for a Task Team level process that would lead to a charter or similar foundational document to motivate and guide humanitarian actors to operationalize diverse SOGIESC inclusion.
6	Review the lack of diverse SOGIESC inclusion in global frameworks and standards, provide guidance for organizations to be more inclusive within the constraints of the current frameworks and standards, and ensure diversity of SOGIESC is included in future revisions or new frameworks and standards.	Core frameworks such as the SDGs and the Sendai Framework do not specifically include people with diverse SOGIESC. The reliance on general language about inclusion for all or addressing needs of vulnerable and marginalized groups in humanitarian response mean that people with diverse SOGIESC are often overlooked or treated as afterthought. This is compounded by the lack of specific inclusion or guidance in operational standards such as Sphere Standards or in the Core Humanitarian Standard or the Sendai Monitoring Framework. Guidance documents on how to implement diverse SOGIESC inclusive assessments, programs and evaluations within those existing frameworks and standards are needed. Creation of these would require research and technical committee work, support from diverse SOGIESC inclusion experts and funding from international organization and donors. To avoid the need to retrofit diversity of SOGIESC new frameworks and standards should specifically include diversity of SOGIESC, and should be a routine and substantive component of terms of reference, document development processes and funding.
7	Support ongoing research into diverse SOGIESC inclusion in humanitarian and development contexts, including further development of systems thinking approaches to analysis, action and monitoring.	The body of literature that has emerged on diverse SOGIESC inclusion and exclusion in humanitarian and development contexts is compelling but also largely ad hoc. Research tends to focus on disasters and easier to reach parts of the diverse SOGIESC community such as people with diverse gender identities and expressions. There is also a tendency for research to support development of policy and practice in thematic areas outside of gender and social inclusion, and safety and protection. Research also needs to take into account factors external to the humanitarian and DRR systems that limit - or enhance - diverse SOGIESC inclusion. Participatory research methods such as Action Research (in which people with diverse SOGIESC are actively involved in seeking explanations and solutions for the problems they face) and involvement of diverse SOGIESC CSOs in research are ways of ensuring that this research effort could avoid being extractive and dis-empowering. As discussed in this report, systems thinking approaches that explore complex and adaptive aspects of the humanitarian and DRR systems are needed, as well as research leading to specific policy and practice documents or program designs. International organizations and donors will need to fund a more coordinated research effort and support the translation of research into practice.

8	Support the engagement of diverse SOGIESC CSOs in humanitarian responses and in DRR programs as genuine humanitarian and development actors, through funding and technical support, by reviewing ways of working to ensure that participation is meaningful, and by supporting structural change in the humanitarian and development systems to address the systemic factors that have hindered their involvement.	This recommendation is central to the transformation of the humanitarian and development systems to be more diverse SOGIESC inclusive. In crises people with diverse SOGIESC often prefer to receive support from diverse SOGIESC CSOs, as there is greater trust with those organizations than governments or international organizations. However diverse SOGIESC CSOs cannot deliver all services, and there is a need for governments and international and national organizations to build trust with diverse SOGIESC communities and capacity to deliver diverse SOGIESC services in safe and effective ways. This is more likely to happen where diverse SOGIESC CSOs are more integrated into humanitarian and DRR architectures. Donors, governments and humanitarian and development organizations can support inclusion of diverse SOGIESC CSOs through funding and capacity building, but should also consider how their ways of working may exclude or hinder genuine participation. Donors, governments and humanitarian and development organizations should also include diverse SOGIESC CSOs in evaluation and monitoring activities as part of their commitment to accountability to affected people
9	Continue to create opportunities such as Pride in the Humanitarian System to support dialogue between humanitarian, DRR and diverse SOGIESC focused organizations and create a Community of Practice to support ongoing learning and coordination.	The Pride in the Humanitarian System consultation was the first regional meeting of diverse SOGIESC CSOs and staff of humanitarian and DRR staff in Asia and the Pacific. While meetings are not ends in themselves, well-organized meetings can bring together people who are toiling isolation or who would not otherwise come together. They can also bring focus and energy, as did the Pride in the Humanitarian System consultation. More regular events, both in Asia and the Pacific and other regions, could catalyze further action. Isolation and fragmentation are significant barriers to progressing diverse SOGIESC inclusion: the lack of institutional prioritization of diverse SOGIESC inclusion means that advocates and allies within humanitarian and development organizations often do not have a support system or opportunities to share and extend their work.
10	Develop organizational and staff capacity to address the rights, needs and strengths of people with diverse SOGIESC in humanitarian and DRR programs.	To effectively address diversity of SOGIESC both donors, international organizations and governments need to build their capacity. Working on diversity of SOGIESC requires a good understanding of the factors that lead to discrimination, violence and exclusion, how to work effectively and safely with diverse SOGIESC CSOs and people, relevant programming options, and how to navigate the many challenges of working on issues involving societal, institutional and legal discrimination. This is not an add-on to existing gender and social inclusion work; it is a specialization and requires investment. There is also a need for donors, international organizations and governments to 'walk the talk' along their own corridors and ensure that diverse SOGIESC staff can work without discrimination. By building a diverse workforce these organizations are more likely to work effectively with diverse communities.

11	Ensure that sexual orientation and sex characteristics are addressed alongside diversity of gender identity and expression in diverse SOGIESC inclusion measures.	In many countries across Asia and the Pacific there is a cultural history of gender diverse people, primarily people assigned male at birth who understand themselves variously as women or people living in the worlds and roles of women or as somewhere inbetween the gender of men and women. This cultural history creates entry points for working with people with diverse SOGIESC. However this can lead organizations to focus on gender diversity and to ignore or delay work on diversity of sexual orientation or diversity of sex characteristics. Although there is often additional societal stigma or issues such criminalization to navigate with sexuality, the rights, needs and strengths of people with diverse SOGIESC are just as significant and should be addressed wherever possible and not solely through the lens of sexual and reproductive health and rights or HIV programs. Diversity of sex characteristics (the I for intersex in LGBTIQ+) is poorly understood and addressed within humanitarian, development and diverse SOGIESC organizations, and much more could and should be done to work with intersex specific organizations that are emerging in some regions and countries.
12	Develop research and program strategies to ensure that the rights, needs and strengths of cisgender women with diverse SOGIESC and trans men are addressed in the humanitarian and DRR systems.	To the extent that research and programs have addressed diversity of SOGIESC there is a strong tendency to focus on people assigned-male-at-birth: gay men, bisexual men, trans women and male-assigned at birth gender diverse people, and other queer men. This may be because diverse SOGIESC CSOs historically have received funds from HIV programs and have developed capacity, staffing and networks for working with key populations for HIV programs. It may also reflect patriarchal tendencies that exist in the diverse SOGIESC sector as much as anywhere else, as well as gender norms in societies that doubly marginalize women with diverse SOGIESC. The result is that cisgender queer women and trans men are significantly under-represented in diverse SOGIESC organizing and in research and program design. Revised strategies are needed for community engagement, potentially through women's rights organizations and women and girls specific programming, and should be prioritized by donors, international organizations and diverse SOGIESC CSOs.
13	Continue building familiarity within diverse SOGIESC CSOs about the humanitarian and DRR systems.	Over the last twenty years diverse SOGIESC CSOs have built an understanding of global and national human rights mechanisms and work extensively on advocacy for civil and political rights. However the DRR and humanitarian systems have their own structures, funding, technical expertise and ways of working, and in order for diverse SOGIESC CSOs to function within those systems (and to challenge them) they need to know how to operate effectively. This will require a re-orientation amongst some diverse SOGIESC CSOs, and support from donors and international organizations.
14	Review and revise mechanisms for reporting discrimination, violence and harassment so that they can be used by people with diverse SOGIESC.	If people with diverse SOGIESC do not feel safe using reporting mechanisms the issues they are facing may continue unabated. They may feel further isolated from the humanitarian system, and humanitarian organizations will not learn about the issues being faced by people with diverse SOGIESC. Humanitarian organizations should seek to understand why people with diverse SOGIESC are not using reporting mechanisms, and explore revisions or alternative ways of reporting, for example through diverse SOGIESC CSOs.

15	Develop programs that offer safe spaces for people with diverse SOGIESC in humanitarian crises, to reduce violence and harassment and to provide opportunities to share information about needs and to participate in program activities in various sectors.	Isolation is significant challenge for people with diverse SOGIESC, especially where violence and harassment is perpetrated by family or neighbors and no-where seems safe. Safe spaces that people with diverse SOGIESC find in everyday life - for example salons owned by other people with diverse SOGIESC - may no longer be available to them if societal stigma is growing or if they are displaced to community shelters or camps. Safe space programs tend to focus on cisgender and heterosexual women, and may not be used by queer women and may not be accessible to other people with diverse SOGIESC.
16	Ensure that people with diverse SOGIESC are addressed in all relevant thematic and cluster areas, not just through gender and social inclusion or safety and protection areas of work.	The deeper-dive into Shelter in Chapter Three underlines the gap between emerging work on diversity of SOGIESC in safety and protection contexts and the lack of awareness and engagement in other humanitarian thematic areas. In DRR and resilient development contexts diversity of SOGIESC is also contained within gender and social inclusion areas of work, rather than being mainstreamed. While context-specific training and guidance notes may be useful to build basic awareness and set standards, shelter specialists also suggested that help-desk style support would be more useful within the flow of their work.
17	Support programs that engage religious organizations and leaders to reduce the discrimination, violence and exclusion that people with diverse SOGIESC experience in everyday life and in crises.	There is a longer-term need to address sources of societal stigma such as discrimination from some religious organizations. This impacts individuals, but also constrains government, international and national organizations and other actors. Some religious organizations are more open to people with diverse SOGIESC than others, and represent opportunities to strengthen dialogue with faith leaders, to support the emergence of diverse SOGIESC inclusive theology and to draw on the fact that many people with diverse SOGIESC are also people with faith.
18	Support programs that help families to be more inclusive of people with diverse SOGIESC in everyday life and in crises.	The centrality of family in many countries in Asia and the Pacific is well-understood. When people with diverse SOGIESC lose the support of their family, experience discrimination and violence at home, or leave home by choice or by eviction, they lose a key support mechanism. There are good examples of support mechanisms for families, and donors, humanitarian and DRR organizations should undertake further research and develop programs for everyday life and crisis contexts.
19	Support programs that reduce stigma against people with diverse SOGIESC within communities, both in everyday life, in communities affected by crises, and especially in displacement and camp contexts.	Much of the violence and discrimination faced by people with diverse SOGIESC comes from within their own communities. Addressing this is a long-term program, involving support for the sensitization work of diverse SOGIESC CSOs, but could also involve specific development sector strategies such as media and communications programs, as well as normalization of diversity through inclusion of people with diverse SOGIESC in the full range of development sector programs. In crises RCCE strategies should have diverse SOGIESC components, to reduce the circulation of rumours blaming people with diverse SOGIESC and providing opportunities to model more inclusive attitudes and behaviors.

20	Advocate for and support the SOGI Independent Expert to address discrimination, violence and exclusion in DRR and humanitarian contexts.	The United Nations Human Rights Council appointed an Independent Expert on Sexual Orientation and Gender Identity in 2016, and renewed the mandate in 2019. Reports by the Independent Expert have highlighted discrimination and violence that limits life opportunities and that is felt more acutely in crises, and other key issues such as the major gaps in data collection. Governments and international organizations along with diverse SOGIESC CSOs should support the mandate of the Independent Expert and work with the Independent Expert at global and national levels.
21	Include violations in humanitarian and DRR settings when reporting through human rights mechanisms.	The human rights system provides opportunities to highlight human rights violations in everyday life and in crises, as well as opportunities to highlight positive steps taken by governments to address violations and create opportunities for all people to exercise their rights. Diverse SOGIESC CSOs can use these mechanisms, donors can support this, as can governments through their missions and home countries.
22	Reform laws that criminalize or discriminate against people with diverse SOGIESC, include SOGIESC within anti-discrimination laws, and pass laws to enable people with diverse SOGIESC to live dignified lives.	Laws that marginalize people with diverse SOGIESC limit the opportunities for people with diverse SOGIESC to develop resilient and dignified lives. These laws also contribute to other organizations stepping back from diverse SOGIESC inclusion. Many diverse SOGIESC CSOs have extensive experience advocating for changes in laws and the use of laws against people with diverse SOGIESC, but need ongoing support from donors and other organizations. International organizations can offer advocacy support, and governments and parliaments can act to pass new laws.



ANNEXES

ENDNOTES AND REFERENCES

ENDNOTES

1 Shelter and housing are consistent issues across the emerging literature on diverse SOGIESC experiences in disaster and conflict, such as Aravani experiences in the 2004 Indian Ocean Tsunami response in India, the response to the Mt Merapi eruption in Indonesia in 2010, the earthquake response in Nepal in 2013, and the Tropical Cyclone Winston response in Fiji in 2016.
2 ALNAP (www.alnap.org) is a global network of NGOs, UN agencies, members of the Red Cross/Crescent Movement, donors, academics, networks and consultants dedicated to learning how to improve response to humanitarian crises. Website:
3 Both *No Longer Left Behind* and the *Consultation Report* from the Pride in Humanitarian System Consultation are available at the websites of the six organizations that co-facilitated the event including https://www.edgeeffect.org/project/5003/
4 This section includes research conducted by BDEV in 2020, and unpublished research shared by ASEAN SOGIE Caucus (ASC), one of the organisers of Pride in the Humanitarian System. Edge Effect thanks ASC for their assistance.
5 One version is at https://cdn2.hubspot.net/hubfs/316071/Resources/Workshop%20Presentations/CCI2010_BZimmerman_Presentation.pdf
6 The number of humanitarian organizations in the three settings studied in Chapter Three varies considerably, with many more operating in Cox's Bazar than the other settings,

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PROJECT TEAM ORGANIZATIONS

Edge Effect

Project Managers/Report Authors
www.edgeeffect.org

Edge Effect is a specialist diverse SOGIESC humanitarian and development organization. Our mission is to ensure that people with diverse SOGIESC (aka LGBTIQ+ people) can access their economic, social and cultural rights, and do so with safety and dignity . We do this by building a broader, deeper and more accessible evidence base to support humanitarian and development actors to engage safely and effectively with people with diverse SOGIESC, including the online resource 42 Degrees (www.42d.org). We design and implement programs with humanitarian and development organizations and diverse SOGIESC CSOs. We also offer humanitarian and development focused training workshops on inclusion of people with diverse SOGIESC, addressing specific program areas and all aspects of the program cycle. This training sits alongside mentoring, to support traditional humanitarian and development organizations to make transformational changes, rather than seeing diversity of SOGIESC as one more box to tick. Our projects support diverse SOGIESC CSOs to work within the development and humanitarian sectors, and to challenge other sector organizations to genuinely address the rights, needs and strengths of people with diverse SOGIESC.

Bandhu Social Welfare Society

Research Partner, Cox's Bazar
https://www.bandhu-bd.org

Bandhu Social Welfare Society started its journey in 1996 with a mission to address the health care needs and human rights issues of sexual minority populations for achieving a vision of a Bangladesh where every person, irrespective of their gender and sexuality, is able to lead a quality life with dignity, human rights and social justice. Today after 20 years, Bandhu is sincerely continuing to serve the communities with undivided commitment and is paving the way for obtaining their social justice, equality, sexual and reproductive health and rights (SRHR).

VPride

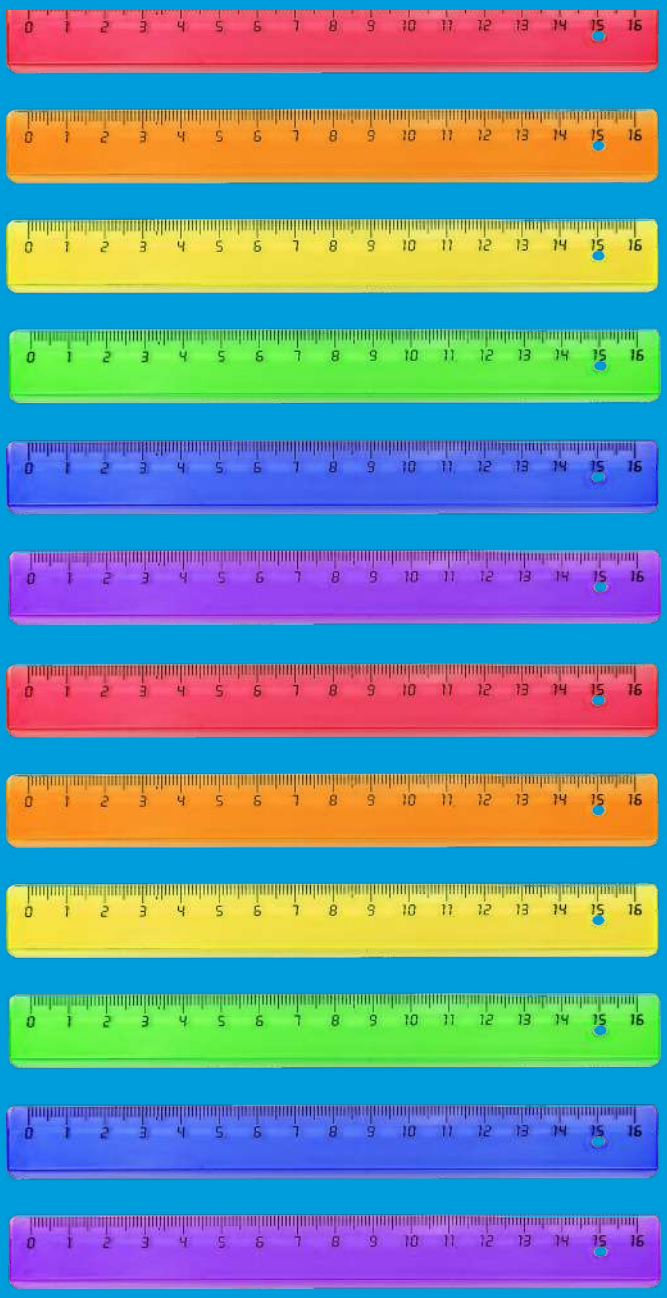
Research Partner, Santo
https://www.facebook.com/VPrideFoundation/

VPride (Vanuatu) is a trans- led community based group founded in 2009 that was set up to help mobilize and educate, advocate for rights of LGBTIQ and other minority groups in based in Port Vila in the Pacific island of Vanuatu. Their vision is unity, celebration and affirmation of sexuality, gender, health and human rights of everyone and promoting gender diversity in Vanuatu. As a local network of persons of different sexual orientation and gender diversity populations, ther mission is to strengthen community leadership, mobilization and advocacy in the areas of sexuality and gender identities with respect to sexual health including STI's, HIV and AIDS, wellbeing and human rights.

BDEV Child Protection Inc

Research Partner, Mindanao
https://www.facebook.com/BIRTH.DEV/

BDEV Child Protection, Inc. previously known as BIRTHDEV (Balay Integrated Rehabilitation Center for Total Human Development) is a non-profit human rights institution that provides psychosocial intervention to survivors of different disasters and humanitarian emergencies particularly on emotional recovery with emphasis on child rights promotion. BDEV CP started in 1997 with the two provinces of Lanao as its primary area of operation, more recently it has responded to disaster affected areas in Mindanao and Visayas together with the members of Mindanao Emergency Response Network Ranaw Cluster (MERN Ranaw). BDEV CP is committed to promote child rights and pursue quality, research-based and comprehensive emotional recovery work, responsive to the needs of vulnerable individuals and communities so they become resilient, productive and free to fully realize their potential.



People with diverse SOGIESC experience violence, discrimination and exclusion in families, local communities, faith communities, schools, workplaces, health centres, when accessing other public services or the justice system, and when walking down the street. This pre-emergency marginalization means that people with diverse SOGIESC may have specific needs in crises, and that their voices are not heard in disaster planning processes. The same experiences may extend into the crisis, in the form of violence and harassment that limit access to services, and that lead many people with diverse SOGIESC to avoid official aid delivery. Recovery may also be compromised, due to lack of support during periods of acute need, or through compromised access to training, housing and other support.

However key global development and humanitarian frameworks, standards, and guidance documents fail to recognize diversity of SOGIESC as a criteria for inclusion initiatives, or make mention in passing only. This is also reflected in program activities, where people with diverse SOGIESC are rarely included in assessments, designs, implementation or evaluations, and diverse SOGIESC civil society organizations (CSOs) are poorly supported and poorly integrated into sector architectures. Humanitarian and disaster risk reduction organizations are sometimes reticient to address diverse SOGIESC issues for reasons including high levels of societal stigma, and many of these organizations lack the awareness, capacity, tools, motivation or partnerships needed to effect genuine change

Drawing on complexity theory *The Only Way Is Up* offers an explanation for the limited progress on diverse SOGIESC inclusion, and proposes a coordinated, flexible and sustained set of measures to shift the system into a new and more inclusive state. Building on the 2018 Pride in the Humanitarian System consultation it also offers tools for the humanitarian and DRR sectors to analyze their current level of diverse SOGIESC inclusion and to monitor change. Adopting these tools requires sector organizations to step-up their work with diverse SOGIESC CSOs.

edge effect
UN environment programme
UN WOMEN
ΣmPower Women for Climate-Resilient Societies
Sweden Sverige