

Strengthening Capacities Towards a Resilient Future

The case of Sexual and Gender Minorities in Tacloban City,
Philippines after the 2013 Typhoon Haiyan

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ABSTRACT

This thesis explores the experiences, challenges, and roles of people who identify as sexual and gender minorities in the context of disaster risk reduction management and practices. In recent decades, national and international institutions have exerted substantial efforts to reduce disaster risk and strengthen disaster management. In response to the increasing number and magnitude of weather events and climate impacts worldwide, this thesis takes into consideration the significance of equity and inclusion in different stages of disaster risk reduction management (DRRM). It focuses particularly on recovery and rehabilitation activities that can build resilience towards disasters.

As a case study, it investigates the post-disaster relief and rehabilitation efforts carried out in Tacloban City after the wrath of Typhoon Haiyan, locally known as Typhoon Yolanda, in November 2013. The tropical storm left thousands of casualties, with millions of people homeless and/or displaced, forcing them to live in a temporary or permanent shelter. The research approach was transformative and informed by principles of participatory action research. The methodology followed the appreciative inquiry process of the 4 D's - Discovery, Dream, Design, Destiny. This approach was strength-based and involved working with local, community organisations and government officials. Data were collected using key-informant interviews, semi-structured interviews, focus group discussions (including some participatory techniques), and a structured survey of residents in the city and permanent shelters. These data were analysed using thematic analysis.

The study reveals how post-disaster interventions and strategies after Typhoon Haiyan reflected heterosexist assumptions, which undermined recovery and rehabilitation efforts. These assumptions, and the wider heteropatriarchal system of which they are a part, served to magnify some existing inequalities, vulnerabilities, and social exclusion based on gender and sexuality. This social system, however, also facilitated the development and/or realisation of endogenous skills and capacities of gender minorities. As such, they were able to take leadership roles and carry out recovery activities unavailable to heterosexual residents.

In light of this data, I argue that people who identify as sexual gender minorities are potentially a neglected resource in times of disaster and recovery. If their capabilities

were recognised and integrated into DRRM policies and practice, efforts could be enhanced to promote recovery and resilience in hazard-affected communities. Additional work is also needed to challenge the wider system of heteropatriarchy outside of times of disaster to minimise further marginalisation of gender sexual minorities during post-disaster relief and rehabilitation. Overall, this research contributes towards the development of a shared understanding about how a community's capacities and/or strengths can be improved and utilized within disaster risk reduction management and practices by focusing on sexuality and gender.

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List of Acronyms

4Ps	Pantawid Pamilyang Pilipino Program
AI	Appreciative Inquiry
CBO	Community-based organisation
CCA	Climate Change Adaptation
CCC	Climate Change Commission
CCT	Conditional Cash Transfer
CHCDO	City Housing and Community Development Office
CRS	Catholic Relief Services
DA	Department of Agriculture
DAR	Department of Agrarian Reform
DepEd	Department of Education
DILG	Department of the Interior and Local Government
DND	Department of National Defence
DOF	Department of Finance
DOH	Department of Health
DOST	Department of Science and Technology
DPWH	Department of Public Works and Highways
DRR	Disaster Risk Reduction
DRRM	Disaster Risk Reduction Management
DSWD	Department of Social Welfare and Development
EV Pride	Eastern Visayas Pride
FRA	European Union Agency for Fundamental Rights
HIV	Human Immunodeficiency Virus
ICT	information and communications technology
IDP	Internally Displaced People
IGLHRC	OutRight Action International
IGLYO	International Lesbian, Gay, Bisexual, Transgender, Queer & Intersex Youth and Student Organisation
ILGA-Europe	International Lesbian, Gay, Bisexual, Trans and Intersex Association - Europe
INGO	International Non-Government Organisation
LCIF	Lions Club International Foundation

LGBT	Lesbian, Gay, Bisexual, Transgender
LGBTQIA	Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, and Asexual
LGU	Local Government Unit
MDG	Millennium Development Goals
NDCC	National Disaster Coordination Council
NDRRMC	National Disaster Risk Reduction and Management Council
NDRRMF	National Disaster Risk Reduction and Management Framework
NDRRMP	National Disaster Risk Reduction and Management Plan
NEDA	National Economic Development Authority
NGO	Non-Government Organisation
NHA	National Housing Authority
NQAPIA	National Queer Asian Pacific Islander Alliance
OXFAM	OXFAM international
PAR	Philippine Area of Responsibility
PIA	Philippine Information Agency
PLU	People Like Us
PSA	Philippine Statistics Authority
QHAC	Queensland Association for Healthy Community
SDG	Sustainable Development Goals
SFA	Samoa Fa'afafine Association
SMS	Short Message Service
SOGIE	Sexual Orientation and Gender Identity and Expression
STI	Sexually Transmitted Infection
TR	Transformative Research
UN	United Nations
UNDP	United Nations Development Programme
UNISDR	United Nations International Strategy for Disaster Reduction
USAID	U.S. Agency for International Development

1. INTRODUCTION

Natural hazards or events such as cyclones, earthquakes, tsunamis, droughts, and floods affected approximately 1.7 billion people around the world, claiming 700,000 lives, in the period of 2005-2014. Economically, those events resulted in damage equivalent to US \$1.4 trillion worldwide. In the same 10-year period, the Philippines experienced 181 such events, placing the country third in the world for such occurrences over that time frame. Due to the frequency of these events, in combination with insufficient infrastructure in the rural Philippines, their adverse effects on people's livelihoods and wellbeing, including fatalities, have been tremendous (see Appendix A) (UNISDR, 2015).

The Philippines, after Indonesia, is the second largest archipelago in the world, consisting of more than 7,000 islands. With its archipelagic nature, the coastal areas of the Philippines are exposed to devastating impacts of wind, rain, storm surge, or flood as consequences of disasters, whether induced by nature or human activities. The Philippines sits along a typhoon belt and the so-called Pacific Ring of Fire, where many earthquakes and volcanic eruptions occur. Due to its geographical location, the Philippines has been ranked as the country most susceptible to (natural) disasters (UNISDR, 2015). In a year, there are approximately twenty tropical cyclones that enter the Philippine Area of Responsibility (PAR). Generally, ten of these cyclones are categorised as typhoons with five being destructive (Bowen, 2015).

(Super) Typhoon Haiyan ranked as the most destructive tropical cyclone out of 720 that entered the PAR between 1970 and 2013. With strong winds, heavy rainfall, and storm surges, Typhoon Haiyan caused massive destruction to physical properties, amounting to approximately Php 95.5 billion pesos (apx. US \$1.85 billion) and claimed thousands of humans lives in the country. Ninety-two percent of deaths caused by Typhoon Haiyan came from Leyte Province, mainly from the towns of Tacloban, Palo, and Tanauan. Reports have shown that drowning and trauma were the main causes of human deaths (NDRRMC, 2014).

On November 8, 2013, a 600-meter diameter tropical cyclone made landfall in Guiuan, Eastern Samar, Philippines around 4:40 am (Lagmay et al., 2014; NDRRMC, 2014). This tropical cyclone left a trail of destruction in its path and is the strongest ever recorded in the world. According to the Saffir-Simpson hurricane scale (National Weather Service,

n.d.), Typhoon Haiyan was equivalent to a Category 5 storm, having sustained wind of 195 miles per hour and wind gusts up to 235 miles per hour (NDRRMC, 2014). It was associated with a 5 to 7-meter-high storm surge which struck Tacloban City and the coastal areas surrounding San Pedro Bay.

With the intensity of a Category 5 storm, Typhoon Haiyan affected more than 3 million families, equivalent to more than 16 million individuals (see Table 1.1). This population was geographically dispersed across 44 provinces, 591 municipalities, and 57 cities of Regions IV-A (Calabarzon), IV-B (Mimaropa), V (Bicol), VI (Western Visayas), VII (Central Visayas), VIII (Eastern Visayas), X (Northern Mindanao), XI (Davao), and XIII (Caraga). approximately 90 percent of these affected people, came from the Visayas island, specifically Regions VI, VII, and VIII (NDRRMC, 2013; 2014).

Table 1.1 *Number of families and/or individuals affected by Typhoon Haiyan per region, 2013*

Region	Number of affected						Percent of Total
	Province	Cities	Municipalities	Barangays	Families	Person	
IV-A	5	6	33	168	5,935	27,076	-
IV-B	5	2	62	793	101,006	66,120	4.0
V	6	7	92	1229	150,889	692,020	6.0
VI	6	16	117	3176	840,557	3,873,028	30.0
VII	4	14	84	2119	1,299,436	5,909,955	24.0
VIII	6	7	137	4387	1,006,718	5,015,434	35.0
X	4	3	7	26	4,253	19,592	-
XI	3	1	11	19	1,000	5,000	-
XIII	5	3	55	205	14,799	69,956	1.0
Total	44	59	587	12,122	3,424,593	16,078,181	100.0

Source: NDRRMC, 2013

Typhoon Haiyan left millions of people homeless and/or displaced. An estimated 1.1 million houses were damaged, 48 percent of which were totally destroyed. Infrastructure-wise, the sector suffered significant damages to the transport system, where most of the roads in the affected areas were impassable due to flooding, rubble, and corpses. Outages and service interruptions in power supplies and telecommunications were experienced in the affected areas. The power outages lasted for weeks to months depending on the severity of damages made by Typhoon Haiyan. Telecommunication companies also needed time to reconstruct the communication lines and provide services. With impassable roads, power outages, and communication interruptions, mobilising emergency responses was extremely difficult (NDRRMC, 2014).

Leaving millions of people homeless and displaced, various organisations, local and international, have put effort and budget into establishing temporary and permanent shelters. Four years after the devastation of Typhoon Haiyan, only 13 percent of the total ‘Yolanda’ Housing projects, primarily administered by the National Housing Authority (NHA) were occupied, and only 38 percent of the targeted number of housing units were built. As of May 2018, the number of completed units hadn’t yet reached 50 percent of the target, with only 92,088 out of 205,128 units completed (Gascon, 8 May 2018). The slow pace of building and distributing of permanent housing is due to delay in identification and verification of beneficiaries, restoring lost land titles and procuring land suitable for homes, and the slow start of reconstruction activities (Gamil, 2017; Gascon, 8 May 2018). In the case of Tacloban City, Table 1.2 indicates the number of completed temporary shelters per housing project in response to Typhoon Haiyan. The number of temporary shelters, however, were not enough to accommodate all internally displaced people (IDPs). Schools, tents, and makeshift houses were also used as temporary refuge.

Table 1.2 Number of completed temporary shelters per housing project in Tacloban City as of 2014

Temporary Shelters	Name of Housing Project	Completed Shelters Units
97 Cabalawan	CALI Transitional Shelter	117
101 New Kawayan	LGU Duplex 1	149
101 New Kawayan	LGU Duplex 2	100
101 New Kawayan	OC Site 1	40
101 New Kawayan	OC Site 2	36
105 San Isidro	Yu Transitional Shelter	246
105 San Isidro	PDRF	50
106 Sto. Nino	Badato Transitional Shelter	70
106 Sto. Nino	OB Sto. Nino	60
108 Tagpuro	Tagpuro Transitional Shelter	86
TOTAL		954

Source: City Housing and Community Development Office (CHCDO)

In 2014, the City Government of Tacloban, along with other stakeholders, proposed the Tacloban Recovery and Rehabilitation Plan, which primarily focused on providing shelter assistance to IDPs (Shelter Cluster Philippines, 2014). In terms of implementation, the NHA commended the city government for building and distributing permanent housing to beneficiaries faster than other areas with housing projects. Based on data from the Tacloban City Website, a total of 14,631 units were estimated and planned to be established and distributed to the beneficiaries, as of 2014 (shown in Table 1.3 and 1.4). With rigorous assessment and planning, the target number of housing units for Tacloban

City was 14,443. As of November 2017, 10,883 housing units were reported as being ready for occupancy, of which 10,073 have been occupied (Connie & Gabieta, 09 November 2017).

Table 1.3 *Target number of permanent shelters per housing project as of 2014*

Permanent Shelters	Name of Housing Project	Target No. of Housing Units
NHA Project		
97 Cabalawan	Ridge View 1	1000
97 Cabalawan	Ridge View 2	1000
105 San Isidro	Greendale 1	327
105 San Isidro	Greendale 2	854
105 San Isidro	Greendale 3	459
105 San Isidro	St. Francis	1000
106 Sto. Nino	North Hill Arbour 1	1000
106 Sto. Nino	North Hill Arbour 2	1000
106 Sto. Nino	Guadalupe 1	1000
106 Sto. Nino	Guadalupe 2	1000
106 Sto. Nino	Guadalupe 3	1000
108 Tagpuro	Villa Sofia	481
98 Camansihay	Knightsridge Height	1000
104 Salvacion	Salvacion Height	532
101 New Kawayan	Villa Diana	409
107 Sta. Elena	New Hope Village	1000
INGO/NGO Projects		
97 Cabalawan	Lion's Village/Habitat for Humanity	52
97 Cabalawan	UNDP Housing Project	55
101 New Kawayan	PICE Housing Project	55
103 Palanog	Operation Blessing Housing Project	300
106 Sto. Nino	GMAKFI Housing Project	403
106 Sto. Nino	Habitat for Humanity (Lot 4466/4428)	543
106 Sto. Nino	Global Medic Housing Project (Malate Area)	16
106 Sto. Nino	SOS Housing Project	145
TOTAL		14,631

Source: City Housing and Community Development Office (CHCDO)

Acknowledging the devastating impact of typhoons, particularly the Super Typhoon Haiyan, this study has purposively selected the case of the 2013 Typhoon Haiyan-affected areas in the Philippines, specifically in Tacloban City (Figures 1.1 and 1.2), in which to work with the sexual and gender minorities.



Figure 1.1 Philippine map highlighting the location of Leyte Province.
From Wikipedia. Retrieved from <https://en.wikipedia.org/wiki/Leyte>. Copyright 2013 by Eugene Alvin Villar



Figure 1.2 Political map of Leyte Province, highlighting the location of Tacloban City.
From Wikipedia. Retrieved from <https://en.wikipedia.org/wiki/Tacloban>. Copyright 2005 by Mike Gonzales

Where works on sexual and gender minorities and disasters exist, few have practised a strength-based approach to better understand sexual and gender minorities' vulnerabilities, capacities, and forms of resilience. Due to marginalisation, sexual and gender minorities may have been more vulnerable to consequences of disaster than heterosexual people due to existing unfavourable social conditions (e.g., social exclusion) (Gaillard, 2015; Gorman-Murray, Morris, Keppel, McKinnon, and Dominey-Howes, 2017; Gorman-Murray, McKinnon, & Dominey-Howes, 2014). As Gorman-Murray, Morris, Keppel, McKinnon, and Dominey-Howes (2017, p. 38) indicate, "vulnerability to disasters is... a product of existing societal marginality." This thesis, however, suggests that such social exclusion and oppression among sexual and gender minorities may be addressed if patriarchy and heteronormativity assumptions are challenged. The thesis also argues that heteropatriarchy, manifested through heterosexism, exacerbates the impact of disaster through intensifying the social inequality and injustices in the form of, but not limited to, isolation, bullying (Gaillard, Sanz, Balgos, Natalia, Dalisay, Gorman-Murray, Smith, & Toelupe, 2017b; Yamashita, Gomez, & Dombroski, 2017), discrimination, limited access to assistance (Gaillard, Gorman-Murray, & Fordham, 2017a; Gorman-Murray et al., 2017; Yamashita et al., 2017), displacement, and homelessness (Gorman-Murray et al., 2014) at times of disaster. Such an approach reinforces the idea that sexual orientation is a weakness, and that sexual and gender minorities are victims of adversity who hamper recovery efforts.

Despite the rising awareness of sexual and gender minorities in the Philippines, there is still insufficient legislative documentation to fully support and protect their needs and rights. Recently, a bill known as the Anti-Discrimination Act of 2017 was approved and enacted by the Senate and House of the Philippines. This bill proposes that all persons regardless of sex, sexual orientation, or gender identity be treated the same and given equal civil rights. Presently, sexual and gender minority group, or the LGBT people, in the Philippines is still campaigning to formalise the bill into law.

This thesis adopts a different viewpoint and perspective on the lives and experiences of sexual and gender minorities in disaster. Their shared experiences of being excluded and oppressed, with or without disaster, to some extent, has enabled them to develop and showcase certain endogenous qualities underpinning recovery and resiliency of sexual and gender minorities as well as the wider community. The study takes an appreciative inquiry to focus on sexual and gender minorities' own analyses of their self-determination, resourcefulness, resilience, and strengths in the face of adversity.

Therefore, this study views sexual and gender minorities as resilient and resourceful people who make a promising and significant contribution to enhancing disaster-related policies, programme initiatives, and actions, such as emergency response and services, and disaster recovery.

Considering the above discussion, the central research question is, “How can sexual and gender minorities’ resilience to disaster be strengthened and improved in Tacloban City, Leyte Province, Philippines?” with sub-questions being:

- What have been/were the distinct experiences, needs, and challenges of sexual and gender minorities during the aftermath of Typhoon Haiyan?
- What have been the significant successful outcomes and stories of sexual and gender minorities from the disaster (Typhoon Haiyan)?
- What is their (sexual and gender minorities) idea of a preferred (resilient) future?
- What factors may inhibit or prohibit this resilient future?
- What are the capacities, strengths, and potential distinct contributions of sexual and gender minorities that can improve and be integrated into future local disaster risk reduction efforts?

To generate information, different participatory methods were employed to work with the participants and develop a shared understanding of their experiences, challenges, and needs as well as the capacities and strengths of sexual and gender minorities in the selected study area. These methods included a survey, in-depth interviews, and focus group discussions. Shifting from a deficit research approach, the study adopts Appreciative Inquiry (AI) as its research framework. Findings and discussions are structured following the four stages of AI (Discover, Dream, Design, and Destiny) and are examined using Thematic Analysis.

The outputs are intended to serve as means to increase social awareness of the different roles, needs, challenges, and experiences of sexual and gender minorities before, during, and after disasters occur. This shared understanding, therefore, provides a significant and relevant basis for how to strengthen the resilience of the sexual and gender minorities in times of disaster. Furthermore, the study showcases the potential and significant contributions of gender and sexual minorities towards improving local disaster risk reduction policies and programmes, as well as to enhancing the wellbeing of their wider

communities. Overall, aside from contributing to the scarce literature on sexual and gender minorities in disaster, the research takes the initiative to conduct a partial yet critical analysis of the current social situation of the gender and sexual minorities, specifically in the Philippines. Context-wise, the thesis provides the first study working with sexual and gender minority that uses a strength-based approach focusing on what has worked with regards to attaining recovery from disasters. The results of the thesis can be of use to improving local disaster risk reduction (DRR) policies, programmes and practices.

The rest of the thesis is structured as follows. Chapter 2 presents several resources related to concepts of sexuality, gender, development, disaster, and resilience. These concepts introduce terminologies used throughout this paper. Chapter 2 provides insights on the experiences and capacities of sexual and gender minorities within the field of development and DRRM. This chapter also highlights the significance of integrating sexuality in development policies and practices. Chapter 3 outlines the methodology and methods employed by this research. It includes descriptions of partner organisations and participants, data sources and collection techniques, data analysis, ethical considerations, and health and safety measures. Chapter 4 delves into the results of various participatory methods used in the study. Findings from other literature were also integrated in Chapter 4 to challenge or acknowledge the context. Specifically, sections 4.1 and 4.2 demonstrate the initial stage of AI – the Discovery. These sections provide significant insights on the actual experiences and challenges as well as contributions and potentials of sexual and gender minorities in times of disaster. Section 4.3 demonstrates the second stage of AI – the Dream. This chapter offers a shared yet idealistic view of resilient future among sexual and gender minorities. Section 4.4 outlines different factors significant in attaining such a resilient future. The last AI stage, Destiny, is demonstrated in section 4.5. This chapter basically discusses the importance of challenging the status quo of patriarchy and heteronormativity in Philippine DRRM policy and practices to attain a resilient future for sexual and gender minorities. Finally, Chapter 5 provides a summary and conclusion which connects the results back to the central research question and overall structure of the thesis. Chapter 5 also brings forth some key points for future research.

2. LITERATURE REVIEW

This chapter introduces key concepts and consolidates a range of existing disaster-related studies exploring the experiences, challenges, and needs of sexual and gender minorities. Section 2.1 provides the definitions of disaster, vulnerability, and resilience, and specifically discusses the relationship between vulnerability and resilience. Section 2.2 provides the definitions of other key concepts of sexuality, sexual orientation, and gender identity, and discusses the integration of sexual and gender minorities' perspectives into development and DRR initiatives. Section 2.3 provides a critical review of the prospects and problems faced by sexual and gender minorities due to existing social norms and politics. This section further assesses the progress of mainstreaming DRR into development by considering pertinent case studies and reports revealing the distinct impact of disasters on sexual and gender minorities and their exclusion from DRR practices. The last section, Section 2.4, highlights specific case studies showcasing the significant and overlooked capacities and potential contributions of sexual and gender minorities that if embraced, could reinforce recovery and build a more resilient society. The bulk of the resources cited in this chapter are obtained from scholarly articles, policy briefs, annual reports, and articles by international organizations working with sexual and gender minorities.

2.1 Disaster, Vulnerability, and Resilience

The concepts of vulnerability and resilience are widely used in the life and social sciences. However, understanding of these concepts varies across disciplines and problem areas. In some cases, the concepts are synonymous with each other, while in others they are used in opposition. A clear understanding and definition of these concepts is the first step towards effective and efficient DRR.

2.1.1 Disaster

The concept of 'disaster' is a phenomenon associated with negative connotations. The Merriam Webster Online Dictionary (2015) defines "disaster" as an unforeseen 'calamitous event' that causes death or significant destruction. The Merriam Webster Online Thesaurus (2015) describes "disaster" as being synonymous with catastrophe,

calamity, cataclysm, and act of God, suggesting that “disaster” is a naturally-occurring event. Yet, the concept of disaster has been evolving, especially in the social sciences. Mayner and Arbon (2015), for example, documented over a hundred definitions of “disaster” worldwide. Despite the many definitions of disaster, this study adopts Perry's (2018, p.4) broad definition of disaster as a phenomenon that can be explained by the concepts, discourses, and theories surrounding the social and political functions of a society exposed to disaster. This understanding of disaster is widely used by social scientists and shifts from a hazard-oriented approach to acknowledging ‘disaster as a social phenomenon’ (Perry, 2018; Birkmann, 2006a).

This shift is important as Gorman-Murray et al. (2017) cited that the occurrence of disaster is significantly influenced by people’s vulnerability to hazards. A hazard is a potential event that causes physical damage, social and economic disruption, or environmental degradation (Birkmann, 2006b; Kelman, Gaillard, Lewis, & Mercer, 2016; Perry, 2018). Typical examples of hazards can be the occurrence of a cyclone leading to flash floods and mudslides, or technological failure leading to dam failures or chemical spills. The UNISDR (2016, p. 13) further defined disaster as:

A serious disruption of the functioning of a community or a society at any scale due to hazardous events interacting with conditions of exposure, vulnerability, and capacity, leading to one or more of the followings: human, material, economic, and environmental losses and impacts.

A disaster is therefore a combination of physical events (hazards) and the vulnerability of a society which is determined by existing social conditions and political processes (Gorman-Murray et al., 2014; 2017; Maskrey, 1989; Perry, 2018). The perception of the risk involved with a certain disaster varies depending on the place and time (Gorman-Murray et al., 2017; Schneiderbauer & Ehrlich, 2006), implying that the impact of a disaster varies from one person to another (Anderson & Woodrow, 1989). Shifting from a hazard-oriented to a social vulnerability paradigm, this study recognises social disruption following a hazard event as the main factor that causes disaster rather than the physical phenomenon of the hazard itself.

2.1.2 Vulnerability

Vulnerability is one of the key components of disaster risk (Hilhorst & Bankoff, 2004). Lewis (1999, p.8) simply described disaster risk as “the product of hazard.” As cited in Schneiderbauer & Ehrlich (2006), disaster risk is described as the combination of the magnitude and incidence of a hazard, the exposure of people and assets to the hazard, and their susceptibility to loss and damage. These three components of disaster risk are summarized in Figure 2.1. In this thesis, disaster risk is understood as the likelihood of a negative effect, such as loss of, or injury to, human lives as well as the damage or destruction of economic assets, which are likely to happen due to exposure to a specific hazard in a given place at a specific time (Kelman et al., 2016; Schneiderbauer & Ehrlich, 2006; UNISDR, 2016).

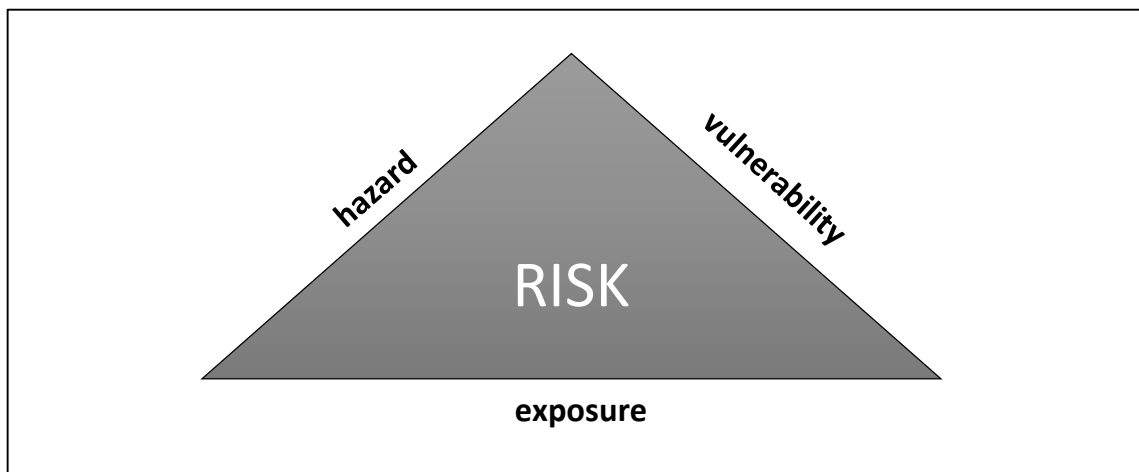


Figure 2.1 The Risk Triangle. This figure illustrates the three components of risk.

Note. Reprinted from *Measuring vulnerability to natural hazards: Towards disaster resilient societies* (p. 78) by Schneiderbauer & Ehrlich, 2006, New York, USA. United Nations University. Copyright (1999) by David Crichton.

The concept of vulnerability emerged in the 1970s, when globally more losses and negative consequences for people were observed while the number and severity of natural hazard events remained the same (Rodriguez, Donner, & Trainor, 2017). In order to lessen disaster risks, as well as vulnerability, the practice of DRR has emerged and has been practised since the 1960s (UNISDR, n.d.). DRR is a systematic approach to identifying, analysing, and lessening the impact of factors that might result in disaster (Birkmann, 2006b). Since the magnitude and frequency of hazards, especially natural hazards such as earthquakes and cyclones, cannot easily be controlled, the primary

opportunity to lessen disaster lies in reducing people's vulnerability and exposure to potential disaster.

In this study, vulnerability is broadly understood as the “degree of susceptibility to a natural hazard” (Lewis, 1999, p.4), or the physical, social, economic and environmental conditions or actions that elevate the likelihood of an individual, group of people, resources or structure becoming disrupted, damaged, destroyed, injured, or lost due to a hazard (UNISDR, 2016; Wisner, 2009). Vulnerability implies that affected people experience an inability to cope with the impacts of a hazard within their existing social, economic, and political conditions (Kelman et al., 2016). In integrating vulnerability assessment in disaster research, it is implied that people and even economic assets are susceptible to losses and damages. The ability to measure vulnerability is a key to planning and organising effective risk reduction strategies and promoting disaster resilience (Birkmann, 2006ab; Schneiderbauer & Ehrlich, 2006).

2.1.3 Resilience

The concept of vulnerability is inversely related to the concept of resilience (Zakour & Gillespie, 2013). The inverse relationship between vulnerability and resilience implies that as a society becomes more resilient, its vulnerability to adversity is decreased. In a broad sense, resilience is the capacity to resist and recover from loss. As cited in Birkmann (2006b), resilience is the capacity of individuals or groups of people to withstand or recover from adversity despite the existence of vulnerability. Resilience is a means of maintaining stable living conditions in the face of adversity and recovering to a state where the system, community, or individual has the capacity to preserve and restore basic but essential functions through risk management (UNISDR 2016). Resilience is further viewed as a process of prevention or mitigation of damages and losses caused by adversity. This relationship suggests that determining vulnerability is as important as assessing resilience. Thus, determining the extent to which a community or a region is either resilient or vulnerable can provide important information for planning and implementing strategies and programmes to support people to prepare for or recover from disasters.

2.2 Defining Concepts of Sexuality

Sexuality encapsulates different integral aspects of a person's identity including their "biological sex, sexual orientation, gender identity, sexual practices, etc." (LGBTQIA Resource Center, 2017, p.5). In some gender studies, the terms sexuality and sexual orientation are used interchangeably. In this study, however, sexual orientation is seen as a component of sexuality. Sexuality is further described as "the key to our capacity to contribute positively and fully to the societies we live in" (Cornwall & Jolly, 2006, p.2). These concepts are further explained in relation to mainstreaming development in Section 2.3.

Sex (or biological sex) is the physiological characteristic of a person based on the kind of reproductive organs they were born with. Traditionally, only two sex classifications have been recognised; male and female (Jolly, 2011). Intersex people do not fit the description of typical male or female anatomical and physiological structures. They are born with different sex characteristics which vary in chromosomes, gonads, sex hormones, or genitals (Intersex Society of North America, n.d.; LGBTQIA Resource Centre, 2017). Intersex people have not been recognised within official sex classifications and consensus data internationally, indicating the dominant lack of acceptance and recognition they receive.

Gender, on the other hand, is a socially constructed concept to determine and classify one's identity but is still restricted to one's being identifiable sexually as a man or a woman. Thus, gender is widely known to refer to the culturally-ascribed behaviours, roles, expectations, and attitudes associated with an individual's sexed body (Gaillard, 2017b; Rodriguez et al., 2017). A person who acts and behaves in accordance with society's expectations and their assigned sex at birth is referred to as cisgender (LGBTQIA Resource Centre, 2017). Thus, gender is primarily guided by heteronormative roles and assumptions.

Anglo-American and Westernised thinking have largely contributed to the emergence of heteronormativity (Jolly, 2011). Heteronormativity gives higher acceptance and recognition to a monogamous sexual relationship bound in holy matrimony (marriage) and within which copulation is practised primarily for reproductive purposes. Heteronormativity does not recognise other identities other than male or female, and views heterosexuality as normal and natural. Heterosexuality is a sexual orientation in

which a person feels physically and emotionally attracted to people with a different gender identity than their own (LGBTQIA Resource Center, 2017).

More recently, a distinct definition of gender identity has emerged which recognises the existence of ‘other’ self-identities beyond the traditional man-woman dichotomy (Killerman, 2015 March 27). In order to simplify the different concepts of sexuality, Killerman used a ‘Genderbread Person’ as shown in Figure 2.2. These include lesbian, gay, bisexual, transgender, queer, intersex, and asexual (LGBTQIA). This thesis, however, focuses on lesbian, gay, bisexual, and transgender, which are interchangeably referred to as sexual and gender minority, gender minority, or LGBT people.

As defined by Killerman, gender identity is how a person internally interprets and understands her/himself. Body chemistry, physiology such as hormones and sex, and environment all influence gender identity. However, Killerman emphasizes gender identity as being fluid. Similarly, gender, sex, sexuality, sexual orientation, gender expression, identity and practices within this way of thinking are fluid and temporal (Killerman, 2015 March 27). With heteronormativity, cisgendering and patriarchy present, however, non-adherence to gender norms means LGBTQIA’s are often viewed as unnatural and unconventional, putting them at greater risk of social marginalisation and exclusion (Dominey-Howes, Gorman Murray, & McKinnon, 2014; Gaillard, 2017ab; Lloyd, 2007).

The process of excluding people of different gender and sexual identities other than heterosexuality is known as heterosexism. Heterosexism assumes that ‘all people are or should be heterosexuals’ (LGBTQIA Resource Centre, 2017, p.3). Such an assumption does not recognise the heterogeneity of needs and challenges of gender non-conforming individuals such as those of the LGBTQIA community, reinforcing marginality and oppression of sexual and gender minorities.

Development practice, however, has been slow to adapt to these new understandings. Within development, heteronormative roles and assumptions have long been viewed and accepted as normal and conventional (Gaillard et al., 2017a; Jolly, 2011). For this reason, ‘misgendering’ or the intentional or unintentional naming, classification, or identification of a person not aligned with their gender identity, is an almost inevitable consequence that leads to unmet standards in mainstream development, especially in DRR.

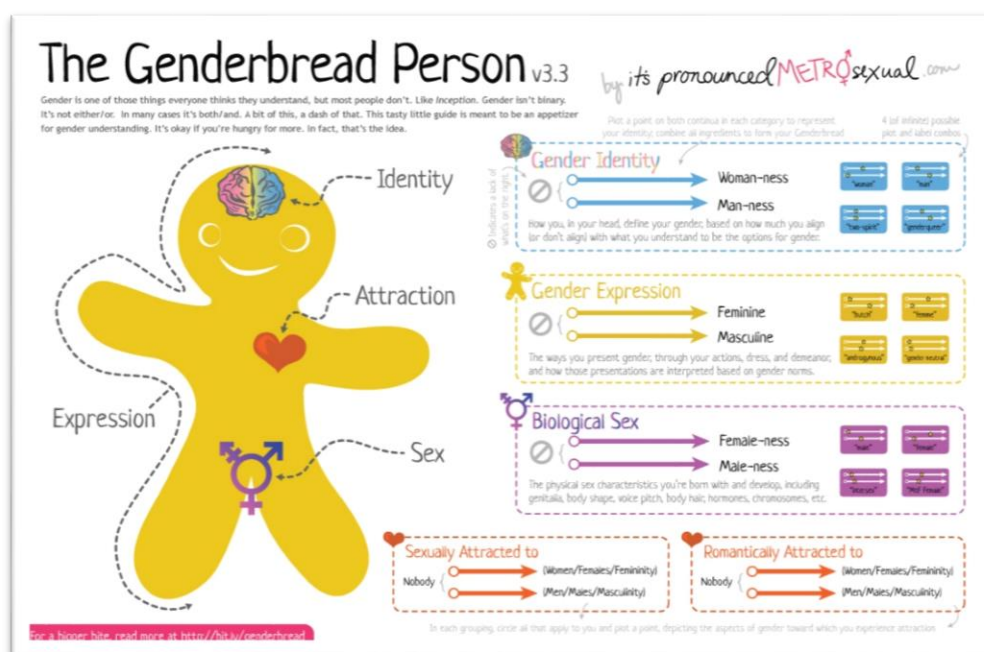


Figure 2.2 The Genderbread Person v3.3. This figure illustrates the fluidity and temporality of the concepts on gender and sexuality.

Note. Reprinted from *Breaking Through the Binary: Gender explained using continuums* (p. 1) by S. Killerman, 2015. Copyright 2015 by Sam Killerman.

In the case of the Philippines, Filipinos with different sexual orientations and gender identities began to self-disclose in the 1960s. Since then, the Filipino culture has gradually accepted and recognised sexual and gender minorities (UNDP & USAID, 2014f). However, it is interesting to note that misgendering, homophobic attitudes and heterosexist assumptions still occur often and can be attributed to the strong influence of Catholicism, social exclusion, and lack of political recognition for gender and sexual minorities (Garcia, 2004 November; UNDP & USAID, 2014f). This study, however, focuses on how the patriarchal system and heteronormative assumptions reflect a heterosexist approach in DRR policies and practices, particularly in post-disaster activities and efforts.

2.3 Sexual and Gender Minorities in Development

Sexuality is an emerging but under-resourced and studied aspect of development (Cornwall & Jolly, 2006). Issues related to sexual and gender minorities are culturally complex and politically diverse (Gaillard et al., 2017a). Due to their sensitive nature and the prevailing social and political segregation, exclusion, and lack of recognition of gender minorities in many places, there is relatively limited research delving into the

issues of sexual and gender minorities in different areas of development (Gaillard et al., 2017a; Gorman-Murray et al., 2014; 2017; McSherry, Manalastas, Gaillard, Natalia, & Dalisay, 2014). In addition, gender minorities may resist participation in studies due to fear of further stigmatisation, discrimination, and prejudice.

The next subsections discuss the primary challenges and opportunities related to gender minorities which influence their daily experiences and responses to disasters. These primary concerns relate to the prevailing social inequalities and injustices including, but not limited to, social exclusion, lack of legislative initiatives and representation, and the gap in mainstreaming LGBT concerns within research (data collection) and development practices. To some extent, this study criticises mainstream research for being partial and insufficient in terms of working towards inclusive DRR.

Aligning with the rationale of specific Sustainable Development Goals (SDG), the first subsections briefly outline the primary challenges faced by the sexual and gender minorities globally. The last subsection, on the other hand, indicates the obvious gaps of disaster risk reduction management and practice critical in the survival and building of resilience among sexual and gender minorities.

2.3.1 The Sustainable Development Goals: Entry Points for Sexual and Gender Minorities' Inclusion

Carrying on the momentum from the 8 Millennium Development Goals (MDGs), the SDG or the 17 Global Goals were enacted in September 2015 (O'Malley et al., 2018). In order to combat persisting poverty and marginalisation, the 17 Global Goals promise to represent and include all sectors and to commit to prioritising the poorest and most marginalised groups within the development process. Additionally, the 2030 Agenda for Sustainable Development sets 17 goals that aim to eradicate all forms of poverty, promote equality, address climate change, prevent environmental degradation, and ensure peace and prosperous living, while also ensuring that 'no one is left behind' (see Figure 2.3). With the SDG's commitment to prioritising marginalised groups, the following section briefly outlines the challenges faced by sexual and gender minorities, providing evidence and key entry points to attaining certain development goals. The entry points and evidence are strongly associated with sexual and gender minorities' concerns related to employment, health, education, gender equality, social and political participation, and inclusive legislation.



Figure 2.3 The UN 17 Sustainable Development Goals (SDGs). This figure illustrates an infographic showing the UN 17 Sustainable Development Goals (SDGs).

Note. Reprinted from *Sustainable Development Goals kick off with start of new year* by UN, 2015. Copyright 2015 by UN.

Goal 1: End poverty in all its forms everywhere. This goal is linked with Goal 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all, and Goal 11: Make cities and human settlements inclusive, safe, resilient and sustainable. Sexual orientation and gender identity are emerging issues in the development sphere (Park, 2016). Major international development agencies have begun to re-focus their concerns to meet the needs and challenges of sexual gender minorities, who are identified as a minority and marginalised group. Such groups of people have been studied and found to have been subjected to various forms of social inequalities and injustices such as marginalisation, discrimination, stigma, violence, and criminalization (Gaillard et al., 2017a; 2017b). The extent of marginalisation per se varies from one political state and culture to another (Gorman-Murray et al., 2017).

With such social exclusion and oppression present, sexual and gender minorities are restricted, impeding human and economic development. For instance, in health sector, educational institutions, labour markets, and other economic and social systems, sexual and gender minorities, particularly of youth, are often neglected and excluded. Even within their families, gender minorities have often been forced to leave their houses,

making them homeless (Pincha & Krishna, 2008; Yamashita et al., 2017) and putting them at greater risk of poverty and hunger (O'Malley et al., 2018), exacerbating the impact of poverty. Such exclusion and discrimination prevent these people from participating and becoming fully productive and contributing members of their society, thus affecting economic progress at both levels.

Over the years, poverty among sexual and gender minorities has been ignored in development agendas. On the World Bank's blog, titled "*LGBTI people are (likely) over represented in the bottom 40%*," it outlined the key barriers that further pushed gender minorities into poverty, particularly education and employment (Koehler, 03 August 2015). In the case of most Organisation for Economic Co-operation and Development (OECD) member countries, Valfort (2017) revealed that sexual and gender minorities show poorer development in terms of social (family) life, education, employment opportunities, and medical care compared to their counterparts. Despite LGBT-inclusive laws, sexual and gender minorities in European Union countries are still experiencing gender-based discrimination, their access to resources and their fundamental rights, particularly in employment and education (FRA, 2014). Higher unemployment rates as well as discrimination at work and when looking for work, among gender minorities, were reported in EU Member states (FRA, 2014). Transgenders reported being discriminated against in employment opportunities and during work at higher rates compared to other gender identities. In addition, due to pervasive homophobia, transphobia and intersexphobia, and adherence to social norms, many gender minorities in EU Member States keep their gender identities hidden due to fear of losing their jobs (FRA, 2014; Takacs, ILGA-Europe, & IGLYO, 2006).

In the United States (US), sexual orientation discrimination in employment has been the centre of debates over protecting gender minorities' rights. In recent studies (Park, 2016; Quintana, 2015; Tilcsik, 2011), findings showed that disparities, particularly of wages, are prevalent in both developing and developed countries, where gay men particularly earn less than heterosexual males. However, the studies further mentioned that an individual's sexual and identity preference and productivity may influence such wage disparity. Quintana (2015) and Tilcsik (2011) also stated that employers were more likely to hire heterosexual applicants than homosexual applicants. This finding shows how hiring processes can be highly discriminating towards gender minorities. Such difficulties, biases, and rejections encountered in seeking and securing employment impede the overall development of gender minorities. Tilcsik (2011) further discussed

that such social inequalities and injustices in employment, particularly in the hiring process, vary across gender identities as well as geographical location and in different cultural and political or legal environments. At greater risk of falling into poverty, sexual and gender minorities tend to migrate in search for freedom and security in the forms of acceptance and equality (Wood, 2016). The migration process, however, also makes sexual and gender minorities more vulnerable to discrimination, isolation, and other safety concerns (Knight & Welton-Mitchell, 2013).

Discrimination and negative stereotyping hamper gender minorities' employment opportunities, particularly in military. In the Philippines, for instance, jobs were found to be more likely offered to heterosexual applicants than to homosexual applicants (UNDP & USAID, 2014f). Incidents of sexual harassment were also reported and there were concerns of potential discrimination associated with human immunodeficiency virus (HIV) status in the Philippine workplace. Similarly, sexual and gender minorities in China experienced a lack of employment opportunities (UNDP & USAID, 2014b). Due to family disapproval, lack of education and denial of employment opportunities, gay men and transgenders, were forced to make a living through sexual work or perform traditional rituals such as singing and dancing (Knight & Wilton-Mitchell, 2013; UNDP & USAID, 2014g). Sexual and gender minorities in Indonesia, on the other hand, faced prejudice and stereotyping in applying for and securing jobs (UNDP & USAID, 2014c). Transgenders are at greater risk of falling into poverty due to the absence of identity cards, which are primarily based on so-called "family cards." In the case of Indonesian transgenders, they were denied identity cards because they were no longer connected with their families.

Goal 3: Ensure healthy lives and promote well-being for all at all ages. Since the HIV epidemic began in the 1980s, it has significantly affected demographic trends and socio-economic development, particularly of the poorest and most marginalised societies (Angelo, 2014; Parker, 2002). Various types of discrimination and human rights violations against people living with HIV and AIDS (or suspected to be at risk for HIV Infection) have been observed. HIV awareness and response, however, have made a positive impact but are declining since the epidemic began (Parker, 2002). According to Blondeel, Say, Chuo, Toskin, Khosla, Scolaro, and Temmerman's (2016) study, sexual and gender minorities are at higher risk of sexually transmitted infections (STIs) such as HIV and other related diseases, as well as mental health conditions. In the UNDP report by O'Malley et al. (2018) and other reports (UNDP & USAID, 2014abcdefg), lack of resources and funding was observed and acknowledged in order to address HIV

prevention targeting sexual and gender minorities. In developing countries, such as Vietnam, social and health care services are expensive. Aside from financial constraint, there is also a global concern with regards to low access to primary and preventive health care services as well as health education due to stigma, discrimination, and fear of disclosing identity to health care providers. In addition, health policies for gender minorities are lacking and remain weak (UNDP & USAID, 2014abcd). Additional studies are needed to better understand and identify health concerns and needs of gender minorities, including psychosocial and psychophysical care.

Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Every individual has its right to receive an education. However, due to low socio-economic status and social inequalities among gender minorities and their families, they are likely to have poor access to quality education (O'Malley et al., 2018.; UNDP & USAID, 2014acdfg). In addition, sexual and gender minorities, in particular youth, often experience discrimination in the form of bullying and social isolation in schools, contributing to higher rates of LGBT-youth drop outs, low academic performance, mental health issues, and absenteeism (O'Malley et al., 2018; UNDP & USAID, 2014abcdefg; Valfort, 2014). Without education and training, gender minorities are at greater risk of not securing jobs and earning a living wage (O'Malley et al., 2018; UNDP & USAID, 2014abcdefg; Valfort, 2014), thus affecting poverty trends (Quintana, 2015).

In terms of academic curricula, teachings, and school rules and regulations, most are gender insensitive and follow the standard heteronormative framework (O'Malley et al., 2018; UNDP & USAID, 2014f). The significance of including SOGIE-related issues in curricula, policies, and subjects was raised and recommended in order to increase awareness of LGBT issues, which may lessen the occurrence of social exclusion among gender minorities (Gorman-Murray et al., 2017). However, societies with strong patriarchal systems and strict cultural norms, oppose such integration of SOGIE in their educational system, particularly in Muslim societies such as Indonesia (UNDP & USAID, 2014abc).

Goal 5: Achieve gender equality and empower all women and girls. As previously discussed, social inequalities and injustices are manifested in all aspects of sexual and gender minorities' lives, including unequal rights to employment, denial of education, inequities in health care services, low participation in social and political agendas, and

negative behaviour and attitudes from members of the public. In some countries such as China, in the establishing of LGBT-led organisations, it is difficult to lobby and negotiate the needs and concerns of gender minorities towards equal rights and justice (UNDP & USAID, 2014b).

Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. In most Asian and Pacific countries, on the other hand, same-sex sexual activities are not criminalised (NQAPIA, n.d.), particularly in non-Muslim regions. Sexual anti-discrimination laws, however, are lacking or are not strictly implemented, which is critical in ensuring the safety and protection of the rights of LGBTQIA's in all aspects of their lives. Changing of one's legal gender in legal documents is also prohibited in most of these regions. In terms of same-sex marriages, many countries throughout Asia and the Pacific lack legal provisions for same-sex marriage (NQAPIA, n.d.). Same-sex marriage is perceived by sexual and gender minorities as a way to enforce social justice and promote health. In some parts of the United States, for instance, acquiring health insurance is often based on marriage. In 2015 alone, there were more than a thousand federal benefits conferred under marriage in the US (Campion, Morrissey, & Drazen, 2015).

2.3.2 Social Exclusion, Gender Minorities, and Disaster: An Overview

Sexual and gender minorities in most countries around the world have experienced marginalisation, stigma, and discrimination, systematically denying them of civil rights. Mason and Barr (2006) (as cited in Jackmann, 2016) concluded that acceptance of sexual and gender minorities is likely influenced by a person's religious beliefs, cultural values, age, education level, and contact with such people. Thus, people who are older, with conservative religious and cultural values, who are less educated, and/or who have minimal interaction with sexual and gender minorities are more likely to hold negative views towards them. When combined with these reinforcing socio-economic factors, further marginalisation of sexual and gender minorities is exacerbated with the adverse effects of disasters (Gaillard et al., 2017a; 2017b).

Since early 2000s, scholars and practitioners have begun to include sexual and gender minorities' experiences to recognise their unique roles, needs, and challenges in the face of adversity. Unfavourable social conditions, specifically social exclusion or

marginalisation have been noted as underlying causes of disaster particularly among sexual and gender minorities (Balgos, Gaillard, & Sanz, 2012; Gaillard et al., 2017a; 2017b; Gorman-Murray et al., 2017; Kelman et al., 2016; McSherry et al., 2014; Yamashita et al., 2017). The United Nations describes social exclusion as a condition of an individual in which she/he is unable to be fully engaged or involved in making decisions related to economic, social, political, and cultural aspects of life. Social exclusion is further described as “the process leading to and sustaining such a state” (UN, 2016, p. 18). The process of marginalisation of the LGBT people is often described as a way of reinforcing their vulnerability to disaster which inhibits their ability to recover in a timely manner.

Most of the existing research undertaken, however, is problem- or deficit-focused, such as studies on the 2004 tsunami in Tamil Nadu (Pincha & Krishna, 2008); 2005 Hurricane Katrina in New Orleans, USA (Haskell, 2014); 2008 floods in southern Nepal (Knight & Welton-Mitchell, 2013); 2009 tsunami and 2012 Cyclone Evan in Samoa (Gaillard et al., 2017b); 2010 earthquake in Haiti (Dominey-Howes et al., 2014; Human Rights Commission & SEROVie, 2011); 2010 Mt. Merapi eruption in Java, Indonesia (Balgos et al., 2012; Gaillard et al., 2017b); cyclones and tropical depressions in Luzon, Philippines (Gaillard et al., 2017b; McSherry, et al., 2014); 2011 Higashinihon Dai-Shinsai in Japan (Yamashita et al., 2017); and the 2011 series of floods in Queensland, Australia (Gorman-Murray et al., 2017). Gaillard et al. (2017a) and Gorman-Murray (2017) stated that most of these scholarly articles, and the development programme initiatives emanating from them, focused either on the distinct experiences and interests of sexual and gender minorities in disasters, or their exclusion from DRR practices. Despite the limited literature, such studies provide an important foundation to better understand sexual and gender minorities’ vulnerabilities and to identify and develop potential forms of resilience.

2.3.3 Sexual and Gender Minorities and Disaster Risk Reduction (DRR): the obvious gaps

Since the late 1990s, there has been increasing recognition of the need to mainstream DRR into development through ‘adequate supporting information’ and ‘transparent, inclusive, and accountable consultation’ (Benson, Twigg, & Rossetto, 2007, p.15). In these processes, the most vulnerable people, specifically the poor and marginalised, are given priority to share their experiences, and have their interests and needs met while

having their rights protected. However, the prevailing practice in data collection (e.g., academic research, case studies, national household and family surveys) is primarily guided and patterned to heteronormative assumptions – centred only on the needs and concerns of men and women. As a result of this focus, DRR has not fully reached those people who are most vulnerable, in this case sexual and gender minorities. The lack of consultation with, and insufficient supporting information from, the LGBT people suggests failure to practise inclusive DRR and, in a broader sense, failure to attain sustainable development.

To date, there has been no attempt at implementing a nationwide survey of households and families, especially in the Global South (developing countries) that disaggregates data into different sexual and gender identities and recognises ‘other’ structures of family or households such as those with people in same-sex relationships or same-sex headed families. Yet, this data disaggregation is critical in assessing disaster risks, particularly as this information will serve as the foundation for future emergency relief and response planning. Furthermore, shifting from sex disaggregated data (only considering men and women) would better promote inclusivity, diversity, and equality among different groups within societies.

Instead, in most of the policies, projects, and programme initiatives developed and implemented in the Global South, the heteronormative concept of the male-female dichotomy is evident in emergency practices. This results in further social marginalisation and increased vulnerability of other groups. For example, in India, Indonesia, and the Philippines, gender minorities have had difficulty accessing emergency shelters that are suited to their gender identity because evacuees were documented as male or female only (Balgos et al., 2012; Gaillard, 2017b; Pincha & Krishna, 2008). They have also experienced discrimination, as well as sexual harassment and violence when they were in evacuation centres. Even in their homes, *baklas* in the Philippines and *warias* in Indonesia were deprived of food (Balgos et al., 2012; Gaillard et al., 2017b).

Such experiences are, however, not exclusive to the Global South. In Japan, there have been issues of forced disclosure of gender identity that made gender minorities more vulnerable to prejudice and persecution (Yamashita et al., 2007). Disclosure of identity can result in rejection by family and friends, loss of housing or employment, and exclusion and isolation from the Japanese community. In the case of New Orleans, USA, where homosexual marriage is not supported by the Louisiana Law, LGBT couples were

denied access to support and in some cases experienced separation in resettlement after Hurricane Katrina (Haskell, 2014). Thus, there is a necessity for LGBTQIA research and policy in the field of disaster and development for resilience to be enhanced and for negative impacts of hazards to be minimised. The lack of current policy and programme initiatives worldwide which incorporate LGBT perspectives reinforces existing marginalisation, prejudice and discrimination, resulting in more isolation and invisibility for sexual and gender minorities in times of adversity. Furthermore, these forms of gender-based oppression and discrimination endanger gender minorities' fundamental rights, inhibiting their capacities to recover and build more resilient futures.

2.4 Sexual and Gender Minorities' Potential Roles and Contributions to DRR

Sexual and gender minorities bring unique talents, skills, and experiences to disaster risk reduction and management, although these skills are often not acknowledged or made use of appropriately. Despite their prevailing social and political marginalisation, gender minorities manage to discover ways to adapt to, and mitigate, the impacts of disasters. Yet, only a few studies have documented these capacities and most of them are preliminary (Gaillard et al., 2017a; 2017b). Some of the limited studies explored and captured significant and potential contributions of LGBT groups in disasters included in the case studies on *baklas* in the Philippines (Gaillard et al., 2017b; McSherry et al., 2014), *warias* in Indonesia (Balgos et al., 2012; Gaillard et al., 2017a; 2017b), the *fa'afafine* in Samoa (Gaillard et al., 2017b), the trans in Australia and New Zealand (Gorman-Murray et al., 2018), and the LGBTQ groups in the city of West Hollywood, California, USA.

Baklas in the Philippines, *warias* in Indonesia, and *fa'afafine* in Samoa are those people who “are biologically male but adopt distinctly feminine features and identity” (Gaillard et al., 2017b, p.436). *Baklas* are understood to be capable of shifting from male to female in terms of their roles and functions in Filipino society. This ability can be potentially advantageous to the local community during times of adversity. For example, *baklas* can extend their duties from physical household work (tasks primarily handled by a heteronormative male family member) to taking care of children, washing clothes, and cleaning homes (tasks primarily handled by a heteronormative female family member). *Baklas* are also known for their resourcefulness, because they are good at scouting their

community to search for and collect, resources. This requires strong interpersonal skills, and the ability to persuade other people to share their relief goods despite limited supplies. With such skills, Gaillard et al.'s study regards *baklas* as a versatile and capable human resource in implementing local DRR. *Bakla* people were also noted for their leadership and initiative skills in social and community work following disasters, including organising stress debriefing, operation linis (cleaning) programmes, and rebuilding community infrastructure. (Gaillard et al., 2017b; McSherry et al., 2014).

Warias in Indonesia, on the other hand, also experience social exclusion which denies them access to emergency services like staying in evacuation centres. Despite their general invisibility in political and social aspects of their society, a group of warias, specifically the members of People Like Us (PLU), took the initiative to support others staying in evacuation centres by providing free haircuts and makeup services. This initiative from *warias* lifted the overall wellbeing of the affected people, even for a short period. Furthermore, PLU organised a fundraising event in the form of a drag queen contest to support affected people. Friends and fellow gender advocates participated in, and financially supported, the cause that enabled PLU to visit more evacuation sites. This social cohesion and collaboration amongst sexual and gender minorities, as well as their advocates, reflected the LGBT people's capabilities and capacity to expand existing (insufficient) support systems through their own networks. Furthermore, the endogenous skills and networks of *warias* have begun to be seen as relevant to planning and organising more local DRR programmes (Balgos et al., 2012; Gaillard et al., 2017a; 2017b).

Unlike *baklas* and *warias*, *fa'afafine* in Samoa are well-accepted and recognised by Samoan society. *Fa'afafine* are well-known for their ability to perform male and female roles and functions. In addition, their leadership abilities in organising community-based activities and the country's main events are well-recognised. In addition, this shifting of roles and endogenous skills have proven their significance in time of emergencies, including disasters. *Fa'afafine* put themselves as the lead of rescue operations. Stories about pulling cadavers from the water and fetching dried wood or harvesting food crops have been reported (Gaillard et al., 2017b). These typically male chores are simultaneously performed with female chores including babysitting, preparing meals, and washing clothes. Despite multiple roles, *fa'afafine* also perceived more time for community work and other household chores. Activities include, but are not limited to, assisting neighbours to evacuate from their flooded houses, and collecting and distributing relief goods in disaster-stricken areas. The cohesiveness and recognition of

the strong social connection among *fa'afafine* within and outside the government demonstrated their capacity to coordinate emergency operations in times of disaster. In addition, their talents and active roles promote DRR awareness through their regular participation in an annual cultural event, the Miss *Fa'afafine* pageant. Some of the performances were DRR-inclined. In the political sphere, *fa'afafine* also participated and contributed to the activities and discussions to enhance DRR policies and practices. Through the Samoa *Fa'afafine* Association (SFA), needs, challenges, and capacities of *fa'afafine* were recognised, addressed, and strengthened (Gaillard et al., 2017b).

Under other conditions, Gorman-Murray, McKinnon, Dominey-Howes, Nash, and Boltone (2018) suggested that trans people are the most vulnerable of sexual and gender minorities. Trans people are commonly termed as trans man or FtM (female-to-male), and trans woman and MtF (male-to-female). Trans people, like other sexual and gender minorities, don't identify themselves within the binary classification of men and women. Some trans people undergo medical procedures (i.e. hormonal, surgical) or change their physical and social expressions to align with their gender identity. Despite their heightened experiences of social exclusion and rejection, trans people in Australia and New Zealand showcased their capacity through the development of queer interpersonal networks and/or groups, thus creating safe space for non-binary people (Gorman-Murray, McKinnon, Dominey-Howes, Nash, & Boltone, 2018; Wisner, Berger, & Gaillard, 2017). In California, this kind of support system has been realised as an effective medium to provide endogenous resources, distinctive mental support, and other services for sexual and gender minorities before, during, and after disaster (Wisner, Berger, Gaillard, 2017). Some of the LGBT-focused, non-profit civil society organisations are the L.A. Gay and Lesbian Center (LAGLC) and Parents, Families and Friends of Lesbians and Gays (PFLAG). Despite the promising outcome, such schemes are still lacking and greater effort is required to ensure societal and institutional support.

2.5 Concluding Remarks

Globally, the occurrence and intensity of natural hazards or events in recent years has increased over time (see Appendix B). With their ability to disrupt social functioning of a society, natural hazards lead to disaster. Disaster occurs when the community or society at risk is unable to cope with the losses and damages due to natural hazards and lacks the ability and resources to function sustainably. However, it should be noted that the impact

of disasters varies across the globe depending on different interlinking factors including but not limited to the geographical location, socio-economic characteristics, and support networks and resources of a society.

In particular, gender has been found to be a factor determining the extent of vulnerability and resilience of an individual towards disaster (Dominey-Howes et al., 2014; Gaillard et al., 2017a). Building from this, this chapter provided a significant insight on how gender plays a limiting yet crucial role in promoting recovery and building disaster resilience, as well as the overall development globally. In addition, this chapter also asserted that the integration of sexuality in development theory and practice is still lacking. Such lack of treatment implies that sexuality is vaguely considered a development issue. However, the implementation of the SDGs introduced diversified development strategies which have a promising outcome in promoting the visibility of minority groups such as sexual and gender minorities. Shifting to woman-centred gender studies on vulnerability and resilience, some contemporary authors and practitioners have already begun contributing to the growing body of knowledge asserting the importance of looking into the experiences of sexual and gender minorities' experiences, especially in times of disaster.

Desiring to contribute to the body of literature on sexual and gender minorities, the study aimed to explore the experiences, challenges, and roles of people who identified themselves as sexual and gender minorities in the context of disaster risk reduction management and practices. In addition, the study provided significant insights on how development policies and practices may be renegotiated and/or improved, particularly as they relate to DRRM. To fulfil such goals, Chapter 3 outlines the methods in obtaining participants' responses and/or stories as well as the methodology in developing a shared understanding of sexual and gender minorities' lived experiences and capacities to improve local DRR.

3. METHODOLOGY AND METHODS

This chapter is subdivided into six topics, beginning with a discussion in Section 3.1 on how knowledge is viewed and how humans see ourselves in relation to this knowledge – epistemology. This is followed by Section 3.2 which outlines the techniques used to identify, select, process, and analyse information about the subject under research. Section 3.3 presents the actions or participatory tools used to gather data and/or information. Section 3.4 explains my positionality as an outsider observer within the research process. Sections 3.5 and 3.6 outline the ethical considerations and health and safety measures within the research process. The chapter ends with a summary.

3.1 Epistemology

The research follows a transformative research (TR) paradigm informed by the principles of participatory action research (Kindon, Pain, & Kesby, 2007; Mertens, 2009; O’Leary, 2014). It is transformative in a sense that this research attempts to make a change, emancipation, or transformation (Creswell, 2014; Mertens, 2009; O’Leary, 2014). Specifically, the TR paradigm attempts to reconstruct and revolutionise the dominant methods of inquiry, actions/practices, and of the overall system and its structure, thereby enhancing our knowledge as well as promoting self-autonomy and development for those people who are oppressed and disempowered (Mertens, 2009; O’Leary, 2014). Building from this, the research is committed to improving the world through social transformation based on everyday practices by implementing collaborative participation (Baum, MacDougall, & Smith, 2006; Kindon et al., 2007; McTaggart, 1997). TR takes the assumption that social problems are manifested from the prevailing unfavourable and biased system (O’Leary, 2014). This approach can provide effective strategies to address problems concerning social injustice (i.e. inequalities and power differentials) and community issues through a participatory process (Baum et al., 2006; Kindon, 2010; Kindon et al., 2007; McIntyre, 2008). The research also has the capacity to empower research participants as well as the researcher themselves (Cooper, 2005; Kemmis & McTaggart, 2007). However, it should be noted that the extent of change and the scope of its focus mainly depends on the researcher’s objectives.

The research also uses strength-based and bottom-up approaches. Many researchers and/or practitioners followed a deficit-based approach in doing research (Harvey, 2014). With this approach, they tend to focus on identifying and solving the problem. The research, however, focuses on the strengths and/or capacities of an individual, group of people, or institution. In applying a strength-based approach, the research argues that sexual and gender minorities are a relevant, but often neglected, resource in the society, thereby challenging the traditional public notion of them as a ‘scourge of society.’ Their capacities and/or strengths serve as the starting point for research or practice and have enabled me to work within a positive paradigm and enhance such strengths towards disaster resiliency.

Inspired to contribute to Filipino-community development and bring change in the Philippine polity, the research follows a bottom-up, or grassroots, approach. This approach encourages active participation and/or involvement of local people (or the community), privileging them to bring (positive) change in their own lives (Nikkah & Redzuan, 2009). This approach has already been adopted within the process of formulating and implementing development policies and practices in the Philippines (Brillo, 2011). However, the legislative and development processes and practices remain in favour of those at the top of the social structure and are governed by Western ideologies and practice (Brillo, 2011; Gaillard, 2017b; Labonne & Chase, 2008). Applying a bottom-up approach, the research provides alternative strategies to promote inclusivity and diversity in local DRR policies and practices.

3.2 Methodology

3.2.1 Appreciative Inquiry (AI)

Complementing the nature of TR, as a radical and dialogical approach, the research used the 4D’s of AI as its research framework and/or methodology (see Figure 3.1). The framework promotes a bottom-up approach in studying people. Reed (2007, p.2) defines AI as a “simple but radical approach to understanding the social world.” The focus of AI is on examining the body of knowledge which is significant and extremely useful in one’s life and seeking ways to improve or strengthen the existing knowledge. AI uses questions to build a vision for the future, focusing on past discoveries or realisations and potential future successes. Following a strength-based approach, AI gives recognition to the

positive actions and reflections of people rather than focusing on their problems. This methodology seeks the best in people, organisations, and communities through the discovery of what is best for a system when it is already at its most effective and efficient (Cooperrider & Whitney, 2001; Reed, 2007; Watkins & Mohr, 2001).

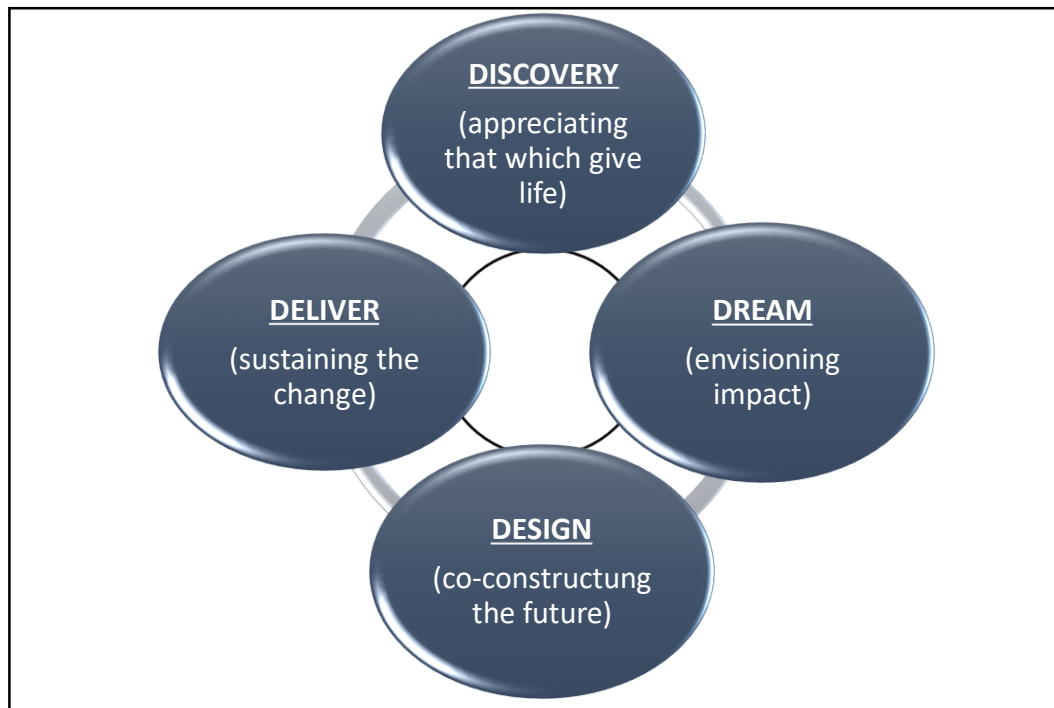


Figure 3.1 GEM Initiative's Four-D Model. This figure illustrates the four stages of Appreciative Inquiry.

Note: Reprinted from *Appreciative Inquiry: Change at the speed of imagination* by J. Watkins, & B. Mohr, San Francisco, California. Jossey-Bass. Copyright by Jane Magruder Watkins and Bernard Mohr.

The first stage in this model is the *Discovery stage*. In this initial stage, the participants were asked to appreciate and value 'the best of what it is.' This stage provides information and stories about what is working or had worked well (Cooperrider & Whitney, 2001; Reed, 2007). Using positive queries, questions pertaining to post-disaster relief and response efforts and experiences were asked. To collect such information, different participatory methods were used, including a semi- structured survey, in-depth interviews, and focus group discussions. Figures 3.2 to 3.6 shows some of the participants' responses during the focus groups.

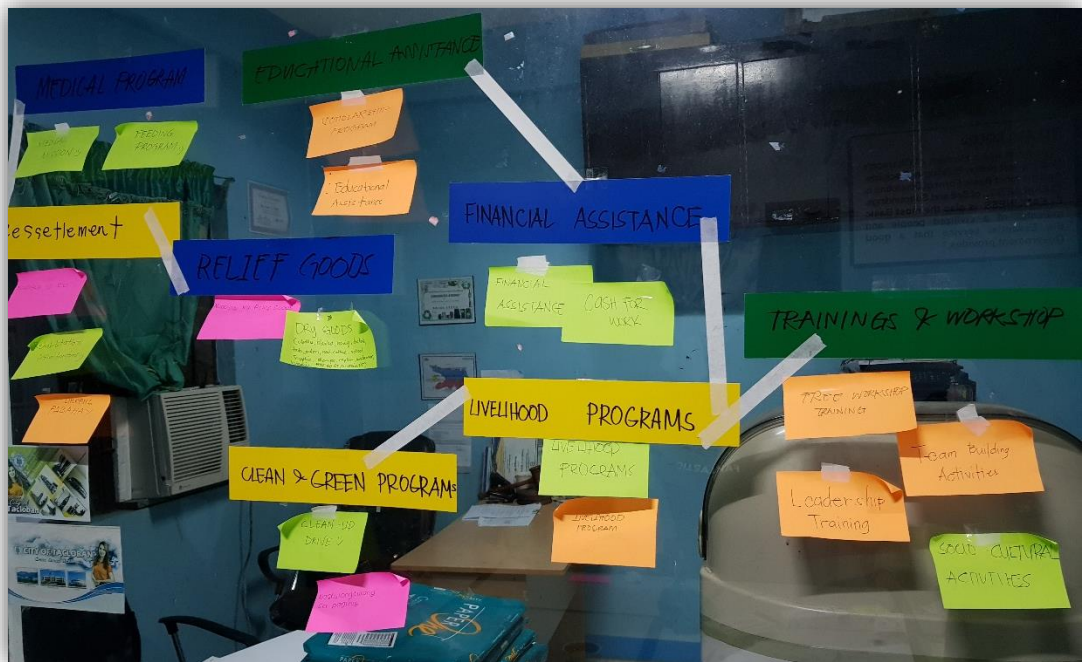


Figure 3.2 An activity demonstrating Discovery stage of AI. Participants (FGD Group 3) were asked to enumerate effective recovery and rehabilitation efforts in response to Typhoon Haiyan.

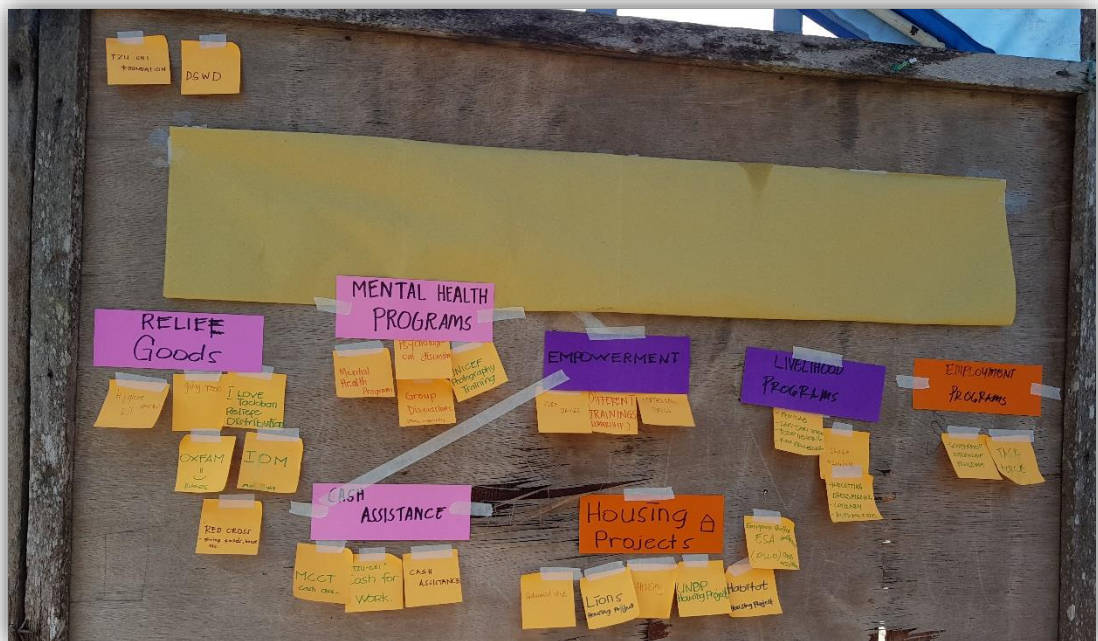


Figure 3.3 An activity demonstrating Discovery stage of AI. Participants (FGD Group 2) were asked to enumerate effective recovery and rehabilitation efforts in response to Typhoon Haiyan.

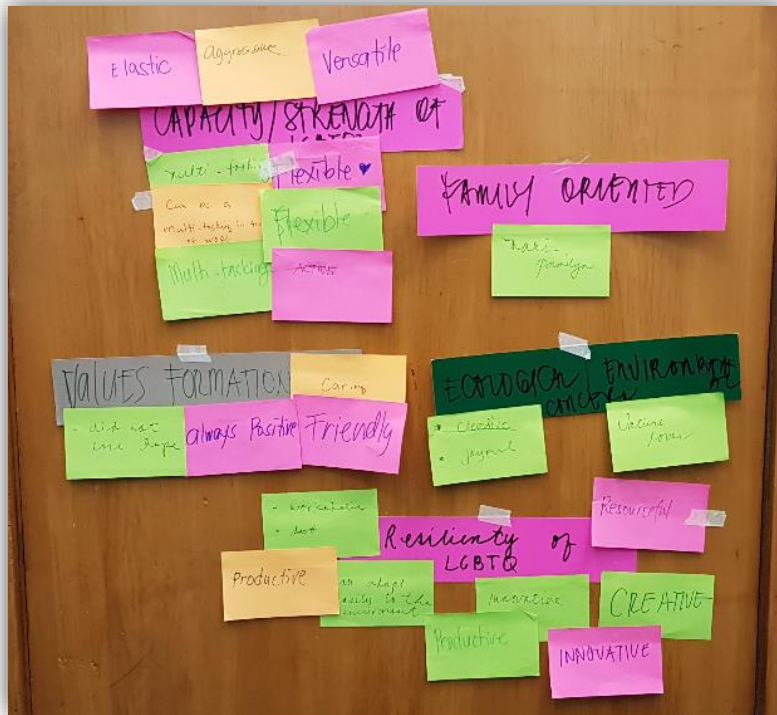


Figure 3.4 Shared traits, skills, and talents of sexual and gender minorities. This figure illustrates the responses of FGD Group 1 pertaining to the common traits, skills, and talents of sexual and gender minorities.

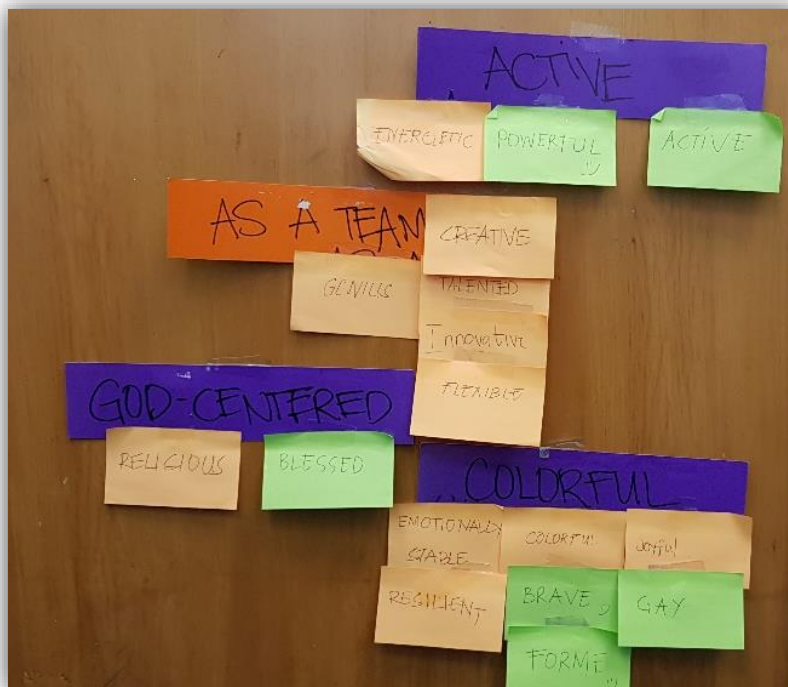


Figure 3.5 Shared traits, skills, and talents of sexual and gender minorities. This figure illustrates the responses of FGD Group 2 pertaining to the common traits, skills, and talents of sexual and gender minorities.

On the other hand, the *Design stage* of AI focuses on answering the question, “How can your ‘dreams’ come true?” The answers were primarily based on their best experiences from the past and their highest hopes for the future (see Figure 3.8). These experiences and hopes can be in a form of supports and services, social status, polity, and other more that are of relevance and significance to attain their dream (resilient) future. (Cooperrider & Whitney, 2001; Watkins & Mohr, 2001; Reed, 2007)



Figure 3.8 An activity demonstrating the Design stage of AI. The photo illustrates a researcher giving some instructions for the next activity.

The last stage is the *Deliver or Destiny stage*. Instead of action plan (Thatchenkery & Chowdhry, 2007), this stage was customised to provide discourses related to DRR-related policies hampering the recovery and building of resiliency among sexual and gender minorities. This stage also suggests topics for future studies which are observed significant and relevant in promoting recovery and resilience among sexual and gender minorities.

Overall, the AI focuses on what is working well, on opportunities, and possibilities. If successfully implemented, AI promotes development, resiliency and agency to people involved. The AI process starts with the assumption that people have their own capabilities and resources to solve problems as well as acquire/learn new knowledge and skills to promote their own empowerment. Instead of being led by practitioner or researcher, participants have their own right and power to decide how their lives can be

changed. To demonstrate this inquiry process, key-informant interviews, semi-structured survey, in-depth interviews, and focus group discussions were used. Further details of each participatory method are discussed in Section 3.3. Methods.

3.2.2 Partner Organisations and Key Resource Persons

Being an outsider to the LGBT people, the most critical steps to make this research successful were to identify key resource person and organisations and to establish trust and relationships with them. These key resource persons and organisations needed to be characterised as socially and politically active entities which strongly advocated for the sexual and gender minorities' rights in the Philippines or in their respective local community. The partner organisations were Amnesty International (through Mr. Wilnor Papa - Human Rights Officer) and Bisdak International Inc. (through Mr. Gil Nalda – President of the community-based organisation, Eastern Visayas Pride in Tacloban City). Key resource persons are Mr. Pierce Docena, Assistant Professor and Chair of Division of Social Sciences, University of the Philippines Visayas, Tacloban and Mr. Ildebrando Bernadas. Head of City Disaster Risk Reduction Management Office, Tacloban. Through Mr. Pierce's social networks, the study initially reached seven gender minorities who have also assisted in conceptualising the research focus to capture the best interest of gender minorities. On the other hand, Mr. Ildebrando had given substantial background information about the City and the Typhoon Haiyan disaster.

To establish a connection, a letter of intent was sent via e-mail, either directly or through their respective work institution, stating my research interests and forms of support related to the study. After the initial meetings, follow-up communications were made to promote transparency and continued engagement. Bisdak Pride Inc. played a role in connecting me to the community-based organisation (CBO) in the study area, particularly to the Head of the Eastern Visayas Pride (EVPride), Mr. Ian Gill Nalda based in Tacloban City. Amnesty International helped in assessing the current situation of gender minorities in the study area. The meeting/consultation with Mr. Wilnor Papa and Pierce Docena aided in the development of survey and interview questions and helped me to better understand the local LGBT culture and context. Aside from providing contextual information, Mr. Ildebrando, provided support in reaching more participants, with the help of the site coordinators under his supervision, living in the permanent housing (resettlement areas).

3.3 Methods

3.3.1 Sampling Method

Participants were purposively selected through a snowball sampling technique (Lapan & Quartaroli, 2009). Snowballing sampling was used due to the absence of documents or census profiling sexual and gender minorities in the study area.

3.3.2 Recruitment of Participants

The selection criteria for inclusion were the people who identified themselves as a sexual and gender minority, who had an active or leadership role in their organisation or community (especially during the disaster), and/or have been significantly affected by Typhoon Haiyan. These participants also needed to reside in Tacloban City and to have been in the city during the wrath of Typhoon Haiyan. In terms of communication ability, potential participants needed to have at least basic level of Filipino (Tagalog) and English language proficiency. With regards to mental health status, participants had to identify as being completely recovered from the trauma caused by the disaster.

Given the lack of official documentation of sexual and gender minorities in the census, participants were selected based on their disclosed identity by themselves or others known to them. Most people had been living with a same-sex partner or were well-known as hairstylists or couturiers. Some of them were kin or friends of the focal persons or site coordinators. The profile of the participants is discussed per participatory method used.

In the case of recruiting participants in the permanent housing, the selection and recruitment were facilitated and aided by the researcher, together with the site coordinators. Door-to-door visitation was done to ask permission and confirm of their identity. Interviews were conducted in the houses of the participants together with the site coordinators and translator (if needed).

3.3.3 Data Collection

The study made use of primary and secondary data. Secondary data are mostly gathered from, but not limited to, statistical reports, journal articles, websites from reputable national and international organisations, monographs, policy briefs of related research projects or programmes, and other reliable resources related to sexual and gender

minorities in disaster. With the lack of literature on LGBT communities, specifically in the Philippines, the study will also use news articles and blogs from credible sources such as Inquirer, Manila Bulletin, Amnesty International Inc., Outright Action International, etc.

Table 3.1 *Types of participants for participatory activities*

Participants	Focal Persons (No. of Participants)	Methods
Non-government officials (LGBT-related organisations)	Amnesty International - Wilnor Papa (Human Rights Officer) Bisdak Pride - Eastern Visayas Pride Gil Nalda 6 individuals - Arthur - Mark - Nathaniel - John - Balvin - Panx	Key informant interviews
Government officials	Head of City Disaster Risk Reduction Management Office Head of City Social Welfare and Development City Planning - next week (the officer is on business trip) Head of Human Resource Management and Development Office (also acting President of the LGBT Federation) Head of City Cooperative Development and Livelihood Programme City Councilor of Legislative Office Head of Tzu Chi Foundation in Tacloban City	Key informant interviews
LGBT individuals who are willing and able to participate	38 individuals	Semi-structure Survey
LGBT individuals with a lead role or who were	3 focus groups - Working in the gov't (7 individuals)	Focus Group Discussion

Participants	Focal Persons (No. of Participants)	Methods
significantly affected by Typhoon Haiyan	<ul style="list-style-type: none"> - City youth (5 individuals) - Resettled youth (4 individuals) 	- entails diagramming
LGBT individuals with a lead role or who were significantly affected by Typhoon Haiyan	26 individuals	In-depth interviews

Primary data were collected through different participatory methods including survey, focus group discussions, and key-informant interviews. Table 3.1 summarises the participants and sample size for each of the participatory methods used. The data was collected in a sequential basis, where initial key informant interviews were done to identify the key concerns and interests of the target participants. Information derived from these interviews aided in designing the survey questionnaire and guide questionnaires for focus groups and in-depth interviews.

Participatory methods are independent to each other. They are done simultaneously within the research process depending on the availability of participants. The collected data for this initial stage primarily showcased gender minorities' strengths and/or capacities as well as other post-disaster relief and response efforts relevant and effective during the Typhoon Haiyan disaster.

3.3.3.1 Key informant interviews

Table 3.2. indicates the key informants interviewed and/or consulted for the study. Key informant interviews were primarily administered to acquire more local knowledge and be familiar and acculturated with the culture of and the sexual and gender minority in the study area. Aside from the local knowledge and culture, key-informant interviews specifically with government officials were done to assess the current situation and progress of the study area after five years prior to wrath of Typhoon Haiyan. These interviews were also meaning to seek assistance in accessing government resources (i.e. facilities and relevant documents) and determine relevant entry points for research related to LGBT people and disaster.

Overall, there are two sets of question guides used for key-informant interviews. One set is used for sexual and gender minority informants (see Appendix P), while the other one is used for local government officials and/or representatives (see Appendix Q). Results were used to aid in the development of the survey questionnaire and improve the guide

for the in-depth interviews and focus group discussions. Interestingly, some information provided a different perspective to appreciate and understand how disaster impacts human beings – the case of relatives, friends, and/or love ones outside the City during the devastation of Typhoon Haiyan. Limiting the scope of the study, the research focused on those gender minorities who have been in the city during the wrath of Typhoon Haiyan.

Table 3.2 *List of key informants with corresponding affiliations and whereabouts during the onset of Typhoon Haiyan*

Focal point of communication	Key informants	Location during the onset of Typhoon Haiyan
Amnesty International - Eastern Visayas Pride	Wilnor Papa (Human Rights Officer)	Manila City
Bisdak Pride - through CBO	Ian Gill Nalda (Head of EVPRide)	Tacloban City
Pierce Docena - 6 acquaintances	Arthur Mark Nathaniel John Balvin Panx	Tacloban City, Leyte Biliran Island, Leyte Samar Samar Dulag, Leyte (overseas)

3.3.3.2 *Semi-structured Survey*

The research made use of semi-structured survey, which was carried out with 38 individuals. The survey questionnaire was created using a web-based survey tool, Qualtrics. Due to the was used to lack of appropriate device and poor internet connection, the survey was facilitated manually (see Figure 3.9). Aside from the open-ended questions, the semi-structured survey made use of the Likert-scale rating to determine the relevance and effectiveness of support and services provided after the Typhoon Haiyan, in general. Other information collected indicated socio-demographic and household profile of the participants, which is indicated in Table 3.3. Appendix R shows the actual questionnaire form used for the survey.

To summarise, most of the participants were gays comprising 51 percent (n=20) of the total number of respondents, following bisexuals and transgenders (16.25%) with 7 and 6 participants, respectively. Transgenders are specifically grouped into two, namely: transmen and transwomen. Although limited in number, more transmen (n=4) participated in the study than transwoman (n=2). Limited participation of transgenders in the study may imply small percentage of such group within the LGBT population.

Similarly, only a few lesbians (10.25%; 4 individuals) and “confused” (2.56%; 1 individual) participated in the study. As observed, lesbians are likely to feel more reluctant to involve themselves in a research related to sexuality and gender orientation. Unlike their counterparts, gays tend to be more vocal and assertive with their views and ideas about the subject matter. Aside from lack of documentation, the response size of lesbians and gay men in research activities may suggest that attitudes towards participation are geographically and culturally contingent. Disaggregated data and further details on socio-economic characteristics and household profile is discussed in Appendices S and T.



Figure 3.9. Conducting a semi-structured survey. This figure shows an actual photo of the researcher interviewing a transman at a permanent housing village.

Table 3.3 *Socio-economic characteristics of participants*

Socio-economic Characteristic	Participants (n=38)	
	Number	Percentage
Age range		
18 to 24 years old	20	52.6
25 to 30 years old	6	15.8
31 to 34 years old	4	10.5
35 to 40 years old	4	10.5
41 years old and above	4	10.5
Average age (in years)		27.4
Civil Status		
Single (never been married)	33	86.8
Partner/Living together (de facto)	5	13.2
Place of birth		
Tacloban City, Leyte Province	30	79.0
Within Leyte Province	3	7.9
Outside Leyte Province	5	13.2
Highest Educational attainment		
Elementary/primary level	3	7.9
Highschool/secondary level	19	50.0
Vocational/Certificate	2	5.3
College/University (undergraduate)	14	36.8
Religion		
No religion	1	2.6
Roman Catholic	33	86.8
Others	4	10.5
Organisations		
Not affiliated with an organisation	5	13.2
Affiliated with an organisation	33	86.8
With leadership role		
No	18	48.5
Yes	20	51.5
Occupation		
Business (family/personal)	11	29.0
Government work	10	26.3
Private employer	8	21.1
Student (no work)	9	23.7
Monthly salary		
Php 0 to 15,000	33	86.8
Php 15,001 to 30,000	4	10.5
Php 30,001 to 50,000	1	2.6

Table 3.4 *Household characteristics of participants*

Household Characteristic	Participants (n=38)	
	Number	Percentage
Living Arrangement		
In an apartment or any rented room/space.	1	2.6
My own house.	4	10.5
My parent's house.	14	36.8
Resettlement area (permanent)	18	47.4
Resettlement area (transition/temporary)	1	2.6
Household head	-	
Me (the participant)	8	21.1
Mother	8	21.1
Father	6	15.8
Both mother and father	8	21.1
Partner	6	15.8
Others	2	5.3
Household size		
1 to 5 members	28	73.7
6 to 10 members	10	26.3
Average household size		4.2

3.3.3.3 *Focus group discussion*

In total, there were three focus group discussions conducted for the research – one in resettlement area (see Figure 3.10) and two in the city (see Figure 3.11). All of which entails a group discussion followed by the creation of stepping stones diagram. In the group discussion, the participants were encouraged to recall relevant contributions and personal experiences, positive reflections as well as confer constructive feedbacks to people, organisation or institution who took part in the post-disaster relief and rescue operations. Each response was written in a piece of paper and was grouped and labelled accordingly.

The discussion ended with participants exchanging thoughts and reflections about the subject matter (see Figure 3.12). Findings were also used as supplemental information for the in-depth and survey analysis. Depending on the obtained consent, interviews and facilitation of the workshop were recorded and documented using photos (camera), voice recordings (voice recorder), and written notes. Appendices U and V shows the guiding questions for the group activity which was translated to English and Tagalog.



Figure 3.10 Participants responds through writing. This figure illustrates participants writing their response in a piece of paper.

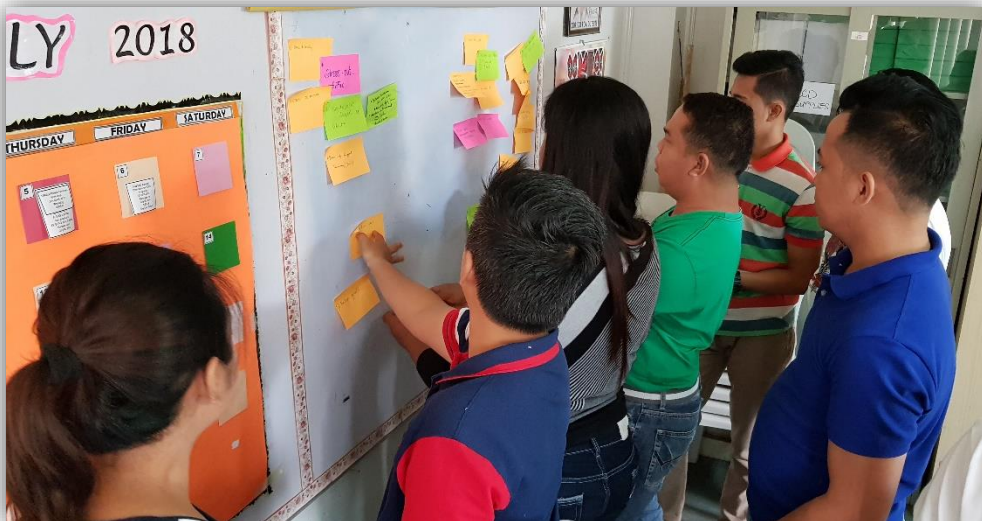


Figure 3.11 Grouping of responses. This figure illustrates a group of participants sorting and labelling their responses.



Figure 3.12 Labelling of responses. This figure illustrates a group of participants discussing and reflecting from their experiences to label the responses.

The highlight of the focus group discussion is the creation of stepping stones diagram. The participants were asked to imagine themselves crossing a river. The opposite side of the river signified their goals, answering the question, ‘What is your (gender minorities) idea of preferred (resilient) future?’ The stepping stones pertained to the factors (i.e. support and services) needed to reach their goals. This answers the question, ‘What factors may inhibit this resilient future?’ The crocodiles in the river represented the challenges prohibiting them in reaching their goal, answering the question, ‘What factors may prohibit this resilient future?’ The participants are reminded to consider their lived experiences, reflections, and challenges during the Typhoon Haiyan disaster in their answers. The activity took an hour depending on the flow of discussion. In this activity, participants brainstormed their goals, supports needed, and perceived challenges in achieving their goals (resilient future). For each question, participants wrote their ideas on post-its (one idea per post-it) and stuck them on the wall. The group worked together to group and label the responses.

For this set of question, two focus groups were conducted – one in the city and one in the resettlement area. The first focus group discussion was held in the city (see Figure 3.13). The activity was attended by seven sexual and gender minorities, who were working in different local government offices. The recruitment of participants was aided by Joe, a regular staff of Department of Social Welfare and Development (DSWD). With familiarity and affiliations to different organisations, Joe knows people who already disclosed themselves as a member of the LGBT people working within the local

government unit (LGU) offices. All participants lived in the city. The group of participants comprises of three gays (Joe, Japeth, and Wel), two bisexuals (Su'ay and Cent), one lesbian (Mille), and one transwoman (Gibet). Age of the participants ranges from 20 to 36 years old. All participants are Roman Catholic and an active member of at least one organisation. Majority (5 out of 7) lives with their parents and siblings while the remaining lives either with other relatives or living alone. All had the opportunity to attend formal schooling, where six participants completed an undergraduate course programme while only one finished a vocational course. Most of them (5 out of 7 participants) are still living in their parent's house in the city while some are paying tenants. The focus group discussion was conducted and facilitated in the office of the Head of DSWD. The activity took about 2 hours. The recruitment of participants and selection of venue are assisted by Joe, one gay participants.



Figure 3.13 Summary and findings of the stepping stones diagram. This figure illustrates a participant summarises the content of the stepping stones diagram.

The second focus group was conducted in the permanent housing, specifically in the Lion's Village (see Figure 3.14). The activity was participated by four LGBT youths, age ranging from 18 to 22 years old. All participants live in certain permanent housing village. Two participants identified their selves as gays (Summer Grey and Bloom) while the remaining two as bisexuals Jade and Contessa). All participants are currently enrolled in a school and are living with their parents and siblings in the permanent housing. The focus group discussion was conducted and facilitated on a safe residential street inside the Lions Village. The activity took about 2 hours. The recruitment of participants and selection of venue are assisted by the coordinator of Lions Village.



Figure 3.14 Creation of stepping stones diagram. This figure illustrates a participant sharing his thoughts about the factors limiting gender minorities to build resilience towards disasters.

Focusing on a different lens, another group of gender minority were invited to attend a focus group discussion. Similar with the previous focus groups, the activity entailed a group discussion followed by the creation of stepping stones diagram.

All set of questions were the same except for the goal/dream question. Instead of focusing on their idea of a resilient future as their goal, this group of participants were asked ‘What supports, and services can you (sexual and gender minorities) offer to promote recovery and build resilience to the wider community?’ Information gathered through the stepping stones diagram (see Figure 3.15) showcases the capacities and strengths of sexual and gender minorities to promote recovery from and resiliency to disaster of the wider community. This focus group provides a supplemental information to the in-depth interview results related to the skills and talents of gender minorities.

This focus group was attended by five LGBT youth, who were currently residing in the City of Tacloban (see Figure 3.16). All these participants are professionals, age ranging from 20 to 25 years, and working as salaried employee. This focus group was conducted in a safe and public government facility, specifically in the Barangay hall of Barangay Anibong.



Figure 3.15 Stepping stones diagram. This figure illustrates a stepping stones diagram created by a group of participants (FGD Group 3) living in the city.

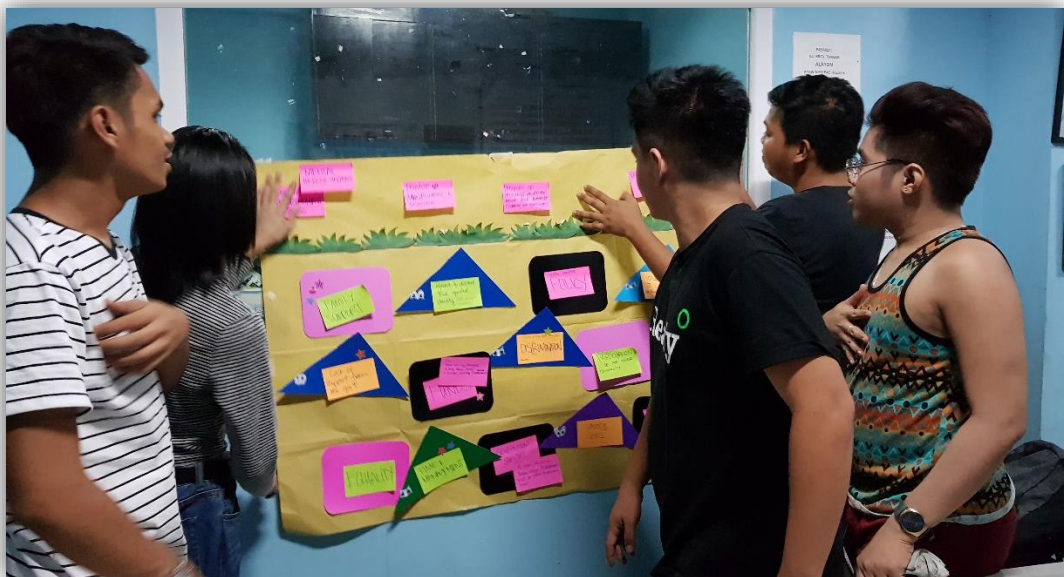


Figure 3.16 Experiential learning in creating stepping stones diagram. This figure illustrates a group of participants reflecting from their experiences and sharing it to the group.

3.3.3.4 In-depth Interviews (Conversation)

I used semi-structured interview format to guide my *conversation* with the target individuals. Whenever recruiting or explaining my study to people, I used the Tagalog term “*Kwentuhan (chikahan) po tayo.*” meaning “Let’s talk.” For this reason, I used (for this section) the term conversation rather than interview in referring to the means how I gathered the information. The term conversation is used to demonstrate how casual (but meaningful) the discussion has been and how topics are spontaneously brought in by the research participants. Despite the effort to navigate the conversation, the research participants tend to share issues and concerns which are subsidiary to the main topics.

Using in-depth conversation (see Figure 3.17), more detailed information on the effectiveness of emergency responses and relief programmes, the well-being of participants in disaster, and the significant contributions of both institutions and participants during the disaster were obtained. This information was mostly based from the participant’s actual observation, perception, and lived experiences of the disaster, specifically after the wrath of Typhoon Haiyan. Appendices W and X shows the actual guide (interview) questionnaire used for the research.



Figure 3.17 Conducting an in-depth interview. This photo illustrates a researcher interviewing a transman at a permanent housing village.

3.3.4 Data analysis: Thematic Analysis

Information collected through AI was analysed through thematic analysis. Thematic analysis is a type of analysis in which themes or major ideas in a document or data were identified (Trochim & Donnelly, 2017). These themes or ideas guide the organisational structure of the research. Further discussions of findings were explained using discourses embedded in gender, sexuality, and disaster. In addition, key discursive findings were analysed using the concepts of patriarchy and heteronormativity to understand common issues faced by the gender minorities in explaining gaps and suggesting alternatives in the current practices in development, specifically in DRR (Lloyd, 2007). In using such concepts and discourses, the proposed study assumes that current development practices do not adequately capture the complexity and totality of the area under study, particularly of the South.

3.4 Positionality

This section discusses my positionality as means to give context on how I understood and carried out the analysis of this research. These insights indicated how my personal (family) life, academic background, and past work experiences has largely influenced my way in approaching and understanding the subject matter of this research.

I was born and raised in the Philippines. I belong to a middle-class family which consists of six members, me being the youngest child. I was an aspiring traveller who has great interest in meeting new people, exploring new culture (i.e. food, language, events/rituals), and new places. This aspiration, I would say, has transpired subconsciously during my younger years. My parents used to bring us (me and my four siblings) to the countryside to have a vacation and to spend time with our relatives. We were treated well in the countryside even though they only had a little to offer. They have distinct struggles in life. They even have unique ways on understanding and managing their lives. In some cases, my family provides some support to those relatives in need. With this exposure, I was thought to appreciate life through experiencing ‘simple living’, learning other culture, and respecting other people’s values and beliefs. Furthermore, we used to attend and host different social gatherings, where I gained enough confidence to socialise with people at different levels. Even now that most of my siblings and I have our own lives and family, this travel and social (family) tradition continues. These exposures inspired

me to get involved in a community-based activities or initiatives and be more engaging with people with different values and perspectives.

While studying my bachelor's degree in Agricultural Economics at the University of the Philippines-Los Baños, my passion and commitment to rural and/or community development became clearer and stronger. This is when I realised that the best way of learning realities and solving problems is when you experience it and reflect from it. Luckily, I had the opportunity to be involved in different research studies focused on gender (particularly women) and international rural development immediately after finishing my undergrad degree. This research gave me the opportunity to have an actual experience and learn a new level of cultural differences, power dynamics, and social relations with people at different levels. The idea and act of contributing to the development of marginalized groups and rural communities (to make their lives better) had given me a sense of self-worth. In addition, these experiential learnings have equipped me with knowledge and skills to perform social researches with humility, confidence and enthusiasm.

Embarking to my postgraduate life, my knowledge and perspective of the world have broadened. During this period, I started questioning myself, "Had my previous work really enabled the community to progress?" "Have I been biasing for the span of my research work?" "How far my passion and commitment to help the community could lead me to?" With the motivation to get the answers, I felt the urge to step out of my comfort zone and explore the unknown. This feeling of discontent had led me to be interested dealing and working with sexual and gender minorities. Being an ally and working alongside with sexual and gender minorities through TR, I believe that the truth and realities have multiple perspectives, open interpretations, and deconstructs technocratic narratives. For this reason, personal values and reflections, and being reflexive are essential for a responsible and ethical practice.

Along the research process, I found myself somehow emotionally attached to their life stories, putting more pressure on me. I was more concerned on how I can address their issues and be some sort of help, even without relevant resources to offer. Aside from the delayed approvals of human ethics and the city government, the idea of reciprocity made me uncertain and discontented with the scope of my study, raising some ethical challenges along the research process. With little to offer, I could only provide a simple food (snacks) and beverages as a way of saying thank you. Filipinos love food and enjoy conversation

while eating. Talking and laughing at random things is common in every activity. It should be noted that the food (snacks) and beverages that were served are not a gift or bribery, but to still maintain the Filipino norms. This also served as an ice breaker too. In most cases, Filipinos offer food and beverages to the ‘guest’ as a norm too – the ‘Filipino hospitality’. In some cases, declining a genuine offer makes the giver (Filipino) feel rejected and embarrassed. In the study, however, participants didn’t offer any food or beverages. In addition, there were no token of appreciation was given to the interviewees due to budget constraint.

All of the above has shaped the way in which I view the world and the way I approach the subjects. Readers of this research should be reminded of these aspects. Notably, I am effectively an ‘outsider observer’ of policies affecting sexual and gender minorities but was enabled to draw upon my personal and professional experiences as an explorer/traveller and development practitioner (researcher).

3.5 Ethical Considerations

Given the importance of ethics for the conduct of research with human participants, this research adopted certain policies concerning research ethics imposed by the Victoria University of Wellington. Specifically, this research proposal is guided through the four principles stated in the Human Ethics Policy: “respect and care for persons”; “respect and care for social and cultural contexts”; “research and teaching merit”; and, “avoidance of conflict of interest” (Victoria University of Wellington, n.d., p.4). The following section highlights my commitment to ethics:

3.5.1 Respect and Care for Persons

I acknowledge that every individual has their own right and freedom whether to participate or not in my research. I made certain that every participant understood their role and the research process through provision of an information sheet. Questions were raised and answered. I also made sure that each participant gave their consent of their own free will (see Figure 3.18). Majority of the participants gave consent to use their real names. They also gave consent to be included in activity photos. Both information sheet and consent forms were translated into Tagalog (see Appendices C to O).

Depending on how the disaster impacted the lives of the participants, I was aware that there could have been cases where an individual was still recovering from stress caused by the event. For this reason, I always started the participatory activities with questions about their capacities, including communication skills and mental health conditions, to get involved with the study. A small number of participants affirmed that they were not fully recovered or were in the state of recovering from the stress and trauma caused by the disaster. In this situation, I humbly and politely discontinued the conversation and explained how the activity might affect their wellbeing through recalling traumatising memories of the unpleasant past. However, these participants were still willing and able to participate and get involved with the study, as Arthur, a transwoman, shared:

I am not fully recovered from what had happened. I still shiver and feel very afraid whenever it rains hard. But as the days go by, I learned how to cope up (with the trauma) through sharing my stories.



Figure 3.18 Informing participants and obtaining consent. This figure illustrates orientation among participants before proceeding to the group activities.

To support a participant's wellbeing just in case they became upset, I made sure to have a list of contact numbers necessary for the situation. With the lack of facilities specific for mental health care, the list included the contact details of hospitals within the city. Despite unavoidable recalling and sharing of the past experiences, I noticed these participants demonstrated their means of responding to but also coping with the trauma. Very minimal signs of stress such as lowered tone of voice and gloomy (but not teary) eyes were observed. In this situation, I listened attentively and gradually navigated the conversation back to the research topic, followed by giving reassurance. In addition, I

also asked their current mental state and condition such as feelings and emotions, especially towards the topic or queries. With genuine support and concern, I put forward the possibility of discontinuing the conversation without giving any reason. With certainty and conviction, these participants gave affirmation that they were still in good condition and are hopeful for the outcome of the study.

As Otep reassured me,

I am traumatised with what happened during the Yolanda. But unlike Arthur, I didn't experience swimming against the current of the storm floods. Sometimes, I feel depressed whenever I recall my previous life [better than now]. But, I am glad to know someone who recognises and cares for us, the LGBTs. I haven't seen or heard of other studies giving priority to us. I hope through your study, we will be heard and understood by the wider community.

Moreover, I respected the wishes of people if they wanted the conversation not to be recorded or to be omitted from the report for any reason, I did so. As it turned out, in the timeframe of the study, no participants withdrew, and all were willing to share their stories publicly. Participants also were given the right and freedom to access the outcome of the study in the form of executive summary electronically sent via e-mail and a hard bond copy given to the library of University of the Philippines, Tacloban City.

In addition, to ensure the safety of all parties involved in the study, I collaborated with local (city) government offices. Venues for workshops were conducted in public and safe spaces, specifically in local government facilities. Interviews, however, were conducted in participant's houses. Risks and precautionary measures were identified and assessed carefully with the help of site coordinators and other focal persons before any activity was came out.

3.5.2 Respect and Care for Social and Cultural Contexts

Despite being a compatriot to the participants, I recognised my ethnic and cultural differences. I took the responsibility to learn and be aware of the participants' racial and cultural affiliations, identities, values, beliefs, and customs. Consultation with focal persons was sought whenever necessary.

In addition, in designing and developing the survey questionnaire I checked for sensitive and harmful questions with focal persons. Another concern was the appropriate naming of participants. In the Philippine culture, we usually give respect to older people by using Ma'am, Sir, *Ate* (older sister), *Kuya* (older brother) before their names. With sensitivity on this matter, I was very careful in naming the participants. For this reason, I humbly and politely asked their preferred names. Two transwomen preferred using *Ma'am* or *Ate* while two transmen preferred to be called *Sir* or *Kuya*. The rest preferred being labelled based from their sexed bodies. In addition, most of the respondents gave their consent to use their real names and take photos which may or may not reveal their identity.

Learning basic *Waray* also promoted rapport with the participants. I learned most of these words from interacting with people in the local markets, in public transport, or on the streets. Exploring and appreciating *Waray* culture through observation and interaction helped me to adjust and prepare how will/to facilitate and carry out research activities. Interestingly, conversing, even very minimally, with *Waray* served as an ice breaker with the participants, making activities more fun and interactive. Some of the basic words which were helpful during my fieldwork were:

“Maupay nga (aga/kulop/gab-i)” – “Good (morning/ afternoon/evening).”

“Unsa imong ngalan?” – “What is your name?”

“Nasabut ka hin Tagalog o Ingles?” - “Can you understand Tagalog or English?”

“Diri ako naabat Waray” - “I cannot understand Waray.”

“Tag pira ini?” – “How much is this?”

“Lugar la.” – “Please stop the vehicle on the side” (used when riding in public transport, see Figure 3.19)



Figure 3.19 E-jeepneys (electric vehicle). This figure shows a form of public transportation from the city centre of Tacloban to the permanent housing in North Tacloban.

3.6 Health and Safety Measures

This research was conducted in a disaster-prone area in the Philippines, specifically in Tacloban City located in Eastern Visayas (Figures 1.1 and 1.2). Aside from disaster prone, some of the activities were conducted in permanent housing (resettlement areas). To ensure the research team's health and safety, risk assessment was undertaken before the research commences on the field. To undertake an informed assessment, collaboration and communication with partner organisation and other key persons, including Amnesty International and the Heads of different city government offices/agencies were done.

Although most of the activities are carried out inside a secured room, acquiring additional skills such as First Aid was also helpful in case of minor emergency cases. In addition, previous involvement in development and research projects in marginalised villages such as in the Philippines and India, provided me some knowledge how to be prepared on solo trips such as blending with the locals (i.e. wearing of simple and ordinary cloths and accessories), and preparing and bringing of do-it-your-own traveller's kit. This kit comprises of crackers and water, one set of light clothes, powerbank, flashlight, list of possible emergency contact numbers, basic medicines (i.e. painkillers, anti-allergies, inhaler), etc.

Furthermore, I trusted my instinct whenever I am in a new and unfamiliar place, permanent housing villages (resettlement areas), for instance. There were particular

villages reported with higher crime rates and unstable peace and order. Whenever I felt unsafe or unsecured, I humbly asked to cancel or postponed the activity. I avoid walking or doing the activity alone, especially in the permanent housing villages. I also avoid conducting interviews at night time. For some participants, however, especially those who are working in the city, they were only available after office hours, which is usually after 5 o'clock in the afternoon. These participants usually set the interview at 7pm onwards. To ensure the safety of both parties, the interview or group discussion was conducted in a public space such as restaurant or a government facility.

3.7 Concluding Remarks

With the attempt to make a social change, the research follows a transformative research paradigm informed by the principles of participatory action research. In total, there were 38 sexual and gender minorities who completed a semi-structured survey. Twenty-six of which participated in the in-depth interview, while 16 attended a focus group discussion. All of the activities were administered or facilitated by the researcher. For those activities performed in the permanent housing, the researcher was accompanied by the site coordinators. For those participants who cannot understand and/or speak Tagalog or English, the researcher was accompanied by a translator. Before starting any activities, the researcher thoroughly discussed the information sheet to each participant. Questions were raised and answered. Once agreed, the researcher obtained consent through a signature or verbal confirmation.

4. RESULTS AND DISCUSSIONS

This chapter is organised following the 4Ds of Appreciative Inquiry – Discovery, Dream, Design, and Destiny. Sections 4.1 and 4.2 reflect the findings of the Discovery stage. The former section begins with a discussion of information sources vital to disaster preparedness and mitigation. Section 4.2 outlines the relevant and effective activities and initiatives that promoted recovery and resilience of sexual and gender minorities during and after Typhoon Haiyan. Section 4.3 presents the sexual and gender minorities’ idea and/or perception of a resilient future. This idea represents their goal and dream of their future. In addition, this demonstrates the Dream stage of AI. Section 4.4., or the Design stage, enumerates the factors enabling them to attain their goals and factors limiting them from reaching those goals. Section 4.5 outlines the discourses associated with DRR-related policies and provided policy implications. Each of the sections ends with concluding remarks.

Furthermore, this chapter also integrates sexual and gender minorities’ lived experiences without disaster in the Philippines. This integration provides significant insights into how disasters magnify social inequalities and injustices towards gender minorities. By also considering the resources listed in Section 2.3.2, it draws comparisons that situate the Typhoon Haiyan within the broader context of disasters and emergency responses around the world and their particular impact on gender minorities at different levels – individual, family, community.

4.1 DISCOVERY: Exploring the Disaster-related Needs and Challenges of Sexual and Gender Minorities

Section 4.1 provides background about sexual and gender minorities’ disaster awareness, preparedness and mitigation. The first part begins with a discussion of information sources vital to disaster preparedness and mitigation. These information sources specifically refer to the weather conditions and climate impacts, and the participants’ knowledge and awareness about disaster and disaster preparedness. This part ends with the overall rating of perception in acquiring and/or receiving support and services in response to the 2013 Typhoon Haiyan disaster. The perceptions are derived using Likert scale survey questions through personal interviews with 38 individuals. In general, these

disaster-related supports and services were rated in terms of their adequacy, accessibility, timeliness, relevance, inclusivity, and safety. Disaggregated data are available in Appendices Y to BB.

4.1.1 Disaster Awareness and Disaster Preparedness

Disaster awareness and education are critical to reduce risk or effects of a disaster such as injuries, physical damages and casualties. Every individual should know about and be able to prepare for any disaster, but many remain unaware and unprepared. More often than not, people have a basic idea but are unable to apply it in a real time situation of disaster (Bond, 2015 January 28). To determine the participants' extent of awareness and preparedness, the following discussions highlight sources of information related to disaster as well as their means of preparing for disaster.

4.1.1.1 Information sources related to weather condition, climate impact, disaster, and disaster preparedness

Information related to weather conditions and climatic events is an important consideration for finding out about impending disaster. According to Auld (2008), most natural disasters are the result of extreme weather, climate, and water events. In addition, disaster-exposed people have a higher chance of survival if they have relevant disaster preparedness information (Zhang, Hung Su, Zhai, & Zhang, 2014). In the case of the participants, Table 4.1 indicates the information sources on weather condition and climate impact before and after Typhoon Haiyan. There are multiple responses which indicate diverse source of information.

As indicated, results reflect a high dependence on television and word of mouth as sources of such information. Television, primarily through news and current affairs TV shows, was perceived as an effective way to provide actual (visual and sound) and accurate information to prepare for the adverse impact of disaster. However, the usage of televisions is limited due to power outages in times of extreme weather condition. Due to power outages, information source was limited to word of mouth. Some participants, however, were sceptical about getting information from other people. One of the gay participants mentioned that word of mouth was sometimes based on hearsays and hunch, and not facts. He was worried that without accurate news, his life (and his family's lives) would be at risk.

Table 4.1 *Number and percentage of participants according to information sources on weather conditions and climate impacts before and after Typhoon Haiyan*

Information Sources	Before Typhoon Haiyan		After Typhoon Haiyan	
	Number	Percentage	Number	Percentage
Television	31	81.6	30	79.0
Word of mouth (from family, relatives, friends, neighbours, etc)	26	68.4	27	71.1
Radio	27	71.1	20	52.6
Internet	18	47.4	20	52.6
Public announcement by the local government units	16	42.1	21	55.3
Networks (affiliated organisations)	6	15.8	10	26.3

Participants were able to choose as many responses applicable to them.

Radio was the secondary source of information related to weather conditions and climate impact. Like television, some participants mentioned owning a power-operated radio which limited radio usage during power outages. In addition, due to adverse weather conditions before the storm's landfall, participants had trouble staying tuned into radio due to unstable radio frequency signals. After Typhoon Haiyan, there was an approximately 20 percent decrease in the number of participants using radios to get information on weather conditions and climate impacts after Typhoon Haiyan. The decrease may be due to asset loss and/or the preference of individuals.

Another source of information was the Internet. Internet was primarily accessed through mobile phones with data subscription. Social media sites such as Facebook were mentioned to provide relevant information about disasters before and after Typhoon Haiyan. Compared to other information and communications technologies (ICTs) such as television and radio, internet was not commonly used as a source of information. This may be due to the low-quality internet connection provided by existing mobile data providers. In addition, participants may also have preferred to use other sources which use their own dialect, *Waray*, or the national language, *Tagalog*, in providing information. Conversely, there was an approximately 6 percent increase in the number of participants using the Internet as a source of information. This may be due to asset (mobile phone) acquisition and change in individual preference.

The least used information source was the local-based social networks and/or groups, before and after Typhoon Haiyan. These social networks exist primarily in the form of

organisations and/or LGBT-led groups within Tacloban City such as the Pag-Asa Youth Association of the Philippines (youth organisation) and Eastern Visayas Pride. Low reliance on such social groups may be due, but not limited, to lack of resources and low solidarity within the group. For some responding participants, Typhoon Haiyan opened an opportunity for them to meet other gender and sexual minorities, which expanded their social support network. This was true in the case of Carlo and his friends shown in Figure 4.1. In the case of Haitian LGBT people, the 7.0 magnitude 2010 earthquake in Haiti disrupted their movement patterns (IGLHRC & SEROVie, 2011). Their social networks including family, friends, and neighbours were of significance in giving information about safe routes to and from public places such as schools, markets, and work.



Figure 4.1 A type of social network among sexual and gender minorities. This figure illustrates a friendship expanded and made stronger after Typhoon Haiyan.

The local government also provided regular public service announcements. These public service announcements during extreme weather conditions are typically performed by someone (mainly an LGU official) traveling on a vehicle repeating messages on a megaphone. Interestingly, some of the participants admitted ignoring public service announcements because of their belief and perception that Typhoon Haiyan would be the same as previous typhoons. On the other hand, a few participants mentioned not hearing the mobile public announcement, thus, implying the need to improve this information system.

In order to enhance information dissemination, the local government have implemented a new and improved information system, through a text alert system. This disaster preparedness text alert system was implemented in response to the 2013 Typhoon Haiyan. The new system was perceived to ensure wider and faster dissemination of information. Expression of satisfaction was observed with participants registered with the new system. This text alert system provides a daily weather advisory and serves as a hotline for emergency situations. However, at the time of the interview, a few participants mentioned not receiving any messages through the new system.

In terms of usefulness (see Table 4.2), a small majority of participants expressed dissatisfaction with the information received about Typhoon Haiyan. Information received seemed not to reinforce their traditional knowledge and/or provide adequate and relevant assistance to lessen the impact of the disaster. This traditional knowledge are ideas, skills, and practices based from direct experiences and observation strategies in preparing for the effects of adverse climatic events or weather condition. For instance, the locals used vehicle tires to prevent roofs from being carried away by strong winds. The locals also practiced securing houses with the use of rope and tying them to trees or any strong structures nearby. Up against the intensity of Typhoon Haiyan, these traditional practices proved to be insufficient. For this reason, most participants felt the need to be more aware and educated about disasters and how to better prepare for extreme climatic events.

Table 4.2 *Number and percentage of participants according to usefulness of acquired information related to weather conditions and climate impacts (n=38)*

Information Sources	Before Typhoon Haiyan		After Typhoon Haiyan	
	Number	Percentage	Number	Percentage
Extremely useful	9	23.7	19	50.0
Very useful	9	23.7	9	23.7
Neither useful nor useless	10	26.3	6	15.8
Slightly useless	7	18.4	1	2.6
Not at all useful	3	7.9	2	5.3

Confusion about the key information, specifically the “storm surge,” lingered throughout City. To promote effective information dissemination, some participants suggested that their local dialect, Waray, be used in reporting public news, especially about risks and hazards. Some participants also suggested having more frequent updates on the weather conditions, risks, and hazards. A few participants suggested that the area of mobile public

announcements be expanded, and the door-to-door evacuation activities of the local government units be intensified. Despite extensive efforts, a few participants reported that public services (i.e. public announcement and evacuation activities) didn't reach their places of residence. In addition, behavioural and attitudinal aspects of the general public were a significant factor contributing to the extent of damages and casualties during the 2013 Typhoon Haiyan. Most of the participants admitted that they and others did not respond accordingly to the authorities during the massive evacuation activity and stayed at home (located in the danger zone).

For the subsequent climatic events after Typhoon Haiyan, 36 out of 38 participants perceived improvements in the information dissemination for weather conditions and climate impacts. Better and more diverse sources of information were available. Aside from being telecast, information related to weather conditions and climate impacts were disseminated via short message service (SMS) alerts and social media, but some were still sceptical of the new information system. Their poor rating was due to the fact that responding participants' mobile phones were not registered with the new information scheme. There were also participants who were unaware of the evacuation plan in their new permanent housing. Some, however, even when aware of the evacuation procedures in the permanent housing, still sought refuge in their previous place (in the city) in times of extreme weather conditions.

With regards to disaster and disaster preparedness, the majority already had basic knowledge about disaster (92%) and disaster preparedness (87%) at the time of the interview (see Table 4.3). This was primarily due to several trainings and workshops facilitated and conducted by the local government and international organisations in Tacloban City as a response to the 2013 Typhoon Haiyan. These activities were attended by 18 and 22 participating gender minorities, respectively (see Table 4.4). Whilst acknowledging the fact that prior to Typhoon Haiyan, most, if not all, participants have mentioned relying on their traditional knowledge in assessing and preparing for the adverse weather conditions and climate impacts.

Table 4.3 *Number and percentage of participants according to acquisition of basic knowledge about disaster and preparedness (n=38)*

Description	No. of Participants	Percentage of Participants
Have basic knowledge about disaster?		
No	3	7.9
Yes	35	92.1
Have basic knowledge about disaster preparedness?		
No	4	10.5
Yes	33	86.8
No response	1	2.6

Typhoon Haiyan had hit the participants with the expectation that the intensity and impact of the storm would be the same as that of previous storms. Despite wrong judgements, approximately a third still relied on their traditional knowledge about disaster and how to prepare for it (see Table 4.4). Television was another means of finding out more about disaster and disaster preparedness. However, educational television shows related to this topic remained limited. Most sources of such information were provided by television shows related to news and current affairs. Few participants acquired information from the Internet (9 individuals), radio (8 individuals), and word of mouth (5 individuals). Nevertheless, information obtained related to disaster and disaster preparedness were relatively helpful (see Table. 4.5).

Table 4.4 *Number and percentage of participants according to sources of information related to disaster and disaster preparedness (n=38)*

Information sources	No. of Participants	Percentage of Participants
Internet	8	21.1
Radio	9	23.7
Television	15	39.5
Traditional knowledge	13	34.2
Trainings and workshops (local)	18	47.4
Trainings and workshops (international)	22	57.9
Word of mouth (from family or relatives)	5	13.2

Participants were able to choose as many responses applicable to them.

Table 4.5 *Number and percentage of participants according to the usefulness of information related to disaster and disaster preparedness (n=33)*

Likert Scale Rating	No. of Participants	Percentage of Participants
Definitely yes	24	63.2
Probably yes	8	21.1
Might or might not	1	2.6
Probably not	-	-
Definitely not	-	-

To promote awareness, most participants perceived trainings and workshops as the most effective way to ensure an effective learning environment to acquire skills and knowledge on disaster and disaster preparedness (see Table 4.6.). A few participants emphasised the importance of having practical simulations within the training programmes. In this way, the individual's ability to retain knowledge is increased. However, lesbians and trans men were observed to express hesitation and reluctance to attend such trainings. One of the reasons is the feeling of misusing time and/or opportunity to earn money. As expressed by a lesbian named Aisa, *“Instead of attending the trainings, I prefer to stay in my store and make a living.”* They perceived that attending trainings may lessen their time and opportunity to earn income.

Table 4.6 *Number and percentage of participants according to their preferred information source on disaster and disaster preparedness (n=33)*

Information source	No. of Participants	Percentage of Participants
Internet	5	13.2
Networks (affiliated organisations)	6	15.8
Television	6	15.8
Public announcement by the local government units	12	31.6
Radio	3	7.9
Training and workshop	30	79.0
Word of mouth	4	10.5
No response	1	2.6

Participants were able to choose as many responses applicable to them.

Aisa also mentioned feeling unease or awkward whenever in a group of people. As Aisa, shared, *“I am not comfortable attending an activity with a group of people.”* Her response was followed by expressing her dissatisfaction in selecting beneficiaries or attendees of trainings, which gave priority to household heads (primarily male or female). With her partner around, Aisa was comforted and encouraged to still try to attend and socialise with other people. However, her partner shared that Aisa had fears and anxieties

surrounding being in a crowd. This response indicated fear of social stigma and discrimination facing sexual and gender minorities, which may also lead to issues on mental health. As Gorman-Murray (2014) stated issues of mental health are reinforced by the negative encounters and fear of future social oppression and exclusion.

The majority perceived themselves to have new and improved skills and knowledge after Typhoon Haiyan. The improvement and diversification of skills and knowledge reinforced their traditional practices and made them more resilient to future climate impacts. Assessing hazards, basic life skills, basic procedures and skills in emergency response (i.e., using disaster rescue equipment), evacuation procedure, leadership training (especially with youth), and disaster drills (i.e., fire drills, earthquake drills) were some of the training topics attended by the participants. However, 17 out of 33 participants expressed uncertainty regarding whether they could confidently apply the acquired skills and knowledge in the actual event (see Table 4.7). Most participants were doubtful if they could remember what they had learnt. There were no follow-throughs after the trainings and workshops to retrain and/or refresh their acquired skills and knowledge.

Table 4.7 *Number and percentage of participants according to the confidence to apply acquired knowledge and skills related to disaster and disaster preparedness (n=33)*

Likert Scale Rating	No. of Participants	Percentage of Participants
Definitely yes	15	39.5
Probably yes	9	23.7
Might or might not	5	13.2
Probably not	3	7.9
Definitely not	-	-
No response	1	2.6

4.1.1.2 Disaster preparedness

Consxidering the Red Cross Lifeline Kit as basis, Table 4.8 displays shows a list of basic supplies needed to promote self-reliance and survival for at least 3 days following a disaster (Philippine Red Cross, n.d.). Generally, the table indicates that food, drinking water, source of light (flashlight/torch), clothes, and personal documents (i.e., birth certificates, passports, land titles) are the topmost yet basic supplies necessary to be prepared and hand-carried by the participants in times of disaster. A majority also stored medical items including first aid kits and their personal medications. These participants, however, claimed to not have enough stock of personal medications or a complete set of the first aid kits.

Radio is assumed to be an essential source of information on current events, especially during power outages. Most participants, however, reported owning an electricity-operated radio. For this reason, most participants admitted not bringing radios with them in times of disaster. Other information sources and social supports for effective disaster preparedness and response were accessible through the community emergency contact numbers. Most responding participants mentioned having the list of emergency contact numbers in their mobile phones. The study, however, recommends having more copies of the list in varying forms such as wall stickers (affixed on a house wall) and pamphlets (kept with the personal documents).

Table 4.8 *Number and percentage of participants who had different supplies for disaster preparedness (n=38)*

I have:	No. of Participants	Percentage of Participants
emergency food and water	33	86.8
materials I need to keep dry and cool	26	68.4
a radio	23	60.5
a flashlight/torch	35	92.1
a first aid kit	23	60.5
my medicines or other health care provisions	24	63.12
sufficient clothes	32	84.2
materials to make a latrine	11	28.9
an evacuation plan	24	63.2
list of community emergency contact numbers	22	57.9

Participants were able to choose as many responses applicable to them.

Sixty-three percent of the participants reported having an evacuation plan or were familiar with the community evacuation plan in their respective permanent housing villages. On the other hand, a third remained unaware of, and hesitant to follow evacuation plans in their respective shelters. Interestingly, some expressed hesitation to follow evacuation plans and procedures in their new community, especially those who were resettled into the permanent housing. This observation is indicated in Table 4.9, where 26 percent of participants preferred to evacuate either to another person's house or stay in their homes. Without full assimilation and familiarisation, responding participants felt more secure seeking refuge in their previous barangays despite exposure to risks and hazards travelling on the road. In addition, some participants admitted and expressed hesitation to evacuate due to fear of (potential) failed evacuation schemes. This perception remained due to some failed evacuation schemes during the Typhoon Haiyan disaster, where evacuation centres had turned into a death trap when the water surged through their halls. McSherry

et al., (2015) revealed that hesitations and resistance among gender minorities, particularly *bakla* in the Philippines, to evacuate to a temporary shelter were due to fear of gender-based discrimination and violence. Such social injustice may arise in the form of humiliation, segregation and persecution amongst others. Gorman-Murray (2017) also showed heightened psychological and emotional issues among gender minorities during the evacuation process. This also holds true with the LGBT in Japan (Yamashita et al., 2017), *aravanis* in Tamil Nadu (Pincha & Krishna, 2008), *warias* in Indonesia (Balgos et al., 2012), and Haitian LGBT (IGLRHC & SEROVie, 2011).

Table 4.9 *Participants' disaster pre-planning and preparation strategies (n=38)*

Disaster pre-planning and preparation strategies	No. of Participants	Percentage of Participants
Evacuate to community centre (formally designated place)	29	76.3
Evacuate to another person's home	6	15.8
Stay in home	4	10.5
Keep all important documents in a dry and secured place	30	78.9
Have a family communication plan	20	52.6
Choose a post-hazard meeting place for your family	15	39.5
Make a family emergency supply kit (comprising of flashlight, powerbank, cellphone, food and drinks good for 3 days)	27	71.0
Plan how you and your neighbours could work together during a disaster	12	31.6

Participants were able to choose as many responses applicable to them.

In addition to disaster supply kits and family communication plans, post-hazard meeting places are also essential in promoting household preparedness for (natural) disasters. According to survey results, less than a half of participants had planned and chosen a post-hazard meeting place for their family. Most of these responding participants considered the designated emergency pick-up location or evacuation centres in their respective village as their post-hazard meeting place. Some, especially those unaware of and hesitant to follow community evacuation plans, had chosen specific locations such as houses of relatives or community centres in which they sought refuge during previous disasters, as their post-hazard meeting place. In terms of communication plans, merely half of the participants had established a family communication plan for disaster.

However, it is interesting to note that some participants, mostly youth, reported having stronger communication within their families after the Typhoon Haiyan. Only a few

reported not having extended support from their families or relatives (outside of current household), which made communication planning impossible. In general, however, the participants were not familiar with the importance of setting a post-hazard meeting place and family communication plan but were willing to communicate and designate such places with their household members after the interview.

Nearly a third of participants were community leaders or had an active role in a home owners' association and were aware of how the community could work together during a disaster. On the other hand, the majority (26 out of 38) were not aware of or didn't perceive of unified and collaborated community-based activities in response to disaster. Being limited to no information about evacuation procedures was also reported among gender minorities in Brisbane, Australia during the disastrous flood in 2011 (Gorman-Murray, 2017). The result notes that people, especially in the permanent shelter, have not yet fostered and developed a well-established sense of community.

4.1.2 Disaster Response and Recovery

In this section, the results provided preliminary and reflective insights on how sexual and gender minorities perceived different supports and services in times of disaster. Table 4.10 indicates the overall rating of participants on the quality of support and services provided during the 2013 Typhoon Haiyan. The participants rated the disaster support and services in terms of adequacy or sufficiency, accessibility (ease of visiting and having access to), efficiency (timeliness), and effectiveness (relevance).

The Likert scale ratings, however, are primarily based on the situation days after the storm's wrath, when transport systems were once again open and accessible. As described by most participants, there were no immediate supports and/or services given to the survivors. It took almost a week for the first disaster aid to reach the city primarily due to inaccessible transport routes. For this reason, some survivors resorted to looting to survive. Contessa, a gay man, shared:

There was no available food, water, or power in the city for almost a week after Typhoon Haiyan hit. There was nothing you could do but wait and resort to looting to survive.

Table 4.10 *Percentage response on the overall quality of the support and services provided during disaster (during and after Typhoon Haiyan)*

Response to Typhoon Haiyan	No. of Participants	Excellent	Good	Average	Poor	Terrible	ALL
Adequacy/sufficiency	37	21.6	24.3	37.8	10.8	5.4	100.0
Accessibility (easy to go/visit)	30	-	46.7	13.3	36.7	3.3	100.0
Efficiency (timely)	37	18.9	29.7	24.3	24.3	2.7	100.0
Effectiveness	26	-	46.2	34.6	15.4	3.9	100.0
Inclusiveness (non-discriminatory)	28	-	35.7	39.3	25.0	-	100.0
Safeness (no any forms of harassment)	31	-	48.4	19.4	25.8	6.5	100.0

In addition, the survival strategies, specifically looting, prior to the arrival of disaster aid may have had a significant influence on the rating results. Nevertheless, all participants recognised and acknowledged the extensive effort and time spent by different organisations (local and international) to help them recover and rebuild their community. These various organisations played a critical role, not only in providing resources and financial assistance, but also in bringing a sense of hope, reassurance, and courage for them to recuperate from and cope with the losses and changes in their lives.

Several international organisations and humanitarian donors were the primary sources of disaster relief and rehabilitation activities in the days after Typhoon Haiyan's wrath. Despite extensive disaster planning and preparations, the available resources (including human resources), facilities, and transport means were inadequate to cope with the high demand for relief support and services. As the full scale of the storm's wrath became clear, most participants scavenged for food and looked for their loved ones. Despite the gravity of the situation, the majority (17 participants) remained optimistic and relatively satisfied with the available aid to promote recovery a week after the storm's landfall. Only a few participants (6 out of 37) were critical and sceptical of the supply of disaster aid, while the remaining 14 participants were indifferent.

With massive debris and wreckage, together with a lack of human resources and machinery, there had been prominent challenges associated with mobility and efficiency of response following the disaster, resulting also in poor access to disaster aid. In this situation, the disaster aid distribution was delayed for several days. According to some participants, they were starving, and sleep deprived for more than three days. With hunger

and desperation present, most of the participants shared their experiences of looting for food commodities, water supplies and medicines. As Joshua shared:

We could not survive if not for looting. My friends and I helped each other to look for places to get food, water, medicine and other supplies. We might be dead by now if we didn't loot. Despite the risks of tetanus, we looted the cargo vessels that crashed onto the houses of our Barangay (Barangay Anibong). We got different kinds of processed food and milk. We shared these with our family, friends, and neighbours.

At least a week after Typhoon Haiyan, the roads were partially passable. Nearly half of the responding participants (14 out of 30) experienced convenience in accessing various public support and services, while 11 had difficulty reaching the public (disaster) facilities and securing appropriate needs. The rest were indifferent due to inconsistency of arrival of disaster aid within their area of reach. Difficulties in reaching public facilities were associated with unawareness of the location where the relief stations, medical centres, and other public services were located including distance (far) of the public facilities; debris and wreckage that heightened the risk of tetanus; and, extra-long queue times. According to some participants, they relied heavily on the hearsays, social networks and human mobility with the assumption that most people (survivors) would go to places where food and water was available. Social networks through friends, however, were not only a source of information on the whereabouts of housing, relief, and medical care. They also played a critical role in promoting security, especially during the act of looting (for survival purposes). This also echoes how LGBT people in New Orleans and Indonesia worked together in providing alternative ways to be secure, safe, and assisted (Balgos et al., 2012; Gorman-Murray et al., 2017). Such friendship connection reflects sexual and gender minorities endogenous coping mechanisms to the effect of heightening social marginalisation. The U.S. sexual and gender minority groups even raised fund to help their fellow LGBT (IGLRHC & SOREvie, 2011)

With or without disaster, social inequality and injustice were common in the lives of gender minorities in the study area. The participants shared experiences of various forms of social inequalities and injustice, specifically marginalisation, discrimination, bullying, and prejudice. To some extent, these shared experiences of participants were observed to have been intensified before, during, and after Typhoon Haiyan. Some participants, specifically gay and (male) bisexuals, experienced being denied of goods and services,

implying prevalence of discrimination and exclusion based on sexuality and gender identity within the relief response programs. Denial of disaster aids were also experienced by the gender minorities in Haiti. To secure relief, gay men and bisexuals in Haiti changed their demeanour to conform with the gender norms to lessen the gender-based violence and to have greater chance of getting relief goods and services (IGLHRC & SEROVie, 2011). Not disclosing gender identity in Japan also lessens the possibility of experiencing gender-based discrimination and persecution (Yamashita et al., 2017). However, if their disguise failed, they would be at greater risk of physical violence, particularly in the case of Haitian LGBTs. In the case of the participants, it was difficult to disguise their effeminate identity because the community was small enough that nearly everybody knew each other.

Despite the positive approach of the research, it is conceivable that participants may not have wanted to share their unpleasant experiences related to their sexuality and gender identity. Conversely, most participants reported positive ratings with the quality of support and services during the disaster despite existing gender-based discrimination, prejudice, and marginalisation towards gender minorities. The Likert Scale rating according to relief good distribution, acquisition of medical care, participation to trainings and livelihood opportunities is indicated in Tables 4.11 and 4.12. The overall ratings suggest opportunities for further enhancement to promote inclusivity and diversity, not only in disaster aid distribution, but also in the development of DRR policies and disaster risk management practices throughout the country.

Table 4.11 *Percentage response on the quality of supports and services provided during Typhoon Haiyan to Gender minorities according to different categories*

Category	No. of Participants	Percentage response (%)					
		Excellent	Good	Average	Poor	Terrible	ALL
Food and beverages							
Adequacy/sufficiency	31	-	41.9	25.8	19.4	12.9	100.0
Accessibility (easy to go/visit)	26	-	42.3	23.1	23.1	11.5	100.0
Efficiency (timely)	27	-	37.0	25.9	33.3	3.7	100.0
Effectiveness	29	-	51.7	20.7	24.1	3.5	100.0
Sanitary and Hygiene							
Adequacy/sufficiency	28	-	39.3	28.6	21.4	10.7	100.0
Accessibility (easy to go/visit)	30	-	43.3	26.7	23.3	6.7	100.0
Efficiency (timely)	25	-	44.0	20.0	32.0	4.0	100.0
Effectiveness	31	-	58.1	19.4	22.6	-	100.0
Physical health							
Adequacy/sufficiency	28	-	53.6	10.7	21.4	14.3	100.0
Accessibility (easy to go/visit)	28	-	35.7	32.1	21.4	10.7	100.0
Efficiency (timely)	29	-	44.8	20.7	24.1	10.3	100.0
Effectiveness	29	-	41.4	34.5	20.7	3.5	100.0
Mental health							
Adequacy/sufficiency	27	-	33.3	37.0	25.9	3.7	100.0
Accessibility (easy to go/visit)	26	-	26.9	38.5	30.8	3.9	100.0
Efficiency (timely)	26	-	30.8	23.1	42.3	3.9	100.0
Effectiveness	27	-	37.0	29.6	29.6	3.7	100.0

Table 4.12 *Percentage response on the quality of supports and services provided during Typhoon Haiyan to Gender minorities according to different categories*

Category	No. of Participants	Percentage response (%)					
		Excellent	Good	Average	Poor	Terrible	ALL
Housing							
Adequacy/sufficiency	33	-	39.4	30.3	27.3	3.0	100.0
Accessibility (easy to go/visit)	33	-	51.5	27.3	18.2	3.0	100.0
Efficiency (timely)	33	-	45.5	21.2	21.2	12.1	100.0
Effectiveness	33	-	54.6	12.1	27.3	6.1	100.0
Well-being (leisure/entertainment)							
Adequacy/sufficiency	28	-	35.7	28.6	17.9	17.9	100.0
Accessibility (easy to go/visit)	27	-	48.2	25.9	14.8	11.1	100.0
Efficiency (timely)	28	-	35.7	28.6	21.4	14.3	100.0
Effectiveness	27	-	48.2	25.9	11.1	14.8	100.0
Livelihood -							
Adequacy/sufficiency	34	-	44.1	26.5	11.8	17.7	100.0
Accessibility (easy to go/visit)	36	-	41.7	25.0	22.2	11.1	100.0
Efficiency (timely)	33	-	42.4	24.2	27.3	6.1	100.0
Effectiveness	36	-	50.0	30.6	13.9	5.6	100.0

With the continuous (but slow) arrival of disaster aid weeks after devastation, community leaders and/or officials, mainly representatives of the government, were assigned to and responsible for lobbying for and distributing relief goods (i.e., food, water, and sanitation and hygiene) and services. This relief distribution system made food and water readily available in their respective areas (*barangays*). For some *barangays*, however, the participants experienced being denied relief goods. This exclusion was due to non-existence of their names in the “master list” of beneficiaries. In some relief queues, the relief distribution had its own target beneficiaries: women and children. In addition, relief goods were made available first and sometimes exclusively to (traditional) families consisting of a married couple (in a heterosexual relationship) with children.

With or without disaster, homosexual partners have unequal social rights and protections compared to their counterparts, inhibiting occurrences of different forms of discrimination and exclusion in accessing resources and services. *Natuwas* (male-bodied feminine people) of Nepal had similar experiences where same-sex headed families were denied of full relief/food supplies during the 2008 Sunsari and Saptari (Knight & Welton-Mitchell, 2013). Policies and practices in disaster response and recovery ignored the different structures of families as well as overlooked the distinct needs and challenges of gender minorities.

Some of the responding participants expressed disappointment with the limited scope of such relief distribution systems. This system neglected other forms of living arrangements among gender minorities. For instance, there were gender minorities, who were household sharers (boarders in a residential house) when Typhoon Haiyan hit. A lesbian participant shared that she didn’t receive any relief goods under her name. Instead, the landlord shared their relief goods with her and her partner.

This system also holds true in selecting beneficiaries for housing projects. The participants, specifically those heading their family, had difficulty in acquiring permanent housing. There were stories about undergoing a comprehensive and partial application process to secure permanent shelter. A trans woman shared being threatened by someone from the local government unit. As Karen stated:

Aside from having a ‘family’, one of the criteria to be eligible to acquire permanent shelter is, you should have your own (totally damaged) house and lot

in the declared danger zone. Yes, I may not have a family of my own, but I had my own house and lot before the Typhoon Haiyan struck our area. Even so, our Barangay Chairman excluded me from the master list of eligible beneficiaries. From our discussion, she argued that I didn't have a family 'cause I'm a 'bayot'. Although, I don't have a family of my own, my parents (even siblings and relatives) heavily depend on me financially. She (Barangay Chairman) even threatened me if I insisted securing a permanent housing. She made it difficult for me to get support and services, especially permanent housing. In this situation, I needed to seek support from my previous neighbours to prove that I have my own house and lot (with parlour shop). I even asked support from the National Housing Authority (NHA) to prove that I (partially) paid the lot where my house/parlour was built. I don't have written proof 'cause all were washed away and destroyed by the storm surge.

A different housing issue was shared by Arthur, a transwoman, who was a community leader at the Habitat for Humanity village (permanent shelter). Arthur's elderly parents (more than 60 years of age) heavily relied on his dwellings and livelihood even before Typhoon Haiyan hit the area. Even before, Arthur stood as the provider of the family and supported his siblings' education since primary school. Even though Arthur was the household head, he was first denied permanent housing. The reason for rejection was that Arthur's family structure was not considered as the norm by law and moral standards. But with his perseverance and determination, he went through the comprehensive application process and dealt with different (social) power relations of officials responsible for housing projects.

Noel, a gay man, also had a relatively similar issue in securing a shelter. He was living with his nephew and niece. They were currently living in a house under a leased term agreement. Noel and his dependents (niece and nephew) had been renting and living in the house for several years. The location of the house, however, was in the danger zone. For this reason, the landlord gave a notice to Noel to look for another place to stay. With no exact date set for moving out, Noel was worried and anxious for he hadn't found an affordable, convenient, and safe place for himself and his dependents.

Aside from being denied or offered only a partial support and services, some participants, most of them LGBT-youths, experienced being verbally harassed on the streets and in the queues for relief goods. Some were cursed and received death threat. Some were told they were unworthy and useless human beings. Some people, specifically friends of the participants, made (bad) jokes about them. As quoted by bisexual Gwen:

With or without disaster, we (the gender minorities) are considered as 'salot ng lipunan' (a scourge of the society). Some people say 'Why are you still here? You should have been carried away along with the storm flood.

Some participants even heard homophobic people along the streets blaming their being “different” as a cause of the disaster. As shared by Otep, a gay man:

Here (in Tacloban City) the term 'bayot' also connotes 'rain.' People think we (sexual and gender minorities) attracted the rain and caused the extreme weather conditions of Typhoon Haiyan.

Blaming and demonising gender minorities is a common but serious issue worldwide, putting them at a greater risk of gender-based violence. Shared experiences of LGBT people in Hurricane Katrina in New Orleans and the Haiti earthquake, for instance (Gorman- Murray, 2017; IGLHRC & SEROVie. 2011), showed how irrational and fear-provoking the public’s behaviour towards sexual and gender minorities can be.

Months after the Typhoon Haiyan, disaster aid overflowed in the city. Basic necessities, such as food, water, and medical care were readily available. Development projects such as stress debriefing and livelihood programmes were conducted and implemented in the villages (*barangays*). A series of housing projects, from transitional to permanent housing, started to spring up. The youth and children, regardless of gender and class, were prioritised to attend the stress debriefing sessions. With regards to livelihood and housing, assistance was primarily given to men and women with families. In accordance with Republic Act No. 8533 Executive Order No 209, also known as the Family Code of the Philippines, marriage between a man and a woman is the foundation of building a family. With this law, a typical Filipino family is composed of a married couple and their offspring (nuclear family), which is not the case of most gender minorities. In addition, there were instances where some participants were denied participation in livelihood

projects such as cash-for-work programmes. People prejudged them (specifically gays) as not having the strength for and being finicky about doing physical work. With this basis for aid distribution, gender minorities experienced further segregation and social isolation in disaster.

Economic loss and damage assessments carried out by the government and other organisations after the typhoon was mainly based on the household and/or family livelihood. Livelihood programs were provided primarily through trainings, cash-for-work opportunities, and financial support. Household heads, mostly men, were given the topmost priority to attend livelihood trainings and workshops. Financial support such as the *Pantawid Pamilyang Pilipino Program* (4Ps) were given on the basis of family. In a more patriarchal society such as India, sexual and gender minorities, particularly *Aravanis* (may be inter-sex or effeminate male but neither see themselves as men nor women), were denied government compensation and excluded from the temporary shelter and housing during the 2004 tsunami (Pincha & Krishna, 2008). The needs and challenges of *aravanis* were homogenised and they were not considered a marginalised group, reinforcing social exclusion and isolation among sexual and gender minorities in the society. Gender minorities, particularly those exposed during the 2011 Great East-Japan Disaster and the Hurricane Katrina in New Orleans, were forced to live separately from their same-sexed partners after the disaster (Haskell, 2014; Yamashita et al., 2017).

In light of such a scheme, participants argued that such opportunities should be given equally and fairly to people, and especially to those who already have skills and had previously been working in the sector (e.g. catering, hair cutting/styling, baking, pedicab operation). Some participants mentioned the ‘wasted’ complimentary toolkits from the livelihood trainings and workshops. Based on their observations, some of the workshop attendees did not use the free livelihood toolkits, while some sold the toolkit to the other people. Otep, a gay man, shared:

Before Typhoon Haiyan, I had a catering business service. When Haiyan came, all our catering supplies and equipment were carried away along with the storm flood. My hopes were high as to recover from the loss when I heard about the livelihood training giving complimentary toolkits. However, the selection of

beneficiaries/attendees was based on having a family. I just hope that someone will sell their catering toolkit to me rather than them not using it.

Another case was shared by Karen, a trans woman:

The selection of attendees is partial. I was a hairstylist (cutting and styling hair) for years, until now. I got my own parlour shop and equipment for hair cutting/styling. After Haiyan, I have nothing left for livelihood. I need to travel all the way to Ormoc just to buy a set of hair cutting equipment.

In this situation, the participants, especially those who were independent and relatively older, perceived that provisions of livelihood assistance did not promote inclusiveness and favoured locals who were kin or had close relationships with the officials. This scenario reveals how development policies and practices are highly influenced and/or controlled by Filipino elite groups, who are mostly in political power. Brillo (2011) explained such scenario through the elite-weak estate framework. The elites have the power to manipulate policies in favour of their interests. Similarly, local elites and/or oligarchies at the community level are likely to manoeuvre resources, impeding social and economic development (Labonne & Chase, 2008).

In the case of seeking medical assistance, one of the primary problems was the destruction of health facilities coupled with inaccessible roads. Lack of accessible health services during disaster was also a primary issue for LGBTs in Haiti and Japan (IGLHRC & SEROVie, 2011; Yamashita et al., 2017). Aside from destroyed health facilities, some participants experienced undergoing various screening tests and prolonged administrative processes before being treated (even with minor wounds). Others, particularly gay and (male) bisexual participants, were prejudged by medical personnel (most often men) to have gotten their wounds from illicit behaviour (i.e., male/male intercourse). This scenario implied that gender minorities are easy targets of scrutiny, humiliation, or neglect within any administrative process. Similarly to experiences of *natuwas* of Nepal and *aravanis* of Tamil Nadu, daily transactions and documentations are stressful and difficult for securing disaster-related goods and services in disaster (Knight & Welton-Mitchel, 2013; Pincha & Krishna, 2008). In the aftermath of the 2004 tsunami in Tamil Nadu, *aravanis* had sought medical treatment in public hospitals but were denied (Pincha & Krishna, 2008). Aside from their compromised physical health for not being treated,

stigma and prejudice towards sexual and gender minorities also affects their mental health and self-development.

There is also an importance of knowing the mental health status and support of gender minorities following a disaster. In the study of Gorman-Murray (2017), gender minorities in New Orleans, faced heightened psychological and emotional concerns from being excluded from social and political spheres. In the case of the participants, only a few had received and observed support and services dealing with emotional and mental distress. These findings explain the poor rating of responding participants of mental health services as indicated in Table 4.11. For those who had received mental care, consultations were more geared towards giving reassurance through informal conversations. There were no professional consultations nor formal treatments to cure or manage their anxiety and trauma. Although the findings of the research are limiting, several resources show that low access to health services, as well as other social services, are influenced by low socio-economic status, gender-based discrimination, and lack of health policies for sexual and gender minorities (UNDP & USAID, 2014abcd; Yamashita et al., 2017)

During the interviews, a few responding participants were still recovering from the trauma caused by the disaster. All of this signified not getting any treatment or counselling to fully recover from mental distress. Some of the traumatic events responding participants experienced were: swimming vigorously in storm floods (with debris and lifeless bodies), being thrown through into the air due to the strong winds, and personally seeing casualties. To survive the storm floods, some responding participants climbed coconut trees or electric posts. Exposure to and being wounded by the flying debris and rubble made them more prone to psychological stress and physical injuries.

A different but more inhumane traumatic experience was reported by Aravanis in Tamil Nadu and LGBT people in Haiti (IGLHRC & SEROVie, 2011; Pincha & Krishna, 2008). Due to heightened prejudice, an *aravani* person was evicted from the temporary shelter, making her homeless. Living in an open space, she was raped several times. Some of the LGBT Haitians reported being physically abused in the relief que. This type of gender-based violence had not been observed or experienced by the participants in relief activities but they remained vigilant of homophobic people.

In addition to traumatic experiences related to disaster, the slow and biased justice system in the study area reinforced unnecessary anxieties. During the interview period, some participants reported a murder case of a gay man in one of the permanent housing villages. Responding participants felt mournful about the loss but at the same time their expressions and comments displayed a sense of anger, dismay, and fear. These mixed feelings were associated with the justice system, which was perceived to be in favour of cisgenders. Such biased and unjust treatment was also observed and experienced by Haitian LGBT people, where they were revictimized by law enforcers such as policemen (IGLHRC & SEROVie, 2011). Although their actual crime was unclear, the conflated equating gay man with deviant (the gay men pay money to the same-sexed person for sexual activity) as well as having the public image as transgressors of gender norms in the study area, created an unsafe environment for gender-nonconforming men, particularly gay men and bisexuals (men).

Interestingly, participants reported differing views on the importance of providing psychosocial support to gender minorities. Younger participants perceived that mental assistance specific to them was vital in promoting their wellbeing and resilience afterwards. From the discussions with some LGBT youth participants, they stated that gender minorities tended to feel uncomfortable and unsafe (from forms of social oppression) seeking mental support, especially if encountered with service providers who held stereotypical beliefs and displayed negative behaviour and attitudes towards gender minorities. For some, it is not necessary for gender minorities to have different or separate mental care from other men and women. This separation may enhance the existing segregation between heterosexuals and homosexuals. Service providers, however, should be aware and have a deep understanding of the way gender minorities view and respond to different circumstances. On the other hand, relatively older participants felt that there was no need for service providers to give mental care specific to gender minority. Many older participants stated that they were independent and could adapt to changes in their lives without such support. On the other hand, some participants were indifferent on this matter. Judy, a gay man, gave his opinion: *We (gender minorities) don't need to be prioritised. But maybe in some cases, yes, especially for those without someone (families) to hold on to.* Building on Judy's response, having that 'someone,' particularly a same-

sexed partner, was studied to be of importance to the overall well-being and coping of gender minorities, particularly in New Orleans (Gorman-Murray, 2017).

Entertainment and leisure events are seldom given consideration as a way of giving a sense of hope or reassurance and to divert survivors away from their anxieties, stressful thoughts, or any traumatic feelings caused by the disaster. Entertainment or leisure activities pertain to activities that give a sense of happiness, pleasure, or delight. Examples of such activities are concerts (i.e., musical), contests (i.e., drag queens, singing, dancing), theatre arts, comedy performances, etc. As indicated in Table 4.12, responding participants seemed to be aware of entertainment events following the 2013 Typhoon Haiyan. A majority, however, mentioned realising having such events months after the devastation:

A drag queen contest was organised in our barangay. The event was funded by a group of foreign doctors and I co-organised the event. That day was very special for all who witnessed the show. That was the first time I saw people laughing like no Typhoon Haiyan had come to our place.

Despite good ratings, almost a third of participants preferred not to rate the quality of supports and services related to entertainment or leisure. Those participants reported being unaware of or not seeing or hearing about any events for entertainment and leisure purposes. The lack of awareness, together with the distance of the event place from place of residence also influenced poor ratings.

4.1.3 Concluding Remarks

Consultation with sexual and gender minorities is critical yet neglected process. These processes play a critical role in better understanding and addressing the needs and challenges of sexual and gender minorities. The lack of information and low public awareness about the needs and challenges of this group of people endangers their fundamental rights, especially in times of disaster. In summary, the discussion below highlights issues according to disaster preparedness and disaster rehabilitation and recovery.

In preparing for disaster, timely information is vital to better prepare for disaster impacts. In the case of the sexual and gender minorities, they mostly relied on information from the television and word of mouth. Diversification of sources of information on weather conditions, climate impacts, and disasters were observed. The changes in information sources and information scheme was found to be more useful and relevant in preparing for future disasters. Aside from the acquisition of more relevant and timely information, sexual and gender minorities perceived themselves as being more prepared and equipped for disasters due to the introduction of a disaster supply kit and different strategies including evacuation and communication plans within the family. However, community-based planning and activities are lacking, which also should be given equal importance to better prepare for disaster. In particular, lack or absence of gender minorities' participation in the decision-making process within community-based programmes implies minimal recognition of their needs and challenges integrating them into DRR policies and practices. In addition, gender minorities' capacities and strengths are also ignored despite their potential contribution to promoting recovery and resilience towards disaster.

In terms of disaster rehabilitation and recovery, efficiency, consistency, and accuracy of disaster logistics in post-disaster response were critical for the survival of the exposed people, regardless of their social classes. In this stage, however, the needs of sexual and gender minorities were often overlooked. With gender binary and heterosexist assumptions as guiding principles in relief distributions and rehabilitation programmes, sexual and gender minorities are considered as the "third priority." Building up from this categorisation, Typhoon Haiyan revealed and reinforced the existing social inequalities and injustices in Philippine society, and the lack of inclusive legislation and policies, especially among sexual and gender minorities. In the context of the study, these social inequalities and injustices were manifested through social exclusion and discrimination based on gender identity and sexuality in the face of disaster. More concretely, the manifestations of gender-based social oppression in the study area can be categorised into: marginalisation, discrimination, segregation and social isolation, stigma, stereotyping, prejudice, increased workload, and violence against gender minorities through harassments. These various forms of social oppression towards gender minorities intensify during disaster. This can be either in subtle or overt actions such as not providing

equal access to relief supports and services due to gender identity, expecting individuals to act a certain way based on stereotypes held about another's identity, denying (livelihood) opportunities due to prejudice and stereotyping, and institutional barriers prohibiting timely recovery (i.e. housing) due to limited scope of policy. In addition, some people, particularly people showing homo/trans/lesophobia may behave violently against gender minorities through harassment. There were no reports of experiencing sexual and physical harassment during the Typhoon Haiyan disaster. Verbal harassment, on the other hand, was commonly experienced by the sexual and gender minorities, especially the youth. Verbal abuse includes public shaming, false accusation or accusation without a fact, name calling, and threatening.

With inequality and poverty present, this endangers the fundamental rights of gender minorities to access resources and to protect their rights in promoting recovery and building resilience to disasters. The more a person is marginalised, the more that person struggles to recover from impact of disaster.

The study reiterates the importance of diversification and timely dissemination of relevant information for effective planning and response to disaster. In addition, the study suggests encouraging more gender minorities, especially those out-of-school youth, to attend and participate in disaster-related trainings and workshops. The study also asserts the need to integrate community-based DRR measures into practice, wherein (potential) capacities and strengths of gender minorities are equally recognised and acknowledged.

4.2 DISCOVERY: Appreciating and Celebrating the Wrath of the 2013 Typhoon Haiyan

Generally, most disasters expose people to situations where impact exceeds the ability of the exposed people to cope and recover. Incurring great losses, this situation significantly lessens their capacity to meet their basic needs. To better understand how participants, cope with adversity, Section 4.2 focuses on the activities or initiatives (i.e., disaster supports and services) of individuals, groups of people or organisations, which was perceived as the most effective way to promote recovery and build resiliency following the disaster. The second part delves into the perceived contributions of gender minorities in response to the 2013 Typhoon Haiyan. This section also showcases LGBTs

unrecognised but promising strengths (i.e. skills, knowledge, talents, abilities, and attitude/personality) in times of adversity.

Analysis and discussion are based on responses from 26 individuals through a semi-structured in-depth interview. Twenty-five of these people participated in the small-scale survey while the remaining were key resource persons or joined a focus group discussion. This section aims not to make a generalisation or draw consensus from the responses, but rather to honour and celebrate each participant's new beginnings and better prospects in their (second) life.

4.2.1 Post-Disaster Responses: Relevant and Effective Disaster-related Activities and Initiatives

Most of the participants mentioned international organisations and humanitarian donors as the primary source of disaster relief and rehabilitation activities in the days after Typhoon Haiyan's wrath. Some of the international organisations quite frequently mentioned during the interviews were the Catholic Relief Services (CRS), OXFAM International (OXFAM), RedCross, and the United States Agency for International Development (USAID) but more notably the Tzu-Chi Foundation, the United Nations Development Programme (UNDP), and Lions Club International Foundation (LCIF).

Buddhist Compassion Relief Tzu-Chi Foundation (Philippines) or Tzu-Chi Foundation for short, is the biggest Buddhist organisation providing humanitarian assistance to people facing extreme adversity, specifically disaster. In 1966, this foundation was established in Taiwan with Dharma Master Cheng Yen as its founder. In the Philippines, the Tzu Chi Foundation has been running its humanitarian operations for more than two decades providing independently resourced support and services in disaster-stricken areas such as Tacloban City. Relief and rehabilitation, education, health care, and environmental protection are the primary focus of Tzu-Chi's programmes. In the case of Typhoon Haiyan, participants realised relevant and extensive efforts of the foundation and its volunteers in rebuilding their community, as well as uplifting of their hopes, through the provision of relief goods, cash-for-work (clean-up-drive) and financial assistance. Japeth (a gay man) and Joe (a gay man) exchanged their ideas:

Tzu-Chi played a critical role in the re-making of houses, as well as the City of Tacloban, through their clean-up drive/cash-for-work programme and cash assistance. Everyone was welcomed to participate and clean their houses or the streets, regardless of gender identity, social class, etc. Individual interested and willing to clean were all eligible to participate. - Joe

Out of genuine desire, Tzu-Chi paid Php500 per day per person for those individuals who signified helping out in the programme even without proof of work done. - Japeth

The salary given to workers was equivalent to roughly US\$10 per day per person, which is almost double the standard minimum wage in the Philippines. The standard minimum wage is equivalent to Php 245 or roughly US\$5 (Philippine Statistic Authority, 2018). All of the responding participants expressed high satisfaction with Tzu-Chi's scheme, primarily the cash-for-work programme. The high salary helped the survivors to afford the extremely high-priced commodities. For example, Otep (a gay man) said:

The price of bread increased from around 60 pesos to 100-150 pesos. You need 120 pesos to buy a piece of cabbage. With Tzu-Chi's cash-for-work, we could afford such expensive goods.

Another gay man, Joshua, felt confounded by the substantial increase in the price of milk:

We need milk for the kids. I searched for it in our Barangay and found out that the cost increased by three-fold, amounting to Php500 to 1,000 pesos for just a small can or box of ordinary milk. Yes, it is expensive, but we need the milk. That is why we are grateful to Tzu-Chi for enabling us to afford goods through their cash-for-work programme.

There was also financial assistance given by the foundation to start up small-scale businesses. Relief goods such as rice, blankets, sanitary supplies, and other basic goods were also provided and distributed to the survivors. Beyond the monetary value, Tzu-Chi initiated the clean-up drive to recover the houses and the City from the ruins left by the typhoon, which gave a sense of hope and community to *Taclobanons*. Other participants

suggested that the government should replicate such schemes (high pay cash-for-work) and distribute relief aid in a more timely manner. As explained by Gwen (a bisexual man):

Typhoon Haiyan left us with nothing. The City was full of debris and corpse in every street. But with Tzu-Chi's initiative to provide cash-for-work, the people's hope and faith were uplifted. Tzu-Chi made it possible to live life again in the city.

A similar perspective was shared by Gibet (a transwoman), *"If there's no Tzu-Chi, Tacloban City may still be covered with corpses, debris, and mud now."*

Overall, the high satisfaction towards the Tzu-Chi Foundation was primarily due to its prompt actions to provide highly relevant support (e.g., food, water, hygiene supplies, and livelihood opportunities). Participants also perceived an effective mobilisation of disaster relief due to Tzu-Chi's minimal engagement with the local government. The Tzu-Chi Foundation provided aid directly to the Haiyan survivors at individual, family and community levels. The role of the local government agencies was limited to determining and providing relevant information. The information includes lists of families and households in the area and the current situation of the area. Relief funds were not transferred to the government. The scheme for providing relief aid was planned and decided primarily by the officials of the Tzu Chi Foundation together with Master Cheng Yen. The implementation and/or mobilisation of the relief aid schemes were managed and done by the foundation and its volunteers.

Other local agencies mentioned were the DSWD, the GMA Foundation, the SM Foundation, and Green Mindanao Inc. For instance, the 4Ps or Bridging Program for the Filipino Family under the DSWD was noted during interviews. The 4Ps is a conditional cash transfer (CCT) programme of the Philippine Government under the DSWD given to the poorest households in the country. Livelihood programmes with complimentary starter kits were helpful in promoting recovery, especially to the families of youth participants. The livelihood programme promotes diversification and preservation of livelihood activities through trainings (technical knowledge) and monetary assistance (capital) in addition to the assets acquired. Another disaster response effort was led by Green Mindanao Inc., which was believed to have been mobilised by the Former Mayor of Davao, but is currently run by the Philippine President, Rodrigo Roa Duterte. Some of

the participants like Judy (a gay man) commended the fast and, to some extent well-resourced response of the group. With the organisation's support, basic goods such as rice, noodles, canned goods, and medical supplies were made available within a few days after the typhoon. Boats and other emergency equipment were also provided by the Green Mindanao Inc.

In the case of local developers, the SM Foundation and GMA Foundation were the ones complimented for their support in developing permanent housing. On the other hand, international agencies specifically the UNDP and LCIF, were commended by most participants. These two international organisations designed and administered their housing projects with a direct involvement from their beneficiaries. Specifically, the beneficiaries were tasked to render services (carpentry) to build their permanent houses. With this scheme, beneficiaries could ensure the quality of their new homes and the safety of their families. This is unlike other resettlement villages, where the houses were built by local contractors and perceived as substandard (see Figures 4.2 and 4.3).



Figure 4.2 The front view of a substandard permanent housing. This photo illustrates the frontal viwe of a permanent housing in St. Francis Village.



Figure 4.3 The interior parts of a substandard permanent housing. This photo illustrates the interior parts of a permanent housing in St. Francis Village.

Some participants also mentioned military personnel who assisted in relief programmes, primarily offering medical care, and disaster-related trainings and workshops. In addition, a few participants felt safe and secure with the military force present in the area in days following the storm. There had been reports of crime and violence such as theft, murder, harassment, and rape during the first days following the typhoon.

Despite the effort, the participants couldn't remember all the names of the agencies that helped them survive the wrath of Typhoon Haiyan. Nevertheless, they were truly grateful and thankful for those people and agencies who had helped tremendously at the event.

4.2.2 Opportunities and Prospects for DRR: Recognising and Valuing the Capacities of Sexual and Gender Minorities in Disaster

As cited in Chapter 2, only a few studies have explored and recognised the potential qualities and aptitudes of sexual and gender minorities in DRR (Dominey-Howes et al., 2014; Gaillard et al., 2017ab). The highlights of these studies were summarised in Section 2.3.3. Similarly, this section provides insights into the roles, strengths, and perceived contributions of gender minorities in disaster. The analysis takes an individualistic approach, where stories of each responding participant are treated as unique. The key

responses can be categorised into three general themes, namely leadership, human capital, and artistry. This section, to some extent, provides an alternative strategy in improving and attaining inclusive DRR through the integration of gender minorities' skills and capacities.

4.2.2.1 Out of the ordinary and unexpected: Recognising the leadership qualities of gender minorities

Participants commented that the wrath of Typhoon Haiyan challenged each and every vulnerable individual and pushed them to go beyond their limits (i.e. resources, psychological, physiological). In unfavourable circumstances, exposed individuals sought alternative means to sustain and maintain life. Unconsciously, these circumstances promoted non-technical or soft skill development. These soft skills included interpersonal (i.e. communication, teamwork, and leadership) and cognitive skills (i.e. decision making, situational awareness, and problem solving) (Cimatti, 2016; Matteson, Anderson, & Boyden, 2016).

The 2013 Typhoon Haiyan Disaster was also regarded as a turning point in the lives of many of the participants. This life-changing situation may have pushed and motivated the participants to support the wider community and be socially concerned and involved. Supporting Gaillard et al.'s (2017b) results, many of the research participants perceived sexual and gender minorities as capable leaders that had the willpower to take initiatives. Below are some stories shared by participants with leadership roles. In addition to these stories, communal traits are also identified and defined.

Jen was a multi-talented lesbian in her 40s. She completed a Master's degree in the field of Management. She was a certified public accountant and has been the Dean of the ABE International Business School in Tacloban City since the year 2002. She also has a passion for literary works. As she humbly described herself, *"I am a writer or rather an aspiring writer."* She'd been living independently, renting in boarding houses, since she was 11 years old. During Typhoon Haiyan, she was living with her partner (but her partner was working somewhere in Ormoc City). At the time of interview, she lived with her niece, but she described herself as "technically living alone." Jen was involved with and initiated volunteer activities to help those in need, especially those who were affected by disaster. She described her motivations by saying, *"This (helping other vulnerable people) is not*

driven because I am part of the LGBT community but is more reflective of my experiences of being alone.” Her statement suggested a sense of isolation faced by sexual and gender minorities.

She had been (technically) living alone for more than 30 years. In addition, her values and perspective in life have been changed by her experience of a life-threatening situation during the 2013 Typhoon Haiyan disaster. As she shared her Haiyan story, she was treated like a man and was entrusted to be a protector/leader of those co-survivors sought refuge in her apartment. Jen further elaborated:

Our apartment served as the evacuation centre for more than 60 people during Typhoon Haiyan. The majority were from our street, 2nd Street Paraiso, Barangay 83, and the rest came from the adjacent streets. I’ve witnessed and experienced working with a diverse group of people, especially with men in disaster. Men are protective in nature, giving priority to women such as female family members or loved ones. Lesbians are treated equally by men. I think this positive treatment is due to men’s awareness that lesbians aspire to become men. I was not limited to the ascribed roles of a heterosexual woman such as staying under the roof and performing household chores including cooking and taking care of the children. Hetero-women are restricted to staying inside the premises and not allowed to seek food outside. In my case, I was treated like a man and was entrusted with a gun for safeguarding the people and the area.

Jen perceived equal strength and capacity between lesbians and men after the typhoon. On the other hand, Jen claimed that gender minorities had a stronger psychological capacity than men. She argued that this difference was due to the prevalence of gender-based discrimination that LGBT people face in their daily life. For this reason, gender minorities need to have a certain psychological readiness to cope with any unfavourable circumstances. As Jen put it, *“Every day is actually a probable disaster (for LGBT) because of who you are.”*

Continuing her volunteering, she went to her hometown in Dulag, Leyte as a volunteer for the Save the Children organisation. Jen observed an odd attitude of the local people towards a man (uncertain gender identity) living alone in his own house. The people in the neighbourhood opposed giving him aid due to the absence of kids and him not having

a traditional family. This man was also suspected of doing something illegal without substantial evidence of the crime. In another instance, Jen volunteered during the Typhoon Rubi Disaster in December 2014, a year after Typhoon Haiyan. She went to Eastern Samar to extend support to the typhoon victims. There she met an old woman who was living alone and lost all her belongings; even the old woman's store was totally wrecked. With genuine respect and interest in helping, she initiated seeking aid from friends and other people through posting on social media. Tangible support such as food, clothing, and pots were given to the old lady.

Second was Judy, a 50-year-old gay man who at the time of the research had the opportunity to complete a university course programme in the field of Education. He was living in the permanent housing with his nephew and had a diverse source of income. His primary occupation was hairdressing and he also took a role as a barangay official. He was also the owner-manager a small-scale catering service. At the time of the interview he was the President of the Home Owners' association of a (permanent housing) village. During the 2013 Typhoon Haiyan disaster, he stood up as a leader, specifically as a Barangay official, and lobbied for relief goods for a total of 125 households from different agencies such as the DSWD. This leadership role has continued since then. He has also lobbied for tents from RedCross and USAID for his community during the Typhoon Hagupit, locally known as Typhoon Rubi. This tropical cyclone hit the Philippine Area of Responsibility (PAR) less than a month after Typhoon Haiyan. Similarly, Otep advocated for safe sexual and reproductive health in response to the increasing sexual activities in the days following the storm. To promote sexual and reproductive health, Otep lobbied and distributed condoms to people within his temporary camp.

Another inspiring story was shared by Lalabels, a 30-year-old bisexual (Figure 4.4). Lalabels ran an online shop of whitening products, clothes, and other accessories and bought and sold used appliances (if available). He changed his gender identity from trans woman to bisexual because gender-based discrimination was affecting his mental health (e.g. causing stress and trauma) and limited him from accessing other opportunities (e.g. a job). The Typhoon Haiyan disaster changed Lalabels' life from being bullied and harassed (especially when he was a trans woman) to becoming the Vice-President of Villa Sofia's Homeowners Association. Since then, he had realised a substantial change in how people treated and respected him. Name calling stopped. He has been a people person and

in good relations with people, especially those within his age group and mothers in the village. As a Vice-President, he initiated and organised different events in Villa Sofia Village. Some of these events were the youth-facilitated mass, a Zumba class, contests (i.e. singing, pageants), and other programmes of the barangays. These other programmes were primarily schemes intended to provide other social support for his community, creating safe space for the locals to voice their concerns and needs.



Figure 4.4 Obtaining consent for an in-depth interview. The photo illustrates an actual interview with a bisexual participant in a communal space at Villa Sofia Village.

Last but not the least is the inspiring story of Arthur, a trans woman. From an ordinary hairdresser, Arthur became a well-respected person in the City through his collaborative and strategic leadership. Arthur exerted vast efforts to help and support his community during the 2013 Typhoon Haiyan Disaster. His story also coincided with the stories shared by the other participants, especially the youth. These notable efforts were acknowledged by several households and families in his area. During the 2013 Typhoon Haiyan disaster, Arthur was all around the City and was consistently lobbying for disaster support and services, including relief goods and medical health care support. Arthur's motivation came from his feelings of discontentment towards the previous leader (during the

disaster), who he perceived as lacking the initiative to uplift the welfare and wellbeing of the people under his leadership. He was also motivated by his curiosity and desire to get involved with relief distribution like his gay friend, Ata. With these motivations and genuine intentions, he started to roam around the city to look for relief stations. He directly talked to representatives working in every relief station to ask for support. Relief distributions were primarily set to be given on the basis of households and family. With this system, he needed to make a list of all the households and/or families in his neighbourhood. Facing financial constraint, Arthur invested 40 pesos ordinary pen (roughly US\$1 – original cost is US\$0.10). Arthur was assisted by his colleague. They conducted a door-to-door survey to identify families and members within their neighbourhood. Lists were submitted to several relief providers. After three days of perseverance and hard work, support arrived. Since then, relief was regularly distributed in Arthur's neighbourhood. His initiatives in lobbying and supporting his neighbourhood continued for 8 consecutive months. Arthur's notable role temporarily stopped because he needed to transfer to the temporary shelter. Even so, stories about his contributions in promoting recovery were passed on to people adjacent to their neighbourhood. People were curious and envious of the disaster supports and services Arthur's neighbourhood was getting. As per his advice to other people outside his neighbourhood, *“Waiting won't do good in this situation. Relief will only arrive if you will look and directly ask for it [from support providers].”*

Arthur's community service extended beyond lobbying for relief goods. His house during the disaster served as a multipurpose hall for his community. Relief distribution, medical missions, masses and other gatherings or consultations were conducted in his house. Upon transferring to the permanent housing, he officially became the community leader of the housing village developed by Habitat for Humanity. As part of being a community leader, he also actively represented the community in different resettlement forums and overtly shared their issues and concerns. Even before Typhoon Haiyan, Arthur joined rallies criticising the government.

Since then, Arthur has passionately and boldly served the public as a community leader, a hairdresser (see Figure 4.5) and a support staff in the City office. He is also an advocate of LGBT rights. His latest significant contribution is the instalment of water pipes and metres connected to each house in the Habitat village. Less than a month prior to

installation, water flowed into the pipes, making his village the first to have a readily available water supply (see Figure 4.6). Despite the good stories, Arthur shared his thoughts and realisations as a public leader and working in a very diverse group, especially with men:

It is not easy to be a leader in a place where people are not used to having a gay man (or any LGBT) leader. For instance, my community is composed of people coming from 38 different barangays. All aspects, including personality, attitude, and behaviour, of those people are uniquely different from each other. In addition, the people are not yet integrated and used in their new community. In their previous dwellings, they knew what to do and had to seek alternative means to sustain a living. But here in the resettlement area, most (if not all) of the people consult me and readily ask for assistance for their problems and concerns. I tried to keep a sense of community responsibility by assigning a local patrol in the area, imposing a clean-up-drive, or organise a community meeting but I always hear excuses for their absence. Most of the absences are due to family duties or responsibilities.



Figure 4.5 A part of permanent housing transformed into a hair salon shop. This photo illustrates a part of Arthur's permanent housing used for livelihood.



Figure 4.6 The source of water in the Habitat Village. The photo illustrates the residents of Habitat Village fetching water from the water tank truck. On the left is the newly installed water meter.

As he further shared, his being “*maisog*” or frank and bold helped him to effectively perform his leadership duties. People saw his management as authoritarian (typically a trait of a male leader) but with a touch of compassion (typically a trait of a female leader) towards the local villagers. More widely, Lalabels and Otep characterised gender minorities as being naturally “*makasikasi*” or similar to pro-active, resourceful and independent. Being *makasikasi* guides gender minorities to broaden their limited access to opportunities and to enhance their capacity to perform and sustain daily life. Furthermore, Arthur and most of the participants mentioned that they have a unique verbal aptitude, being ‘*maboka*.’ *Maboka* is a personality trait, similar to being effusive and articulate, but in a pleasing and light (with humour) manner of talking to other people. Being *maboka* is beneficial to gender minorities to please and create immediate connection and rapport with other people. Interestingly, Arthur also had a different view of why gender minorities can be more capable in performing leadership roles. This is because:

Having no family is a unique strength of being an LGBT. It's a unique strength because we don't have increased obligations or responsibilities to act and decide for a family (with offspring). Lesser familial obligations and responsibilities give LGBT more time to get involved in the community and help other people.

This viewpoint is similar to that of the *fa'afafine* in Samoa. They perceive more time to perform community and household activities due to not having their own children to take care of (Gaillard et al., 2017b).

To some extent, the achievements of Arthur have had a positive outcome on how the public sees other LGBT people in the study area. In addition, Arthur reported a high concentration of LGBT community leaders, where 30 to 40 percent of community leaders were gay men. Across housing villages, Lalabels and Otep perceived having at least one LGBT elected officer in each homeowner's association. Even in Arthur's village, the Vice-President was a lesbian who was later replaced by a gay man. In addition, most of the youth participants were involved in at least one organisation, mostly youth organisations, and were holding positions (i.e. President, Vice-President, etc.). With high-involvement in leadership roles, responding participants, especially the youth, observed a shift in how the public sees gender minorities. Before the disaster, LGBTs were often decried as a scourge on society (i.e. worthless, trouble-makers, ineffective, useless, unimportant). At the time of their interviews, however, higher awareness and recognition of gender minorities' skills and capacities for being leaders were perceived and realised by the participants. For the youth participants, this gave them a sense of hope and reassurance. The emergence of LGBT leaders, along with public compliments, indicated LGBT people's increased status and suggested that gender-based discrimination among gender minorities may further be lessened, or eliminated, over time.

Other stories of life changing experiences came from those participants who remained at home or extended their role as the breadwinner of their families. The situation of Gwen, a young bisexual in his 20's provides a good example. Due to lack of financial capacity (which was worsened by Typhoon Haiyan), he was not able to finish his studies. With this situation, he decided to seek work to support the family needs and recover from their losses due to Typhoon Haiyan. Gwen proudly stated that he was supporting his sibling's education as well as giving financial support to sustain household needs. He still planned

to finish his studies and was looking for a scholarship programme. Gwen also helped with the family business selling home-cooked food which was delivered directly to each client. Aside from being a breadwinner, Gwen was a member of an LGBT group formed on social media. This LGBT-led group initiates different activities displaying altruistic traits of gender minorities towards any sector of the society. For instance, Gwen, together with his group, gave gifts to children with cancer. For Gwen, displaying such generous gestures helps increase the public awareness and recognition of their (LGBTs) capacity and enhances their acceptance and equal treatment.

4.2.2.2 The untapped human resource

In every disaster, there is an increased need to access different forms of resources including food, clothing, finances and, especially human resources. Interestingly, all participants signified their intention to be part of the disaster team in times of need. To effectively utilise each and everyone's skills, it was ideal to assign a task depending on one's ability and interest. Table 4.13 shows a list of participants according to their gender identity and volunteer interests.

The results showed that all participating bisexuals were interested in becoming training facilitators, while gays were more inclined to the distribution of relief goods, facilitating trainings and providing first aid and prevention. By contrast, all trans men and most lesbians (2 out of 3) indicated joining the emergency responders or rescuer team as a volunteer if given a chance. Similarly, a trans woman was interested and willing to be part of the emergency responder team. These findings are evidence that gender roles are fluid and temporal based on sexed bodies. In addition, these findings display the versatility and flexibility of LGBT roles where they can perform both 'male- and female'-ascribed tasks in disaster. This may imply gender fluidity with heteronormative roles, which can be an asset to disaster responsiveness.

Table 4.13 *List of participants with corresponding gender identity and potential role in times of emergencies and disasters (n=25)*

Disaster-related Tasks (interests)	Name of the Participant	Gender Identity
Door-to-door evacuation representative	Judy	Gay
	Reynalene	Transman
Emergency responder or rescuer	Tyson	Gay
	Thomas	Confused
	Ernel	Gay
	Aiza	Lesbian
	Guada	Transman
	Unnamed19	Transman
	El	Lesbian
	Karen	Transwoman
Emergency responder or rescuer; First aider (Medic)	Marlyn	Transman
First aider (Medic)	Otep	Gay
	Trams	Gay
First aider; Relief distribution representative	Jirecho	Gay
Relief distribution representative	Unnamed21	Lesbian
Training facilitator	Lalabels	Bisexual
	Emilio	Gay
	Jomar	Gay
	Jerry	Gay
	Gwen	Bisexual
Training facilitator; Relief distribution representative	Jacob	Bisexual
Unspecified	Nino	Bisexual
	Carlos	Gay
	Manuel	Gay
	Rolando	Gay

4.2.2.3 The multifaceted artist

Sexual and gender minorities who participated in the study also enumerated their communal skills and talents. These skills and talents included facilitation of trainings, providing informal counselling, organising events, and performing arts. As most participants described their artistry, it was clear that they had creative minds and imaginative solutions to any situations, including disaster.

Participants, especially gay men and trans women, perceived themselves playing roles in lightening up situations and promoting the welfare of the whole community in disasters. In performing such roles, shared traits, resources, and everyday skills of gender minorities

served as a guide to bring about positive outcomes in the community. These shared features of gender minorities included strong interpersonal skills, positive attitudes (e.g. humour), organisational and planning skills (organising events), and creative performances (e.g. dancing). Furthermore, most participants, especially the youth, displayed willpower to take initiatives and get involved in (lead) community activities. As cited in Gorman-Murray's (2017, p.43), "*baklas* are known for their sense of initiative and leadership." Furthermore, this positive attitude and behaviour of helping others showcases a Filipino cultural norm termed as '*bayanihan*'.

Bayanihan is a Filipino cultural practice displaying a sense of solidarity, effort, cohesion and cooperation among people for a common purpose or benefit (Saito, Imamura, & Miyagi, 2010). For instance, Ronnel, a gay man, shared his family's relief goods with those he knew in Babatnog City, Samar Province which is roughly 22 kilometres away from Tacloban City, Leyte Province. Babatnog City had not received enough disaster aid during Typhoon Haiyan due to road conditions, lack of transport, and shortage of relief goods. With his genuine interest, Ronnel lobbied for relief goods to be transported and distributed in Babatnog City. He even shouldered all transportation (boat ride) costs which, at that time were at their highest. Living on his own, Ronnel even shared his own relief goods with those people in Babatnog City. Similar behaviour was displayed by a transman who gave his excess food to people around his neighbourhood in the aftermath of Typhoon Haiyan.

In Haiti, the U.S. LGBT community, together with the American Red Cross Federation, raised funds for disaster assistance to help the affected individuals in Haiti, regardless of their social status (IGLRHC & SEROVie, 2011). On the other hand, the *warias*' social network, including their fellow LGBT friends and advocates/supporters, raised funds to provide grooming services to the survivors of the Mt. Merapi eruption (Balgos et al., 2012; Gorman-Murray et al., 2017). With shared experiences of being marginalised and discriminated against, such social cohesion among sexual and gender minorities played a role in mobilising recovery efforts following a disaster and thus reflected their capacity to bring improvements to the local DRR resources and practice.

Participants Jade (bisexual), Contessa (bisexual), JB (gay man), Moi (gay man), and Carlota (gay man), did some volunteer work within and outside their place of residence

to promote social welfare and to rebuild communities. These volunteering activities included feeding programmes, clean up drives, and other *bayanihan* activities. Other *bayanihan* activities included Lenlen helping a family to bring their pregnant family member to the hospital. In the aftermath of Typhoon Haiyan, peace and order was a concern due to the prevalence of theft and violence. Martial law was declared, and it was risky to step out on the street. For this reason, Lenlen helped a family to negotiate and transport/carry the pregnant woman to the hospital. In the case of Yakyak, a trans man, his family convinced and helped their neighbours to evacuate before Typhoon Haiyan hit. Otherwise, their neighbours (the whole family) would have been swept away by storm floods.

Tyson (gay), Thomas (confused of his identity), Lalabels (bisexual), and Jec (gay man) gave inspirational talks or reassurance to different groups of people. Like Arthur (a trans woman community leader), Thomas had been receiving invitations from college institutions to share his actual experiences from Typhoon Haiyan. His talk focused on appreciating life and how to cope with the challenges of life. Similarly, Lalabels also gave a sense of happiness and more generally mental support to other people. He particularly targeted those who were from a more marginalised group of people, specifically the ‘*istambays*.’ *Istambay* is a slang word referring to those people who are inactive in the society. *Istambay* are often seen out in the public, basically on the streets talking with each other or going around in groups. *Istambays* are mostly unemployed and haven’t had the opportunity to attend formal schooling due to their socio-economic status. Like Lalabels, Jec has also been an inspiration to his family and friends giving emotional and moral support. Aside from giving inspiration and mental support, Tyson facilitated trainings for youth on leadership and HIV awareness.

The participants perceived themselves as having an edge in the field of performing arts. Despite lacking formal education in the field, most participants observed and recognised the strengths of sexual minorities in live performances such as dance performances (e.g. street dance, theatre dance). These strengths were evidently showcased during the Leyte Pintados-Kasadyaan Festival, also known as the “Festival of Festivals.” In addition, sexual and gender minorities are observed but invisibly recognised as competent people in choreographing and organising (event producers or organisers) particular events and performances (i.e., dance performances, stage plays, fashion shows, pageants). For

instance, Otep co-organised a successful drag queen contest in his barangay which was attended by a relatively large crowd. This event was funded by Dutch doctors in response to Typhoon Haiyan. In addition, the concept of the event met its goals to stimulate and promote a sense of pleasure and hope for the Yolanda survivors. Another example is Lalabels' work as a Vice-President of Villa Sofia Village. Lalabels organised and choreographed Zumba sessions every Saturday in his area to promote wellness in the community, Villa Sofia Village. In addition, Lalabels was co-organising, with the other members of the homeowner's association, a pageant show, "Ms. Villa Sofia".

Another good example is the involvement and passion of Mark and Niel, a gay couple, in performing arts. Both were active dance (theatrical) performers doing live performances together with the other members of the theatre dance troupe. Mark and Niel were trained by a humanitarian (international) organisation in response to Typhoon Haiyan. The stage play (theatre dance) was choreographed to depict the cause and effect of disasters. The performances generally aimed to increase the awareness of the public and promote a sense of social responsibility to maintain a living environment. During the interview, Mark and Niel were assigned to choreograph a group of youths in Samar Province (See Figure 4.7). The couple mentioned having a number of gay members in the group. These gays were perceived to have potential capabilities in artistry (especially in developing or visualising theatrical concepts) and leadership.



Figure 4.7 Audition cum workshop for theatrical performance group. The photo illustrates a practical exercise facilitated by Mark and Nathaniel.

Managing and mobilising such activities displays sexual and gender minorities' distinct capabilities (talents and expertise), organisational skills and leadership potential. With this unrecognised contribution from sexual and gender minorities, the majority of gay men and trans women participants emphasized how important gender minorities are in re-making and re-enlivening Tacloban City. Joe, Japeth and Gibet simultaneously exchanged ideas during a focus group discussion (see Figure 4.8):

Tacloban will not be Tacloban without us (the LGBT). We bring colour and life to the City. – Gibet (a gay man)

We are everywhere from the streets to the offices. There are a lot of LGBT-led efforts and/or activities that were not recognised but significantly contributed in the re-making of the City including our participation to clean-up drives, organising significant events, and providing mental support to other people (from a different perspective of life). – Japeth (a gay man)

In terms of families, how many LGBTs are being discriminated against for not having a family (hetero couple with child) but they play a critical role in providing substantial (financial) support? – Joe (a gay man)



Figure 4.8 Further discussion and reflections among participants. This photo illustrates a group of participants sharing and reflecting from their experiences after the onset of Typhoon Haiyan.

4.2.3 Concluding Remarks

Past disaster studies have placed attention on determining the impacts of disasters across different social groups (Dominey-Howes et al., 2014). Studies have found that gender is one of the significant factors determining the extent of vulnerability and resilience of an individual towards disaster (Dominey-Howes et al., 2014; Gaillard et al., 2017a). Much attention has also been put on women's vulnerability and resilience on research. Shifting from the gender binary perspective, this section brings forth the extent of disaster awareness and preparedness, as well as distinct needs and challenges of sexual and gender minorities, which are different from those of their heterosexual counterparts. The results imply the need and potential to integrate these distinctions to promote inclusive DRR and to promote full recognition of sexual and gender minorities' existence and rights.

This chapter discusses and continues to demonstrate the findings of the first stage of AI – Discovery. For this study, the Discovery stage explores the sexual and gender minorities' perceptions of the relevant post-disaster activities and initiatives they were included in response to the 2013 Typhoon Haiyan. Primarily, most of the disaster support and services were given by the different international organisations and humanitarian donors. Tzu Chi Foundation was found to be the most effective and efficient international organisation responding to the disaster. Tzu Chi's livelihood programmes, especially the cash-for-work programme, provided initial yet notable disaster assistance in promoting recovery. The positive feedback for Tzu Chi were primarily due to their fast mobilisation of disaster relief supports and services. Locally, the DSWD played a critical role in sustaining families, especially those residing in the permanent housing, through the dole out cash scheme, 4Ps. On the other hand, different livelihood trainings with complimentary toolkits were also an important means of promoting recovery and resilience for Typhoon Haiyan survivors. For most, these trainings were helpful for starting a new business and/or enhancing their technical knowledge and skills of certain lines of work such as haircutting and carpentry. Provision of permanent housing was also perceived to be highly relevant in enhancing recovery and resilience. Despite the distance to the city, where the majority were studying or working, the permanent housing provided a better house structure, a wider dwelling place, and a community more accepting of gender minorities. The provision of permanent housing, however, was perceived to be more effective if the beneficiaries were involved in developing and/or building the

houses. In this way, beneficiaries could be certain that the house infrastructure met the standards. Another effective initiative was the deployment of military force to take part in the distribution of disaster supports and services in the city. Presence of military personnel gave a sense of security and protection to the locals due to the high crime and violence rate in the aftermath of Typhoon Haiyan.

The results also provide a preliminary insight into the potential role and/or contribution of gender minorities in promoting resilience and disaster risk reduction in the study area. The section shared a number of compelling stories of gender minorities, who have contributed in promoting recovery and resiliency to disasters. These contributions are in the form of their leadership, artistry, and other capabilities and interests related to disaster. Generally, gender minorities have a promising contribution in filling in the knowledge and skills gap within the government's DRR team. LGBTs non-binary roles as men and women give them a distinct advantage to perform different and demanding tasks in disaster. In addition, the gender minorities have a promising potential to promote and take part in the mental health programme within the DRR programme through their shared knowledge and skills in organising and producing events. Furthermore, their communal skills and capabilities in giving counselling and in performing arts can be of significance. The emergence of LGBT leaders, to some extent, lessened the occurrence and magnitude of existing gender-based discrimination.

Overall, this section provided a perspective that gender minorities' skills can be considered as alternative resources which can aid disaster recovery efforts immediately after a disaster, and also include facilitation of activities which promote long term recovery from disasters.

4.3 DREAM: The Shared Images of Resilient Future

There were two focus groups conducted to identify the dreams of sexual and gender minorities about their resilient future. Figure 4.9 is the stepping stones diagram made by the first group, Focus Group 1, showing their desire to establish a hub cum organisation and factors limiting and prohibiting them to attain such.

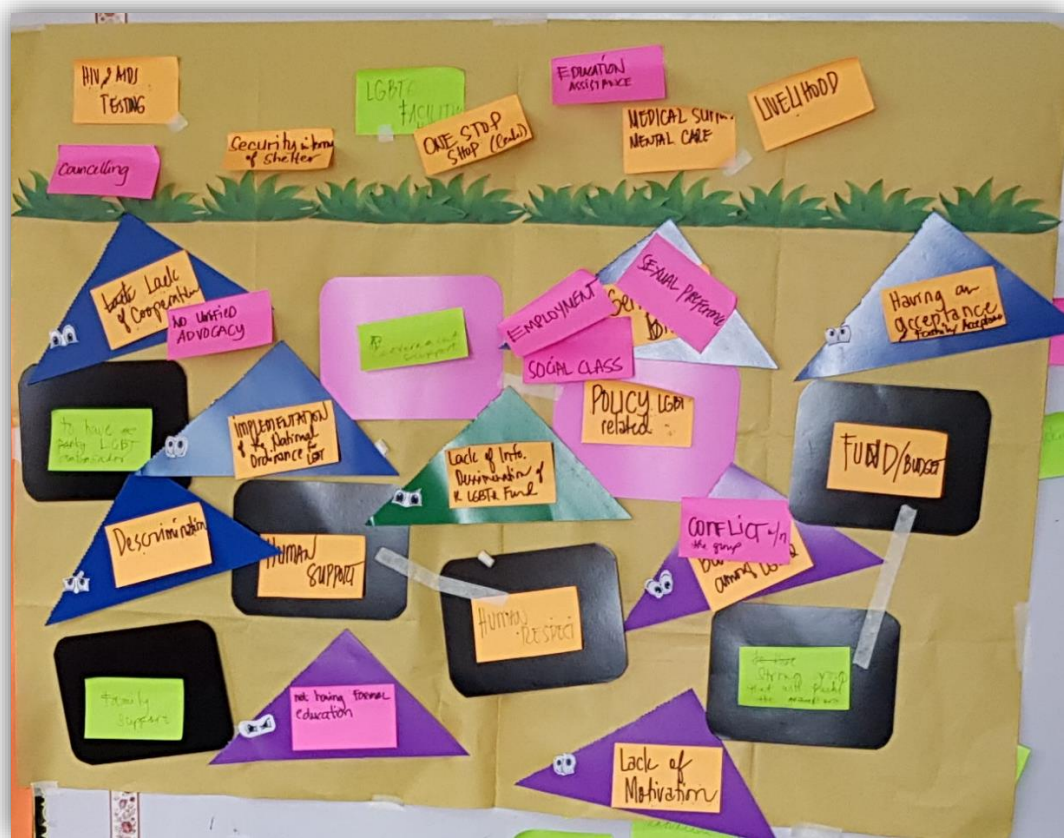


Figure 4.9 A stepping stones diagram created by FGD Group 1. The photo illustrates a stepping stones diagram with a goal to establish a One-Stop-Shop organisation.

The One Stop Shop. Participants perceived of power in a group and organisation. They believed that accessing basic supports and services and protecting their rights were only possible through a representative body specifically for sexual and gender minorities. Such perception implies their preference accessing support from LGBT groups or people. Gender minorities in Brisbane also showed such preference (Gorman-Murray, 2017). With this perception, participants recognised the importance of establishing an active and sustainable hub or centre providing various supports and services such as livelihood assistance, medical health care, and social security benefits (i.e. pensions, disability services). This hub cum organisation was conceptualised with the hope that sexual and gender minorities be given priority and provided with proper support and services in social, political, and economic aspects. Focus group participants called this “The One-Stop-Shop.” Ideally, this hub cum organisation is managed by the local gender minorities with the support of the government.

Participants mentioned having an LGBT federation in the city. However, this federation was found not yet registered in the Securities and Exchange Commission at the time of the study. In addition, the officials of the federation had been inactive in reaching out to gender minorities. For this reason, participants desired to create their own organisation, the One-Stop-Shop.

As described by the group, the One-Stop-Shop would function like a missionary or charity group specifically designed to improve the welfare and wellbeing of gender minorities. As previously mentioned, the hub cum organisation would represent the LGBT people in lobbying and advocating for basic supports and services (i.e. social, economic, and political) and their rights. In a broader sense, the hub cum organisation serves as a safe space for gender minorities to bring forth their needs and concerns. For instance, participants were aware of and concerned about the lack of health support given to gender minorities, especially during disaster. With such a hub, provision and access to appropriate medical care, from physical to mental health care, among gender minorities will be made easy and safe from any forms of gender-based oppression. Participants also suggested providing free HIV testing, as part of their advocacy to increase HIV awareness. They also expressed their uncertainties about securing their futures and suggested having a programme providing social security supports and services for gender minorities, especially for those who are old, abandoned by family, and/or disabled. These social security services would include providing shelter and financial assistance like 4Ps to gender minorities. As further described by Joe, a gay man:

In the case of homeless people, the senior citizens have their own day centre. Even women have their own women's shelter. Why not have our own LGBT centre too, which will run day til night?

Participants also observed an increasing rate of LGBT out-of-school-youth and persisting poverty among LGBT families. For this reason, participants envisioned the hub cum organisation to provide educational assistance and livelihood programmes to their members. In addition, the hub acts as a liaison to provide legal support concerning personal safety and security. As further described by Joe, a gay man:

This one stop shop facility also serves like a women and children's desk, which provides legal advice and support related to crimes and violence against gender minorities.

Overall, this organisation would mainly function as a safe space for gender minorities to acquire access to all to the basic resources, rights and social services, with or without disaster present. Establishing such a safe space for gender minorities has been found to effectively help them to recover and build resilience, particularly during disaster. For instance, organisational support from the Queensland Association for Healthy Communities (QAHC) in Australia (Gorman-Murray et al., 2017), and community groups such as the U.S. LGBT community (IGLHRC & SEROVie, 2011) can effectively mobilise disaster relief goods and services accessible to gender minorities.

The second group of participants, Focus Group 2, put more importance on social relations and focused on the harmonious interaction and fair treatment of the individuals, groups, and institutions within the society. The participants agreed to group these goals into five categories, which were abstractly termed as *equal power*, *light*, *recycle*, *collective communication*, and *trees*. In general, the wider public's acceptance, respect, and equality were considered to be the most important factors to achieve LGBTs' preferred future. The desired goals and factors inhibiting and prohibiting them from reaching those goals are shown in Figure 4.10.

Light. Another goal of participants relates to the behavioural and attitudinal aspects of the wider community towards sexual and gender minorities. Participants abstractly described this goal as *light*. The term 'light' was collectively understood as a situation where the sexual and gender minorities are fully accepted, supported and understood by the wider community. In such a situation, participants can overtly show their desire and passion to get involved with the community. However, the participants felt restricted and/or refused to impart their skills, knowledge, and talents. As further explained by Bloom (Jomar), a gay:

We the LGBT community, also want to be an inspiration to other people. But to do so, we should be proud and be confident of who we are. We, the LGBTs, are still hiding in the dark. We can't freely showcase our strengths and talents to be a significant help to the community. We cannot get the love, support, compassion,

and full acceptance that we deserve from the wider society. We are still isolated and secluded in the darkness. Our achievements and capabilities are still hiding in our own closets. But with the presence of mutual love, support, compassion, and acceptance, it will bring light to us (LGBTs) that could give us opportunities to make necessary changes that we would like to have even before.

Figure 4.10 A stepping stones diagram created by FGD Group 2. The photo illustrates a stepping stones diagram indicating socially-inclined goals.

We, the LGBT group, are treated like rubbish, worthless or meaningless humans (equivalent to a scourge) in the society. We should not be judged based on our

gender identity. In addition, we should not be stereotyped or generalised as acting or behaving like the other LGBTs, who were misguided and were bent on making mischief. Each and every one of us (LGBTs) are different. With this said, we want to be reborn, recycled. Recycled in a way that we are more useful and valuable - from rubbish to a necessary resource. People should not base our capabilities on our gender identities. We believe that we, the LGBT people, have capabilities which are better than our heterosexual counterparts. To showcase such strengths, we want to be reborn and be seen as someone we want and be of help to our society.

Collective Communication. Collective communication pertains to the unity and cooperation among those people who identified themselves as sexual and gender minorities. Participants recognised the importance of having similar yet distinct advocacies and goals to make the LGBT group proliferate as an active body in the society. This can be attained through the establishment of organisations like the One-Stop-Shop.

Trees. One of the main goals of participants to promote recovery and resilience among LGBTs was to revalue and recognise the capacities of LGBT in times of disaster. Revaluing and recognising their capacities will enable LGBT to diversify opportunities and expand their supporting networks. These opportunities include attending trainings and workshop to enhance skills, applying for jobs to secure livelihood, and accessing and participating public spaces (i.e. forums, consultations) to convey ideas. However, participants perceived being deprived of or denied these opportunities. As further explained by Contessa (Jacob), a bisexual:

Trees are essential to sustain life. We, the LGBT group, would also like to be trees. However, despite trees importance, trees are not well-taken care of. People cut the trees down even if it may threaten the life in its surroundings. Similarly to trees, the potentials and capacities of LGBTs are more often than not neglected and excluded to enhance the welfare of the community. Trees gives oxygen like LGBTs gives laughter. In addition, LGBTs give relevant ideas, share versatile skills, and organise significant activities. The public should not focus on the negative image ascribed to sexual and gender minorities, but instead recognise our (LGBTs) strengths and capacities to make societal changes.

4.3.1 Concluding Remarks

Despite differing motivations, the shared dreams of sexual and gender minorities revolved around obtaining equal rights, making a safe space (organisation), gaining greater acceptance and also being valued. Equal rights of gender minorities can be attained if the wider community recognises the existence of gender minorities. But for them to lobby and protect their rights, the LGBT group perceived the need to work collectively or as a group to be heard or recognised as members of the wider community. Sexual and gender minorities also understood the concept of acceptance as equivalent to being recognised as a person. These interlinking concepts are suggestive of further linkages to Butler's concept of liveable life as a mitigation strategy, which is further explained in Chapter 4.5.

4.4 DESIGN: Turning Dreams into Reality

To achieve the above-mentioned goals and/or dreams, participants identified factors that would aid (stepping stones) and hinder (crocodiles) them as they tried to reach their goals. The stepping stones (Figures 4.11 and 4.12) reflect the resources and services needed to achieve participants' ideal state and condition for their futures, while crocodiles (Figure 4.13 and 4.14) reflect the participants' subjections to a wide array of social, economic and political issues. These limitations are primarily linked to the prevalence of gender-based inequality, low socioeconomic status, and other challenges within the LGBT group.

Due to similar patterns of responses, the information gathered from the two focus groups is integrated here. To distinguish responses of each group, terms used by the participants were highlighted with **bold** or *italicised* fonts. Interestingly, the perceived factors prohibiting and inhibiting resilient future were interconnected.



Figure 4.11 The stepping stones identified by FGD Group 1. The photo illustrates the perceived factors supporting resilient future for sexual and gender minorities.

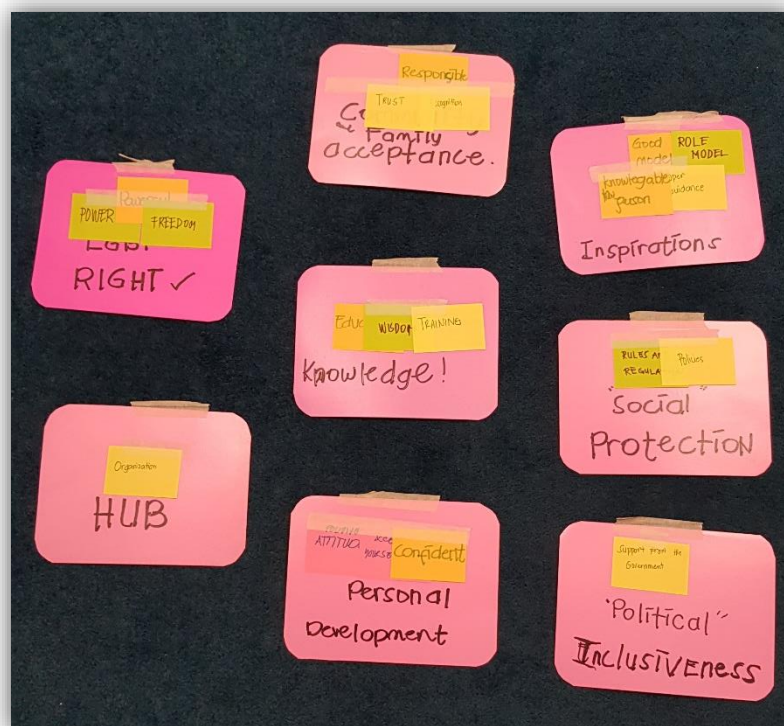


Figure 4.12 The stepping stones identified by FGD Group 2. The photo illustrates the perceived factors supporting resilient future for sexual and gender minorities.

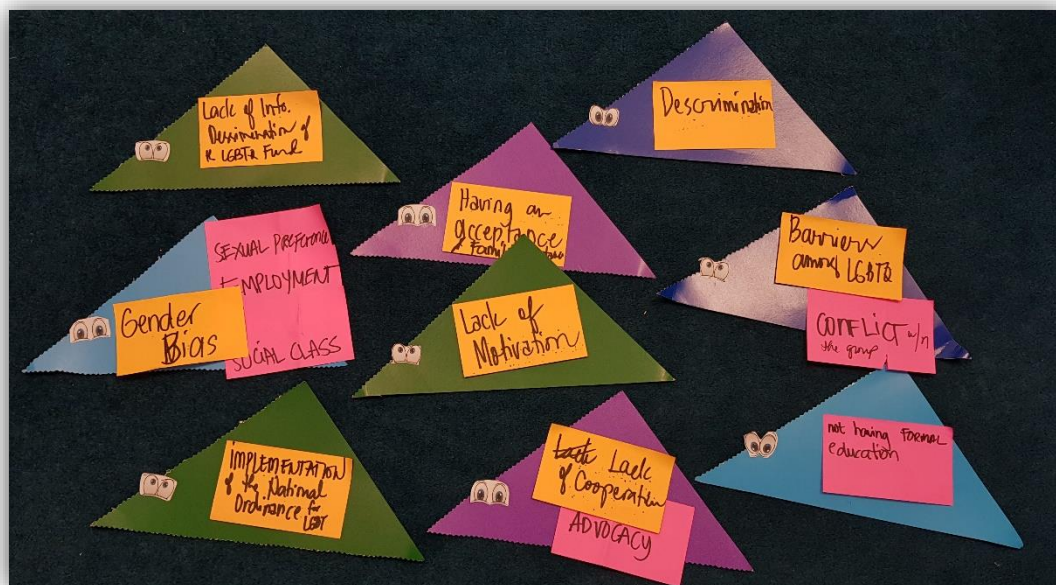


Figure 4.13 The crocodiles identified by FGD Group 1. The photo illustrates the perceived factors impeding resilient future for sexual and gender minorities.

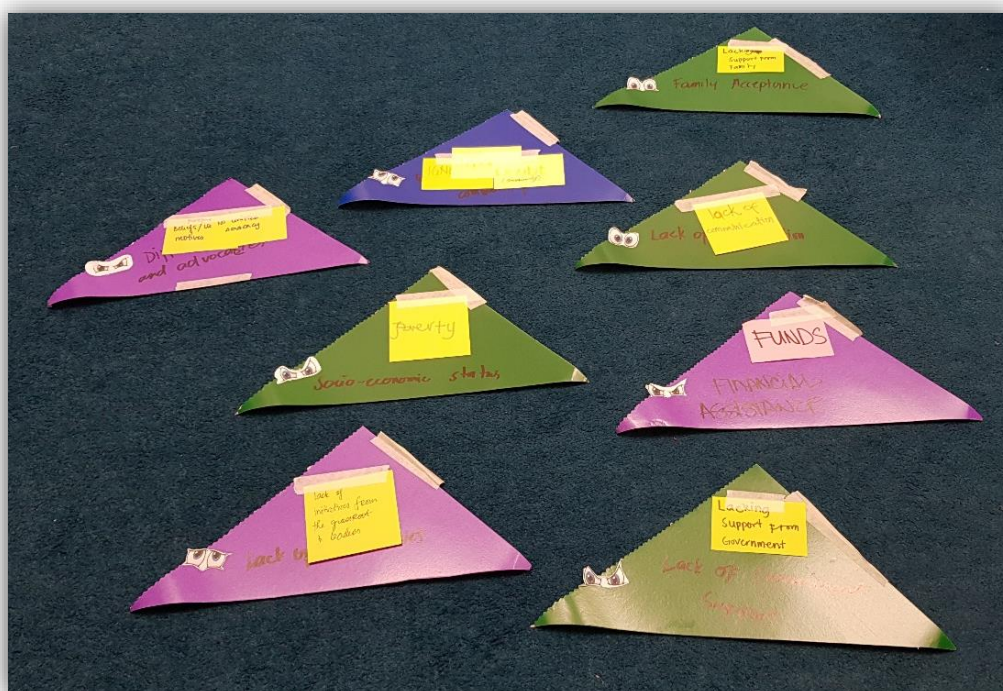


Figure 4.14 The crocodiles identified by FGD Group 2. The photo illustrates the perceived factors impeding resilient future for sexual and gender minorities.

Family and community acceptance are one of the perceived factors needed to achieve the ideal state and condition to promote recovery and resilience among gender minorities. If the community or the family has negative attitudes and behaviours towards gender minorities, this hampers them from effectively recovering and being resilient to future disasters. For the participants, acceptance was basically associated with a sense of belonging, support, respect, recognition, and freedom (**LGBT right/human respect**). Equal treatment as well as freedom to speak and express one's identity and showcase their capacities in public space would enhance their capabilities to contribute to their community. However, participants also mentioned a lack of support and non-cooperation of the public in some LGBT-led activities or causes. In addition, participants commonly spoke of the public's ignorance or low awareness of the challenges and needs of gender minorities (**unrecognised by the community/discrimination**).

Family support or the next of kin (i.e. mother, father, siblings) on the other hand, plays a critical role in providing counselling (mental health) and financial assistance. The kin also fill human resource gaps in times of disaster. However, tolerance towards gender minorities was also evident within some family units, resulting in familial contacts or loss of contact with family members. This intolerance and apathy towards gender minorities' social rights and existence reinforced their powerlessness and silence in the development process. In addition, this negative attitude and behaviour towards gender minorities also reinforced their fear of stigma and discrimination which resulted in reluctance to disclose one's identity (**lack of motivation**). Participants agreed that concealing gender identity affects one's mental health, thus, making it more difficult for gender minorities to cope with the impact of disaster and build resilience.

In addition, *government support* plays a critical role in prohibiting and inhibiting recovery efforts and resiliency among gender minorities. **Funding/budget** is important to mobilise support and services needed (and rendered) by gender minorities, especially in the formation and operation of the organisation (the One-Stop-Shop). Financial resources may be acquired from an external institution or from the government. However, participants perceived a lack of government willingness to initiate such a program. As shared by Joe during a focus group discussion:

There is a government budget allocated specifically for gender minorities under the GAD funds. However, we haven't heard of or observed any LGBT-led activities or causes coming out from this budget.

Other examples of lack of government support mentioned were the lack of social participation or exclusion of gender minorities in the consultative process such as in disaster relief assistance, the lack of appropriate policies to protect LGBTs rights, and the lack of government-led support (i.e. social and economic) to uplift the lives of LGBTs and advocate for LGBT rights and causes. Furthermore, the lack of government-led support among gender minorities was realised through the unjust and ineffective selection of relief beneficiaries, which follows heteronormative assumptions. These are the reasons why gender minorities opted for inclusive legislations through the development and implementation of relevant policies protecting the fundamental rights of gender minorities (**social protection/LGBT-related policy**). These policies are designed and developed beyond the standards of the conventional heteropatriarchal system. To create such policy, participants felt the need to be politically involved (**political inclusiveness**) and have a representative body to take initiatives in raising their concerns and impart their skills and knowledge in the government. This body could be in a form of a group (**organisation/strong group that will represent the grassroots**) such as the One-Stop-Shop. This body would comprise capable LGBT members who had a great deal of local experiences and local knowledge about being a gender minority (**inspiration/to have an ambassador**). Ideally, these LGBT members would be role models who provide inspiration and proper guidance to other LGBT members, especially the LGBT youth.

Despite having representatives, participants observed that attitudinal traits of government staff and/or officials toward gender minorities significantly influence the process of attaining the goals of gender minorities (**human support**). The more supportive the government officials are, the more likely the gender minorities can receive appropriate and relevant support and services. This scenario was also observed during the distribution of disaster aid following the 2013 Typhoon Haiyan. Participants in LGBT-friendly barangays experienced easy access to relief supports and services. These barangays, including Barangay Anibong and Barangay Sagkahan, were officiated by people who recognised and acknowledged the needs of gender minorities.

Personal development was considered to hasten the process of achieving resilience. Participants described personal development as positive attitudes, self-acceptance, and confidence. This behaviour is believed to give LGBT's a sense of hope and reassurance for them to move forward towards their goals. In addition, LGBT empowerment, specifically acquiring *knowledge*, also plays a role in enhancing their capacities and capabilities to withstand impacts of disaster. This knowledge can be acquired through attending formal education, participating in short-term courses such as trainings and workshops, and wisdom from other LGBT members. Participants also mentioned that education gives LGBTs a sense of pride and accomplishment. Thus, education was perceived to uplift their social status in their community which lessens the occurrence of gender-based discrimination among the LGBT group.

However, **low socio-economic status** hinders gender minorities chances to attend schools, especially LGBT-youths. As observed by Japeth, a gay man, these LGBT youths were suffering from setbacks in life or left in the lurch. Without formal education, LGBTs' chances to acquire work are decreased and if that is their case, they can hardly progress in life. Their socio-economic status is further aggravated due to *gender bias* in applying for jobs. With discrimination and stereotyping present, gender minorities have difficulty in diversifying their sources of income to maintain and improve their quality of living following disasters, putting them at greater risk of poverty. Without a stable and profitable livelihood, people continue to struggle while restoring their lives and preparing for future disasters.

Other perceived limitations were related to the challenges existing within the LGBT group itself (*barriers among LGBT*). These challenges were manifested by the *lack of initiatives (lack of cooperation)*, *the lack of communication (lack of information dissemination)*, and the *differing beliefs and advocacies (no unified advocacies)* coming from the members of LGBT group. Effective communication and proactive engagement among LGBT members were observed to fail due to differing advocacies, goals and perspectives in life –as a group or as an individual. Thus, these limitations created an invisible wall dividing the group according to their gender identity and social class. In addition, participants observed a lack of initiatives and constructive communication within the grassroots to advocate and campaign for LGBT rights. Even relevant information and/or events does not reach most of the LGBT members. With inefficiencies

present, LGBT members lose their initiatives to participate or get involved with any LGBT-led activities or causes. Thus, without cooperation and collaboration among the LGBT as a group, participants felt that gender minorities would continue to face significant barriers to protecting their rights and to realising their preferred future.

4.4.1 Concluding Remarks

Fully recognising one's identity and establishing a sense of belonging within the family and community was found to be critical to strengthening the resilience of gender minorities to disaster. The community and the family provide different resources and support that may not be readily available for gender minorities in pre and post-disaster response. This provision of resources and support can be in the form of human resources, financial assistance, and mental health support. Another significant factor needed to attain a resilient future for gender minorities is government support. The government is perceived to play a critical role in protecting gender minorities' socio-political rights, mainly through policies and positive attitudes among government officials. In order to effectively capture the best interest of sexual and gender minorities, LGBTs created an organisation (The-One-Stop Shop) in order for them to be socially and politically represented. This body represents the grassroots and promotes welfare among gender minorities through inclusive development initiatives or programmes. To execute such a scheme and operate such an organisation, the government extended its role in providing financial and technical support. The government, however, has a minimal role in the delivery and distribution of supports and services.

Education and positive attitude and/or outlook in life among gender minorities are other significant requirements for them to attain a resilient future. Self-acceptance and confidence are some of the key attitudes which aid in strengthening their resilience to disaster. Empowerment through education also plays a critical role in the process of attaining their resilient future. Education was perceived to uplift the social status of gender minorities; however, socio-economic status hinders them from attending formal school. Climbing the social ladder lessens the occurrence of gender-based oppression and discrimination among the gender minorities. Aside from formal education, the presence of LGBT leaders improves public image and lessens the occurrence of discrimination based on gender identity and sexuality.

The results also provide a significant insight into the underlying core issues inhibiting recovery and building resilience among gender minorities. Particularly, these issues are attributed to the prevalence of gender-based inequality, low socioeconomic status, and other challenges faced by LGBT members. Some manifestations of gender-based inequality are the lack of government support and the public's negative behaviour and attitude towards gender minorities. With gender bias present, gender minorities were having difficulty diversifying their economic resources, resulting in low socioeconomic status. Another manifestation is sexual and gender minorities lacking social and economic opportunities which further impedes their recovery process and inhibits capacities to build resilience to disaster. With regards to the LGBT group itself, different LGBT groups or individuals have different advocacies and interests. There were also conflicts within the members or between groups. This stratification among gender minorities hinders development of necessary policies and schemes to uplift the wellbeing and welfare of gender minorities.

4.5 DESTINY: Challenging Patriarchy and Heteronormativity

Building from participants' experiences and views through to potential actions and strategies, this chapter examines the wider discourses and concepts embedded within current policies related to the DRRM in the Philippines. The selected legislative policies are the Philippine Disaster Risk Reduction and Management policy and the Philippine Family Code. Despite their promising intentions, these policies may have paradoxical effects in the ways in which they reinforce and perpetuate inequalities and exclusions through their normative framework – heteronormative and patriarchal, which is guided by Western thought and practices. This type of framework engenders heterosexism, particularly in post-disaster recovery and rehabilitation efforts. Through analysis of these documents, it is apparent that such texts deny recognition of other groups of people outside the binary categorisation of men and women and heterosexual families, reinforcing gender inequality and impeding LGBT people's capacities to attain more resilient futures from past disasters.

4.5.1 Philippine Disaster Risk Reduction and Management (DRRM) Act of 2010

Natural hazards are inevitable and have a wide range of negative consequences, often referred to as disasters, but their impacts can be mitigated by building a more resilient society. To establish such society, the Republic Act No. 10121, known as the “Philippine Disaster Risk Reduction and Management (DRRM) Act of 2010” was signed into law to strengthen the Philippine disaster risk reduction and management system in 2010. This law transformed the Philippines’ disaster management system from disaster relief and response towards disaster risk reduction. It provides a framework as a basis for the national disaster risk and management policies and practices – National Disaster Risk Reduction and Management Framework (NDRRMF). The law also promotes capacity development at all levels - individual, organisational, and institutional. A part of the Republic Act No. 10121 calls for the mainstreaming of disaster risk reduction in different sectors including physical and land-use planning, budget, infrastructure, education, health, environment, and housing. Another significant feature of the law is the recognition of local experiences in disaster/emergency risks and patterns, promoting participation among NGOs, private sectors, local organisations, and community members in disaster management. Conversely, the law decentralises the resources and responsibilities in disaster management, inhibiting full participation of the LGUs and communities in governance. Furthermore, the recent legislative for risk reduction management also promotes immediate release of calamity funds to LGUs to prepare for and mitigate disaster. Aside from the basic immediate response activities, the new act allocated a budget for risk-reduction measures, accounting for 70 percent of the calamity fund.

The Republic Act No. 10121 also set the roles and responsibilities of various government agencies and other stakeholders including non-government, civil sector, and private sector organisations. This working group was formerly known as the National Disaster Coordinating Council (NDCC) but is now referred to as the National Disaster Risk Reduction and Management Council (NDRRMC). The primary responsibilities of the Council are to promote and ensure protection and welfare of exposed people during disasters or emergencies through policy development, implementation, and evaluation. Figure 4.15 summarizes the functional structure of the NDRRMC.

The Council is administered by the Secretary of the Department of National Defence (DND). To attain the Council's mandate, concerned organisations are grouped into four clusters, in accordance with the NDRRMF, focusing on disaster/emergency preparedness, response, mitigation, and rehabilitation. Each cluster is co-headed by Secretaries of different government offices specifically the Department of the Interior and Local Government (DILG), the DSWD, the Department of Science and Technology (DOST), and the National Economic Development Authority (NEDA), respectively.

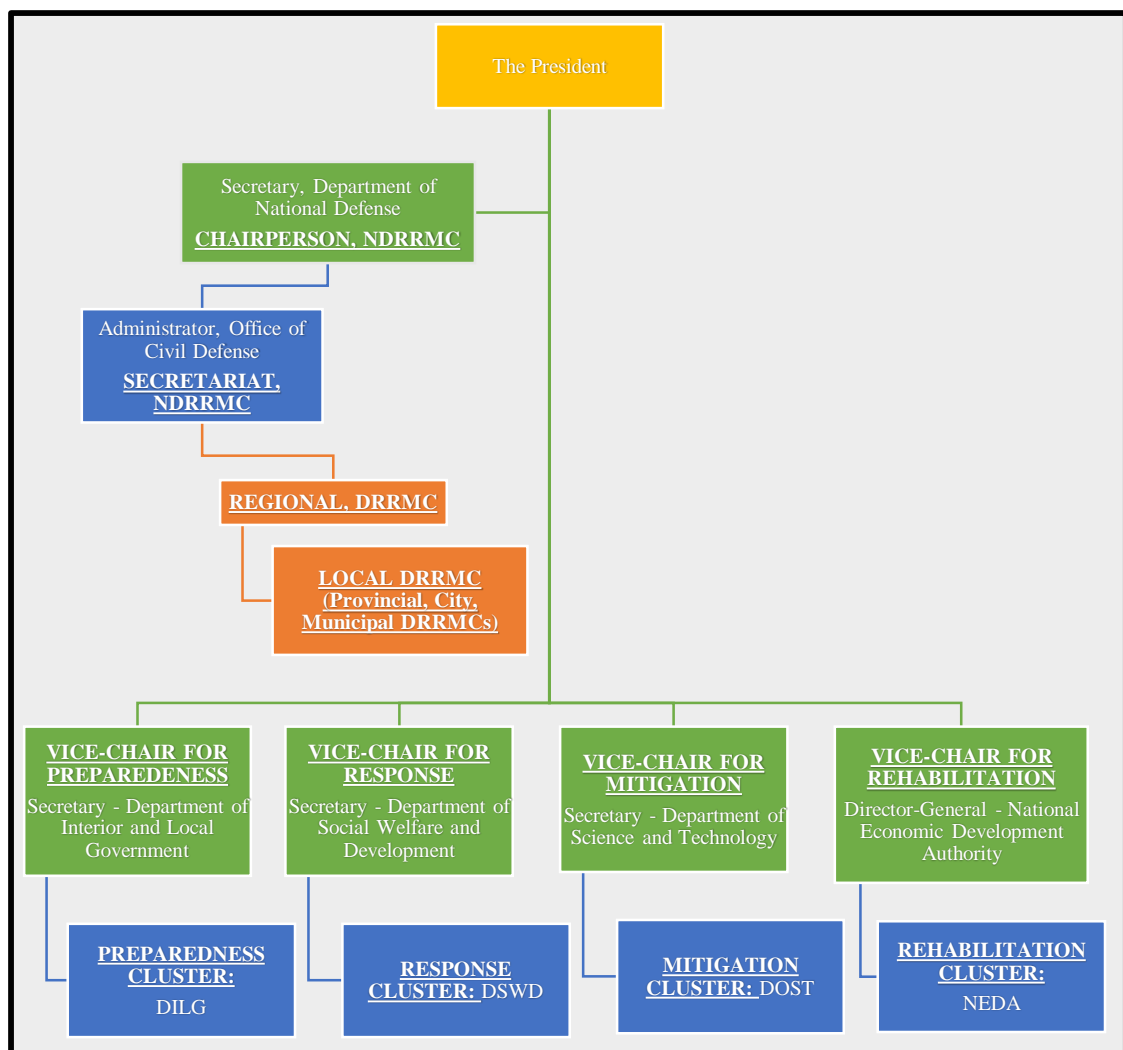


Figure 4.15 Simplified functional structure of NDRRMC. This figure illustrates the functional structure of NDRRMC indicating overall responsible agency.

In fulfilling Republic Act No. 10121, the National Disaster Risk Reduction and Management Plan (NDRRMP) was also developed which serves as the legal guide in creating disaster-related policies, initiatives, and programmes. This plan prioritises four thematic areas: Disaster Prevention and Mitigation; Disaster Preparedness; Disaster Response; and Disaster Rehabilitation and Recovery. The plan is consistent with NDRRMF, wherein the overall goal is to create “safer, adaptive and disaster resilient Filipino communities toward sustainable development.” To summarise, Figure 4.16 shows the goals of each thematic area leading to the overall DRRM vision.

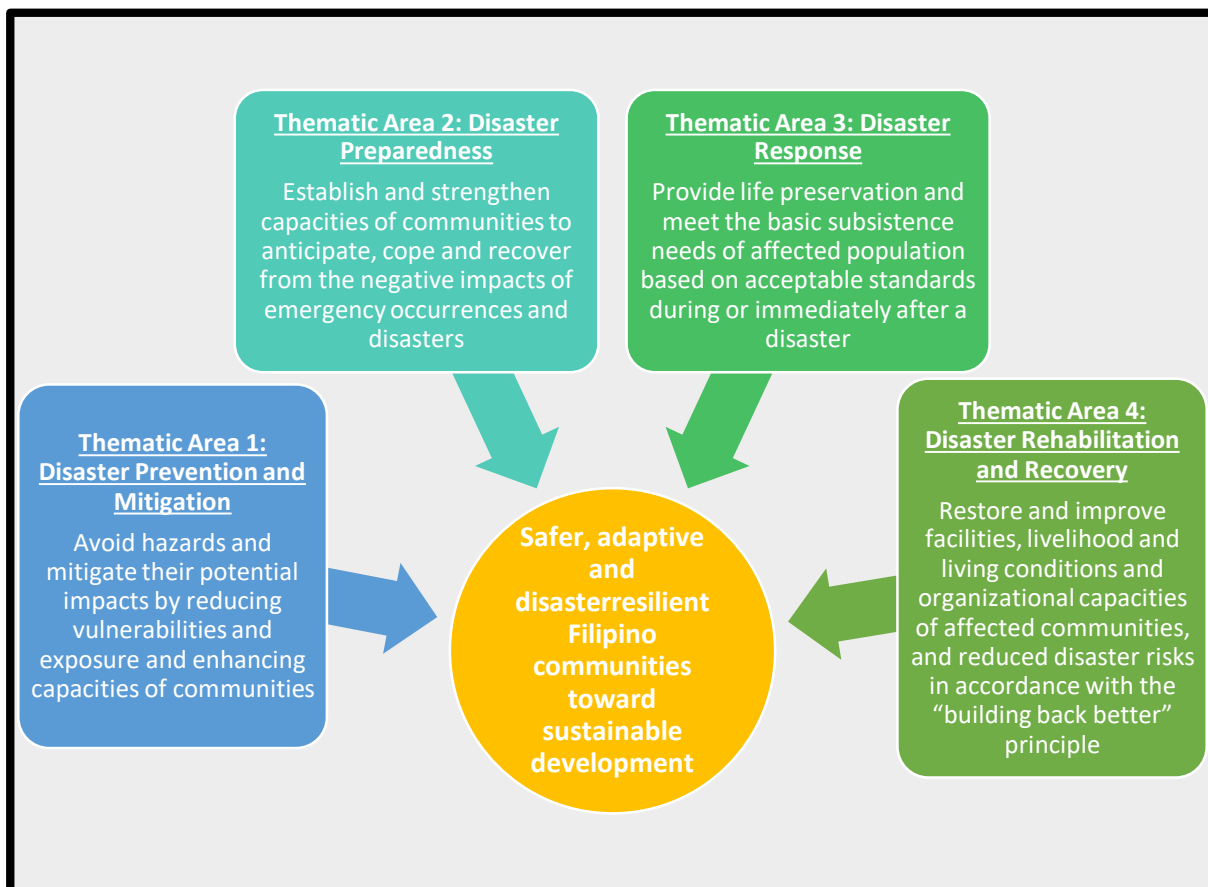


Figure 4.16 Four thematic areas of Philippine NDRRM. This figure illustrates the thematic areas, its corresponding goals and the overall DRRM vision.

Note. Reprinted from National Disaster Risk Reduction and Management Plan (NDRRMP) 2011-2028 (p. 15) by NDRRMC, 2011. Copyright (2011) by NDRRMC.

In correspondence to the structure of NDRRMC, each thematic area is assigned to specific inter-governmental clusters. DOST, as the overall responsible agency, is assigned to contributing the goals set in Thematic Area 1. Leading government organisations

contributing to the thematic goals are the Office of Civil Defence (OCD), Department of Environment and Natural Resources (DENR), Department of Public Works and Highways (DPWH), OCD, and Department of Finance (DOF). Other concerned government organisations are DSWD, Department of Agriculture (DA), Department of Agrarian Reform (DAR), and the Climate Change Commission (CCC). Initiatives and programmes led by the Mitigation Cluster including financial and insurance support and services and community-based research related to DRRM and climate change adaptation (CCA), among others.

Initiatives and programmes related to Thematic Area 2 are led by the OCD; DSWD; Department of Education (DepEd); DND; DILG; and Philippine Information Agency (PIA), wherein DILG is the overall responsible agency. This cluster primarily aims to prevent loss of human lives and physical assets. Some of their tasks and responsibilities include provision of livelihood programmes, curriculum design, maps and early warning system design. The Philippine government also advocates for household disaster preparedness through the promotion of disaster survival supply kits. The household disaster preparedness strategy encourages people to be able to practice simple and easy ways to prepare for disaster such as by creating a disaster supply kit, commonly known as the “Go Bag.” The kit is a collection of items that are likely to be used to a disaster. Ideally, these items are basic supplies essential in sustaining life in the first three days of a disaster.

Government organisations, specifically DSWD, OCD, Department of Health (DOH), DND, DILG, are tasked with leading the programmes under Thematic Area 3. The overall responsible agency, however, is the DSWD. This group of organisations main goal is to increase response awareness to disaster and/or emergency. Some of the general tasks and responsibilities of the mentioned organisations are: logistics; management of casualties and missing persons; provision of food and non-food items; protection and camp management; provision of health care services and implementation of water and sanitation for health (WASH) project; and search, rescue and retrieval.

The agency responsible for fulfilling the overall vision of Thematic Area 4 is the NEDA. Other lead agencies are OCD, DSWD, DPWH, and NHA. Other agencies such as DA may take a leading role depending on what sectors are affected. The main goal of these

organizations is to ensure that affected people re-establish normalcy in individuals' daily lives and/or to contribute to building more resilient and sustainable communities. For instance, loss and damage assessment, restoration of economic activities, and resettling displaced and/or homeless families are some of the major tasks entrusted to such organizations.

With the increased focus on gender equality and gender mainstreaming in the development sector, most practitioners and scholars, particularly those in the disaster risk reduction sphere, have paid much attention to women's vulnerability and capacity in this regard (Gaillard, Gorman-Murray, & Fordham, 2017a; UNISDR, 2009). Pre-existing patriarchal systems and ideology, which primarily privilege men, enforce unequal power relations, hierarchical social and institutional structures, and biased attitudes towards women, making women more vulnerable and disadvantaged in times of disaster. Attention is now focusing on increasing resilience through efforts to increase gender equality.

However, confined within the binary categorisation of populations into male and female genders, development programmes and project initiatives, such as the NDRRMP, have largely neglected the existence and distinction of other gender identities including lesbian, gay, bisexual, and transgender people. Although hazard events have impacted these people's lives in various and distinct ways, little academic and policy research has explored and recognized the different needs, challenges, and experiences, as well as the significant and potential contributions, of sexual and gender minorities to improve disaster risk reduction (Gaillard, Gorman-Murray, & Fordham, 2017a). The impacts of hazards and approaches to disaster recovery among sexual and gender minorities is therefore an under-researched area.

Social inequalities and injustices among sexual and gender minorities, including but not limited to marginalisation, gender-based discrimination, stigma and stereotyping, can be traced from the systems and concepts of patriarchy and sexism (UNDP, n.d.; Arvin, Tuck, Morrill, 2013). Further studies have explored culture and history as common roots of such social oppression and exclusion (Arvin, Tuck, Morrill, 2013; Mohanty, 1984). This thesis, however, argues that the law and how it is practiced remain grounded in patriarchy and

heteronormative assumptions and norms which have intensified social oppression and exclusion of gender minorities, particularly in times of disaster.

4.5.2 Redefining and Reconstructing “Gender” and “Family” within DRR Policies and Practices

Adherence to strict gender binary, heteronormativity presumes two distinct and completely different group of people. With strict division of gender (men versus women), Alcantara (1994) described men, in general, as more capable of controlling the public sphere (including politics or business) while Tiangson (2018) broadly characterised women as more suited for the private sphere (including taking care of children and elderly, performing household chores such as cooking, washing clothes, and cleaning). In addition, being a man (masculine) is more associated with strength, aggression and dominance, while being a woman (feminine) is associated with weakness, passivity, nurturing and subordination (Alcantara, 1994; Tiangson, 2018). These social demarcations based on sex and gender depict a social hierarchy of men and women, where the former holds the power while women are excluded or oppressed (Lloyd, 2014). Tiangson (2018) further emphasised that women are reliant on men for their survival and incapable of taking care of themselves. With limited agency and autonomy, social standing of women is further dampened as those who belong to vulnerable and disadvantaged groups in the society. Such a hierarchical structure displays patriarchy, which arguably contributes to social inequality and marginalisation among women, women of colour, and those who are gender non-conformant. This may imply that the more patriarchal the society, the more tolerant it is towards gender minorities.

Aside from the public sphere, male-dominance is also evident at the household level in a patriarchal society. A household is typically and traditionally comprised of heterosexual partners, particularly couples who were bound by marriage. In a patriarchal household, the husband, father or the eldest male is designated as the head of the family (Alcantara, 1994; Soman, 2009). In strict patriarchal societies, particularly Muslim nations, wives and children are possessions of the father or nearest male relative (Soman, 2009). Inheritances are passed over to male members of the family. He further describes that women using the male’s last name, upon marriage, is also a manifestation of patriarchy.

With male dominance and the prevailing heteronormative norms, the socio-political system termed heteropatriarchy is preserved.

In the case of the modern Philippines, a hierarchical structure within a heterosexual married household is, to some extent, determined by the monetary contribution a member provides (Alcantara, 1994). Due to more demanding roles inside the home, particularly nurturing children, women are most likely to defer employment opportunities. For this reason, the bargaining power of a woman (wife) tends to be less than that of men (husband). In addition, the Family Code of the Philippines, Republic Act no. 8533, states that the spouses are jointly responsible for the support of the family. The law also affirms equal rights of both husband and wife to perform any legitimate profession, occupation, business or activity without the consent of the other. Such law implies egalitarian arrangement in terms of right and obligation between husband and wife. Such flexibility and fluidity of rights and obligation between husband and wife implies that Philippine society does not strictly follow the principle of patriarchal ideology. Although publicly, men (husband) are still acknowledged as the head of the household, economic provider, or the breadwinner (Alcantara, 1994); while, women (wives) are the ‘domestic manager,’ whose primary role focuses on family unity and well-being and managing household finances (Alcantara, 1994; Tiangson, 2018).

In the modern era, social inequality and social injustice have been a global issue. These concerns emerged in the 70s and 80s from the experiences, oppression and exclusion, perceived by North-western women due to the existing patriarchal system (Griffin, 2006). Along with this social movement came the emergence of the word “gender” and the concept of ‘gender equality.’

In the common language of the participants, Tagalog, the words 'sex' and 'gender' are commonly translated 'tauhin' (Lim, 2010) or the more oft-used 'kasarian' (Panganiban, 1969). Interestingly, the word *kasarian* is not included in some old Filipino dictionaries such as *A Tagalog English and English Tagalog* by Niggs' (1904) and *Tagalog Dictionary* by Ramos (1971). As defined by Niggs (1904, p. 235, p.315) the terms ‘gender’ and ‘sex’ have the same meaning- “kaibahan ng lalaki sa babayi” or “difference between men and women.” It should be noted that cited dictionaries were made during Western colonization of the Philippines. This implies that Filipinos defined and

understood the concept of gender and sex from a Western school of thought, but in more flexible and less binary terms. This non-compliance to strict gender binary definitions is may be due to the egalitarian arrangement which prevailed in the pre-colonial Philippines, and which still manifests in contemporary Philippine society, particularly in the household (Alcantara, 1994; Corpuz, 1965). Conversely, with emerging literatures on gender, sex and sexuality, the meanings of certain words evolved in a way more aligned to Western culture and ideology.

Gender equality, on the hand, has come under scrutiny in response to the increasing demand among women to be recognised and acknowledged in the economic and socio-political sphere of society. Gender equality is the state of an individual who possesses and benefits from a life free from any disparities based on gender. With gender equality present, all human beings have freedom to develop, participate, and decide. In addition, this condition also values and favours behaviours, aspirations and needs of all human beings. Even with a promising outcome, achieving gender equality is far more than simply eliminating the gender disparities contributing to the male and female dichotomy.

In response, since the 90s most UN signatory governments have practised gender mainstreaming. With extensive efforts to implement such strategy, all members of the United Nation System are mandated to integrate gender-related aspects in their working framework at all levels including research, legislation, policies and programmes. The introduction of the concept (gender mainstreaming) itself is a milestone in the development practice. This strategy has been conceptualised and operationalised to bring about societal change. This strategy assumes that consulting men and women contributes to a well-represented population to address the persisting gender inequality and injustice. The principle and practice of gender mainstreaming takes the assumption that gender is binary, and one's needs and challenges are homogenous, depending on a person's sexed body. The strategy has made the differing issues and perspectives of gender minorities invisible in the disaster risk reduction and management plan, which is critical in the process of recovery and building resilience towards future disasters.

This study, however, argues that the gender equality scheme, gender mainstreaming per se, has a narrow scope of beneficiaries and has overlooked a portion of the population outside the man-woman dichotomy. Women are given the most importance in most

gender studies and gendering practices, including DRRM. For instance, with gender mainstreaming, the gender component in the research and development sphere revolves mainly around women's needs and challenges. Most academic writings related to disaster risks and hazards have focused on women's vulnerability and resilience. Furthermore, less research has been made to clearly identify needs and challenges of sexual and gender minorities, as well as men, making comprehensive assessment on gender equality, especially in the Philippines, difficult (Abarquez & Parreño, 2013). This lack of information and exclusionary mechanism in the mainstream is arguably attributed to the prevailing patriarchal system and heteronormative norms, leading to a heterosexist approach in mobilising and distributing disaster supports and services, particularly in post-disaster recovery and rehabilitation activities.

In this regard, the lives of the gender minorities, especially in disasters, are subjected to the wide array of existing socio-political trajectories such as policies and research related to development and disaster. With a narrow scope of gendering practices, the gap reflects the paradoxical effect of the scheme by further magnifying the pre-existing gender inequalities within a society. This paradoxical effect is a manifestation of the illegitimacy among and undervalued needs and/or rights of sexual and gender minorities under a heteropatriarchal system. Such a system oversimplifies the terms, specifically 'gender' and 'sex,' as well as conflates them with sexuality, making other bodies outside the binary categorisation excluded and denied recognition. In addition, this simplified and normative concept of gender-sex-sexuality relations disguises heteronormative assumptions and patriarchy in gendering literary works, development initiatives, and political activities. This assumption places more burden on people, specifically LGBTs, in pursuing protection of their rights and attaining a resilient future or, in broader sense, a liveable life.

With immense but gradual influence, feminists, such as Virginia Woolf, sought to explore the cultural construct of a woman linked to her traits (femininity) and physiological characteristics and functions (as cited in Lloyd, 2007). Woolf termed this link "cultural destiny." Cultural destiny refers to the idea that being a woman is biologically determined, whereas anatomical sex determines masculinity or femininity (Griffin, 2006; Lloyd, 2007). In the development sphere, this integration of two-sided categorisation is called a gender binary system. Gender binary affixes quality, whether feminine or masculine, to

the way a particular sex is widely assumed and perceived to behave and act within the confines of certain social norms. Theoretically, this system echoes a feminist thought, the French feminism, assuming men and women have distinct traits from one another (Lloyd, 2007). Since the early 80s, however, this distinction has been the normative concept of a man and a woman. Different fields, including linguistic and development, have acknowledged that this distinction led to the creation of languages for/by women (Griffin, 2006).

The polarised categorisation has not fully represented the differing representations, roles, functions, and relations of sexual and gender minorities in the society. Patriarchy, for instance, reinforces gender essentialism, wherein the essence of being a woman is characterised or viewed as being feminine (Soman, 2009; Walby, 1989). The shared experiences of sexual and gender minorities disprove such Western ideology where their actions and traits vary regardless of their sexed bodies. In fact, sexual and gender minorities perceived multiple roles, in some ways increases their workload particularly in disaster. These multiple roles are attributed to the shifting responsibilities or roles as a man or woman, which may also be acknowledged as their endogenous strengths. Balvin, a transwoman, needed to help her father in securing their house (typically done by men) from being carried away by the strong winds in addition to the reproductive work (typically done by woman) ascribed to her, specifically taking care of her two younger siblings. Likewise, a transman (Unnamed19), aside from cooking and washing clothes (typically done by woman), was also assigned to fetch buckets of water for the household (typically done by men).

Financial security of a family is a common responsibility and/or obligation of the household head, typically of heterosexual males. In the case of Gwen, a bisexual, he stood as the breadwinner of the family after the 2013 Typhoon Haiyan disaster. In the case of Karen and Arthur, both transwomen, Arthur had been a substantial resource (financial) provider for his family after the disaster. In addition to providing financial support, Arthur took care of his aging mother and father, who were both residing in permanent housing. Taking care of the elderly or sick family members is typically done by women. In addition, Arthur believed that he was an able community leader in their permanent housing village, The Habitat, due to minimal familial responsibilities (i.e. taking care of own son, daughter, and partner).

Other cases of extended workload for LGBT participants were shown by those who were living with their dependents (i.e. niece and nephews) and nurturing them, such as in the case of Emilio and Noel, both gay men. Having a more flexible job as a businessman (door-to-door trading of home cooked food) and a part-time LGU staff, respectively, made their reproductive care manageable. However, with less opportunity for professional employment and minimal income coming from their current work, there was still a need to diversify income-generating activities to sustain their daily lives.

In a political view and development sphere, *gender* refers to a process of stratification within a population according to the social statuses (Lloyd, 2007; Lorber, 2010). This social status is stratified through ranking based on inequality. The hierarchical structure is basically determined by gender. Specifically, the stratification system implicates the men-women dichotomy, while the hierarchical structure puts men in the upper position and women in subordination (Lloyd, 2007). With heteronormative assumption as a norm, it is also arguable that aside from gender, sexual orientation determines a person's positioning within the social ladder. This structural phenomenon and assumption are arguably a manifestation of patriarchy (Walby, 1990) and heteronormativity. In the study, the patriarchal system and heteronormativity assumptions are perceived as inseparable concepts influencing equality, equity, and inclusion of gender minorities under study, especially in times of emergency and disaster. Epitomising such is the materialisation of gender mainstreaming, particularly in DRR practices. To better explain the link with gender equality, the thesis posits three heteropatriarchal structures which recognises the varied forms of social inequalities and injustices experienced by the participants, with or without disasters.

In terms of relation in the labour market or paid work, participants, particularly lesbians and transmen, reported being subjected to biases and pre-conditions in getting a job. This experience was also discussed in Section 2.3.1. To get the job, a lesbian participant mentioned being asked to change her masculine look to effeminate by wearing a tight skirt and growing her hair long. Some bisexuals and gay men were denied participating in some livelihood activities due to prejudice. Looking at their occupational work, most of the responding participants had unstable jobs such as hairdressing or working as part-timers or as an aid in their small-scale family business. This may also imply occupational

segregation (Walby, 1989). Some participants like Aisa, a transman, showed hesitation to apply for a job due to fear of rejection and further stigmatisation and prejudice.

Homophobia, transphobia, and lesbophobia vary among individuals, and are associated with psychological conditions. Although the scope of the study is limited, some responding participants, particularly who experienced verbal harassment, mentioned more males than females showing tolerant behaviour towards gender minorities. In addition, the researcher puts forward male-based oppression at the household level, where gender minorities choose to keep their identities hidden due to fear of familial rejection, particularly from male household heads (father).

Sexuality is important in heteropatriarchal structure. Gender minorities were obliged or inclined to act and behave as heterosexuals to protect their rights and have equal access to resources – “compulsory heterosexuality” (Soman, 2009, p.256). With heteronormativity as a guiding principle, it oversimplified their differences, suggesting homogenised needs and power relations across gender identities particularly of women, women of colour, and other gender non-conformant. This reinforced invisibility and marginality among gender minorities, particularly in times of disaster.

The concept of heteronormativity basically recognises the binary categorisation of people based on their biological features (male-female) ascribed with particular roles (masculinity-femininity). This concept assumes that heterosexuals, people who are attracted to the opposite sex, are normal and natural. With this assumption, which is also reinforced by patriarchy, heterosexuals are given privilege and preference over homosexuals. The presumption of heteronormativity and heterosexuality in the feminist lexicon disproves and excludes the rest of practicing sexual activities and gendered practices beyond the norms, specifically homosexuals and/or sexual and gender minorities. In the case of the Philippines, the country follows a heteronormative culture and gives emphasis and importance to heterosexual relationships, especially through marriage, in forming and defining a family.

However, with the emergence of different family structures, individual identities (e.g. sexuality), and religion, the heteronormative culture and ideology has been marginalising and oppressing the individuals or groups performing non-traditional practices. This phenomenon reflects Butler’s concept of *cultural intelligibility* wherein a set of standard

rules or guidelines is produced for evaluating or making judgements on behaviour or outcomes as normal or not within a given space (Lloyd, 2007). This set of rules and/or guidelines is epitomised by the formation of certain policies and laws, specifically the Republic Act No. 8533, well-known as The Family Code of the Philippines. This law started with the definition and function of marriage in forming a family. Extracting the main ideas, marriage is a

“... union between a man and a woman ... for the establishment of conjugal and family life. It is the foundation of the family and an inviolable social institution ... and not subject to stipulation ...”

This law can be described through the concept of heteronormative temporality. This ideology assumes that the main purpose of a society is heterosexual marriage, functioning in procreation. As the law further states that family is the foundation of the nation. It is the basic social institution which public policy cherishes and protects. This statement implies susceptibility to bias and prejudice from those family structures beyond the set norm. With this restricted description, family structure is restricted or limited to a heterosexual couple, (un)married men and women, capable of bearing a child and or related by blood. For this reason, family structure is different from traditional nuclear families, putting gender minorities at a greater risk of having their full access to resources, power, and rights endangered and impeding their capacities to recover and attain resilience, especially towards disasters.

This limiting definition of a ‘family’ reinforced the existing inequality and injustice in times of disaster, specifically the Typhoon Haiyan disaster. Sexual and gender minorities were further marginalised and discriminated against within their respective communities. For instance, relief aids, specifically goods, were given based on having a traditional family. This also held true in acquiring permanent housing where traditional families were given utmost priority while same-sex families received “*third priority*.” This analysis echoes the experience of LGBT in Japan, where same-sex partnership is not qualified to avail of public housing due to the limited scope of the terms ‘household’ and ‘relatives’ in implementing policies (Yamashita et al., 2017). This was also true in the case of gender minorities in New Orleans and Queensland where LGBT partners had no

right to make decisions in medical issues nor get information about missing or dead partners (Gorman-Murray et al., 2017; Haskell, 2014).

As Walby (1989) suggested, there is a need to separate the structure on sexuality from women's subordination. In doing so, robust documentation and consultation is needed to develop a shared understanding and effectively address their social upheavals. However, participants, except Arthur, were not invited in any interactive critical dialogues and deliberations related to policies and practices. Gender minorities were sometimes forced to conform with gender norms to increase employability and acceptance and lessen the occurrence of stereotyping in terms of work opportunities. Trainings and workshops related to disaster and livelihood are often offered to household heads and/or men or women with family. Coercive power was also observed, as in the case of Karen, a transwoman, who was threatened and humiliated by a government official based on her non-adherence to gender norms and not having a traditional family.

Reflecting on participants' responses, sexual and gender minorities may have been in a more disadvantaged situation compared to women due to the relatively low acceptance and recognition of their existence and personhood. Thus, invisibility of gender minorities and the heterosexist approach of post-disaster activities and efforts denied them created fear of and hesitation in receiving disaster supports and services, impeding efficient recovery and resilience to disasters. The study suggests that challenging the normative gender system and hierarchical (patriarchal) structure through establishing a space (i.e. One-Stop-Shop) will introduce a new praxis to promoting inclusion and diversity.

4.5.3 Concluding Remarks

The 2013 Typhoon Haiyan revealed various opportunities to improve the local DRR in the Philippines, and the need for more inclusive legislations and policies. Disaster-related laws such as the Philippine Disaster Risk Management and the Philippine Family Code, have shown some restrictive effects towards gender minorities in times of disaster. Following the gender mainstreaming strategy, such policies reinforced existing gender-based inequality, endangering the fundamental rights of gender minorities and impeding the capacity to recover and build resilience to disaster. Such legislations limit the scope of beneficiaries, primarily considering heterosexual men and women and neglecting their

counterpart, the “third sex,” sexual and gender minorities and/or homosexuals. Thus, the results provide suggestive insights on the opportunities to improve upon the functions of local DRR. This opportunity can be realised through the recognition and integration of LGBT needs to strengthen their capacities in coping with the impact of disaster and to be resilient to future disaster. Recognising and acknowledging such needs promotes more relevant and inclusive DRR management and practices in the study area.

Following through, the study asserts the need to recognise and acknowledge the existence of sexual and gender minorities as distinct from their male-female counterparts. In recognising their existence, the occurrence of gender-based oppression and discrimination in times of disaster may be minimised considerably. In addition, LGBTs fundamental rights are protected and respected. One of the potential means for sexual and gender minorities to be recognised is the establishment of a sustainable organisation, acting as their representative body. Another means is the valuing and tapping of skills, knowledge, and other strengths of sexual and gender minorities, especially in times of disaster. Sexual and gender minorities believed that through community involvement, public awareness and understanding of their existence and needs may increase. Politically, advocating for and implementing such strategies requires political-will, public-support, and active grassroots involvement active involvement at the grassroots level.

While the 2013 Typhoon Haiyan Disaster may have magnified pre-existing discrimination and the subtle non-existence of gender minorities in Tacloban City, the disaster has also brought promising opportunities for sexual and gender minorities and organisations to be actively engaged in promoting recovery and in building resilience of the wider community. With multifaceted skills and talents, sexual and gender minorities offer a wide array of expertise which can be of help to fill the knowledge and skills gaps within the existing DRR schemes and practices. In addition, this involvement of sexual and gender minorities has brought with it a promising prospect for the future. Sexual and gender minorities have displayed multifaceted skills and talents enabling them to be recognised as able leaders and as a person with creative minds.

Overall, gender identity plays a key role in building resilience and adaptive policy pathways. With regards to the limited scope of gender mainstreaming, which is mainly

focused on men and women, the strategy has mostly failed to produce results equivalent to what was conceptualised or theorised – gender equality. To some extent, this approach magnified the issue of gender inequality and injustices by not considering differing characteristics, views, and experiences of sexual and gender minorities from their counterparts. Thus, invisibility of sexual and gender minorities in the development process denies them of or creates hesitation in (among LGBTs) receiving disaster supports and services. To some extent, this has also endangered the social rights among gender and sexual minorities, hampering their ability to recover from and build resilience to disasters in the long run, and hastening their vulnerability or further marginalising them within the hetero patriarchal society.

5. CONCLUSION

This chapter summarises the key findings of the thesis and consolidates topics for future research. Section 5.1 provides a recapitulation of the overall structure of the thesis. Section 5.2 outlines the critical findings and discussions which directly connects back to the main research questions. The last section, Section 5.3, highlights specific topics worthy of further research.

5.1 Thesis Review

This study followed a transformative research guided by PAR. The study aimed to strengthen sexual and gender minorities' resilience towards disaster by focusing on their endogenous skills and capacities, as well as their successful outcomes and stories, in order to improve local DRR policies and practices. The study suggested a different but positive perspective on looking onto and considering sexual and gender minorities' experiences and perspectives on bringing about social change. Chapter 1 presented the rationale in doing research related to sexuality and development. Chapter 2 provided key concepts of sexuality, disaster, vulnerability, and resilience. In addition, Chapter 2 outlined the issues, concerns, and opportunities of sexual and gender minorities which are relevant to the SDGs. Chapter 3 presented how AI guided the research process by conducting different participatory methods such as survey, interviews, and focus group discussions.

Chapter 4 discussed the findings by classifying responses and stories into themes. These themes highlighted the 4-Ds of AI, which showcased the lived experiences and stories of sexual and gender minorities, which, in turn, provided multiple truths and realities about their experiences in Typhoon Haiyan. If integrated, these multiple realities and truths can be of key significance to improving local DRR policies and practices.

5.2 Key Findings and Discussion

The lived experiences and stories of sexual and gender minorities revealed the existing social inequalities and injustices in the Philippine society, which are intensified in times of emergencies and disaster. In disasters, sexual and gender minorities are not victims of

disaster but a potential yet neglected resource which may contribute significantly in the recovery and building of resiliency towards future disasters. Building from this, recognising the endogenous capacities of sexual and gender minorities is a promising opportunity to strengthen their resilience towards disaster. Sexual and gender minorities, at least in the Philippines, have the potential and the initiative to play an active role in disaster recovery and rehabilitation activities. Such recognition, however, requires challenging the far bigger status quo of the society – the heteropatriarchal system, particularly with regards to DRR policies and practices. The study suggests that patriarchy and heteronormativity, which manifest through heterosexist behaviour and practice, exacerbate the impact of disaster through intensifying the social inequality and injustices faced by the already marginalised and oppressed gender minorities. Conversely, such experiences of social inequality and injustices can also, to some extent, lead to developing strategies for sexual and gender minority to recover and build resilience which are not available to their heterosexual counterparts. Nevertheless, this study argues that non-integration of their skills and capacities is a lost opportunity to promote recovery and build resilience among gender minorities as well as to hasten DRR policies and practices at a larger scale.

The study also provided significant insight into how disasters can unevenly impact a minority group depending on their social characteristics. Even within the LGBT group, each participant experienced differing impacts of disaster, which were exacerbated by low social status and their invisibility in policies. In the case of the gender minorities in Tacloban City, their repressed situation was manifested specifically through: exclusion from disaster aids such as relief and housing; being scrutinised and humiliated within the administrative process; subjection to verbal harassment; and heightened tension from uneven power relations with officials. Conversely, the strategic path by the LGBT leaders in placing them outside of patriarchy and heteronormative influence has the potential to transform ideologies towards the process of redefining and reconceptualising ‘gender’ and ‘family’ in the larger society, thus promoting diversity. Recognising such diversity increases the visibility among sexual and gender minorities’ needs and challenges, which in turn strengthens their resilience towards disaster. Along this path is the establishment of an organisation – The One-Stop-Shop – which provides a sense of autonomy and agency among gender minorities.

5.3 Looking Forward: Areas for Future Studies

Despite this research's significant contribution to studies related to gender, sexuality, and DRR, there is still a need to further explore the experiences, roles, and needs of gender minorities in times of disaster. The study brings forth some relevance of the concept of liveable life as a strategy to enhance disaster resilience, especially among gender minorities. Through the study, below are some key points for future research relevant to reduce disaster risk and build resilience among gender minorities.

For the research participants, attaining (gender) equality is a representation/requirement to attain their preferred (resilient) future. Interestingly, Butler's (1999) concept of a liveable life coincides with how research participants perceived their resilient future - having legitimacy (through agency) and being valued as a person. Building from this, the study argues that the gender equality scheme specifically benefits men and women and neglects the fact that sexual and gender minorities also exist with equal rights and freedom. For this reason, the scheme is arguably a critical yet inhibiting factor to recognising all forms of human beings. As a manifestation, the denial of existence and the non-recognition of distinct needs and/or rights impedes sexual and gender minorities from achieving their preferred (resilient) future. In turn, attaining liveable life is far beyond their (sexual and gender minorities) reach. Building from this, future studies may explore the importance of liveable life as a way of mitigation.

There is also a need to delve into the concepts of space-place-identity related to gender minorities. Most of the participants have been going back and forth between the permanent housing and their house in the city centre. Some of them were still staying in the city despite the location of their previous house, within the declared danger zone; while some preferred staying in the permanent housing where they felt safer. Aside from better structural properties of the permanent house and economic opportunities in the city, feeling safe is also attributed with the lessened occurrence of gender-based discrimination, gossiping, and prejudice, amongst other reasons. For some gender minorities, like *natuwas* in Nepal, moving into a new community means that they need to hide their identity again to build a new and safe social network (Knight & Welton-Mitchell, n.d.). Interestingly, several participants expressed the opposite and felt safer and more secure in the permanent housing. As a transman shared:

I felt safer here in the resettlement area. I haven't heard any gossip about my sexual orientation and relationship since I moved in here. The people are more open and welcome.

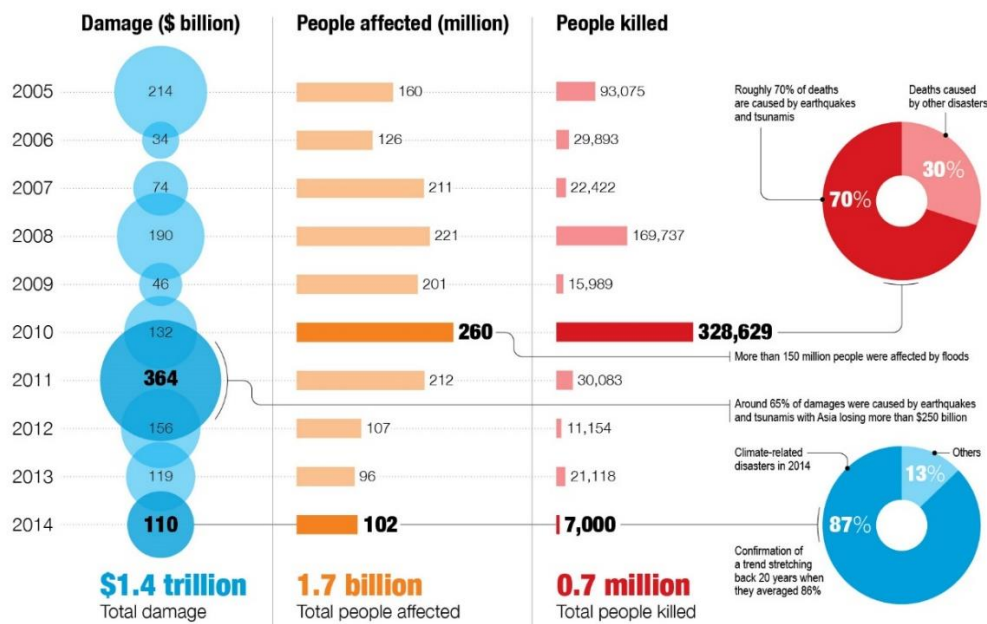
Similarly, Lalabels, a bisexual, felt more welcomed and respected in the permanent housing. Even the participating LGBT-youths felt that the new community in the permanent housing was more open and accepting. For instance, the LGBT youth in the Lion's village were already recognised as having the talent to perform in any occasion. However, their multiple identities in certain spaces such as in school, or work, particularly located in the city, are also worth exploring. Further studies should also take into consideration the differences *within* LGBT communities, such as those around class and race, in overcoming (internal) barriers. Such an orientation raises the prospect of intersectionality and its application to 'within group' differences (or intra-categorical complexity in the language of intersectionality).

This thesis has provided significant testimonies of what is happening on the ground but understanding the structure that put sexual and gender minorities in their situation still needs to be explored. With the social and spatial upheaval brought about by Typhoon Haiyan, considering fragmentation of identity is important to know how gender minorities cope with the negative impact of and build resilience to disaster and other forms of social distress. In addition, permanent housing villages were a mixture of different people in different communities and/or barangays. There were also reports that gender minorities played an active role as community leaders in some permanent housing villages. With this suggested research topic, the researcher is inquisitive on how positionalities, responsibilities, and allegiance (social networks) among gender minorities change. Are these aspects represented in the new set of rules and leadership? Should we still adopt the traditional rules, or do we need a new praxis to reflect the fragmented reality or mentality which may lead to new actions and new discourses?

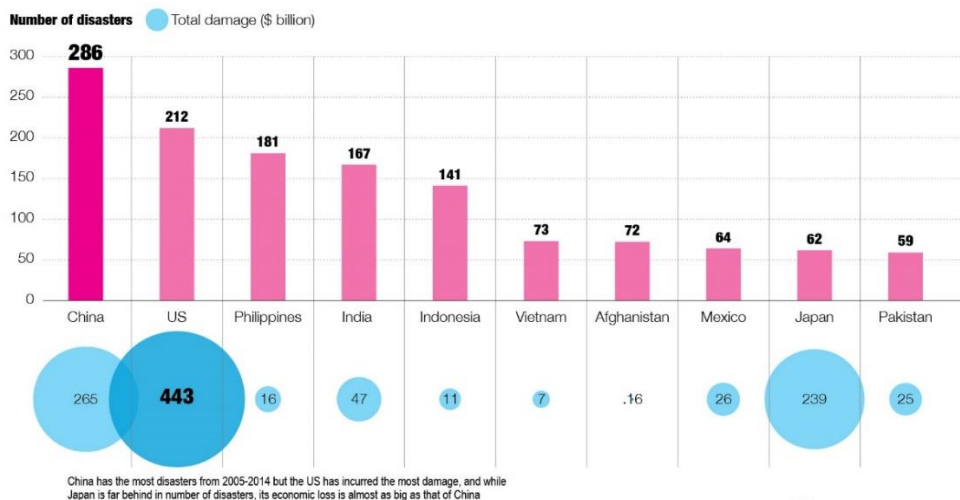
APPENDICES

Appendix A. The Economic and Human Impact of Disasters in the last 10 years, 2015

HFA Decade The Economic and Human Impact of Disasters in the last 10 years



Top 10 countries with most disasters, 2005-2014



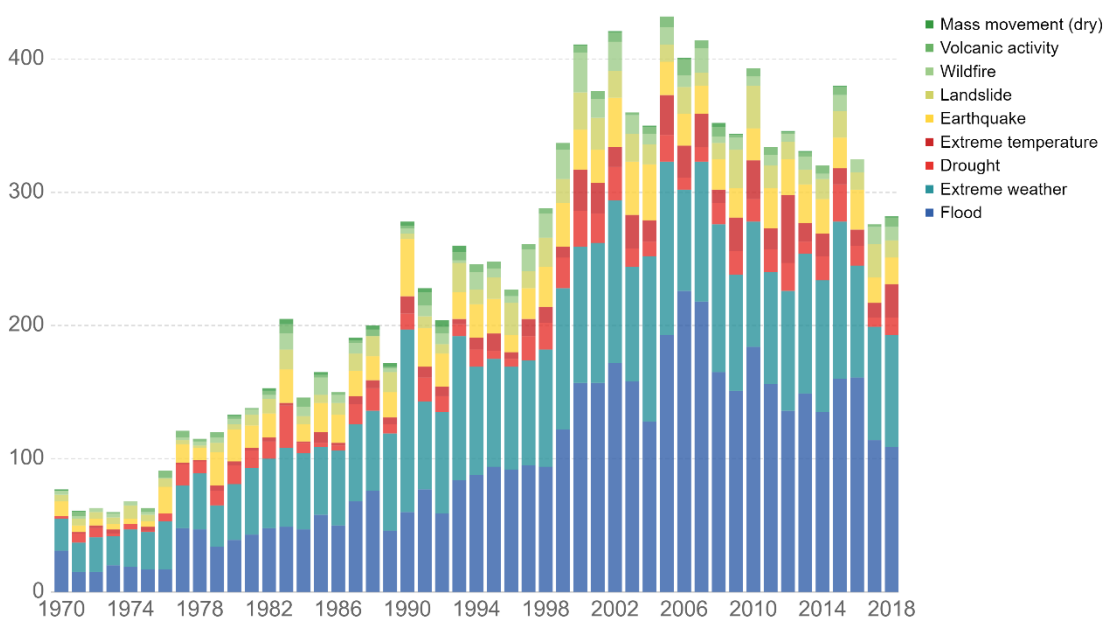
Sources: EM-DAT database, Centre for Research on the Epidemiology of Disasters (CRED), Munich Re

Note: Reproduced from The Economic and Human Impact of Disasters in the last 10 years by UNISDR, 2015, Flickr.com. Retrieved from <https://www.flickr.com/photos/isdr/16111599814/>. Copyright (2015) by UNISDR (<https://www.flickr.com/people/isdr/>). Reprinted with permission.

Appendix B. Number of Natural Disasters According to Type from year 1900-2018.

Global reported natural disasters by type

The annual reported number of natural disasters, categorised by type. This includes both weather and non-weather related disasters.



Source: EMDAT (2017): OFDA/CRED International Disaster Database, Université catholique de Louvain – Brussels – Belgium
OurWorldInData.org/natural-disasters • CC BY

Note: Reproduced from the Global Reported Natural Disasters by Type by Our World in Data, 2018, [ourworldindata.org](https://ourworldindata.org/natural-disasters#number-of-reported-disaster-events/). Retrieved from <https://ourworldindata.org/natural-disasters#number-of-reported-disaster-events/>. Copyright (2018) by Hannah Ritchie and Max Roser (<https://ourworldindata.org/>). Reprinted with permission.

Appendix C. Key Interview Information Sheet for Participants



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

KEY INFORMANT INTERVIEW INFORMATION SHEET FOR PARTICIPANTS

You are invited to take part in this research. Please read this information before deciding whether or not to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

My name is Maria Theresa Medina Castro and I am a student pursuing Master in Development Studies at Victoria University of Wellington. This research project is work towards my thesis.

What is the aim of the project?

This project aims to study aims to explore lesbian, gay, bisexual, and transgender (LGBT) people's vulnerability and resilience to disaster. This research has been approved by the Victoria University of Wellington Human Ethics Committee with reference application number 0000026113.

How can you help?

You have been invited to participate because you: 1) reside in Leyte Province; 2) have been active significantly affected by the 2013 Typhoon Haiyan; 3) have had an active role post-disaster activity; 4) have at least basic level of English language proficiency; and, 5) have completely recovered from any trauma caused by the disaster.

If you agree to take part, a group discussion will be conducted in a public and safe space. I will ask you questions about how your organisation responded to the 2013 Typhoon Haiyan focusing on the strengths, capabilities and opportunities to increase the resilience of LGBT people and the wider community. The activity will take 1 hour. I will audio record the group discussion with your permission to write up later.

During the discussion you can choose not to speak or participate, or you may request that the recorder be turned off while you say something. You may also choose to withdraw altogether, without having to giving a reason. If you want to withdraw from the study, you can contact me at any time before July 31, 2018. If you withdraw, anything you said during the discussion will not be used in my research.

I would also like to document the discussion using photographs. These photographs will be used in my thesis and in future publications to illustrate the research activities but will not show participants' faces. If you wish not to be included in or be identified through the photos, please indicate in the consent form accordingly or approach me before the activity starts.

What will happen to the information you give?

This research is confidential*. This means that the researchers named below will be aware of your identity, but the research data will be combined, and your identity will not be revealed in any reports, presentations, or public documentation. However, you should be aware that in small projects your identity might be obvious to others in your community.

Aside from the audio recorder, the interview will be documented using photographs. Rest assure that no photographs will show your face that will enable others to identify you.

Only my supervisors, the transcriber (who will be required to sign a confidentiality agreement) and I will read the notes or transcript of the interview. The interview transcripts, summaries and any recordings will be kept securely and destroyed on 31 December 2026.

What will the project produce?

The information from my research will be used in Master's thesis and/or academic publications and conferences. Some information may also be used to publish a future academic journal article about my research.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- choose not to be included in the photos during the activity;

- ask for the recorder to be turned off at any time during the interview;
- withdraw from the study before July 31, 2018;
- ask any questions about the study at any time;
- read over and comment on a written summary of your interview;
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact me or my supervisor:

Student:

Name: Maria Theresa Castro
University email address:
castromari@myvuw.ac.nz

Supervisor:

Name: Sara Kindon
Role: Associate Professor
School: School of Geography,
Environment and Earth Sciences
Phone: (+64) 463-6194
sara.kindon@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University HEC Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

* Confidentiality will be preserved except where you disclose something that causes me to be concerned about a risk of harm to yourself and/or others.

Appendix D. Key Interview Information Sheet for Participants, Tagalog version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

IMPORMASYON PATUNGKOL SA INDIBIDWAL NA PANAYAM

Kayo po ay aking inaanyayahan maging parte ng isang pananaliksik. Pakibasa po ang impormasyon na nakasaad dito bago kayo magdesisyon. Kung kayo po ay sasang-ayon na lumahok sa gagawing pananaliksik, ito po ay aking ikinalulugod. Kung hindi naman po kayo sasang-ayon ay maraming salamat rin po sa inyong oras na ibinigay sa akin.

Sino po ako?

Ako po si Maria Theresa Medina Castro. Ako po ay isang Masters student na nag-aaral ng kursong Development Studies sa Victoria University of Wellington, New Zealand. Ito pong pananaliksik ko ay gagamitin sa aking thesis.

What is the aim of the project?

Ang aking pananaliksik ay may layunin na siyasatin ang kahinaan at katatagan ng mga “lesbian”, “gay”, “bisexual”, and “transgender” (LGBT) sa nangyaring kalamidad. Ito pong pananaliksik na ito ay pinagtibay ng Victoria University of Wellington Human Ethics Committee na mayroong reprensiyang 0000026113.

How can you help?

Kayo po ay naanyayahan dahil sa: 1) nakatira po kayo sa Leyte Province; 2) naramdaman at naranasan niyo ang matinding epekto ng Bayong Yolanda noong 2013; 3) nagkaron ng aktibong partisipasyon sa pagiging leader ng isang organisasyon o sa inyong komunidad; 4) ang edad niyo ay 18 taon pataas; 5) may kaalaman sa wikang Ingles; at, 5) wala ng bakas na kahit anong trauma o kahit ano pa mang uri ng sakit pangkaisipan na dinulot ng Bagyong Yolanda.

Kung sumasangayon po kayong lumahoksa isang panayam na gaganapin sa isang pampubliko at ligtas na lugar. Ang panayam ay iikot sa paksa na may kaugnayan sa mga pamamaraan ninyo para maibsan ang epekto ng matinding kalamidad, mga posibleng tulong at serbisyo na maaari ninyong maibahagi sa mga nasalanta ng kalamidad, paano maging matatag matapos ang kalamidad, at paano maging handa sa susunod na kalamidad. Ang mga katanungang ito ay tutuon sa inyong mga galing, kapasidad, at katatagan bilang isang LGBT. Ang aktibidad na ito ay hindi aabot sa

tatlong oras. Ang buong paguusap po natin ay naka-rekord gamit ang voice recorder. Kung ako po ay papayagan, ang mga impormasyon ay gagamitin sa pagsulat ng thesis at publikasyon sa hinaharap.

Habang nasa panayam, maaari po kayong hindi sumagot o magsalita kung inyong nanaisin. Maaari niyo rin pong sabihin sa akin na patayin ang voice recorder habang kayo ay nagsasalita. Maaari niyo rin pong bawiin ang inyong pagsang-ayon sa paglahok sa pananaliksik na hindi kinakailangang magbigay ng dahilan. Kung naisin niyong hindi na lumahok sa buong proseso ng pananaliksik, maaari niyo akong sabihan kahit anong oras bago mag July 31, 2018. Kung kayo ay magdesisyon na hindi na lumahok, lahat po ng impormasyon na nanggaling sa inyo ay hindi na gagamitin sa pagsulat ng thesis.

Kung inyong mamarapatin, nais ko rin pong irekord ang ating panayam at mga aktibidad gamit ang larawan. Ang mga larawan na ito ay gagamitin sa pagsulat ng aking thesis at publikasyon sa hinaharap. Ang mga larawang ito ay magpapakita sa mga pangyayari sa pananaliksik ngunit hindi ipapakita ang mga mukha ng mga lumahok. Kung hindi ninyo gustong mapasali o makilala sa mga larawan, makikilagay ng karampatang sagot sa ibaba o sabihan ako bago magumpisa ang aktibidad.

Saan gagamitin ang mga impormasyon na inyong ibabahagi?

Ang pananaliksik na ito ay kumpidensyal*. Ang makakaalam po lamang ng inyong pagkakakilanlan ay ako lamang, ang aking guro, at ang “transcriber”. Ang taong pinanggalingan ng mga impormasyon ay hindi rin malalaman ng kahit na sino dahil ito ay hindi nakaakibat sa inyong pangalan. Ang mga impormasyon din ay itatago at pangangalagaan nang mabuti ng unibersidad gamit ang “password protected file”. Ang inyong pagkakakilalanlan ay indi maibubunyag sa kahit anong sulatin na nagmula sa pananaliksik na ito kung wala kayong pahintulot. Subalit, dapat ninyong malaman na maliit lamang itong proyekto at may posibilidad na kayo ay makilala ng ibang tao sa inyong komunidad. Ang “transcriber” ay kinakailangan ding pumirma sa “confidentiality agreement.” Ibig sabihin, hindi pwedeng ipagkalat ng “transcriber” ang mga impormasyon na narinig at nakita niya sa buong panayam dahil ito ay may karampatang parusa. Lahat ng impormasyon galing sa panayam, buod ng pakikipanayam, at “recordings” ay maayos na itatago at lahat ay buburahin sa ika-31 ng Disyembre 2026.

San gagamitin ang proyekto?

Ang mga impormasyon galing sa pananaliksik na ito ay gagamitin sa pagsulat ng aking Masters thesis na ipapasa upang suriin ng unibersidad at publikasyong pang-akademya at presentasyon sa pagpupulong. Ako ay gagawa ng buod ng mga resulta ng panayam na ibabahagi sainyo kung inyong naisin. Ang buod na ito ay ibabahagi sa organisasyon na tumulong sa pananaliksik kung kanilang nanaisin.

Kung pumapayag kayong lumahok sa proyekto, ano ang inyong karapatan bilang kalahok?

Hindi niyo kailangang makilahok sa proyekto kung hindi niyo ito gusto. Kung desidido kayong lumahok, kayo ay may karapatan na:

- magtanong patungkol sa proyekto kahit kailan;
- hindi sumagot sa mga katanungan;
- hindi makita o mapabilang sa larawan;
- makiusap na patayin ang “voice recorder” kahit kalian habang ginagwa ang aktibidad;
- bawiin ang pakikilahok sa proyekto bago mag ika-31 ng Hulyo 2018;
- basahin muna at bigyan ng komentaryo ang maisusulat na buod patungkol sa panayam;
- humingi ng buod na resulta ng proyekto.

Kung mayroon kayong katanungan o problema, sino ang pwede niyong lapitan?

Kung mayroon man kayong katanungan ngayun o sa hinaharap, maari niyo akong bigayan ng mensahe o ang aking guro:

Studyante:

Pangalan: Maria Theresa Castro
E-mail address:
castromari@myvuw.ac.nz

Guro:

Pangalan: Sara Kindon
Posisyon: Associate Professor
Sangay: School of Geography,
Environment and Earth Sciences
Telepono: (+64) 463-6194
sara.kindon@vuw.ac.nz

Impormasyon ng Human Ethics Committee

Kung mayroon pa kayong mga katanungan patungkol sa wastong pangangasiwa ng proyektong ito, maaari niyong bigyang mensahe ang Victoria University HEC
Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

* Lahat ng impormasyon ay magiging konpidesyal maliban kung ang impormasyon ay pwedeng makaapekto sa akin o sa inyong kaligtasan.

Appendix E. Key Interview Consent Form for Participants, English Version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

CONSENT TO INTERVIEW

This consent form will be held for 5 years.

Researcher: Maria Theresa Medina Castro, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I agree to take part in an audio recorded interview.

I understand that:

- I may withdraw from this study at any point before July 31, 2018, and any information that I have provided will be returned to me or destroyed.
- The identifiable information I have provided will be destroyed on 31 December 2018.
- Any information I provide will be kept confidential to the researcher, the supervisor and the transcriber.
- The results will be used for a Masters report, academic publications and/or presented to conferences.
- I allow to have my photos taken during the activity:
 - but keeping my identity hidden. (No photographs will show my face. The photo should be edited to de-identify me.) Yes ☐ No ☐
 - with no restriction. (Photographs may include my face that will enable the readers to identify me.) Yes ☐ No ☐
- I do not allow to have my photos taken during the activity. Yes ☐ No ☐

- I consent to information or opinions which I have given being attributed to my preferred name or preferred organisation name in any reports on this research and have the authority to agree to this on behalf of the organisation: (Please put your preferred name or your preferred organisation name on the provided space below.) Yes ☐ No ☐
- I would like a summary of my interview: Yes ☐ No ☐
- I would like to receive a copy of the final report and have added my email address below. Yes ☐ No ☐

Signature of participant:

Name of participant:

Preferred name (pseudonym)¹:

Name of the organisation:

Preferred name of the organisation¹:

Date:

Contact details:

The name you provide will be used in the report.

Appendix F. Key Interview Consent Form for Participants, Tagalog Version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

PAHINTULOT PARA SA INDIBIDWAL NA PANAYAM

Ang pahintulot na ito ay may bisa sa loob ng limang (5) taon.

Tagapagsaliksik: Maria Theresa Medina Castro, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- Ito po ay nagpapatunay na nabasa ko at naipaliwanag sa akin ang lahat ng impormasyon na nasasaad dito sa “Information Sheet” at ang layunin ng pananaliksik. Ang aking mga katanungan ay nasagot at binigyan nang kalinawan. Nauunawan ko na maaari akong magtanong patungkol sa pananaliksik kahit kalian kung aking nanaisin.
- Ako po ay pumapayag na lumahok sa panayam na irerekord gamit ang “voice recorder”.

Nauunawan ko na:

- Maaari kong bawiin ang pagsang-ayon na lumahok sa pananaliksik bago mag-ika 31 July 2018, at lahat ng impormasyon na aking nasabi ay buburahin at ang mga dokumentong aking naibigay ay ibabalik.
- Lahat ng impormasyon na maaari kayong makilala ay buburahin sa ika-31 December 2026.
- Lahat ng impormasyong naibigay ko ay itatago at magiging konpidensyal sa tagasaliksik, sa guro, at sa “transcriber” lamang.
- Ang mga resulta at dokumento ay gagamitin sa pagsulat ng Masters thesis, publikasyon pang-akademya at presentasyon sa mga pagpupulong sa lokal man o sa ibang bansa.
- Pumapayag ako na makuhanan ng litrato habang nagsasagawa ng panayam:
 - ngunit ang aking pagkakakilanlan ay itatago. Yes ☐ No ☐
 - (Hindi dapat ipakita ang aking muka sa mga litrato. Ang mga litrato ay dapat baguhin para maitago ang aking pagkakakilanlan.)
- na walang kahit anong pagbabawal. Yes ☐ No ☐

(Maaari akong makilala sa mga litrato.)

- Hindi ako pumapayag na mapabilang sa mga litrato habang nagsasagawa ng panayam.
Yes ☐ No ☐
- Pinapahintulutan kong gamitin ang lahat ng impormasyon o opinyon na aking ibinigay gamit ang ngalan ko o ng aking organisasyon na nakasaad sa ilalim ng “Papel ng Pahintulot.” Yes ☐ No ☐
- Nais kong makatanggap ng buod ng panayam. Yes ☐ No ☐
- Nais kong makatanggap ng kopya ng huling “report” sa pamamagitan ng “email address” na nakalagay sa ilalim ng “Papel ng Pahintulot.” Yes ☐ No ☐

Lagda ng kalahok: _____

Pangalan ng kalahok: _____

Alyas kalahok (pseudonym)¹: _____

Pangalan ng organisasyon: _____

Alyas para sa organisation¹: _____

Petsa: _____

Telepono: _____

E-mail address: _____

¹Ang pangalan na inyo isusulat o ibibigay ay gagamitin sa pagsulat ng aking thesis, publikasyong pag-akademya, at presentasyon sa pagpupulong.

Appendix G. In-depth Interview Information Sheet for Participants, English version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

IN-DEPTH INTERVIEW INFORMATION SHEET FOR PARTICIPANTS

You are invited to take part in this research. Please read this information before deciding whether or not to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

My name is Maria Theresa Medina Castro and I am a Masters student in Development Studies at Victoria University of Wellington. This research project is work towards my thesis.

What is the aim of the project?

This project aims to study aims to explore lesbian, gay, bisexual, and transgender (LGBT) people's vulnerability and resilience to disaster. This research has been approved by the Victoria University of Wellington Human Ethics Committee with reference application number 0000026113.

How can you help?

You have been invited to participate because you: 1) reside in Leyte Province; 2) have been significantly affected by the 2013 Typhoon Haiyan; 3) have had an active leadership role in an organisation or in your community; 4) have at least basic level of English language proficiency; and, 5) have completely recovered from any trauma caused by the disaster.

If you agree to take part, a group discussion will be conducted in a public and safe space. I will ask you questions about how you responded to the 2013 Typhoon Haiyan focusing on your strengths, capabilities and resilience. The activity will take 1 hour. I will audio record the group discussion with your permission to write up later.

During the discussion you can choose not to speak or participate, or you may request that the recorder be turned off while you say something. You may also choose to

withdraw altogether, without having to giving a reason. If you want to withdraw from the study as a whole, you can contact me at any time before July 31, 2018. If you withdraw, anything you said during the discussion will not be used in my research.

I would also like to document the discussion using photographs. These photographs will be used in my thesis and in future publications to illustrate the research activities but will not show participants' faces. If you wish not to be included in or be identified through the photos, please indicate in the consent form accordingly or approach me before the activity starts.

What will happen to the information you give?

This research is confidential*. This means that the myself, my supervisor and the transcriber will be aware of your identity but your data will be stored separately from your name/identity in password protected files on a university computer, and your identity or name will not be revealed in my thesis, or any other publications arising from my research. However, you should be aware that in small projects like this your identity might be obvious to others in your community. The transcriber will be required to sign a confidentiality agreement, and the discussion group transcripts, summaries and any recordings will be kept securely and destroyed on 31 December 2026.

What will the project produce?

The information from my research will be used in my Masters thesis which will be submitted to the university for examination and/or for academic publications and conference presentations. A summary of key findings will be produced to share with you (if you request this) and supporting organisations.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- ask any questions about the study at any time;
- choose not to answer any question;
- choose not to be included in the photos during the activity;
- ask for the recorder to be turned off at any time during the activity;
- withdraw from the study before July 31, 2018;
- read over and comment on a written summary of the group discussion;
- request a summary of this research findings.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact me or my supervisor:

Student:

Name: Maria Theresa Castro

University email address:

castromari@myvuw.ac.nz

Supervisor:

Name: Sara Kindon

Role: Associate Professor

School: School of Geography,
Environment and Earth Sciences

Phone: (+64) 463-6194

sara.kindon@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University HEC Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Appendix H. In-depth Interview Information Sheet for Participants, Tagalog version



**The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines
June-August 2018**

IMPORMASYON PATUNGKOL SA INDIBIDWAL NA PANAYAM

Kayo po ay aking inaanyayahan maging parte ng isang pananaliksik. Pakibasa po ang impormasyon na nakasaad dito bago kayo magdesisyon. Kung kayo po ay sasang-ayon na lumahok sa gagawing pananaliksik, ito po ay aking ikinalulugod. Kung hindi naman po kayo sasang-ayon ay maraming salamat rin po sa inyong oras na ibinigay sa akin.

Sino po ako?

Ako po si Maria Theresa Medina Castro. Ako po ay isang Masters student na nag-aaral ng kursong Development Studies sa Victoria University of Wellington, New Zealand. Ito pong pananaliksik ko ay gagamitin sa aking thesis.

What is the aim of the project?

Ang aking pananaliksik ay may layunin na siyasatin ang kahinaan at katatagan ng mga “lesbian”, “gay”, “bisexual”, and “transgender” (LGBT) sa nangyaring kalamidad. Ito pong pananaliksik na ito ay pinagtibay ng Victoria University of Wellington Human Ethics Committee na mayroong reprensiyang 0000026113.

How can you help?

Kayo po ay naanyayahan dahil sa: 1) nakatira po kayo sa Leyte Province; 2) naramdaman at naranasan niyo ang matinding epekto ng Bagyong Yolanda noong 2013; 3) nagkaron ng aktibong partisipasyon sa pagiging leader ng isang organisasyon o sa inyong komunidad; 4) ang edad niyo ay 18 taon pataas; 5) may kaalaman sa wikang Ingles; at, 5) wala ng bakas na kahit anong trauma o kahit ano pa mang uri ng sakit pangkaisipan na dinulot ng Bagyong Yolanda.

Kung sumasangayon po kayong lumahoksa isang panayam na gaganapin sa isang pampubliko at ligtas na lugar. Ang panayam ay iikot sa paksa na may kaugnayan sa mga pamamaraan ninyo para maibsan ang epekto ng matinding kalamidad, mga posibleng tulong at serbisyo na maaari ninyong maibahagi sa mga nasalanta ng kalamidad, paano maging matatag matapos ang kalamidad, at paano maging handa sa susunod na kalamidad. Ang mga katanungang ito ay tutuon sa inyong mga galing,

kapasidad, at katatagan bilang isang LGBT. Ang aktibidad na ito ay hindi aabot sa tatlong oras. Ang buong paguusap po natin ay naka-rekord gamit ang voice recorder. Kung ako po ay papayagan, ang mga impormasyon ay gagamitin sa pagsulat ng thesis at publikasyon sa hinaharap.

Habang nasa panayam, maaari po kayong hindi sumagot o magsalita kung inyong nanaisin. Maaari niyo rin pong sabihin sa akin na patayin ang voice recorder habang kayo ay nagsasalita. Maaari niyo rin pong bawiin ang inyong pagsang-ayon sa paglahok sa pananaliksik na hindi kinakailangang magbigay ng dahilan. Kung naisin niyong hindi na lumahok sa buong proseso ng pananaliksik, maaari niyo akong sabihan kahit anong oras bago mag July 31, 2018. Kung kayo ay magdesisyon na hindi na lumahok, lahat po ng impormasyon na nanggaling sa inyo ay hindi na gagamitin sa pagsulat ng thesis.

Kung inyong mamarapatin, nais ko rin pong irekord ang ating panayam at mga aktibidad gamit ang larawan. Ang mga larawan na ito ay gagamitin sa pagsulat ng aking thesis at publikasyon sa hinaharap. Ang mga larawang ito ay magpapakita sa mga pangyayari sa pananaliksik ngunit hindi ipapakita ang mga mukha ng mga lumahok. Kung hindi ninyo gustong mapasali o makilala sa mga larawan, makikilagay ng karampatang sagot sa ibaba o sabihan ako bago magumpisa ang aktibidad.

Saan gagamitin ang mga impormasyon na inyong ibabahagi?

Ang pananaliksik na ito ay kumpidensyal*. Ang makakaalam po lamang ng inyong pagkakakilanlan ay ako lamang, ang aking guro, at ang “transcriber”. Ang taong pinanggalingan ng mga impormasyon ay hindi rin malalaman ng kahit na sino dahil ito ay hindi nakaakibat sa inyong pangalan. Ang mga impormasyon din ay itatago at pangangalagaan nang mabuti ng unibersidad gamit ang “password protected file”. Ang inyong pagkakakilalanlan ay indi maibubunyag sa kahit anong sulatin na nagmula sa pananaliksik na ito kung wala kayong pahintulot. Subalit, dapat ninyong malaman na maliit lamang itong proyekto at may posibilidad na kayo ay makilala ng ibang tao sa inyong komunidad. Ang “transcriber” ay kinakailangan ding pumirma sa “confidentiality agreement.” Ibig sabihin, hindi pwedeng ipagkalat ng “transcriber” ang mga impormasyon na narinig at nakita niya sa buong panayam dahil ito ay may karampatang parusa. Lahat ng impormasyon galing sa panayam, buod ng pakikipanayam, at “recordings” ay maayos na itatago at lahat ay buburahin sa ika-31 ng Disyembre 2026.

San gagamitin ang proyekto?

Ang mga impormasyon galing sa pananaliksik na ito ay gagamitin sa pagsulat ng aking Masters thesis na ipapasa upang suriin ng unibersidad at publikasyong pang-akademya at presentasyon sa pagpupulong. Ako ay gagawa ng buod ng mga resulta ng panayam

na ibabahagi sainyo kung inyong naisin. Ang buod na ito ay ibabahagi sa organisasyon na tumulong sa pananaliksik kung kanilang nanaisin.

Kung pumapayag kayong lumahok sa proyekto, ano ang inyong karapatan bilang kalahok?

Hindi niyo kailangang makilahok sa proyekto kung hindi niyo ito gusto. Kung desidido kayong lumahok, kayo ay may karapatan na:

- magtanong patungkol sa proyekto kahit kailan;
- hindi sumagot sa mga katanungan;
- hindi makita o mapabilang sa larawan;
- makiusap na patayin ang “voice recorder” kahit kailan habang ginagwa ang aktibidad;
- bawiin ang pakikilahok sa proyekto bago mag ika-31 ng Hulyo 2018;
- basahin muna at bigyan ng komentaryo ang maisusulat na buod patungkol sa panayam;
- humingi ng buod na resulta ng proyekto.

Kung mayroon kayong katanungan o problema, sino ang pwede niyong lapitan?

Kung mayroon man kayong katanungan ngayun o sa hinaharap, maari niyo akong bigyan ng mensahe o ang aking guro:

Studyante:

Pangalan: Maria Theresa Castro
E-mail address:
castromari@myvu.ac.nz

Guro:

Pangalan: Sara Kindon
Posisyon: Associate Professor
Sangay: School of Geography,
Environment and Earth Sciences
Telepono: (+64) 463-6194
sara.kindon@vu.ac.nz

Impormasyon ng Human Ethics Committee

Kung mayroon pa kayong mga katanungan patungkol sa wastong pangangasiwa ng proyektong ito, maaari niyong bigyang mensahe ang Victoria University HEC
Convenor: Dr Judith Loveridge. Email hec@vu.ac.nz or telephone +64-4-463 6028.

* Lahat ng impormasyon ay magiging konpidesyal maliban kung ang impormasyon ay pwedeng makaapekto sa akin o sa inyong kaligtasan.

Appendix I. In-depth Interview Consent Form for Participants, English version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

CONSENT TO INTERVIEW

This consent form will be held for 5 years.

Researcher: Maria Theresa Medina Castro, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I agree to take part in an audio recorded interview.

I understand that:

- I may withdraw from this study at any point before July 31, 2018, and any information that I have provided will be returned to me or destroyed.
- The identifiable information I have provided will be destroyed on 31 December 2018.
- Any information I provide will be kept confidential to the researcher, the supervisor and the transcriber.
- The results will be used for a Masters report, academic publications and/or presented to conferences.
- I allow to have my photos taken during the activity:
 - but keeping my identity hidden. (No photographs will show my face. The photo should be edited to de-identify me.) Yes ☐ No ☐
 - with no restriction. (Photographs may include my face that will enable the readers to identify me.) Yes ☐ No ☐
- I do not allow to have my photos taken during the activity. Yes ☐ No ☐

<ul style="list-style-type: none">I consent to information or opinions which I have given being attributed to my preferred name or preferred organisation name in any reports on this research and have the authority to agree to this on behalf of the organisation: (Please put your preferred name or your preferred organisation name on the provided space below.)	Yes <input type="checkbox"/>	No <input type="checkbox"/>
<ul style="list-style-type: none">I would like a summary of my interview:	Yes <input type="checkbox"/>	No <input type="checkbox"/>
<ul style="list-style-type: none">I would like to receive a copy of the final report and have added my email address below.	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Signature of participant: _____		
Name of participant: _____		
Preferred name (pseudonym) ¹ : _____		
Name of the organisation: _____		
Preferred name of the organisation ¹ : _____		
Date: _____		
Contact details: _____		
¹ The name you provide will be used in the report.		

Appendix J. In-depth Interview Consent Form for Participants, Tagalog version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

PAHINTULOT PARA SA INDIBIDWAL NA PANAYAM

Ang pahintulot na ito ay may bisa sa loob ng limang (5) taon.

Tagapagsaliksik: Maria Theresa Medina Castro, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- Ito po ay nagpapatunay na nabasa ko at naipaliwanag sa akin ang lahat ng impormasyon na nasasaad dito sa “Information Sheet” at ang layunin ng pananaliksik. Ang aking mga katanungan ay nasagot at binigyan nang kalinawan. Nauunawan ko na maaari akong magtanong patungkol sa pananaliksik kahit kalian kung aking nanaisin.
- Ako po ay pumapayag na lumahok sa panayam na irerekord gamit ang “voice recorder”.

Nauunawan ko na:

- Maaari kong bawiin ang pagsang-ayon na lumahok sa pananaliksik bago mag-ika 31 July 2018, at lahat ng impormasyon na aking nasabi ay buburahin at ang mga dokumentong aking naibigay ay ibabalik.
- Lahat ng impormasyon na maaari kayong makilala ay buburahin sa ika-31 December 2026.
- Lahat ng impormasyong naibigay ko ay itatago at magiging konpidensyal sa tagasaliksik, sa guro, at sa “transcriber” lamang.
- Ang mga resulta at dokumento ay gagamitin sa pagsulat ng Masters thesis, publikasyon pang-akademya at presentasyon sa mga pagpupulong sa lokal man o sa ibang bansa.
- Pumapayag ako na makuhanan ng litrato habang nagsasagawa ng panayam:
 - ngunit ang aking pagkakakilanlan ay itatago. Yes ☐ No ☐
 - (Hindi dapat ipakita ang aking muka sa mga litrato. Ang mga litrato ay dapat baguhin para maitago ang aking pagkakakilanlan.)
- na walang kahit anong pagbabawal. Yes ☐ No ☐

(Maaari akong makilala sa mga litrato.)

- Hindi ako pumapayag na mapabilang sa mga litrato habang nagsasagawa ng panayam. Yes ☐ No ☐
- Pinapahintulutan kong gamitin ang lahat ng impormasyon o opinyon na aking ibinigay gamit ang ngalan ko o ng aking organisasyon na nakasaad sa ilalim ng “Papel ng Pahintulot.” Yes ☐ No ☐
- Nais kong makatanggap ng buod ng panayam. Yes ☐ No ☐
- Nais kong makatanggap ng kopya ng huling “report” sa pamamagitan ng “email address” na nakalagay sa ilalim ng “Papel ng Pahintulot.” Yes ☐ No ☐

Lagda ng kalahok: _____

Pangalan ng kalahok: _____

Alyas kalahok (pseudonym)¹: _____

Pangalan ng organisasyon: _____

Alyas para sa organisation¹: _____

Petsa: _____

Telepono: _____

E-mail address: _____

¹Ang pangalan na inyo isusulat o ibibigay ay gagamitin sa pagsulat ng aking thesis, publikasyong pag-akademya, at presentasyon sa pagpupulong.

**Appendix K. Survey Information Sheet and Consent Form for Participants,
English version**



**The Filipino LGBT community in Disaster: The case of the 2013 Typhoon
Haiyan in the Philippines
June-August 2018**

SURVEY INFORMATION SHEET FOR PARTICIPANTS

You are invited to take part in a study aiming to explore lesbian, gay, bisexual, and transgender (LGBT) people's vulnerability and resilience to disaster. I am Maria Theresa Castro, a postgraduate student at Victoria University of Wellington (VUW), New Zealand pursuing Masters in Development Studies. The study is under the supervision of Dr. Sara Kindon, an Associate Professor in School of Geography, Environment and Earth Sciences at VUW. The study involves participatory activities with LGBT participants and interviews with officials from government and non-government organisations.

Should you consent to participate, I would like to involve you in a survey where you can answer questions regarding vulnerability and resilience of LGBT people to disaster. For this part of the study, I would like you to complete a survey which asks you about your perceptions in terms of your vulnerabilities and resilience to disaster. This survey should take you about 1 minutes to complete. We would like to know about your views and experiences of dealing with the adversity. This will enable us to understand how LGBT people were distinctively affected by the disaster and how can we integrate their experiences, perceptions, and contribution to improving local disaster risk management and practices.

If you agree to take part in this survey, your contribution will be used to write a thesis for the degree of Masters in Development Studies and academic publications in the future. Results of this survey will be shared with the collaborating organizations agencies such as Amnesty International, Bisdak Pride Inc., and City Disaster Risk Reduction Management Office.

Should you have any questions about the project, please do not hesitate to contact us:

Maria Theresa Castro
castromari@myvu.ac.nz

Associate Professor Sara Kindon
sara.kindon@vu.ac.nz
(+64) 463-6194

- ☐ I consent, begin the study
- ☐ I do not consent, I do not wish to participate

Appendix L. Focus Group Discussion Information Sheet for Participants, English version



**The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines
June-August 2018**

FOCUS GROUP DISCUSSION INFORMATION SHEET FOR PARTICIPANTS

You are invited to take part in this research. Please read this information before deciding whether or not to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

My name is Maria Theresa Medina Castro and I am a Masters student in Development Studies at Victoria University of Wellington. This research project is work towards my thesis.

What is the aim of the project?

This project aims to explore lesbian, gay, bisexual, and transgender (LGBT) people's vulnerability and resilience to disaster. This research has been approved by the Victoria University of Wellington Human Ethics Committee with reference application number 0000026113.

How can you help?

You have been invited to participate because you: 1) reside in Leyte Province; 2) have been significantly affected by the 2013 Typhoon Haiyan; 3) have had an active leadership role in an organisation or in your community; 4) have at least basic level of English language proficiency; and, 5) have completely recovered from any trauma caused by the disaster.

If you agree to take part, a group discussion will be conducted in a public and safe space. I will ask you and others questions about how you responded to the 2013 Typhoon Haiyan focusing on your strengths, capabilities and resilience. The activity will take 3-4 hours. I will audio record the group discussion with your permission to write up later.

During the discussion you can choose not to speak or participate, or you may request that the recorder be turned off while you say something. You may also choose to withdraw altogether, without having to give a reason. If you want to withdraw from the study as a whole, you can contact me at any time before July 31, 2018. If you withdraw, anything you said during the discussion will not be used in my research.

I would also like to document the discussion and group activity using photographs. These photographs will be used in my thesis and in future publications to illustrate the research activities, but will not show participants' faces. If you wish not to be included in or be identified through the photos, please indicate in the consent form accordingly or approach me before the activity starts.

What will happen to the information you give?

This research is confidential*. This means that the myself, my supervisor and the transcriber will be aware of your identity but your data will be stored separately from your name/identity in password protected files on a university computer, and your identity or name will not be revealed in my thesis, or any other publications arising from my research. However, you should be aware that in small projects like this your identity might be obvious to others in your community. The transcriber will be required to sign a confidentiality agreement, and the discussion group transcripts, summaries and any recordings will be kept securely and destroyed on 31 December 2026.

What will the project produce?

The information from my research will be used in my Masters thesis which will be submitted to the university for examination and/or for academic publications and conference presentations. A summary of key findings will be produced to share with you (if you request this) and supporting organisations.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- ask any questions about the study at any time;
- choose not to answer any question;
- choose not to be included in the photos during the activity;
- ask for the recorder to be turned off at any time during the activity;
- withdraw from the study before July 31, 2018;
- read over and comment on a written summary of the group discussion;
- request a summary of this research findings.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact me or my supervisor:

Student:

Name: Maria Theresa Castro

University email address:

castromari@myvuw.ac.nz

Supervisor:

Name: Sara Kindon

Role: Associate Professor

School: School of Geography,
Environment and Earth Sciences

Phone: (+64) 463-6194

sara.kindon@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University HEC Convenor: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

* Confidentiality will be preserved except where you disclose something that causes me to be concerned about a risk of harm to yourself and/or others.

Appendix M. Focus Group Discussion Information Sheet and Consent Form for participants, Tagalog Version



The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018

IMPORMASYON PATUNGKOL SA TALAKAYANG PANGRUPO PARA SA MGA KALAHOK

Kayo po ay aking inaanyayahan maging parte ng isang pananaliksik. Pakibasa po ang impormasyon na nakasaad dito bago kayo magdesisyon. Kung kayo po ay sasang-ayon na lumahok sa gagawing pananaliksik, ito po ay aking ikinalulugod. Kung hindi naman po kayo sasang-ayon ay maraming salamat rin po sa inyong oras na ibinigay sa akin.

Sino po ako?

Ako po si Maria Theresa Medina Castro. Ako po ay isang Masters student na nag-aaral ng kursong Development Studies sa Victoria University of Wellington, New Zealand. Ito pong pananaliksik ko ay gagamitin sa aking thesis.

What is the aim of the project?

Ang aking pananaliksik ay may layunin na siyasatin ang kahinaan at katatagan ng mga “lesbian”, “gay”, “bisexual”, and “transgender” (LGBT) sa nangyaring kalamidad. Ito pong pananaliksik na ito ay pinagtibay ng Victoria University of Wellington Human Ethics Committee na mayroong reprensiyang 0000026113.

How can you help?

Kayo po ay naanyayahan dahil sa: 1) nakatira po kayo sa Leyte Province; 2) naramdaman at naranasan niyo ang matinding epekto ng Bayong Yolanda noong 2013; 3) nagkaron ng aktibong partisipasyon sa pagiging leader ng isang organisasyon o sa inyong komunidad; 4) ang edad niyo ay 18 taon pataas; 5) may kaalaman sa wikang Ingles; at, 5) wala ng bakas na kahit anong trauma o kahit ano pa mang uri ng sakit pangkaisipan na dinulot ng Bagyong Yolanda.

Kung sumasangayon po kayong lumahok, magkakaran po tayo ng talakayang panggrupo na gaganapin sa isang pampubliko at ligtas na lugar. Ang talakayan ay iikot sa paksa na may kaugnayan sa mga pamamaraan ninyo para maibsan ang epekto ng matinding kalamidad, mga posibleng tulong at serbisyo na maaari ninyong maibahagi sa mga nasalanta ng kalamidad, paano maging matatag matapos ang kalamidad, at

paano maging handa sa susunod na kalamidad. Ang mga katanungang ito ay tutuon sa inyong mga galing, kapasidad, at katatagan bilang isang LGBT. Ang aktibidad na ito ay hindi aabot sa tatlong oras. Ang buong paguusap po natin ay naka-rekord gamit ang voice recorder. Kung ako po ay paapyagan, ang mga impormasyon ay gagamitin sa pagsulat ng thesis.

Habang nasa talakayan, maaari po kayong hindi sumagot o magsalita kung inyong nanaisin. Maaari niyo rin pong sabihin sa akin na patayin ang voice recorder habang kayo ay nagsasalita. Maaari niyo rin pong bawiin ang inyong pagsang-ayon sa paglahok sa pananaliksik na hindi kinakailangang magbigay ng dahilan. Kung naisin niyong hindi na lumahok sa buong proseso ng pananaliksik, maaari niyo akong sabihan kahit anong oras bago mag July 31, 2018. Kung kayo ay magdesisyon na hindi na lumahok, lahat po ng impormasyon na nanggaling sa inyo ay hindi na gagamitin sa pagsulat ng thesis.

Kung inyong mamarapatin, nais ko rin pong irekord and ating talakayan at mga aktibidad gamit ang larawan. Ang mga larawan na ito ay gagamitin sa pagsulat ng aking thesis at publikasyon sa hinaharap. Ang mga larawang ito ay magpapakita sa mga pangyayari sa pananaliksik ngunit hindi ipapakita ang mga mukha ng mga lumahok. Kung hindi ninyo gustong mapasali o makilala sa mga larawan, makikilagay ng karampatang sagot sa ibaba o sabihan ako bago magumpisa ang aktibidad.

Saan gagamitin ang mga impormasyon na inyong ibabahagi?

Ang pananaliksik na ito ay kumpidensyal*. Ang makakaalam po lamang ng inyong pagkakakilanlan ay ako lamang, ang aking guro, at ang “transcriber”. Ang taong pinanggalingan ng mga impormasyon ay hindi rin malalaman ng kahit na sino dahil ito ay hindi nakaakibat sa inyong pangalan. Ang mga impormasyon din ay itatago at pangangalagaan nang mabuti ng unibersidad gamit ang “password protected file”. Ang inyong pagkakakilalanlan ay indi maibubunyag sa kahit anong sulatin na nagmula sa pananaliksik na ito kung wala kayong pahintulot. Subalit, dapat ninyong malaman na maliit lamang itong proyekto at may posibilidad na kayo ay makilala ng ibang tao sa inyong komunidad. Ang “transcriber” ay kinakailangan ding pumirma sa “confidentiality agreement.” Ibig sabihin, hindi pwedeng ipagkalat ng “transcriber” ang mga impormasyon na narinig at nakita niya sa buong talakayan dahil ito ay may karampatang parusa. Lahat ng impormasyon galing sa talakayan panggrupo, buod ng pakikipanayam, at “recordings” ay maayos na itatago at lahat ay buburahin sa ika-31 ng Disyembre 2026.

San gagamitin ang proyekto?

Ang mga impormasyon galing sa pananaliksik na ito ay gagamitin sa pagsulat ng aking Masters thesis na ipapasa upang suriin ng unibersidad at publikasyong pang-akademya

at presentasyon sa pagpupulong. Ako ay gagawa ng buod ng mga resulta ng talakayan at panayam na ibabahagi sainyo kung inyong naisin. Ang buod na ito ay ibabahagi sa organisasyon na tumulong sa pananaliksik kung kanilang nanaisin.

Kung pumapayag kayong lumahok sa proyekto, ano ang inyong karapatan bilang kalahok?

Hindi niyo kailangang makilahok sa proyekto kung hindi niyo ito gusto. Kung desidido kayong lumahok, kayo ay may karapatan na:

- magtanong patungkol sa proyekto kahit kailan;
- hindi sumagot sa mga katanungan;
- hindi makita o mapabilang sa larawan;
- makiusap na patayin ang “voice recorder” kahit kalian habang ginagwa ang aktibidad;
- bawiin ang pakikilahok sa proyekto bago mag ika-31 ng Hulyo 2018;
- basahin muna at bigyan ng komentaryo ang maisusulat na buod patungkol sa talakayan;
- humingi ng buod na resulta ng proyekto.

Kung mayroon kayong katanungan o problema, sino ang pwede niyong lapitan?

Kung mayroon man kayong katanungan ngayun o sa hinaharap, maari niyo akong bigayan ng mensahe o ang aking guro:

Studyante:

Pangalan: Maria Theresa Castro
E-mail address:
castromari@myvu.ac.nz

Guro:

Pangalan: Sara Kindon
Posisyon: Associate Professor
Sangay: School of Geography,
Environment and Earth Sciences
Telepono: (+64) 463-6194
sara.kindon@vu.ac.nz

Impormasyon ng Human Ethics Committee

Kung mayroon pa kayong mga katanungan patungkol sa wastong pangangasiwa ng oroyekting ito, maaari niyong bigyang mensahe ang Victoria University HEC
Convenor: Dr Judith Loveridge. Email hec@vu.ac.nz or telephone +64-4-463 6028.

* Lahat ng impormasyon ay magiging konpidesyal maliban kung ang impormasyon ay pwedeng makaapekto sa akin o sa inyong kaligtasan.

Appendix N. Focus Group Discussion Consent Form for Participants, English version



**The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines
June-August 2018**

CONSENT TO FOCUS GROUP DISCUSSION

This consent form will be held for 5 years.

Researcher: Maria Theresa Medina Castro, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I agree to take part in an audio recorded focus group discussion.

I understand that:

- I may withdraw from this study at any point before July 31, 2018, and any information that I have provided will be returned to me or destroyed.
- The identifiable information I have provided will be destroyed on 31 December 2018.
- Any information I provide will be kept confidential to the researcher, the supervisor and the transcriber.
- The results will be used for a Masters report, academic publications and/or presented to conferences.
- I allow to have my photos taken during the activity:
 - but keeping my identity hidden. (No photographs will show my face. The photo should be edited to de-identify me.) Yes ☐ No ☐
 - with no restriction. (Photographs may include my face that will enable the readers to identify me.) Yes ☐ No ☐
- I do not allow to have my photos taken during the activity. Yes ☐ No ☐
- I consent to information or opinions which I have given being attributed to my preferred name or preferred Yes ☐ No ☐

organisation name in any reports on this research and have the authority to agree to this on behalf of the organisation:
(Please put your preferred name or your preferred organisation name on the provided space below.)

- I would like a summary of the group discussion: Yes ☐ No ☐
- I would like to receive a copy of the final report and have added my email address below. Yes ☐ No ☐

Signature of participant: _____

Name of participant: _____

Preferred name (pseudonym)¹: _____

Name of the organisation: _____

Preferred name of the organisation¹: _____

Date: _____

Contact details: _____

The name you provide will be used in the report.

Appendix O. Focus Group Discussion Consent Form for Participants, Tagalog Version



**The Filipino LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines
June-August 2018**

PAHINTULOT PARA SA TALAKAYANG PANGGRUPO

Ang pahintulot na ito ay may bisa sa loob ng limang (5) taon.

Tagapagsaliksik: Maria Theresa Medina Castro, School of Geography, Environment and Earth Sciences, Victoria University of Wellington.

- Ito po ay nagpapatunay na nabasa ko at naipaliwanag sa akin ang lahat ng impormasyon na nasasaad dito sa “Information Sheet” at ang layunin ng pananaliksik. Ang aking mga katanungan ay nasagot at binigyan nang kalinawan. Nauunawan ko na maaari akong magtanong patungkol sa pananaliksik kahit kalian kung aking nanaisin.
- Ako po ay pumapayag na lumahok sa talakayang panggrupo na irerekord gamit ang “voice recorder”.

Nauunawan ko na:

- Maaari kong bawiin ang pagsang-ayon na lumahok sa pananaliksik bago mag-ika 31 July 2018, at lahat ng impormasyon na aking nasabi ay buburahin at ang mga dokumentong aking naibigay ay ibabalik.
- Lahat ng impormasyon na maaari kayong makilala ay buburahin sa ika-31 December 2026.
- Lahat ng impormasyong naibigay ko ay itatago at magiging konpidensyal sa tagasaliksik, sa guro, at sa “transcriber” lamang.
- Ang mga resulta at dokumento ay gagamitin sa pagsulat ng Masters thesis, publikasyon pang-akademya at presentasyon sa mga pagpupulong sa lokal man o sa ibang bansa.
- Pumapayag ako na makuhanan ng litrato habang nagsasagawa ng talakayang panggrupo:
 - ngunit ang aking pagkakakilanlan ay itatago. Yes ☐ No ☐
 - (Hindi dapat ipakita ang aking muka sa mga litrato. Ang mga litrato ay dapat baguhin para maitago ang aking pagkakakilanlan.)

- na walang kahit anong pagbabawal.
(Maaari akong makilala sa mga litrato.)

Yes ☐ No ☐

- Hindi ako pumapayag na mapabilang sa mga litrato habang nagsasagawa ng talakayang panggrupo.

Yes ☐ No ☐

- Pinapahintulutan kong gamitin ang lahat ng impormasyon o opinyon na aking ibinigay gamit ang ngalan ko o ng aking organisasyon na nakasaad sa ilalim ng “Papel ng Pahintulot.”

Yes ☐ No ☐

- Nais kong makatanggap ng buod ng talakayang panggrupo.

Yes ☐ No ☐

- Nais kong makatanggap ng kopya ng huling “report” sa pamamagitan ng “email address” na nakalagay sa ilalim ng “Papel ng Pahintulot.”

Yes ☐ No ☐

Lagda ng kalahok: _____

Pangalan ng kalahok: _____

Alyas kalahok (pseudonym)¹: _____

Pangalan ng organisasyon: _____

Alyas para sa organisation¹: _____

Petsa: _____

Telepono: _____

E-mail address: _____

¹Ang pangalan na inyo isusulat o ibibigay ay gagamitin sa pagsulat ng aking thesis, publikasyong pag-akademya, at presentasyon sa pagpupulong.

Appendix P. Questionnaire for key-informant interview with sexual and gender minority participants.

Table 1. Personal information

Variable	Response
Age	
Gender identity	
Civil status	(do not ask if it will be uncomfortable)
Highest qualification	Elementary High school College/University level Postgraduate (MS, PhD)
Religious affiliation	
Living arrangements (Are you living alone, with parents or relatives, or partner?)	
Type of dwelling (Do you own your house?)	
Household size	
Household head (Who makes majority of the decision?)	
Affiliations (organisations)	
Role or position held in an organisation	
Occupation	
Type of income	Contractual Casual Part-time Regular
Income bracket	Lower than the minimum wage Minimum wage Higher than the minimum wage
Migration status (Are you from Tacloban?)	

Were you here during the 2013 Typhoon Yolanda? ☐ YES ☐ NO

IF NO!**LGBT support and services in disaster**

1. Do you think that there are distinct needs, roles, experiences, and challenges that the LGBT are having?
2. What do you think are the distinct needs and challenges that LGBT people face in disaster? If possible, please give 3 significant needs and 3 significant challenges that the LGBT people are facing in disaster.
3. What do you think should have been done (or implemented) to reach out the LGBT people in need after the disaster?
4. Who or what helped the LGBT people the most in the disaster? Was it the government, non-government organisations, neighbour, relatives, family, partner, etc.?
5. Have you observed or heard any good experiences from your colleagues, family, or friends who belongs to the LGBT community in terms of receiving support or services after the typhoon?

Impact of disaster to LGBT

4. What is the common role of LGBT people in their household and community?
5. Do you think that the role of LGBT changes in face of disaster? How? Please explain.
6. Have you seen any positive outcomes to LGBT community which was brought by the Typhoon Haiyan? What are these positive outcomes did you observe after the Typhoon Haiyan? (i.e. more cohesive and strong LGBT connections and expanded networking, LGBT are more pro-active in their community, LGBT needs and challenges are more recognised, LGBTs are more resilient – how?)

LGBT in disaster

7. What are the significant advantages of being an LGBT in disaster?
8. What are the unique strengths (skills, talents, knowledge, personality/attitude, network) that LGBT has which can be useful during disaster (post-disaster management)?
9. How can these assets or strengths be better resourced or supported in future?
10. What are the distinct roles can LGBT people play in disaster?
11. What is one or two accomplishments you are most proud of after Typhoon Haiyan?
12. Are there any particular about LGBT people's response to disaster which you would like to share?

Thinking ahead – Future Preparedness

13. How do you see the role of LGBT people changing in the next 10 years? Please be specific.
14. What are the lessons learnt from the previous disaster, 2013 Typhoon Haiyan that might be useful for future disasters?
15. Suppose you have a magic wand and can grant any three wishes to make LGBT people more resilient to disaster. What would you wish for?

IF YES!**LGBT support and services in disaster**

1. Have you received any support or services to lessen the impact of the disaster?
2. Were they adequate for your needs? Yes or No
3. Do you think that you (as an LGBT person) have distinct needs and challenges in face of disaster?
4. What do you think are these distinct needs and challenges that LGBT people face in disaster? If possible, please give 3 significant needs and 3 significant challenges that the LGBT people are facing in disaster.
5. Were the support and services after the Typhoon Haiyan provided these needs to you (or to LGBT people)?
6. What do you think should have been done (or implemented) to reach out the LGBT people in need after the disaster?
7. Who or what helped you the most after the Typhoon Haiyan? Was it the government, non-government organisations, neighbour, relatives, family, partner, etc.? What was the help you received?
8. What are your good experiences in receiving support or services after the typhoon?

Impact of disaster to LGBT

9. What is your (LGBT people) common role in your household and community?
10. Do you think that your role changes in face of disaster? How? Please explain.
11. Have you seen any positive outcomes to your family, community, or self brought by the Typhoon Haiyan? What are these positive outcomes did you observe after the Typhoon Haiyan? (i.e. more cohesive and strong LGBT connections and expanded networking, LGBT are more pro-active in their community, LGBT needs and challenges are more recognised, LGBTs are more resilient – how?)

LGBT in disaster

12. What are the significant advantages of being an LGBT in disaster?
13. What are your unique strengths (skills, talents, knowledge, personality/attitude, network) which can be useful during disaster (post-disaster management)?
14. How can these assets or strengths be better resourced or supported in future?
15. What role can you play in disaster (post-disaster management)?
16. What is one or two accomplishments you are most proud of after Typhoon Haiyan?
17. Are there any particular or unique response you did to lessen the impact of disaster and improve your resilience that you would like to share?

Thinking ahead – Future Preparedness

18. How do you see the role of LGBT people changing in the next 10 years? Please be specific.

19. What are the lessons learnt from the previous disaster, 2013 Typhoon Haiyan that might be useful for future disasters?
20. Suppose you have a magic wand and can grant any three wishes to make LGBT people more resilient to disaster. What would you wish for?

Appendix Q. Questionnaire for key-informant interview with local government officials and/or representatives

Table 1. Personal information

PERSONAL INFO	RESPONSE
Name	
Age	
Gender identity	
Occupation	
Place of work	
Years at work	
Affiliation (other organisation)	
Position held in an organisation	

Changes and improvements

1. Physically (commercial buildings, houses, roads), what are the significant improvements observed in the province 5 years after Typhoon Haiyan struck the province?
2. In terms of human development (coping and adaptation status), what are the significant improvements observed among the local people 5 years after Typhoon Haiyan struck the City?
3. In terms of DRR policy and practices, what are the significant improvements observed in the area 5years after Typhoon Haiyan struck the Province?

Responses to Disaster

4. What are the three (3) significant contributions/accomplishments that your agency/organisation has made to help affected people to improve resilience and adapt to changes caused by Typhoon Haiyan? (Go to places where significant changes were observed and ask the informant to describe the past and current situation.)

LGBT People and the Community

5. Do you have any idea about LGBT community in Tacloban City?
6. What do you know about the LGBT community in the city?
 - a. Do you know someone close to you who disclosed himself/herself as an LGBT person?
 - b. What are the typical roles or function of LGBT in the city?
 - c. Have you seen or observed any initiatives or projects led by LGBT group or individual to build resilience in the community?
 - d. Do you know any of your staff who belongs to LGBT?
 - e. Is LGBT community visible and recognise in the area?

- i. If yes, how did you say so? How can you support them?
- ii. If no, what are your suggestions to make them visible and recognised by the community?

LGBT People in Disaster

7. After the Typhoon Haiyan (post-disaster management), have you observed or noticed any distinct needs and challenges LGBT people faced?
8. Please give me 3 distinct needs and 3 distinct challenges that the LGBT people face after disaster. If possible, please categorise your answer into: health (physical and mental), safety/housing (evacuation center/resettlement), food and beverage, sanitation and hygiene, etc.
9. Were these needs provided for the LGBT people? Were these challenges recognised and resolved after the Typhoon Yolanda?
 - a. Do you have a special programme targeting/prioritising LGBT community, especially in emergency responses and relief programmes?
10. What do you think is the best way to reach out LGBT group in times of disaster?
11. What do you think are the significant advantages of being LGBT especially in terms of disaster risk reduction?
12. What are the strengths (skills, talents, knowledge, personality/attitude, network) of LGBT people that can be useful in disaster?
13. Have you ever been a part of or seen any LGBT-led activities or initiatives that helped the community to cope with the impact of disaster? Please describe these activities and initiatives.
14. Aside from the activities or initiatives you've seen, what are the potential roles that LGBT people can play during disaster?

Thinking ahead – Future Preparedness

15. How do you see the role of LGBT people in DRR changing in the next ten years? Be specific.
16. How can LGBT people be of help in improving local DRR in Tacloban City? Give 3-5 activities or functions that LGBT can best provide in times of disaster.

Appendix R. Semi-structured Survey Questionnaire, English Version

English (US)	Qualtrics Survey Software
SURVEY INSTRUCTION	8/15/2018
Informed Consent	
<p>The LGBT community in Disaster: The case of the 2013 Typhoon Haiyan in the Philippines June-August 2018</p>	<p>If you wish to withdraw your participation after submitting the filled form, you may do so without giving any reason on or before July 31. Should you have any questions about the project, please do not hesitate to contact us:</p>
	<p>Maria Theresa Castro, castromari@myvuw.ac.nz</p>
	<p>Associate Professor Sara Kindon sara.kindon@vuw.ac.nz (+64) 463-6194</p>
<p>You are invited to take part in a study aiming to explore lesbian, gay, bisexual, and transgender (LGBT) people's vulnerability and resilience to disaster. I am Maria Theresa Castro, a postgraduate student at Victoria University of Wellington (VUW), New Zealand pursuing Masters in Development Studies. The study is under the supervision of Dr. Sara Kindon, an Associate Professor in School of Geography, Environment and Earth Sciences at VUW. The study involves participatory activities with LGBT participants and interviews with officials from government and non-government organisations.</p>	<p><input type="radio"/> I consent, begin the study <input type="radio"/> I do not consent, I do not wish to participate</p>
<p>Should you consent to participate, I would like to involve you in a survey where you can answer questions regarding vulnerability and resilience of LGBT people to disaster. This survey should take you about 1 hour to complete. We would like to know about your views and experiences of dealing with the adversity, specifically Typhoon Haiyan. This will enable us to understand how LGBT people were distinctively affected by the disaster and how can we integrate their experiences, perceptions, and contribution to improving local disaster risk management and practices.</p>	PERSONAL DETAILS
<p>If you agree to take part in this survey, your contribution will be used to write a thesis for the degree of Masters in Development Studies and academic publications in the future. Results of this survey will be shared with the collaborating organization agencies such as Amnesty International, Bisdak Pride Inc., and City Disaster Risk Reduction Management Office.</p>	<p>What is your name? (optional)</p> <input type="text"/>
	<p>What is your preferred name (pseudonym to hide your identity)?</p> <input type="text"/>
	<p>What is your age (in years)?</p> <input type="text"/>
	<p>What is your gender identity?</p> <p><input type="radio"/> Straight male</p>
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☐ Straight female
☐ Gay
☐ Lesbian
☐ Bisexual
☐ Transwoman
☐ Transman
☐ Confused
☐ Transexual (male)
☐ Transexual (female)
☐ Others

What is your civil status?

☐ Single (never been married)
☐ Married
☐ Divorced/Annuled
☐ Partner/Living together (de facto)
☐ Widowed
☐ In a relationship (with biological man)
☐ In a relationship (with biological woman)

What is your highest level of educational?

☐ Elementary
☐ Highschool
☐ College/University (undergraduate)
☐ Vocational/Certificate
☐ College/University (postgraduate)

What city were you born? Please specify the province too.

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What is your religion?

Are you a member of an organisation?

☐ Yes
☐ No

What is/are the organisation(s) that you are affiliated with? Name all if possible.

Do you hold specific position/roles in the organisation?

☐ Yes
☐ No

What is your position or role in the organisation?

What is your primary occupation/work? Please include the name of your company or agency.

Which would best describe your monthly net salary (in Philippine peso)?

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- ☐ Php 0 to 15,000
- ☐ Php 15,001 to 30,000
- ☐ Php 30,001 to 50,000
- ☐ more than 50,001

Remarks

HOUSEHOLD INFORMATION

How will you describe your living arrangement?

- ☐ Living alone
- ☐ Living with parents and siblings
- ☐ Living with parents, siblings and other relatives
- ☐ Living with relatives
- ☐ Living with partner
- ☐ Living with friends or non-relative people
- ☐ Others (please specify)

Where do you live?

- ☐ My own house.
- ☐ My parent's house.
- ☐ In an apartment or any rented room/space.
- ☐ My relative's house.

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- ☐ My friends or non-relatives' house.
- ☐ Resettlement area (permanent)
- ☐ Resettlement area (transition/temporary)

How many members of the family is living in your current place?

Who makes the majority of the decisions in your household (household head)?

What climate impacts is your household exposed to? Tick all that apply.

- ☐ Tropical storm
- ☐ Storm surge
- ☐ Landslide
- ☐ Mudslide
- ☐ Flashflood
- ☐ Flood
- ☐ Coastal erosion
- ☐ Earthquake
- ☐ Cyclone
- ☐ Liquification
- ☐ Others
- ☐ I don't know.

Has there been any orientation or public dialogues conducted in your area for you to know about the climate impacts?

- ☐ Yes
- ☐ Yes (but I'm not invited)

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- ☐ None
- ☐ I do not know.

Remarks

MIGRATION STATUS

Were you here in Tacloban City when Typhoon Yolanda occurred?

- ☐ Yes
- ☐ No

If in Tacloban City, where specifically in Tacloban were you when Typhoon Yolanda hit? (Please specify the name of the barangay.)

Is your answer above your previous address before residing in a resettlement area? If NO, please specify your previous home address.

If outside Tacloban City, where were you when Typhoon Yolanda hit? (Please specify the name of the municipality, city and province.)

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Remarks

SOURCE OF INFORMATION

After Typhoon Yolanda, are there any changes on how you receive information about potential weather condition and potential calamity?

- ☐ Yes
- ☐ No

How have you received information about weather condition and potential calamity before and after Yolanda? Tick all that apply.

	Before Typhoon Yolanda Tick all that apply	After Typhoon Yolanda Tick all that apply
Television	<input type="checkbox"/>	<input type="checkbox"/>
Word of mouth (from family or relatives)	<input type="checkbox"/>	<input type="checkbox"/>
Word of mouth (from friends, neighbor or non-relatives)	<input type="checkbox"/>	<input type="checkbox"/>
Radio	<input type="checkbox"/>	<input type="checkbox"/>
Internet	<input type="checkbox"/>	<input type="checkbox"/>
Public announcement by the local government units	<input type="checkbox"/>	<input type="checkbox"/>
Networks (affiliated organisations)	<input type="checkbox"/>	<input type="checkbox"/>
Others	<input type="checkbox"/>	<input type="checkbox"/>

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What are the specific changes in information sources?

How will you rate the usefulness of information received about the weather condition and potential calamity before and after Yolanda?

	Extremely useful	Very useful	Moderately useless	Slightly useful	Not at all useful
Before Typhoon Yolanda	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
After Typhoon Yolanda	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Do you have any knowledge or basic idea about disasters?

- ☐ Yes
☐ No

If yes, what are your information sources about disasters? Tick those that apply.

- ☐ Traditional knowledge
☐ Training or workshops
☐ Word of mouth (from family, friends, neighbors, etc.)
☐ Television
☐ Radio
☐ Internet
☐ Others

Do you have any knowledge on how to prepare and mitigate the impact of disaster?

- ☐ Yes
☐ No

What are your information sources on how to prepare for and mitigate the impact of disaster?

- ☐ Training and/or workshops facilitated by local government units
☐ Training and/or workshops facilitated by non-government organisations (local)
☐ Training and/or workshops facilitated by non-government organisations (international)
☐ Word of mouth (from family, friends, neighbor, relatives, etc.)
☐ Traditional knowledge
☐ Television
☐ Radio
☐ Internet
☐ None

Please specify the organisation or agency who provided the information related to disaster.

Was the disaster-related training or information helpful?

- ☐ Definitely yes
☐ Probably yes
☐ Might or might not
☐ Probably not
☐ Definitely not

What is the best way to get information out to LGBT people about disaster preparedness?

- ☐ Training and workshop
- ☐ Word of mouth (family and relatives)
- ☐ Word of mouth (Neighbor, friends, or non-relatives)
- ☐ Television
- ☐ Radio
- ☐ Networks (affiliated organisations)
- ☐ Public announcement by the local government unit
- ☐ Internet (i.e. social media)
- ☐ Others

Are you more confident in handling and preparing for disaster?

- ☐ Definitely yes
- ☐ Probably yes
- ☐ Might or might not
- ☐ Probably not
- ☐ Definitely not

Enumerate all training/workshops you think you still need to strengthen your resilience to disaster. Please be specific in your answer.

Livelihood (Work)	<input type="text"/>
Security (housing, social protection)	<input type="text"/>
Food and potable water	<input type="text"/>
Sanitation and Hygiene (i.e. water)	<input type="text"/>
Health	<input type="text"/>
Education	<input type="text"/>

Remarks

DISASTER PREPAREDNESS AND RESPONSE

After the Typhoon Yolanda, in what ways are you prepared for the next disaster? Tick those that apply.

- ☐ I have emergency food and water.
- ☐ I have materials I need to keep dry and cool.
- ☐ I have a radio.
- ☐ I have a flashlight/torch.
- ☐ I have a first aid kit.
- ☐ I have my medicines or other health care provisions.
- ☐ I have sufficient clothes.
- ☐ I have materials to make a latrine.
- ☐ I have an evacuation plan.
- ☐ I have list of community emergency contact numbers.
- ☐ Others (please specify)

If another disaster will come, what will you do if you have recieved information about potential disaster due to extreme weather condition? Please tick all those that apply.

- ☐ Evacuate to community centre (formally designated place)
- ☐ Evacuate to another person's home
- ☐ Stay in home
- ☐ Keep all important documents in a dry and secured place

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- ☐ Have a family communication plan
- ☐ Choose a post-hazard meeting place for your family
- ☐ Make a family emergency supply kit (comprising of flashlight, powerbank, cellphone, food and drinks good for 3 days)
- ☐ Plan how you and your neighbors could work together during a disaster.
- ☐ Others

If there will be another calamity, who or what can help you the most during disaster?

- ☐ Myself
- ☐ Family and relatives
- ☐ My partner
- ☐ Friends and neighbors
- ☐ Local government units
- ☐ Non-government organisation (local)
- ☐ Networks (affiliated organisation)
- ☐ Non-government organisation (international)
- ☐ Others

Remarks

PERCEPTION AND/OR EXPERIENCES ON DISASTER-RELATED SUPPORT AND SERVICES

How will you rate the provision of support and services among LGBT people in times of disaster?

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	Response to Typhoon Yolanda					Response to disaster after Ty Yolanda			
	Excellent	Good	Average	Poor	Terrible	Excellent	Good	Average	Poo
Adequacy/sufficiency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Accessibility (easy to go/visit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Efficiency (timely)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Inclusiveness (non-discriminatory)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Safeness (no any forms of harassment)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How will you rate the provision of support and services among LGBT people in times of disaster according to sector?

	Food and beverage					Sanitary and Hygiene			
	Excellent	Good	Average	Poor	Terrible	Excellent	Good	Average	Poo
Adequacy/sufficiency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Accessibility (easy to go/visit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Efficiency (timely)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How will you rate the provision of support and services among LGBT people in times of disaster according to sector?

	Physical health					Mental health			
	Excellent	Good	Average	Poor	Terrible	Excellent	Good	Average	Poo
Adequacy/sufficiency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Accessibility (easy to go/visit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Efficiency (timely)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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	Physical health					Mental health				
	Excellent	Good	Average	Poor	Terrible	Excellent	Good	Average	Poor	Terrible
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How will you rate the provision of support and services among LGBT people in times of disaster according to sector?

	Housing					Well-being (leisure/entertainment)				
	Excellent	Good	Average	Poor	Terrible	Excellent	Good	Average	Poor	Terrible
Adequacy/sufficiency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Accessibility (easy to go/visit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Efficiency (timely)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How will you rate the provision of support and services among LGBT people in times of disaster according to sector?

	Livelihood				
	Excellent	Good	Average	Poor	Terrible
Adequacy/sufficiency	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Accessibility (easy to go/visit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Efficiency (timely)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Are the public support and services free from any forms of social biasedness or oppression?

☐ Yes

☐ No

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Do you feel safe in all the places where public support and services were rendered/located?

☐ Yes

☐ No

Can you please describe your experiences (if any)?

Appendix S. Characteristic of respondents according to gender identity, 2018.

Description	Bisexual (n=7)	Confused (n=1)	Gay (n=20)	Lesbian (n=4)	Transman (n=4)	Transwoman (n=2)	All (n=38)
Age range							
18 to 24 years old	13.16	2.63	28.95	2.63	2.63	-	52.63
25 to 30 years old	2.63	-	5.26	2.63	5.26	2.63	15.79
31 to 34 years old	-	-	7.89	-	-	2.63	10.53
35 to 40 years old	-	-	5.26	-	5.26	-	10.53
41 years old and above	2.63	-	5.26	2.63	-	-	10.53
Average age (in years)	24.57	21.00	27.55	29.75	29.25	31.00	27.42
Civil Status							
Single (never been married)	15.79	2.63	50.00	10.53	2.63	5.26	86.84
Partner/Living together (de facto)	2.63	-	2.63	-	7.89	-	13.16
Place of birth							
Tacloban City, Leyte Province	18.42	2.63	44.74	2.63	5.26	5.26	78.95
Within Leyte Province	-	-	5.26	2.63	-	-	7.89
Outside Leyte Province	-	-	2.63	5.26	5.26	-	13.16
Highest Educational attainment							
Elementary/primary level	-	-	-	5.26	2.63	-	7.89
Highschool/secondary level	15.79	2.63	18.42	5.26	7.89	-	50.00
Vocational/Certificate	-	-	2.63	-	-	2.63	5.26
College/University (undergraduate)	2.63	-	31.58	-	-	2.63	36.84
Religion							
No religion	-	-	2.63	-	-	-	2.63
Roman Catholic	13.16	-	47.37	10.53	10.53	5.26	86.84
Others	5.26	2.63	2.63	-	-	-	10.53

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	All
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Organisations							
Not affiliated with an organisation	-	-	2.63	5.26	5.26	-	13.16
Affiliated with an organisation	18.42	2.63	50.00	5.26	5.26	5.26	86.84
With leadership role							
No	9.09	-	30.30	6.06	-	3.03	48.48
Yes	12.12	3.03	27.27	-	6.06	3.03	51.52
Occupation							
Business (family/personal)	5.26	-	10.53	5.26	5.26	2.63	28.95
Government work	2.63	-	18.42	-	2.63	2.63	26.32
Private employer	2.63	-	13.16	5.26	-	-	21.05
Student (no work)	7.89	2.63	10.53	-	2.63	-	23.68
Monthly salary							
Php 0 to 15,000	15.79	2.63	44.74	7.89	10.53	5.26	86.84
Php 15,001 to 30,000	2.63	-	5.26	2.63	-	-	10.53
Php 30,001 to 50,000	-	-	2.63	-	-	-	2.63

- The survey was participated in by 38 individuals, comprised of 7 bisexuals, 1 confused, 20 gays, 4 lesbians, 4 transmen, and 2 transwomen.
- Some of the respondents were uncertain of how to categorise their gender identity. Lack of understanding and knowledge on the concept of sexuality and gender orientation was observed within the group of participants.
- According to Pierce Docena, Chairman of the College Division of Social Sciences, University of the Philippines Visayas (UPV), Tacloban, the concept of sexuality and gender orientation taught in academia, specifically in the University of the Philippines (UP) system, is aligned to Western culture. For this study, the terms and definitions are shown in Annex 1.
- Most of the participants were gays, equaling 51 percent (n=20) of the total number of respondents, followed by bisexuals and transgenders with 7 participants (18%) in each group. Transgenders are specifically grouped into two groups, namely: transmen and transwomen. Although limited in number, more transmen (n=4) participated in the study than transwoman (n=2). Limited participation of transgenders in the study may imply a small percentage of such a group within the LGBT population. Similarly, only a few lesbians (10.25%; 4 individuals) and “confused” (2.56%; 1 individual) participated in the study. As observed, lesbians were likely to feel more reluctant to involve themselves in research related to sexuality and gender orientation. Unlike their counterparts, gays were more vocal and assertive with their views and ideas about the subject matter. There is a need to profile LGBT to gain further understanding of this minority group.
- According to the Nation-Building Act (1994), youth are those individuals ranging in age from 18 to 30 years old. Following this definition, participants were relatively young where 69 percent belonged to the youth aged group while the rest belonged to the middle aged group with age ranging from 31 to 54 years old. The age of participants ranged from 18 to 54 years old, with an average age of 27 years old. The age information shows that LGBT youth are more likely to be open and comfortable about their sexuality and gender orientation in the society. Lack of participation among older adult LGBT (more than 30 years old) may be due to their availability and fear of negative reactions or rejection from openly sharing their opinions, ideas, and their lives.
- In terms of educational attainment, most of the participants completed at least primary education. Most of the participants mentioned socio-economic status as a primary factor hindering them from further continuing their study. Some of them specifically identified Typhoon Haiyan which caused further financial burden to their family. In return, these participants had chosen to work and support their families to cope with the negative impacts of the disaster. Some of them expressed disinterest in attending school due to availability of work even without a degree/diploma. As a transman quoted, “I am no longer interested in studying because I can earn money without even completing a formal course”. However, it

is also interesting to note that most of the participants briefly mentioned their experiences being discriminated against and bullied during their school days. As shared by Balvin, a transwoman:

I was physically and verbally hurt by other kids. I thought it (the act of violence) was normal because I was different from them. I only knew and realized that it was not normal when I was attending tertiary education.

- Eighty-seven percent were Roman Catholic. Only one participant (3%) disclosed not having any religious affiliation. The rest (4 participants) identified with other religious affiliations, specifically Christian, Born Again Christian, and Iglesia ni Cristo.
- Eighty-seven percent (33 participants) were affiliated with at least one organization, 17 of which had an active leadership role.
- Most of the participants (47.37%) had a salary-paying job. Ten out of 18 worked at a local government office but most were on a contractual basis. Eleven had their own or family-owned business while the rest were students. Interestingly, some of the students had part-time jobs or ran a small-scale business.
- Most of the participants (86.87%; 33 participants) earned 0 to 15,000 pesos (Php) per month. Only one participant declared monthly income which exceeded the minimum wage, while four participants declared earning an income ranging from 30,001 to 50,000 pesos per month. Despite earning low wages, some of them, especially those adult gays, took roles as breadwinners of their families. As shared by Karen (a transwoman),
- *"I may not have my own family but my immediate family (parents and siblings) depend on me financially. My father is a carpenter and my mother is a housewife. I am the breadwinner in my family."*

Otep (a gay) stated,

"I am helping my adopted son to raise his son. Most of the time, his (adopted) son stays here with me and I help with educational expenses and daily expenses."

Another participant, Emilio (a gay) shared,

"I am living with my niece and nephew and raising them like my own family. I support them with everything from school expenses to their daily needs such as food and water. I even give them allowance despite earning low income from cooking and selling food to the market."

Appendix T. Household information according to gender identity, 2018.

Description	Bisexual (n=7)	Confused (n=1)	Gay (n=20)	Lesbian (n=4)	Transman (n=4)	Transwoman (n=2)	All (n=38)
Living Arrangement							
In an apartment or any rented room/space.	-	-	2.63	-	-	-	2.63
My own house.	2.63	-	7.89	-	-	-	10.53
My parent's house.	10.53	-	23.68	-	-	2.63	36.84
Resettlement area (permanent)	5.26	2.63	15.79	10.53	10.53	2.63	47.37
Resettlement area (transition/temporary)	-	-	2.63	-	-	-	2.63
Household head							
Me (the participant)	2.63	-	15.79	-	-	2.63	21.05
Mother	2.63	-	15.79	2.63	-	-	21.05
Father	5.26	-	7.89	-	2.63	-	15.79
Both mother and father	5.26	2.63	10.53	-	-	2.63	21.05
Partner	2.63	-	2.63	2.63	7.89	-	15.79
Others	-	-	-	5.26	-	-	5.26
Household size							
1 to 5 members	7.89	2.63	39.47	10.53	10.53	2.63	73.68
6 to 10 members	10.53	-	13.16	-	-	2.63	26.32
Average household size	5.29	3.00	4.25	4.00	2.75	4.50	4.24

- Due to Typhoon Haiyan, almost half of the participants had resettled in the permanent shelter located in North Tacloban. Fourteen of the participants, mostly students and young adults, reported residing in their parents' house. Interestingly, the location of their parent's houses were in the danger zone (coastal area), where Typhoon Yolanda hit hardest. Upon probing the conversation, most of the participants were beneficiaries of housing projects located in North Tacloban but chose to stay in their previous (parents) house despite restrictions implemented by the local government and the risks. This is also true for most of the participants currently residing in the permanent shelter, whose old houses were not totally wrecked. The primary reason for their return was their livelihood, which was far from the permanent shelter. They also mentioned doubling or even quadrupling incurred costs for transportation. This was also true for those participants residing in the permanent shelter. As quoted by Gwen (a bisexual),

We still live here in our old (parent's) house. Our livelihood is here in the city. We need to wake up as early as 4am to cook and deliver the food in the market. Transportation is too costly if we will be coming from the permanent shelter.

Some of them also mentioned feeling physically safe in their parent's house (previous house). As Gwen continued,

Frankly, I feel more safe in our previous (parent's) house. The structure of the permanent housing is substandard. Despite the risk of disaster, we already know what to do here in our old place. We also need to repair and do some refurbishing of some parts of the permanent shelter. Even basic needs, especially water is a big problem in the permanent shelter.

However, some felt emotionally safer in the resettlement area where they experienced less occurrence of gender-based discrimination and gossiping.

- In terms of household decision-making, there were households wherein an LGBT family member plays a critical role in sustaining family needs. Out of 38 households, eight were headed by an LGBT family member. Interestingly, some participants emphasized that despite their lack of decision-making authority at the household level, they (LGBT family member) provided primary financial support to the family. Some participants mentioned extending their support to other relatives.

Appendix U. Guide questionnaire for FGD, English version

DISCOVERY

1. Tell me about a time you felt passionate about something you were involved in after the Typhoon Haiyan. This time might have resulted in improving the resilience of other people in Leyte for example.
 - a. Describe the situation.
 - b. What created the passion?
 - c. Who was involved?
 - d. How did you contribute to the improvement of resilience among your community?
 - e. What was your contribution?
2. Recall a time you felt joy and something good after the disaster.
 - a. What were you doing?
 - b. What made you feel good?
 - c. What made it joyful?
 - d. What did you appreciate about the people with whom you were working?
 - e. What two or three things you, your family, neighbours, friends, your organisation or the government did to invite joy and to increase recovery after the disaster?
3. Tell me about your proudest moment being a LGBT person after Typhoon Haiyan.
 - a. What was the situation?
 - b. What gave you a sense of pride?
4. Describe the best, most effective way you have seen or experienced of building resilience and uplifting people's well-being after a disaster:
 - a. Why did you choose this example?
 - b. What conditions or resources allowed these activities to be successful?
5. When have you been a part of or seen an organisation do something positive in uplifting affected people in Leyte?
 - a. What are those activities?
 - b. Who was involved?
 - c. What did you appreciate most about these people and the activities?
 - d. What were their effects/impacts?

DREAM (stepping stones – goal)

1. If a genie appeared in front of you right now and offered to grant you three wishes (with no worry as to how they would be fulfilled) to improve the wellbeing and recovery of people affected by a disaster, what would the three wishes be?
 - a. What would you wish for the community and the people involved?
 - b. What support and services could your group as LGBT provide to help in the recovery of people affected by a disaster?
2. Imagine the LGBT community ten years from today. All of our pressing social and political issues have been solved. What are the goals that LGBT people hope to achieve in helping people and the wider community to build resilience and adapt to changes due to disaster?
 - a. How do you see the situation?

- b. What is happening?
- c. How are people helping others?
- 3. Imagine life 50 years in the future. Perhaps the LGBT community is no longer regarded as a vulnerable group and we have recognition and rights in our society. How could you or your organisation improve disaster risk reduction management and practices?

(List responses then rank each response according to perceived level of significance)

DESIGN (stepping stones – stones and crocodiles)

- 1. What resources do LGBT people or organisations have that would benefit the wider community in building resilience to disasters?
- 2. What are the specific supports and services that LGBT people can offer and provide to achieve this goal?
- 3. What are the challenges that may hinder you from reaching this goal?

(List and rank each response according to level of significance)

DELIVER

- 1. Considering your answers from the first (Discovery) and latter (Deliver) part of our activity, I would now like you to make an Action Plan.
- 2. What are you doing best that you need to continue in the future?
 - a. What LGBT-led programmes or processes have made a difference to others coping with the impacts of a disaster?
 - b. What services do you currently offer for people who are significantly affected by disaster?
 - c. How do you reach those people in need?
 - d. What are the other activities would you to do that would increase the recovery capacity of other people after disaster?
- 3. If possible, try to categorise your responses in terms of,
 - a. Health – medications, sanitation and hygiene, psychological
 - b. Food and Water
 - c. Safety – shelter, social protection
 - d. Well-being – entertainment, leisure
 - e. Financial - fund-raising for a cause

(Rank each response according to level of significance)

Discussion:

- 1. How do you see the role of LGBT people changing in response to disasters the next ten years? Be specific.
- 2. What are the significant advantages of being LGBT especially in terms of disaster risk reduction?
- 3. How can LGBT people play a more significant role in improving disaster risk management and practices in your area?
- 4. What are the distinct needs and challenges that LGBT people face in disaster?
- 5. What are your other suggestions and recommendation to improve disaster risk reduction management and practices in your area?

Appendix V. Guide questionnaire for FGD, Tagalog version

DISCOVER

Emergency responses and relief programmes

1. Noong nagkaroon ng kalamidad gawa ng bagyong Yolanda, may nakita po ba kayong mga aktibidad ng gobyerno o organization o indibidwal na tumulong sa pagbawas ng matinding epekto ng bagyo?
2. Ano-ano ang nakita ninyong pinaka epektibong paraan upang maibsan ang masamang naidulot ng bagyo? (government, non-government organization, individual/self)

Government	Non-government	Individual	Others

(Lagyan ng sticker o pandikit ang aktibidad o serbisyo na pinakanakatulong sainyo para mabawasan ang epekto ng kalamidad. Lagyan rin ng sticker o pandikit and organization na pinkanakatulong maibsan ang kahirapan matapos manalanta ang Bagyong Yolanda.)

3. Maaari niyo po bang ibahagi sa grupo kung papaano nakatulong o ano yung mga magandang naidulot sainyo ng mga aktibidad/proyekto, serbisyo, o bagay na nabanggit niyo noong una?
4. Ano po sa tingin ninyo ang mga sanhi kung bakit nagtagumpay ang mga proyekto/aktibidad na ito?
5. Ano pa po ang tingin niyong pwedeng makatulong pa sa mga tao lalo na sa mga LGBT na maaaring maibigay sa susunod na magkaron ng kalamidad.
6. Meron po bang tiyak (unique) na tulong, serbisyo, o bagay na kailangan ang mga LGBT lalo na tuwing may kalamidad?

Well-being (Kasiyahan)

1. Matapos manalanta ang Bagyong Yolanda, maaari niyo po bang ibahagi sa grupo kung anong mga bagay, tao, pangyayari, lugar, serbisyo publiko, at iba ang nagparamdam sainyo ng kasiyahan (mapakonti o malaki)? Kung ito ay galing sa ibang tao o grupo ng tao, makikibanggit ng kanilang pangalan/ahensya.
2. Sino ang nakapagbigay ng kasiyahan sainyo?
3. Bakit po ito nagdulot ng kasiyahan sainyo?
4. Ano pa kaya ang mga bagay, serbisyo publiko, lugar, lugar, etc. ang makakapagbigay ng kasiyahan sainyo tuwing may sakuna/kalamidad?

Contribution (Nai-ambag)

1. Maaari niyo po bang ibahagi sa grupo kung ano po ang “proudest moment” ninyo bilang isang LGBT matapos manalanta and bagyong Yolanda?
 - a. Meron po bang sitwasyon na kayo po ay nakatulong o meron po bang pagkakataon na nabigyan kayo ng parangal o papuri galing sa ibang tao?
 - b. Ano po ang sitwasyon na ito?
 - c. Ano ang meron sa mga LGBT na naiiba sa lalaki o babaeng indibidwal? Magbigay ng 3-5 katangian ng mga LGBT na natatangi sa mga ibang indibidwal?

DREAM

MGA MITHIIN (Goal)

1. Kung kayo po ay bibigyan ng kapangyarihan ng isang genie na pwedeng makapagpabago ng naging sitwasyon noong nakaraang sakuna dulot ng Bagyong Yolanda, ano ang tatlong (3) bagay, serbisyo, lugar, pangyayari/sitwasyon, at iba pa ang hihilingin niyo upang maiwasan ang negatibong epekto ng bagyo?
 - a. Kung bibigyan naman po ng kakayahan (i.e. material, financial, and human resources) ang mga LGBT na magbigay tulong o serbisyo sa mga nasalanta ng bagyong Yolanda. Ano sa tingnin ninyo ang maaaring maibigay ninyong tulong (bagay, serbisyo, etc) o kontribusyon ng mga LGBT para maibsan ang epekto ng kalamidad?
 - b. Maaari nating pagbukurin ang mga sagot base sa categorya : Health, Food and water, Safety (shelter/housing, social protection), well-being (entertainment, leisure), Financial (i.e. fundraising for a cause), Other Service
 - c. Lagyan ng sticker o pandikit ang pinakaimportanteng serbisyo o tulong na dapat gampanan kapag may kalamidad.

DESIGN

MGA PARAAN UPANG MAKAMIT ANG MITHIIN (Stones)

2. Ano po sa tingin ninyo ang mga “resources” (material, financial, human, system, network, etc) na kinakailangan upang makamit ang inyong mithiin?
3. Maliban sa “tangible resources,” ano rin po sa palagay ninyo ang mga ibang aspeto na kinakailangan upang makamit ang inyong mithiin? (Ex. pagkakaisa, suporta galing sa gobyerno, attitude towards helping other people, kaugnayan sa iba pang mga organization o tao, cooperation, transparency/pagkakaunawaan)
 - a. Ano po sa tingin ninyo ang pinakamahalagang resource ang kailangan para makamit ang mithiin at bakit?
 - b. Ano po sa tingin ninyo ang hindi gaanong kahalagang (least) resources ang kailangan para makamit ang mithiin at bakit? Makikilagyan po ng sticker or pandikit.

MGA HADLANG (Crocodiles)

4. Ano po kaya sa tingin ninyo ang mga bagay o sitwasyon na pwedeng maghadlang sa pagkamit ng nasabing mga mithiin?
 - a. Ano po sa mga ito ang pinakamakakaapekto sa pagkamit ng inyong mithiin at bakit? Makikilagyan po ng sticker or pandikit.

DELIVER

PLANO NG PAGKILOS (Action Plan)

Balikan po natin ang lahat ng mga naisagot niyo simula umpisa. Atin po itong gamitin upang makagawa ng “ACTION PLAN” o plano ng pagkilos.

Para sa ating diskusyon, ang Action Plan ay isang dokumento kung saan nasasaad ang mga detalye kung anong mga aktibidad, serbisyo, o kontribusyon ang gagawin tuwing may kalamidad. Itong mga aktibidad na ito ay nakatuon sa kung ano ang tingin niyo ang pwedeng maging kontribusyon ng mga LGBT sa pagibsa ng epekto ng kalamidad, hindi lamang sa kapwa LGBT ngunit pati na rin sa iba pang mamayanan na nasalanta ng bagyo.

NO	Goal	Actions	Start date	End date	Key organization/player	Resources required	Desired Outcome
1							
2							
3							
4							
5							
6							

Note:

TERMS

DESCRIPTION

Goals	Ano ang gusto ninyong makamit para maibsan ang epekto ng bagyo at makabangon muli
Actions	Ano ang kailangang gawin para maisagawa ang diskarte/pamamaraan upang makamit ang mithiin
Key organization/player	Sino ang gagawa ng mga diskarte/pamamaraan
Resources required	Ano ang mga kinakailangan upang maisagawa ang mga aktibidad
Desired outcome	The result of completing each action step

DISCUSSION

1. Ano po ang kagandahan ng pagiging isang LGBT?
2. Meron po bang ibang pangangailangan ang mga LGBT tuwing may kalamidad? Isipin po ninyo ang mga pangangailangan po ninyo na hindi niyo po nakuha nung nanalanta ang Bagyong Yolanda. Maari po itong lugar, serbisyong publiko, gamit/bagay, connection, at iba pa.
3. Ano-ano po ang iba niyo pang mga mungkahi upang mas maging epektibo ang pagbibigay tulong sa mga LGBT?
4. Nangyari po bang nagbago ang inyong responsibilidad noong matapos manalanta ang bagyo? Ano po ang pagbabagong ito? Ano yung dati at ano yung matapos ang bagyo?
5. Ano sa tingin ninyo ang magiging o pwedeng pagbabago na pwedeng makamit ng mga LGBT matapos ang sampung taon?

Appendix W. Semi-structured Questionnaire for In-depth Interview, English version.

Personal and Household Information	
Variable	Response
Age	
Gender identity	
Civil status	(do not ask if it will be uncomfortable)
Highest qualification	Elementary High school College/University level Postgraduate (MS, PhD)
Religious affiliation	
Living arrangements (Are you living alone, with parents or relatives, or partner?)	
Type of dwelling (Do you own your house?)	
Household size	
Household head (Who makes majority of the decision?)	
Affiliations (organisations)	
Role or position held in an organisation	
Occupation	
Type of income	Contractual Casual Part-time Regular
Income bracket	Lower than the minimum wage Minimum wage Higher than the minimum wage
Migration status (Are you from Tacloban?)	
LGBT support and services in disaster	
1. Have you received any support or services to lessen the impact of the disaster?	
2. Were they adequate for your needs? Yes or No	

3. Do you think that you (as an LGBT person) have distinct needs and challenges in face of disaster?
4. What do you think are these distinct needs and challenges that LGBT people face in disaster? If possible, please give 3 significant needs and 3 significant challenges that the LGBT people are facing in disaster.
5. Were the support and services after the Typhoon Haiyan provided these needs to you (or to LGBT people)?
6. What do you think should have been done (or implemented) to reach out the LGBT people in need after the disaster?
7. Who or what helped you the most after the Typhoon Haiyan? Was it the government, non-government organisations, neighbour, relatives, family, partner, etc.? What was the help you received?
8. What are your good experiences in receiving support or services after the typhoon?

Impact of disaster to LGBT

9. What is your (LGBT people) common role in your household and community?
10. Do you think that your role changes in face of disaster? How? Please explain.
11. Have you seen any positive outcomes to your family, community, or self brought by the Typhoon Haiyan? What are these positive outcomes did you observe after the Typhoon Haiyan? (i.e. more cohesive and strong LGBT connections and expanded networking, LGBT are more pro-active in their community, LGBT needs and challenges are more recognised, LGBTs are more resilient – how?)

LGBT in disaster

12. What are the significant advantages of being an LGBT in disaster?
13. What are your unique strengths (skills, talents, knowledge, personality/attitude, network) which can be useful during disaster (post-disaster management)?
14. How can these assets or strengths be better resourced or supported in future?
15. What role can you play in disaster (post-disaster management)?
16. What is one or two accomplishments you are most proud of after Typhoon Haiyan?
17. Are there any particular or unique response you did to lessen the impact of disaster and improve your resilience that you would like to share?

Thinking ahead – Future Preparedness

18. How do you see the role of LGBT people changing in the next 10 years? Please be specific.
19. What are the lessons learnt from the previous disaster, 2013 Typhoon Haiyan that might be useful for future disasters?
20. Suppose you have a magic wand and can grant any three wishes to make LGBT people more resilient to disaster. What would you wish for?

Appendix X. Semi-structured Questionnaire for In-depth Interview, Tagalog version.

Imporasyon patungkol sa sarili at pamilya	
Variable	Response
Age (Edad)	
Gender identity (Kasarinlan)	
Civil status	(wag tanungin kung hindi nararapat)
Highest qualification (Antas ng pinagalaran)	Elementarya High school College/Unibersidad Postgraduate (MS, PhD)
Religious affiliation (Relihiyon)	
Living arrangements (Are you living alone, with parents or relatives, or partner?) (Sino ang kasama sa bahay?)	
Type of dwelling (Do you own your house?) (Uri ng tirahan)	
Household size (Laki ng sambahayan)	
Household head (Who makes majority of the decision?) (Pinuno ng sambahayan)	
Affiliations (organisations) (Kaugnay na organisasyon)	
Role or position held in an organisation (Tungkulin sa organisasyon)	
Occupation (Pangunahin hanapbuhay)	
Type of income (Uri ng hanapbuhay)	Contractual (ayon sa kontrata) Casual (hindi pirmihan) Part-time (pansamantala) Regular (permanente)
Income bracket (Kinikita)	Lower than the minimum wage (mas mababa sa pinakamababang sahod) Minimum wage (pinakamababang sahod)

	Higher than the minimum wage (mas Malaki sa pinakamababang sahod)
Migration status (Are you from Tacloban?) (Katayuan ng paninirahan base sa lugar)	

Mga tulong at serbisyo para sa LGBT nuong may kalamidad

1. Ikaw ba ay nakatanggap ng serbisyong publiko o kahit anong tulong upang maibsan ang epekto ng kalamidad at makabangon muli sa buhay?
2. Ito ba ay sapat? ☐ OO ☐ HINDI
3. Sa tingin mo ba ay maroon kang natatanging pangangailangan, karanasan at problema noong may kalamidad?
4. Magbigay ng tatlong (3) pangangailangan (serbisyo, bagay, lugar) ninyo na mahalaga upang maibsan ang epekto ng matinding kalamidad?
5. Itong mga nabanggit na tulong o serbisyo ba ay naibigay sainyo nuong may kalamidad?
6. Magbigay ng tatlong (3) problema (pagkuha ng tulong o serbisyong publiko) na inyong naranasan dahil sa matinding kalamidad? Maaaring bigyan ng kategorya ang sagot (hal. Kalusugan, pabahay, pagkain, transportasyon, etc.)
7. Itong mga nabanggit niyo bang mga problema ay napansin o nabigyang karampatang solusyon?
8. Ano sa inyong palagay ang dapat ginawa o ipinatupad upang epektibong umabot ang tulong sa mga LGBT na nangangailangan nuong may kalamidad?
9. Ano-ano ang magagandang karanasan ninyo patungkol sa mga pampublikong serbisyo at tulong matapos ang kalamidad?
 - a. Sino o ano ang pinakanakatulong sa mga LGBT para maibsan ang epekto ng matinding kalamidad at bumuting muli ang pamumuhay matapos ang kalamidad? (Hal. Gobyerno, di-gobyernong organisasyon, kapitbahay, kamag-anak, pamilya, kaibigan, katuwang sa buhay, etc.)?
 - b. Ano ang kanilang ibinigay na tulong at bakit niyo nasabing sobrang nakatulong ito sa mga LGBT?

Epekto ng kalamidad sa LGBT

10. Ano ang inyong karaniwang tungkulin o responsibilidad inyong pamamahay? sa inyong komunidad?
11. May pagbabago ba sa inyong tungkulin o responsibilidad nuong may kalamidad? Paano? Makikipaliwanag (sa pamamahay at sa komunidad).
12. May nakita o naobserbahan ba kayo positibong kinalabasan o naidulot ng kalamidad sa inyong buhay, pamilya, o komunidad?
 - a. Ano-ano ang mga positibong kinalabasan? (hal. mas matatag at malawak na samahan ng pamilya, komunidad, o kaugnayan sa kapwa LGBT, mas aktibong tumulong sa komunidad, mas pinahalagahan at piansin ang pangangailangan at problema ng mga LGBT, mas naging handa at matatag ang mga LGBT kung magkakaroon ng panibagong kalamidad - paano?)

Mga LGBT sa kalamidad

13. Ano ang nagging benepisyo sainyo ng pagiging isang LGBT nuong may kalamidad?
14. Ano ang natatanging galing mayroon kayo (bilang LGBT) na maaring gamitin tuwing may kalamidad? (hal. skills, talents, knowledge, personality/attitude, network)?
15. Paano masusuportahan o mabibigyang halaga ang inyong mga katangian sa hinaharap?
16. Base sa inyong paunang sagot, ano sa palagay niyo ang maaaring gampanang tungkulin ng LGBT tuwing may kalamidad (post-disaster management)?
17. Ano ang inyong nagawang tulong na ipinagmamalaki niyo matapos ang Bagyong Yolanda?
18. Meron pa ba kayong gustong ibahagi patungkol sa natatanging pamamaraan (upang maibsan ang epekto at makabangong muli) ng mga LGBT nuong may sakuna?

Ang hinaharap

19. Sa inyong palagay, anong pagbabago ang inyong nakikita sa buhay at tungkulin ng mga LGBT sa Tacloban City sa susunod na sampung taon? Maging tiyak o partikular sa sagot.
20. Ano-ano ang inyong mga natutunan nuong nakaraang kalamidad na maaring muling gawin kung magkaron muli ng matinding kalamidad?
21. Isipin niyo na mayroon kang magic wand at maari itong magbigay ng tatlong (3) kahilingan para mas maging matatag at handa sa matinding kalamidad, ano ang mga kahilingan na ito at bakit?

Appendix Y. Number of participants according to information sources on weather condition and potential disaster and gender identity.

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	ALL
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Changes in information source							
No	1			1			2
Yes	6	1	20	3	4	2	36
Information source (before Typhoon Hayain)*							
Television	6	1	16	3	4	1	31
Word of mouth (from family or relatives)	3		8	1			12
Word of mouth (from friends, neighbor or non-relatives)	3		6	2	2	1	14
Radio	7	1	16	1	1	1	27
Internet	4		10		2	2	18
Public announcement by the local government units	4		9		2	1	16
Networks (affiliated organisations)	2		3	1			6
Others			1				1
Information source (after Typhoon Hayain)*							
Television	6	1	15	4	3	1	30
Word of mouth (from family or relatives)	1	1	11	1		1	15
Word of mouth (from friends, neighbor or non-relatives)	1	1	6		2	2	12
Radio	6		9	2	2	1	20
Internet	3	1	11	1	2	2	20
Public announcement by the local government units	3	1	10	2	3	2	21
Networks (affiliated organisations)	1	1	8				10
Others	2	1	3				6
Usefulness of information (before Typhoon Yolanda)							
Extremely useful	1		2	3	2	1	9

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	ALL
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Very useful			9				9
Neither useful nor useless	5		4		1		10
Slightly useless	1	1	4			1	7
Not at all useful			1	1	1		3
Usefulness of information (after Typhoon Yolanda)							
Extremely useful	2		11	1	3	2	19
Very useful	3	1	4	1			9
Neither useful nor useless	2		3	1			6
Slightly useless				1			1
Not at all useful			2				2
No response					1		1

**Participants were able to choose as many responses applicable to them.*

Appendix Z. Number of participants according to their information sources related to disaster and disaster preparedness and gender identity.

Description	Bisexual (n=7)	Confused (n=1)	Gay (n=20)	Lesbian (n=4)	Transman (n=4)	Transwoman (n=2)	ALL (n=38)
Have basic knowledge about disaster							
No				3			3
Yes	7	1	20	1	4	2	35
Information source on disaster*	<i>(n=7)</i>	<i>(n=1)</i>	<i>(n=20)</i>	<i>(n=1)</i>	<i>(n=4)</i>	<i>(n=2)</i>	<i>(n=35)</i>
Internet	2	0	9	0	1	2	14
Radio	0	0	5	0	1	1	7
Television	3	1	12	0	2	0	18
Traditional knowledge	4	1	8	1	2	1	17
Trainings and workshops	5	1	14	0	1	2	23
Word of mouth (from family or relatives)	0	0	5	0	0	0	5
Others	1	0	2	0	0	0	3
Have basic knowledge about disaster preparedness							
No	1			2	1		4
Yes	6	1	20	1	3	2	33
No response				1			1
	<i>(n=6)</i>	<i>(n=1)</i>	<i>(n=20)</i>	<i>(n=1)</i>	<i>(n=3)</i>	<i>(n=2)</i>	<i>(n=33)</i>
Information source on disaster preparedness*							
Internet	2	1	3	0	1	1	8
Radio	0	0	7	0	1	1	9
Television	3	0	8	0	3	1	15
Traditional knowledge	4	0	7	0	1	1	13
Trainings and workshops (local)	4	0	11	0	1	2	18
Trainings and workshops (international)	3	1	16	0	1	1	22
Word of mouth (from family or relatives)	0	0	3	1	1	0	5

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	ALL
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Usefulness of information related to disaster and disaster preparedness							
Definitely yes	5	1	15		1	2	24
Probably yes	1		5	1	1		8
Might or might not					1		1
Probably not							
Definitely not							
Confidence to apply what you've learned							
Definitely yes	3		11			1	15
Probably yes	1	1	5	1	1		9
Might or might not	2		2			1	5
Probably not			1		2		3
Definitely not							
No response			1				1
Preferred information source of LGBT participants*							
Internet	2	0	3	0	0	0	5
Networks (affiliated organisations)	2	0	3	1	0	0	6
Television	1	0	3	2	0	0	6
Public announcement by the local government units	1	1	6	1	2	1	12
Radio	0	0	2	1	0	0	3
Training and workshop	4	0	20	3	1	2	30
Word of mouth (from family or relatives)							
Word of mouth (from friends, neighbor or non-relatives)	1	0	1	0	2	0	4
Others	0	0	0	0	1	0	1
No response	0	0	0	1	0	0	1

* Participants were able to choose as many responses applicable to them.

Appendix AA. Number of participants according to their preferred training or workshop and gender identity.

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	ALL
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Interest to attend training							
No	1	1	7				9
Yes	6		13	3	4	2	28
No response				1			1
Specific trainings or workshop needed/interested with							
Livelihood	2		9	3	4	1	19
Security (legal or social protection)	1		1				2
Food and potable water			4	1	1		6
Sanitation and hygiene	1		3		1		5
Health and safety	1		6		2	1	10
Others	1		2		2	1	6

Appendix BB. Number of participants according to disaster preparedness and support and gender identity.

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	ALL
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Disaster Preparedness							
I have emergency food and water	6	1	18	3	3	2	33
I have materials I need to keep dry and cool	6	1	12	2	3	2	26
I have a radio	5	0	13	3	1	1	23
I have a flashlight/torch	7	0	18	4	4	2	35
I have a first aid kit	4	0	17	0	0	2	23
I have my medicines or other health care provisions	6	0	15	1	1	1	24
I have sufficient clothes	7	0	16	3	4	2	32
I have materials to make a latrine	2	0	6	2	1	0	11
I have an evacuation plan	4	1	16	1	1	1	24
I have list of community emergency contact numbers	4	0	11	2	3	2	22
Others (please specify)	0	0	2	0	0	0	2
Disaster-related actions							
Evacuate to community centre (formally designated place)	6	1	15	3	2	2	29
Evacuate to another person's home	1	0	4	0	0	1	6
Stay in home	0	0	2	1	1	0	4
Keep all important documents in a dry and secured place	4	1	17	3	3	2	30
Have a family communication plan	2	0	14	2	1	1	20
Choose a post-hazard meeting place for your family	3	0	10	2	0	0	15
Make a family emergency supply kit (comprising of flashlight, powerbank, cellphone, food and drinks good for 3 days)	4	1	15	3	3	1	27
Plan how you and your neighbors could work together during a disaster	0	0	11	0	1	0	12
Others	0	0	1	0	0	0	1

Description	Bisexual	Confused	Gay	Lesbian	Transman	Transwoman	ALL
	(n=7)	(n=1)	(n=20)	(n=4)	(n=4)	(n=2)	(n=38)
Who helped the most							
Myself	3	1	12	1	1	0	18
Family and relatives	6	1	14	3	2	1	27
My partner	1	0	1	0	1	0	3
Friends and neighbors	2	1	8	0	0	1	12
Local government units	2	1	10	1	0	1	15
Non-government organisation (local)	1	0	8	0	0	0	9
Networks (affiliated organisation)	1	0	5	0	0	0	6
Non-government organisation (international) Others	2	0	5	0	0	1	8

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