

## SUMMARY REPORT

# THE ONLY WAY IS UP:

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

# ACKNOWLEDGEMENTS

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

# REGIONAL ADVISORY GROUP STATEMENT

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

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

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

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

In solidarity,

Beth Delaibatiki, Community Engagement Liaison Assistant, Rainbow Pride Foundation, Fiji  
Cristina V. Lomoljo, Executive Director, BDEV Child Protection, Philippines  
Manisha Dhakal, Executive Director, Blue Diamond Society, Nepal  
Matcha Phornin, Executive Director, Sangsan Anakot Yaowachon, Thailand  
Shale Ahmed, Executive Director, Bandhu Social Welfare Society, Nepal  
Uzma Yaqoob, Executive Director, Forum for Dignity Initiatives, Pakistan.

## LANGUAGE USAGE

This report uses 'people with diverse Sexual Orientations, Gender Identities and Expressions, and Sex Characteristics' (SOGIESC) in preference to 'LGBTIQ+ people'. All people have SOGIESC; diverse SOGIESC refers to SOGIESC that exist outside of *heteronormative, cisnormative, gender binary* and *endosexist* assumptions. Diverse SOGIESC includes people who identify as lesbian, bisexual, gay, transgender, intersex or queer, but also people who are part of cultural non-binary identities, or who use non-English and non-identity based terms. For more information please see the full report.

## FULL REPORT

This Summary Report provides a snapshot of issues covered in much greater depth in the Full Report. The full report also includes more detailed versions of the findings and recommendations. The Full Report and the associated Rapid Assessment Tool are available from UN Women and Edge Effect's resource site 42 Degrees ([www.42d.org](http://www.42d.org)).



# EXECUTIVE SUMMARY

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

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

What does this mean for the humanitarian and DRR sectors? When the principle of humanity states that "Human suffering must be addressed wherever it is found" does that include suffering endured by people with diverse SOGIESC? When the Sendai Framework for Disaster Risk Reduction (SFDRR) urges an "all-of-society" approach, are people with diverse SOGIESC part of that society? When the world promises that "no-one

will be left behind" (United Nations 2015) in the implementation of the Sustainable Development Goals (SDGs), does that mean everyone including people with diverse SOGIESC? The answers should, of course, be yes.

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

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

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

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

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

## Pride in the Humanitarian System Consultation

More than one hundred representatives of diverse SOGIESC civil society organizations (CSOs) and humanitarian and DRR organizations took part in a ground-breaking meeting in Bangkok in 2018: the Pride in the Humanitarian System consultation.

Over four days CSO representatives learned how to engage with the humanitarian and DRR sectors, and with staff from those organizations. They shared experiences of discrimination, violence and exclusion in pre-emergency, relief and recovery phases. They explored 'choke points' in sector ways of working that constrain inclusion of people with diverse SOGIESC, considered tactical opportunities in accountability to affected people (AAP) and localization initiatives, identified key thematic areas for inclusion, and developed plans for diverse SOGIESC CSOs and regional humanitarian and DRR actors to take forward.

The deliberations recounted in the Pride in the Humanitarian System Consultation Report were accompanied by a community-led call-for-action



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

All Photos: UN Women/ Pathumporn Thongking

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

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

The inclusion timeline within the CHS Alliance *How Change Happens in the Humanitarian Sector: Humanitarian Accountability Report Edition 2018*, provides some clues. In the timeline the journey toward inclusion tends to start with reports that draw attention to marginalization and calls for human rights recognition in each domain. This is followed by the establishment of sectoral and institutional mechanisms – such as ‘Task Forces’ – that focus attention on the issue, that generate foundational documents that set expectations and standards, and that lead to the development of policy guidance, training and other resources.

However, it appears that this process has stalled for diversity of SOGIESC. A decade has passed since the Human Rights Council resolved that sexual orientation and gender identity are characteristics of rights holders, however there is little sign of sectoral and institutional mechanisms dedicated to diverse SOGIESC inclusion in the humanitarian or DRR sectors. Several staff of humanitarian organizations interviewed for this report also foresaw greater challenges for diverse SOGIESC inclusion than other domains, due to clear directions from governments that diverse SOGIESC inclusion is off-the-table, or the influence of conservative religious institutions, or entrenched societal stigma. Another noted that: “Many people are not aware of a normative, legal or institutional framework for promoting [diverse SOGIESC inclusion]. I’m not aware of action plans or resolutions coming from the UN”. While there is often a large gap between high-level global mechanisms and the practical work of humanitarian and DRR staff in responses, there is a message that still needs to be sent and received.

## The Only Way Is Up!

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

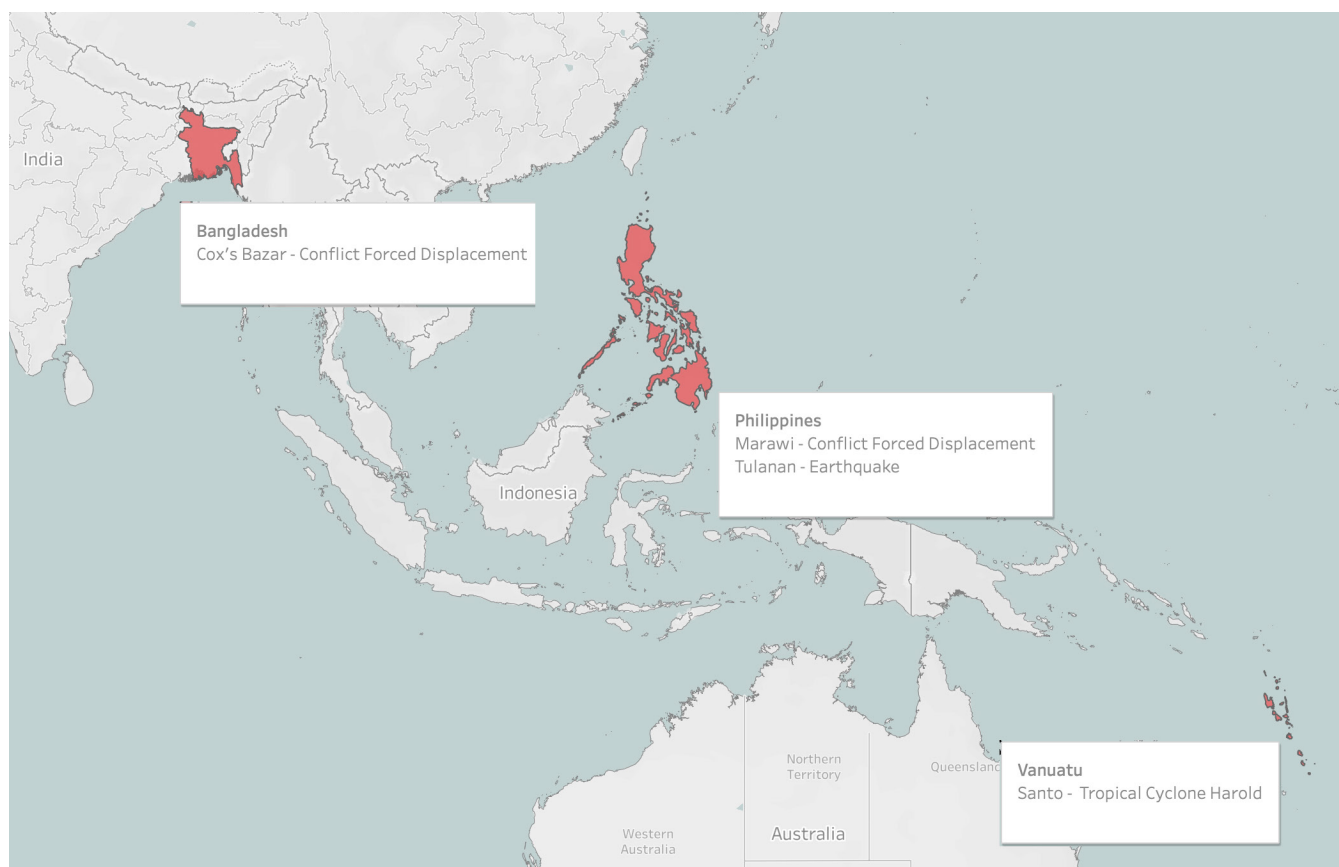


complexity theory as a analytical approach.

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

siege of the city of Marawi, also on the island of Mindanao in the Philippines.

Interviews with people with diverse SOGIESC in these settings reveal the impact of discrimination, violence and exclusion prior to the disaster or conflict. For example, Rohingya who lived with rape, violence, and harassment perpetrated by family members or other community members, who were forced out of school, who struggled to find jobs, and had nowhere to turn to for assistance; all of that before leaving Myanmar and on top of being Rohingya people in Rakhine State. Regarding relief and recovery phases, people with diverse SOGIESC recounted stories of limited access to safe shelter, mobility restrictions within camps and a lack of safe spaces away from harassment and violence. They spoke of health facilities in camps that turn them away or that people with diverse SOGIESC do not trust, of being blamed for causing disasters and conflict as divine punishment



Above: The four humanitarian research settings.

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

*I went to school while in Myanmar but whenever my feminine behavior was found out by teachers and other students then they expelled me from school. I didn't get any jobs because of my feminine behavior ... I was beaten and so I went to the village representative who blamed me, saying that it was my behavior that caused me to get beaten. There were no NGOs or human rights organizations to help us, especially in the area where we were.*

*In August 2017, our homes were set on fire, we were beaten, women were sexually abused, and we were forced to leave Myanmar. We moved to Bangladesh because we could not bear the torture.*

*In the camp the people around our home always look at me with bad eyes and use bad language towards me. In the camp I have been beaten four times so far, and my hair has been cut. I can't leave the house in the evening. Some people keep in touch with us for sex inside the camp, but during the day they also come to beat us with others. I can't move inside the camp [or hang out] with my own community people. When we two people from [the gender diverse] community move together, we get*

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

*beaten. We secretly go out of the camp and talk to our community people. We have acquaintances with Bangladeshi hijras who help us in various ways.*

*We have a fear of talking to any UN organization about the issue of torture because we worry they do not understand our needs. Before Bandhu work started in the camp, we didn't have a place to talk, but now we like to have someone to talk to and help us. At least I can come to my Bandhu office and talk, I can talk about my sexual problems. We want to be able to move around the camp. UN agencies should talk to other Rohingyas majis [unelected community councils], imams and others about transgender community issues in the camp. Then they will understand about transgender community and will reduce the torture on us.*

*- an abridged account from a Rohingya refugee research participant, see full report for further details.*

for their sins, of trouble accessing other relief and recovery support such as diverse as toilets, schooling, or housing materials. And they reported disappointment that international organizations are not interested in them, and that they have no where to report the problems they face. People with diverse SOGIESC are not a homogenous group; some people had better or worse experiences than others and their experiences varied with national and subnational political and cultural context.

A review of needs assessments and humanitarian plans was undertaken for each of the four settings. In the Philippines documents pertaining to the Marawi conflict and the Davao del Sur earthquakes made virtually no mention of people with diverse SOGIESC. In Vanuatu, just one assessment of out of all documents reviewed included diversity of SOGIESC. Of the four settings studied, the most promising examples were from Cox's Bazar. While overall there was still very little reference to



diversity of SOGIESC, a small number of agencies that focus on protection and gender issues are taking genuine steps forward.

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

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

To what extent does DRR achieve this for people

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

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

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

A deeper-dive into the thematic area of shelter and housing is also revealing. This thematic area is relevant for each of the four settings researched for this report, is consistently part of reporting from other settings<sup>1</sup> and is equally relevant for DRR and humanitarian programs. For DRR practitioners, issues may include family homes being unsafe places for some people with diverse SOGIESC, which may lead those people with diverse SOGIESC to live together in chosen families or households that may not be recognized by as families or households by DRR actors. Humanitarian practitioners need to be aware that community shelters and refugee camps may not be safe places,

leading people with diverse SOGIESC to choose other options. As the Global Protection Cluster Strategy 2018-2022 explains, shelter in these contexts is much more than a physical covering: it is a base from which people access services and maintain a sense of identity. The interviews with shelter specialists – shelter cluster coordinators and staff of shelter-focused organizations – confirm that people with diverse SOGIESC are currently out of sight and out of mind. But when engaged, shelter specialists had many ideas. This should offer confidence that progress can be made in various thematic areas outside of Protection.

However for now, that progress is not being made, and Chapter Four of the full report seeks to understand why. Reports such as the Active Learning Network for Accountability and Performance (ALNAP) *2018 State of the Humanitarian System* report, propose that the humanitarian and development systems are complex and adaptive systems, comprised of a many actors that interact in various ways, and that have their agency and reasons for taking action. Systems theorists often talk of problems being ‘held in place’ by the collective weight of these factors or by feedback loops that keep a system in its current state despite efforts to create change.

Participants from Pride in the Humanitarian System suggested a range of barriers that inhibited their efforts to implement plans, including lack of financial resources, insufficient staff capacity, competing priorities, do no harm concerns and blocking from governments and other institutions. These include dynamics *within* the humanitarian and DRR systems and influences from *outside* the system, such as governments, religious organizations and associated social attitudes. For example, in interviews staff of international organizations often expressed a lack confidence addressing diverse SOGIESC issues and a fear that engagement may do more harm than good. The resulting reluctance to engage can become a pervasive state of mind that holds staff back from engaging, even when it is possible. The highlighted section of the diagram on page 11 shows the inter-relationships between factors that shape this state of mind, including:

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

Don’t worry about getting lost in the diagram. Following the arrows around helps to understand how these factors interact. But the key take-away is that they do interact, and that’s important for understanding a) why systems can be hard to change, but also b) how change can ripple around a system. Within the mapping of factors (see full report for details) five junctions emerged that appeared to have centrality in the diagram. Each are subject to many influences from other factors, and in turn they also influence many other factors:

### **1** *Technical guidance or organizational capacity for doing diverse SOGIESC inclusive humanitarian or DRR projects.*

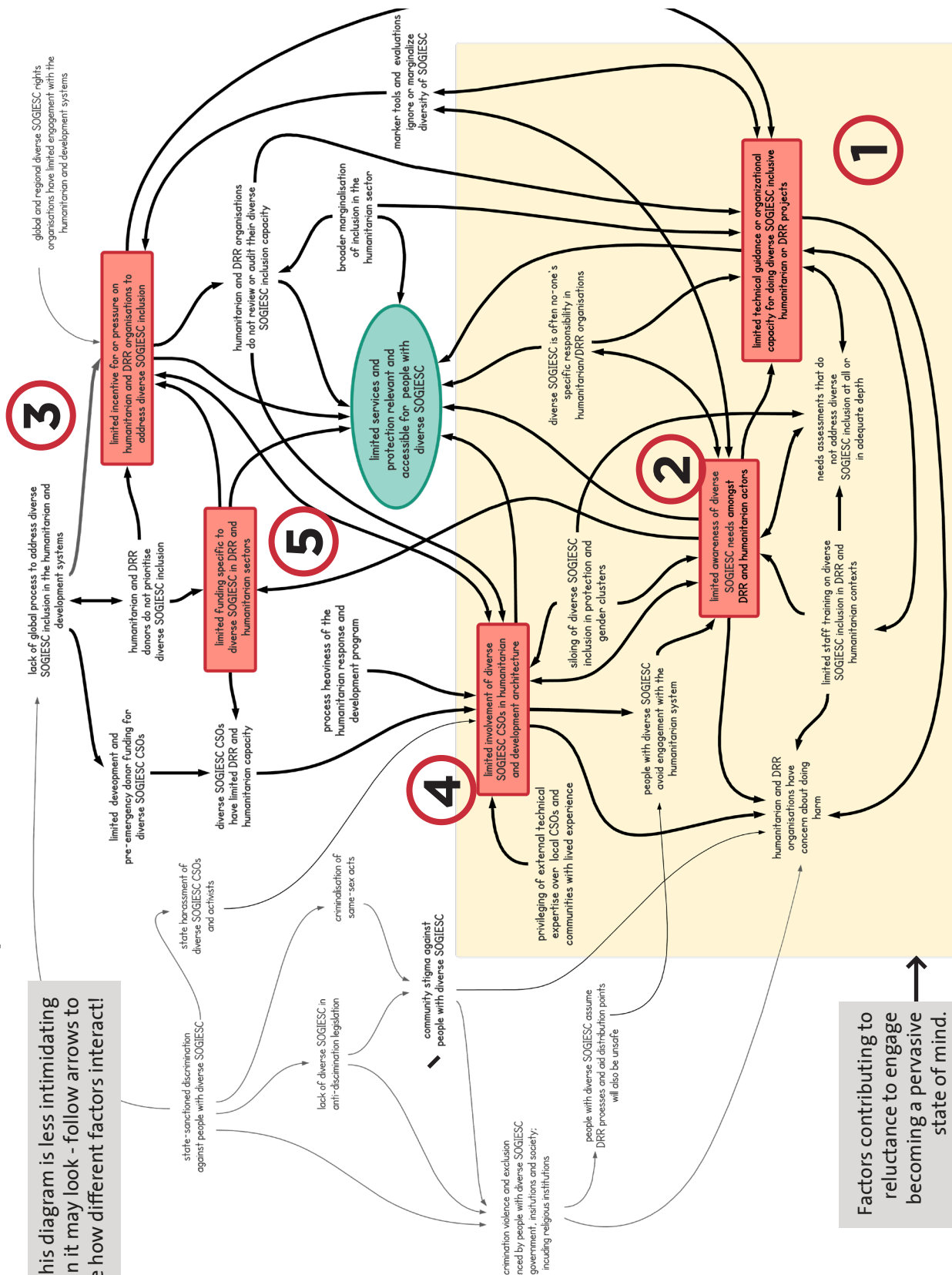
Diverse SOGIESC inclusion is a specialized area of work, with many challenges and pitfalls. However few humanitarian or DRR organizations employ specialist staff for diverse SOGIESC inclusion, or provide program-focused training for staff or partners. This lack of specialization compounds the lack of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

### **2** *Awareness of diverse SOGIESC issues amongst humanitarian and DRR actors.*

Diverse SOGIESC inclusion is hamstrung by an overwhelming absence of data-gathering and of issue-awareness in humanitarian and development organizations. Humanitarian and DRR

# Mapping of factors that interact to 'hold' diverse SOGIESC exclusion in place.

This diagram is less intimidating than it may look - follow arrows to see how different factors interact!



Factors contributing to reluctance to engage becoming a pervasive state of mind.



organizations will need to adapt tools and build partnerships with diverse SOGIESC CSOs in order to mitigate ‘do no harm’ concerns and address other practical barriers. This work should not focus on numbers or identifying individuals, but on building a robust picture of problems and solutions through narrative and other qualitative methods.

### **3** *Incentives for and pressure on humanitarian and DRR actors to improve diverse SOGIESC inclusion.*

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

### **4** *Involvement of diverse SOGIESC CSOs in humanitarian and DRR architecture.*

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

### **5** *Limited funding specific to diverse SOGIESC in DRR and humanitarian sectors.*

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

multiple factors leading to those junctions may help shift the system to a more inclusive state. However that work will need to be more than an isolated workshop or policy or guidance note: the impact of such isolated interventions can be absorbed by a system like this. More effective work at the junctions will require coordinated efforts across research, training, practice, partnerships and incentives. It will also require a theory of change that draws on various models of change - such as those identified in the CHS Alliance 2018 Humanitarian Accountability Report - that understand and exploit competitive, psychological social, political motivations for changing (or not).

Systems thinking does not offer magical solutions, but it encourages flexible and contextual solutions, rather than over-reliance on stock solutions. It also anticipates that persistence will be required. For this reason ongoing monitoring of systems is crucial, providing feedback and supporting iteration.

## **Measuring Well and Measuring for Whom?**

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

Rating	Implication	Score
Diverse SOGIESC Harmful	Aggravates underlying norms that exclude people with diverse SOGIESC and marginalization associated with those norms.	0-0.99
Diverse SOGIESC Unaware	Lack of analysis + awareness may reinforce underlying norms that exclude people with diverse SOGIESC and marginalization associated with those norms.	1-1.99
Diverse SOGIESC Aware	Analysis and awareness has not yet led to substantive effort to challenge norms that exclude people with diverse SOGIESC and the marginalization associated with those norms.	2-2.99
Diverse SOGIESC Inclusive	Analysis and awareness has led to targeted initiatives that address marginalization of people with diverse SOGIESC, but not necessarily in ways that challenge underlying norms.	3-3.99
Diverse SOGIESC Transformative	Analysis and awareness has led to targeted and mainstreamed initiatives that address marginalization of people with diverse SOGIESC, and challenge underlying norms that lead to that marginalization.	4-4.99
None	A project component that was not evaluated for a good reason, an omission that does not undermine the overall assessment of diverse SOGIESC inclusion.	n/a

Above: The scoring rubric associated with the Diverse SOGIESC Continuum categories.

generate evidence about its work, but also: who is that evidence for? More than merely technical matters, these are also matters of power. In most cases evidence stays within the humanitarian and DRR sectors, with little flowing to affected people or CSOs that represent them. Despite the term ‘Accountability to Affected People’, the number of examples of affected people actually assessing the effectiveness of aid is vanishingly small. An array of logistical or professional capacity arguments might be made at this point to justify the limited flow of data or the limited role of affected people. However this report takes seriously the idea that evaluation data can and should flow to CSOs representing marginalized groups and affected people.

This commitment to changing how data flows and how humanitarian and development organizations make decisions is consistent with the *No Longer Left Behind* call-for action. CSO partnership is embedded within the Rapid Assessment Tool developed alongside this report and within other monitoring and reporting tools discussed in Chapter Five of the full report. The Rapid Assessment Tool provides a means for humanitarian and DRR organizations to evaluate the level of diverse SOGIESC inclusion within their programs. A score against Edge Effect’s Diverse SOGIESC Continuum is derived through analysis of:

- Pre-emergency marginalization and gender

analysis

- Inclusion, Participation and Leadership
- Safety and Protection
- Optional themes of Shelter and Livelihoods

A separate Guidance Note supports the tool.

## Be Part of the Journey

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

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

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

# SUMMARY OF FINDINGS

- 1 Humanitarian assessments across responses and within sectoral areas routinely omit diversity of SOGIESC or mention SOGIESC in passing without providing any substantive guidance for response planning.
- 2 DRR reporting and statistical data gathering in longer term development contexts also routinely fail to include people with diverse SOGIESC, due to the absence of SOGIESC in DRR reporting frameworks, statistical definitions, data collection practices, and societal discrimination.
- 3 Humanitarian planning documents also routinely omit people with diverse SOGIESC. The general commitment to meet the needs of 'other vulnerable groups' usually does not lead to the inclusion of people with diverse SOGIESC, because of the systemic nature of discrimination, violence and exclusion that they face and inertia within the humanitarian and DRR systems.
- 4 DRR laws, systems and planning documents at the national level routinely omit people with diverse SOGIESC.
- 5 Humanitarian and DRR programs routinely leave unmet the specific and acute needs of people with diverse SOGIESC needs. People with diverse SOGIESC have needs across many thematic areas. While it is natural that gender and social inclusion staff, SRHR staff and safety and protection clusters pay attention to diverse SOGIESC issues, specialists in education, livelihoods, shelter and housing, WASH and other sectors also need to address diversity of SOGIESC in their standards, training and programs.
- 6 While advocates for diverse SOGIESC inclusion can learn from the journeys of other inclusion efforts such as those in the domains of gender, age and disability, it is likely that the journey toward diverse SOGIESC inclusion will be harder. Systems thinking helps advocates of diverse SOGIESC inclusion to understand how the humanitarian and DRR systems - as complex and adaptive systems - resist change. Effective mapping of these factors, along with flexible, contextual and adaptive interventions and regular monitoring is likely to accelerate change.
- 7 Diversity of SOGIESC is poorly addressed in humanitarian and DRR global frameworks and standards for inclusion, protection and accountability to affected populations.
- 8 Survival and recovery is harder for people with diverse SOGIESC because of challenges they face building dignified and resilient lives. DRR and resilient development programs need to support people with diverse SOGIESC before disasters, conflict and complex emergencies take their toll.
- 9 Failures at the global level within humanitarian and DRR sectors are partly to blame for the limited progress on diverse SOGIESC inclusion. While high-level processes do not guarantee change at programs level, the absence of focused attention at the global level sends the message that discrimination and violence on the basis, of diversity of SOGIESC is a low priority.
- 10 There is a need to recognize and address diversity within the range of people covered by the phrase people with diverse SOGIESC. In the limited contexts in which diverse SOGIESC work engagement happens, the experiences of cisgender women with diverse sexual orientation, trans men and intersex people are often sidelined.



- 11 Humanitarian and DRR organizations have not developed the capacity to address the rights, needs and strengths of people with diverse SOGIESC, nor have they invested in training for their staff, or reviewed their tools and ways of workings to ensure fitness for purpose for working with people with diverse SOGIESC.
- 12 People with diverse SOGIESC who experience discrimination, harassment and exclusion often do not trust reporting mechanisms or trust that aid organizations will address their issues. This leaves people with diverse SOGIESC isolated and fending for themselves.
- 13 When diverse SOGIESC civil society organizations have closer structural relationships with the humanitarian and DRR systems there are signs of progress on diverse SOGIESC inclusion. This takes the form of increased service delivery and community organizing by diverse SOGIESC organizations, and increased momentum amongst established humanitarian and DRR organizations. People with diverse SOGIESC often prefer to receive services from diverse SOGIESC CSOs, organizations that they feel they can trust and that will understand their issues.
- 14 There are many barriers for diverse SOGIESC civil society organizations to have closer structural relationships with the humanitarian and DRR systems. These include funding for CSOs, capacity strengthening opportunities for CSOs, awareness and interest of organizations in thematic areas aside from gender-social inclusion-protection, and ways of working within the humanitarian system that exclude outsiders.
- 15 Discriminatory laws, government policies and programs, and societal discrimination have a major impact on DRR and humanitarian experiences of people with diverse SOGIESC, and upon the willingness and/or opportunity of DRR and humanitarian organizations to safely address the rights, needs and strengths of people with diverse SOGIESC.
- 16 Discrimination by religious institutions impacts people with diverse SOGIESC personally, for example being excluded from faith communities or being blamed for disasters. However it also leads governments, international organizations and general community members to avoid addressing diverse SOGIESC inclusion issues.
- 17 Finding safe spaces and being amongst other people with diverse SOGIESC is of great importance for people with diverse SOGIESC in everyday life. However in crises, especially if people are displaced to community shelters or camps, safe spaces are very hard to find, leaving people with diverse SOGIESC isolated or at risk of violence and harassment.
- 18 Family and community acceptance - or even toleration - significantly improves experiences of people with diverse SOGIESC before, during and after crises. However, without it people with diverse SOGIESC tend to have worse experiences, with family and community members being amongst the perpetrators of violence and harassment.

# SUMMARY OF RECOMMENDATIONS

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

UN Women  
Humanitarian System  
Diverse SOGIESC CSOs  
Governments  
Donors

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



# GLOSSARY

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

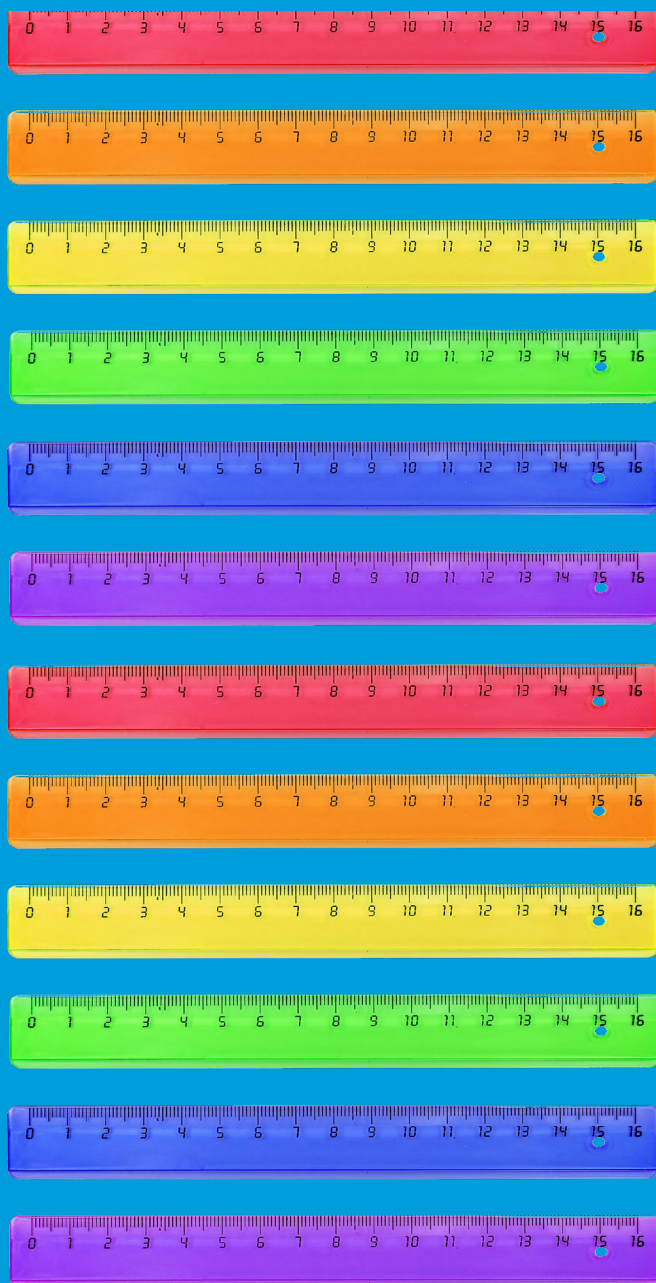
# ENDNOTES AND REFERENCES

## ENDNOTES

<sup>1</sup> Shelter and housing are consistent issues across the emerging literature on diverse SOGIESC experiences in disaster and conflict, such as Aravani experiences in the 2004 Indian Ocean Tsunami response in India, the response to the Mt Merapi eruption in Indonesia in 2010, the earthquake response in Nepal in 2013, and the Tropical Cyclone Winston response in Fiji in 2016.

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

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

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