

## ABSTRACT

Until recently, little attention examined the experiences and needs of members of sexual and gender minorities, including lesbian, gay, bisexual, trans and intersex (LGBTI) people, in relation to disasters – communities who have, and continue to experience, varying forms of social and political marginality. Further, little analysis focused on the capacities of emergency service and government response organisations to meet the needs of LGBTI communities, nor on the policy frameworks that influence preparedness, response and recovery arrangements. This paper provides a synthesis of a three-year Australian Research Council funded project looking at LGBTI experiences of disasters in Australia and New Zealand and places this work within the wider, limited literature. We provide an overview of key findings from our research in relation to the negative experiences that exacerbate marginality and vulnerability, such as harassment in homes, emergency shelters and public spaces, and uncertain access to relief services and funds. We also identify elements of resilience and resistance within LGBTI communities that build upon social capital, and also of attentive and capable emergency management practice, that recognise and include LGBTI communities and their needs. We finish by providing suggestions to assist LGBTI people to take responsibility for enhancing their resilience and preparedness, as well as for governments and emergency response and recovery organisations to better meet the needs of LGBTI individuals, families and communities. We conclude by referring to the impact this project has begun to have in Australia.

Peer-reviewed article

# On the disaster experiences of sexual and gender (LGBTI) minorities: insights to support inclusive disaster risk reduction policy and practice

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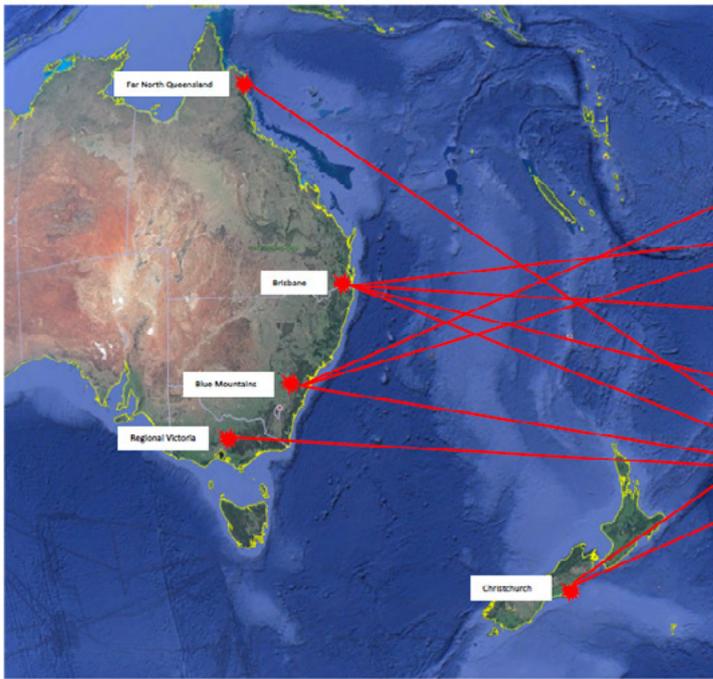
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## Introduction

Whatever their cause, disasters devastate individuals, families and communities. Numerous planetary processes are impacting local places, including global environmental and climate change, land degradation, urbanisation, human displacement and conflict. Consequently, as the Anthropocene arrives, 'disasters' are arguably becoming more common and intense than before (Dominey-Howes 2018, Dominey-Howes & Drozdowski 2016, Drozdowski & Dominey-Howes 2015).

Disaster impacts on people vary between different social groups, spatially and temporally. Further, due to the factors that shape vulnerability and resilience of social groups, disaster impacts are neither distributed, nor experienced evenly (Finch *et al.* 2010, Dominey-Howes *et al.* 2014). Consequently, and as we noted previously (Dominey-Howes *et al.* 2014), the United Nations Strategy for Disaster Risk Reduction (UNISDR) argues that social differences be acknowledged, and that the specific needs and capacities of all social groups, including minorities, be considered within disaster risk reduction policy, planning and responses. This need has been further articulated within the Sendai Framework for Disaster Risk Reduction 2015 – 2030 (UNISDR, 2015).

In recent years, a very limited, but slowly expanding body of research has sought to explore, understand, report and 'make visible' the experiences of sexual and gender minorities that include lesbian, gay, bisexual, trans and intersex (LGBTI) people (Balgos *et al.* 2012, Caldwell 2002, Cianfarani 2012, D'Ooge 2008, Gaillard 2011, IGLHRC/SEROVie 2011, Leap *et al.* 2007, Pincha 2008, Pincha and Krishna 2008, Richards 2010) – a collection of communities for which little work had been undertaken prior to 2005 (Gaillard *et al.* 2017). What work has emerged is a consequence of: (1) the occurrence of events such as Hurricane Katrina impacting New Orleans and its LGBTI communities;



**Case Study Locations and selected Publications arising**  
(see Table 1 for summary details and text of main article)

- Dominey-Howes *et al.*, (2016)
- McKinnon *et al.*, (2016)
- Gorman-Murray *et al.*, (2017)
- McKinnon *et al.*, (2017)
- Gorman-Murray *et al.*, (2018)

Figure 1: Location of key case study locations and publications emerging from those studies (cross referenced to the details shown in Table 1)

and (2) the recognition that LGBTI communities had been largely ignored in relation to disasters, their impacts and management (Gaillard *et al.* 2017, Yamashita *et al.* 2017).

In 2013, two of us (DD-H and AG-M) came together, bringing our respective expertise in disaster risk reduction (and geography) and sexuality (and geography). We began a project to explore the experiences of LGBTI 1 individuals, families and communities in Australia and New Zealand. On securing pilot funding from Western Sydney University and then funding via an Australian Research Council funded Discovery project entitled “Queering disasters in the Antipodes: investigating the experiences of LGBTI people in natural disasters”, we were joined by a Research Fellow (SM).

The purpose of this paper is to provide a synthesis of this project including a summary of the key findings in relation to policy and practice contexts, and experiences that perpetuate and exacerbate marginality and vulnerability. We also identify elements of resilience and resistance within LGBT communities – that utilise social capital – and of attentive and capable emergency management practice, that recognised and included LGBT communities and their needs. These data are used to make suggestions to assist LGBTI people to take responsibility for enhancing their resilience and preparedness, as well as for governments and emergency response and recovery organisations to better meet the particular needs of LGBTI minorities.

## Description of this project, our approach and methods

Our original project objectives were fourfold: (1) to interview and survey LGBTI people about their experiences of recent Antipodean disasters caused by specific natural hazard events and to examine their vulnerability and resilience; (2) to determine any specific needs of LGBTI populations during and after disasters; (3)

to understand relations of social cohesion between LGBTI populations and their wider social settings in disasters, and determine how social, cultural, political, economic and familial linkages were affected; and (4) to understand similarities and differences in the experiences and needs of LGBTI populations across different disasters, as differentiated by national, political, social and legal geographies, and intersections of gender identity, class, ethnicity, race, age and disability.

We adopted a case study approach, and generated data using qualitative and quantitative mixed methods. In our original plan, our principle case studies were Brisbane, Queensland, Australia, following the January 2011 floods; the general region known as Far North Queensland (also in Queensland) that had been affected by several tropical cyclones between 2005 and 2013; regional Victoria, Australia, which had been affected by several floods and bushfires; and Christchurch, New Zealand, following the February 2011 earthquake. We selected these case studies in order to understand the particular experiences of LGBTI people in a variety of settings (urban/suburban to rural/regional) and from disasters triggered by different types of hazards. Data included an online survey on LGBTI experiences at all sites; semi-structured interviews with LGBT people in Brisbane, Christchurch and the Blue Mountains (located in New South Wales, Australia - see following paragraph for the explanation for inclusion of this additional case study location) and analysis of LGBTI and mainstream media coverage in Brisbane and Christchurch. Interviews and surveys were collected from 2013 to 2015. To add to our own dataset, we developed a partnership and data sharing agreement with The Queensland Association of Healthy Communities (QuAC) who had independently conducted a survey on LGBT experiences during and after the 2011 floods in Queensland.

Recruitment for surveys and interviews at the Brisbane and Christchurch case study sites was not difficult. However, recruitment at the Victorian and North Queensland sites in 2013 was more problematic, possibly due to participant burnout through over-research. We did

include these two case study sites in our survey work, but could not obtain further interviewees. To provide further case study material, we introduced a new site – the Blue Mountains, New South Wales, Australia, in the wake of bushfires in 2013; and because logistically, it was easy to access. This new site yielded both survey and interview data, and became the third significant case study.

In addition to the surveys and interviews, we also undertook an analysis of legislation, policies and plans in New South Wales in relation to their inclusivity of LGBTI people.

## Results

Our total data set included: online survey responses comprised  $n = 200$  (including  $n = 73$  from Australia and  $n = 127$  from New Zealand); the online survey responses were supplemented by an additional  $n = 48$  obtained from the QuAC survey; 31 semi-structured interviews with LGBT people in Brisbane ( $n = 8$ ), Christchurch ( $n = 19$ ) and the Blue Mountains ( $n = 4$ ); and a total of  $n = 68$  news media articles (comprising  $n = 6$  mainstream news media articles in Christchurch (and zero for Brisbane) and  $n = 41$  LGBTI news media articles in Christchurch and  $n = 21$  LGBTI news media articles in Brisbane). To our knowledge, this represents the largest study of the experiences of members of the LGBTI communities undertaken anywhere in the world. Here, we cannot provide an exhaustive summary of all our research findings, rather we compare our data against the existing international literature that was referred to in Dominey-Howes *et al.* (2014) and draw out the key messages from our data. For a comprehensive overview of the project results, interested readers should refer to Dominey-Howes *et al.* (2016), Gorman-Murray *et al.* (2014a, b, 2016, 2017, 2018) and McKinnon *et al.* (2016, 2017a, b).

Table 1 provides a ‘quick-look’ overview of some of the key publications, including information on the demographic and geographic foci of each study; the methods used; the theories and concepts used; the key findings; the key contributions to knowledge; and the implications of the findings for emergency management policy, planning and practice. Publications arising from the study are also cross-referenced with the case study locations, which are shown in Figure 1.

## Discussion

### Comparison of our project results with the available international literature and key take home messages arising

Findings about the experiences and needs of LGBT people and families from our study, as well as the challenges faced by emergency service providers, reflect (that is, were the ‘same’) as the wider literature available at the start of the project, and which has emerged since. The following five key messages emerge from the findings of our study and reinforce the wider available literature.

### **Message 1 – heteronormative policy settings further marginalise and exclude LGBTI people from disaster risk reduction activity**

Government policy settings are either directly exclusionary/discriminatory or ‘accidentally blind’ by failing to explicitly make reference to the needs of LGBTI people in disaster planning, response and recovery. Critically, where faith-based organisations have been granted tax-payer funds to provide response and recovery services to community members, those same organisations have sought and been granted power to ‘potentially’ withhold services from LGBTI people. Even if they do not, the fact that they can do so (at their will) is known by LGBTI people and concerns them greatly. LGBTI people face discrimination and hatred perpetuated in the name of faith as faith-based organisations and some people of faith blame and victimise LGBTI people in the aftermath of disasters. LGBTI people do not always feel safe or secure in seeking shelter in response and recovery centres. They feel exposed and vulnerable to perceived or actual abuse perpetuated in the close, impersonal, non-private confines of shelter spaces.

The heteronormative policy settings marginalise and exclude LGBTI people from post-disaster response and recovery arrangements must change and leadership comes from the top. Our view is legislation should change but until it does, plans and practices can change faster to be more inclusive. Policies, plans and practices should explicitly articulate the need to cater for LGBTI people, and agencies and organisations that receive tax-payer funds to provide services to communities after disasters have occurred should not be allowed to discriminate on the basis of faith or any other ideology.

### **Message 2 – LGBT people exhibit a range of complex vulnerabilities**

Overall, LGBT people, their families of choice and communities are ‘more’ vulnerable than the wider population due to a range of contextual reasons. For example, the mental and emotional wellbeing of LGBT people may be more at risk as their otherwise private lives are made bare and visible in spaces such as evacuation shelters. This increases their perceived and actual stress associated with ‘inappropriate stares, verbal comments and insults or even threats to their wellbeing’.

Critically, LGBTI people should not be considered as a singular group – they are diverse and have many different challenges and needs. For example, trans people experience more vulnerability during disasters and have specific needs. Emergency management processes such as shelter registration are heteronormative in style and assume gender binary norms (e.g. gender registration documents that only allow female/male notification), which complicates the experiences of non-binary gendered people registering at emergency shelters. Emergency shelters are especially problematic for trans and intersex people with their tendency to only provide ‘female’ and ‘male’ toilets and wash room facilities. Again, these binary female/male facilities are extremely problematic for trans and intersex people, as well as genderqueer individuals (i.e. those who identify as ‘non-binary’, and not exclusively ‘man’ or ‘woman’). Some trans

people also require continued access to complex hormone or drug therapy regimes and may be managing on-going gender affirmation processes including surgical recovery.

### **Message 3 – the media fails to include the impacts of disaster on LGBTI people**

The media broadly reports disasters as heterosexual events impacting ‘heterosexual couples and their families’. The wider media is generally silent on LGB experiences and certainly non-inclusionary of trans and intersex experiences. Even the LGBTI media tends to give preference to the experiences of (white) gay men over others and, again, is quieter on the experiences and needs of lesbians, bisexuals, trans and intersex people.

### **Message 4 – LGBT people, their families and communities demonstrate a wide range of resilient capacities and adaptive strategies**

There is remarkable resilience, social capital and adaptive capacity within LGBT communities and networks and these might act as ‘models’ that can be employed and deployed by other groups in society. Some LGBT individuals, couples and families build and then rely upon ‘families of choice’ and networks (thus, their social capital) to provide practical, material and emotional support in times of disaster – rather than relying on governmental and community support specifically. Moreover, LGBT people have and do find ways of navigating an either hostile environment or one perceived to be less supportive of their lives. We found that some LGBT people have resilient capacities as part of a specific community, which include: access to social capital and emotional support from within their communities and social networks, including friends and support organisations; provision of alternative forms of material support by LGBTI organisations and businesses such as emergency shelter, housing, financial relief and referral services. Building up these resources and ensuring they are widely communicated can help to speed up recovery processes for LGBTI people.

### **Message 5 – emergency service organisations and individuals demonstrate sensitive and inclusive behaviour**

At a broad level, organisations, agencies and others providing emergency management planning, response and recovery services are not overtly discriminatory in their approaches. In fact, they seek to ‘treat everyone equally’, but often indicate they feel overwhelmed by the expectation to ‘provide special services’ to an ever-increasing number of minority groups (e.g., LGBTI people) and lack specialised training on the needs of such minorities, guidelines on what to do and resources to act.

However, there were shining examples of leadership, sensitivity and inclusiveness of emergency service organisations and personnel who worked with LGBT people in their homes after disaster in ways that were entirely unexpected. These positive examples can be built upon by overtly recognising, celebrating and empowering those paid and volunteer emergency service people – who also importantly, include LGBTI people.

Returning to a key aspect of our introduction, different social groups experience disasters in different ways. It is therefore important to understand social and cultural differences in relation to disaster impacts. This is not simply a matter of addressing the imperative of social justice and inclusion, as important as that is. Rather, understanding the diversity of disaster impacts on different populations will enable Federal and State policy-makers and emergency services to better plan for disaster response and recovery – that is, to develop a more targeted approach to planning and implementation of emergency services. This will make emergency services and distribution of resources more efficient, and thus arguably save both money (more efficient distribution of resources) and lives (through anticipating the specific needs of different social groups – in this case, LGBTI people).

## **Recommendations and impact of the project**

Many positives have merged from the project and here we point towards a set of recommendations for better engagement between governments and their emergency services and LGBTI people and their representative organisations. We recommend:

- the endogenous capacity within LGBTI communities could be leveraged by emergency services and better supported by government provisions, including funding, to enhance the efficiency of disaster response and recovery;

- paid and volunteer staff of emergency management agencies and organisations tasked with assisting response and recovery activity could receive training to increase their understanding of and sensitivity to LGBTI issues;

- emergency service organisations could seek to identify, empower and champion its own LGBTI staff and volunteers (where they are happy to be visible) in order to showcase their own LGBTI talent – helping to foster a greater sense of inclusion;

- governments and post-disaster service providers should consider how to better include non-traditional households (e.g. group, multi-family and single households) in disaster response and recovery services and arrangements;

- thinking should be given to providing sensitive and specific health/medical needs of LGBTI people (e.g., trans medical requirements, HIV support and LGBTI mental health);

- think about the provision of gender-neutral toilets and wash room facilities in emergency shelters;

- consider revising registration documentation at emergency shelters to be more inclusive and sensitive around gender identities; and whilst the Sendai Framework 2015 – 2030 is attentive to gender as an explicit issue to be carefully considered and addressed, it appears to narrowly conceive gender as a binary female/male issue. We strongly recommend the Sendai

Framework to go further, and more explicitly conceive of and advocate for gender diversity. Further, the Sendai Framework is entirely silent on sexual diversity and this must change.

Last, we report that our project has had some positive impacts already. Following its completion, we were invited to work with the Gender and Disaster POD (GAD Pod), (an initiative of the Women's Health Goulburn North East, Women's Health In the North and Monash University Injury Research Institute). Established in 2015, it promotes understanding of gender issues in survivor responses to disaster and embeds these insights into emergency management practice (with funding from State and Federal governments and agencies). Our involvement with GAD Pod has sought to advance understanding of LGBTI issues and needs in disaster. Our research contributed to a literature review that has informed new National Gender and Emergency Management Guidelines (see Parkinson et al., this issue), which provides strategic guidelines to Federal and State emergency management services for integrating LGBTI-sensitive approaches to planning and delivery of disaster relief and recovery. The literature review is available here: <http://www.genderanddisaster.com.au/wp-content/uploads/2017/05/GEM-Literature-review-V2.pdf> and the Guidelines here: <http://www.genderanddisaster.com.au/wp-content/uploads/2016/08/Gender-and-Emergency-Guidelines.pdf>

Further, to advance LGBTI-inclusive disaster planning and emergency management, the GAD Pod collaborated with Gay and Lesbian Health Victoria (GLHV) and the Victorian Department of Premier and Cabinet to conduct further research on LGBT experiences of disaster and emergency management in Victoria - informed by our project. The GAD Pod also collaborated with GLHV to produce a training package 'to broaden the understanding of the impact of being LGBTI in the delivery of effective emergency management services and to assist services to develop strategies to address inequalities' (<http://www.genderanddisaster.com.au/info-hub/education-training/>). The training package includes facilitators' and participants' manuals and a disaster evaluation form and are available here: <http://www.genderanddisaster.com.au/info-hub/education-training/>). These materials are supplemented by videos produced to highlight the training and encourage participation that are available here: <http://www.genderanddisaster.com.au/being-lgbti-during-disaster/>.

## Conclusions

In relation to the occurrence of disasters, the experiences and needs of sexual and gender minority communities, including lesbian, gay, bisexual, trans and intersex (LGBTI) people have not generally been researched. This is a significant omission because right around the world, members of these communities experience ongoing forms of social and political marginality that combine to influence their vulnerability and resilience to disasters. Further, little analysis has explored the capacities of emergency service and government response organisations to meet the needs of LGBTI communities, nor the policy frameworks that influence preparedness, response and recovery arrangements. This paper has sought to

advance our understanding of some of these issues by summarising the findings of a three-year project that explored the experiences of LGBTI people in a range of disasters in Australia and New Zealand and benchmarking against the latest international literature on this topic. In an effort to support more inclusionary disaster risk reduction planning and practice, we have highlighted a series of recommendations to assist LGBTI people and support organisations engage in preparedness planning and response. We make similar recommendations for governments and emergency management organisations.

LGBTI people and their families and support organisations are embedded within our communities. Great opportunity exists for collaborative partnership to facilitate more inclusionary policy and practice. Via the development of new Australian National Gender and Emergency Management Guidelines, a roadmap for moving forward has been launched – one we strongly encourage the adoption, deployment, testing and enhancement of.

Notes:

In our project we set out to include the voices and experiences of LGBTI people. However, despite our best efforts, we were not able to recruit any individuals who identified as intersex. Consequently, in this paper we generally refer to LGBTI individuals but in terms of describing and discussion our results, we can only speak to LGBT experiences and needs. We acknowledge considered and careful work needs to be undertaken to identify the experiences, needs and capabilities of intersex individuals.

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Table 1: 'Quick-look' overview including information on the demographic and geographic foci of each study; the methods used; the theories and concepts used; the key findings; the key contributions to knowledge; and the implications of the findings for emergency management policy, planning and practice.

Publication	McKinnon et al., (2016). 'The greatest loss was a loss of our history': natural disasters, marginalised identities and sites of memory	Gorman-Murray et al., (2017). Problems and possibilities on the margins: LGBT experiences in the 2011 Queensland floods.	Dominey-Howes et al., (2016). Emergency management response and recovery plans in relation to sexual and gender minorities in New South Wales, Australia.	McKinnon et al., (2017). Disasters, queer narratives, and the news: how are LGBTI disaster experiences reported by the mainstream and LGBTI media?	Gorman-Murray et al., (2018). Listening and learning: giving voice to trans experiences of disasters
Who, where and how?	Gay men and lesbians Brisbane and Blue Mountains Interviews	Gay men, lesbians, bisexuals and trans people Brisbane and Ipswich, SE Queensland Online questionnaire with closed and open questions	Lesbians, gay men, bisexual people, trans and intersex people New South Wales (whole State) Policy analysis and content analysis of State legislation, plans and practice	Lesbians, gay men, bisexual people, trans and intersex people Brisbane (floods) and Christchurch (earthquake) Content analysis of media reports; media discourse	Trans people, partly in comparison with gay, lesbian and bisexual people Brisbane (interview, survey) and Christchurch, Blue Mountains, regional Victoria and Far North Queensland (survey) Interview, and online survey with closed and open questions
Contributions to knowledge	Increased understanding of the intersection of space, sexuality, memory and identity How loss of memory (including its sites and objects of formation) impact identity and sense of belonging and contribute to increased exclusion and marginalisation Importance of the home (to physical, emotional wellbeing)	How existing forms of social and political marginalisation underpin and enhance LGBT experiences of disaster How LGBT people already used to exclusion, navigate a heteronormative set of policy settings to access resources	Official legislation and anti-discrimination exemptions provided to faith-based organisations perpetuate marginalisation and have the potential to deny service in disaster response and recovery settings to LGBTI people	How media presents disasters; which stories are included; the power of media to shape community perceptions of 'victims' and 'survivors'; capacity of media to elicit governmental and community response and recovery support	Specific trans needs and concerns in disasters, which may differ not only from the general population, but also from gay, lesbian and bisexual people Trans experiences of disasters are linked to concerns about compromising or maintaining bodily integrity and spatial comfort

## Key findings

<p>Lesbian and gay places, spaces and neighbourhoods (as well as 'mnemonic anchors') are important for underpinning memory, identity, empowerment, a sense of belonging and inclusion - all of which can be lost when disaster occurs. These may be overlooked during recovery and rebuilding activities</p> <p>Disasters impact sites of memory including possessions, environments, places and material networks leading to enhanced feelings of social marginality and of exclusion from wider discussions about the disaster</p> <p>Lesbian and gay men experienced significant stress at having strangers (volunteers) in their homes during clean up/repair processes</p>	<p>Increased vulnerability of LGBT people occurred based on social and political marginality</p> <p>Loss of identity occurred</p> <p>Discrimination on the basis of sexual and gender identity occurred</p> <p>Individuals experienced inhibited access to post-disaster resources</p> <p>LGBT people experienced increased fear, stress, anxiety and depression</p> <p>LGBT people were fearful of public spaces such as evacuation and recovery shelters</p> <p>Evacuation and recovery shelters failed to provide resources necessary to meet LGBT people's needs</p> <p>LGBT people experienced religious vilification</p> <p>The margins could be a source of strength and solidarity too: LGBT people demonstrated remarkable resilience, self-reliance and accessed networks of social capital and demonstrated strong adaptive capacity</p>	<p>New South Wales Emergency Management legislation, policy and plans in relation to disaster planning, response and recovery are 'blind to the difference' of experience of LGBTI people in disasters and are silent on the need to explicit meet the needs of LGBTI people</p> <p>The New South Wales State government has outsourced response and recovery services (using tax-payer funds) to third party, faith based (Christian) organisations</p> <p>Faith-based organisations have successfully applied for and been granted exemptions under anti-discrimination laws to 'potentially' withhold service to LGBTI people and deny employment and volunteer opportunities to LGBTI people in pre- and post-disaster contexts</p>	<p>Mainstream news media in Brisbane/ Queensland completely ignored experiences of LGBTI communities and businesses (invisibility)</p> <p>Mainstream news media in Christchurch carried some LGBTI focused stories on families and businesses</p> <p>Strong heteronormative focus on construction of disaster events with some homo/transphobic coverage</p> <p>Even within LGBTI online news coverage, reporting of disaster events on LGBTI communities dropped off fairly rapidly</p> <p>The majority of (even) LGBTI media news coverage focused on the experiences of white gay men to the exclusion and visibility of other "sexually and gender diverse" people</p>	<p>Trans people reported less pre-disaster place attachment and comfort, and more recent experiences of harassment, than gay, lesbian and bisexual people</p> <p>Trans people were apprehensive to access emergency services and disaster recovery services, fearing insensitivity and even intolerance</p> <p>Trans people living in group households were concerned about how they and their households would be treated by emergency and recovery support services</p> <p>The loss of home, as a safe and secure space, was particularly traumatic for trans people, who feel especially scrutinised and out-of-place in public space</p> <p>Trans people expressed specific concerns about loss of bodily integrity in disaster contexts, especially if displaced from home. This included concerns about access to hormone replacement therapy and medical support, as well as the ability to maintain a legible gendered appearance</p> <p>Interpersonal trans and queer networks at home, at work and in the community provided social capital and important material and emotional support during and after the disaster</p>
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Theories and concepts used to approach study and data	<p>Drew upon theories of disaster, marginality and sexuality (and their intersection)</p> <p>Explored how memory and space are linked to personal and collective identities (via objects, places and spaces)</p>	Specifically used theory of 'marginality' but linked it with vulnerability and resilience	A 'queer lens' on emergency and recovery plans, and its intersection with concepts of vulnerability and resilience, and by default, marginalisation	Vulnerability, resilience and marginalisation (and its intersection with concepts of 'invisibility' and 'silencing' and 'representation')	Geographical approaches to trans lives (i.e. relations between trans people and place), intersecting with marginality, vulnerability and adaptive capacity in disasters
Implications	<p>Necessity to work with sexual and gender diverse communities on what needs to be preserved and included in rebuilding efforts to maintain memory and identity and enable connections of spaces, places and networks between the past, present and future</p>	<p>LGBTI people can where possible, join as volunteers for a range of emergency service and humanitarian organisations helping to build diversity, respect and capacity</p> <p>LGBTI organisations can step up and develop roles in the emergency management response and recovery sectors that bring their unique skills, capabilities, networks and capacities to act as a bridge between LGBTI communities and mainstream disaster risk reduction professionals and organisations</p> <p>Organisations and agencies providing disaster response and recovery arrangements can adopt and use (and develop further) new emergency management guidelines on inclusive policy, practice and planning</p> <p>LGBT venues might be adapted to serve as safe emergency and recovery shelters</p>	<p>Policy-makers should consider changing legislation to prevent faith-based organisations withholding tax-payer funded services to LGBTI in post-disaster response and recovery settings based upon religious faith</p> <p>LGBTI-oriented faith-based organisations as well as other LGBTI representative organisations could play a role in providing services (funded by the tax-payer) to LGBTI people through new arrangements and partnerships between government and community</p>	<p>LGBTI media can act as a valuable source of information about LGBTI community disaster preparedness, response and recovery arrangements</p> <p>LGBTI media sources can help to balance the heteronormative construction of disasters</p> <p>Work is needed to capture a wider set of voices and experiences of disaster that go beyond white gay men and lesbians (to a lesser degree) – that includes those of trans and intersex people and bisexuals who are consistently under represented</p>	<p>Training of personnel (involved in emergency and recovery work) in sensitivity to trans issues and transphobia</p> <p>Consideration of how to include non-family and non-traditional households (group, single) in disaster response and recovery</p> <p>Sensitivity to the health and medical needs of trans people, and also others requiring ongoing health and medical attention, such as older people and people with disabilities</p> <p>Reflection on how disaster planning and funding might be used to enhance endogenous capacities within and across diverse social groups and solidarities, including trans and queer communities</p>