



Joint Rapid Multi-Sectoral Gender Assessment (RMGA) on the Beirut Blast: The Impact of the Beirut Blast on Women

Results of focus group discussions with older women, migrant women, women from the LGBTIQ community, and women in reproductive age

Introduction.

On Wednesday August 4, 2020, at 6:08pm, two explosions rocked the Lebanese capital causing widespread casualties and material damage. As a result, close to 200 people lost their lives, an unknown number remain missing, and more than 6000 people are injured. Based on the estimates from the government, more than 300,000 people have lost their homes – with more than 50,000 housing units affected. The public devastation and outrage from the explosion has generated a new wave of protests across the country.

The Beirut explosion comes to top an already difficult situation caused by the COVID-19 pandemic and a deep economic crisis, described by experts as the worst in Lebanon’s recent history, and it is also happening within a context of extreme structural gender inequalities. Lebanon falls 145 out of 153 in the global World Economic Forum Gender Equality Index and ranks 139 on women’s economic participation, and the economic crisis had already begun to further deepen gender inequality. It is thus critical to understand how the Beirut blast affects women, men, girls, boys, and other gender minorities to plan and implement an effective humanitarian response.

More specifically, the present assessment seeks to inquire about the experience of specific groups of women (with older women, migrant women, women from the LGBTIQ community, and women in reproductive age) with respect to the blast specifically in the areas of health, shelter, protection, justice and security, livelihood, WASH, food security, and political participation.

Methodology.

Four focus group discussions (FGDs) were conducted with i) eight older women, ii) three migrant women, iii) three women from the LGBTIQ community, and iv) three women in reproductive age. The UNFPA office organized the FGDs in collaboration with local partners. Because of the Covid-19 situation, the FGDs were conducted remotely via Zoom (for the first three groups) and WhatsApp call (for the fourth group). The discussions took place over two days (September 10 and 11) and each discussion lasted for around one hour and twenty minutes. The FGD guide used for the discussions is attached as appendix one.

It should be noted that one of the FGDs was supposed to include women with disability and all the planning was done accordingly. When the discussion started with the three



designated women, it turned out that two of them suffered from no disability whatsoever, and the third one was also a person with no disability who was speaking on behalf of her severely disabled sister who could not speak on her own. The interviewer thus decided to continue the discussion considering that this is a group of women in reproductive age.

Results.

The analysis of the data produced from the FGDs yielded the following main themes:

- I. Physical effect of the blast and access to medical services:
One lady from the women in reproductive age group sustained somehow severe injuries as a result of the blast, which left her with a broken hip, several fractured ribs and an inability to perform regular, daily activities for almost a month. Another lady from the LGBTIQ group sustained minor injuries and bruises. One of the ladies in the older women group fell and hurt her shoulder. All these ladies sought medical help for their injuries. The two ladies with less serious injuries waited for the day following the blast to seek medical help because they knew the hospitals were very crowded on the first day and because their condition was not very bad. As for the lady who was seriously injured, someone from the community offered her help, driving her to the hospital where she was immediately taken care of.

No discrimination was experienced by any of the three ladies when seeking care. One of the ladies from the LGBTIQ group says: *"It was a huge emergency. I don't think anyone was really thinking about discriminating against people from the LGBTIQ community."* However, discrimination in this particular group is not completely ruled out as the lady who was hurt said: *"I was not discriminated against when I sought help. However, it might very well have happened to other members of the LGBTIQ community."* For migrant women, although none of them was hurt, the issue of discrimination was something that they highlighted on several instances. On the matter of access to health services, one of them said: *"I know several migrant persons (men and women) who were affected by the blast. One girl was hurt during the blast and her employers died in the blast. When she went to seek care for her injuries at the hospital, there was no one who could pay for her because her employers had just been killed. She had to pay herself. She did not have enough money so she did not receive full treatment."* Another one said: *"If there is an emergency, it is most certain that the Lebanese will obtain help first. All the hospitals would take some measures before providing help. They would ask for a person's papers and they would ask for money. If I am hurt but I don't have my papers in order and if I don't have enough money, I will not be attended to."* Another migrant woman said: *"We were definitely more affected than the Lebanese because we have nowhere to go, no one to turn to."*



On whether they feel that women and men were affected differently by the blast, there were two distinct opinions among the ladies: one group thought that there was no difference because men and women were hurt in the blast both physically and mentally; while another group thought that women were certainly more affected physically because more women were home and were hurt by the shattered glass

II. Psychological effect of the blast:

All the interviewed women were psychologically affected by the blast experiencing feelings of intense fear at the moment of the blast and feelings of concern, irritability, frustration and depression in the aftermath. As for the aftermath, many of the ladies in all the four groups said they were still suffering from the effects of the blast such as being startled at the slightest noise. One migrant woman said: *"My daughter was born here. She never knew Ethiopia; but she was so scared during the blast that now she wants to leave Lebanon for good and move to Ethiopia."* An elderly woman said: *"I am very afraid of what will come next."* One lady from the reproductive age group said: *"I am afraid to leave the house now."* And the lady in this same group who was injured in the blast said: *"After one month, I returned to the site where I was hurt. I wanted to feel something but I just couldn't feel anything at all. I am worried that this is not right. I want to speak to a professional about it."*

On whether they are worried about potential discrimination against their specific community following the blast, the ladies from the migrant woman group indicated that discrimination is already high against them. One of these ladies added: *"A friend of mine tried to obtain aid from one association but they told her that aid is only for the Lebanese."* Another one added: *"The Lebanese always think that foreign girls have low morality. Now after the blast, they think that we don't care about what happened because this is not our country. They think they don't care about the blast or the corona or anything else. But they are wrong. We live here and we share their concerns."* As for the ladies in the LGBTIQ group, they mostly believe that people right now are in survival mode and so discrimination against their community may not be a major problem in the aftermath of the blast.

III. Sexual and reproductive health:

The blast had a mixed effect on the women's relationship with their spouses. For some of them, the effect was a positive one since it increased intimacy in their couple. As one elderly woman puts it, *"المصيبة بتجمع"* (disasters bring people closer together). One lady who is separated from her husband said that the blast had a positive effect as he became concerned about his ex and his children and was supportive during this ordeal. However, other women did not have such a positive experience. For instance, one lady of the LGBTIQ group said that she became more irritable, which has put some strain on her relationship with her



partner. An elderly lady said: *"I fight with my husband all the time. I cannot stand him and he cannot stand me."*

"The menstrual pads are now four times more expensive" – Migrant woman

"I had a pap smear scheduled before the blast. Then the blast happened and I had to postpone the pap smear." – Elderly woman

"The whole world has turned upside down. I did not go to my gynecologist appointment because there are other priorities now." – Woman in reproductive age group

"Because of the price increase of menstrual pads, I started using a menstrual cup. But this was not very practical, so I went back into using pads." – Woman in LGBTIQ group

The above statements show the effect of the blast but also of the entire economic situation on women's access to sexual and reproductive health services and commodities. Money concerns as well as constant worriedness have had an ill effect on women's choice to seek sexual and reproductive health care and regular check-ups. Their access to basic commodities such as menstrual pads has also been affected by the increasing prices and devaluation of the Lebanese currency.

On whether they felt whether their sexual and reproductive rights were respected, the ladies in the LGBTIQ group believe that this is not the case since they do not have the right to be married or to reproduce. One of them said: *"I am constantly living in anxiety that I might get arrested or harassed because of who I am."* The ladies in the migrant women group also had a similar negative experience. One of them said: *"The Lebanese think we have a loose morality; that we are 'that kind of women.'"*

IV. Shelter, privacy, and feeling of safety:

Most women felt safe inside their places of residence before the blast. The same doesn't apply to the area where they live. As one woman in the reproductive age group states: *"The area where we live has thugs and people who do drugs. It is not safe; especially not at night."* A lady from the LGBTIQ group said: *"When electricity is on, the area is safe."* And another one said: *"My feeling of safety depends on my gender expression. If I am out at night, the way I present myself will affect how people treat me and thus my feeling of being safe and secure"*. On a very similar note, one migrant woman said that she works at night and always wears a veil when walking at night because she feels that this piece of garment makes her feel more secure and *"it helps me hide my skin color and my identity."*

Feelings of insecurity were exacerbated by the blast as expressed through the below statements:

"Now we don't know what might happen or where. Nowhere is safe" – Migrant worker



"Yesterday, when the fire broke at the port, a friend of mine just took her family and left to the Bekaa. It is not safe anymore." – Elderly woman

"After the blast, I feel less safe in this country. I am afraid to walk in the streets because things might fall on me. There's also the ever existing threat that something might happen." – LGBTIQ woman

Most of the women experienced damages to their houses as a result of the blast ranging from shattered windows to more severe structural damages. None of them had her house completely destroyed but many had to move out temporarily to get the damages fixed. When out of their house, some of the ladies had to stay with relatives and friends, which certainly affected their privacy.

For the LGBTIQ woman in particular, there is constant feeling of insecurity related to their community. They fear people's view of them, which makes many of them feel insecure in their own homes. *"I always worry that my neighbors will see something and start harassing me and my partner"* says one of these ladies. Interestingly, also in the LGBTIQ group, there's a feeling of concern and worriedness around security forces. One of the ladies said: *"I get anxious when I see policemen because I know they are arresting people randomly."* But even when the members of the security forces are not arresting people randomly, they are still not doing their job as they should. One of the woman in the LGBTIQ group mentioned the following example:

"Where we used to live, my partner and I, we discovered that a neighbor had made holes in our shutters and was peeking through these holes at us. We called the police and when they got here they told us that 'it's okay! The man didn't steal anything. He was just looking because you are beautiful girls."

Concerning women's right to property ownership, there was a divergence of situations and opinions here. Among the elderly women, seven out of eight women did not have rental or ownership contracts in their names but rather in their husbands' name. The eighth lady was single. The ladies in the LGBTIQ group who rented their houses had contracts or at least payment receipts in their names. One of them said: *"In the past, I preferred to have no contract in my name because I didn't want to be tracked. Then, I got over it."* For the women in the migrant group, none of them has a rental contract in her name. One migrant lady said: *"To have a contract, you need to have all sorts of papers and you need to go to the mayor. This is not possible for us."* As for the general attitude on women's right to ownership, one lady from the reproductive age group said: *"It depends on the area. In some areas, women's right to property ownership is respected but in other areas it is not."* The ladies in the elderly group had mixed opinions on this matter. One believes that it would be a good thing if her son-in-law was to put his wife's name on their house's title deed while another one expressed a more conservative opinion saying that men should be the owners of their houses.



V. Protection, and Gender Based Violence (GBV):

There was a general feeling among the ladies that GBV depends on the area where someone is living. *"Things like this never happen in the area where I live"* said one lady from the reproductive age group. *"There is no harassment on women on the streets in our area. Men there are very respectable and they think of all women as being sisters"* according to one elderly lady.

GBV and sexual exploitation seems to be remarkably more frequent in the migrant women group. *"Ninety percent of the migrant girls in Lebanon are exposed to GBV and sexual exploitation,"* says one migrant woman. Another one says: *"A taxi driver once tried to sleep with me. He said to me, 'I will pay you. This is your job.' People think that this is what we do; and if we do not accept, they threaten to throw us in jail."* And a third migrant woman added: *"Not only men abuse us. Women do too..."*

On whether GBV has become more pronounced after the blast, some ladies seem to believe that it has while others don't agree. According to one lady from the LGBTIQ group, it's not really violence but it's a kind of disrespect for women that has been increasing. She adds: *"When the repairmen came to fix the glass in our house, they felt they can get away with anything and leave things unfinished because we are women. We had to be extra firm with them to get the job done."*

As for the victims of GBV being able to access services and file a legal complaint, there was a general feeling of the legal and security system being inefficient when it comes to protecting women against GBV. The ladies in the migrant women group believe that getting help is almost impossible: *"We cannot complain even if someone attacked us. People will say that it was our fault."* The same opinion, expressed from a different angle, seemed to be shared by the ladies in the reproductive age group. One of them said: *"No one will do anything. If they see you being beaten up on the street, they will do nothing. You need to get a decision from a judge and to do that, you need to have money. If you have no money, you are not protected."* One lady from the same group told the following story: *"I was once subjected to sexual harassment on the street. I went to the local police station and filed a complaint. They took information from me about the perpetrators and then they told me I need to go to Baabda to file an official complaint. I couldn't go and so nothing happened. They did absolutely nothing to the perpetrators."* One lady from the LGBTIQ group had an interesting take on this. She said: *"Access to services these days is easier because NGOs are more active; but the real problem is whether these victims think it's worth it to seek services. We are still living in a patriarchal society. There might be repercussions against women in terms of access to employment and other. In addition, if abused women call the authorities, even more violence could occur."* Another lady from the LGBTIQ group indicated that *"people in*



our community [i.e. the LGBTIQ community] form a network of support. People care about each other and provide support when needed."

Access to services following GBV doesn't seem to have been affected by the blast according to the interviewed women.

VI. Impact of the blast on general security, justice:

The ladies generally felt that security has become worse since the blast but also since the revolution and the rampant economic situation.

"I noticed that violence in general has increased. Everyone is irritated on the street. You can see this around you with people's driving, fighting on the streets, in taxis..." Lady from LGBTIQ group

"The situation is now worse and bad things are happening." Migrant lady

"My daughter is a nurse. She just got robbed, a few days ago, right in front of the hospital." – Elderly lady

On whether their security is affected by their belonging to a specific group, the migrant ladies all agreed on saying that, because they are foreigners, their personal security is much more at risk. *"Whatever happens, we cannot complain. They would throw us in jail instead of punishing the attacker"* says one lady.

One member of the LGBTIQ community spoke about employment security/justice and economic rights, implying that members of the LGBTIQ community might be exposed to insecurity on the job because of their belonging to this community. She said: *"Very often there's injustice when exiting a job. I am not sure this is specific to our community but it happens much more to our community. This could also be related to gender. Because I am a girl, I notice that the same job is paid less when it's me who takes it as opposed to when a man is doing the same job."*

VII. Work and livelihood:

According to the interviewed ladies, work and employment opportunities have been affected by the overall situation since the revolution in October 2020. The blast has made things even worse. *"There is almost no work at all anymore"* says one migrant lady. *"There are longer work hour but less pay now"* according to one elderly lady. *"My work has been affected. Now I have to rethink the planning, management, and implementation of my projects. The blast has made me question my priorities right now,"* says one woman from the LGBTIQ group. Another one who has a freelance job added: *"I am unable to concentrate on work. I lost several jobs because I am just not in the mood."* The lady from the reproductive age group who was injured by the blast says that her injuries definitely affected her physical ability to perform her job. Another lady from the same group added: *"I no longer dare go to the same area where I used to work. It is too close to the blast zone."*



Once again, the concept of discrimination against specific groups emerged when discussing work. The migrant women feel that many jobs are denied to them because they are foreigners. One lady said: *"I used to work in a restaurant; but many customers wouldn't even look at me. They won't let me serve them."* One lady from the reproductive age group said: *"There is discrimination on the job market. For example, people with disability are discriminated against. That's because there is no awareness. People are too interested in the external looks."*

VIII. WASH and food security:

All the interviewed ladies who responded to a question about water and hygiene indicated that more water shortage has been experienced since the blast. On this particular aspect, there seems to be no difference between the different groups. *"Running water is not available all the time; but it is the same for the Lebanese people as well"* according to one migrant lady.

In terms of food security, this has been affected not only by the blast but also by the massive economic crisis. *"There are times where there is no food on the table for my children"* says one lady in the reproductive age group. Several of the elderly women reported that they no longer purchase meat and poultry and rather solely rely on cooking grains and rice because of the soaring prices. *"On some days there is food but on some other days there isn't any food"* says one migrant worker. Although the economic crisis has led to some specific types of food to be no longer available in supermarkets, the interviewed ladies do not seem to be particularly impacted by the lack of certain foods but rather by the major increase in prices of most food items.

IX. Political participation and engagement:

All the interviewed ladies indicated that they felt anger against the political ruling class after the blast. One elderly woman said: *"الله لا يوفقن!!! كلن يعني كلن"* A majority of the ladies had also participated in protests before the blast. The migrant women indicated that they took part in protests to demand the right of foreign workers. One of them said: *"I hope there will be a good state in Lebanon."* And another one added: *"I love Lebanon. When I pray for my country, I also pray for Lebanon."* One lady from the reproductive age group said: *"I wanted to participate in protests but then I have a second thought. I was afraid that something might happen to me. Then, who would take care of my children?"* Several women spoke about immigration. *"For the first time in my life, I want to leave the country. The first chance I get, I am leaving"* says a lady from the reproductive age group. A lady from the older woman group said: *"There is no way we could leave. We should all stay here. We should just sit on their [i.e. the politicians] chest."*

Conclusions.

- The women who participated in this exercise have all been affected one way or another by the blast. The psychological effect is most obvious. While only a few women have been physically injured, most of them suffered from damages to their houses. In addition, most of the women saw a negative effect of the blast and the ill economic situation in general on their livelihoods and employment.
- The problem of discrimination was well highlighted in the present study especially discrimination against migrant women in a number of areas. There were also perceived differences in how women from the LGBTIQ community are treated.
- The blast seems to have exacerbated the women's feeling of insecurity and lack of safety even within their own areas.
- Right to property ownership is not well preserved for women in Lebanon
- Women from the LGBTIQ group have a general sense of distrust vis-à-vis the security forces
- GBV may or may not have increased after the blast but it is generally present in the society depending on the areas according to the respondents.
- Women's access to reproductive and sexual health services has been negatively affected by the soaring prices and the general economic situation.
- Access to water and food security have also been negatively impacted by the blast and the general economic situation
- All the ladies felt anger against the political ruling class after the blast and many of them are considering emigration while others do not wish to leave the country.





Appendix One: FGD guide

Joint Rapid Multi-Sectoral Gender Assessment (RMGA) on the Beirut Blast: The Impact of the Beirut Blast on Women

FGD guide

Date of FGD:

FGD Participants:

- Women with disabilities
- Older women
- Migrant women
- LGBTIQ

Number of participants:

Introduction:

The present exercise aims at understanding how the Beirut blast affects women, men, girls, boys, and other gender minorities to plan and implement an effective humanitarian response. You have been selected as a representative of (women with disabilities, older women, migrant women, or LGBTIQ) to take part in this assessment, which will take around 60 to 90 minutes. The discussion is confidential and participants should respect each other's right to privacy by not discussing what was talked about with people outside of the focus group. All participants must agree to the rule of confidentiality; those who do not agree are invited to leave the focus group without being stigmatized.

Participation in this discussion is completely voluntary and you do not have to answer any questions that you do not want to answer. Please feel free to voice out any concerns you might have during the assessment. You also have the freedom to walk out of the assessment at any given time.



We will be asking general questions about issues affecting women, men, and families, and we won't the participants to disclose personal information about themselves. We will not ask for your names and will not write them down; we will also not record any information that may identify you, or connect you to anything you share today. We will only share anything that was said in this discussion in a general way, without mentioning personal details.

*Feminist method script/note: UNW, UNFPA, ABAAD and CARE are very aware and concerned about the number of humanitarian assessments and studies taking place in light of the response. We want to emphasize that this is not a needs assessment to help provide and target providing services to persons affected, but a gender assessment. We hope that this report will help meaningfully and genuinely raise important information about women, men, boys, and girls and different groups that were affected and elevate their important and unique stories. The purpose of this report is to inform on-going humanitarian interventions and make sure that gender discrimination or gender inequality is not amongst the reasons to prevent persons from accessing their rights or assistance.

This discussion will be recorded for the purpose of analyzing its contents. Only the main interviewer will have access to the recordings, which will be deleted once the analysis is completed. Thank you for being a part of this process with us. Do you agree on participating in the FGDs and recording the session? (Anyone who does not agree is free to leave the FGD discussion now without any prejudice against them)

Group rules: Please allow for the interviewer to ask her question then try to speak one at a time and avoid interrupting the others or monopolizing the discussion.

Does anyone have any questions for us before we begin?

		Women with disabilities	Older women	Migrant women	LGBTI Q
General/ physical health questions	If you feel comfortable sharing, we'd like to start by understanding what happened to you during the blast - Were you physically affected by the blast? - Do you believe that men and women were affected differently by the blast? If yes, how so? - If you were you physically affected/injured by the blast, Did you face any problems in accessing health services after the blast?	X	X	X	X
	- Do you believe you were differently affected by the blast than the rest of the population because you are a woman with disability/an older woman/a migrant woman/ a member of the LGBTIQ community? If yes, please explain	X	X	X	X
Mental Health	Tell me about your mental health following the blast: Over the four weeks that followed the blast, did you feel: - Worried? - Afraid? - Annoyed or irritable? - depressed? - Bad about yourself?	X	X	X	X
	As a woman with disability/ an older woman, did you feel: - Worried over being unable to obtain specific services to your case? - Afraid of what might happen to you after this?	X	X		
	As a migrant woman/ a member of the LGBTIQ community, did you feel: - Worried over being discriminated against/ experiencing more discrimination after the blast? - Afraid of what might happen to you after this?			X	X

Sexual and reproductive health and rights	Let us now talk about your social status: Are you: - Single - Married - In a relationship - For non-single ladies, did the blast affect your relationship with your partner(s)? Please describe	X	X	X	X
	Did the blast affect your access to <u>medical services</u> specifically related to reproductive health? Please describe	X	X	X	X
	Did the blast affect your ability to obtain <u>menstrual cycle and hygiene products</u> ? Please describe	X	X	X	X
	As a woman with disability/ an older woman/a migrant woman/ a member of the LGBTIQ community: - Did you feel your reproductive/sexual rights were well-respected in Lebanon <u>before the blast</u> ? - Did you feel that the blast affected your reproductive/sexual rights? Please describe	X	X	X	X
Shelter	Let us move into discussing shelter: - Did you feel safe in your place of residence prior to the blast? - Do you feel safe in your place of residence now? - Can you safely move from your place of residence at day at night? - Was your house/place of residence damaged by the blast? Please describe - Did you lose your house/ place of residence as a result of the blast? - If yes, did you have to move out of your house/place of residence? - If yes, how did this affect your privacy? - Do you have a contract, and if so, is it in your name or someone elses?	X	X	X	X
	As a woman with disability/ As older woman,	X	X		



	<ul style="list-style-type: none"> - Do you feel that your right to a shelter and private ownership of property is generally respected in Lebanon? - Was this right affected as a result the blast? - Was your privacy affected as a result of the blast? 				
	<p>As a migrant worker,</p> <ul style="list-style-type: none"> - Were you affected by the economic crisis in Lebanon in terms of possibly losing employment/shelter and ?Was your situation further affected as a result of the blast? 			X	
	<p>As a member of the LGBTIQ:</p> <ul style="list-style-type: none"> - Do you feel that in general, your right to shelter and legal ownership of property is affected as a result of discrimination against you? - Do you feel that your privacy is generally respected? - Did the blast have an effect on your privacy? 				X



<p style="text-align: center;">Protection</p>	<p>I wish to ask you now a few questions concerning gender-based violence. We know this is a sensitive subject, but we'd like to discuss it to better understand the situation and response to the different types of violence taking place</p> <ul style="list-style-type: none"> - Do you think gender based violence, including sexual exploitation, has increased lately-also as a result of the blast? - Do you think survivors of violence had challenges in accessing service sand help after the blast (this includes psycho-social support, health services, legal counselling, etc) - What about specific forms of violence against women and girls? - What practices are considered sexually inappropriate, abusive, or violent in the community? - Without mentioning names or indicating anyone, can you give examples of abuse in your community? (Examine definitions of forced sex/rape, sexual harassment, sexual manipulation, etc.) - Has the problem of sexual violence gotten worse, better, or stayed the same after the blast? - What particular types of gender based violence have gotten worse, better, or stayed the same? If there has been a change, what has caused it? - What are the circumstances that cause problems of safety and security for women and girls in the community before and after the blast? - What are community responses when violence occurs? Have these changed after the blast? <p>- Do you feel that GBV is more pronounced against women with disability/ older women/ a migrant women/ members of the LGBTIQ community? Please explain</p>	X	X	X	X
<p style="text-align: center;">Justice and security</p>	<p>Let us now discuss safety and security in Lebanon:</p> <ul style="list-style-type: none"> - Do you feel you are generally safe? - Did you ever personally experience an incident where your personal safety and security was jeopardized? 	X	X	X	X

	<ul style="list-style-type: none"> - <u>During the chaotic times that followed the blast</u>, did you ever personally experience or witness an incident where your personal safety and security was jeopardized - If yes, please describe - If yes, did you report the incident to law enforcement? - If yes, what was the outcome? (was the perpetrator punished? Did you receive amends...?) - If not, why not? 				
	<p>For the women who indicated having experienced any kind of safety-related incidents:</p> <ul style="list-style-type: none"> - Did you feel that this incident was motivated by the fact that you are a woman with disability/ an older woman/ a migrant woman/ a member of the LGBTIQ community? Please explain 	X	X	X	X
Work and livelihood	<p>Please allow me now to ask you a few question regarding your livelihood:</p> <ul style="list-style-type: none"> - Were you employed/working before the blast? Please provide some details about the type of work - Did the blast affect your employment in any way? Please describe (did you have to stop working? Did you lose part of your salary? Did you start working part-time? Did you actually have more work...?) 	X	X	X	X
	<ul style="list-style-type: none"> - Do you feel that your work prospects are seriously affected by the fact that you are a woman with disability/an older woman/ a migrant woman/ a member of the LGBTIQ community? If yes, please describe - Were you ever denied work for being a woman with disability/an older woman/ a migrant woman/ a member of the LGBTIQ community? - Did you ever receive less compensation/recognition for a job because you are a woman with disability/an older woman/ a migrant woman/ a member of the LGBTIQ community? - Do you feel that the Lebanese job market discriminates against women with disability/older women/ migrant women/ members of the LGBTIQ community? - Please cite a personal incident that you experienced and that made you feel the discrimination at the level of the job market 	X	X	X	X
WASH	<p>Let us now moving into discussing your experience with water, sanitation and hygiene:</p> <ul style="list-style-type: none"> - Did the blast affect your access to clean water, sanitation and hygiene? If yes, please describe 	X	X	X	X



	- Do you feel that your access to clean water, sanitation and hygiene is affected by your status as a woman with disability/an older woman/ a migrant woman/ a member of the LGBTIQ community?	X	X	X	X
Food security	I wish to ask you now a few questions about food: - Did you <u>ever</u> have trouble getting food on the table for yourself/your family in Lebanon? - Did the blast affect your ability to get food on the table for yourself/ your family? If yes, please describe (did your financial status suffer no longer allowing you to get your food needs? Was your local grocery shop affected by the blast...?)	X	X	X	X
	- Do you feel that your status as a woman with disability/an older woman/ a migrant woman/ a member of the LGBTIQ community affects your access to food? - If yes, is this a general situation or a situation specifically related to the blast?	X	X	X	X
Political participation	Let us now speak about your patriotic and political engagement: - Did you feel anger against the ruling political class after the blast? - Did you participate in any protests following the blast? If yes, please describe - Did you ever have any form of political engagement following the blast? (attending meetings with activist groups, posting political opinions on social media...)	X	X	X	X
	- Do you feel that your political participation (or lack of participation) is affected by your status as a woman with disability/an older woman/ a migrant woman/ a member of the LGBTIQ community affects your access to food? - If yes, please describe	X	X	X	X
Conclusion	Given all we've discussed, what would you like us to be sure to mention in this report? Thank you for your time. If you are interested, you are welcome to be a part of the review process. In line with feminist research methods, we will ensure that you receive the final report. If so please provide your email address.	X	X	X	X