

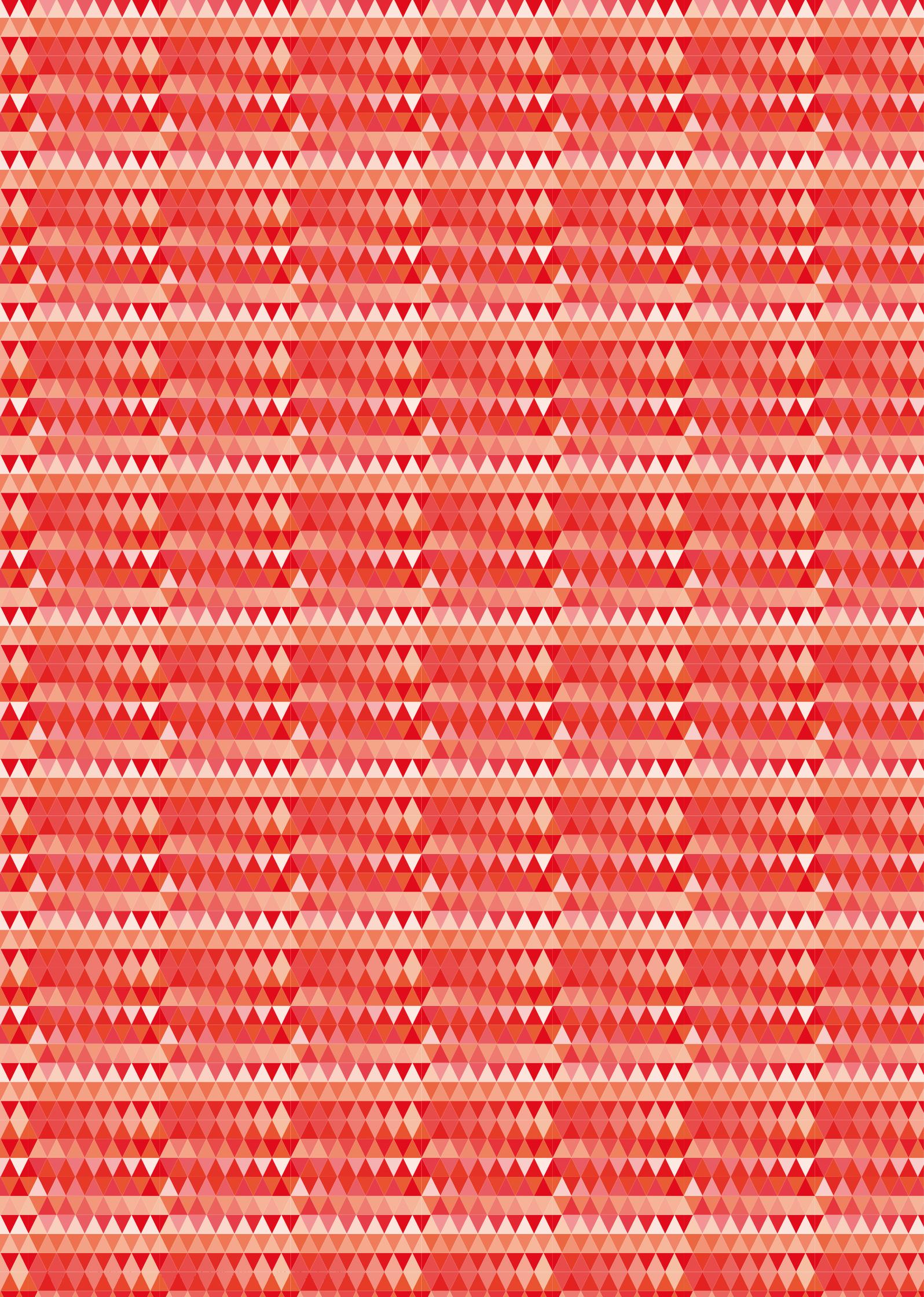
CHATTING WITH DESTABILISERS: ACCOUNTABILITY TO LGBTIQ AND GNC AFRICANS

WE ASKED...

**WHAT ARE THE MAJOR CHALLENGES THAT
LGBTQI FACE?**

THEY ANSWERED...

**22 ANONYMOUS INTERVIEWS WITH AFRICAN
LGBTIQ/GNC ACTIVISTS, AND THEIR ALLIES.**





For this reason, we conducted interviews with 22 LGBTI/GNC African activists and allies, and without changing what they said, we offer you their words here.

We hope that their analysis of the situation, their thoughts and advice on what should be done to improve access to equality, as well as their warnings, are heeded by us all as we push forward for equality.

To be clear, we did not intend to capture personal experiences of human rights abuses; but some stories did emerge and in the interest of keeping the work as honest to the actual responses of the activists, we have kept the content almost untouched and unchanged (*except for removing identifiers and structuring phrasing for comprehension purposes, but only where vital*).

We promised interviewees that all identifiers would be removed to allow the interviewees to be as frank as they desired, without fear of repercussion. Not many were worried anyway, given that they are a fearless bunch, but we kept our word anyway.

We call this the *Community of Practice research* at Accountability International because our overall goal is to ensure that we share and leverage each other's knowledge, analyses, skills and know-how to arrive at equality as quickly as possible.

This research forms part of the Destabilising Heteronormativity Project; a project which aims to destigmatise LGBTI/GNC identities and increase accountability on sexual orientation and gender identity and expression (SOGIE) on the African continent.

The 22 interviews were conducted in mid-to-late 2018, with activists from across sub-Saharan Africa. The aim of the Community of Practice research was to document the rich and diverse knowledge and expertise from LGBTI/GNC activists and their allies and as a learning and sharing platform.

The Community of Practice research aims to use this as an accountability and sustainability tool to hold leaders

Introduction

In 2018, Accountability International began documenting the tacit knowledge that sits in the minds of our African lesbian, gay, bisexual, trans, intersex, queer and gender non-conforming activist friends and colleagues.

This knowledge is not yet being actively documented, nor analysed, nor disseminated for use in decision-making of those working to advance the human rights of LGBTI/GNC Africans.

We at Accountability International, believe that the knowledge, opinions, and experience of these people is vital to informed decision-making by anyone working in the field of human rights in Africa, especially allies, funding partners, and the United Nations bodies.

accountable and to amplify the voices and experiences of African LGBTI/GNC people. Through the research, we address the following topics, amongst others:

- What are the major challenges faced by African LGBTI/GNC today?
- What progress has not been made through LGBTI/GNC activism over the last 5-10 years?
- What is our understanding of intersectionality and intersecting movements to make an even greater impact?
- What does accountability look like for African LGBTI/GNC?
- What role should allies and funding partners play in supporting the African LGBTI/GNC movement?

Through these interviews we hear from African LGBTI/GNC people themselves as well as the views of allies who have been working alongside LGBTI/GNC over the years.

Through reading and understanding the opinions of these key experts, we hope you have greater insight into what your role might be to advance LGBTI/GNC rights in Africa.

With thanks and appreciation to our 22 activists who shared their time, expertise and advice.

The Accountability Team



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WE HOPE THAT THEIR ANALYSIS OF THE SITUATION, THEIR THOUGHTS AND ADVICE ON WHAT SHOULD BE DONE TO IMPROVE THE MOVEMENT, AND ACCESS TO EQUALITY AND THEIR WARNINGS AND CAUTIONS ARE ALL HEEDIED BY US ALL AS WE PUSH FORWARD FOR EQUALITY.

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Human Rights

“ Human Rights should not be selective. There is no partial Human Rights. There is Human Rights or no Human Rights. So, as long as you're giving partial Human Rights, you're abusing Human Rights, because I either have them or I don't. Our governments talk differently in different spaces. Members of parliament, human rights organizations, especially international human rights organizations say one thing, and then they come back on the ground and things are different.

I think it's a situation where we need to agree to disagree because gender is quite subjective and because of that, anytime you try to speak on it objectively, you will always have someone who disagrees with you. I think the challenge is when we want to impose our views of gender on other people the same way that they are imposed on us. The only way that we can approach this

without sounding like it's a competition between conservatives versus whether it's religious, socially ability counts[?] is if we approach this with a human rights perspective and accountability should be basically measured by that.

Are the leaders actually encouraging equality? Are they [unclear 0:18:08] the situation or not. Because it is simple if you look at from human rights perspective. This person has the right to be who they wants to be, specifically in South Africa with our constitution... Whether it is religious leaders or traditional healers or I mean indigenous leaders, if the approach is to say "Hey this is the new South Africa".

We all believe in human rights and these are the implications for not following the protocol. I think if we move from that then we won't be stepping on any toes considering that it won't be who is right, who is wrong, but what we have on paper. That we have agreed on as a nation: these are the rules we are abiding by as a nation. And then it also becomes less of an issue of women or men or lesbians or transgender people it becomes where solidarity (works) towards accountability. ”

“ Health rights as an entry point has been very useful for many marginalised communities, but it also holds them back, and a human rights perspective is so valuable, yet sometimes takes longer. The same is for the LGBTI/GNC African movement. There are as many opinions on this as there are activists. But it is important for us to continuously unpack and interrogate which is best, or how to mingle or integrate these two in different spaces.

Using only one all the time is overly simplistic and poses its own challenges. ”



I'm just going through some pictures on Uganda and I see a guy is gay and is on Grindr. He doesn't have the right to be on Grindr" and I was like "Why?" He said "He's gay. He's going to pass on the disease to everybody." I'm like "What the hell are you talking about?" In 2018 you still have that way of thinking? We have a problem. ”

“ I can say maybe like the fact that the stigma and discrimination, though there's no criminalisation, that's true, but there's still a lot of emotional criminalisation, because you find that for people to access the required is an issue. And also to live freely in the community is an issue. That's why you find that the work you are doing may be focusing on challenging stigma and discrimination.

We're challenging it at higher education. But when people go back to their community, they go back to a different situation altogether. That's why you find a person who will be living openly here is a lesbian, or mostly not lesbian, let's say a trans. The moment they are on the way home, they change everything. If a person is even [unclear], you first go via the salon to cut the hair, to arrive home as the person (that the) people at home requires.

So I think that's the issue and that's also the issue which is contributing to this brand of HIV among LGBTIQ individuals, because I think one of my studies where we were talking about first forced parenthood, where if a people feels she wants people to be off her or his back, that person should fall pregnant or impregnate somebody.

After that they will know, *haai* he's a straight guy now. Now he can live and even come with a friend. Where they won't expect that the friend is a sexual partner. Because it is the woman who is pregnant somewhere. ”

Stigma

“ We are criminalised in most countries, we have the death penalty. Stigma, (the) LGBT movement gets a lot of stigma, quite a lot of that. ”

“ There's big challenges. I'll start with challenges, because they are stronger. Stigma. Stigma is still there. Big. Everywhere. You know even within the LGBT community. The gay community. It's terrible. People with HIV in many African countries are still dying. Not because there is no medication, but the emotional support is not there at all. You know, you can take the medication, but if you face so much stigma you will question yourself "Why am I living then?"

You know, I was shocked. I was having a conversation with my cousin in South Africa and he said to me: "Oh,



Understanding the Law

“ And the biggest challenge is people don't understand the laws around LGBTI. Around justice. Because the law is just that, (thing that) are used against LGBTI people.

So by the lack of understanding, even though it's a growth that people are owning their spaces. (They are) also holding other people back that *"I can't do this! I'm going to go to jail!"* And also the fact that LGBTI people, the challenge would be they never ask or they never want to get the accurate information, even though it's available for them free of charge. So that's the biggest, biggest challenge I see. ”

Within the Movement

“ I think the biggest challenge, if you will, that's still even amongst the LGBTIQ+ community, there's still a hint of patriarchy if you will. Masculinity and those challenges that feminists most of the time struggle with, ... they do manifest themselves within the LGBTIQ community. Case in point: with the gay community for example, often lesbians feel dominated by the gays because they out-speak them in most cases. They want to speak for everyone. There's a bit of silencing and you can pick up those hints of patriarchy that society struggle(s) with and I don't think being gay immediately excepts one from that culture that we have adopted from an early age as a people, as a nation, as a country. So there are those challenges that still manifest themselves in those cases.



But again, it's an issue of intersectionality. How do we, within our differences, how do we come together and challenge our own enemy? There's that challenge of how to put our differences aside and have this one enemy that you want to fight even though the enemy has got different heads, of course. So ja, there is a need for intersectionality, but it's the practice of intersectionality that we seem to struggle with mostly. We want to pull together, but it's each time we are pulled in different directions, because again it's as if it's a competition if you will.

Sometimes it becomes, our activism, becomes a competition and it's like "Who has the best movement? Who is driving the movement? Who is wearing the bigger hat?" and etc, etc. So we do that, then it becomes a squabble. Then we're not putting our heads together and seeing one common thing. Those are the kinds of challenges that manifest themselves. But at the same time I would say that it is good to see the growths of the different movements within this big movement. The trans communities looking after themselves on their own. Not to say that now they are outsiders, but still within the LGBTI community, but still having their voices being heard and having their footprints and footsteps there as well. So it

is important for each group to have their voice being loud as possible, but trying still to maintain that so it the movement which I think at the moment we are struggling with. How do we have our loud voices, but we are dealing with this one big movement? ”

“ We face the same challenges, but you'd find women finding themselves more privileged than the LGBTIQ persons. For instance, you have to prove the trans-women in the same room this is (my) gender (rather) than men who also to be a way to breaking that rule, because they feel that they are more woman than the others.

So it's quite a challenge because I think woman don't seem to realise that the challenges are the same. We have the same, you know, the strategies may be different, but they still find themselves more privileged than the LGBTIQ movement. But otherwise I don't think there will ever be a room full for that besides a platform where woman would come together with the LGBTIQ. It's going to take ages. ”

“ WHAT IS DIFFICULT THOUGH, IS EVEN WITHIN THE MOVEMENT THERE IS A LOT OF DISCRIMINATION, PEOPLE STILL UNDERMINE EACH OTHER AND (THERE IS) LACK OF UNDERSTANDING AS WELL. I HAVE FOUND THAT THERE ARE LOTS OF LESBIANS FOR INSTANCE WHO DO NOT UNDERSTAND THE ISSUE OF BEING TRANSGENDER. THERE ARE A LOT OF GAY MEN WHO DO NOT UNDERSTAND THE ISSUE OF BEING INTERSEX FOR INSTANCE. SO EVEN WITHIN THE MOVEMENT I THINK THERE'S A LOT OF CAPACITY BUILDING THAT NEEDS TO BE DONE. FOR PEOPLE TO UNDERSTAND EXACTLY WHERE THEY ARE ON THE CONTINUUM. BUT I THINK IT HELPS THAT THEY WOULD SAY "I MAY NOT UNDERSTAND, BUT I EMBRACE YOU AS A MEMBER OF THE MOVEMENT". ”



On Who Controls the Narrative

“ I would say there’s been changes that are not changes if that makes any sense. So there has been changes in terms of I think there’s a greater recognition and therefore conversation that is not a silence anymore. But the framing of that conversation is still very much the same in some ways.

So if it’s something just as basic as wanting to reach out to people across the continent to talk about some kind of collaboration related to sexuality and gender identity, it’s always met with a kind of gatekeeping that has not changed, even now... trying to form partnerships across the continent, (we see) those faults we make the same today (as 8 years before).

Ja. So I find that there is always a need, it’s like you reach out and there is almost a recognition of the issues because I think they’ve been made visible in so many different political contexts. So there’s a recognition and there’s even some willingness to engage or to engage in a very, very problematic way.

So you have colleagues who say we are part of your projects, but this is the way we want to do this. And the way they want to do this, is to apologise and to reinforce all of these already problematic understandings of sexual and gender diverse populations. So for me the change has been a change, but not actually a change. ”



HIV

“ One of the challenges that we have, especially around issues of HIV. You look at countries, like my country, you go back to XXX (*county identifier removed*) there, talking about the high HIV infections. But that also they started an issue that there’s a high HIV present and misunderstanding trans-women. But, you know, the government does not see.

The minister of health doesn’t (want) to include that component to say “How do you also move forward?” fighting this sketch of HIV in a larger spectrum of every individual who found living there, those who are behind. This statement don’t leave no one behind.

I think I had it way back, about seven, six, years back, but we are still saying leave no one behind. Give, there are sick people for that reason if behind. So those are some of the challenges that we still have. ”

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**HOW DO YOU ALSO
MOVE FORWARD?**

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Silencing and Closing Spaces

“ There are so many challenges; the more visible they come, the more the Government shrinks our spaces because as I speak right now there are so many organizations that may not be genuinely and are non-existent in terms... but they seek funds from different donors especially those small... people funding small organizations.

We have had a lot of cases of people running from the country going to other countries claiming to be LGBT and yet they are not LGBT. So we have had issues right now because our organization, our spaces have been penetrated. The Minister told us that he has informants within our organizations. Like we are unable to organize the Pride that we used to organize in the past. ...The

minister is able to walk into our workshop and close it and ask people to leave immediately. He stops functions. He has stopped a pride function. He stopped the KP conference. He stopped. However we still organize in silos and have workshops and also have some events but we see that the minister he is not to walk into our premises to stop functions but now he does it. He walks down here. He stops functions.

We have had Parliament organizing, re-organizing on bringing back the Anti Homosexuality Bill in we know a lot of work has been done within the parliament to try and bring back the entire homosexuality bill in another version.

We have seen it and within the sex offence bill... there is a sex offence bill that criminalizes.

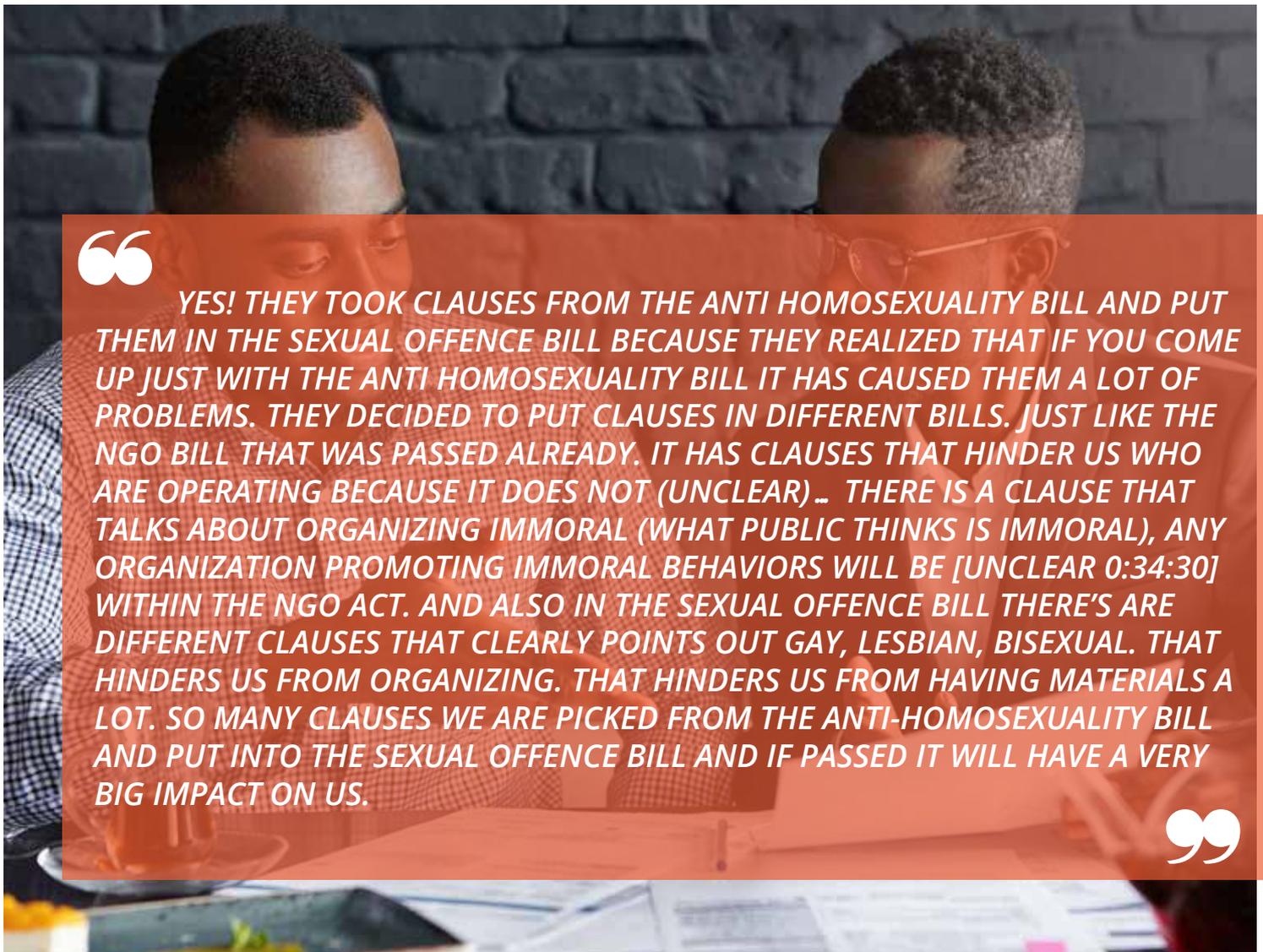
That will hinder us from operating. Will hinder us from doing our work. There are many clauses that were picked from the anti-homosexuality and put in a sex offence bill and that bill is in parliament already and we are very sure that that bill if is going to pass. ”

“ Challenges more challenges? We have realized that after they close down their KP conference there are things that have changed previously we were involved... there were, LGBT as in KP LGBT involved in their data collection tools of the ministry of health.

But, unfortunately we got to know last month that the LGBT or MSM it was dropped off in the national data collection tools. And also the procurement department noted that the ministry stopped them from purchasing

of lubricants because lubricants promote immoral behaviours. These are just findings of just last month. So that scares a little bit! We don't know what they are cooking, but if they can't stop the purchasing of lubricants because it promotes immoral behaviour and also removing MSM (and) transgender data collection tools there is a problem. There is something that is happening.

We have seen the speaker move everywhere and challenges all challenges discussions on LGBT everywhere she goes. We have seen that and when she returns to the country she's welcomed as a hero. She is applauded by the parliament for (what) she did outside there to stop discussion on LGBT. So we are not sure like I said XXX (country identifier removed) is unpredictable. You don't (know) what is cooking. We are not very sure what is happening here. ”



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YES! THEY TOOK CLAUSES FROM THE ANTI HOMOSEXUALITY BILL AND PUT THEM IN THE SEXUAL OFFENCE BILL BECAUSE THEY REALIZED THAT IF YOU COME UP JUST WITH THE ANTI HOMOSEXUALITY BILL IT HAS CAUSED THEM A LOT OF PROBLEMS. THEY DECIDED TO PUT CLAUSES IN DIFFERENT BILLS. JUST LIKE THE NGO BILL THAT WAS PASSED ALREADY. IT HAS CLAUSES THAT HINDER US WHO ARE OPERATING BECAUSE IT DOES NOT (UNCLEAR)... THERE IS A CLAUSE THAT TALKS ABOUT ORGANIZING IMMORAL (WHAT PUBLIC THINKS IS IMMORAL), ANY ORGANIZATION PROMOTING IMMORAL BEHAVIORS WILL BE [UNCLEAR 0:34:30] WITHIN THE NGO ACT. AND ALSO IN THE SEXUAL OFFENCE BILL THERE'S ARE DIFFERENT CLAUSES THAT CLEARLY POINTS OUT GAY, LESBIAN, BISEXUAL. THAT HINDERS US FROM ORGANIZING. THAT HINDERS US FROM HAVING MATERIALS A LOT. SO MANY CLAUSES WE ARE PICKED FROM THE ANTI-HOMOSEXUALITY BILL AND PUT INTO THE SEXUAL OFFENCE BILL AND IF PASSED IT WILL HAVE A VERY BIG IMPACT ON US.

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Increased Visibility and Voice

“ We have... from different organisations ... annual sports, it's for like gender gays. They do come out to play and when they are called for party, I mean in that sense, they come out. There is also a pageant for trans identifying people. They do show up for those type of things, but it's so slow though, but I think we are getting there.

My biggest fear is the fact that we are not, because I don't know if it's willingness or afraid to understand other serious matters like the law, what the law says and how being turned away from social services and the police, because we have a problem there. People don't report violence in their relationship with their partners. People don't report violence that happened to them in

the streets and stuff like that. People don't report nurses and doctors who refuse to help them at the hospitals because they identify as gay or lesbian. Or lesbians would not go to clinics to seek services because they identify as lesbians.

So my concern is maybe also the language that we use might be a little bit foreign to them. That might be a setback, I don't know, but ja. Those are the challenges that even though we are taking five steps forward sometimes, we take ten or twenty steps back also. ”

“

IF YOU LOOK AT THE UN FUNDING, ESPECIALLY UNAIDS, THE STUDIES WERE DONE. THEY ARE FOCUSSED ON MSM ISSUES. IT NEEDS CHALLENGING. BUT THERE HAS BEEN, HONESTLY, A HUGE MOVE IF YOU LOOK AT ISSUES OF VISIBILITY. YOU GO TO CONFERENCES, CURRENTLY YOU TALK ABOUT LGBTIQ TRYING TO UNDERSTAND THESE ISSUES. EVEN FOR LESBIANS NOW, YOU'LL SEE THAT THERE'S CONVERSATIONS THAT HAVE BEEN OPENED UP AND SAY "HOW DO YOU DEAL WITH THIS"?

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Impact at National Level

“ Challenges are there we can have wonderful, wonderful like regional movement and continental movements but people still need to operate in their own countries in the perspectives of their own country.

So you still fighting against XXX (*country identifier removed*) for example. When I'm out there at the UN, I am this big Southern Africa trans activist, and when I come back home I'm just this person as fighting against the system. It's against who I actually am you know what I mean? ... so we are definitely not there (yet). ”



Leadership

“ Biggest challenge. Leadership. Leadership is still a very big challenge in our community especially as LBQ women. Who is willing to stand up? The biggest challenges are not just in XXX (country identifier removed) ... across, because when we were in the think tank these were some of the conversations we had.

Our friends in XXX (country identifier removed) are facing the same challenge. Our friends in XXX (country identifier removed) are facing the same challenge. Our friends in most of the BQ women are closeted. So, the biggest capacity of women that we are serving are closeted. There's a huge dry spell of funding for LBQ organizations across the continent. Not so many people are willing to stand up and lead. Not so many people are willing to stand up and speak.

So, it's the same faces everywhere, it's the same... which is different for MSM. They are speaking up for themselves. Organizing, organizing is...women work for them because so many of them are willing to stand up and advocate, but also, they have so many organizations.

The biggest parcel of organizations across Africa are MSM. Even those that say our LGBT...you will find that the LGBT in white, but MSM in action. Right, I hear you. We have very, very few LBQ organizations, very, very few.

So, you see like one organization is almost having the entire country. ”

“ There is a very big challenge developing the next generation of leaders and diversifying the movement so that it grows exponentially and becomes sustainable.

We keep seeing the “usual suspects” in all the spaces, and we want to see some diversity, some sharing of responsibilities, some trickle down of decision-making and some active mentorship of the next tier (younger or older, that doesn't matter) but the next generation or tier of African LGBT Activists. ”



The Need to Reach Communities

“ Yeah, I think of it as challenge and I think part of the challenge in the global side and particularly in Africa is: how do you reach the people in the rural area? How do you get information to them? How do you educate those who do not have access to libraries and books and, you know, social media? How do we provide education for them? And I think that sometimes when people grow up just understanding, you know, that... just understanding heteronormativity, you know, the cycle of life, then it also creates a level of confusion.

I think that perhaps that it's time that we take the project into story telling. Yeah, take the project into

a visual production, you know, we're talking theatre, you know, play, moonlight, you know and so on and so forth. So, we need to find different methodologies to share that message, you know. We also need the government to be on board with us in this matter.

For me this is a very crucial time for our communities to be able to work within the confines of their own surroundings and I think that a good example is, you know, how do we propose? Men are whipping who do not fall within the description or expression of heteronormativity.

So, if a woman, for example, does not identify other women regardless of their sexual orientation or gender identity, often hold much the stereotype of a woman in society. How do we challenge the abuse that they might face? How do we stop it? So, a woman who prefers to wear trousers instead of a dress or a gown. There are woman who prefer short hair instead of growing their hair.

A woman who prefer to wear a suit instead of wearing a ballgown, and that go for men (are attracted to men). I think that there's a lot of work to do to actually dismantle the boxes that we create in the gender stereotyping situation, you know. So, yeah, and there's a lot more to be said for that. ”



Challenges with Funding

“ I have seen the biggest growth, but biggest involvement among young LGBTQ, being involved. The young people have been more comfortable, have been less tolerant of abuse, not keeping quiet, really speaking out. I've seen that a lot. And also I'm observing that a lot of those young people who are involved are boys, gay men, specifically speaking. Mostly because we've seen XXX (*Identified removed*) in other organisations that work with LGBT's, a lot of the money is on MSM (men who have sex with men).

So a lot of the health programming around the needs of men who have sex with men. So that tends to draw people because they do a lot of volunteer work where they can get some kind of money or whatever when they do that volunteer work. So that has strengthened, increased the numbers of men who get involved with

XXX (*organisation identifier removed*) here. And also the fact that yes, there has been more participation of women in the movement, but of course the participating of, we've had this argument before that it looks like programmes that target women. There isn't reward, acknowledgement, (nor) monitor the acknowledgement of the work that women do. You get a grant and you'd rather have the donor would sort of disallow all if it's a volunteer stipend or whatever.

Maybe they would even reduce the numbers, whereas for MSM where it will be loads. You can have as many volunteers as you want. So there tends to be more involvement because of that. So right now as we speak, we don't actually have programmes that are specific to women. ”

“ They need to know that they are not supporting the LGBT movement if they are selectively funding... You cannot say you're supporting LGBT work in Africa and only supporting MSM and trans.

Then you are not supporting LGBT work. You're either working to ensure that the entire movement is being assisted or you're not. Selectively funding is not helping, because it's a fifteenth of the movement.

So, the people that they're funding are thinking they're going to take the movement up are not going to get there if you're not on the same level with them, which will still keep pulling them down. So, they either support the entire LGBT movement or they do not support it at all, because they're lying to themselves. You cannot say you're treating a human being and only cater for the finger, it will still be sick. ”



in agriculture... You see now when everybody is talking about "Oh let's get the land back without compensation" then 20 years later once that is moving, then they will realise that in fact when we were disputing the land we forgot about same sex couples one way or the other.

Then it will start being husband and wives who are melting. Like it's always we always think for heteronormative rights instead of all the other sectors. Until someone remind that "*Hey! please remember!*" and they will be like "*Oh really! Should we also give land to women and men? Yes, we should also give land to women and men.*" So it's the same thing, the feminists are a movement when they were fighting for the right to land in the villages, because the legal fraternity has moved in terms of giving women access rights.

So now in most of the villages in South Africa, women have made a request because they don't like, they can make a request and they can get a piece of land, right? Of course we've moved from you've got to be married to at least if you are an adult with children too, you can go to the chief and request land. But still try to send a woman to go to the chief to request land, as opposed to sending a man and a woman who is their parents to request that they will get it immediately.

Because they are on record to be a family. So we need to do this in all the same paths, we need to go beyond, maybe it's because I mainly come from this health sector so, maybe I think there's over-emphasis in the health sector compared to other sectors in terms of talking about access. ”

Challenges Faced when Destabilising Heteronormativity

“ I think society needs to accept LGBTIQ people as LGBTIQ people, not as men who have sex with men, or as an at risk group for such purposes used, or as an at risk group. So let's not only talk about that when we talk about health and insert that so that they will receive access to resources, but we need to normalise talking about the rights of LGBTIQ individuals.

We need to take the conversation outside the health sector. It will be there, right, not necessarily outside, but beyond, that's the right word. It needs to go beyond the health sector. It needs to be included in all sectors. It needs to be in education. It needs to be



Physical Safety And Security Of LGBT Persons

“ Hostility, mostly, not bodily harm, but they do scandalise your name, as scandalise your ministry, scandalise your wife, you know. They must know a lot about you. They will try to tell you, you know. They will they say “He is doing it for money. Maybe he sleep for a life-style.”

The research shows that safety and security of LGBT Africans is a huge issue. Even just holding meetings and workshops we have to use secure, LGBT-friendly venues, and be careful not to let any info slip out to the wrong people. It's not just about our meetings and when we are organising.

Just walking down a street, or meeting for a hook-up, LGBT Africans are at such a huge risk of violence all the time. The trans research, the Situation Analysis done by the trans community showed that religious leaders are the biggest perpetrators of sexual violence against trans people.

We need to face this challenge in very real and pragmatic ways, to make a change to the daily lives of LGBT people. ”



Challenges Faced by Trans Movement

“ There’s been disability of other according, because there usually been work around feminism which was focussing mainly on gay men under which would defined even people who had identified this trans-women then, were all clubbed together under the feminise as an feminism project, especially around HIV, which was a challenge because it was not responding to specific challenges of people who identified them as trans-women.

So, I think the issue around disability, much as we usually have conversations around the fact that people who are identified as “trans” and the ones that have always been peaceful, even though that challenges were the ones that were did not and

not dealt with. When their life or society, or the larger community and human funders, only knew there was a lesbian woman and there was a gay man, were arrest them.

There were people that way peaceful, where those were identified as “trans”. Even today, they are still the peaceable ones. So I think honestly there has been really a positive move, especially around issues of research and documentation of stories of individuals whereby ... I think it was an eye opener for both men, LGBTIQ community itself, funders and activists in their region. People didn’t understand. There wasn’t enough information around gender identity, as oppose to issues of sexual orientation of which were the documentation of individual stories, research processes start when that in the origin, if like to information around gender identity, gender expression and issues on sexual orientation. So I think there’s been largely a move.

If you look now in Southern Africa, take that five years back, it was infringed to have a trust movement, but today we are talking about glooming and grooving on trans-movement in Southern Africa. We only had the xxx organisation (Removed identifier) (lesbian organisation) and most people who identified as trans-men as part of the xxx organisation (Removed identifier) because there was no room for them as the trans-identifying individuals.

Then they started to shift, to say okay that’s why they identify us as “lesbian”, then under the umbrella of come in the region. There are needs who were met. Also there was xxx organisation (Removed identifier). We are talking about gay men, and usually the issues of trans-women were undertaken by xxx organisation (Removed identifier). ”



Long Term Follow Up With Beneficiaries

“ We are focusing on students on campus, that's fine. There's no follow up ... when you leave campus: what is happening to those students? Who will even be a member of support groups and members of training other people? But after they leave the campus, where we don't make follow up to see what impact are they making outside there? Or was this only the safe space for them? What type of support (do) they need in the workplace? I think that is another issue. So it's this thing that.

And also most of the experiences which are done for LGBTIQ, it's for young, especially black people. It's the young students. Young youth. There's no follow up on their middle aged LGBTIQ or let's say geriatric life and

whatever, because I think documenting those type of research, or even for, instead of even going out to the community, focusing on different groups of academics at different levels of life, the focus is on students.

That's what we are seeing. They graduate now, but when they are working, what are they experiencing? They are about to retired, what is happening to their life? Because documentation of that might also assist a young LGBTIQ individuals to plan their life, knowing that okay, if they work with these challenges, how do I plan in advance?

Because you find a person who is now retiring, going to their empty, empty nests and how are they going to survive? Especially for the black ones. ”



On Working with Allies

“ How we stigmatize our allies so much that we end up pushing them away from the interest in supporting this. And also there is another level of stigma from outside from the other communities where one especially coming with the package of the background where the person is coming from because some are religious leaders some are... the MPs so that stigma from the background is also something else that needs attention or to be addressed.

And my understanding would be then you also need some good for them to handle that because we cannot always focus on LGBTIQ supporting LGBTIQ behind our allies and parents.. ”



FREEDOM

About Us

Accountability International is an African-led civil society organisation that works to improve accountability to the most marginalised. At AI, we conduct research and advocacy that allows us to do our work as a watchdog and hold various leaders accountable.

We conceptualise and implement innovatively designed projects that are led by our collaboration with marginalised communities. We put huge emphasis on needs-based research and community-led advocacy. We have developed more than a dozen scorecards since we began in 2005, all as a means to contribute to the demand for accountability from all leaders, whether at global, regional, national or community level. We provide technical advice in many spaces, and yet remain committed to ensuring that our spaces, communications and products are all highly accessible to all people. We

play a watchdog role and work to enhance the capacity of other civil society actors to also take up their role as watchdogs, for sustainable, resilient and inclusive human rights for all.

We use the Participatory Action Research (PAR) model, a best practice in which communities co-develop and lead the methodology, development of research tools, conduct the research and produce the final analysis & context-specific and advocacy-focused reports.

Partnerships are a fundamental element in our work. Over the years, we have developed excellent partnerships with hundreds of organisations, from major implementing partners to community-based organisations with national or local bases.



What Does It Mean to be Accountable?

Accountability International promised anonymity to every interviewee so that they could speak freely and safely. Identifiers have been removed. Please do not contact AI asking for respondents names, we will not provide them.

Accountability International values diversity of marginalised communities, and the agency of persons to identify themselves. To this end, Accountability International, in consideration of the above, will respect the request for anonymity and non-attribution as requested by those interviewed. Accountability International wishes to appreciate them for contributing to this as well.

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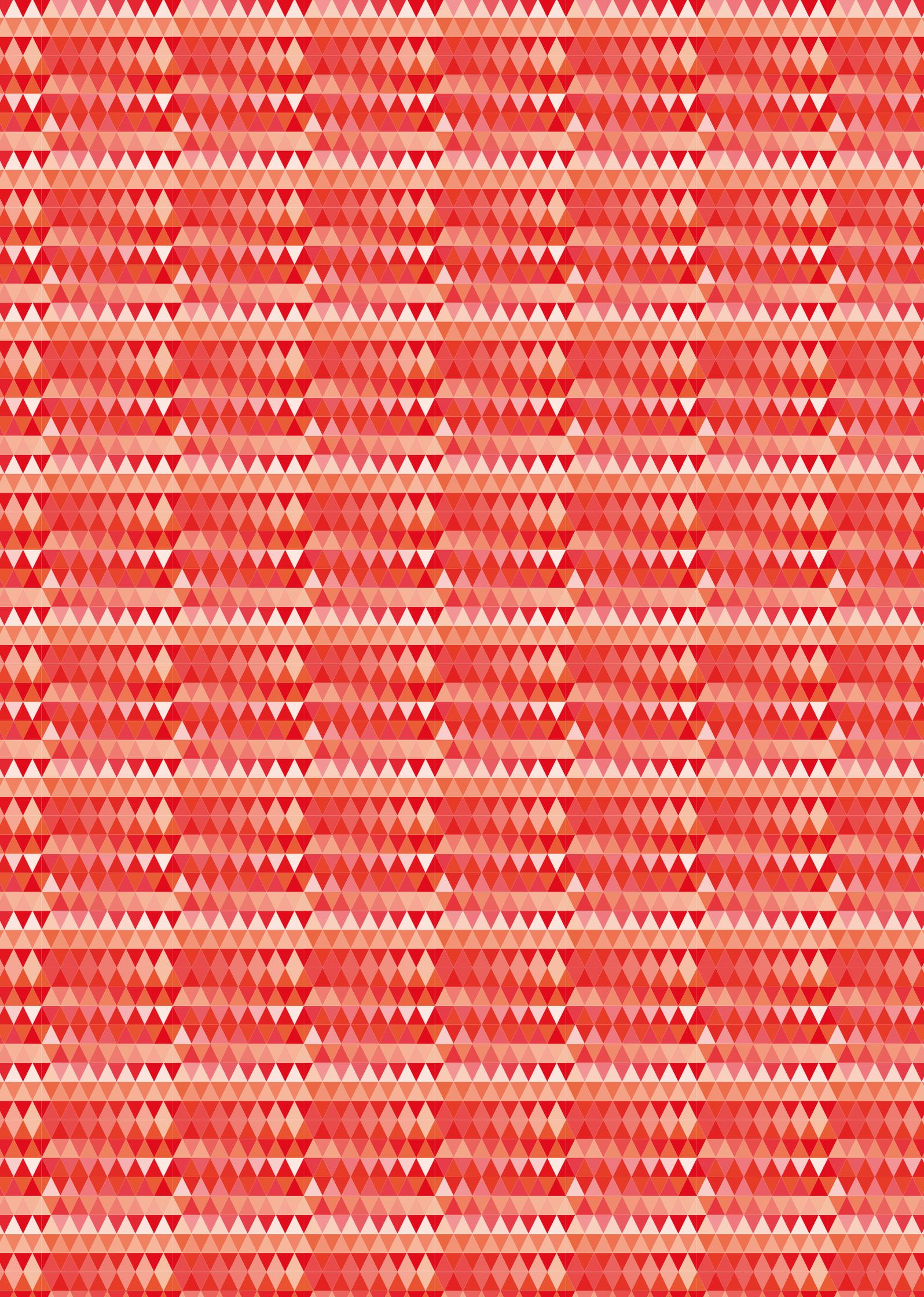
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