

All Africa Symposium on HIV / AIDS & Human Rights

Official Report

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South Africa**

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Prepared by ICC - International Capital Corporation Limited &
The Gays and Lesbians of Zimbabwe (GALZ)

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LIST OF ACRONYMS

AAP	All-Africa Programme
AARI	All-Africa Rights Initiative
AIDS	Acquired Immune Deficiency Syndrome
ALA	African Lesbian Alliance
ARV	Anti-retroviral
BCC	Behaviour Change Communication
BTI	Bisexual, Transgender and Intersex
BTM	Behind the Mask (South Africa)
CBO	Community Based Organisation
FEW	Forum for the Empowerment of Women (South Africa)
FIDA	Federation of Women Lawyers in Kenya
GALA	Gay and Lesbian Archives (South Africa)
GALZ	Gays and Lesbians of Zimbabwe
HAART	Highly Active Anti-retroviral Therapy
HIV	Human Immunodeficiency Virus
HIVOS	Humanistisch Instituut voor Ontwikkelingssamenwerking (Humanist Institute for Development Cooperation) (Netherlands)
HRW	Human Rights Watch
IASSCS	International Association for the Study of Sexuality, Culture and Society
ICCPR	International Covenant on Civil and Political Rights
ICT	Information Communications Technology
IEC	Information, Education and Communication
IGA	International Gay Association (Is this not ILGA?)
IGLHRC	International Gay and Lesbian Human Rights Commission
ICASA	International Conference on AIDS and STIs in Africa
ILGA	International Lesbian and Gay Association
IPAA	International Partnership against AIDS in Africa (of UNAIDS)
IT	Information Technology
KPI	Key Performance Indicators
LDI	Livelihood Development International
LEGABIBO	Lesbians, Gays and Bisexuals of Botswana (Botswana)
LGBTI	Lesbian, Gay, Bisexual, Transgender
LGBTI	Lesbian, Gay, Bisexual, Transgender, Intersex
MAP	Multi-country AIDS Programme (of UNAIDS)
MISA	Media Institute of Southern Africa
MSM	Men who have Sex with Men
NANGOF	Namibia NGO Forum
NAS	National AIDS Secretariat (Sierra Leone)
NCGLE	National Coalition for Gay and Lesbian Equality (South Africa) (now the Lesbian and Gay Equality Project)
NePAD	New Partnership for Africa's Development
NGO	Non Governmental Organisation
NOVIB	Nederlandse Organisatie Voor Internationale Ontwikkelingssamenwerking
PATAM	Pan African Treatment Action Movement
SAT	Southern African AIDS Trust
SADC	Southern African Development Community
SaFAIDS	Southern African HIV/AIDS Information Dissemination Service

SAGLES	Southern African Gays and Lesbians (listserv)
SIDA	Swedish International Development Agency
SLLAGA	Sierra Leone Lesbian and Gay Association
SAHRINGON	Southern African Human Rights NGO Network
SANGOCO	South African NGO Coalition
STI	Sexually Transmitted Infection
TAC	Treatment Action Campaign (South Africa)
TOT	Training of Trainers
TRP	The Rainbow Project (Namibia)
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNAIDS	Joint United Nations Programme on HIV and AIDS
UNHRC	United Nations Human Rights Commission
USAID	United States Agency for International Development
VCCT	Voluntary Confidential Counselling and Testing
VCT	Voluntary Counselling and Testing
VOSAK	Vision, Objectives, Strategies, Actions, Key performance indicators
WHO	World Health Organisation (of the United Nations)
WSW	Women who have Sex with Women
ZIBF	Zimbabwe International Book Fair
ZNNP ⁺	Zimbabwe National Network of People Living with HIV and AIDS

FOREWORD

TOWARDS AN ALL-AFRICA RIGHTS INITIATIVE

On 7 February 2004, 55 participants from 22 LGBTI groups representing seventeen African countries met in Johannesburg for an eight-day All-Africa Symposium on HIV/AIDS and Human Rights. The major purpose of the meeting was to develop strategies for African LGBTI organising in hostile climates at local, sub-regional and regional levels as a coordinated response to HIV and AIDS amongst men who have sex with men (MSM), women who have sex with women (WSW) and bisexual people on the African continent.

It was an important occasion. A number of efforts have been made over the years to encourage African LGBTI groups to cooperate, the most significant being those of The International Lesbian and Gay Organisation (ILGA), the largest international membership body of LGBTI groups. ILGA's highest decision-making body is the World Conference, which meets, on average, once in every two years. At the 1992 Paris World Conference, ILGA adopted a policy of dividing its membership into regions, of which Africa formed one. Since then, at World Conferences, regions are expected to caucus separately and to bring resolutions to the plenary for adoption. Each region is expected to appoint two representatives to the ILGA Board, one male and one female. But whereas ILGA Europe, America, and to some extent Latin America, have been strikingly successful in their attempts to organise and push the international LGBTI agenda, until very recently, the African Region has not managed to put in place sustainable regional structures to fulfil any major objectives.

There are many reasons why, in the past, African LGBTI communities have failed to cooperate, the most obvious being the open hostility to LGBTI organising by most African governments and strong social disapproval of homosexuality. At the local level, LGBTI organising has often been weak (or simply non-existent) and seriously under-resourced. LGBTI communities get no access to what limited state resources are available for social development and, in fact, these are more likely to be committed to the oppression of LGBTI people. Section IV of this report, "Issues affecting LGBTIs in Africa and What LGBTIs Need", clearly shows that the major problems faced are common to all three regions represented and that many difficulties stem from the denial by states that homosexuals exist in African cultures.

Until ten years ago, LGBTI issues were not a priority for international funders of human rights organisations and they were still the subject of heated debate for many international human rights watchdogs like Amnesty International. Even HIVOS, now a major funder of LGBTI programmes in the developing world, went through a great deal of internal soul-searching at local level before it became comfortable with supporting the Gays and Lesbians of Zimbabwe (GALZ). At the Paris World Conference of ILGA in 1992, Amnesty International was only just beginning to adopt lesbian and gay activists as prisoners of conscience and it was not until 1995, with the London Office's open support for GALZ's struggle against the vitriolic attacks on gays and lesbians by the Zimbabwean President and his government, that Amnesty truly started to mainstream LGBTI issues in its work.

Clearly, no African LGBTI network is possible if groups are struggling at the starting line to gain registration and simply exist and if lesbians and gay men are so terrified of the consequences of

admitting to their sexual orientation openly. Even in Southern Africa, where the movement is more open, better structured and reasonably well resourced, major difficulties at local and national levels have understandably overridden concerns for building an African LGBTI network, especially on a continent where communication is difficult and where it is easier and cheaper to travel to Europe and the United States than, say, to Rwanda. Southern Africans, who often forget striking differences in culture, economic infrastructure and creed on the continent, have also expected LGBTI communities in other parts of Africa to follow their bold example and simply speak out.

In discussions about an African LGBTI network, the issue of South Africa's role has often been raised. Being the first country in the world to secure constitutional protection for LGBTI people, which promptly led to the dismantling of its homophobic legislation, South Africa was considered by many to be a special case and unconnected to the struggles of LGBTI in other African countries. In fact, the sexual-orientation-clause success story masked a serious underlying problem: those who are wealthy have generally been able to buy their freedom and the sexual orientation clause simply meant they were able to buy this freedom more easily through appealing to the law. In stark contrast, the poverty-stricken lesbian in a rural area is still unaware of her legal rights and the cost of legal assistance puts the law completely out of her reach. Her lack of financial and social independence makes any attempts on her part to seek legal redress seem rash and irresponsible and such attempts are likely to turn her into an outcast and deprive her of the social support she so desperately needs. Whilst LGBTI activists in the rest of Africa pray for the day when they will be constitutionally protected, the techniques that they have learnt in normalising themselves in hostile environments have been a great deal more useful in strengthening the position of the weak and powerless rather than guaranteeing the rights of the rich and powerful. In this regard, South Africa has much to learn from the methods of countries to the North although, by the same token, South Africa has a lot to offer the rest of Africa in terms of legal strategy and activism.

The victimisation of Africa has also played its role in preventing African LGBTI from moving towards coordinated action. With communication easier with the West and the vision of international human rights groups as merciful saviours, many LGBTI groups expend most of their energies on wooing international funders and seeking assistance from organisations like Amnesty International, ILGA and the International Gay and Lesbian Human Rights Commission (IGLHRC), instead of looking to like-minded groups on the continent for mutual support. Many international human rights organisations, like ILGA, are confused with funders and it is common for African LGBTI organisations to join ILGA as an automatic gesture accompanied by the belief that the international body has the power and resources to deliver them from evil.

Although many closeted groups conduct important work quietly, some have emerged for the singular purpose of tapping into foreign funding and attending foreign conferences: for them there is no genuine commitment to fighting for change and they remain quite comfortable with playing the victim. At times, this has extended to explicit acts of fraud whereby individuals, under the guise of spurious organisations, have claimed acts of oppression in order to access funds for personal gain. This has led to division and suspicion where established LGBTI groups in Africa have sometimes voiced scepticism about the emergence of new LGBTI organisations, to the extent that some organisations are seen as groups of heterosexuals jumping on the LGBTI bandwagon to access foreign cash.

The increasing spate of those seeking asylum in the West on grounds of persecution related to their sexual orientation has not only drained the continent of leaders with experience, disrupted activities and wasted scarce resources, but has given the general impression, in some quarters, that LGBTI organising is largely geared towards opening up escape routes from the continent. Understandably, the claims made by asylum seekers are often exaggerated, once again feeding the myth that it is impossible to be gay or lesbian and live in Africa

Much of the African LGBTI discourse is centred on the hopeless situation facing LGBTI rather than highlighting any achievements or progress. To a large extent, African LGBTI have fed the international press, international human rights organisations and funders with what they think they want to hear, since it is tales of tragedy and disaster that seem to attract international attention and accompanying resources. This dependency on the West has seriously discouraged self-motivation and self-reliance and detracted from the ability of groups to recognise the value of cooperation with other LGBTI groupings on the continent. Some have decided that such cooperation is a potentially expensive and pointless exercise. This report shows, however, that there does exist a genuine commitment to the struggle for LGBTI emancipation on the African continent: other than in Southern Africa where organising has traditionally been stronger, Uganda, Sierra Leone, Rwanda and Ghana are but four countries from the rest of Africa where the All-Africa Symposium proved that ground-breaking achievements are taking place throughout the continent.

*

The first real opportunity for African LGBTI cooperation presented itself at the 1999 ILGA World Conference in South Africa, which was organised by the National Coalition for Gay and Lesbian Equality (NCGLE). The Coalition (now The Lesbian and Gay Equality Project) had been instrumental in ensuring the inclusion of sexual orientation as a specific ground for non-discrimination in the constitution for the New South Africa. For the first time, the African region was exceptionally well represented: Zimbabwe sent fifteen delegates and many South African groups were also present. In addition, there were delegations from a number of other African countries. A prominent South African LGBTI activist, Pumi Mtetwa, was elected co-Secretary General. ILGA agreed to sponsor a desk at the NCGLE to handle matters relating to building up the African region. But, within months, the promise of a strong African region came to grief and the office closed. Pumi Mtetwa left South Africa to take up employment in Latin America. At the 2000 ILGA conference in Italy, Africa was again seriously underrepresented.

In 2000, HIVOS approached GALZ to assist with the training of LGBTI organisations it was supporting in East Africa - namely Kenya, Uganda and Tanzania. HIVOS felt that GALZ and The Rainbow Project (TRP) in Namibia represented useful examples of how LGBTI organising is possible in hostile climates. GALZ subsequently hosted a seven-day training course in October of that year, labelled The Africa Exchange Programme (AEP), for five East African groups and TRP. Much of the discussion centred on what LGBTI groups should organise around, and more specifically, on whether they should present themselves openly as LGBTI or disguise themselves under the banner of HIV and AIDS. As was pointed out in one of the sessions, the gay rights movement in the United States came out of the civil rights movement at the end of the 1960s at a different point in time and in a different historical context. Gay and lesbian activists in the 1970s concentrated on civil liberties such as the right to privacy, freedom of expression and the

repealing of homophobic laws, all of which fall under the gambit of what are generally referred to as ‘first generation rights’.

Africa in the 21st century is a long way from the United States of the late 1960s. Primary concerns for contemporary Africa are poverty reduction, HIV/AIDS and the like – in short the basic day-to-day struggles to exist. Gay and Lesbian emancipation in the West was also linked strongly with radical feminism, which has been glaringly absent from most African LGBTI discourse outside South Africa and Namibia, making most LGBTI organising in Africa heavily male-dominated. The All-Africa Symposium made important strides in rectifying the situation. Although lesbians still remain largely invisible in most parts of Africa, a third of the delegates were women and an assertive statement from the women’s caucus demanded more time for women’s issues within the mainstream of the programme (see appendix 3). In addition, one man and one woman from each region present were elected to the standing committee and the African Lesbian Alliance (ALA), established in June 2003 at the Johannesburg 4th Conference of the International Association for the Study of Sexuality, Culture and Society (IASSCS), agreed to form the women’s secretariat.

Many of the groups at the 2000 AEP meeting had managed to register with government under the guise that they were AIDS service organisations and much of their work focused on safer sex for MSM or general HIV/AIDS interventions for men and women. What are generally called ‘second generation rights’, relating to issues of poverty alleviation and resource mobilisation, loomed large and took priority over fighting for basic civil liberties. The importance of tackling HIV was again reflected in six sessions of the All-Africa Symposium being devoted to the issue and the fact that HIV and AIDS were frequently referred to throughout the whole event. The African Lesbian Alliance (ALA) inserted a separate session dedicated to the stories of three lesbian mothers living with HIV.

At the previous AEP meeting, questions of sexual identities were also explored. African homosexuals have uncritically adopted Western labels of lesbian, gay, bisexual, transgender (LGBT) and have also adopted the rhetoric that surrounds them such as the slogan ‘gay and lesbian rights are human rights’. Words for same-sex sexual relationships do exist in many African languages but, owing to the offensive nature of most of them and their general obscurity in international circles, they have never become labels that people can formally adopt and organise around. This has led to a threefold problem: ‘gay’ and ‘lesbian’ continue to be interpreted by African governments as foreign political labels; many who engage in same-sex sexual activity do not identify as gay or lesbian; and many who adopt the labels are, in sexual behaviour, bisexual and even, in a small number of cases, exclusively heterosexual.

At the All-Africa Symposium, the question was raised on the first day as to whether an ‘I’ should be added to the acronym LGBTI to make visible the interests of intersex people. Nobody identified him or herself as intersex and no decision was made about the inclusion. As a result, LGBT and LGBTI were often used loosely and interchangeably although this report has opted to be more consistent as well as inclusive.

Whereas gay-identified men can often hide their sexual relations with women, lesbian women may fall pregnant which has led to accusations of some women being labelled ‘false lesbians’, traitors to the cause or women cashing in. Lesbian women with children, in particular, are often

turned into apologists and have been known to describe their sexual encounters with men as rape or ‘a kind of rape’, implying that there was at least some element of consent. Discussions around sexual rights relating to the right to bodily integrity, the right to choose one’s sexual identity, the right to all safe and consensual sexual activity with other adults (even if this seemingly conflicts with one’s sexual identity) and the right to bear children are still very much in their infancy within the African LGBTI discourse and, even at the symposium, they remained largely in the shadows. It is not clear at the moment whether many African LGBTI organisations would consider it part of their mandate to care for the children of lesbian or bisexual-women members who have died from AIDS even though this was clearly an issue of paramount importance to the three HIV positive women who spoke at the symposium.

Because of gross generalisations within the HIV and AIDS movement relating to lesbian sexual behaviours, African lesbians are placed on the lowest rung when it comes to risks associated with acquiring or transmitting the HIV virus. For lesbian women who are exclusively WSW, this is undoubtedly true, but most women in Africa do not enjoy that luxury of choice and certainly most do not have access to expensive technologies for artificial insemination. Although great strides have been made by international HIV and AIDS service organisations through the adoption of the apolitical term MSM, so as to include non-gay-identified men, it is positively dangerous for these same organisations to continue to refuse acknowledgement of self-identified lesbian women as a vulnerable group when it comes to HIV. The testimonies of the three women in this report are evidence of how lesbian women are at risk of falling between the cracks when it comes to HIV/AIDS interventions.

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The All-Africa programme, which led to the 2004 All-Africa symposium, came together as a result of a number of welcome opportunities and a crisis in Egypt. A senior advisor to the World Bank, Hans Binswanger, openly gay and openly HIV positive, had been lobbying within the World Bank and UNAIDS for support for MSM programmes in the developing world. He and others shared the belief that World Bank and UNAIDS grants to governments did not filter down to MSM because of homophobic attitudes, in particular the refusal by African governments to admit to the existence of LGBTI communities in their countries. His efforts led to the World Bank committing financial support for LGBTI groups organising around their sexuality using the platform of HIV and AIDS. This concept dovetailed well with the policy of HIVOS, which remained committed to providing additional support to the building of infrastructures in LGBTI groups as a strategy especially for combating HIV amongst MSM and bisexual women. With such powerful allies on board, who not only recognized the existence of homosexuals in Africa but also realized the importance of underpinning their efforts to organise at local, sub-regional and regional levels, any efforts by African groups to collaborate were now likely to be properly resourced and professionally executed and managed.

The relevant structures and political will to carry out the project existed in Africa. Inspired by strategies of self-reliance implemented by the South India AIDS Programme (SIAP) in Chennai, GALZ launched a national Affinity Group programme, in 2001, designed to assist LGBTI communities outside Harare to organise around their sexuality using the platform of HIV and AIDS and, as far as possible, to be self-reliant. The experience made the organisation well suited to helping apply these strategies to other parts of Africa.

In 1998, a website called Behind the Mask (BTM) was set up to gather and disseminate information about LGBTI issues in Africa and facilitate communication between activists. It quickly gathered the names of groups and individuals in 36 African states and started to publish stories relating to LGBTI activities in these countries. This list of contacts and the knowledge of East Africa of a Ugandan activist, Ronald Lawabaayi, were vital resources when it came to identifying groups to attend the symposium.

The Egyptian crisis, described in this report, highlighted the urgent and important need for African LGBTI groups to consolidate their efforts at a continental level. Clearly a coordinated campaign by African LGBTI groups would have gone a long way towards dispelling the myth that homosexuality is foreign to the African continent, even if this campaign had not achieved the objective of halting the MSM witch hunt. In addition, despite successes in getting the men released or retried by more sympathetic courts, American interventions still fuelled the stereotypical image of homosexuality as a foreign perversion imported from the West.

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As a first step to setting up the All-Africa Programme, the GALZ leadership met in Kadoma, Zimbabwe, in August 2003, to design two LGBTI training manuals for Africa, one on mobilising in a hostile climate, the other on organisational development. The contributors drew mostly on GALZ's experiences over the past ten years and on strategies related to the setting up of the Affinity Group programme, in particular that groups should be encouraged to organise around their sexuality using the platform of HIV and AIDS.

Soon after the Kadoma meeting, it was decided that the first of a series of pan-African LGBTI conferences should be held in Tanzania to which groups from Anglophone Africa would be invited to discuss strategies for the deliverance of training to newly-formed or struggling LGBTI groups. The two recently completed manuals would also be used as a basis for discussion leading to their revision. Ronald Lwabaayi was appointed as coordinator for the event.

Doubts arose about the suitability of Tanzania as a venue. A story had appeared in the Tanzanian press that a group of gay tourists were to visit Tanzania on a safari. Although the story turned out to be fabricated and was seemingly an attempt to whip up anti-gay sentiment, it was felt that the risk of the conference being disrupted and delegates being refused entry to Tanzania were too great to be ignored. The primary objective was to ensure that LGBTI groups could meet safely and conduct their business undisturbed. The symposium was moved to South Africa.

Behind the Mask offered to act as host. Their knowledge and experience of LGBTI groups in Africa put them in the perfect position to contact groups and make all the arrangements. Ronald Lwabaayi went to Johannesburg in January 2004 to assist and the symposium finally took place in February in Johannesburg.

The event was a major success. Participants were divided into three regions, Southern, East and West (subsequently referred to as the Southern African, East African and West African Alliances) and each drew up detailed work plans for the coming year. The elected six-member steering committee was given a detailed agenda to complete within two years, the major tasks

being the drawing up of a constitution and making arrangements for a second conference in West Africa to gather input from Francophone and Lusophone countries.

The conference decided to rename the All-Africa Programme The All-Africa Rights Initiative (AARI), a suitably neutral label that would not attract unwanted attention from governments or suspicious immigration authorities and which indicated that LGBTI groups in Africa would now be highly active in supporting the efforts of other human rights groups.

The symposium also provided a useful and timely platform for LGBTI groups to draw up a statement regarding a resolution that Brazil had brought before the United Nations Human Rights Committee in 2003 and which was coming up for formal adoption at the 60th Session in March/April 2004. This time, groups agreed that the countries present should be specifically mentioned at the end of the statement and plans were made to ensure that, Fadzai Muparutsa, a prominent African lesbian activist was included in the Zimbabwean Human Rights NGO Forum delegation to the UN. Her responsibility would be to lobby African leaders to support the Resolution. Ms. Muparutsa did indeed travel to Geneva as part of the Human Rights Forum delegation but, sadly, Brazil, ostensibly under pressure from the Vatican and some Islamic countries, withdrew the resolution at the end of March and voting on it was postponed for a year.

There was widespread agreement at the conference about the general problems facing LGBTI communities throughout Africa and a session was devoted to exploring possibilities of approaching the African Commission as a united front of LGBTI groups throughout Africa. It was understood that a combined effort of this nature would be likely to have much greater impact on the African Union than isolated complaints from countries in Southern Africa and would make it difficult for the Commission to ignore what is evidently a critical mass of oppressed people.

Realising that continuing communication would be of paramount importance in the maintenance of the new network, Behind the Mask had set up a listserv called The Link a few months before the conference took place. It replaced SAGLES (Southern African Gays and Lesbians), a listserv started in 1998 by Global Ministries in the United States to facilitate discussion around a Southern African LGBTI presence at the 8th Assembly of the World Council of Churches, which took place in Harare in December of that year. After 1998, SAGLES might have broadened its mandate to include All-Africa issues but very few LGBTI groups at that stage were linked to the Internet and most found difficulty accessing it. SAGLES closed down when new regulations requiring registration and payment were introduced in the United States. Nobody thought it was worth saving it or replacing it.

E-mail and the Internet have, nevertheless, been vital tools for LGBTI activism in Africa since the early 1990s, especially in countries where homosexuals are denied access to state media and where the independent media is weak or equally prejudiced. The digital divide may still be wide between North and South but the steady increase in access by Africans in Africa means that many LGBTI communities on the continent are now easily reachable. The fact that, for the All-Africa Symposium, Behind the Mask was able to issue virtually all invitations and make most necessary arrangements via e-mail is a clear indication that African LGBTI communities are now far better networked electronically than they were, say, five years ago.

The major question mark surrounding the All-Africa Symposium has been “Why should it work this time round?” The reasons are clear. This initiative has largely been driven by Africans, with promises of strong financial backing from international bodies like the World Bank and HIVOS and encouragement from UNAIDS. The conference delegates also provided a united front: all groups present agreed that the principle strategy should be for LGBTI to organise around their sexuality using the platform of HIV and AIDS, and that ongoing training was of paramount importance. The ALA is also strongly committed to ensuring the visibility of lesbian and bisexual women in the coalition and all regions pledged to support their efforts. Those on the committee were elected for their high level of expertise in fields such as HIV and AIDS, the media, organisational development, finance and activism. All groups present were legitimate and many are engaged in intensive LGBTI activism in their home countries.

Regions spent considerable time on working towards the development of action plans and the steering committee was given a full programme to complete within two years. It will be held accountable for its actions at the third conference at which Anglophone, Francophone and Lusophone countries will come together for the first time.

In short, the time was ripe for LGBTI groups in Africa to meet and put in place structures for mutual collaboration that will strengthen the movement towards LGBTI emancipation on the African continent. Sessions on the Brazilian Resolution, the African Commission and the Egyptian Crisis made clear the potential value of unified collaboration and response.

As to whether AARI will become the African region of ILGA remains unresolved. There are arguments that Africa should rely on its own strengths and resources for a time until it is strong and independent enough to contribute meaningfully to a larger body and when all taints of foreign imperialism have vanished from the debate about the place of lesbian, gay, bisexual and transgender people in Africa.

Keith Goddard
Director, Gays and Lesbians of Zimbabwe (GALZ)
June 2004, Harare, Zimbabwe.

I. OBJECTIVES

The overall objectives of the All-Africa Symposium on HIV /AIDS and Human Rights were to:

1. Help new LGBTI groups to organise, particularly to fight HIV and to raise the profile of LGBTI in Africa;
2. Strengthen regional networking by getting to know each other better and sharing information and experiences; and
3. Develop all-Africa campaign strategies to eliminate HIV and get better access to care and treatment, and to eliminate homophobia in Africa.

The conference sought to do this by:

- Providing a rare forum for LGBTI people in Africa to meet and explore issues and themes relevant to being LGBTI in Africa
- Sharing experiences and identifying issues affecting LGBTI in Africa;
- Identifying what LGBTI want;
- Defining a vision for LGBTI in Africa;
- Planning to organise by defining what to do, and identifying what skills and support are needed to achieve objectives
 - a) as groups/ organisations,
 - b) as activists,
 - c) around HIV and AIDS,
 - d) to network as countries and regions,
 - e) to promote Human Rights for LGBTI.
- Developing tools and techniques to organise and mobilise more effectively to achieve the vision
- Getting to know each other, sharing experiences and setting up networks to support each other
- Identifying capacity building needs for African LGBTIs to organise and mobilise more effectively
- Agreeing on and electing an Africa-wide representative body to act, organise and lobby for the rights of LGBTIs in Africa.

The greatest need for LGBTI groups in Africa now, and for societies generally, is to tackle HIV and AIDS. Thus, this becomes the route by which arguments for freedom are channelled.

Strategies to achieve the strengthening of LGBTI groups and their responses to HIV and AIDS should be adopted at regional and continental levels. These should include:

- Build on the experiences of existing groups;
- Develop training materials for new groups;
- Set up an all-Africa LGBTI coalition;
- Organise meetings for LGBTI in Africa; and
- Develop campaigns from local to all-Africa level.

Within this context, the tasks to be achieved at the conference were to:

- Devise local LGBTI, and HIV and AIDS strategies;
- Devise strategies for regional cooperation;
- Identify people for an all-Africa committee;
- Support the United Nations Human Rights Commission (UNHRC) Brazilian Resolution;
and
- Listen, talk, socialise and share ideas.

II. PARTICIPANTS

The conference was hosted by Behind the Mask (South Africa) and facilitated by three ICC consultants. There were 53 participants from 17 African countries and seven participants representing international organisations:

South Africa	13	Botswana	2
Zimbabwe	7	Ghana	2
Kenya	4	Nigeria	2
Uganda	4	Ethiopia	2
Tanzania	3	Somalia	1
Namibia	3	Egypt	1
Rwanda	3	Swaziland	1
Sierra Leone	3	Burundi	1
Senegal	2	International delegates (World Bank, ILGA, Human Rights Watch, UNAIDS, Africare, Advocates for Youth)	7

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III. EXPECTATIONS

Participants' expectations of the symposium fell under a number of categories as recorded below:

Philosophical

- Gain freedom;
- Develop strategies for achieving dreams;
- Work together to prove Africa is the leading continent and an example to the rest of the world;
- Have a vision to empower LGBTI in Africa;

The Conference

- Achieve stated objectives;
- Be in a friendly, professional atmosphere;
- People speaking from the heart;
- Recognition of diversity;

Information

- Be equipped with theory and information on HIV and AIDS issues;
- Achieve comparable knowledge levels across countries;
- Know more about safe sex;

Skills to...

- Mobilise;
- Deal with emotional issues, poor self-esteem and 'coming out' in the African context;
- Set up and manage LGBTI groups;
- Plan strategically;
- Advocate effectively;
- Build capacity among African LGBTI groups;

Develop strategies to...

- Obtain funding;
- Deal with legal issues at national level;
- Fight stigmatisation and discrimination;
- Establish safe places and employment opportunities for LGBTI;
- Achieve social integration of LGBTI and overcome homophobia;
- Gain government acceptance of LGBTI groups in the fight against HIV and AIDS;
- Communicate to different recipient groups;
- Link HIV and AIDS issues, and LGBTI issues;
- Get HIV and AIDS information to sexual minorities (along with care and support);
- Manage and control HIV and AIDS among members;
- Develop a response to the Brazilian resolution;

Cross Pollination

- Share information, ideas, experiences and best practice from different African countries in achieving freedom for LGBTI and in dealing with HIV and AIDS;
- Share new ideas on human rights and policy issues;
- Encourage learning and teaching by more established for less established LGBTI organisations;

- Bring lesbian and bisexual women together to recruit for the ALA, make concrete plans for the ALA and address its weaknesses;
- Mobilise support for FEW's anti-hate crimes campaign;
- Create momentum for IGLA in Africa and appointment of a regional representative;

Examination of...

- The relationship between the LGBTI community, HIV and AIDS, and the media;
- LGBTI youth issues including those of young women;
- Specific women's issues;
- The relationship between religion and LGBTI issues;

Outputs

- Strengthened cooperation, networking and support between African LGBTI organisations;
- An All-Africa Programme with representatives elected and the initial meeting held;
- LGBTI issues on the political and public agenda including in the UN;
- Communication strategies;
- Increased friendliness of the media to LGBTI;
- Country action plans completed;
- Points for improvement of the operations and mobilisation manual collected;

IV. ISSUES AFFECTING LGBTIs IN AFRICA & WHAT LGBTIs NEED

Participants had been asked to provide information in advance of the conference on what they felt were the major issues for LGBTI people in their respective countries. The main issues that LGBTI People in Africa are concerned with are state and societal homophobia, and health issues. The issues are covered in detail in Table 1, below.

Table 1: Issues for LGBTI People in Africa

ISSUE	PROBLEMS	CHARACTERISTICS
Legal and State Related	• Oppressive laws • Violation of basic human rights • Police harassment • Censorship and anti-gay propaganda • State-sanctioned violence against LGBTI	Homosexuality is a criminal offence in many African countries with varying lengths of imprisonment: • A penalty of up to 30 years in prison (Tanzania) • An ‘unnatural practice’ with a penalty of 7 years in jail (Kenya) • Minimum 3 years imprisonment (Ethiopia) • No law on homosexuality but police harassment of men who cross-dress (Sierra Leone) • Statutory law generally makes no distinction between consensual sodomy and rape
Health	• LGBTI invisibility on the HIV/AIDS agenda • Poor attitude of health workers toward LGBTI • Ignorance of homosexual practices	LGBTI people find it difficult to overcome the impact of HIV/AIDS for several reasons: • Misconceptions about the spread of HIV/AIDS leading to LGBTI being blamed for the spread of the virus • Health care systems do not specifically address LGBTI people’s health needs • Minimal LGBTI access to anti-retroviral drugs • Lack of information about LGBTI reproductive health issues
Religious	• Poor attitude of religious people towards homosexuality; • Rejection by the church	Religious beliefs are often used to justify discrimination against LGBTI people and exclude them from religious organisations on the grounds that: • ‘It is sinful and ungodly’ • ‘People who practice homosexuality are going to hell and are not human’ • Homosexuality is ‘satanic, against the culture of the country and a foreign perversion’ • It is an ‘abomination’
Social	• Discrimination and stigmatisation • Homelessness and poverty • Unemployment • Social rejection • Violence against LGBTI	Social rejection and discrimination have a negative effect on the lives of LGBTI people at three levels: • Physical/verbal abuse, causing physical harm and injury, mental anguish, denial, enforced marriage, low self-esteem, depression, fear of going out in public or being recognised • Loss of employment, leading to loss of livelihood, prostitution, unsafe sexual practices, lowered living standards, negative changes in lifestyle • Loss of family support and a place to stay, resulting in homelessness, loss of confidence in family values, trauma and depression, prostitution, poverty, and drug abuse

The responses showed that there are several factors that contribute to discrimination against LGBTI people, most notably:

- Homophobic governments and laws;
- LGBTI people fearing to come out of the closet; and
- Homophobic societies.

"I went for a yearly HIV test and the counsellor told me that the spread of HIV is through homosexual practices."

To respond effectively to these issues, participants identified needs in four specific areas. The main needs of LGBTI people in Africa are in the areas of information, training/ capacity building, support and resources. These are outlined in Table 2, below.

Table 2: Needs of LGBTI People in Africa

NEED	ISSUE	TYPE
Information	Legal	• Information on human rights • Lessons learnt by other African countries in terms of human rights • Information on how to network with regional and international organisations that advocate for LGBTI rights • Knowledge that women's sexual rights are human rights.
	Health	• Information on HIV/AIDS and safer-sex • Lessons learnt by other African countries in terms of health issues • HIV/AIDS information specifically for lesbians • Reproductive and health care information for lesbians
	Social	• Information on how to fight discrimination and boost self confidence
Training/ Capacity Building	Legal	• Human rights and diplomatic relations
	Health	• Prevention and control of HIV/AIDS and STIs • Training of peer educators and counsellors • Training medical practitioners to reduce stigma and discrimination against LGBTI • Techniques for organising as lesbian women
	Social	• Sensitisation programmes to educate the general public about sexual diversity
	General	• Training in Organisational Management for staff and volunteers
Support	Legal	• Legal advice and support • Advocacy through government organisations
	Health	• Recognition and inclusion in national reproductive health programmes • Free or affordable medical services
	Social	• Sex education in schools including positive LGBTI education • Free press and access to radio and television • Equal opportunities for women in LGBTI groups
Resources	Health	• Access to medical services and trained personnel in a safe environment • Drugs to combat HIV/AIDS
	Social	• LGBTI materials to be used for research and training • Equal opportunities for women in LGBTI groups
	General	• Skilled human resources and administrative support for daily activities • Office equipment and supplies • Financial resources • Micro-credit facilities and scholarships

V. DEFINING A VISION, STRATEGIES AND ACTIONS

Throughout the workshop, participants were divided into groups to develop a vision, objectives and strategies. This was done by:

- Sharing experiences and identifying issues affecting LGBTI's in Africa;
- Identifying what LGBTI want;
- Defining a vision for LGBTI in Africa;
- Planning to organise by defining what to do, and identifying what skills and support are needed to achieve objectives
 - f) as groups/ organisations,
 - g) as activists,
 - h) around HIV and AIDS,
 - i) to network as countries and regions,
 - j) to promote Human Rights for LGBTI.

This process resulted in the identification of issues, a vision, objectives and strategies for the formation of strong and supportive regional groupings in East Africa, Southern Africa and West Africa. When this process was completed, the participants drew on work they had already done at the regional level to begin to shape a continental programme.

a) Identifying issues and their impact on African LGBTIs

The main issues affecting LGBTI in Africa are social and legal discrimination which result in lack of access to medical care, lack of confidence, loss of livelihoods and lack of support from other organisations. These issues and their impacts are outlined in Table 3, below.

The group discussions were very useful as they provided an important opportunity to share and brainstorm on how we can assist each other. They gave us a comparative view where we tend to assume that our own situation is the worst there is (for example, coming from Zimbabwe) but this may not be the case.

Table 3: Issues affecting LGBTI in Africa and their Impacts

ISSUE	IMPACTS
Society • Stigmatisation • Social discrimination • Negative media	<u>Negative</u> • Forces people underground • Creates low self-esteem • Causes fewer economic opportunities, leading to poverty • Forces people to try to be what they are not, e.g. getting married to avoid being identified • Lack of social and family support • Hatred, violence and gay bashing • Causes split personality <u>Positive</u> • Provides the impetus to get together and organise
Law and Human Rights • Legal discrimination and lack of protection at law • Abuse (verbal and physical)¹ • Police harassment (gap between law and reality)	<u>Negative</u> • A completely battered life, fearing even to look for protection • Lots of homophobic individuals but the most serious problem is the institutions as they have the power to cut one off from everything else, e.g. if one is thrown out of the church, one is cut off from a whole support network <u>Positive</u> • Has been so extreme that it has caused some media attention, leading to publicisation of LGBTI issues, which is a stepping stone to creating human rights
Religion and Culture • Traditional African culture • Religious discrimination	<u>Negative</u> • Imposition of ‘cultural’ values that are not truly traditional, e.g. there are lesbian <i>sangomas</i> in Soweto, so it is not necessary to be automatically anti-tradition • Victorian laws left behind by colonialism • Hopelessness when cursed and rejected by the church <u>Positive</u> • Resort to religious texts can turn up arguments in favour of homosexuality or, at least, tolerance
Health² • Lack of access to HIV/AIDS information and care • Discrimination by medical health service providers • Confidentiality	<u>Negative</u> • Lack of information causes ignorance, leading to failure to identify the signs of HIV, thus increasing the risk • Even if one suspects something is wrong, the fear of being rejected breaks the willpower to seek a medical check up • LGBTI tend not to disclose the information that would enable medical professionals to learn more about their issues • Medical centres becoming places of gossip • Loss of leadership through deaths • Unhelpful attitude of psychologists, especially to blacks who they don’t expect to visit them anyway.

¹ See Appendix 6: LGBTI Risk Assessment for Selected African Countries² See Appendix 6: LGBTI Risk Assessment for Selected African Countries

Table 3 Continued

ISSUE	IMPACTS
Support Mechanisms • Poor organisational skills • Poor access to information • Lack of support (from government and human rights organisations) • Poor networking with LGBTI organisations • Racism and sexism within LGBTI community • Lack of resources (human)	<u>Negative</u> • Lack of ability to organise • Not knowing what LGBTI rights are • No networking leading to a lack of information on the best ways to do things • Low prioritisation of LGBTI issues by governments, NGOs and, sometimes, the LGBTI community itself • Being told LGBTI rights are not human rights by those groups whose issues LGBTI groups have supported
LGBTI Confidence • Invisibility • LGBTI in the closet (fear) • Low self-esteem • Lack of access to education and illiteracy • Lack of safe space	<u>Negative</u> • Invisibility • Isolation, leading to mental anguish • Unable to seek health, human rights and legal information • Silence and denial creating internal discrimination • Divided LGBTI communities that fail to mainstream themselves • Inability to speak with one voice
Livelihoods³ • Poverty (financial/ ideas/ initiative) • Unemployment • Lack of resources (financial)	<u>Negative</u> • Denial of sexual orientation in order to gain employment • Resort to prostitution, creating risk • Cycle of poverty, unemployment and poor education • Increased isolation • Poor quality of life and undignified death

³ See Appendix 6: LGBTI Risk Assessment for Selected African Countries

b) What LGBTI Groups Want

In light of the issues identified previously, the participants identified what they would like to see instead of the current situation. Participants said that LGBTI in Africa want knowledge, tolerance and acceptance of their lifestyle. This will bring positive changes to many aspects of their lives. The situation that participants would like to see in their regions is recorded in Table 4, below.

In Uganda two men were having sex and someone came along and beat them for doing so. One of the men was brave enough to report the situation to the police. When he was asked by the police why he had been beaten and explained the circumstances, he was beaten again by the police. This is what a 'completely battered life' means.

Table 4: What LGBTI People Want for their Regions

EAST AFRICA	
WHAT	WANT
Society	• Elimination of the fear factor in ourselves, enabling integration with society • An educated society with raised awareness • Targeting of leadership and policy makers • Education of and influence over the media • LGBTI mobilised to come out
Law and Human Rights	• Advocacy and changes realised in the law to protect and recognise LGBTI rights • Human rights organisations that lobby for all human rights, including LGBTI rights
Religion and Culture	• Greater awareness of LGBTI issues • Tolerance and acceptance of LGBTI people • A change in the stance of religious institutions to accept that LGBTI, as much as others, are 'children of God and created in the image of God' • Religious institutions involved in bringing about a change in attitudes to LGBTI • LGBTI worship groups
Health	• Special clinics for LGBTI • LGBTI-friendly clinics with sympathetic health workers • Assured access to general health care without reference to sexuality • Health research specific to LGBTI issues
Support Mechanisms	• Identification and mobilisation of LGBTI • Efficient organisations • Strong networking between LGBTI organisations within the region • Counselling and resource centres for LGBTI • Support from governments and human rights organisations • Improved networking among groups • Racism and sexism in LGBTI groups eliminated • Improved funding for LGBTI groups, including income generating activities, from friendly NGOs and from governments
Livelihoods	• Income generating projects • Skills development

WEST AFRICA	
WHAT	WANT
Society	• To gain acceptance and space • To be together as one • Identification of LGBTI at national level • Sub-groups in the country linked to the main group • Greater tolerance • Strong networks with other NGOs and CBOs
Law and Human Rights	• Trained activists with basic human rights knowledge • Relationships established with policy makers for improving the law in accordance with the UDHR
Religion and Culture	• Removal of misconceptions around ‘sodomy’, ‘sinful act’ etc. • A change in church leaders’ views • Change in the cultural belief that same-sex acts are for commercial purposes
Health	• Access to health care facilities • Confidentiality • Workshops on BCC and IEC • BCC and IEC materials available • Promotion of condom use • Access to lubricants • Counselling centres and VCCTs • Improved capacity and networking among LGBTI at regional level • Health personnel trained in meeting the sexual health needs of LGBTI
Support Mechanisms	• Greater capacity thorough resources centres, availability of human resources and logistic support • Access to funding for sustainability • Access to affordable or free medication
Livelihoods	• Trained peer educators • Micro-finance projects • Alternative skills development • Access to scholarships

SOUTHERN AFRICA	
WHAT	WANT
Society	• Acceptance as members of society contributing to solving social problems • Knowledge of basic human rights • Greater visibility, including leading by example • A unified LGBTI movement • Economic empowerment and independence
Law and Human Rights	• Decriminalisation • Legalisation of sex work • Registration of Botswana's organisation • A well documented submission to the African Court • LGBTI being actively involved in the struggle for democracy
Religion and Culture	• A return to African tradition in the sense that colonialism imported homophobia onto the African continent • Identification of allies in the clergy who can help fight the stigma • Congregations including LGBTI in their policy documents
Health	• Health workers sensitised on the needs of LGBTI (by LGBTI themselves) • LGBTI empowered to confront health workers • Inclusion of LGBTI issues in existing HIV and AIDS campaigns • Safer-sex information and materials, especially for lesbians
Support Mechanisms	• Adequate funding to acquire human and other resources • Mutually beneficial working relationships with other NGOs CBOs etc. • Support of new groups in Botswana, Mozambique, Zambia, Lesotho and Swaziland • Skills for life and livelihood training programmes • Diversity training for service providers • Avoidance of ghettoisation • Assistance with problems and crises in other regions, e.g. Egypt
Research and Documentation	• Health history, especially re HIV and AIDS • Dissemination of research, including by listserv • Media workshops for LGBTI • A press manual aimed at the mainstream media • An all-Africa LGBTI magazine

c) Defining a Vision for LGBTI in Africa

Desired changes for LGBTI identified at regional levels were then synthesised into a draft continent level vision for LGBTI in Africa, as follows:

Society

- Tolerance, acceptance and affirmation of LGBTIs;
- Space and visibility for LGBTIs;
- A unified, continental LGBTI movement;

Law and Human Rights

- Policies and laws that protect LGBTI human rights;
- Active lobbying for LGBTI human rights by LGBTI groups and human rights groups;

Religion and Culture

- Change the views of religions and cultures to be tolerant, accepting and affirming of LGBTI people;
- Promote cultural and traditional practices that respect diversity and the human rights of all African people;

Health

- Policies and practices that incorporate the health needs of LGBTIs;
- Equal access to health care;
- Championing access to affordable treatment for all people living with HIV/AIDS, regardless of sexual orientation or gender identity;

Support Mechanisms

- Effective networking and support between LGBTI groups, NGOs and CBOs;
- Efficient LGBTI organisations;
- Better resourced LGBTI organisations;
- Promote non-racist, non-ethnocentric, non-sexist LGBTI groups;

Livelihoods

- Skills development;
- Self-sustainability through income generation;

Research

- Collection and dissemination of LGBTI-related data.

There are six in my family and among the siblings there are two lesbians and myself - a gay man. My mother likes us all very much because we work hard and make sure that we get things done.

d) Planning to Organise

The regional groups were asked the question, ‘How do we get organised as countries and as a region?’ To shape the responses, they were asked to answer the following three questions:

- 1 What do we need to do to achieve what we want?
- 2 What skills do we need to have to do what we want to do:
- 3 What support do we need to do what we want to do?

The responses of the groups to these questions are recorded in Table 5, below.

Table 5: Getting LGBTI Groups Organised at Regional Level

EAST AFRICA		
We Want...	Skills	Support
Visibility	• Coordination	• Media networks • Two-way interchange with charitable organisations • Constitutional rights
Regional LGBTI Groups Identified	• Organisational • Networking • Communications and IT	• Financial • Human resources • Community • Media
Strong Membership	• Vocational skills • Self acceptance	• National networks • Fax, telephone and Internet • Visibility in media • Leaflets
LGBTI Groups Coming Together	• Organisational • Networking • Lobbying and PR • Leadership and management • Communications and IT	• Financial • Human resources • Legal • Community • Media
Alliances	• Use of film and video • Political skills including voting for and lobbying MPs	• Shared resources with clients • Workshops and seminars on HIV • Membership of human rights groups
Needs Analysis and Strategies	• Organisational • Networking • Leadership and management • Communications and IT	• Financial • Human resources • Legal
Activism on HIV and AIDS		• Doctors, clinics and treatment • Family support • Media support • NGO support • Legal support
Community Education	• Understanding of favourable laws and constitutional provisions • Community outreach	• Existing NGOs doing civic education • Good lawyers who can communicate

WEST AFRICA		
We Want...	Skills	Support
National and International Networking	• Administration • Communications	• Human resources • Logistic
National and Regional Needs Assessments	• Administration • Management • Communications • Public relations	• Funding • Human resources • Logistic
Commitment	• Advocacy and activism • Health TOT, peer education and counselling • Communications • Public relations	• Funding • Human resources • Logistic
SOUTHERN AFRICA		
We Want...	Skills	Support
Investigation of SADC Human Rights Structures	• Administrative • Language (Portuguese)	• Financial
Botswana Registration	• Administrative • Fundraising • Networking	• Financial • Twinning and buddy system
Safe Sex Material Developed	• Media and production • Health knowledge • Administrative • Fundraising • Language (Portuguese)	• Financial
Documentary on LGBTI Issues	• Media and production • Health knowledge • Administrative • Fundraising • Language (Portuguese)	• Financial
A Press Manual	• Media and production • Health knowledge • Administrative • Fundraising • Language (Portuguese)	• Financial • Twinning and buddy system
An All-Africa Magazine	• Media and production • Health knowledge • Administrative • Fundraising • Networking • Language (Portuguese)	• Financial • Twinning and buddy system

e) Moving into Activism

In the same regional groupings as they had worked in previously, the participants were asked to identify:

- 1 What their sub region needed to do in terms of activism;
- 2 What skills would be needed in order to accomplish this; and
- 3 What support would be needed?

Activism will enable LGBTI Groups in Africa to achieve their vision. The skills and support needed to do this are recorded in Table 6, below.

Table 6: Activism for LGBTI Groups in Africa

EAST AFRICA		
To do...	Skills	Support
• Have a vision, objectives and a strategy • Be properly organised, committed and focused • Training LGBTI members to be activists • Have information and facts on LGBTI people, groups and issues • Study our legal rights • Find a supportive lawyer • Find a way to publicise our legal rights discretely • Try to find members through referral • Create a gay-friendly society • Attend funerals publicly • Identify a gay-friendly journalist • Identify gay-friendly police and armed forces personnel • Identify a tolerant religious person • Participation in constitutional reviews	• Management and administration • Organisational • Education • Legal • Advocacy and lobbying • Public relations • Communication and networking • ICT • Information • Discretion	• Financial resources • Human resources • Legal support • Infrastructure • Strong alliances with religious and media people and people living abroad, including foreign human rights and LGBTI organisations • Support from more experienced organisations • Capacity building training • Unity among members • Access to treatment and care • Transport and communications • Media support • Community Support
WEST AFRICA		
To do...	Skills	Support
• Activism training • Sensitisation programmes on human rights and the law • Set up effective networking systems at national and regional level • Research	• Survival • Advocacy • Information and communication • Organisational • Mobilisation • Research	• Funding • Human resources • Legal and advocacy • Positive media • Networking with influential human rights lawyers • Logistic • Interconnection between networks • Health activism

Table 6 Continued

SOUTHERN AFRICA		
To do...	Skills	Support
• Identify levels of expertise in different groups • Facilitate the dissemination of information in the region • Revisit the SADC structures and focus attention on Zambia, Botswana, Malawi, Mozambique and Swaziland • Set up crisis response mechanisms • Use SMS messages to alert to urgent mail to be checked	• Computer • Administration and management	• Cheap used computers • Financial

f) Getting Organised around HIV and AIDS

Participants were asked to consider how they should organise as regions around the issue of HIV and AIDS, including how HIV and AIDS might be used as a tool for normalising LGBTI people.

West Africa

Education and networking are important in getting organised around HIV and AIDS in West Africa. The West African group identified what needed to be done, what skills would be necessary and what support would be needed, as shown in Table 7, below.

Table 7: Getting Organised around HIV and AIDS in West Africa

We need to...	Skills	Support
• Have sensitisation programmes on HIV and AIDS, and STIs • Produce IEC and BCC material • Encourage voluntary counselling and testing • Identify LGBTI-friendly clinics • Advocate for low-cost or free anti-retroviral drugs	• Health education and counselling • HIV testing • Documentation • Advocacy • Networking, especially among health personnel • Proposal writing	• Funding • Technical assistance • Logistic • State support, including recognition of LGBTI groups • Media

East Africa

LGBTI groups in East Africa need to inform, educate, and network to get organised around HIV and AIDS. The required actions, skills and support identified by the East African group appear in Table 8, below.

Table 8: Getting Organised around HIV and AIDS in East Africa

We need to...	Skills	Support
• Increase confidential access to testing, analysis, care and treatment • Sensitise and raise awareness about HIV and AIDS • Develop pamphlets for people living with HIV and AIDS covering medicines, economic issues and patient care • Popularise voluntary counselling and testing • Have training for healthcare and social workers • Educate people on nutrition to fight HIV and AIDS • Reduce or eradicate poverty • Give hope to the infected and affected • Network with HIV and AIDS NGOs and CBOs • Provide anonymous hotlines • Find out the confidentiality policies of countries in the region • Have safe, private spaces	• HIV and AIDS counselling, treatment and prevention • IT and ICT • Training • Administration and management • Mass communication • Demonstration and presenting issues as a united group • Medical • Fundraising including finding donors using websites and embassies, writing grant applications, developing budgets, organisational development and alternative means of fundraising, such as throwing parties, approaching corporate bodies and setting up self help projects	• NGOs and CBOs dealing with HIV and AIDS • Donors, some of whom work through governments and others which fund NGOs directly • Media • Government • Religious • Social • Financial resources, including for food and basic necessities • Human resources • Medical support • Support from international bodies • Education and capacity building programmes • From those who have built up experience but the discussion revealed that, in Egypt such skills are not available, in Kenya and Tanzania they are available but not to LGBTI and, in Burundi, Ethiopia and Somalia they are not easily accessible.

Southern Africa

Networking and building support are important for getting organised around HIV and AIDS in Southern Africa. The Southern African group considered the ideal situation, how it could be achieved and the skills and support needed to reach it. The group's deliberations are recorded in Table 9, below.

Table 9: Getting Organised around HIV and AIDS in Southern Africa

We want...	We need to...	Skills	Support
• Lesbian and gay safe sex information incorporated into national educational programmes, including youth programmes • A decreased rate of infections • Adequate healthcare • Livelihood programmes • Support structures • More of <u>our own</u> educational material • More and cheaper WSW barrier methods	• Mainstream and lobby governments and HIV and AIDS organisations • Lobby funders of HIV programmes to change funding criteria • Develop own programmes, materials etc. • Run creative outreach programmes, e.g. in prisons • Build a skills database • Build relationships with human rights and legal NGOs • Identify manufacturers and suppliers of lesbian barrier methods and lobby them • Bombard the media with LGBTI and HIV information and issues	• Medical and home based care • Counselling • Writing, Communication and lobbying • Programme design and development • Proposal writing and fundraising • Administrative • Research • Legal and human rights knowledge • Training • Mobilisation	• Financial • Buy in from mainstream organisations • Political • Social spaces where we are free to communicate our messages • Spiritual • Broad based fitness programmes • Scholarships • Relationships with the African LGBTI diaspora • Regular feedback between each other • Multipronged strategic alliances • Solidarity with other initiatives e.g. TAC

g) Networking as Countries and Regions

Participants worked in regional groups to establish:

- 1 What needs to be done in terms of networking at national and regional level;
- 2 What skills will be needed to achieve this; and
- 3 What support will be needed.

Members of the Southern African group suggested that the point of networking was to have access to resources to which LGBTI organisations would not otherwise have access.

The proposed actions and skills and support needs of the regional groups are outlined in Table 10, below.

Table 10: National and Regional Networking Needs

WEST AFRICA		
To do...	Skills	Support
• Identify LGBTI-friendly organisations and groups • Make sure organisations share the same interests • Identify other LGBTI organisations within our countries and regions • Identify LGBTI-friendly clinics and media • Form links with international LGBTI organisations • Network with human rights organisations	• Research, to identify LGBTI-friendly and LGBTI groups • Communication - what to communicate and how • Advocacy	• Funding and resources • Logistic, including Internet service • Technical • Media
SOUTHERN AFRICA		
To do...	Skills	Support
• Build a database of relevant organisations and individuals • Attend conferences, seminars, workshops etc. • Find out what skills and resources others have • Get to know people personally and professionally • Maintain contacts • Categorise contacts • Establish multiple contacts within categories and organisations	• Communication • Socialising and entertaining • Consistency • Data capture and storage • Memory • Coordination and organisation • Information analysis	• Safe space • Means of communication - phone, computer, Internet, transport • Reciprocity • Human resources • Information dissemination

h) Human Rights for LGBTI at Regional Level

The West African group considered the issue of Human Rights for LGBTI, looking at what needed to be done and what support would be needed for this to be achieved.

It is necessary to denounce acts of human rights abuse among people in the region, e.g. torture, intimidation, police harassment and so on. Activism is needed to back up statements by LGBTI groups but it was noted that activism and poverty are not compatible. Therefore, it is important for LGBTI groups to unite in their fundraising efforts and consider putting forward a joint proposal to raise funds.

Support will be needed in terms of:

- The media;
- Legal advice;
- Financial resources;
- Dissemination of information; and
- Human rights.

i) Defining the All-Africa Programme

The participants devised regional strategies which formed the basis for defining strategies for organising at continental level and elected the All Africa Rights Initiative (AARI) to implement them. The strategies include:

Organising and Networking

- Networking and coordination amongst regional groupings;
- Uganda conference;
- West African conference;
- ALA conference (prior to the Uganda conference);
- Consideration of an African ILGA representation;
- Clarify relationship with BTM;
- Clarify relationship between AARI and country organisations (authority limitations of AARI).
- Develop relationships with HIV and AIDS networks e.g.: PATAM;

Human Rights

- Engage African Union in LGBTI rights talks;

HIV and AIDS

- HIV and AIDS sensitisation amongst African LGBTI;

Funding

- Funding mobilisation and budgets;

Organising

- Administrative structure and regional secretariats;
- Method of registration of AARI;

- AARI constitution (highlight limit on terms of office);

Training

- Training for groups (organisational development, mobilisation);
- Develop information, education and communication (IEC) and behaviour change communication (BCC) for LGBTI issues;

Information

- Report of this conference;
- Reports/studies on the situation for LGBTI in East and West Africa (testimonies).

Participants elected one woman and one man from each region (East Africa, Southern Africa and West Africa) to the AARI steering committee, with one female and one male co-chairs who will rotate chairing meetings. Those elected were tasked with the responsibility of establishing a constitution for AARI, and preparing for AARI committee elections. Once this mandate is fulfilled, and in not more than 24 months, they should step down. The steering committee should produce six-monthly reports and its major decisions must be validated in a vote by all African LGBTI groups. A first draft constitution should be ready by the time of the conference in Uganda in June 2004.

VI. SUMMARY OF CONFERENCE PRESENTATIONS

This section of the report covers a summary of the presentations made during the conference. It is divided into two sections:

A) Skills and Best Practice in Organisation Building, and

B) Issues and Themes in HIV and AIDS, and Human Rights for LGBTI in Africa

A) SKILLS AND BEST PRACTICE IN ORGANISATION BUILDING

In this section, one set of presentations and activities from the workshop relates to the operational aspects of LGBTI organisations and is aimed at strengthening the capacity of such organisations. The second set of presentations covers the tools and techniques of activism, including coverage of the media and listservs as specific tools, as well as HIV and AIDS as an issue around which activist initiatives could be framed.

a) An Introduction to Strategic Planning

The starting point for getting organised is knowing where an organisation is going and how it is going to get there. The VOSAK technique is useful for this.

VOSAK stands for:

- **VISION AND MISSION** Your dream of what you want your organisation to be;
- **OBJECTIVES** The main goals you want to achieve through your organisation;
- **STRATEGY** The overall ways in which you will achieve your objectives;
- **ACTION PLAN** The detailed actions you will carry out to implement your strategies;
- **KEY PERFORMANCE INDICATORS (KPIs)** The ways in which you will measure the success of strategy implementation.

The vision

For example, the vision of the Gays and Lesbians of Zimbabwe (GALZ) is:

To build a democratic and accountable organisation and to strive for the attainment of full, equal rights and the removal of all forms of discrimination in all aspects of life for gay men, lesbians, bisexuals and transgender men and women in Zimbabwe and to inform, educate, counsel and support such people in matters relative to their health and well-being.

Before defining a vision, an organisation must decide whom it will serve. For example, an LGBTI group might decide to serve lesbians, gay men, people living with HIV or AIDS, specific socio-economic groups, queens, frontline activists, or any combination of these and other potential groups.

Setting Objectives

Once it has been determined where the organisation is going (vision and mission), it is necessary to know exactly what must be achieved. These are the organisation's objectives.

For example, GALZ set a number of objectives relating to women:

- Provide capacity building to empower women and provide them with equal opportunities and service by August 2002;
- Provide improved health care services for lesbians and bisexual women by August 2004; and
- Increase women's membership by 20 percent by August 2003

Designing strategy

An organisation's strategy is a description of how it will achieve the objectives agreed upon earlier in the strategic planning process. A strategy describes whom the organisation will serve and how it will meet the needs of each one of those groups.

For example, TRP has two main strategies through which it makes its vision a reality:

- 1 Reaching out to all members of the LGBTI community within Namibia; and
- 2 Attaining the support of members of the larger Namibian society.

When creating a strategy, take into consideration the situation inside your organization (the internal environment) as well as what is happening around your organization (the external environment).

Actions and key performance indicators

An action plan is a step-by-step description of the actions needed to implement a strategy. Breaking down a large task into activity 'chunks' enables easier planning and control, and makes the overall task more manageable. However, to be effective, an action plan needs key performance indicators (KPIs) to measure the success of strategy implementation. Thus an action plan needs to state:

- The action (how);
- The expected result (what);
- The person responsible (whom); and
- The date of delivery (when).

b) Building Organisations from Point Zero - Case Studies

Four presenters from different African countries made presentations on the impetus for the formation of an LGBTI organisation in their country, the challenges they overcame in the process and how they did so. These included The Rainbow Project, Namibia, the Sierra Leone Lesbian and Gay Association, Livelihood Development International, and the Gays and Lesbians of Zimbabwe.

When we had registered and I went to open a bank account for the organisation, the whole staff of the bank came out to have a look at me and I had to call the manager to make sure that I was actually served. Later, when I went to carry out a transaction at the bank and used just the account number as a reference, the teller told me in a very loud voice so that all the other customers were alerted that I had to say the name of the account. I did not give in but insisted on making the transaction using the account number as a reference.

Points arising from the case studies

A common theme in all the case study presentations was that the groups started informally, gathered experience, strength and support and then decided to organise more formally to achieve identified goals. Common objectives were to improve the human rights of LGBTIs, better access to health care and improved livelihood opportunities. Other common themes included the need for creativity and determination. Where an organisation is not successful initially, its determination appears to become stronger. This is a great inspiration to those from other parts of Africa. In Namibia, Uganda and Zimbabwe, one would expect it to be impossible to organise anything because sodomy is illegal in all of these countries but strong groups exist anyway.⁴

It is sometimes necessary to work with your strategic advantages. GALZ has a photocopier and computers while the local police station does not. So...the police come to the GALZ office to do their photocopying and some of their typing. They asked us how much it would cost. We said: "If you don't charge us, we won't charge you."

⁴ In most countries there are no laws criminalising sex between two or more women but homophobia throughout social structures is prevalent and its impact on women is as serious as that on men.

c) Networking Skills and Experiences

Five presenters covered different aspects of networking, mainly speaking from their own experiences.

Networking with NGOs in your locality

A representative of the Rainbow Project (TRP) in Namibia, stated that networking ought to create win-win situations. Therefore, it is necessary to be able to explain to members of an existing network what would be in it for them if they were to join the network.

Some examples of how the network has been useful are:

- When TRP wanted to organise a gay-pride march but decided that this would be too dangerous, it was able, through the network, to draw in others and hold a broader (and larger) human rights march;
- TRP has only one small vehicle but members have often been able to hitch a ride with other network members to carry out work in outlying areas;
- TRP has been involved in training of the police and clergy, and has held regular workshops with government departments but the organisation was afforded these opportunities only by coming in as part of a broader NGO package.
- When TRP wanted to join the Namibia NGO Forum (NANGOF), only three of the fourteen members at that time were in favour. However, these three were among the strongest members and they threatened to pull out of the network if TRP was not accepted. As a return contribution, TRP has offered other network members, particularly the small organisations, skills in terms of proposal writing. As a result, these members have become stronger and this makes the whole network stronger.

Networking with HIV and AIDS organisations in Zimbabwe

The Director of GALZ spoke about why it is necessary and useful to network with HIV and AIDS organisations. LGBTI groups are always looking for safe environments in which to bring their issues forward. The primary objective of HIV and AIDS organisations is to combat the HIV virus and see to issues of treatment and care. LGBTI organisations, in their HIV work, have exactly the same value-free objectives. In fact, HIV and AIDS NGOs also find themselves working with other marginalised populations, such as sex workers and prisoners. Because LGBTI needs in relation to HIV are the same as everyone else's, LGBTI people are not seen as a threat in this context. This dynamic also opens up funding options for LGBTI groups around HIV and AIDS.

However, GALZ has had a problem accessing the HIV and AIDS network in Zimbabwe because there was a feeling that GALZ wanted to take over the whole network and divert funds and secondly because GALZ's unpopularity with Government was threatening to other network members. Now, however, many NGOs perceive themselves as being in opposition to government, and GALZ has come to be seen as an ally. GALZ has even managed to obtain funds through the government AIDS levy. This led to some debate, with some people asserting that they did not want their tax money going to gays, but the Director of ZNNP⁺, an advocacy and

support group for people living with HIV or AIDS, made it clear that the only criteria for applications was that the beneficiaries must be HIV positive. The Director of ZNNP⁺ was then called to account before the Speaker of Parliament before whom he made the same argument.

HIV and AIDS networks tend to be very broad and this is useful for groups that are largely unable to use the formal media. Some collaborative actions that have taken place between GALZ and other network members are:

- A video screening project in the north of Zimbabwe where the organisers wanted to deal with issues of anal sex and came to GALZ for information;
- An ABC guide to frequently-asked questions from young people published by Weaver Press in Zimbabwe and Kwela Press in South Africa, for which teenagers were asked to contribute questions, many of which involved same-sex issues.
- The Aunty Stella series which, for its second edition, will include some LGBTI information
- An MSM book with the Southern African Aids Trust (SAT);
- Correction of inaccuracies in information put out by other network members;
- Mainstreaming of LGBTI in training manuals;
- Visits to clinics to conscientise health workers about LGBTI issues.

The network has also been a useful platform for highlighting issues relating to HIV/AIDS and lesbians, specifically those relating to women's control of their own sexuality which is relevant to all women regardless of their sexual orientation.

Networking with women's organisations

GALZ began networking with women's organisations a year and a half ago. The thrust of the association's efforts was to show that issues facing lesbians are, by and large, the same as issues facing women in general.

However, the speaker noted that it was a difficult task. The first three women's organisations to be accommodating to lesbian and bisexual women's issues were those with younger directors.

The speaker stressed that, in order to maintain credibility in a network, it is important to practise what one preaches. Having claimed that lesbian issues are, by and large, the same as those of other women, GALZ, in its networking with other women's organisations, now focuses on HIV and AIDS, the need for empowerment of women and women's education.

Networking with other LGBTI groups nationally

The speaker is the leader of one of GALZ's Affinity Groups. Until recently, LGBTI people living outside Harare were not properly considered and were precluded from attending GALZ events because of the prohibitive cost of transport to and from the capital.

However, GALZ now has small affinity groups in each of the provinces. These groups are able to organise workshops on their own and are engaged in a process of defining their own needs. GALZ head office has provided funding for the facilitation of these workshops. In the process,

many gays and lesbians have been reached who, previously, had never heard of GALZ. The aim now is to do outreach work in rural areas to broaden the membership further.

Networking nationally with politicians

The aim of networking with politicians is to stimulate the national agenda on sexual rights through policy development, while the objective is to incorporate LGBTI into the national legal framework in order to enliven the debate and increase their empowerment.

The advantages of networking with politicians are:

- Direct access to the legal network which enables LGBTI issues to be brought to the surface as a political priority;
- Access to legitimate political reforms; and
- Building of a space for constitutional visibility and a strong identity.

The particular strategies for networking depend on goodwill, the mode of political governance and the level of influence amongst politicians or policy makers. Some possible strategies are:

- Civic education through local sources and NGOs (integrating civic leaders towards sexual rights indirectly);
- Grassroots scaling-up approaches (using local leaders and communities)
- Working with women legal advisers and leaders (championing women's political agenda, i.e. equality, affirmative actions, as in the case of FIDA in Kenya)
- Use of 'peacock politicians' (politicians based in strategic positions, i.e. media, health, justice and constitutional affairs, towards addressing sexual rights and diversity);
- Vote and win (V&W) round-up techniques (where LGBTI vote for their political figures through a national network); and
- National concerts addressing LGBTI issues through involvement of politicians, for example the (gay, lesbian, bisexual, transgendered) Galebitra family initiative in Kenya.

The speaker looked more closely at the Galebitra family initiative as an example. The initiative seeks to build rights for same-sex couples to live together as a family. The initiative has a networking structure that operates at constituency, district, provincial and national levels:

- **CONSTITUENCY LEVEL** Involvement of the member of parliament for sexual rights initiatives i.e. IEC development, litigation projects etc. and politicians working on the truth and reconciliation commission;
- **DISTRICT LEVEL** Involvement of politicians working on district development initiatives as well as integration of sexual rights as a way of seeking policy liberality rather than seeking sympathy;
- **PROVINCIAL LEVEL** Involvement of policy makers working on citizens' participation in politics and reproductive health; and
- **NATIONAL LEVEL** Diplomatic involvement of politicians on legal issues affecting LGBTI through organised dialogue and influential workshops (the constitution of Kenya is an example).

In a nutshell, networking with politicians is aims at:

Awareness

- Visibility at community level;

Understanding

- Ongoing and meaningful national debate on sexual rights;
- Politicians understanding the wide range of sexual diversity and the need for LGBTI rights;

Action

- Litigation against the torture focus of LGBTI;
- Resources from the National AIDS Control Council distributed amongst LGBTI groups;

Achievement

- Realisation of LGBTI rights through both slow and swift targets which do not provoke negative debate;
- LGBTI programmes being integrated within national forums;
- LGBTI gaining legal identity within areas of health (e.g. Population Council MSM project);
- Small LGBTI groups being able to strengthen their networks and establish legal units;
- Regional networking engulfed.

Points arising from the presentations

It is difficult for political leaders to say that they are gay or even to come across as gay-friendly. Therefore, it is best to try and mobilise them on the basis of other issues.

There are different types of alliances and different alliances will be appropriate for different countries. GALZ, for example has built up a very strategic alliance with the Southern African AIDS Information Dissemination Service (SAfAIDS) while, in South Africa, the trade unions which have plenty of activist experience, have proven to be good allies.

The criteria for selecting allies were discussed. It was suggested that, in the beginning, it might be necessary to take whatever was offered. However debates have taken place in Zimbabwe over GALZ allying itself to sex workers, given that this would mean an illegal organisation attempting to support an illegal practice, and homosexuals linking themselves with HIV and AIDS organisations, thereby perpetuating the myth that AIDS is a homosexual disease. In Ghana, the Chairperson of the Human Rights Commission has said that sex work should be legalised. This has led to a huge debate which represents an opportunity to open up other discussions at all levels of society, including those around LGBTI issues.

d) Mobilising Resources

Using networking for resource mobilisation

Once an organisation has decided where it is going, it is then time to look for resources and funding to make the dreams come true. It is necessary to be clear about where the project for which the organisation seeks funding fits into its overall vision and objectives.

Once an organisation is clear about what it wants, the project should be analysed from different funding perspectives. For example, the current conference on HIV and AIDS, and Human Rights for LGBTI may attract funding from LGBTI funders, human rights funders and/or HIV and AIDS funders. Once the funding possibilities of the project have been identified, look for funders who provide grants in these areas.

The temptation is to find out who has funds and then think of a project that fits the funder's priority but there are a number of dangers in this, in particular that organisations can end up watching their dreams being driven away to someone else's destination. Rather than letting the desire for funds override one's objectives, it is important to use funding to drive your dream to your destination. Ideally, the funding should be shaped around the project you have conceived; the project should not be shaped around the funding. However, some level of compromise is often necessary.

Having decided which funders can be approached, the organisation should get to know them by finding out what money is available for different types of funding and when it is available, who makes the decisions and the preferred method of application submission. Developing long-term relationships with funders is recommended.

Information about potential funders can be gleaned from a number of sources including formal and informal discussions with funders, funding organisations' publications, funders' websites⁵ and other organisations that have been funded by them in the past.

UNAIDS and the World Bank

A UNAIDS advisor for partnerships at country level and civil society engagement with the Joint United Nations Programme on HIV/AIDS (UNAIDS), and a Senior Advisor, Africa Region, World Bank, spoke about UNAIDS' support for country-level responses to HIV and AIDS in Africa.

The general mandate of UNAIDS is:

- Advocacy at global, regional and national level;
- Facilitation of coordination of the UN system response at country level;
- Promoting and expanded multi-sectoral responses;
- Knowledge and information management;
- Technical-networks development through regional teams; and

⁵ See Appendix 2 for a printout of funding organisations for LGBTI projects.

- Support for national responses.

UNAIDS' key functions are:

- Leadership and advocacy;
- Dissemination of strategic information;
- Impact monitoring and evaluation;
- Partnership development and civil society engagement; and
- Financial, technical and human resource mobilisation.

In all of this, the work of UNAIDS complements that of civil society. The specific roles of civil society are to:

- Provide space for policy debate and public pressure;
- Serve as a platform to mobilise social forces;
- Demonstrate the value of innovative approaches;
- Accelerate channelling of funds to communities;
- Augment state service delivery; and
- Act as a monitor and watchdog.

The role of the civil society is recognised by all initiatives, including the Multi-country AIDS Programme (MAP) financed by the World Bank and the support from the Global Fund for Tuberculosis, AIDS and Malaria. NGOs are in a leading position for civil society responses. Therefore, the challenge for UNAIDS is to strengthen NGOs without being a funding agency and to expand the role of NGOs whilst maintaining a strong role for governments.

The Multi-country AIDS Programme (MAP) is similar to the Global Fund for Malaria, TB and AIDS in what it finances and how it goes about its work. It also operates in the same countries. This means that MAP and the Global Fund work together closely.

In most countries, MAP funds are, in the first instance, given to national governments and managed through a government mechanism. Generally half of the funds are used at national level for activities such as ensuring a clean blood supply and supporting ministries of health, education and others.

The other half of the funding goes into a community fund and the speaker is responsible for helping to mainstream MSM and WSW issues in the use of such funds. The community funds are often disbursed at provincial or district level and are, therefore, relatively easy to access. If a group submits a proposal at this level, it is not referred to the World Bank, but to a country coordinating mechanism comprised of NGO personnel, people living with AIDS, various experts and representatives of government ministries.

At present, 27 countries in sub-Saharan Africa (which do not include middle-income countries like South Africa and Botswana) have MAP programmes. The speaker advised that the first step is to go to the national AIDS coordinating body to find out the rules for applying, and enlist the support of the UNAIDS country coordinator in doing so. He also noted a move amongst LGBTI

groups towards an organisational capacity-building response to HIV and AIDS and pointed out that there is provision for funding such responses under MAP.

How to manage resources/finances

Having gained funding, it is necessary to institute a set of financial controls that, amongst other things, respond to donor requirements and expectations. Grant requirements need to be well understood so that they can be met. Budget lines need to be allocated to all programmes and controls need to be in place to prevent overspending. Financial controls make it easier for the organisation to act quickly when problems arise.

In order to manage funds well, it is advisable to:

- Elect an honest and competent treasurer with financial skills;
- Hire an accountant to help set up a bookkeeping system and produce financial statements; and
- Buy an accounting package to automate your financial system.

The basics of the financial system should be accessible to all members of the organisation, therefore:

- Train all group members in the financial basics;
- Know the financial needs for all programmes;
- Identify the best sources for meeting additional cash needs; and
- Prepare to meet these needs by maintaining good relationships with funders.

As an organisation grows, changes occur in the staff and board structures. Thus, in a volunteer organisation, the Treasurer keeps the books, writes cheques etc. while, in a staffed organisation, the staff keep the books and produce monthly budgets and financial reports whilst the Treasurer presents the staff financial report to the Board.

Misuse of funds will inevitably land an organisation on the funders' blacklist. To avoid this, the speaker stressed the need to:

- Spend money only on programmes detailed in the proposal;
- Check with the proposal's budget lines before spending anything;
- Institute controls to protect funds; and
- Establish a filing system for grant-funded projects that it is readily accessible.

It is normal to build in a certain percentage in a budget as a contingency. However, if the funds really turn out to be insufficient for the project to take place, it may be necessary to redefine the project in consultation with the funder. To go back to the funder and discuss the situation with them shows that the organisation is handling its funds responsibly and helps to preserve the relationship with the funding organisation. It is also necessary to plan carefully and stretch funding as far as possible in order to avoid a break between funding disbursements.

As a back up to the larger financial management system, it is necessary to have in place a series of day-to-day checks to establish:

- Whether all payments except for petty cash are made by cheque;
- Who signs the cheques;
- Whether supporting documents, invoices, orders etc. are presented with a cheque before signing;
- Whether cheques payable to cash are prohibited;
- That bank reconciliations are prepared; and
- That the petty cash is on an Imprest system, meaning that money spent is accounted for on a regular basis, e.g. weekly, and the amount available is then topped up to a pre-agreed level.

It was noted that LGBTI organisations have not done very well in ensuring their own sources of funds to avoid donor dependency.

e) Archiving in LGBTI Organisations

A representative from the Gay and Lesbian Archives (GALA) of South Africa discussed the archiving of material within LGBTI organisations, dealing with the three aspects of records management, archives and oral history.

He noted in opening that most African governments are hostile towards LGBTI organisations and their aims. This situation creates the need for strong organisations that can deal with issues in a fast, efficient manner. Efficient records-management techniques are key to this.

Records management

It is essential that organisations retain accurate, secure and comprehensive records of their activities. This ensures that they are accountable to funders and to the community.

The presenter asked ‘Why do we need a system for managing records?’ and suggested that participants ask themselves:

- How many people in my organisation regularly make use of these records?
- Is our office clogged up with piles of paper?
- As a rule, can I find a document I generated two months ago, or one generated by a colleague, in less than five minutes?
- How much does the time my colleagues and I spend looking for a document add to our overall costs?
- What would happen in the event of a fire or police raid on my organisation’s premises?
- Does my organisation cater for the off-site storage of important records?
- Does my organisation have a back up system for computer-based records?
- Does my organisation keep a permanent record (i.e. an archive) of its activities?

Your organisation needs to keep any record that contains information of administrative, legal, financial, or historical value. Records that are no longer in current use, but have long term value for your organisation or historical value, can be stored in an archive.

If your organisation creates electronic records, this raises issues around storage. If you want to store electronic records on computer then a good back-up system is needed so that, in case of computer trouble, documents are not lost.

Filing systems

A filing system is a method of organising records within an organisation. It may take various forms, including a filing cabinet or lever-arch files on a book shelf. There are many different types of filing systems, e.g. using broad categories such as Finance, Staff, Correspondence, Projects, Fundraising etc., or creating an alphabetical filing system. It is important to design a system that meets the organisation's specific needs. If there is already a system in place that works, there is no need to change it. It is advantageous to keep the system simple.

Archives

The need for LGBTI archives is encapsulated in the phrase, "Without history there is no Pride!" Archives are necessary to preserve the history of LGBTI people, organisations and communities in Africa and make certain that documents are preserved for the future and are not damaged or destroyed. Archives also represent an educational resource that can be used to promote greater understanding between different groups.

Storage in archives

Archives can be stored in a secure, accessible location on your organisation's premises, one that is out of direct sunlight or wind and not near water pipes. It is important to keep back-up copies of vital records, (i.e. records without which your organisation cannot continue to operate effectively) at a secure, off-site location, so that they are not lost in the event of fire, flood or government raid.

Some LGBTI organisations may feel that they do not have the capacity to maintain their own archives or that the political situation in their countries threatens the safety of their records. GALA is able to provide storage and cataloguing services for these LGBTI organisations. To submit archives to GALA for storage, contact the GALA archivist by at: telephone, +27 11 717 1963; e-mail, mailto:gala@library.wits.ac.za; or post, P.O. Box 31719, Braamfontein, 2017, South Africa. The archivist will help assess the situation and arrange for the transfer of the records.

Oral Histories

Oral traditions are an important part of African ways of knowing and being. Elders and storytellers used stories and performances to document their history and pass on this knowledge to the next generation. Storytelling is also important in western LGBTI communities where people often tell their 'coming out' stories amongst friends. A lot of our LGBTI history is not written down and exists in the stories we tell each other. It is important to record these stories on audiotape so as to keep them for the next LGBTI generation.

f) The Tools and Techniques of Activism

The Director of GALZ focused on LGBTI campaigning:

- In hostile climates;
- In Africa;
- In a time of HIV/AIDS; and
- In the context of sexual rights being human rights.

LGBTI people face a mountain of a problem, characterised by governments, laws, religions, cultures, society, families and friends all being against them. With so many problems to face, the speaker suggested, an important step is to begin to break them down as this helps to make the overall problem of homophobia more manageable to handle and helps activists to prioritise which problems need to be tackled first. One way in which this might be done is illustrated in Table 11, below.

Table 11: Breaking Down the Problem

STATE	SOCIETY	RELIGION	FAMILY	FRIENDS
Hate speech	Taboos	The Bible	Shame	Disgust
Police harassment	Violence	Hypocrisy	Eviction from home	Loss of friends
Censorship	Eviction from work	Viewed as 'satanic'	Pressure to marry	Name calling
Homophobic laws	Exclusion	Honour killings	Must have kids!	Gossip
Marginalisation	Heterosexism	Exclusion	Violence	Backbiting

In beginning to deal with the problem, it is important to remember that:

- Not all family members are against you;
- Not everyone in society is homophobic;
- Not all church leaders are anti-LGBTI;
- Not all your friends will drop you; and
- Not all laws are anti-LGBTI.

In addition, it is helpful to remember that others have done it, i.e. have had successes in similarly hostile climates.

In order to gain courage, participants were advised to first tackle those problems that are the easiest and most affordable, the safest, the most important, the most urgent and likely to bring the most benefit. It is strategic to choose, as a first campaign, something that is easy and winnable, not something, such as same sex marriage, that will arouse society's greatest fears. For instance, an organisation might want to begin by starting HIV and AIDS support services. The advantages of this sort of project would be that it:

- Gives the organisation credibility;
- Links members to important health services;
- Gets the organisation known in a safer environment;
- Offers access to funding;
- Provides members with counselling and help; and

- Tackles an urgent and important issue.

Other forms of relatively ‘safe’ activism which do not require a lot of resources include:

- Starting an LGBTI discussion group or newsletter;
- Sending information to local human rights groups;
- Finding a friendly lawyer to give you advice;
- Writing a letter to a newspaper;
- Calling a phone-in programme; and
- Identifying gay-friendly doctors and clinics.

Generally, it is better to talk to people rather than to things or institutions. It is necessary to be imaginative about whom one approaches. The following were suggested:

- Opposition party members vs. the ruling party;
- Nearby clinics vs. the Ministry of Health;
- Church leaders vs. the Church;
- Local police officers vs. the Police;
- Human rights groups vs. the NGO network; and
- Freelance journalists vs. the media.

Some possible outcomes are, from best to worst:

- A win-win situation, in which both parties end up being happy;
- Agreeing to disagree, creating a situation of tolerance;
- An I win-you lose situation which creates an enemy problem;
- A you win-I lose situation which creates a worse enemy problem; and
- A lost cause or situation in which both parties lose.

The first situation is the most positive outcome and is achieved by considering what the needs of all parties rather than just thinking ‘How can I win?’.

Sometimes a small failure can generate a much larger success. For example, the banning of GALZ from the ZIBF in 1995 was a small failure. The success that it generated was massive: free publicity, everyone talking about LGBTI, 50 new black GALZ members joining and LGBTI rights coming to be regarded as a human rights issue in Zimbabwe. Another hypothetical example of a small failure is the banning by censors of a lesbian magazine. The positive spin offs of this would be the banning becoming the basis for a legal challenge, a friendly lawyer taking an interest and the public being educated on censorship.

When an LGBTI activist is frightened, the speaker asked them to remember the following points:

- Those against you also fear you;
- Governments don’t want to look bad to others;
- The police don’t want to look corrupt;
- Judges must abide by the law; and
- Blackmailers don’t want to go to court.

It is important for activists to be knowledgeable about issues. They were advised to practice arguments against the statements they will face frequently, as outlined in Table 12, below.

Table 12 Frequent Complaints Against LGBTI and Possible Responses

COMPLAINT	RESPONSE
Condemned by God...	But He condones slavery
Child molesters/rapists...	Not a gay issue: 95% of cases are heterosexual
Sex-starved lesbians...	Women always have the right to say no
Spreaders of AIDS...	A dangerous assumption in Africa
Sick and diseased...	Homophobia is an illness
A threat to humanity...	In overpopulated China?
Destroyers of culture...	Cultures are dynamic
Criminals...	Why stress the sexual preference rather than the crime?
Foreign plotters...	Where did I come from?

Civil disobedience is a particular form of activism that has its own rules. In general, it requires that activists be extra good. The following guidelines were given:

- Purposefully break unfair laws ONLY;
- Be non-violent at all times and avoid fights;
- Lead by example and by being honest; and
- If someone calls you ‘queer’, don’t reciprocate by calling them names or react violently.

There are a number of non-violent tools that can be used. These include T-shirts, letters, interviews, pamphlets, newsletters, stickers, discussion groups, e-mail and Internet, humour, human rights marches, charity work, phone in programmes, statements and postcards.

Above all, as an activist, it is essential to believe in yourself. In closing, the speaker asked, ‘if you can’t believe in your cause, why expect someone else to?’.

g) Using the Media as a Campaign Tool

This partly participatory session was led by a representative from Behind the Mask (BTM). He began with a quotation from Oscar Wilde, “The only thing worse than being talked about is not being talked about.” The quotation stresses the importance of keeping the debate around LGBTI issues alive in the media.

The media is made up of newspapers, television, radio, magazines and websites. All of these are controlled by a very small number of people but they claim to represent the opinion of the majority. In addition, there are pamphlets, e-mail campaigns etc., which it is much more possible for the individual to control. On a continent where literacy rates are not always high, it is also important to consider non-written forms of media, such as exhibitions, theatre and use of oral traditions.

The interpretation of media messages is very important and varies with the way the message is presented.

Dealings with the press need to operate on a two-way basis. It is important to know what the press wants and to consider their agenda as well as your own. Essentially, the press is looking for a story that will sell.

The speaker advised participants that material they give to a media house remains their material and that they control it. However, it is necessary to be aware that an editor might want to sensationalise the material in order to increase sales. And the media has been known to simply lie. It is vital to know your topic and to be aware that others might not be familiar with the labels that you use on a day-to-day basis. The following pointers were given for individuals being interviewed:

- Know the facts;
- Don't give away too much;
- Don't get emotional; and
- Be aware of your body language.

The press in Tanzania published a story about a boatload of gay American tourists that was about to dock in Tanzania. The story brought people onto the streets to protest against homosexuality. An investigation showed that there was never any boatload of tourists and that the story had simply been planted in order to justify an anti-LGBTI protest.

Given this background to the media, the speaker asked, 'What can we do?' He suggested the following:

- Letter-writing campaigns, including use of newspaper letters-pages as, even if the letter is not published, the editor at least becomes aware of the issue;
- Network debates which can demonstrate and play upon the power of numbers and can be anonymous if necessary;
- Become a journalist, e.g. there is one gay journalist in a mainstream newspaper in Kenya who was able to write about the discussion on MSMs at the ICASA Conference;
- Befriend a journalist, being aware that this might be a long term process;
- Maintain a database of journalists and editors; and
- Write press releases and press statements.

The distinction between a press release and a press statement was outlined. A press release is a proactive tool by which an individual or organisation announces a story, event or point of view. A press statement is generally written in response to something that has already appeared in the media and is, therefore, reactive. Claims in the media that homosexuality is 'unnatural' or 'un-African', for example, might require a press statement from an LGBTI organisation.

Press releases are the most valuable and easily accessed tool for the media. Thus they are a means of shifting information into the public domain. Certain rules apply so it is necessary to write 'Press Release' (or 'Statement to the Press') at the top of the page to bring these rules into play. The next step is the title, which should both capture what the piece contains and be appealing.

The next one or two paragraphs should outline the whole story so that the entire press release or statement is not more than one page long. The press release needs a strong ending and this might take the form of a question. One should also put contact details in case a journalist wants to follow up the story. It is possible to stipulate that these details are ‘not for publication’ but the publisher might ignore this request. Including a picture can add interest to a story but, by doing so, one is tacitly giving permission for the picture to be published.

In terms of distribution, a press release or statement should not be sent to a general address but to a particular journalist or editor. It can also be sent to NGOs, government and so on. In this way, even if the media chooses not to pick up the story, many other people are made aware that the story is out there and can see the choice the media has made.

In discussion, it was noted that LGBTI groups tend to make comments in the media only about LGBTI issues. But, as part of the process of mainstreaming, LGBTI people should make a stand about a broad range of human rights issues.

h) Using Listservs and an Introduction to ‘The Link’

There has been much talk about LGBTI visibility and this is important for activism but, as this speaker from Behind The Mask (BTM) pointed out in his presentation, when working in Africa it is also important to have a safe space for LGBTI to exchange information with each other. For example:

- If a person is dealing with a blackmail problem, they might need access to information from others who have dealt with similar problems;
- If one finds a church leader who is supportive of LGBTI, this is important information to share with a select group of people but it might not be advantageous to expose the person concerned by making the information public; or
- In Egypt, when someone is arrested, there is an immediate response from the US and Europe but nothing from Africa precisely because there has not been a space for Africans to have access to the information and be able to respond (thus perpetuating the myth that homosexuality is un-African).

A listserv is a computer-based communication tool. The Link is a listserv specifically for LGBTI people which is run as a project of Behind the Mask in South Africa at www.mask.org.za/TheLink.HTM. Membership of the list is controlled. An applicant is asked for some information about him- or herself and must also have one reference from an existing member. Thus, everything that can be done to make the listserv secure is being done although it is not possible to be absolutely sure. The speaker suggested that participants should not think about joining if they feel that their own e-mail address is not secure. When one joins, an e-mail is sent which gives an individual his or her own password to enter the site, submit information or comments and access the site’s archives. It is not necessary to have full Internet access to use the listserv but this is necessary to get into the archives.

The Link is designed for activists who would, in almost all cases, be LGBTI. It operates according to its own code of conduct which refers to:

- Attitude;
- Not sharing information with non-members;
- Behind the Mask only publishing anything submitted through the listserv with the express permission of the person who has sent it; and
- The use of pseudonyms, which is permitted.

The Link is a moderated listserv, meaning that everything submitted goes through a moderator. As it is new, experience is still being built up in terms of moderation but the speaker said that one thing that would not be allowed onto the site is a personal attack on another member of the list. An inventory of issues is currently being developed by the moderator and this will be sent out to members within a couple of months for their reflection.

The technical nature of listservs can be off-putting but the speaker recommended that participants not be intimidated. His own experience has been that, after trying them a couple of times, anyone can carry out the technical processes of accessing and contributing to the listserv.

i) Using HIV and AIDS as a Tool for Normalisation

The Director of GALZ began the session by noting the links between HIV and AIDS, gender issues, poverty and health. Everybody in African societies is facing many of the same kinds of problems whether they are LGBTI or not and whether they are HIV positive or not. In an attempt to stress the normality of LGBTI people, GALZ has ensured that it is present at all HIV and AIDS meetings.

A participant who works for the World Bank added that he had become open about his sexual preference and HIV status because he wanted to move World Bank thinking on these issues. He has been deeply involved in work around HIV through MAP and has ensured that MSM and WSW concerns are written into all MAP documents. This work led to his working on a treatment-action campaign and, from there, to working on LGBTI issues and examining the links between these issues and HIV and AIDS, human rights, and violence.

In the process of working with these issues, it became clear that one needs a mandate from AIDS activists and from those working with violence in order to deal effectively with LGBTI issues. Thus, a very large group of people was brought on board in a broad struggle. It was also this broad alliance of parties that sparked the interest of the World Bank.

B) ISSUES AND THEMES IN HIV AND AIDS, AND HUMAN RIGHTS FOR LGBTI IN AFRICA

Throughout the conference, presentations were given in which a number of issues that form the backdrop to the struggle for LGBTI rights in the context of HIV and AIDS. The presentations are covered in this section. Several of them deal with sexuality, others with HIV and AIDS and often encompass issues of violence. The presentation on Sexual Minorities, Violence and HIV and AIDS in Africa highlights violence and AIDS as the major issue that African LGBTI face and Appendix 6 quantifies risks for LGBTIs using data from two studies, and data gathered at the symposium. Another group of presentations focuses on human rights, including legal remedies, women's rights and LGBTI rights in religious contexts. Finally, there is a discussion about the strategic value of linking globally with the International Gay and Lesbian Association (ILGA)

a) Sexual Minorities, Violence and, HIV and AIDS in Africa

Two speakers made a presentation based on material drawn from a report by the World Health Organisation (WHO), a report on men having sex with men (MSM) prepared in Senegal, and a further report by Human Rights Watch. The approaches of these studies were then used by the workshop participants to prepare Appendix 6: LGBTI Risk Assessment for Selected African Countries.⁶

Some areas for further research that already became clear during the presentation and plenary discussion that followed it were:

- The vulnerability of lesbians to HIV infection, given that they may be almost as much at risk as the broader female population;
- The extent and effects of trafficking of women, girls, men and boys;
- Suicide rates among LGBTI people.

Gender identity and sexual behaviour

Western ideas about sex and gender are not directly exportable to other cultures and countries. Most men who have sex with men are precisely and only that: men who have sex with men. Gay-identified men are a small subset of men who have sex with men. The same is true for women who have sex with women (WSW) and lesbian women.

The legal situation

The International Covenant on Civil and Political Rights (ICCPR) guarantees rights “without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status”. In 1994 the Human Rights Committee “held that sexual orientation” was a status protected under the ICCPR from discrimination, with reference to “sex including sexual orientation”. Other UN bodies have also issued pronouncements on the abuse of LGBTI people.

⁶ The presenters interviewed at least three leaders of gay and lesbian associations from eight of the sixteen countries represented at the conference and have updated their findings on the basis of these interviews.

Considering the relationship between sodomy laws, stigma and violence, the UN Special Rapporteur on Extrajudicial, Summary or Arbitrary Executions finds that,

Criminalising matters of sexual orientation increases the social stigmatisation of members of sexual minorities, which in turn makes them more vulnerable to human rights abuses, including violations of the right to life...Violent acts against persons belonging to sexual minorities are also more likely to be committed in a climate of impunity.

Furthermore, The UN Working Group on Arbitrary Detention has affirmed that “The detention of people solely on the basis of their sexual orientation violates fundamental human rights”.

In relation to freedom from torture, the UN Special Rapporteur on Torture has reported to the General Assembly that,

...it appears that members of sexual minorities are disproportionately subjected to torture and other forms of ill treatment because they fail to conform to socially constructed gender expectations...have been subjected, *inter alia*, to harassment, humiliation and verbal abuse...and physical abuse including rape and sexual assault...have been subjected to further victimization by the police, including verbal, physical, and sexual assault, including rape.

There was no discussion of sexual minority issues in the eastern and southern African region until 1995 when the Constitution of South Africa guaranteed the rights of all, including LGBTI persons. This triggered a backlash among religious and traditional groups, culminating in attacks by presidents, starting with Mugabe. Thus, while there has been increased incidence of discrimination and violence, the region has also experienced increased public discussion and organisational efforts. However, there is still very little research and fact finding.

Same-sex relations in most countries of the region are treated as ‘unnatural offences’, subject to terms of imprisonment of up to fourteen years. Even in countries where homosexuality is not illegal, such as Egypt, there is frequent imprisonment of those suspected of being gay or lesbian.

Violence and other Social Risks

The study of 250 MSM in Dakar finds that:

- Their lives are characterised by rejection and violence;
- Half of the respondents have been verbally abused by family members;
- A quarter have been forced to move in the past twelve months;
- Thirty-seven percent have been forced to have sex in the past twelve months; and
- Thirteen percent have been raped by a policeman.

This study, and additional information gathered from conference participants, show that the risk of intolerance and violence against LGBTIs is highest in Senegal, followed by the Eastern and Southern African countries Kenya, Zimbabwe, Uganda and Tanzania, and by Sierra Leone. The high risk scores in Kenya reflect the fact that the vulnerability of LGBTI people is compounded by poverty. In South Africa LGBTI people enjoy full constitutional rights, and in Sierra Leone, and Rwanda sodomy is not illegal. Total risks are therefore lower in Rwanda and in South Africa. In Sierra Leone the fact that sodomy is not illegal is reflected in slightly lower risk scores of intolerance and violence, but other social risks and HIV/AIDS risks are especially high in Sierra Leone, so that the overall risk score is

almost as high as in Eastern and Southern Africa. It is therefore clear that legal status is only one factor in determining the risks faced by LGBTI people.

The studies also show that HIV/AIDS risks for LGBTI are high everywhere, except Senegal and South Africa. This is due to the fact that in Senegal the ministry of health is starting to take charge of prevention and treatment among MSM (but not yet WSW), and in both Senegal and South Africa the state has decided to provide universal access to ART, and not to discriminate against MSM or LGBTI people.

It is clear, therefore, that whether sodomy is illegal or not is only one factor in determining the risks faced by LGBTI people. The Sierra Leone and South African situations show that it has little influence on risks unless the state guarantees a broader set of rights.

The 2002 WHO World Report on Violence and Health finds that sexual violence against men takes place in homes, schools, on the street, in the military, during wars, in prison and at police posts. In Namibia, 3.6 percent of men report such violence while 20 percent do in Peru. Forced sexual initiation during adolescence is common for men and even more so for women. It ranges from 6.4 percent of men in a South African study to 30 percent in a Cameroon study.

South Africa is the only country in the region where homosexuality is legal and rates of violence against LGBTI people in that country are relatively lower than in other countries. However, there is a high rate of abuse of girl children and prison rape is also frequent. Rates of official and non-official intolerance, violence and rape are particularly high in Kenya and Zimbabwe, particularly institutionalised, state-approved violence.⁷ In line with findings from West Africa, Rwanda (a French speaking country) appears to be more tolerant than the Anglophone countries in the region, although violence against girl children is high.

Other social risks to LGBTI people in the region are loss of livelihood, homelessness and enforced prostitution. The incidence and severity of these risks follow a similar pattern to the existence of intolerance, violence and rape across countries in the region.

HIV and AIDS

The presenters examined the bridges between MSM/WSW and the general population that exist because of the HIV/AIDS epidemic. For example, the Senegal survey used a sample group with a mean age of 25 years. The mean age at first sexual contact for the respondents was fifteen years. One third of the sample had their first male sexual encounter with a family member. The vast majority has had sex with women and, of these, 88 percent have had vaginal sex, and 25 percent anal sex; 13 percent are married and 25 percent have children. The respondents exhibited good condom knowledge but use was low, even for anal sex. Most reported having had a sexually transmitted infection (STI) but were scared of seeking medical care.

⁷ The recorded level of violence in all settings went up as a result of interviews conducted during the Conference (see footnote 6, above).

Bearing in mind that anal sex is the most efficient way to transmit HIV sexually (at least five times more risky to the receptive partner than vaginal sex) some selected facts about anal intercourse in Africa were given, for example:

- Anthropological reports suggest that, in 1925, 90 percent of the male population in Angola was behaviourally bisexual and 3.5 percent was exclusively homosexual though homosexuals reported sex with women or were even married;
- Of a sample of South African truck drivers, 42 percent admitted to engaging in anal intercourse;
- In a South African sample 42.9 percent of prostitutes admitted to engaging in anal intercourse;
- A Tanzanian study reported that, for nine percent of male and female students, anal intercourse was their first sexual act
- In a Senegalese survey, 18 percent of males and 44 percent of females reported at least one homosexual experience; and
- In Zimbabwe, 35 percent of a large sample of persons aged between 18 and 27 reported having had anal intercourse in the preceding two months.

Manzelli and Pecheny suggest that prevention models need to be of three types:

- 1 EPIDEMIOLOGICAL-BEHAVIOURAL, centred on perceptions and behaviours of high risk groups;
- 2 ANTHROPOLOGICAL-CULTURAL, focusing on the meanings of behaviour, change codes and values; and
- 3 POLITICAL-ECONOMIC, community mobilisation to reduce social vulnerability, acknowledging that structural inequality according to class, gender and lifestyles is at the root of the epidemic.

They recommend integration of the three approaches within a human rights perspective.

Why should policy makers care?

Policymaking around LGBTI issues needs to work on three levels:

- 1 At the level of general and sexual violence against MSM/WSW people, including that perpetrated by police officers and tolerated in correctional institutions, which is currently completely unacceptable;
- 2 MSM/WSW are among the most vulnerable minorities, at exceptionally high risk of losing any social support and safety net from their families or society at large and facing high disease burden, livelihood loss, destitution, poverty, and consequent risk of loss of life owing to their marginalisation; and
- 3 Given the special risks associated with anal sex, the prevalence of HIV and AIDS is likely to be significantly worse amongst MSM than in the general population and there is a significant spill over of the HIV epidemic to women and children.

In spite of these factors, in most countries there are, as yet, no prevention, care or treatment programmes that reach sexual minorities and this is unacceptable for them as well as for the population at large.

Towards a Strategy

The following opportunities were suggested:

- Growing public discussion;
- Traces of recognition of the problem among government authorities and national AIDS programmes;
- Increasing attention from international organisations, such as UNAIDS and its co-sponsors, UNHCR, Amnesty International, Human Rights Watch, IGLHRC, World Bank, HIVOS, and the Astraea Foundation; and
- Funding opportunities from community funds of National AIDS programmes.

LGBTI organisations are needed to spread information, reduce stigma, provide social safety nets and fight against violence from the general population and police. Given the stigma and secrecy, service delivery from public sector or non governmental organisations (NGOs) cannot reach MSMs and WSWs. Only LGBTI can organise an effective HIV and AIDS prevention and care programme. On the other hand, LGBTI groups also face limitations. It can be difficult to work with special groups or with gay and lesbian youth in need of counselling.

With the exception of South Africa, Zimbabwe and Namibia, associations remain informal, poorly organised and unable to sustain themselves. It is nearly impossible for groups to organise because of:

- Oppressive laws and official campaigns against them;
- Lack of information, negative media and deep cultural and religious disapproval;
- Risk of social isolation, violence and threat to livelihoods; and
- The absence of safe meeting places and financial support.

Because of the above, it is necessary to:

- Empower and build the capacity of LGBTI groups and NGOs to become fully functional and self-sufficient organisations;
- Encourage an LGBTI-led participatory approach to behaviour change and use LGBTI people to reach the general MSM population; and
- Use specialised NGOs to reach certain special groups (e.g., miners, street boys, inmates of correctional institutions).

A strategic approach is to embed the topic of LGBTI into broader issues of gender, sexuality, violence and AIDS.

There are three key actors in the process:

- 1 THE STATE focuses on HIV/AIDS-prevention messages on sex (vaginal, anal, oral) and needs to improve the climate and legislation in support of human rights and prevention of violence;
- 2 NGOs to spread the messages, advocate for human rights and provide health and other services to special populations; and
- 3 LGBTI ASSOCIATIONS should be at the core of targeted prevention efforts, care, treatment and livelihood development, should advocate for and defend their own human rights and should put pressure on states and civil society.

b) HIV and AIDS Prevention, Treatment and Care

A medical doctor from Sierra Leone, began this session by discussing some of the facts and myths around HIV and AIDS in Africa, especially as the disease relates to LGBTI people.

The facts about HIV and AIDS on the continent are that:

- Seventy percent of people living with HIV are in Africa;
- Some countries have made progress with prevention; but
- Little has been done on treatment and care.

LGBTI are not included in most prevention programmes but they face a particular range of problems and risks which include being ‘in the closet’, entering pseudo marriages, having little or no access to medical care, suffering from low self-esteem and involvement in anal sex, which is eight times more risky than any other practice.

Among LGBTI and in the broader community, women are more vulnerable to HIV infection than men because of their genital makeup, because they are often at risk in their marriages and because of rape.

Prevention programmes have been shown to work in Africa in, for example:

- The stabilisation of the epidemic in Uganda;
- An epidemic being averted in Senegal; and
- STI reduction being correlated with a decline in HIV prevalence in Tanzania.

The methods of prevention are:

- Consistent condom or dental-dam use;

- Abstinence and/or delayed first intercourse;
- Faithfulness to a single partner;
- Early treatment of STIs; and
- Voluntary counselling and testing (VCT).

VCT is helpful in prevention of the spread of the disease. Early testing allows for both prompt treatment of opportunistic infection and early treatment of the HIV itself. However the rates for VCT in Africa are relatively low due to lack of confidentiality, lack of access to ARVs, lack of support, and stigma.

There are a number of myths of surrounding HIV amongst LGBTI. For example, that:

- WSW same-sex intercourse does not transmit HIV
- Oral sex never transmits HIV (although it is true that the risk is low)
- When a partner's viral load is low, condoms are not needed.

The levels at which HIV prevention must be tackled in order to be effective are the individual, familial (where spread of information takes place) at community level (where a lot of people can be reached quickly), through medical intervention and at legal/policy levels. At the medical level, there is a need for medical personnel to overcome their own homophobia.

A medical doctor from Nigeria, gave a technical presentation, explaining the nature of the virus and how it works, as well as some information about treatment and care.

The human immunodeficiency virus (HIV) is a human retrovirus. There are two types of the virus, known as HIV I, which is the most common, and HIV II. Within HIV I there are three groups - M, N and O. Most infections are due to group M viruses. The M viruses are divided into clades, labelled A, B, C, D, F, F2, G, H, J, K with recombinants. Different clades are dominant in different parts of Africa as follows: A in West Africa; E, D, B, F and C in Central Africa; C in Southern Africa; C and B in East Africa; and B in North Africa. It is important to know which type of virus is present for effective treatment.

For HIV transmission to occur:

- HIV must be present;
- There needs to be enough of the virus; and
- The HIV must get into the blood stream, which it can do through blood, semen, vaginal secretions or breast milk.

The routes for transmission are open cuts or sores, or directly infecting mucous membrane cells. This can happen in the mouth, eyes, vagina, penis, anus and rectum.

The speaker defined safe, safer and unsafe sex:

SAFE SEX affords no risk for disease transmission or injury and includes fantasy, masturbation, hot talk and non-sexual massage on healthy skin;

SAFER SEX affords almost no risk for disease transmission or injury such as when using effective barriers during vaginal or anal intercourse, cunnilingus or anilingus, fellatio, and manual penetration;

UNSAFE SEX affords a high risk for infection or injury, particularly anal or vaginal intercourse without a condom.

It was noted in discussion that there is insufficient information available on barrier methods for WSWs. The use of dental-dams and latex gloves were suggested but these are not as easily available as condoms, are very expensive and are not supported by government programmes (where these exist). In general, lesbians are considered to be a low-risk group but this is not realistic given that so many of them also have heterosexual relations.⁸

Turning to HIV pathogenesis, the speaker noted that HIV infects the white blood cells (CD4+ lymphocytes and monocytes/macrophages). The white blood cells are the assistants that warn the body when an infection enters. Following infection, the virus turns each cell it attacks into an HIV factory, leading to the production of around 10 billion new viruses a day. In combination with HIV's high mutation rate, this leads to great potential for viral diversity and escape from the immune response (and drugs) as the system constantly tries to respond to new organisms. Thus, the HIV itself is not a very strong virus but its damaging effects lie in the way in which it attacks the lymphocytes (which should protect the body) and its constant mutations.

In a person with a strong genetic makeup, the virus might go into hiding for some time but early establishment of a latent reservoir of HIV in CD4+ memory lymphocytes leads to progressive immune deficiency. Initially this is manifested as 'minor' opportunistic infections and tuberculosis but later 'major' opportunistic diseases occur. The progression of the virus can be slow, intermediate, or rapid (two to three years), depending on the strain of virus, the genetic make up of the individual and lifestyle factors.

The CD4+ cells decline because of:

- Direct destruction by the HIV;
- Immune destruction of infected cells;
- Immune activation with increased turnover of cells; and
- The limited rate of CD4+ cell regeneration.

It was noted that knowledge of AIDS is in a constant state of flux: uncertainties and, sometimes, overt contradictions cannot be avoided. For example, estimates of how long the virus can survive outside of a host organism vary from five to forty-eight hours. There have been cases among heterosexual couples in which one partner is HIV positive while the other partner remains negative. The reasons for this are not well understood but research is being conducted to try to identify the defensive mechanism in the negative partner.

There is no cure for HIV or AIDS but a range of drugs has been developed to treat HIV infection and AIDS, and drugs are available to treat opportunistic infections and illnesses that affect people living

⁸ This is because women may form heterosexual partnerships in order to hide their sexual orientation, and are often forced into marriage or raped.

with HIV and AIDS. Several types of drugs seek to prevent HIV from reproducing and destroying the body's immune system. Among these are:

- Reverse transcriptase inhibitors which attack an HIV enzyme called reverse transcriptase and include Abacavir, Delvaridine, Didanosine (ddI), Efavirenz, Lamivudine (3TC), Nevirapine, Stavudine (d4T), Zalcitabine (ddC) and Zidovudine (AZT); and
- Protease inhibitors which attack the enzyme protease, preventing new viruses being sent to the bloodstream, and include Amprenavir, Indinavir, Nelfinavir, Ritonavir and Saquinavir.

Several of these drugs are taken in a combination (cocktail) regimen, known as highly active anti-retroviral therapy (HAART) but this regimen has only become available in Africa fairly recently. HAART is prescribed on the basis of laboratory tests, which include:

- Blood chemistry of the liver, kidney and pancreas;
- Haematology (TLC, Hgb/RBC);
- HIV serology;
- CD4 T-cell count, which is the most commonly used test in Africa;
- HIV viral load;
- Pregnancy test, noting that HAART is not given in the first trimester;
- Hepatitis B and C test for liver function; or
- AFB, X-ray to exclude active tuberculosis.

ARV drugs allow people to live longer but the existing treatment may not work for some people because of their genetic makeup or the high levels of toxicity of many of the drugs. In addition, people in Africa tend to present very late when the disease has already progressed too far for ARV treatment to be effective.

In the fast changing area of HIV work and research, some current issues are:

- Use of microbicides (liquid condoms) as a preventive method;
- Development of new drugs called 'fusion inhibitors' and 'entry inhibitors' to prevent HIV from attaching to and infecting cells;
- Efforts to identify new targets for anti-HIV medications and to discover ways of restoring the ability of damaged immune cells; and
- Vaccine trials, although the issue of efficacy will be a tricky one because of the possibility of resistant strains of the virus developing.

In the meantime, care remains an important factor. It includes:

- Good nutrition and exercise as part of a comprehensive, early intervention treatment strategy;
- Following reasonable guidelines for 'safer' food preparation;
- Employing rigorous diagnosis and appropriate treatment for causes of weight loss;
- Nutritional and vitamin supplements to replenish deficiencies; and
- Prompt treatment of opportunistic infections and sexually transmitted infections.

c) Access to Treatment - The TAC Campaign

Zackie Achmat of South Africa's Treatment Action Campaign (TAC) spoke about the experiences of the TAC in trying to obtain affordable HIV and AIDS treatment for South Africans.

The TAC was founded in 1998, marking the death of Simon Nkoli from AIDS and Gugu Dhlamini, who was stoned to death when she went public about her HIV status. The activists knew that, at that time, people in the West were already living for many years with HIV because they took drugs to control the disease.

However, in South Africa anti-retroviral (ARV) treatment cost ZAR 4 500 per month while 50 percent of South African workers earned less than ZAR 2 000 per month. Edwin Cameron, an openly gay and openly HIV-positive judge, was not able to afford ARV treatment even on his judge's salary.

Given this situation, many gays and lesbians in need of HIV treatment realised that they could not separate their struggle from the struggles of the broader community. In fact, the speaker stressed that struggles for equality and social justice can never be separated from the community. It was clear that a campaign for HIV treatment could not succeed without the issues of poverty and underdevelopment in Africa being dealt with simultaneously. This thinking formed the basis of the strategy that the TAC adopted.

Essentially what the TAC wanted was for prices of ARVs to come down whilst taking note of the need to avoid mortgaging the country to the major pharmaceutical companies and the World Bank. Thus, the TAC conducted a global campaign in collaboration with churches and trade unions. Included in this was campaigning for the right of women to choose to give birth to a healthy child by having access to Nevirapine to prevent parent-to-child transmission.

Some drug companies reacted by mounting a legal challenge to the South African government but they were eventually shamed into withdrawing their case.

Although the campaign has been successful, there is still room for costs to come down on some categories of drugs and some procedures. In 2003, the South African Cabinet announced a roll-out plan for access to ARVs. The speaker commented that this is an excellent plan but it is not being taken seriously by the Minister of Health who appears more interested in prescribing beetroot and olive oil!

In the same vein, one of the major problems the TAC now faces is the denial of HIV and AIDS by President Thabo Mbeki. This response causes greater risk and more deaths and it has been painful for TAC activists to watch one of the greatest liberation movements in Africa showing so little concern for black people.

It's time to get off our arses and onto our computers, to engage more broadly and state who we are - that we are HIV positive, that we are LGBTI, and that we are African and proud of it.

Mr. Achmat noted that one of the greatest problems in Africa is the inability of its people to work together as a continent. Especially for vulnerable groups, it is essential to work together now because of the strong possibility of a backlash. US President George Bush, for example, has allocated billions of dollars to HIV treatment and prevention but tied it to arguments for 'family values'. If LGBTI people

in Africa are not prepared to stand up as a group, the speaker warned, they risk their own elimination as people and their exclusion from the rights, duties and obligations of the African continent.

It was acknowledged that the HIV epidemic has been terrible but it has opened up discussion in many areas around LGBTI rights, women's rights and sexuality. It is important that, at the forthcoming Pan African Treatment Action Movement (PATAM) meeting in Harare, Zimbabwe on Governance and AIDS, gay and lesbian voices are heard. Governance is about how people treat themselves and how they are treated by others: the treatment of HIV-positive people is a part of this. There will be six official delegates from each country and participants were advised that, even if they cannot attend, they should put forward agenda items through one of the organisers, Njogu Morgan, on <mailto:njogu@tac.org.za>. They were also advised to find out who their country delegates are.

Participants were interested in a definition of 'activist' and the speaker suggested 'someone who brings together knowledge with experience and uses this to improve people's lives'. Activism operates on the rationale of 'public interest', i.e. that to deny one person equality is to deny it to all.

A World Health Organisation (WHO) initiative is now in place that complements the work of the TAC. The WHO is one of the most important bodies dealing with public health globally and it is becoming more receptive to a broad range of voices. It has now put some patented drugs onto its essential drug list (by country) but there are not yet sufficient funds to ensure supply of these drugs and there was insufficient community involvement in the process.

Zackie Achmat concluded by saying that, as HIV positive communities and as LGBTI communities, it is time to move from a position of confidentiality to one of stressing openness.

d) Women, Sexuality and HIV

A representative from the Forum for the Empowerment of Women (FEW) led a session in which she invited three HIV positive lesbians to relate their experiences. The stories told by the three women raised some important issues around women's right to bodily integrity and the pressures to conform by having sex with men. Two of the speakers had contracted HIV as a result of a rape while the other had contracted the virus as a result of intercourse with a man who knew that he was HIV positive. In each case, the woman lacked either sufficient power or sufficient knowledge to be able to protect herself. None of the women was well off and, even given the greatly reduced cost of ARVs in South Africa, none of them was using medication. One speaker had consciously prioritised spending money on her children's education over purchasing drugs for herself. Another issue raised was the need for support from the lesbian community both in practical terms (e.g. two speakers expressed concern over who would look after their children if they were to die) and personal terms, particularly in assisting lesbians to 'come out'. It was suggested that the support could be greater but it was also acknowledged that this is a community with few resources.

Lamour

"I am 37 years old. I am not sure when I contracted HIV but when I was very young I was raped by a family friend."

“When I was raped I went to a clinic and discussed the situation with a nurse there but I didn’t tell anyone at home.”

“I had heard a bit about HIV at school but I was still quite ignorant. I began to suspect that I might have contracted HIV when the man who had raped me became ill.”

“I applied to take part in a new project based at a taxi rank in Alexandra. The project involves educating people and giving out information about counselling and testing. Alexandra is full of different people from all parts of South Africa and many more from the rest of Africa. All of them lacked information on HIV and the women needed information on women’s rights and human rights.”

“I don’t take any anti-retroviral drugs but I stay well by going to a doctor or clinic as soon as I have any illness and eating healthy (mostly vegetarian) food When I get really sick, my partner takes care of me and we go to the clinic together.”

“We need to start caring about women who are HIV positive and especially lesbians because they suffer double discrimination.”

Lovejoy

“I am from Durban but I now live in Johannesburg with my eight-year-old child. I am 28 years old and have been HIV positive for eight years.”

“The first time that I slept with a man I felt pregnant and contracted HIV.I told my family and they were understanding and accepting. Then I took the man I had slept with for a test as well but he didn’t even look at the results because he had known all along that he was positive. He said that he had been scared to tell me.”

I wish that other families would be more accepting. Look at me; I am beautiful and smart because I am accepted.

“I don’t take any medication and I have made the virus my friend. When I wake up in the morning, I say, “My friend, let’s just get along for the rest of the day.” I haven’t been sick although I get a lot of headaches.

What I would like to see is women empowering themselves to get education and skills that will protect them from the virus.

“My greatest fear is who will look after my child and ensure that she is educated.”

“My two greatest hopes are that people will learn to accept people living with AIDS and that a cure will be found.”

Joyce

“I live in Johannesburg with my three children. I am 31 and I have been HIV positive for ten years. I work as a volunteer for SOHATA.”

“I was raped when my daughter was two months old. I told my husband that I was interested in women and he organised his male friends to come round and rape meI decided after three years that I had to help other people.”

“Disclosing my status has been very damaging for me and I have lost a lot of people I love but my children protect and support me.”

“I don’t believe in medication but I look after myself well and have quit smoking and drinking. I could afford the medication but I would prefer to spend that money on my children’s education. I think it is better to live right and to treat myself well. It doesn’t cost much to eat healthily. I can grow my own vegetables and eat traditional food.”

I do get sick but not seriously. I talk to the virus, telling it “I didn’t allow someone to rape me but you are in my body now and we will stay together for the rest of our lives.” When I am sick, my children look after me.”

“My greatest fear is of dying, because of my children.”

“We don’t have enough resources for WSWs, including support services. It is difficult for women to speak out and say that they have feelings for other women.”

“My message to others is not to feel sorry for me because they do not know what the world has in store for them either.”

e) Women, Violence and Sexuality

The Gender Programme Manager from GALZ introduced her presentation by commenting that violence against women occurs when someone tries to control women’s thoughts, beliefs or actions and punishes women for resisting control.

There are a number of sources of violence against women. These include:

- Society, as manifested in the law, culture, religion and the media;
- Intimate partners, including female on female and male on female; and
- The LGBTI community.

In Zimbabwe, for example, women are unable to report violence occurring in any situation because society is so heavily male-dominated.

Violence against women can take many forms, including sexual, emotional or physical abuse, isolation, intimidation, coercion and threats, exploitation of social or economic privilege, using children, and minimising, denying and blaming. Violence is about power. Societies impose a range of basically powerless roles on women then, if women object, society countenances violent punishment for them.

Particularly problematic is violence of women against women in loving relationships as this follows on from a chain of exposure to violence at all levels of society: it is difficult to see where a woman in this

situation could turn for help. The LGBTI community ought to be a source of support, but, although there is talk of women's issues, this community is still often sexist and doesn't support women.

It was noted in discussion that one of the factors underpinning violence against women is their economic exclusion.

Some of the effects of violence on abused women are:

- Low self-esteem;
- Internalised homophobia;
- Suicides, including among very young women;
- Drug and alcohol abuse;
- Unprotected sex (leading to HIV/AIDS infections and STIs);
- Enforced marriage;
- Poor job performance; and
- Poor relations with children and family.

At a block of flats in Harare, Zimbabwe, the male security guard was fired when residents noticed that he slept all night. A woman was hired in his place. She knitted all night and stayed awake. Because she was working as a guard and had her own income, the woman was no longer economically dependent on her philandering husband and was able to get rid of him.

Key to overcoming violence is for abused women to seek help. It is necessary to get out of a situation where someone has power over you. Assistance might be available from shelters, a legal advisor, friends and family if they are supportive, or the police. Although the police are often not supportive, protection is their responsibility. They should be approached first and then reported if they fail to respond appropriately.

On a proactive level, women need to become educated on their rights in order to empower themselves. They then need to educate others, especially service providers, and to develop, follow up and maintain relationships with such service providers.

There is also considerable work to be done with men. Advocates for Youth of South Africa, for example, works with young men, who are struggling to find a place between traditional and modern societies, to redefine masculinity. The project assumes that if young men grow up acting violently, it is very difficult for them to assume new habits later.

The obstacles to overcoming violence against women generally centre on resistance to change and include both internal and external factors. Internal factors are within the individual and can only be overcome by the individual woman reclaiming her self-esteem.

f) Using the Law to Campaign for Human Rights

Issues covered in this session were the Egyptian Crisis, the Brazilian Resolution and the Africa Court of Justice.

The legal arguments and how to use them

A lawyer discussed three particular human rights and their possible application in assuring the rights of LGBTI people. These were:

- 1 The right to liberty;
- 2 The right to freedom from discrimination and equality before the law; and
- 3 The right to privacy.

Taking the American Constitution as an example, he began by examining the notion of a constitutionally guaranteed right to liberty. The Constitution of the USA originally did not mention any human rights. Over the years, these were added in, one by one, as amendments. More recent constitutions, such as the South African one of 1994, have often been drafted to include a 'Bill of Rights'. The fear this raises is that the liberty of citizens will be circumscribed by what is specifically listed in the Bill. In fact, this has proven to be well founded as governments have come to believe that they may commit any act not actually prohibited by the Bill of Rights. Thus, the purpose of having a constitution and its power to ensure the liberty of citizens has been lost.

The speaker stated that, if the fight for LGBTI rights is informed by the broader fight for liberty, then those rights will not be won until true liberty itself is won and suggested that less idealistic and more practical, short term steps are needed.

Turning to the right to freedom from discrimination and equality before the law, it was pointed out that a great deal of legislation is based upon quite reasonable discrimination or distinctions made between people. For example, rich people are taxed at a higher rate than poor people while the sighted are permitted to drive cars but the blind are not. Thus what the right to freedom from discrimination really refers to is 'unfair' discrimination but 'unfair' itself is a subjective term. What is perceived as fair is based upon an individual's concept of morality. The majoritarian view that homosexual behaviour is immoral also leads its proponents to view it as harmful to society as a whole. Thus, they will not be swayed by arguments for liberty as liberty exists within the bounds of no harm being done to others. Likewise, an appeal for freedom from discrimination will be met by the argument that LGBTIs may be subjected to discrimination in the same way that murderers, drug pushers etc. are discriminated against because their behaviour is morally wrong and, therefore, the discrimination is not unfair.

The other argument against discrimination is that of being 'similarly placed' and, therefore, not deserving of any distinction from others. The speaker examined the idea of a claim of discrimination on the grounds of sex, which could be framed in one of two ways:

- 1 That heterosexual sodomy is not a crime (although in some jurisdictions it is), therefore recipient men are being treated differently in this regard to recipient women;
- 2 That same sex acts between men are proscribed but those between women are not (or, in many jurisdictions are proscribed but not prosecuted), thus men are treated differently from women.

Where same-sex acts between women are proscribed but the law is not acted upon, it is possible to argue for the abrogation by disuse of the relevant law. If this were successful, it would also be possible to argue that where the law relating to women has been removed, the similar law relating to men ought to be removed on the basis of equality.

While these arguments are logically and legally strong, there is also deep resistance by the courts to accepting them and they are usually either defeated or side stepped. Behind their resistance lies the justifiable belief that once the principle of equality were to be accepted, numerous other LGBTI claims would follow, representing a major shift in the social order.

By hanging one's claim on the right to privacy, the freedoms one gains can only be exercised behind closed doors but, it was pointed out, this is exactly what makes the claim more likely to succeed in court than those based on the right to liberty or equality. These claims are relatively non threatening because they do not force society to confront homosexuality head on.

In conclusion, the speaker noted that gains on the basis of the right to privacy are small but incremental. The celebration of difference is a much longer term battle that may, through hardening of social attitudes and consequent resistance by the courts, undermine or reverse the incremental gains that are possible. However, participants felt that, even as claims are made on the basis of the right to privacy, it is important not to lose sight of the larger arguments for equality and liberty which are the eventual aim

The Egyptian crisis

A representative of Human Rights Watch (HRW) addressed this issue. He explained that, from the beginning of 2001, the Egyptian government began a massive crackdown on MSMs, starting by arresting 50 people attending a disco on a boat on the Nile. This has been backed by a vilification campaign in the state media in which homosexuals are referred to as 'Satanist' and so on.

HRW has the names of 179 men who have been arrested since 2001. Networks of informants (against MSMs) have been built up in every city and they go onto the Internet to try to find men using the 'personals' sites to send messages that will implicate them. In almost all cases, when men are arrested, they are tortured very severely, including beating, electric shocks and burning with cigarettes.

One nineteen-year-old man, in an interview with HRW, relates:

...there were three changes of shift every day. Every one the guards came in and beat us. They beat one of us on the face until his nose was bloody - I think it was broken. They made us lie on our stomachs on the floor and walked on our backs. It was an officer and two guards. They always slapped us on the back of the neck, and kicked us. The 13 of us were singled out. At first we were kept in isolation, for about 15 days. They cleared out a cell in the women's section and put us there, because they said we were women, not men...

Once, it's hard to believe this, but they brought a class of maybe 30 boys from a school, six or seven years old. They made us lie face down on our stomachs, and the small boys watched the policemen walking on our backs. Then the boys walked on us. The police

did this to make it clear to the boys that men who fuck each other end up like that. They told the boys, "This is how *khawalat* end." It was like a school trip.

There is actually no law against homosexuality in Egypt. The men are being arrested under a rather loosely written piece of legislation against prostitution promulgated in the 1950s. The reaction to homosexuals is partly religious in origin but the other component is that of an insecure government trying to create a distraction from its own failures.

It is not possible in the current situation for the crisis to be dealt with head on. Therefore, it is necessary to subsume it under a broader struggle for human rights without mentioning sexual orientation at all. In fact, there is no accurate term in Arabic for either 'sexual orientation' or 'homosexual' and this inhibits the capacity of victims to make non-discrimination claims under the law as they are not even able to describe the basis on which they have been discriminated against.

One group of participants looked at the Egyptian crisis in more detail and how it might be possible to approach it. They observed that, of Egypt's 80 million population, 75 to 80 percent are Muslim while 20 to 25 percent are Christian. The Muslim brotherhood is extremely influential and repressive. Given the current human rights situation, it is not possible to talk openly about religion or sexual rights and there are no gay or lesbian organisations. Therefore, it is not possible to use the Egyptian crisis to fight for human rights within Egypt. The only possibilities for organising around LGBTI rights are underground, externally or through mainstream human rights organisations.

However, Egypt has a weak human rights culture generally with only two human rights organisations operating in the country. These are the Egyptian Initiative for Human Rights, a general human rights groups that has been supportive, particularly in getting people out of prison, and the *Nadim* Centre, many of the members of which were also active in the fight against female genital mutilation. Police powers include arbitrary arrest and detention and all opposition, even academic challenges, are crushed using electronic surveillance, fabricated charges etc.

Against this background, the following possible approach was suggested by the group:

- 'Passive activism', i.e. supporting each other and acting as a focal point for anyone mobilising outside the country;
- A focus on the right to privacy;
- Funding mobilised for human rights organisations in Egypt and exiled groups overseas around the right to privacy
- Use of outside groups, such as the Coptic (Eastern Orthodox) lobby in the US for human rights advocacy.

The Brazilian Resolution

The same speaker explained the structure of the United Nations Human Rights Commission (UNHRC) on which 52 UN member countries are represented at any given time. The 52 members create mandates for special rapporteurs to investigate specific issues. Their investigations are carried out with the assistance of working groups. These groups are able to go into countries where human rights concerns have been raised, report from these countries and be taken very seriously.

In 2003 Brazil introduced a resolution on sexual orientation to the UNHRC. The resolution came out of the blue and caused an explosion, distracting from discussion of Iraq, Pakistan and Israel, which had been considered the pressing issues.

The resolution was fiercely opposed by the Vatican, the Islamic Conference countries and the African bloc.

A decision on the resolution was postponed until 2004 and discussion of it is due to start in March. Therefore, it is necessary for LGBTI groups and anyone else with an interest to start making an input to the process urgently. The following strategies were suggested:

- Stressing that the resolution is important because it will protect people around the world against discrimination and abuse;
- Creating a strong African voice and presence so that it is not possible for African governments (or governments of Catholic or Islamic states) in the UNHRC to say ‘we don’t have that in our country’; and
- Arguing on the basis of privacy while being aware that the overriding argument is one for equality.

A US government spokesperson, in response to the Brazilian Resolution states, "When we say rights are 'universal' we don't mean they are universal for all members of all social groups, but for some members of some social groups."

The UN is an intergovernmental organisation and is not very accessible to members of the public. However, some NGOs have been able to secure consultative status. It is important to have the support of one’s government in applying for such status. It was suggested that some of the organisations represented in the conference, such as the Equality Project, might be considered suitable for consultative status. Otherwise, it might be possible for LGBTI groups to ‘piggy back’ on other organisations. There is also a process (Resolution 1503) by which any organisation or individual can make a complaint to the UN about their government. The International Covenant on Civil and Political Rights has an optional protocol that enables individuals to bring claims but most African governments have not signed this protocol.

Membership of the UNHRC rotates and this will have an impact on the likely success of the Brazilian resolution. For example, Thailand was in favour of the resolution but it has now left the HRC; Indonesia has joined but it is against the resolution. South Africa has so far abstained. It is very important for LGBTI people that the resolution be adopted because it would be extremely damaging for a major governing body like the UN to adopt a position that, in effect, states that LGBTI rights are not human rights.

A group of participants worked together on an African response to the Brazilian Resolution. They suggested and drafted a statement to the UNHRC, writing as an African LGBTI coalition.⁹ The statement stresses that LGBTI in Africa:

- Are African, are here and do belong;
- Receive no health care and need access to this;
- Face police harassment;

⁹ See Appendix 3 for the full text of the letter,

- Face abuse from families and eviction from homes;
- Are criminalised;
- Face discrimination in employment;
- Are treated as having a disease which robs them of their rights;
- Are labelled by religious leaders as ‘satanic’ and ‘sinful’;
- Are the subject of negative propaganda without the right of reply;
- Face intolerance in schools as young people; and
- Therefore, call on African member governments of the UNHRC to support the Brazilian resolution.

A submission to the African Court of Justice

The African Court of Justice was established pursuant to the adoption of the Protocol to the African Charter on Human and People’s Rights in June 1998 and ratification by the required fifteen member States in January 2004. Although the intention behind establishing the African Court is to enhance the protection of human rights in Africa, it suffers many of the problems of the African Commission on Human and Peoples Rights. The key difficulty is that the Court will not generally accept cases from individuals and is designed primarily for complaints between States. Considering that, even during the genocide perpetrated by the Rwandan government, no other African state lodged a complaint to the Commission, it is difficult to see an African State lodging a complaint to the Court about another State’s discrimination against LGBTI persons. The Court will, however, consider complaints from individuals if the State complained against has agreed to allow this. Nonetheless, it is presently unlikely that any State will do so for the foreseeable future. However, one of the ways that an individual complaint can come before the Court is if the complaint has been referred to it by the Commission. The Commission itself will entertain an individual complaint, if the complainant has exhausted all “local remedies” - i.e. has tried to enforce the rights in question in the country concerned without success. Accordingly, the advancement of LGBTI rights through the Court still requires that an approach be made to the Commission first, and thus the position for LGBTI persons has not really changed.

A group of participants considered how a complaint to the Commission might be tackled and suggested the following:

- Establish a base to work from and get organised;
- Sensitively ‘soften up’ local judges using articles and general media, and through an LGBTI-friendly lawyer;
- Establish the composition of the African Court and check out the culturally relative moral and religious concerns;
- Establish which particular rights will work for us and which work against us;
- Make our claim status based;
- Identify someone with a ‘squeaky clean’ background to submit the claim;
- Submit claims a little at a time, bearing in mind the possibility of failure of any individual claim;
- Identify the international human rights instruments that our governments have signed;
- Fight the disconnect between the international instruments signed and national law in practice; and
- Set up a multicultural committee to work on a report noting cultural issues in the different cultures in Africa.

g) Lesbian Visibility and Sex Differentiated Issues in LGBTI Organisations

This speaker began by pointing out that the issue of lesbian visibility is a major one for Behind the Mask of South Africa because visibility of LGBTI people generally is the organisation's major focus. Visibility is obtained for LGBTI people generally and for lesbians through the telling of their stories.

A series of articles by Behind the Mask looked at why lesbians were not as visible as they should be. Some of the reasons revolved around a lack of capacity and empowerment; others from the tendency to leave women's issues to the women to solve. This is not satisfactory in organisations where men and women are supposed to be partners.

Some attempts to address the issue in South Africa and the rest of the region have been:

- Establishment of a women's section and women's programmes at Behind the Mask;
- Training programmes for women in, for example, computer and income-generation skills;
- The emergence of FEW as a black, lesbian organisation; and
- The establishment of the African Lesbian Alliance (ALA).

The participants were split into women's and men's groups. The men were given the following checklist (coming out of a Behind the Mask workshop) against which to check their progress on improving lesbian visibility in their organisation:

Policies

- LGBTI organisations should hire more lesbians;
- (correspondingly) Men have to be willing to give up space;
- Resist the temptation of letting the women's programmes (if any) be the only thing the organisation does for women and make programming women-empowering throughout;
- Respect sexual harassment laws;
- Affirmative action policies within organisations that are accompanied by other efforts to share power;
- Organisations must not claim to represent lesbians (using LGBTI) when they do not;

Practices

- Facilitate women's voices being heard, not just on women's issues;
- Create opportunities for dialogue between gay men and women - ask women what they need, want and about their experiences as women;

Women's Space

- Work with women to create spaces that meet the needs of women, not forcing them to mirror male-dominated spaces;
- Support and help create lesbian events - respect women-only spaces;

Responsibilities of Men

- Men must speak out on women's and lesbian issues and not leave it to the women;
- Men educating men about sexism in the LGBTI community;

Information and Training

- Creation of educational programmes that examine gender issues;
- Training in order that women have access to information and facilities;
- Use ICT as a tool for women's empowerment;
- Put out information about women's empowerment;
- Develop an understanding of the complexity of identity politics, especially as it relates to being a lesbian/gay woman in Africa;

Other

- Everyone needs to invest time and resources in the women's movement.

The men were also given a commitment sheet on which they were asked to clarify their commitment to addressing women's issues in the near future. Casting themselves as 'the Latin lovers', they committed themselves to increasing lesbian visibility in LGBTI organisations in a variety of ways, as listed in Table 13, below.

Table 13: Commitment of Men to Increasing Lesbian Visibility in LGBTI Organisations

Yes – I commit myself
- Do -
Yes – I will commit myself, will locate lesbians in my country
• Will put out information on women's empowerment • Will produce an educational programme in 2004
Will organise more programmes for women and help in their empowerment
We shall assist women if they come to us
Give us time and space to speak up on women's issues, creating opportunities for dialogue to understand the complexity of identity politics
Unity in Africa will promote women's rights. Lets address women's issues as human rights
Respect, value and empowerment for women is the number 1 goal for LDI
Advocate that AIDS programmes finance both MSM and WSW activities and capacity for lesbians and gay men
Women's issues are already being handled effectively in the country
• Develop understanding of identity politics related to lesbians in Africa • Create dialogue between men and women
To recruit a lot of lesbians and put them in our communities
To focus more on lesbian youth

The women were given an exercise arising from another Behind the Mask Workshop in which it was found that not enough stories were being received from women. They were asked to answer the following:

- 1 What are the stories we have/want to tell?
- 2 How do we want them told?
- 3 How can we use existing LGBTI media in Africa to tell our stories?
- 4 What is my individual commitment?

The Roaring Lions

The stories we want to tell are:

- Women's contribution to the struggle for lesbian and gay equality;
- Racism and sexism within LGBTI organisations and how it impacts negatively on women's contribution to the struggle for social justice;
- The story of Lesbian leaders in the Damara culture;
- The life of tommyboys in Uganda;
- Lesbian men in Namibia;
- The women who started TALESHA (the old Arab women);
- The women-husbands of Kenya; and
- The challenges of coming out/joining hands together.

We want them told honestly with no editing of content.

We can use existing LGBTI media in Africa by contributing to magazines, websites and newsletters.

Each of the group members commits herself to sending contributions to Behind the Mask, without necessarily becoming a correspondent

The 007s

The stories we want to tell are:

- How we are expected to play a certain role;
- How we are expected to conform to social norms e.g. in dress;
- Enforced heterosexuality – enforced marriages, sex, dates;
- Rape and other violence by men;
- The stigma of sexuality and HIV;
- Self denial and lying to friends and family;
- Fear; and
- Self-isolation.

We want them documented in interviews, e-mails, letters, on video, in book format, in a newspaper column, as a collage of stories on international women's day, in magazines throughout Africa

We can use existing LGBTI media in Africa by bombarding Behind the Mask with our stories.

The individual commitments of group members are listed in Table 14, below.

Table 14: The 007s' Commitments to Increasing Lesbian Visibility in LGBTI Organisations

To do more and do it more effectively
• Pass on all the stories that we have in the organisation on lesbians • Provide any assistance that Behind the Mask needs
To support all WSW
To do all I can to empower my sisters and learn from them
To help WSW in any way I can

The Leopards

The stories we want to tell are around:

- Lesbian safer sex education;
- Lesbian parenting and careers (with profiles);
- Crises of sexual identity;
- Lesbians as normal women, not women who want to be men;
- Hate crimes against lesbians; and
- Skill-development information.

We want them told as:

- Oral histories;
- Documentaries;
- Print media including a local lesbian magazine;
- Educational TV dramas;
- Radio programmes;
- Internet stories;
- Publications – autobiographies, novels; and
- Brochures with information lesbians need.

We can use existing LGBTI media in Africa by:

- Networking by knowing which media channels exist, e.g. Sister Namibia;
- Advertising lesbian events- workshops etc. and social events: and
- Networking with other (straight) women's organisations.

The individual commitments of group members are listed in Table 15, below.

Table 15: The Leopards' Commitments to Increasing Lesbian Visibility in LGBTI Organisations

Training on HIV and AIDS issues and parenting
Positive living training
Educate lesbians on sexuality and HIV and AIDS issues
• Computer training • Mobilisation and networking • Photography service if needed
Contribution of relevant stories and whatever else is within my capacity
• Computer training • Story collection

A level of dissatisfaction at the amount of time and space allocated to women's issues in the programme led to the convening of a women's caucus on one of the evenings during the workshop. The

women present in the caucus demanded time in the programme for both women and men to discuss issues and problems specific to them.¹⁰

In line with the demands of the women's caucus, time was allocated for the women participants and the men participants to meet separately. Following these meetings they reported back to the plenary.

Issues of male participants

In their meeting, the men had defined the issues that were of specific importance to them. These were:

- HIV and AIDS;
- Sexual exploitation in relationships;
- Livelihoods;
- Low self-esteem, leading to substance abuse and gay bashing;
- Rape cases;
- Cultural issues around male dominance;
- Erectile dysfunction and generally a lack of information on sexual health;
- The general taboo in Africa on issues relating to sexual health;
- Poverty and abuse of younger by older men leading to prostitution;
- Limited number of places where gay men can meet and interact;
- All forms of violence, including symbolic violence and domestic violence;
- Stigmatisation and name calling from women.

Feedback from the women's meeting

The women focused on the African Lesbian Alliance, and its relationship to the proposed All-Africa Rights Initiative (AARI). The ALA was conceptualised in 2003 when lesbians from six African countries did training that enabled them to work on documenting the lives of WSWs in their countries. The work that they have produced was presented at a Sex and Secrecy conference in Johannesburg in June 2003. It was realised that the ALA had great potential as a network and the aim now is to strengthen the contacts created and conduct further research.

The specific requirements of the ALA are that it:

- Facilitate women supporting each other in terms of work
- Provide literacy training
- Advocate for WSW rights and information sharing
- Research and capture African lesbian history
- Initiate a programme on skills and development
- Conscientise gay men
- Be a well organised lesbian organisation
- Assist in getting information to new groups, put out publications and have a website, and
- Change attitudes.

The plan is to meet again to set up concrete structures, and develop a vision, mission and objectives. It is hoped that this will take place in Namibia in July 2004.

In terms of its relationship to the AARI, it was felt that the ALA should:

¹⁰ See Appendix 4 for Statement of the Women's Caucus.

- Assist with the next organised event;
- Seek gender balance in the AARI; and
- Ensure that women are not given a token position but play a significant role within the AARI structure.

h) Responding to Religious Prejudice

Representatives of both the Christian and Muslim faith took part in a panel discussion on religious prejudice against LGBTI people and how to respond to it.

The first speaker is the Imam of a group of Muslim homosexuals in Uganda who have been banned from entering the mosque. He noted that Islam is a very peaceful religion, the name having come from ‘salaam’, meaning ‘peace’, and it seeks to translate the notion of peace into a way of life. Islam is also a religion that stresses freedom and tolerance. Against this background, there is no justification for the Muslim religion to perpetuate prejudice against minorities, such as LGBTI people, or even members of other religions.

People may be born into a Muslim family but only become Muslim themselves by carrying out study and research. For this speaker, the time that he discovered that he was gay was the same time that he was truly becoming a Muslim. He stated that homosexuals have no choice in their sexual orientation and, despite the threatening environment, they need to become more visible in Muslim communities. This process would be supported by research, particularly based on the religious texts. There is nowhere in the Koran where it is stated that homosexuals do not have a place in Islam and some surahs were cited in support of tolerance and acceptance, as follows:

It is my religion; it is your religion. It is my way; it is your way. Let us unite...

It is Allah who creates everything in the universe and it is Allah who will condemn on the day of judgement.

The second speaker related that he was born and grew up as a Christian, attending Bible College for three years. When he first found out that he was homosexual, he asked for the religious leaders in the college to pray for him to help him get over it. When this was unsuccessful, he attempted suicide. He eventually came to accept himself but was not able to continue at the Bible College.

The speaker’s experience of the Christian church has been that it labels people ‘satanic’, ‘sinful’, ‘unrighteous’, ‘ungodly’, ‘unchristian’, ‘hellish’, or ‘sodomite’, and yet the Church of God started based on love, whereby everyone brought what he or she had to the church to share with the less fortunate among the members.

The speaker cast a new light on the biblical story of Sodom and Gomorrah, noting that many things were wrong in these cities and they were destroyed because of the sum total of these ills. The coincidence that the name of Sodom has been used in defining a particular sexual act does not make ‘sodomy’ somehow a greater sin than any other. Some other arguments against religious prejudice given by the speaker are:

- The Bible was written by human beings who had feelings, likes and dislikes as we do and who also made mistakes;

- Jesus said if you are righteous, throw the first stone;
- It seems your church accepts only saints or people who have completed their training in becoming Christ-like.

The third speaker belongs to a 284 member Christian gay organisation. He joined the Christian religion as a young man when the Catholic Church conducted an outreach programme to bring street workers together. Their first activity was to mount a production of 'Cleopatra'.

The church felt that, if the group were serious, some members should be sent for spiritual training. This speaker was among those who went to West Africa to be trained.

The organisation is strong and has, so far, managed to:

- Represent LGBTI in Kenya's constitutional review process;
- Establish a clinic for LGBTI people; and
- Attend the ICASA conference.

It was noted that, in the Bible, Jesus makes no comment whatsoever about homosexuality. However, citing scripture, it is possible to claim a special place for LGBTI people. In 1 Peter 2:4, the Bible states "as you come to him, the living stone rejected by men, but chosen by God and precious to him". It is also said that God knows us before we are conceived and has a mission for each of us (Jeremiah 1:5). The speaker challenged the participants to accept themselves and fulfil the mission God has defined for them.

i) A Relationship with ILGA - The Pros and Cons

Co-Chairpersons of the International Lesbian and Gay Association (ILGA), Rosanna Flamer-Caldera and Kursad Kahramanoglu made a presentation on ILGA and led a discussion about the organisation and its relationship to the Africa region.

Formed in 1978, in Coventry, England (as the IGA), ILGA is one of the oldest LGBTI organisations, and the only membership organisation of lesbian, gay, bisexual and transgendered groups and individuals from all over the world.

The aims and objectives of ILGA are to:

- Work for the equality of LGBTI and liberation from all forms of discrimination; and
- Promote universal respect for and observance of human rights and fundamental freedoms, including the elimination of all forms of discrimination.

ILGA's strategies are:

- Promotion and facilitation of information exchange and practical cooperation between members;
- Support for the development of LGBTI organisations;
- Development and promotion of a rights-based LGBTI agenda;
- Acting as a platform for launching actions of solidarity;
- Building a body of knowledge of the situation in different countries;

- Acting as a general point of information for members, other NGOs, institutions, public authorities, journalists and researchers; and
- Promotion of awareness and understanding for international cooperation and solidarity.

The ILGA World Conference is the highest decision making body of ILGA. Only full members (LGBTI organisations) can vote. The Secretaries General and the Women's Secretariat are elected at the Conference while regions elect their representatives to the World Board either at the World Conference or at regional conferences.

ILGA now coordinates over 500 members - groups, associate and individuals - from all parts of the world. There are few constraints to memberships. Small, unregistered groups can join and it is acceptable for there to be more than one member organisation from the same country. There are over 400 full-member organisations from more than 90 countries around the globe. These fall under six regions, some of which, it was admitted, are a matter of geographical coincidence:

- 1 ILGA Africa;
- 2 ILGA Asia;
- 3 ILGA ANZAPI (Aotearoa/New Zealand/Australia/Pacific Islands);
- 4 ILGA Europe;
- 5 ILGA LAC (Latin America/Caribbean); and
- 6 ILGA North America.

The regions are autonomous in their dealings but are required to abide by the aims, objectives and constitution of ILGA. There are vast differences in the development of the regions but the aim of ILGA is to have all its six regions strong and capable of standing on their own.

Some milestones in ILGA's history have been:

- In the early 1980s ILGA played a decisive role in the removal of homosexuality from the International Classification of Diseases of the WHO;
- In 1991 ILGA's thirteen years of campaigning resulted in Amnesty International accepting lesbians and gay men imprisoned for their sexual orientation as prisoners of conscience;
- In 1995 ILGA formed a project to help set up gay and lesbian organisations in Baltic Republics;
- In 1996 ILGA was granted consultative status with the Council of Europe;
- In 1999 the European Union recognised ILGA Europe as the key voice of LGBTI people for consultation and granted funding;
- In 2000 ILGA set up a project aimed at the awareness raising of Latin American societies about LGBTI human rights and at supporting the development of LGBTI organisations in Latin and Central America; and
- In 2001, despite attempts to exclude it, ILGA participated in the UN Conference on Racism, Racial Discrimination, Xenophobia and Related Intolerance which took place in South Africa.

Some of the achievements of ILGA were cited, as follows:

- Its existence, its reputation and the good work it has achieved in 25 years;
- It is, to this day, the only global non-profit and non-governmental federation focused on fighting discrimination on grounds of sexual orientation and gender identity;

- It is a key reference, not only for LGBTI organisations emerging all around the world, but also for national governments, NGOs and international media.

Currently, operations in the Africa region have collapsed. There was great enthusiasm at the 1999 regional conference, a Secretary General for the region was elected and an office set up but these did not survive. This formed the basis of the plenary discussion that followed the ILGA presentation.

It was suggested that a failing in 1999 had been not asking what the next steps would be following the establishment of the office. Assurance was sought that the same thing would not happen following the current conference where there was also a high degree of enthusiasm. It was felt that, because the conference itself was a regional initiative, not driven by ILGA, the outputs would be more directed. It is also important to ensure that the appropriate resources are in place in order to carry the plans of the conference forward.

It was acknowledged that regional representatives have not always done their best for Africa with some leaving the continent and others applying for asylum before even returning home from ILGA conferences. However, it was also pointed out that the region only received information about the 2003 conference in Manila very late, thus compromising regional participation.

In the current situation, the Board of ILGA decided that, in the meantime, the global Secretaries General should take responsibility for the Africa region but the ILGA representatives present said that part of their aim in attending the conference was to restart the Africa regional office. The philosophy of ILGA is that the global body cannot do for Africa what Africans should be doing for themselves. It was observed that there is a tendency for organisations to join ILGA and then sit back and expect ILGA to work for them.

It was pointed out that, despite the inactivity in ILGA at regional level, the period since 1999 has been one of strengthening of national and regional LGBTI organisations in Africa. Further to this, there was some debate about whether AARI should become the region of Africa or not. Some participants felt that AARI is an African initiative by Africans and cannot simply be co-opted by ILGA. It is necessary for the region to strengthen itself first, then make an informed decision about its relationship to ILGA. On another level, it might be useful, strategically, for AARI to go it alone for a while, to circumvent the accusation that LGBTIs in Africa are being used as puppets by foreign agents.

Appendix 1

Programme for the All Africa Symposium on HIV/AIDS and Human Rights

DAY 1 – Saturday 7 February

Time	Format	Activity
Am-5.00		Participants arrive
5.00-7.00		Registration and payments
7.00-9.00	Party - cocktail party	Welcome by the hosts Participants mix and meet

DAY 2 – Sunday 8 February

Time	Format	Activity
8.30-9.00	Plenary	• Welcome • Purpose and objectives of the conference • Introduce manuals • Introduce the concept of the All Africa Programme • Tell participants that at the end of the conference, participants will nominate an AAP Committee, so they should identify suitable people during the week • Tell participants that the conference is an opportunity to devise country and regional strategies and that there will be time allocated at the end of key sessions for this
9.00-9.20	Plenary	Introduction by facilitator of participants (by name and country only using Africa map)
9.20-9.30	Plenary	Participants asked to write down on sheet of paper their expectations of the conference
9.30-9.35	Plenary	Introduction of ICC facilitators
9.35-9.45	Plenary	Introduction to the programme, housekeeping/ ground rules
9.45-10.00	Plenary - presentation	• Presentation of questionnaires/ interview findings
10.00-10.30		TEA
10.30-11.15	Plenary presentation	“Sexual orientation, violence and AIDS” Questions and answers
11.15-12.15	Mixed region groups of 10 persons	• Sharing of experiences of being LGBTI in different countries in Africa
12.15-1.00	Mixed region groups of 10 persons	Identify: a) What are the main issues affecting LGBTIs in Africa, and b) What impact do they have on LGBTIs in terms of: ➢ Issues identified earlier by groups, plus comments on: ➢ HIV/AIDS ➢ Human rights ➢ The law ➢ Building LGBTI communities

		➤ Having LGBTI groups that balance lesbian and gay male interests ➤ Activism and being organised ➤ Media ➤ Society, religion and culture ➤ Networking amongst LGBTI groups ➤ Networking and support amongst other groups ➤ Funding and resources
1.00-2.00		LUNCH
2.00-3.00		Previous session continues
3.00-3.30		TEA
3.30-5.00	Plenary	• Groups present their main issues for LGBTIs • Agreement on the main issues for LGBTIs in Africa and their impact
5.00-5.15		• Wrap up for the day

DAY 3 – Monday 9 February

Time	Format	Activity
8.30-9.30	Plenary	Review of previous day and presentation of collated information regarding the main issues for LGBTIs in Africa and their impact
9.30-11.30	<i>Same region</i> groups	What do we want for ourselves as LGBTI given the issues and impact of these on our lives? Working TEA
11.30-12.30	Plenary/ <i>Same region</i> group presentations	Identify what we want for LGBTIs in Africa issue by issue (our vision)
12.30-1.00	Plenary	Introduction to and use of strategic planning – the VOSSAK technique - Manual
1.00-2.00		LUNCH
2.00-3.00	Team game (3 groups of 20 pax)	ACID RIVER teambuilding game – to be used to illustrate the importance of being organised
3.00-3.30	Teams – 3 groups	Team debriefing in teams
3.30-4.00		TEA
4.00-4.45	Plenary/ Panel presentations	How to achieve our vision through organising ourselves: 10 minute stories by each panel member on how their groups started. The presentations will focus on “building critical mass” and “building a strategy”:
4.45-5.00	Panel/ plenary discussion	Questions from participants on HIV, women, religion and culture, and socio-political issues, VOSSAK
5.00-5.15		Wrap up for the day

DAY 4 – Tuesday 10 February

Time	Format	Activity
8.00-8.30	Plenary	Review of previous day, review of learning from team game
8.30-9.00	Group huddles	Getting organised (as countries and regions) • What do we need to do to achieve what we want? • What skills do we need? • What support do we need?
9.00-9.30	Plenary presentation	Activism presentation: “Tools and Techniques of Activism – The Show Must Go On”
9.30-10.15	Plenary presentation	“Using the Press as a Campaign Tool”
10.15-10.45		TEA
10.45-11.00	Plenary presentation	“Listserve – Electronic Networking as a Campaign Tool”
11.00-12.00	Group work role plays	2 campaigns/ 2 role plays - participants into 4 groups. Ask ed to strategise, select representatives, role play their campaign. Wrap up – what did we learn; what did we gain?
12.00-12.30	Debate	“A relationship with ILGA – pros and cons”
12.30-1.00	Plenary presentation	Archiving : “How can archiving assist in the LGBTI struggle for human rights?”
Afternoon		QUEER TOUR

Day 5 – Wednesday 11 February

Time	Format	Activity
8.30-8.45	Plenary	Review of previous day
8.45-10.00	Group huddles	Activism (as countries and regions) • What do we need to do to achieve what we want? • What skills do we need? • What support do we need?
10.00-10.30		TEA
10.30-11.00	Plenary presentation	UNAIDS Support for HIV/AIDS in Africa
11.00-11.45	Plenary presentation	“Activism and Access to Treatment” Question and answer session
11.45-12.30	Group work	Exercise: “How can LGBTIs use HIV/AIDS as a tool for mainstreaming LGBTI issues?”
12.3-1.00	Plenary	Report back on previous session
1.00-2.00		LUNCH
2.00-2.30	Plenary presentation	“HIV/AIDS Prevention, Treatment and Care” Question and answer session
2.30-3.00	Plenary presentation	“HIV/AIDS and women”
3.30-4.00		TEA
4.00-5.30	Plenary presentation	Women’s issues in LBGT groups
5.30-5.45	Plenary	Wrap up

DAY 6 – Thursday 12 February

Time	Format	Activity
8.30-9.00	Plenary	Review of previous day
9.00-10.00	Group huddles	HIV/AIDS (as countries and regions) • What do we need to do to achieve what we want? • What skills do we need? • What support do we need?
10.00-10.30	Plenary presentation	“Networking with the LGBTI community with HR groups” Question and answer session
10.30-11.00		TEA (with sandwiches)
11.00-11.45	Plenary panel presentation	Networking Nationally • With women’s organisations • With HIV/ AIDS organisations • With LGBTI – Affinity Groups • With politicians
11.45-12.00	Plenary discussion	Question and answer session
12.00-12.30	Plenary presentation	Using networking for resource mobilisation • To find funders • To understand funders’ agendas

		- To know how to approach funders - Have a vision, don't be donor driven, be credible – should have done some activities, be registered
12.30-1.00	Plenary presentation	“How to manage resources/ finances”
1.00-2.00	Group huddles	Networking (as countries and regions) - What do we need to do to achieve what we want? - What skills do we need? - What support do we need?
Afternoon		MONTE CASINO

DAY 7 – Friday 13 February

Time	Format	Activity
8.30-9.00	Plenary	Review of previous day
9.00-9.45	Plenary	LAW/ Human Rights presentation: “Using the Law to Campaign for Human Rights” - The Egyptian crisis - The Brazilian resolution - The Africa Court
9.45-10.00	Plenary	Questions and Answers
10.00-10.30		TEA
10.30-11.30	Groups	Three groups of 20. Each group discusses one of the following: - How can we use the Brazilian resolution to fight for our human rights and more funding? - How can we use the Egyptian crisis to fight for our human rights and more funding? - How can we use the Africa Court to fight for our human rights?
11.30-12.15	Groups	Report back
12.15 -12.45	Plenary presentation	“Religious prejudice and how to respond to it”
12.45-1.00		Questions and Answers
1.00-2.00		LUNCH
2.00-4.00		Women's and Men's Caucus (includes working TEA)
4.00-4.30	Plenary	Caucus presentations by women's and men's caucuses
4.30-4.45	Plenary	Wrap up

Day 8 – Saturday 14 February

Time	Format	Activity
8.00-8.10	Plenary	Review of previous day
8.10-8.40	Group huddles	Human rights (as countries and regions) • What do we need to do to achieve what we want? • What skills do we need? • What support do we need?
8.40-8.50	Plenary	Revisit strategic planning tool - VOSSAK
8.50-11.00	Group work	Groups finalise: • their country and regional visions/objectives incorporating feedback from women's and men's caucuses • their country and regional strategic plans • agree first agenda items for regional committees • identify first key agenda items for the AAP
11.00-11.30		TEA
11.30-12.30	Plenary	Groups present their regional visions and objectives. ICC records and highlights commonalities
12.30-1.00	Plenary	Define the AAP
1.00-2.00		LUNCH
2.00-2.30	Plenary	Review and agree AAP vision (adding any additions from women's/ men's caucus) and agree first AAP agenda items
2.30-3.00	Plenary	Agree nomination criteria, voting mechanism, expectations of office bearers, roles. Conduct voting
3.00-3.30	Plenary	Announcement of AAP committee members
3.30-4.00	Plenary	Conference wrap up
4.00-4.30	TEA	
4.30-5.30	Meeting	Meeting of the first All Africa Programme office bearers
Evening		Dinner and Valentine's party

DAY 9 – Sunday 15 February

Time	Format	Event
		Participants depart

Appendix 2

FUNDERS THAT LGBTI GROUPS CAN APPROACH FOR FUNDING

Funders for Lesbian and Gay Issues

116 East 16th Street
7th Floor
New York, NY 10003
Tel: (212) 475-2930
Fax: (212) 982-3321
E-mail: info@LGBTIfunders.org

Frameline Film/Video Completion Fund

Contact: Director
346 Ninth Street
San Francisco, CA 94103
(415) 703-8650 (ph)
(415) 861-1404 (fax)
E-mail: info@frameline.org
Web Site: www.frameline.org/fund

FUNDING PRIORITIES: Increasing visibility, diversity, and accessibility of LGBTI media arts.

GRANT TYPES: Completion Funds (post-production for films and videos, including sub-titling and video to film transfer).

LIMITATIONS: Funds for LGBTI film and video makers in post-production stages only.

AREA: NATIONAL, INTERNATIONAL.

HOW TO APPLY: Letter.

AVERAGE GRANT: \$2,000.

Tides Foundation

Contact: Grants Administrator
P.O. Box 29903
San Francisco, CA 94129
(415) 561-6400 (ph)
(415) 561-6401 (fax)
Web Site: www.tides.org

FUNDING PRIORITIES: Civic Participation, Economic Development, Economic Justice, Environment, Environmental Justice, LGBTI Issues, HIV/AIDS, Media and Arts, Native American Communities, Spirituality, Women's Issues/Reproductive Health, Youth Programs.

GRANT TYPES: General Support, Special Projects, Technical Assistance.

LIMITATIONS: Individuals.

AREA: LOCAL, CALIFORNIA, NATIONAL, INTERNATIONAL.

HOW TO APPLY: Letter or Phone.

AVERAGE GRANT: \$12,000.

Working Assets Funding Service

Contact: Ms. Melissa Batchelder
101 Market Street, 7th floor
San Francisco, CA 94105
(415) 369-2045 (ph)
(415) 371-1075 (fax)
E-mail: mbatch@wafs.com
Web Site: www.workingforchange.com

FUNDING PRIORITIES: Civil Rights, Economic and Social Justice, Environment, Freedom of Expression, Independent Media, Peace, Public Education.

GRANT TYPES: General Support.

LIMITATIONS: Nominations Only.

AREA: NATIONAL, INTERNATIONAL.

HOW TO APPLY: Organizations Must Be nominated by a Working Assets Customer.

AVERAGE GRANT: \$50,000.

The Raphael Levy Memorial Foundation

Contact: Ms. Barbara Goldberg
P.O. Box 100217
Denver, CO 80250

FUNDING PRIORITIES: Aging, AIDS, Arts/Culture, Civil Rights, Disabled, Education, Environment, LGBTI Issues, Health, Homeless, Hospitals, Human Rights (International), Mental Health, Museums, Peace, Women, Youth/Children.

GRANT TYPES: General Support.

LIMITATIONS: Individuals.

AREA: COLORADO AREA, INTERNATIONAL.

HOW TO APPLY: Proposal.

AVERAGE GRANT: \$10,000.

Public Welfare Foundation

Contact: Mr. Larry Kressley
1200 U Street, NW
Washington, DC 20009
(202) 965-1800 (ph)
(202) 625-1348 (fax)
E-mail: lk@publicwelfare.org
Web Site: www.publicwelfare.org

FUNDING PRIORITIES: Community Economic Development/Participation, Criminal Justice, Disadvantaged Elderly, Disadvantaged Youth, Environment, Health, Human Rights and Global Security, Population and Reproductive Health.

GRANT TYPES: General Support, Seed Money, Special Projects.

LIMITATIONS: Conferences/Seminars, Endowments, Publications, Research, Scholarships.

AREA: LOCAL, NATIONAL, INTERNATIONAL.

HOW TO APPLY: Letter of Inquiry.

AVERAGE GRANT: \$45,000.

Astraea Lesbian Action Foundation

Contact: Ms. Christine Lipat
116 East 16th Street, 7th Floor
New York, NY 10003
(212) 529-8021 (ph)
(212) 982-3321 (fax)
E-mail: grants@astraea.org
Web Site: www.astraea.org

FUNDING PRIORITIES: Lesbian Organizations or Lesbian Projects in Women's or LGBTI Organizations Conducting Advocacy, Arts and Culture, Film and Video, Grassroots Organizing, Human Rights, Publications or Public Education.

GRANT TYPES: General Support, Seed Money, Special Projects, Technical Assistance.

LIMITATIONS: College and University-Sponsored Projects, Health and Human Services (without Community Empowerment component), Individuals.

AREA: AFRICA, ASIA AND THE PACIFIC ISLANDS, EASTERN EUROPE, FORMER SOVIET UNION, LATIN AMERICA AND THE CARIBBEAN, THE MIDDLE EAST.

HOW TO APPLY: Letter, Phone or E-mail (Application and Guidelines Available on Web Site.).

AVERAGE GRANT: \$2,000 - \$10,000.

Church Women United

Contact: Ms. Wilhelmina Arceo
475 Riverside Drive, #812
New York, NY 10015
(212) 870-2347 (ph)

FUNDING PRIORITIES: AIDS, Anti-Poverty, Community Organizing, Economic and Community Development, Environment, Health, Lesbians, Public Policy, Women and Girls.

GRANT TYPES: Seed Money, Special Projects.

LIMITATIONS: Conferences, Film or Media, Individuals, Publications, Research, Travel.

AREA: NATIONAL, INTERNATIONAL.

HOW TO APPLY: Proposal (Application form required).

AVERAGE GRANT: \$1,500.

Ford Foundation

Contact: Secretary
320 E 43rd Street
New York, NY 10017
(212) 573-5000 (ph)
Web Site: www.fordfound.org

FUNDING PRIORITIES: Community and Resource Development; Education, Knowledge and Religion; Human Development and Reproductive Health; Human Rights and International Cooperation; Governance and Civil Society; and Media, Arts and Culture.

GRANT TYPES: Conferences/Seminars, Endowments, Program Development/Support, Professorships, Program-Related Investments/Loans, Publication, Research, Seed Money, Technical Assistance.

LIMITATIONS: Buildings, General Support, Individuals, Religious Sectarian Activities, Scholarships.

AREA: UNITED STATES, ASIA, AFRICA AND THE MIDDLE EAST, EASTERN EUROPE AND RUSSIA, LATIN AMERICA AND THE CARIBBEAN.

HOW TO APPLY: Letter or Proposal. Foreign applicants should contact the Foundation for addresses of overseas offices, through which they may apply. Application and Guidelines Available on Web Site.
AVERAGE GRANT: \$10,000 - \$2,000,000.

Foundation Mama Cash

Contact: Director
P.O. Box 15686
1001 ND Amsterdam
THE NETHERLANDS
(31) 20 689-3634 (ph)
(31) 20 683-4647 (fax)
Email: Will@mamacash.nl
Web Site: www.mamacash.nl

FUNDING PRIORITIES: Women: Economic Equality, Education, Health Care, Natural Resources.

GRANT TYPES: Seed Grants, Special Projects.

LIMITATION: Income-generating Projects.

AREA: NETHERLANDS, CENTRAL AND EASTERN EUROPE, LATIN AMERICA, AFRICA, ASIA.

HOW TO APPLY: Proposal.

AVERAGE GRANT: \$3,000.

Funding Exchange

Contact: Grants Department
666 Broadway, Suite 500, New York, NY 10012
(212) 529-5300 (ph)
(212) 982-9272 (fax)
Web Site: www.fex.org

FUNDING PRIORITIES: Community-based organizing for economic equity, social and environmental justice, media and cultural activism, movement building. International grant making gives priority to countries where there are viable struggles against the anti-democratic effects of either U.S. corporate and government policies and/or policies of international lending institutions.

GRANT TYPES: General Support, Limited Emergency Grants, Special Projects.

LIMITATIONS: Capital Campaigns, Endowments, Individuals, Research.

AREA: THE AMERICAS, THE CARIBBEAN, MIDDLE EAST, SOUTH AFRICA.

HOW TO APPLY: Letter or Phone. Application and Guidelines Available on Web Site.

AVERAGE GRANT: \$5000.

Global Fund For Women

Contact: Ms. Nicky McIntyre
1375 Sutter St., Suite 400
San Francisco, CA 94109
(415) 202-7640 (ph)
(415) 202-8604 (fax)
E-mail: nicky@globalfundforwomen.org
Web Site: www.globalfundforwomen.org

FUNDING PRIORITIES: Women's Human Rights, including Lesbian Rights.

GRANT TYPES: General Support, Travel Grants.

LIMITATIONS: Individuals, U.S.-Based Organizations.

AREA: INTERNATIONAL, OUTSIDE U.S.

HOW TO APPLY: Letter or Phone.

AVERAGE GRANT: \$5,000.

HIVOS (Humanist Institute for Co-operation with Developing Countries)

<i>Head Office:</i>	<i>HIVOS Southern</i>	<i>HIVOS South Asia:</i>	<i>HIVOS América Central:</i>
Contact: Mr. Frans P. Mom	<i>Africa:</i>	Flat no. 402, Eden Park	Del Centro Comercial Plaza
Raamweg 16	20 Phillips Ave.	No. 20 Vittal Mallya	Mayor
2596 HL The Hague	Belgravia	Road	320 este, sobre el Boulevard
THE NETHERLANDS	P.O. Box 2227	Bangalore -- 560001	Rohrmoser, Pavas, San José
(31) 70 376-5500 (ph)	Harare	INDIA	COSTA RICA
(31) 70 362-4600 (fax)	ZIMBABWE	(91) 80 227 03 67 (ph)	(506) 231-0848 (ph)
E-mail: hivos@hivos.nl	263 4-706-704 (ph)	(91) 80 227 03 67 (fax)	(506) 232-2974 (fax)
	263 4-791-981 (fax)	hivos@hivos-india.org	hivosro@hivos.or.cr
	hivos@ecoweb.co.zw		

Web Site: www.hivos.nl

FUNDING PRIORITIES: AIDS, Culture and the Arts, Economic Self-Sufficiency, Equal Rights, Human Rights, LGBTI Issues, Sustainable Development, Women.

GRANT TYPES: Capacity-Building, Organizational Development, Special Projects.

AREA: EASTERN AND SOUTHERN AFRICA, INDIA, SRI LANKA, INDONESIA, CENTRAL AMERICA, BOLIVIA, PERU, ECUADOR, FORMER SOVIET UNION.

HOW TO APPLY: Proposal.

AVERAGE GRANT: N/A.

INTERFUND

Contact: Director

P.O. Box 32340

Braamfontein 2017

SOUTH AFRICA

(27) (011) 403-2966 (ph)

(27) (011) 339-2740 (fax)

E-mail: nati@itfd.co.za

Web Site: www.interfund.org.za

FUNDING PRIORITIES: Capacity-Building and Organisational Development, Democratization and Human Rights (including Sexual Rights), Economic Justice and Rural Development, Environmental Sustainability, Arts and Culture, Gender and Women's Programs, HIV/AIDS. Priority is given to projects that support marginalized and rural black communities, women, youth and people affected by HIV/AIDS.

GRANT TYPES: Program and Project Support.

LIMITATIONS: Capital and Building Projects; General Support of Civic Organisations; Individual Travel and Conferences.

AREA: SOUTHERN AFRICA (PRIMARILY SOUTH AFRICA).

HOW TO APPLY: Letter or Fax. Application and Guidelines Available on Web Site.

AVERAGE GRANT: \$5000.

The Kresge Foundation

Contact: Mr. John E. Marshall III
3215 West Big Beaver Road
Troy, MI 48007-3151
(248) 643-9630 (ph)
(248) 643-0588 (fax)
Web Site: www.kresge.org

FUNDING PRIORITIES: Arts and Humanities, Environment, Health, Higher Education, Hospitals, Medical Schools, Public Affairs, Research Institutions, Science, Social Services.

GRANT TYPES: Building Funds, Endowments, Equipment, Land Acquisition, Matching Funds, Renovations.

LIMITATIONS: Conferences/Seminars, General Support, Individuals, Research, Special Projects.

AREA: INTERNATIONAL (LIMITED).

HOW TO APPLY: Letter or Phone (Application form required).

AVERAGE GRANT: \$250,000.

The Raphael Levy Memorial Foundation

Contact: Ms. Barbara Goldberg
P.O. Box 100217
Denver, CO 80250

FUNDING PRIORITIES: Aging, AIDS, Arts/Culture, Civil Rights, Disabled, Education, Environment, LGBTI Issues, Health, Homeless, Hospitals, Human Rights (International), Mental Health, Museums, Peace, Women, Youth/Children.

GRANT TYPES: General Support.

LIMITATIONS: Individuals.

AREA: INTERNATIONAL.

HOW TO APPLY: Proposal.

AVERAGE GRANT: \$10,000.

Mertz Gilmore Foundation

Contact: Ms. Bethany Wall
218 East 18th Street
New York, NY 10003
(212) 475-1137 (ph)
(212) 777-5226 (fax)
E-mail: bwall@mertzgilmore.org
Web Site: www.mertzgilmore.org

FUNDING PRIORITIES: Environment (energy efficiency and renewables), Human Rights (immigrants, international, LGBTI), Israel and Palestine (capacity-building of NGOs), New York City (advocacy in environmental protection, community development and planning, dance, historic preservation, public space).

GRANT TYPES: Advocacy, General Support, Policy Research, Special Projects.

LIMITATIONS: Building, Capital Campaigns, Conferences/Seminars, Endowments, Individuals, Media Production, Publications, Religious.

AREA: LOCAL FUNDING, NEW YORK, NATIONAL, INTERNATIONAL.

HOW TO APPLY: Letter.

Novib

Postbus 30919
2500 GX Den Haag
THE NETHERLANDS
(31) 70 342 1777 (ph)
(31) 70 361 4461 (fax)
E-mail: info@novib.nl
Web Site: www.novib.nl

FUNDING PRIORITIES: Basic Social Services, Direct Poverty Eradication, Environment, Financial Services, Gender Equality, Human Rights, Society-Building, Sustainable Development.

GRANT TYPES: General Support, Advocacy, Conferences/Seminars, Emergency Aid.

AREA: SUB-SHARAN AFRICA, ASIA AND THE MIDDLE EAST, LATIN AMERICA, EASTERN EUROPE AND THE FORMER SOVIET UNION.

HOW TO APPLY: Letter.

AVERAGE GRANT: N/A.

Open Society Institute

Contact: Varies by Issue
400 W 59th Street
New York, NY 10019
(212) 548-0600 (ph)
(212) 548-4677 (fax)
Web Site: www.soros.org

FUNDING PRIORITIES: Criminal Justice; Drug Policy; Death and Dying; Education; Immigration/Civic Identity; Legal Profession; Medicine as a Profession; Journalism; Political Participation; Reproductive Health; Youth Development.

GRANT TYPES: General/Operating Support, Equipment, Program Development, Fellowships, Internships, Scholarship Funds, Scholarships to Individuals (International only).

LIMITATIONS: Endowment.

AREA: NATIONAL, INTERNATIONAL.

HOW TO APPLY: Letter or Phone. Application and Guidelines Available on Web Site.

AVERAGE GRANT: \$75,000.

Public Welfare Foundation

Contact: Mr. Larry Kressley
1200 U Street, NW
Washington, DC 20009
(202) 965-1800 (ph)
(202) 265-8851 (fax)
E-mail: lk@publicwelfare.org
Web Site: www.publicwelfare.org

FUNDING PRIORITIES: Community Economic Development/Participation, Criminal Justice, Disadvantaged Elderly, Disadvantaged Youth, Environment, Health, Human Rights and Global Security, Population and Reproductive Health.

GRANT TYPES: General Support, Seed Money, Special Projects.

LIMITATIONS: Conferences/Seminars, Endowments, Publications, Research, Scholarships.

AREA: INTERNATIONAL.

HOW TO APPLY: Letter of Inquiry. Application and Guidelines Available on Web Site.
AVERAGE GRANT: \$45,000.

Rockefeller Foundation

Contact: Ms. Lynda Mullen
420 Fifth Avenue
New York, NY 10018
(212) 869-8500 (ph)
Web Site: www.rockfound.org

FUNDING PRIORITIES: Agricultural Sciences, Arts and Humanities, Equal Opportunity/School Reform, Global Environment, Health Sciences, International Security.

GRANT TYPES: Fellowships (in very defined areas), General Support (of organizations the Foundation was instrumental in creating), Project Grants.

LIMITATIONS: Endowments, General Support.

AREA: AFRICA, ASIA, LATIN AMERICA (Science-Based Development Programs; Arts & Humanities); NATIONAL (Global Environment; Arts & Humanities; Equal Opportunity/ School Reform); GLOBAL: (International Security).

HOW TO APPLY: Letter.

AVERAGE GRANT: \$85,000.

Sister Fund

Contact: Ms. Kanyere Eaton
116 East 16th Street, 7th Floor
New York, NY 10003
(212) 260-4446 (ph)
(212) 260-4633 (fax)
E-mail: sisterfund@aol.com
Web Site: www.sisterfund.org

FUNDING PRIORITIES: Women and Girl's Issues, Women's Economic Development, Women's Health, Women's Spirituality.

GRANT TYPES: General Support, Seed Money, Special Projects, Technical Assistance.

LIMITATIONS: Capital Campaigns, Individuals, Research.

AREA: INTERNATIONAL (U.S.-BASED ORGANIZATIONS).

HOW TO APPLY: Letter of Inquiry. Application and Guidelines Available on Web Site.

AVERAGE GRANT: \$20,000.

Solidarity Fund XminusY

Keizersgracht 132
1015 CW Amsterdam NL
THE NETHERLANDS
(31) 20-627-9661 (ph)
(31) 20-622-8229 (fax)
E-mail: xminy@antenna.nl
Web Site: www.xminy.nl

FUNDING PRIORITIES: Economic Justice, Political Justice, Social Change.

GRANT TYPES: Emergency Costs, Seed Money.

LIMITATIONS: General Support, Conferences, Research, Travel, Pre-existing activities, Children's projects, Health projects, Income-generating projects, Cultural projects without strong political components.

AREA: INTERNATIONAL.

HOW TO APPLY: Proposal (English, Dutch, French, Spanish or German). See Guidelines on Web Site.

AVERAGE GRANT: \$2,000.

Urgent Action Fund for Women's Human Rights

P.O. Box 1287

Boulder, CO 80306-1287

(303) 442-2388 (ph)

(303) 442-2370 (fax)

E-mail: urgentact@urgentactionfund.org

Web Site: www.urgentactionfund.org

FUNDING PRIORITIES: Women's Human Rights.

GRANT TYPES: Emergency Funds, Special Projects, Media Campaigns, Public Education.

AREA: INTERNATIONAL.

HOW TO APPLY: See Guidelines on Web Site.

AVERAGE GRANT: \$4,000.

Appendix 3

STATEMENT OF AFRICAN LESBIAN, GAY, BISEXUAL AND TRANSGENDER ORGANIZATIONS TO THE UNITED NATIONS COMMISSION ON HUMAN RIGHTS

A meeting of African lesbian, gay, bisexual, and transgender organizations, with fifty-five participants from twenty-two groups representing sixteen countries across the continent, adopted the following statement in Johannesburg, South Africa, on February 13, 2004.

To African member governments of the United Nations Commission on Human Rights and of the United Nations:

We write to you as a coalition of African lesbian, gay, bisexual, and transgender organizations. If we do not sign the names of [all] our organizations to this document, it is because of the climate of repression and fear that we face every day. We represent sixteen countries across the whole continent of Africa. We speak to you as fellow Africans, concerned that our continent develop and realize its full potential, steady in hope for African democracy, aware that repression and fear are inconsistent with peace and freedom, conscious that democracy and development can only be attained by mobilizing the energies of all Africa's peoples.

We say to you: We, African lesbians, gays, bisexuals, and transgender people, do exist - despite your attempts to deny our existence. We are part of your countries and constituencies. We are watching your deliberations from our home communities, which are also your home communities. We demand that our voices be heard.

We ask you to support a resolution before the Commission on sexual orientation, gender identity, and human rights.

Across Africa, we face human rights abuses which threaten our safety, our livelihoods, and our lives. That we are targets of such abuse proves that we exist - states do not persecute phantoms or ghosts. It also proves the necessity for action to safeguard our real situations and our basic rights.

African lesbians, gays, bisexuals, and transgender people confront harassment from police; abuse by our neighbours and our families; and violence and brutality - sometimes punitive rape - on the streets. We are discriminated against in the workplace. Some of our families force us into marriages against our will, in the hope of changing our inmost selves. Some of us, among them the very young, are evicted from our homes because of prejudice and fear.

Our intimate and private lives are made criminal. Laws punishing 'unnatural acts' or 'sodomy' are enforced against us. Political leaders say these laws defend African 'cultural traditions' - even though, without a single exception, these laws are foreign imports, brought by the injustice of colonialism.

We are denied access to health care and basic health information targeted to our lives and needs. We are blamed, unjustly, for the spread of HIV/AIDS (known by experts to be, in Africa, primarily transmitted by heterosexual sex); at the same time, we are omitted from HIV prevention programmes. The brave contributions we have made to HIV prevention and treatment - doing outreach to our own communities and educating them in the face of state neglect or persecution - are ignored or actively harassed.

Schools teach intolerance, contributing to a harassment that denies young people whose sexualities or gender identities do not ‘conform’ the basic right to an education. We are targets of media propaganda campaigns that call us ‘foreign’, ‘diseased’, ‘evil’, or ‘sick’. Political leaders promote hatred against us to solidify their own political situations. We are kept in silence and denied the right of reply.

At the same time, we have and have always had a place in Africa. Despite the pressure of prejudice which politicians and self-styled popular leaders promote, many of our families do not succumb; many of our neighbours, co-workers, and friends continue to love and to support us. Many of our communities continue to affirm that we are an integral part of their web of relationships. Many traditional cultures still are governed by those principles of welcoming and belonging which have always been central to African life; they do not allow themselves to be distorted by the politics of exclusion, and preserve our rightful place in the gathering. Many African religious leaders from many denominations speak to us of love and inclusion, not hatred and revenge. And, on our continent, South Africa, at the end of its long liberation struggle, became the first country in the world to include, in its post-apartheid constitution, ‘sexual orientation’ as a status protected from discrimination.

In supporting the resolution on sexual orientation, gender identity, and human rights, you will be true to the real African tradition - which, in culture after culture, before colonialism cast its stultifying shadow, recognized the interrelationship and interdependency of us all.

We urge you to support this resolution.

Signed by representatives from: Botswana, Burundi, Egypt, Ethiopia, Ghana, Kenya, Malawi, Namibia, Nigeria, Rwanda, Senegal, Sierra Leone, South Africa, Swaziland, Tanzania, Uganda, Zimbabwe.

Appendix 4

STATEMENT OF THE WOMEN'S CAUCUS HELD 7PM, 11/2/04

- 1 There is simply not enough time and energy to complete the agenda and make space for other items.
- 2 It occurred to us that it was not OK that, in the course of this historic, ground breaking conference, only two hours have been devoted to women's issues as an agenda topic and that we are, therefore, struggling for time and energy to address our issues outside of the conference programme.
- 3 We recognise that it is our right and responsibility to raise our issues and concerns in the various sessions but these are very highly managed and do not allow scope for explaining in any depth what the differences may be between men's issues and women's issues and the way in which our solutions may also have to be different.
- 4 It is a self-evident truth that it is impossible for women's issues to be accurately articulated in the context of a more general discussion about LGBTI issues, or when represented by men. The misrepresentation of the reasons behind FEW going out on its own is a recent case in point.
- 5 We feel the need to get together as women to identify, define and articulate our issues in our own space, in our own time and in our own way.
- 6 Apart from HIV/AIDS, the challenge of balancing male and female interests in LGBTI organisations and the ALA (which incidentally was only squeezed into the programme after a request) there are a number of concerns we want to talk about: women's health issues generally, violence, the feminisation of poverty, the oppressiveness of patriarchal cultural practices and sexism in LGBTI groups are just a few.
- 7 With regard to the ALA in particular, we feel it is critical that we spend adequate time discussing and making decisions about its role, its mandate and its structure (in fact about how we organise and represent our interests as women within the LGBTI movement) before we can participate in any meaningful way in the deliberations concerning the AAP on the final day.
- 8 Accordingly, we would like - no, we demand - more time within the mainstream of the programme for that process.
- 9 Such a change in the programme would be of benefit to the men also, for they have issues that they would wish to discuss outside of our hearing.

Appendix 5

RAISING CONSTITUTIONAL CHALLENGES TO LAWS PREJUDICIAL TO LGBTI PERSONS

(Some dos and don'ts)

Bills of Rights and Human Rights Instruments

How is it that most human rights instruments include the right to liberty, the right to freedom from discrimination and equality before the law and the right to privacy yet LGBTI people still find themselves subjected to pervasive discrimination? Are the Courts not supposed to simply apply the law to the facts and come up with the right answer? So how do they apply the law to the well documented fact of discrimination against the LGBTI community and come up with what seems to us to be wrong answer?

The broad answer to this question lies in the qualitative change in governance since the drafting of the earliest rights instruments. The American Constitution is illustrative in this regard. Most people are aware that the rights in the original Constitution appear as amendments, that is, they did not appear in the original Constitution. This is not because they had not been thought of: it is because the only powers government had under the original Constitution were those specifically granted in the Constitution. The government could not curtail the freedom of speech, freedom of religion etc. simply because it had not been granted the power to do so. When it was suggested that various human and civil rights be listed in the Constitution, the proposal was objected to on the basis that the inclusion of a specific list would suggest that individuals had only those rights that were listed. The effect would be to curtail rights not to protect them. History has shown this apprehension to have been well founded. Today, most Constitutions provide that a government can do anything it pleases provided that its proposed action has not been restrained by a Bill of Rights. Accordingly, rather than having true liberty, diminished only by the powers surrendered to government, individuals now only have that liberty granted by a country's Constitution. Invariably, this liberty is extremely limited.

In view of this bleak fact, part of the purpose of this paper is to suggest that in order to extend LGBTI rights in any society, one needs to compromise the fight to restore true liberty. Where LGBTI claims are brought or framed in such a way that they seek to extend the right to liberty generally, they almost invariably fail. Accordingly, constitutional and other rights-based challenges need to be framed in such a way that they fall within the norms acceptable to hegemonic interests. This, of course, will stick in the craw of queer campaigners, those concerned with extending the limits of freedom and celebrating difference. But if one wants practical results in the foreseeable time frame, this is the course to adopt. If the fight for LGBTI rights is informed by the broader fight for liberty, then those rights will not be won until true liberty itself is won. And that implies that those fighting for LGBTI rights have the unenviable task of sacrificing principle for incremental gain.

Which Rights?

A. The Right to Liberty

The most obvious right upon which to hang LGBTI claims is the right to liberty. If everyone has the right to life, liberty and the pursuit of happiness then surely this implies the right to do as one pleases, with the proviso that, in exercising such rights, one does not impinge upon the freedom of others. However, such an interpretation would imply a life free from governmental intrusion in numerous areas where government jealously guards its power. It would severely restrict the legislation of morality - not just in areas involving sexuality.

Reflecting upon the discourse of power in this regard, jurisprudence internationally is also informed by a very restricted interpretation of liberty. This interpretation is that liberty in rights instruments refers almost exclusively to its spatial dimension. In other words, the courts interpret the right to liberty to mean simply the right not to be locked up in prison unless one has violated a law which society deems demands a custodial sentence. There are exceptions to this and the American right to be deprived of one's liberty without due process has recently been extended, in a limited fashion, to include some additional non-spatial aspects of liberty (see *Lawrence et al v Texas* 123 S. Ct. 2472, 2480). For the moment, the point to be noted is that the right to liberty by itself will not in our present society be a basis upon which to found a LGBTI claim.

B. The Right to Freedom from Discrimination and Equality before the Law

Once again this appears to be an obvious basis upon which to found an LGBTI claim. To discriminate means "be, set up or act on the basis of, a difference between, distinguish from another, make a distinction." In this sense, discrimination happens all the time in societies. A law that exacted the same amount of taxes from a poor person as from a rich person or required universal military service without exempting the physically disabled, would merely emphasise existing inequality. Laws that allowed the blind as well as the sighted to drive cars would be regarded as unhelpful.

But what we tend to read into the word discrimination is the word "unfair". And when we say that no one should be subjected to unfair discrimination we import a value judgement, an element of subjectivity. What is unfair to one person, may not seem so to another. The way the American courts have tried to bring some objectivity to the term "unfair" is to hold that the discrimination will only be allowed if it serves some legitimate government purpose. Of course, all this formulation really does is to displace the subjectivity from the word "unfair" onto the word "legitimate". Another way to try to import some objectivity into the concept of fairness is to state that similarly placed individuals should be treated similarly. The problem here is then to determine whether the person is similarly placed or not.

The determination as to whether a particular law is "unfair" or whether persons are similarly placed runs into a seemingly intractable problem. That problem is the difference of approach to rights held by those who espouse liberal-democratic values and those who hold republican values.

To a liberal, all acts should be allowed so long as they do not do harm to others. For the liberal, for example, sex between consenting adults of the same sex does no harm to any identifiable person,

violates no person's human rights and thus should not be proscribed. For the republican, harm is caused to society by homosexual conduct. If the majority has determined that the society should promote heterosexual relations and that only those relationships should be allowed, then harm is done to the society's values and moral fabric by allowing conduct that is viewed by the majority as immoral, sinful or symptomatic of illness, that is homosexual behaviour.

If one does not appreciate this majoritarian argument, attempts to enforce LGBTI rights that are viewed with moral disapproval by the majority are headed, rightly or wrongly, for failure. The response will simply be yes, you have a right to liberty, but not the liberty to engage in morally reprehensible behaviour and yes, you may be subjected to discrimination in the same way that murderers, drug pushers etc. are discriminated against because the discrimination is not unfair. And you are not similarly placed because you are distinguished by the fact that you are engaging in an activity of which society disapproves or have a status which renders exceptional treatment justified.

Accordingly, in framing a claim for LGBTI rights, if one wants any prospect of success, the claim should not seek to extend the boundaries of current rights but to articulate the claim within the parameters of existing rights. That means (sorry queer activists) that far from celebrating difference, the claimant needs to show that he or she is "similarly placed" to a person already enjoying those rights. That is to show that he or she is exactly the same as a heterosexual person save for an (irrelevant difference) of sexual orientation.

How would this work in practice? There are several ways to address the "similarly placed" problem. Let us use sodomy as a practical example as this seems to remain one of the most morally contentious points. If the claim is phrased in such a manner as to indicate to the court that gays wish to engage in a form of sex that is regarded by the majority immoral, the claim will fail. After all, heterosexuals cannot engage in certain forms of sexual activity regarded as criminal so why should gays be given special preference? The claim has better prospects of success if it is framed as discrimination, not against gays and gay sexual conduct, but discrimination on the grounds of a person's sex. This claim of discrimination on the grounds of sex can itself be framed in two ways.

Firstly, there may be the argument that heterosexual sodomy is not a crime. A woman may be the recipient of anal sex, but not a man. The only distinguishing feature is the sex of the owner of the anus. So here, one is arguing that the two groups are similarly placed, the only distinguishing feature being sex and neither heterosexuals nor homosexuals find discrimination on the basis of sex acceptable. Of course this argument is not available where, as in many jurisdictions, sodomy is defined in a gender neutral way. This is the case in 13 American States. It may also be necessary, in some jurisdictions, to counter the argument that the reason that heterosexual sodomy is allowed, but not homosexual sodomy, is that the latter is perverted while the former is not and thus a distinction on the basis of sex is permissible and fair. Here, a similarly placed argument will need to be raised and evidence adduced to show that both are natural expressions of human sexuality. However, the argument is vulnerable to the response that what is really proscribed is same-sex, not sodomy, and this is equally proscribed for both men and women. A further disadvantage of this approach is that pursuant to a successful claim on this basis, the legislature might simply amend the legislation to a gender neutral form.

The second argument is available where male same-sex is proscribed but not female same-sex sex. In many jurisdictions, lesbian sex is not prosecuted, even if there is a law proscribing it. This can lead to the argument that the law has been abrogated by disuse. Once it is judicially accepted that lesbian sex

is not criminal, the second sex discrimination argument is available, that is women may have same-sex sex but not men. This is discrimination on the grounds of sex and once again discrimination on this ground is unacceptable to both heterosexuals and LGBTI persons. This is of course a “similarly placed” argument and has the advantage of eliminating the response that the law is not discriminatory because homosexual sex is proscribed for both men and women.

While it seems to me that both these arguments are logically unassailable, they have been defeated in some courts and side stepped in others. Notwithstanding the strength of these arguments, until recently¹¹, anti-sodomy laws have never been defeated on the basis of a discrimination argument, except where the instrument used specifically includes a right to freedom from discrimination on the grounds of sexual orientation.¹²

Clearly there is a deep reluctance on the part of the courts to uphold LGBTI claims on the basis of equality arguments that is not founded in legal reasoning. The problem for the courts is that accepting an equality argument for any LGBTI claim opens the door to liberty much wider than they wish. For once the principle of equality is accepted, numerous other LGBTI claims must follow – the right to gay marriage and the right to join armed forces, to name but two of the more controversial. The courts are rarely prepared to be the catalyst of what they would consider to be such a radical restructuring of the social order.¹³

C. The Right to Privacy

Proscriptions of gay sodomy have been found to violate the right to privacy in several fora. The courts have held that there is an area where the State has no business (and that this area is the bedroom) unless there can be shown to be some palpable harm emanating from the activity going on there, as in the case of paedophile behaviour. The courts have frequently pointed out the degrading nature of enforcement of such laws – the fear of moral policemen under heterosexual beds. Yet some activists have an inherent objection to bringing LGBTI claims under the right to privacy. In so doing, it seems to be an admission that there is something shameful about LGBTI behaviour that needs to be hidden, that it is the only acceptable if it is kept not only out of the public domain, but out of the public consciousness generally. By hinging one’s claim on the right to privacy, the freedoms one gains can only be exercised behind closed doors. One can win the right to make love to one’s partner but not to hold the partner’s hand in public. It is precisely this, however, that makes the claim that much more likely to succeed in court.

¹¹ See fn 3.

¹² This is a point worth bearing in mind when seeking constitutional change. Do not be led to believe that the inclusion of a catch-all phrase which prevents discrimination on “any other ground” or “any other natural characteristic” provides sufficient protection. Indeed, the inclusion of sexual orientation in the South African Constitution has not been without negative repercussions elsewhere. It allows judges in other jurisdictions to maintain that, since sexual orientation is not specifically mentioned in the instrument under examination, as it is in the South African Constitution, it must have been deliberately excluded.

¹³ The permission granted by the courts in some American states to allow same-sex marriages is a rare, and possibly short lived, exception. See e.g. *Hilary Goodridge & Others v Department of Public Health & another*. SJC 08860.

Public Education

Accordingly, given that judicial prejudice can defeat otherwise sound arguments, the question arises as to what can be done in this regard. The answer to that is often thought to be education and raising awareness about LGBTI people. If society can be educated to realise that LGBTI persons are not monsters, perverts, sick, immoral or criminals then prejudice will abate. Of course, the suggestion here is that one is using a similarly placed argument which entails the assertion that LGBTI persons are just like heterosexuals and wish to express their love also. To present society with a Queer celebration of difference, whilst perhaps ideologically sound, this is opting for the long-term battle for freedom at the expense of incremental gain.

So, assuming a similarly placed approach, here one encounters the issue of where one should enter the circular argument often raised to enforce prejudice against LGBTI persons. The argument goes like this: same-sex activity is immoral because it is against the law, and it is against the law because it is immoral. To put things another way, the law and social prejudice are mutually reinforcing. Does one, then, first challenge the law to remove the stigma of LGBTI persons as law breakers or does one first educate the public who will then, it is hoped, realise that law is bad? In Zimbabwe, GALZ faced precisely this question. After much discussion, it was decided that GALZ should campaign and educate first and bring its rights challenge later. In retrospect, this appears to have been a mistake. The campaign road is a long one. Much of the journey is characterised by a huge increase in overt homophobia as LGBTI organisations come out into the community. Once this environment has been created, it is a brave judge who will rule in favour of the LGBTI community. It seems, if the Zimbabwean experience is anything to go by, that the rights claim is best brought without advance campaigning or warning. The Court may, thus, not realise the true extent of the homophobia in society and act more courageously.

I hope that the questions posed at the outset have been answered, even if the answers paint a rather gloomy picture of the possibility of LGBTI rights claims. Whilst LGBTI activists wanting any sort of incremental gain seem compelled to bring that claim under the rubric of privacy, even then the claim is susceptible to attack by republican majoritarian arguments. Perhaps the sole basis of optimism seems to be the creeping advance of the inclusion of sexual orientation in rights instruments and the recent granting of marriage licences to same sex-couples in America. These will certainly improve the possibility of LGBTI rights claims in the future.

Appendix 6

LGBTI RISK ASSESSMENT FOR SELECTED AFRICAN COUNTRIES¹⁴

Methodology and standards:

The study of the Population Council Horizons Program, Population Council, “Meeting the Sexual Health Needs of Men Who Have Sex with Men in Senegal,” New York, 2002 quantifies the risks faced by a sample of men having sex with men in Senegal. The study measures three classes of risks: Discrimination and Violence, Other Social Risks, and Risks associated with HIV/AIDS. The quantitative measures of that study were used as a baseline to develop a scoring system for these risks which is then used to provide the initial assessment of risks faced in eight other countries by MSMs. In developing the scoring system we added a number of additional risks, such as the risk of death from HIV/AIDS or the risk of becoming a sex worker, and also added risks for lesbians. We then converted the Senegal data to the scores, and also asked the main researcher and main health care provider for MSMs in Senegal to score the additional questions not initially asked in their survey.

We then interviewed at least three leaders of gay and lesbian associations from eight of the 16 countries which were invited to the All Africa HIV/AIDS and Human Rights Symposium in Johannesburg, South Africa from February 7 to 15, 2004 to develop scores for their respective countries. These leaders had been sent a questionnaire addressing the issues covered in the tables and asked to discuss them with members of their own and other organizations in their countries. Not all countries returned the questionnaires. Group interviews to fill out the tables were conducted with each country delegation so that the informants could reach a consensus on the answers. Countries which did not have at least three participants were left out. Participants usually included a male leader, a female leader, and a gay or lesbian person with a professional background in health, or HIV/AIDS prevention and counselling. The participants were explained the standards for ranking of their countries which are given in the footnote of each table and then provided the rankings High, Medium or Low. For the questions on HIV/AIDS prevention, care and treatment, a score of H means that the respective risk remains high, i.e. condom use is low, or programs are not in place. For South Africa we had to disaggregate the gay and lesbian populations further. We were fortunate that there are two research studies ongoing in South Africa, one on Black gay youth, and one on Township Lesbians, and the scores were provided by the main investigators in these studies, and cross-checked between them and with another member of the South African delegation.

Together the studies, programs, and associations represent 4600 LGBTI people, around 1300 women, and 3300 men.

In order to arrive at numerical score, H, M, and L were assigned the numerical scores of 2, 1, and 0 respectively. The scores were then added for the three risk categories separately, and the combined score is the simple total of all the individual scores.

In each table the total table score is given in the last column. The countries are presented in the order of total risk.

¹⁴ The information and methodology of this study is owned by the All Africa Rights Initiative (AARI)

Results

As table 1 shows, total risks are as high as in Senegal or higher in most countries, except for gay youth and township lesbians in South Africa, and in Rwanda, where they are at an intermediate level. Rwanda is a special case: The group size was very small and composed mainly of less vulnerable middle and upper class people.

The risk of intolerance and violence is highest in Senegal, followed by the Eastern and Southern African countries Kenya, Zimbabwe, Uganda and Tanzania, and by Sierra Leone. The high risk scores in Kenya reflect the fact that the groups represented were mostly from lower socio-economic classes, where the vulnerability of LGBTI people is compounded by poverty. The highest risk score of intolerance and violence is recorded in Senegal, but overall risks are lower because the state has now included MSM in its HIV/AIDS prevention, care and treatment programs.

In South Africa LGBTI people enjoy full constitutional rights, and in Sierra Leone, and Rwanda sodomy is not illegal. Total risks are therefore lower in Rwanda, and South Africa. In Sierra Leone the fact that sodomy is not illegal is reflected in slightly lower risk scores of intolerance and violence, but other social risks and HIV/AIDS risks are especially high in Sierra Leone, so that the overall risk score is almost as high as in Eastern and Southern Africa. It is therefore clear that legal status is only one factor in determining the risks faced by LGBTI people. Other Social Risks are exceptionally low in South Africa because the state is protecting LGBTI people against some of these. The low risks scores of discrimination, violence and other social risks in Rwanda reflect both the fact that sodomy is not illegal, and that the group of informants was a small group of middle class people who are less exposed to risks and able to hide their sexual identity better than lower class people.

HIV/AIDS risks are high everywhere, except Senegal and South Africa. In Senegal the ministry of health is starting to take charge of prevention and treatment among MSM (but not yet WSW). Both Senegal and South Africa also have decided to provide universal access to ART, and not to discriminate against MSM or LGBTI people.

Whether sodomy is illegal or not is only one factor in determining the risks faced by LGBTI people. The Sierra Leone situation shows that it has little influence on risks unless the state is guaranteeing a broader set of rights as in the case of South Africa. The contrast between the risk situation in Rwanda and in Sierra Leone, shows that economic class is perhaps more important in determining the risks than legality *per se*.

Table 1: Total Risk Scores for LGBTI populations in selected African Countries¹⁵

Country	Intolerance and Violence	Other Social Risks	HIV/AIDS Risks	Total Risk Score
<i>Senegal (Baseline)¹⁶</i>	17	7	5	29
Kenya	15	8	13	36
Zimbabwe	13	7	14	34
Uganda	15	6	12	33
Tanzania	11	7	14	32
Sierra Leone	8	10	13	31
Namibia	9	6	12	27
Rwanda	3	1	10	14
SA Gay Youth	8	1	7	16
SA Township Lesbians	8	1	7	16

¹⁵ Details of the risks faced and the scoring system are explained in the following tables

¹⁶ Senegal is used as the baseline because most of the data come from a quantitative survey of gay men. The data on Risk and violence faced MSMs in the Senegal survey were assumed to be by the high level of risk for the scoring system developed for the other countries. Horizons Program, Population Council, "Meeting the Sexual Health Needs of Men Who Have Sex with Men in Senegal," New York, 2002.

Table 2: Discrimination and Violence against LGBTI people in Selected African Countries

Country	Location	Intolerance		Violence		Rape			Sexual Abuse	
		Official ¹⁷	Population ¹⁸	Population ¹⁹	Police ²⁰	Population ²¹	Police ²²	Jail ²³	Girls ²⁴	Boys ²⁵
Senegal (Baseline) 33	Urban & periurban	M	H	H	H	H	H	H	H	H 17²⁶
Kenya 35	Nairobi	H	H	H	M	M	M	H	H	H 15
Zimbabwe 34	Urban	H	M	H	H	M	M	M	H	M 13
Uganda 33	Urban	H	H	H	H	H	M	H	M	M 15
Tanzania 33	Urban	H	H	M	L	H	L	H	M	M 11
Sierra Leone 31	Freetown	L	H	H	L	L	L	L	H ²⁷	H ²⁸ 8
Namibia 27	Urban	H	M	M	L	L	L	H	H	M 14
Rwanda 14	Kigali	L	M	L	L	L	L	L	H	L 3
South Africa 16	Gay Youth	L	M	M	L	M	L	H	NA	M 8
South Africa 16	Township Lesbians	L	M	M	L	H	L	M	H	NA 8

¹⁷ H: Regular adverse comments by presidents, prime ministers, ministers, the state owned media, M: Regular comments by top religious leader but not top politicians. Low: neither

¹⁸ H: more than half of members ever suffered verbal abuse. L: Less than 10 percent of members have suffered from verbal abuse.

¹⁹ H: More than a third of members would have suffered from violence from their families, in schools, or in the streets. L: Less than 5 percent

²⁰ H: More than 20 percent of members would have been ever beaten up by police. L: Less than 1 percent of members

²¹ H: more than 30 % ever raped: L: Less than 3%

²² H: more than 10 % ever raped by police: L: Less than 1 %

²³ H: informants know of many cases from media and other sources. L: Informants have almost never heard about it.

²⁴ H: More than 30 percent of girls in population are thought by informants to ever suffer from sexual abuse by males. L: Less than 3 percent

²⁵ More than 30 percent of male members have been sexually abused as children by males

²⁶ Total score for discrimination and violence by assigning a value of 2 to H, and 1 to M in each cell

²⁷ Information from an informant who is a medical doctor and rape examiner in Freetown

²⁸ Same Rape examiner designed survey for the Sierra Leone Gay and Lesbian Group

Table 3: Other Social Risks for LGBTI people in Selected African Countries

		Loss of Livelihood²⁹	Thrown out of home³⁰	Evicted from housing³¹	Becoming a male sex worker³²	Becoming a female sex worker with men³³
Country	Location					
Senegal (Baseline)	Urban and periurban	<i>M</i>	<i>H</i>	<i>H</i>	<i>H</i>	? 7 ³⁴
Kenya	Urban	H	H	H	H	L 8
Zimbabwe	Urban	M	M	M	H	H 7
Uganda	Urban	M	M	M	M	H 6
Tanzania	Urban	H	H	H	M	L 7
Sierra Leone	Freetown	H	H	H	H	H 10
Namibia	Urban	M	H	L	H	M 6
Rwanda	Kigali	M	L	L	L	L 1
South Africa	Gay Youth	L	L	L	M	NA 1
South Africa	Township Lesbians	L	M	L	NA	L 1

²⁹ H: In more than 50 percent of cases where sexual orientation becomes known. L: In less than 10 percent of cases where sexual orientation becomes known

³⁰ H: In more than 50 percent of cases where sexual orientation becomes known. L: In less than 10 percent of cases where sexual orientation becomes known

³¹ H: In more than 50 percent of cases where sexual orientation becomes known. L: In less than 10 percent of cases where sexual orientation becomes known

³² H: More than 50 percent of members are thought to occasionally or frequently engage in sex to earn money. L: Less than 10 percent of members are thought to occasionally or frequently engage in sex to earn money

³³ H: More than 50 percent of members are thought to occasionally or frequently engage in sex to earn money. L: Less than 10 percent of members are thought to occasionally or frequently engage in sex to earn money

³⁴ Total score for “Other Social Risk” by assigning a value of 2 to H and 1 to M in each cell

Table 4: HIV/AIDS risk for LGBTI people in Selected African Countries

Country	Location	Frequency of Suspected AIDS Deaths			Lack of Condom Use	Absence of HIV/AIDS Prevention Prgr		Absence of Anti-Retroviral Treatment	
		Male Sex workers ³⁵	Gay Men ³⁶	Lesbians ³⁷	MSM ³⁸	MSM ³⁹	WSW ⁴⁰	Population ⁴¹	GLBT ⁴²
<i>Senegal (Baseline)</i>	Urban	H?	L	?	L	M	H	L	L ₅
Kenya	Urban	H	M?	H	H	H	H	M	M ₁₃
Zimbabwe	Urban	H	H	H	M	H	H	M ⁴³	H ₁₄
Uganda	Urban	H	M	M	M	H	H	M	H ₁₂
Tanzania	Urban	H	M	M	H	H	H	H	H ₁₄
Sierra Leone	Freetown	H	L	H	M	H	H	H	H ₁₃
Namibia	Urban	M	M	L	H	H	H	H	H ₁₂
Rwanda	Kigali	M?	L	L	M?	H	H	H	H ₁₀
South Africa	Gay Youth	M	M	NA	M	L	NA	L	L ₇ ⁴⁴
South Africa	Township Lesbians	NA	NA	H	H	NA	H	L	L ₇ ⁴⁵

³⁵ Informants were asked about the number of funerals they or other association members had attended for which they suspected that the death was due to AIDS, either because the person died of TB or another infectious disease normally treatable with antibiotics, or because they knew the persons circumstances from counselling or home based care. H: More than 10 percent of members died, L: Less than one percent of members died

³⁶ same as 17

³⁷ same as 17

³⁸ L: More than 80 percent of members are believed to use condoms regularly. L: Less than 20 percent of members believed to use condoms regularly

³⁹ L: Prevention messages of the several AIDS Service Organizations include Messages relevant to MSMs

H: The associations are the only places from which MSM can receive prevention messages

⁴⁰ Same as previous footnote, but for WSW

⁴¹ L: The country has decided to introduce ART for the population at large. M: There are significant pilot programs available for ART for those unable to pay. H: The only people who can get ART are those able to pay

⁴² L: The country has a policy to include MSM in free ART as Senegal. M: Some GLBT people have been obtained ART in pilot programs. H: The only GLBT people who can get ART are those able to pay.

⁴³ Government announced in February 2004 that it will introduce a free ARV program for 140,000 people.

⁴⁴ Score normalized by adding the missing value from the township lesbian row.

⁴⁵ Score normalized by adding the missing value from the gay youth row

Table 5: Opportunities for LGBTI people to Socialize and Meet in Selected African Countries

Country	Location	Where can they socialize			Where can they meet	
		Friendly Clubs	GLBT Bars	Organisations ⁴⁶	Restaurants, Bars	Organisations
Senegal (Baseline)		Y	N	Y	Y	Y 4
Kenya	Urban	Y	N	Y	Y	Y 4
Zimbabwe	Urban	Y	N	Y	Y	Y 4
Uganda	Urban	Y	N	Y	N	Y 3
Tanzania	Urban	Y	N	Y	Y	Y 4
Sierra Leone	Freetown	Y	N	N	N	N 1
Namibia	Urban	Y	N	Y	Y	Y 4
Rwanda	Kigali	N	N	N	N	N 0
South Africa	Gay Youth	Y	Y	Y	Y	Y 5
South Africa	Township Lesbians	N	N	Y	Y	Y 3

⁴⁶ Their own organization or premises of a GLBT friendly organization

Table 6: Number of GLBT men and women represented by the informants (participants in studies, programs or associations)

	Estimated GLBT Group Size, characteristics
Senegal, (Baseline)	450 to 500 M in associations; 250 participated in the research study which serves as the baseline
Kenya	40 F, 365 M, men majority poor ⁴⁷
Zimbabwe ⁴⁸	46 W, 217 M mostly poor blacks, some working/middle class, some whites
Uganda	70 W, 200 M mostly middle class
Tanzania	200 W, 400 M, majority poor
Sierra Leone	20 W, 70 M, majority poor
Namibia ⁴⁹	110 W, 155 M, 10 Transgender ⁵⁰ , majority poor
Rwanda	16 W, 7 M, mostly middle class
South Africa, Gay Youth ⁵¹	1500, mostly poor black
South Africa Township Lesbians ⁵²	1000, mostly poor black

⁴⁷ Three groups in total of which the two smaller ones were mainly working and middle class, the large one mainly poor

⁴⁸ Paid up members only. More come to social functions and training and counselling

⁴⁹ TRP has converted from a membership organization to a trust, however TRB now has contact with a much larger group of LGBTI people than before, as many did not want to become members so as not to be documented

⁵⁰ Transgender are all biologically female

⁵¹ From an ongoing research and advisory program for gay male youth managed by Behind the Mask

⁵² From an ongoing research program on sexual violence managed by Behind the Mask?

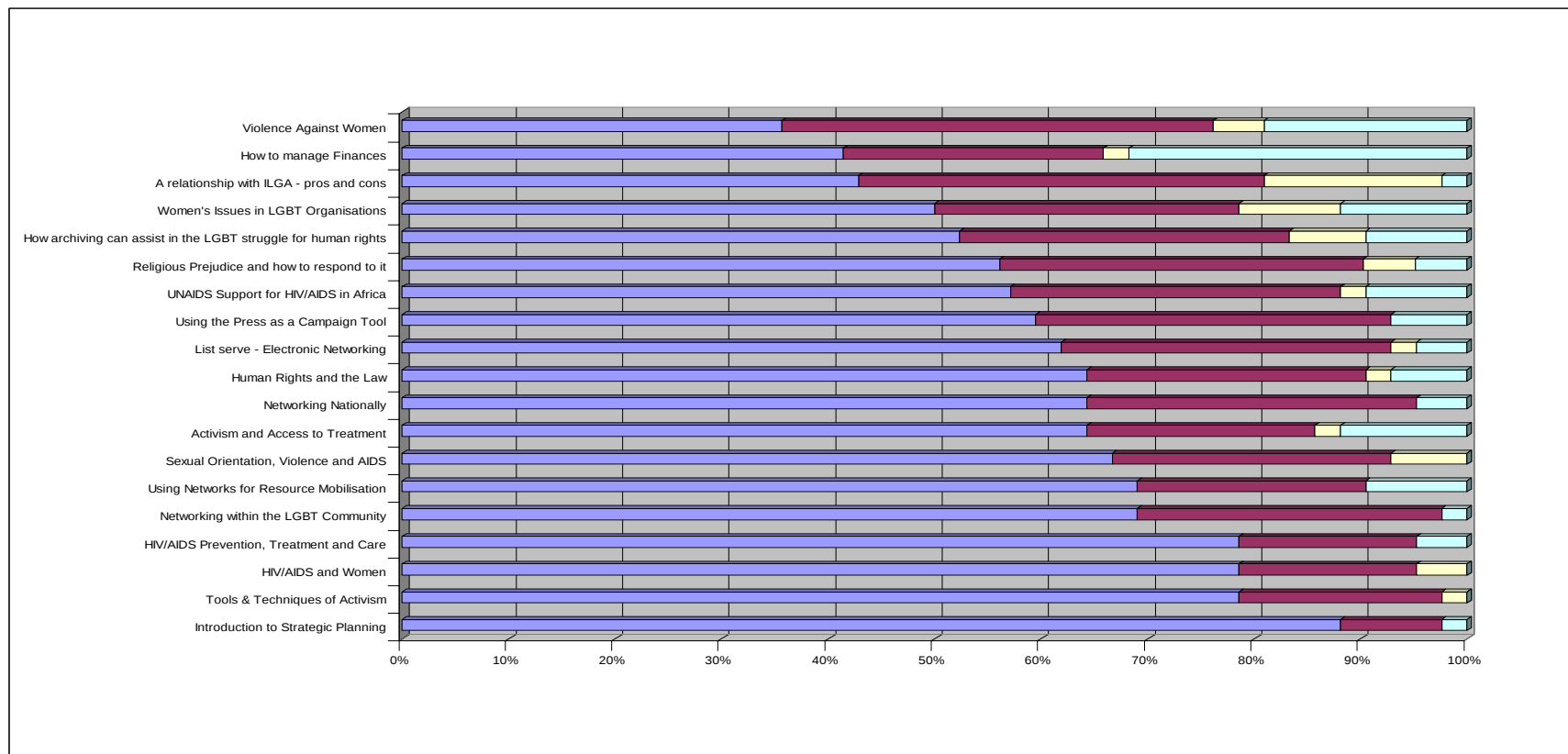
Appendix 7

PARTICIPANT EVALUATION OF THE CONFERENCE

Evaluations of presentations

Table A: The evaluations of the conference presentations show that the presentations on ‘Strategic Planning’, ‘Tools and Techniques of Activism’ and ‘HIV/AIDS and Women’ were most highly rated

☐ = 100% Attention



Evaluations of conference content, objectives, facilitators and venue

Table B: *The evaluations of the conference show that the ‘professionalism of the facilitators’, ‘facilitation to ensure conference objectives were met’ and ‘enabling participants to identify what LGBTIs in Africa want’ were the most highly rated evaluations*

☐ = 100% attention

