

LGBT in development

a handbook on LGBT perspectives in development cooperation



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contents

why lgbt?	4
the term lgbt	6
lgbt and poverty	9
health	9
employment and education	11
social networks	12
participation	12
human rights	14
a rights-based perspective	15
the yogyakarta principles	17
violence, threats and harassment	20
combined repression	21
the family	23
hiv/aids	24
women and hiv	27
t for trans	29
equality and sexuality	30
criminalization	33
the colonial influence	36
a western invention?	37
lgbt perspectives in the field	
– some examples	40
points to consider...	42
examples of global players	46
examples of donor organizations	47
further reading	48

why lgbt?

LGBT—lesbian, gay, bisexual and transgender—issues are closely interlinked with various aspects of international development. Our attitude to matters of sexuality and gender identity affects all aspects of our work to combat poverty and promote health and democratic rights.

Sexuality and gender expression matter in international development because they matter to people. Sex, sexuality and the right to your own form of gender expression are not a luxury to be enjoyed once other rights have been achieved. The right to control over your own body and protection against abuse is fundamental if we are to enjoy the other benefits of development.

LGBT rights are human rights. The fact that this reminder is necessary shows how LGBT people have been sidelined in human-rights issues. The fact that the link is now being made is emblematic of a change under way. LGBT issues are moving up the international development agenda, but discussion of sexuality in the context of development cooperation is nothing new. Aid programs have always involved sexuality, consciously or otherwise. Usually, however, they have dealt with the negative side of sexuality: population control, violence and disease. Pleasure, love and all the life-affirming aspects of human sexuality have figured less frequently. Human rights are intended to protect the individual from discrimination, violence and threats. They should also give LGBT people the freedom to express their gender identity and to choose how and

with whom they enjoy their sexuality.

In Sweden, Sida has had an LGBT action plan since 2006, which states that Sida will work to improve the living conditions of LGBT people in its partner countries. RFSL has produced this handbook because, when we emphasize the importance of addressing LGBT issues, we are often asked, “So what should we do?” We’ve noticed that other players have a fear, spoken or unspoken, of

“LGBT rights are human rights!”

making mistakes. Instead, they prefer to do nothing. It’s important to know about LGBT issues and people when working in international development. This handbook provides an easy-to-follow introduction that explains why. It is targeted both at those wishing to incorporate an LGBT perspective in their projects and at those wishing to work exclusively on LGBT issues in isolation. Regardless of your prior knowledge, we hope you’ll find some useful information in this handbook.



Sören Juvas, chairman, RFSL

lgbt

LGBT stands for lesbian, gay, bisexual and transgender, and covers sexual orientation, gender identity and gender expression. It is a collective term for identities developed in a western, 20th-century context. In many parts of the world, other terms are used by and about people who deviate from the prevailing norms of gender and sexuality; however, LGBT has come to be an internationally valid term, even if its implications vary in different contexts. Some organizations have added the letters QI (queer and/or intersex).

homosexuality

The ability to love and/or be sexually attracted to a member of the same sex.

bisexuality

The ability to be sexually attracted to and/or love someone irrespective of sex. A bisexual identity may manifest itself in different ways. Not all bisexuals are necessarily equally interested in people of both sexes.

It is also possible to be interested in women and men in different ways. Some bisexuals may love people of one sex only but are sexually interested in people of both sexes. Others are sexually attracted to people of one sex only but may love people of both sexes.

Feelings may also vary over time; a bisexual person may sometimes be more attracted to women and at other times more attracted to men. This variation does not necessarily mean that they alternate between heterosexuality and homosexuality.

In discussing bisexuality, it's a good idea to make a distinction between how a person feels (what identity they have) and how they live (with a man or a woman). Living with a person of the opposite sex doesn't make you heterosexual, any more than living with a person of the same sex makes you homosexual. You can be bisexual all along, regardless of the sex of your partner.

transgenderism

Since transgender is an umbrella term, used internationally, it's important to be aware that there are many different ways in which people can be transgender. There is a wide variety of terms and definitions, reflecting different situations and issues.

Transgenderism is all about gender identity and expression, rather than primarily about sexuality. Transgender people may be homosexual, bisexual or heterosexual.

A brief glossary from RFSL's brochure about transgenderism:

- *Transgender or intergender:* A term describing people who see their gender identity as transcending the simple male-female divide.
- *Transsexualism:* A deeply rooted sense of not belonging in the body you were born with and the identity you have been legally assigned.
- *Transvestism:* A sense that the role of your own gender is too narrow, that you need to counterbalance the gender role to which you have been acclimatized. By using attributes and symbols that we identify as "female" or "male," you can evoke reactions that liberate you from the expectations associated with your conventional gender role.
- *Drag:* Using appearance and behaviour to exaggerate typical characteristics of conventional gender roles. A male role is often called a drag king, and the female counterpart a drag queen.

the term lgbt

The sexual identities embraced by the term LGBT became established as social categories during the 20th century. The term LGBT is now widely used by social movements working for sexual rights and increasingly also in politics and international development. The term LGBT covers both identity and expression, but people's sexual practices are not always reflected in their identity. Men who have sex with men and women who have sex with women do not necessarily define themselves as homosexual or bisexual, or feel any solidarity with others who identify themselves as LGBT. Nevertheless, the term LGBT is the best way we currently have of describing sexuality and gender expression in relation to human rights in the social, civil, political, cultural and economic spheres. Local con-

texts, with their specific cultural codes and practices, are all different and must always be considered when dealing with LGBT issues internationally. Same-sex relationships may be relatively well accepted but still unseen and illegal. Transgender people may be stigmatized, but they may also be part of a historically based gender model that permits more than two ways of expressing gender. LGBT is a term with limitations. It's important to bear in mind that the identities embraced by the term do not manifest themselves in the same way worldwide, and that categories change with time and place.

Two terms sometimes used are MSM (men who have sex with men) and WSW (women who have sex with women). This avoids mentioning what are perceived as set identities.



the heteronorm

- The heteronorm is founded on the assumption that it is normal to be heterosexual, and that homosexuality and bisexuality must be explained, discussed and questioned.
- The heteronorm means that non-heterosexuals have to “come out” and declare their sexual orientation. Even people who just want to chat to colleagues about a weekend away with their partner have to come out, since it is assumed that everyone is heterosexual unless otherwise stated.
- The heteronorm assumes that women and men are naturally attracted to each other, and that the gender you appear to be is the gender that you feel yourself to be. It also includes assumptions about what constitutes a normal sexual relationship; for instance, that it should be between two people.
- The heteronorm is reinforced consciously and unconsciously by things people do and say. For example, in a children’s book where a princess (in a pink dress) is saved by a prince (in a blue coat). Another example is a lesbian woman who is offered contraceptive pills by her gynecologist and asked when she last had intercourse.
- Departing from the norm can lead to positive acceptance, but it is not uncommon for people who deviate from the heteronorm to suffer exclusion, harassment and violence.

lgbt and poverty

Poverty deprives people of the right to determine and shape their own life. Poverty affects different groups in different ways. Class, ethnic origin, sex, politico-economic instability and climate are just a few of the factors that create and exacerbate poverty. However, in spite of the numerous social, political, economic and cultural factors causing poverty, it is safe to say that LGBT people are at greater risk of being affected by poverty, precisely because of their sexuality or gender expression.

The reason is that the heteronorm

restricts and infringes the rights of LGBT people. Infringing people's rights affects their health, their position in the labour market, their educational opportunities, their political participation and their access to social networks. All projects intended directly or indirectly to fight poverty should review whether their activities maintain or even reinforce prevailing heteronormative concepts of gender and sexuality. From an anti-poverty perspective, the long-term gains will be greater if heteronormativity is challenged.

health

Harassment, torture, execution and assault. These are just a few of the things that can happen to LGBT people because of their self-identified or perceived sexuality and gender identity. Personal experience of violence and the fear of violence and harassment both cause ill health. LGBT people are also at risk of mental problems such as depression and stress resulting, for instance, from the need to conceal their sexuality or gender identity. Heteronormativity also creates inequality of access to health care; LGBT people may find it harder to obtain

adequate, individually tailored care. A lack of safe-sex information for men who have sex with men makes them particularly vulnerable to HIV and other sexually transmitted diseases. The health of lesbian and bisexual women tends to be overlooked in research and medical practice. As women, lesbians and bisexuals also have poorer access to health and medical care than men. Ill health is both a consequence of and a strong contributory factor to material poverty and powerlessness, lack of influence and disenfranchisement.

intersexualism

A number of LGBT(IQ) organizations deal with intersexualism, which is an umbrella term for a great many medical diagnoses. What many intersexuals have in common is that their biological sex is unclear at birth; for instance, they may be born with ambiguous genitalia.

However, not all the medical conditions covered by the term are necessarily visible externally. The issue may instead be one of internal biology such as hormones or internal organs. Some medical conditions of this kind are not detected until a child enters puberty.

identity v. behaviour

People who have sex with others of the same sex do not necessarily identify themselves as homosexual or bisexual. Often, homosexual behaviour is seen as sufficient reason for persecution.

employment and education

In the labour market, heteronormativity affects LGBT people's chances of finding and keeping a job. Discrimination against LGBT people is common in rich and poor countries alike. It has been easier for LGBT people to gain acceptance in certain sectors of the labour market. Although this may improve their chances of being able to work without risk of discrimination, it is not the solution to the problem. So long as LGBT people are not welcomed in all sectors and professions, the climate in the labour market remains unjust and discriminatory. Access to employment is even more limited for transgender people than for homosexuals and bisexuals.

The group of transgender people in Malaysia who call themselves mak nyahs describe how they are forced into prostitution or insecure service-sector jobs with no insurance or any of the other benefits normally enjoyed by Malaysian workers. This makes the mak nyahs part of what is called the precarious workforce, with insecure positions and little opportunity to make demands and wield

influence in the workplace. They share this situation with other LGBT people in many countries.

Heteronormativity also creates inequality of access to education. LGBT people who come out may lose the support of their family and with it the opportunity for further study, if for example they would rely on their family for food and accommodation during their education. A hostile home environment can also adversely affect a student's performance. School can be a very rough environment for students who deviate from the norms. Going to school at all may become impossible for children and young people who have suffered harassment because of their sexuality or gender expression.

The absence of sexual rights, coupled with anti-LGBT discrimination and repression, creates poverty among groups and individuals. It also has an impact on a socio-economic level. Discrimination and ill health adversely affect the economy as a whole, not least through loss of skills and expertise.

social networks

LGBT people risk finding themselves in a situation where the social networks that can make the difference between a tolerable standard of living and poverty are suddenly pulled from under them. Even people from families that are not poor may end up in poverty if their family turns its back on them. They may be disinherited by their parents, denied the right to remain in their home when their partner dies, and so on. The family may be the single greatest threat to the health and security of LGBT people. Honour-related violence directed at LGBT people may lead to stigmatization, exclusion and, at worst, death. It is not uncommon for “curative” rapes—sexual assaults intended to “convert” lesbian

and bisexual women—to be sanctioned or even carried out by the victim’s own family.

Violence, psychological and physical, and threats of violence against family members may also restrict LGBT people’s freedom to live their life. The absence of the security that comes from having a social network that can provide support and share resources, however scarce, makes LGBT people particularly vulnerable. They may also be forced into marriage. On the other hand, women who do not marry may end up being dependent on their family and made to bear the burden of caring for elderly and sick family members, while not having any influence over their own life.

participation

Heteronormative discrimination exacerbates and may even create poverty. Discrimination and exclusion lead in turn to a democratic deficit. Poverty in itself creates a practical obstacle to political participation. Working to put food on the table takes time away from non-work commitments, while low literacy levels and limited access to the media

make it difficult to take part in public debate. The net result is to weaken people’s belief in their ability to influence. Information on the democratic process may be withheld from LGBT people and other minorities. They may also lack interest because their exclusion makes it hard for them to identify and engage with mainstream society.



human rights

The United Nations' Universal Declaration of Human Rights begins with the words, "All human beings are born free and equal in dignity and rights." The rights apply to everyone, irrespective of sexual orientation and gender expression, without distinction. Everyone should therefore enjoy the same access to and protection of human rights. Nevertheless, the rights of LGBT people are violated on a daily basis.

The fundamental rights include the right to hold and express opinions. This should ensure that everyone has the opportunity to form or join an organization or arrange meetings. In countries where homosexual acts are prohibited, it is of course risky for LGBT people to organize openly or even to express their affection.

Human rights offer protection against injustice, such as the right not to be arrested arbitrarily or tortured. Thousands of LGBT people worldwide can testify to unlawful processes including torture on a vast scale and, in the worst cases, execution. This has led many people to flee their homeland.

Human rights also address fundamental human needs such as an adequate standard of living, health care and education. Unfortunately no country in the world can completely protect the rights of LGBT people. Discrimination is widespread in both the workplace and the education system. Health care is often structured around well-entrenched norms that directly and indirectly exclude LGBT people. Harassment occurs in all spheres of society.

FACTS

classified as a disease

In 1992 the World Health Organization (WHO) removed homosexuality from its list of diseases. However, in many countries homosexuality continues to be classed as a mental disorder, and LGBT people are forced to undergo psychiatric treatment intended to "cure" them. In many countries, transgender people are likewise regarded as mentally ill. If you dress or behave in a way that deviates from your perceived gender identity, you may be classified as mentally disturbed, forced to accept treatment and, in the worst-case scenario, locked up. LGBT people reportedly suffer abusive treatment, often of a sexual nature, in psychiatric institutions.

a rights-based perspective

Rights-based international development cooperation is based on human rights rather than the needs and interests of different groups. This approach to international development has become increasingly common, and the Universal Declaration of Human Rights now permeates many parts of the development process. The following are a few examples, devised by Henry Armas, a lawyer, of the benefits of using human rights as a starting point in LGBT issues.

- Human rights are universal and inseparable, so violation of some rights also affects other rights. The principle of inseparability allows us to talk about the right to health, lodging, food and work, and to link these rights to sexual rights.
- Sexual rights make it possible for people to hold those in power accountable.
- Sexual rights strengthen people in terms of identity and self-confidence. As a result, they can expand their control over their life in areas such as health, education and employment.
- Sexual rights improve the quality of people's participation in terms of both scope (who participates) and depth (what they participate in).
- Sexual rights reveal discrimination and vulnerable groups who have traditionally been airbrushed out of the picture by development organizations and the authorities.

The articles of the Universal Declaration of Human Rights, being already recognized, can provide a basis for discussion of sexual rights. Organizations such as Sida and the WHO use these articles in their work relating to sexual rights. The following are examples of how articles from the Universal Declaration of Human Rights can be used in work to promote LGBT rights.

articles 13 & 14

“Everyone has the right to freedom of movement and residence within the borders of each state”

“Everyone has the right to seek and to enjoy in other countries asylum from persecution”

People who have experienced discrimination in the workplace or the education system often have reason to seek economic security through national or international migration. Other factors that may lead to migration are the (im)possibility of finding love, starting a family and developing an identity or a sex life in one's country of origin. Homosexual acts are outlawed in over 85 countries, which increases the need of LGBT people to flee. Indeed, this may be the last resort for someone living under the constant threat of being exposed, excluded, imprisoned or executed. Likewise, LGBT couples in many countries are not able to have their relationship legally recognized, which may also be a reason for migrating.

article 23

“Everyone has the right to work”

Not daring to be open in the workplace or being forced to lie about their domestic life is an experience common to LGBT people worldwide. Unspoken norms and expectations in the workplace can be difficult enough, but in some countries it is expressly forbidden to employ LGBT people in education and the military.

In a study, *ADEIM-Simbiosis 2006*, interviews with lesbians in Colombia showed that 14 per cent had lost their job at some point because of their sexual orientation, while 16 per cent had been refused a job for the same reason. In all, 30 per cent of interviewees had experienced workplace discrimination, and 36 per cent knew of other lesbians who had also suffered discrimination. The situation of transgender people worldwide gives even greater cause for concern.

Violation of the right not to suffer discrimination leads to a negative cycle of restricted opportunities, which in turn may lead to poverty.

article 25

“Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family”

LGBT people’s right to health is overlooked when a health-care system is founded on the assumption that all patients are heterosexual. This means, for instance, that safe-sex information does not reach the right groups in the right way. There have been examples where HIV-prevention campaigns targeted exclusively at heterosexuals have reinforced the misconception that HIV cannot be transmitted through anal sex. Men who have sex with

men are a vulnerable group. In Thailand, for example, UNESCO’s regional HIV/AIDS program has found that the incidence of HIV/AIDS among homosexual men is 16 per cent, compared with 1 per cent in the population as a whole. Meanwhile, men who have sex with men find that their access to medical care is restricted by treatment that excludes them. Needless to say, in countries where homosexual intercourse is illegal, it may be difficult to obtain adequate care. For instance, you cannot be honest with the doctor and ask questions about oral and anal sex. If your partner is not regarded as a legitimate partner, he/she may not be given a say by the hospital in decisions regarding your health or care.

Exclusion in the workplace and in a family context may also create a tendency to physical and mental aggression. LGBT people who have to hide their sexual orientation or gender expression often suffer from stress and depression.

article 26

“Everyone has the right to education”

In the education system, research has shown that effeminate boys, for instance, are at greater risk of bullying and harassment. In the words of Article 26, “Education shall be directed to the full development of the human personality.” This should, of course, always extend to students’ right to develop their sexuality and gender expression. As well as an open, non-discriminatory school environment, it’s important that students have access to relevant sex education. When sex education is not included in the curriculum, young people have less opportunity to make informed decisions on safe sex and family planning. Sex education enables people to demand their sexual and reproductive rights.

the yogyakarta principles

Although sexual rights are not specifically defined in the Universal Declaration of Human Rights, the declaration nevertheless applies to sexual rights, as the above examples show. In many contexts, sexual rights represent the focal point at which civil, political, social and economic rights intersect. Sexual rights cannot be separated from other rights; human rights are universal and inseparable.

The International Commission of Jurists (ICJ) and the International Service for Human Rights jointly organized a project to develop a set of legal principles on how international law should apply to human-rights violations based on sexual orientation and gender expression. A group of human-rights experts from 25 countries formulated

these principles, which were adopted at a meeting in 2006 in Yogyakarta, Indonesia. The Yogyakarta Principles take existing rules on human rights and show how they can be applied to issues of sexual orientation and gender expression. Each principle includes detailed recommendations to states, the United Nations, national institutions, the media, non-governmental organizations and aid organizations. The principles may be very helpful if you are unsure of how to apply human rights to issues of sexual orientation and gender expression.

www.yogyakartaprinciples.org



FACTS

curative rape

The movie *Boys Don't Cry* depicts a brutal rape initiated because of the main character's perceived gender identity and sexual orientation. Around the world, gays are raped by "heterosexual" men (often police officers and soldiers) as punishment.

Many LGBT women have personal experience of "curative" rape or know someone who can testify to such brutality. In many cases it is a family member, close relative or "friend" who initiates the assault(s). Curative rape is perpetrated on women by men who believe that they can "convert" their victims to heterosexuality.



violence, threats and harassment

The UN's special rapporteur on torture put it this way: "Sexual orientation and gender identity are social identities, comparable to race or ethnicity, around which people can organize, and around which hate and prejudice can take root."

People are subjected to violence and threats of violence not only because of their identity but also because they engage in sexual or physical practices that run counter to cultural norms. Sometimes these norms are sanctioned by the state, in the form of sodomy laws. At the opposite end of the spectrum, some countries have legislated to make violence against LGBT people a serious offence—a hate crime.

LGBT people are abused, raped and murdered because of their sexual orientation and gender expression. In some countries such violence is even state-sanctioned. In the United Arab Emirates, Iran, Sudan, Yemen and 12 Nigerian states, engaging voluntarily

in homosexual practices is a capital offence. In Bangladesh, Kenya, Namibia, Tanzania, Uganda and Zimbabwe, homosexual behaviour incurs harsh penalties that may include public lashing and other forms of corporal punishment.

In the above-mentioned countries, the authorities perpetrate the violence. More difficult to quantify is the massive anti-LGBT violence perpetrated by individuals, which sadly proves fatal on many occasions.

"LGBT people
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gender

Often described as social, as opposed to biological, sex, gender can be explained as the social and cultural component of a person's sex. For instance, when we describe something as masculine, we are talking about gender; in other words, the behaviour, language, values and sensibilities associated with the male sex. Gender studies is the science of how gender, in combination with other social categories, influences the structures of society.

queer

Saying something is queer implies that it runs counter to ingrained perceptions and stereotypes of gender and sexuality. Queer may be used instead of the term "sexual orientation" as a way of objecting to the categorization of people by sexual orientation. In such cases, being queer is synonymous with breaking the mould of gender and sexuality; for example, by refusing to define yourself as heterosexual, homosexual or bisexual. Queer is also a branch of scientific research that aims to address the problem of heteronormativity.

FACTS

combined repression

Different kinds of repression combine and interact, so it's important to consider all the components that make up each human being's identity. For example, a person is never just homosexual. She may also be a woman, a mother, black, disabled, an executive, religious and transgender. Through these various identities, she may find herself part of several different power structures. In some, she will enjoy more rights than she does in others. As a homosexual she may experience discrimination in her family life, while as an executive she may enjoy privileges in her professional life.

All the categories interact and influence one another in a continuous process. By taking a person's many different identities into account and observing how they interact in relation to the surrounding world, we can identify multiple power structures.

It may sometimes be hard to clearly identify what leads to abuse of power. LGBT women

who are the victims of curative rape might have been raped even if they had not defined themselves as LGBT. They might have been raped simply because they are women. The various mechanisms of violence often interact, so it's important to bear in mind that LGBT identity or behaviour may be only one of several reasons for discriminatory acts.

Examining the way power relationships interact and are mutually dependent involves intersectional thinking. Intersectionality is a term used in gender studies to describe how power structures exist not only side by side, but in a complex network of overlaps. Gender, sexuality, class, ethnicity, age and functionality are some of the power relationships commonly included in intersectional analysis. The important thing about intersectional thinking is not to include as many categories as possible, but to consider the possibility of taking in more perspectives, to think critically, and to ask questions about which aspects are left out and why.



the family

The way people organize their household—who lives with whom, which people look after the children and adopt the role of parents—can take a wide variety of forms. In some parts of the world, it may be more socially acceptable for two women to share a household and raise children together than for a woman to live as a single parent. Social norms as to what constitutes and is accepted as a family vary with time and place. Family structure is influenced by social and legal structures. However, in general it's safe to say that same-sex relationships are legally recognized only in a very small number of countries.

Lack of legal protection means not only that a couple misses out on the social status that a marriage-type arrangement provides. The absence of a legal framework for same-sex families creates uncertainty for children living in families that deviate from convention. A child who grows up with two women or two men, for example, risks losing both parents if the woman or man regarded by the community as the child's mother or father dies. The second mother or father, who lacks any legal ties to the child, may be deprived of

all access to the child. When a family pre-judges a family member's sexuality or gender expression, the social network around the LGBT person may be affected. Consequently, many LGBT people are particularly at risk of poverty.

Organizations and players working directly with LGBT people should, of course, find out what the situation is like for LGBT people in the partner country. They should be aware that these people may be at risk if their sexuality becomes known to their family or other third parties. Coming out should always be an LGBT person's own decision.

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hiv/aids

The AIDS epidemic has made it necessary to discuss the place of sexuality in development cooperation. HIV/AIDS programs fund the activities of LGBT organizations in many parts of the world. The reason why the HIV/AIDS issue figures prominently on the agenda of LGBT organizations is the high incidence of HIV/AIDS in many regions among men who have sex with men. According to a Sida report entitled *Sexuell läggning, genusidentitet och utveckling* [*Sexual Orientation, Gender Identity and Development*], men who have sex with men account for the majority of HIV-positive cases in Latin America. In Asia too there is a very high incidence of HIV among men who have sex with men. Although it is well known that discrimination leads to poor health, sexual intercourse between men remains a criminal offence in many Asian countries.

Many national AIDS programs fail to address the situation and special needs of LGBT people when it comes to HIV prevention and care. Where there is no specific LGBT expertise in HIV/AIDS care programs, LGBT people may not dare turn to care institutions for fear that their sexual orientation will be exposed or questioned, or that they may even be refused care. When human rights are violated, vulnerability to HIV increases. The risk of transmitting HIV through unprotected anal sex is high, but the greatest social risk factor is the human-rights

violations experienced by LGBT people. Social vulnerability to HIV is the product of legal, political and economic inequalities. These result in an inability to protect oneself from HIV or to control the impact the virus has on one's life. The living conditions that lead to greater HIV vulnerability are often the result of marginalization in terms of access to information and education. Studies have also shown a link between low self-esteem and risky behaviour.

In many countries, HIV/AIDS may be more prevalent among LGBT people because of the large number of sexual assaults that they suffer. Women are raped to "cure" them of their sexual orientation. Men who have sex with men, and transgender people, are often raped as "punishment." Unfortunately it is not uncommon for the police to carry out these assaults. Another factor that makes LGBT people especially vulnerable to HIV is discrimination in the labour market, which means, in many cases, that the only way to earn a living is by working in the sex industry. It is often very difficult for sex workers to insist that their clients use a condom. In some countries, condoms are illegal and very difficult to obtain.

Unfortunately, research concerning LGBT people and HIV/AIDS in many countries is very deficient. However, in general we can say that LGBT expertise should be included in all health-care programs. That way, the programs

can reach all the target groups for prevention, and all the target groups for care can feel secure and obtain the correct care.

According to UNAIDS, globally, under five per cent of men who have sex with men have access to the necessary HIV prevention. Intervention programs targeting men who have sex with men exist in Latin America, Asia and Europe. In Africa in particular, but also in other parts of the world, such initiatives are largely absent for a number of reasons. Homosexuality is often stigmatized, so LGBT people are airbrushed out of the local culture. One example of this is the statement by Yoweri Museveni, the president of Uganda, that HIV transmission between men is not a problem because “there are no homosexuals in Uganda.” There is also opposition from many major donors. Aid sent by the United States, for instance, is often associated with highly conservative values in respect of LGBT people.

In places where homosexual acts are generally condemned or considered a criminal offence, the LGBT perspective is often missing from national health-care plans. Consequently, campaigns and strategies tend to portray HIV as a heterosexual virus. As this notion spreads, it may give rise to the misconception that HIV is transmitted only through vaginal intercourse. When the virus is depicted as heterosexual, risky behaviour increases among those sections of the LGBT community that

don't have access to the correct information and may even regard anal sex as risk-free.

Many people living with HIV experience stigma and discrimination in their daily life. There have been cases of discrimination against HIV-positive people in the workplace and even in the health-care system. Others have found that their own family, friends or social circle have distanced themselves.

Another problem that may arise in spontaneous discussion of LGBT people and HIV/AIDS is the prejudices that are reinforced and the groups that are airbrushed out of the picture. For instance, the HIV/AIDS debate has been normative to the extent that women have been airbrushed out, since they are not considered part of the at-risk group, while homosexual men have been directly and unthinkingly associated with HIV in a way that has done nothing to bolster the group's self-esteem.

“when human rights are violated, vulnerability to HIV increases”

fundamentals of hiv prevention:

- Support a secure sexual identity, safe sex practices and secure gender identity.
- Affirm sexuality and desire.
- Don't moralize about sexuality.
- Give realistic messages.
- Every individual is solely responsible for ensuring that HIV is not transmitted through voluntary sexual contact.

IGLHRC* encourages everyone involved in HIV/AIDS issues to:

- Consult local LGBT organizations on how to jointly promote HIV prevention and care targeted at LGBT people.
- Ensure that LGBT people are not excluded from general HIV/AIDS programs, and that the images used represent a broad spectrum of human sexuality.
- Work with national authorities to develop policies on equality and respect for LGBT people in care and prevention.
- Educate personnel in dealing with and developing programs for LGBT people.

**International Gay and Lesbian Human Rights Commission*

women and hiv

In sub-Saharan Africa, women make up 60 per cent of adults living with HIV/AIDS. In order to understand and fight the spread of HIV/AIDS among women, efforts must target violations of women's rights. Women often have very little control over their life and their health, and very little say in matters concerning marriage, for instance. A study conducted by the Southern Africa HIV/AIDS Information Dissemination Service cites the example of women in Namibia, who are so afraid of the stigma and poverty that divorce entails that they stay in abusive relationships.

Marriage and motherhood are seen by many people as the essence of femininity, while polygamy and promiscuity are seen as signs of masculinity. The men are often the ones that make the decisions on condom use and family planning, so women are unable to protect themselves against HIV/AIDS. Women who have sex with women are subjected to sexual abuse in heterosexual marriages and to "curative" assaults targeted at openly lesbian and bisexual women. As well as violence against women in the form of rape, incest and so on, there are other ways in which HIV/AIDS is transmitted. There has been very little research into HIV transmission between women who have sex with women, but women can infect one another by sharing sex toys and through other types of unprotected sexual contact. Alcohol, drugs and

poverty are other factors that increase the risk of HIV. The combination of being part of a sexual minority and using drugs, in particular, increases the HIV risk markedly. A desire to have children may also increase a woman's risk of HIV.

All this means that HIV/AIDS is also an issue for women who have sex with women. Fighting HIV/AIDS entails strengthening women's rights across the board and opposing the patriarchal structures that place women at risk of infection.

Women who have sex with women have specific needs that differ from those of heterosexual women and homosexual men alike. Above all, LGBT women as a group need more education, and the LGBT movement needs the tools to reach out to women with information on safe sex and their rights.

"fighting HIV/
AIDS entails
strengthening
women's rights"



t for trans

In the western world, the battle for transgender rights has been overshadowed by the more established, better-recognized fight for homosexual and bisexual rights. One reason may be the unusually strong two-gender model prevailing in large parts of what we call the West. In many Asian and South American countries, transgender groups exist alongside men and women. These travestis, hijras, mak nyahs, kathoeyes and ladyboys may be accepted to the extent that they form part of the common conception of possible and comprehensible gender identities. Frequently, however, their social status is low, and their living conditions and rights severely limited. Their gender expression and sexual identity and practices have a historical and cultural basis that can often be traced back to pre-colonial times.

Giuseppe Campuzano, a Peruvian researcher and activist, believes it was the colonists who first singled out the travestis, a group that had previously coexisted alongside the two established genders, as deviant. Campuzano believes a different attitude to gender prevailed before Spain colonized Latin America, where a form of gender expression that moved between masculine and feminine was part of the culture. Gender lost scope and depth under colonialism, according to Campuzano.

The example of the travestis shows that the narrow understanding of two opposite genders prevailing in the West is specific to the here and now. Norms of gender, sex and sexuality change with time and place. When the homosexual movement in the western world began to gain momentum in the mid 20th century, transgender people were excluded, deliberately or otherwise. Issues of gender expression, discrimination against and repression of transgender people were not automatically on the agenda until the century's end. Many LGBT organizations and other players dealing with LGBT issues still have to be very conscientious in ensuring that the T in LGBT is not forgotten. The term LGBT serves as a reminder that the issues generally can, should and must be dealt with in combination. Nevertheless, it is important not to throw the term around as a matter of routine if in fact you are dealing only with homosexual and bisexual (LGB) issues. You should not include the T without considering its implications.

In many developing countries we are seeing the birth of new LGBT movements. In a lot of these newly formed LGBT organizations, transgender issues are very prominent, because the organizations have been created by people living in societies where transgender people are an accepted cultural feature.

equality and sexuality

Women worldwide have less social, political and economic power than men. This lack of equality is an obstacle to development and poverty reduction. International bodies and Swedish policy-makers have therefore decided that equality should be an integral part of all international development cooperation. Gender is usually described as the social construct based on biological sex. Implicit in this construct are norms as to how women and men are expected to be, what constitutes normal, tolerable female and male behaviour, and ideas regarding the relationship between the two sexes.

Gender is an established perspective in global cooperation on development and human rights. Gender mainstreaming is the name given to a strategy adopted at the UN women's conference in Beijing in 1995. Its starting point is that all projects and initiatives are to be analyzed and designed from an integrated gender perspective. This means that projects must be designed so that men and women have equal opportunity to benefit, contribute and influence. They must also address the initiative's impact on women and men respectively—the

gender-specific consequences of various actions.

Certain LGBT issues can also be brought to the fore under the heading of gender mainstreaming. Gender-related violence, for instance, is a concept that covers both male violence against women and violence directed at LGBT people on the grounds of their sexuality or gender expression. This is an example of how a gender perspective can encompass discrimination on the grounds not only of sex but also of sexual orientation.

However, by no means all the time do gender and equality perspectives include LGBT aspects. Equality may even serve to obscure LGBT issues, since in some cases it presupposes heterosexual relationships and two distinct genders. Consequently, we have to be very attentive and clear in dealing with equality issues, to ensure that we do not work solely on the basis of heterosexual relationships between women and men. What can we do to avoid airbrushing out same-sex relationships when discussing equality within families? What should we do to make sure our drive for equality leads to equality for all, and not just for heterosexual men and women?

The silence, taboos and social expectations surrounding sex-related issues create and cement gender stereotypes that may be as problematical for heterosexual men and women as for LGBT people.

Stereotypical notions of feminine and masculine are an obstacle to equality. Likewise, heteronormativity - the perception that heterosexuality is normal and not something that needs to be made an issue of, discussed or explained - is an obstacle to LGBT people's ability to enjoy their rights and live their life free from discrimination and violence. Heteronormativity is maintained by regarding the two sexes as separate, opposite and easily identifiable, and by the notion that the two sexes are "naturally" drawn to each other.

Heteronormativity finds expression at all levels in society; for instance, in laws that allow only heterosexual couples to marry or to be the legal parents of a child. Culture seldom reflects the experiences and living conditions of LGBT people in such a nuanced way as it reflects those of heterosexuals. In daily life and at work, people are assumed to be heterosexual. Those who are not have to "come out" in order to chat to colleagues about what

they did at the weekend, or to discuss matters of concern with friends.

The processes that create the perception that heterosexuality is more normal and natural than other forms of sexuality are intimately linked to the processes that shape our perceptions of sex and gender. The same structures that create inequality between men and women give rise to discrimination on the grounds of sexual orientation. When dealing with equality and a gender perspective, we should always consider how to integrate the LGBT viewpoint.

"stereotypical
notions are
an obstacle to
equality"



criminalization

More than 85 countries and territories worldwide have made homosexual acts a criminal offence. In such countries, a romantic relationship between two people of the same sex may lead to a long prison sentence, a lashing or, at worst, the death penalty.

Homosexual acts remain prohibited in large parts of Africa, Asia, Central America and Oceania. In many cases, the ban is a legacy from the colonial era or is motivated by religion. Although Britain decriminalized homosexuality back in 1967, bans remain in force in many former British colonies. The original ban applied only to men, but the trend in recent years has been for countries with a ban of this kind to amend the law to cover lesbian acts as well. This happened in the 1990s in countries such as Barbados, Botswana, Sri Lanka and Uganda. Several former French colonies in Africa, as well as some other countries, have in recent years banned homosexual acts by both men and women, even though they previously had no ban.

Penalties for those who are judged to have broken the law vary, but usually involve fines or prison sentences of varying lengths. Some countries mete out corporal punishment in addition, which in serious cases may lead to death. In the United Arab Emirates, Iran, Sudan, Yemen and 12 Nigerian states, engaging voluntarily in homosexual practices is a capital offence. In Bangladesh, Kenya, Namibia, Tanzania, Uganda and Zimbabwe, homosexual behaviour incurs harsh penalties. Laws of this kind often give the authorities an

excuse to harass LGBT people, and to deny them the right to look after their children and the right to form an organization. What's more, there is no ban on discrimination and no benefits for same-sex partners. The laws also restrict the opportunities for HIV prevention in the countries in question, and the scope for obtaining redress if you have been a crime victim because you are LGBT.

The countries that have attracted the most international attention in recent years for applying these laws include Iran, Cameroon, Nigeria and Saudi Arabia, but there have also been less publicized cases in other countries. Even Egypt, which has no explicit ban on homosexual acts, has pursued a witch hunt against homosexuals, citing laws against provocative behaviour, prostitution and religious contempt. As a result, numerous people were sent to jail. Similar examples can be found in other countries. In Iraq, militant Islamic groups and militias have been operating since the American invasion. Without any legal authority, these groups will brutally execute LGBT people who are rumoured to have had same-sex relationships or infringed gender norms. The militias may have been encouraged by a fatwa issued in 2005 by Ali al-Sistani, an Iraqi ayatollah, demanding the death penalty for homosexual acts.

One particular case from Iran in 2005 received a great deal of coverage worldwide. It involved two teenage boys who were publicly executed by hanging. Several organizations and reports claimed the two boys

were executed because they had confessed to having sex with each other, while the Iranian authorities insisted they had sexually assaulted another boy. The case illustrates the importance of an open judicial process.

A number of international bodies have spoken out against bans on homosexual acts. For instance, the UN Committee on Human Rights decided in 1994 in the case of *Toonen v. Australia* that the State of Tasmania's ban contravened international covenants on hu-

man rights. What's more, the UN General Assembly Third Committee adopted a resolution in November 2006 condemning extrajudicial executions on the grounds of homosexuality. For its part, the European Court of Human Rights, in three cases dating from 1981, 1988 and 1993, stated that sodomy laws contravened the European Convention on Human Rights and demanded that all member states rid themselves of such laws.

FACTS

sodomy

Sodomy, originally meaning "satisfaction of sexual desires by means of unnatural fornication," is a type of crime relating to homosexuality and bestiality. The word comes from the biblical place name Sodom. Sodomy in various forms is still a criminal offence in many places.

countries where there is some form of ban on same-sex relationships:

Afghanistan	Kuwait*	Seychelles*
Algeria	Lebanon	Sierra Leone*
Angola	Lesotho*	Singapore*
Antigua and Barbuda	Liberia	Solomon Islands
Bahrain*	Libya	Somalia
Bangladesh*	Malawi*	Sri Lanka
Barbados	Malaysia*	Sudan (capital offence)
Belize	Maldives	Swaziland
Benin	Mauritania	Syria**
Bhutan	Mauritius*	Tanzania*
Botswana	Morocco	Togo
Brunei*	Mozambique	Tokelau Islands*
Burma*	Namibia*	Tonga*
Cameroon	Nauru*	Trinidad and Tobago
Cook Islands*	Nepal	Tunisia
Djibouti	Nigeria* (capital offence in some states)	Turkish Republic of Northern Cyprus**
Dominica	Niue*	Turkmenistan*
Eritrea	Oman	Tuvalu*
Ethiopia	Pakistan*	Uganda
Gambia*	Palau*	United Arab Emirates (capital offence)
Gaza (under the Palestinian Authority)*	Panama	Uzbekistan*
Ghana*	Papua New Guinea*	Yemen (capital offence)
Grenada*	Qatar	Zambia*
Guinea	Saint Kitts and Nevis*	Zimbabwe*
Guinea-Bissau	Saint Lucia	
Guyana*	Saint Vincent and the Grenadines	
India*	Samoa*	
Iran (capital offence)	São Tomé and Príncipe	
Jamaica*	Saudi Arabia	
Kenya*	Senegal	
Kiribati*		

* punishable only between men
** punishable between men but unclear whether this also applies between women

List produced 2007. Please keep up to date with the position in the countries you deal with.

other reasons for persecution

In the following countries, same-sex relationships are not prohibited by law but may lead to persecution or punishment on other charges such as prostitution, promiscuity or religious contempt:

Costa Rica
Democratic Republic of Congo
Egypt
Indonesia (parts)
Iraq

the colonial influence

Social identities are created through antitheses. A person is female because she isn't male, they're black because they're not white, they're African because they're not European, or I'm normal because you're not. To construct one's own ego, one has to define "the other." Various forms of colonization and slavery have been founded on the definition of "the other(s)." Likewise, the patriarchal society is founded on the differences between men and women, and heterosexuality cannot exist without homosexuality being defined at the same time. The western world's social and economic systems are structured around such antitheses.

In colonial history the female body, in art and literature, often symbolized the conquered nation. Homosexual patterns of sexuality and transgender behaviour were often described in travelogues, in which sexuality was used as a means of maintaining racial differences. Black women's sexuality was often portrayed as lesbian or prostituted in nature and was a symbol of deviant sexuality.

Colonialism undermined many pro-female cultures. Christianity introduced new family structures and sexual patterns. The law was changed to ban same-sex lifestyles, and monogamous marriage between man and woman became universally prevalent in many colonized countries. There is a wealth of evidence that homosexual sexuality, identities and relationships existed in pre-colonial Africa. Most of the current legislation outlawing homosexual acts in Africa and Asia has its

origins in the legal system of the European colonial powers. Colonial laws against homosexuality are found primarily in former British colonies, but also in former Portuguese and French territories. Ironically, the criminalization of homosexuality was imported from Europe, and not the reverse as is often claimed.

The construct of paired heterosexuality and the female body as a battleground in nation building follows several different patterns. There are many interpretations, but one thing is reasonably clear: When nations are in conflict with one another, be it economically, culturally or geographically, the family often becomes a symbol of one's own nation. In itself, the concept of family does not need to be historically rooted in the national culture; rather, it is formulated according to the most appropriate criteria for a current conflict situation. When people are dying of AIDS, when economic misery reigns, and when people feel threatened, they use whatever tools they have on hand. Gender and sexuality are used to whip up hatred of external enemies. In many countries, for instance, figures of authority and religious representatives claim that there are no LGBT people in their country. Queer lifestyles are accused of being imported from the West or a front for secular interests. The aim is often to bolster nationalism, with the threat to the country, the economy and so on being the alleged sexual and family policies of other countries.



a western invention?

In many countries, the LGBT movement is accused of being in league with the former colonial powers. Homosexuality is singled out as a western phenomenon and an instrument of cultural colonization. The term LGBT is certainly a western construct, but homosexual behaviour is not. Such relationships can be

found throughout the world and throughout history. They go by various names, but to call them a western import is an argument that does not hold water, either historically or in present-day politics. All continents have a history of homosexual lifestyles and transgender expressions.

FACTS

rfsl.se/internationellt

On RFSL's international web portal, you'll find information on international projects, reports on the situation of LGBT people in various countries, our newsletter *HBT i världen* [LGBT Worldwide] and much more.





lgbt perspectives in the field – some examples

vulnerable children and youngsters

Your organization decides to get in touch with a local LGBT organization to see whether it would like to join a project you are already running in partnership with an established local organization working with street children and vulnerable youngsters. The LGBT organization protects and helps vulnerable youngsters who self-identify as LGBT. You must be prepared for the fact that the world inhabited by the LGBT youngsters and the organization's activists may be different from and more violent than that of your regular partner organizations. The local LGBT organization decides for itself how its partnership with you and your other partners will work, and the degree of openness that will apply. For example, the activists may be careful not to disclose their full names and may not wish to be included in photos.

partnership with a local organization

Your organization is working in partnership with a local human-rights organization. The project involves disseminating knowledge in various ways to vulnerable groups about how they can increase their opportunities for self-determination and self-sufficiency. You make it clear that your organization supports LGBT people's right to this knowledge, and their need for information and education. Your partner organization works with girls who are often sex workers, but has not previously joined forces with the same town's LGBT organization, which works with male and transgender sex workers. Your explicit support for LGBT rights facilitates the start of a working relationship.

literacy projects

Your organization is involved in a literacy project at grassroots level. You can be proactive in ensuring that LGBT people and other vulnerable groups are not excluded by considering questions such as: What groups are we targeting? Are there any barriers to LGBT people feeling like welcome participants? What methods are use to attract participants? How can these methods be improved to bring in people who are at risk of exclusion because of their sexual orientation, gender expression, caste, age, and so on?

hiv prevention

You are working on HIV prevention in a rural area. A major part of your work is to fill the gaps in people's knowledge regarding HIV transmission. Previous efforts in this area have been very heteronormative, and focused on encouraging firstly sexual abstinence and secondly condom use for vaginal intercourse. There is therefore a widespread notion that HIV cannot be transmitted through anal sex.

People are also unaware that HIV can infect women who have sex with women, since this is not discussed openly. Your organization works on the principle that sexual rights should guide HIV prevention work. You therefore speak clearly about how HIV can be spread, and you avoid falling into heteronormative traps.

points to consider...

...as a funding provider

- Funding providers should give LGBT organizations ample time to grow and to identify their own strategies and priorities free from external pressure. Ways of ensuring equality of opportunity to participate are necessary if a local movement is to be kept involved in the process of identifying goals.
- Use the resources and expertise that exist in your own country. Support cooperation between grassroots movements.
- Be aware of the fact that a funding process may lead to competition and mistrust among local organizations.
- The combination of poverty and competition for resources means that funding providers should work towards goals supported by the local LGBT movement as a whole. Communication between funding providers is the key to overcoming disputes within the local LGBT movement.
- Seek efficiency savings by joining forces with other organizations working in the same area.
- Find out what has been done previously in the area. You may be able to build on someone else's expertise. Stay informed.
- In some areas, working with LGBT issues may be very dangerous. Be aware of the risk you and local activists are running. For example, be prepared to deal with hate crimes and gender-based violence.
- Be prepared to provide immediate support in an emergency. The aggressive opposition mobilized against LGBT people often culminates in dangerous situations.

...in your project

- Secure involvement and support from allies such as the women's movement and other human-rights organizations.
- Pay careful attention to all the various types of marginalization that interact, such as race, gender, class and disability.
- Take special care to ensure that your work incorporates a transgender perspective. Even within the LGBT movement, transgender people are often excluded.
- Contact RFSL, ILGA or other LGBT organizations for tips and advice.
- Don't emphasize the negative aspects of LGBT sexuality (sickness and violence).
- Require your own organization to bring in expertise in LGBT issues.
- The term LGBT is a social construct that can be imbued with many different implications, depending on who is using it.
- Gender and sexuality are not static and may change with time and place.
- Place sexuality in the right context with regard to culture, religion, class, race, caste, ethnicity, poverty, democracy, HIV, violence and so on.
- A person's sexuality need not be externally visible.

points to consider...

...when working with lgbt organizations

- Many LGBT organizations in the southern hemisphere are newly formed.
- LGBT organizations and projects often have a very small staff of relatively young people working under judicial restrictions.
- LGBT organizations and projects often struggle to get by on extremely small budgets.
- Because homosexual behaviour is outlawed in many countries and stigmatized in others, the LGBT movement may be invisible.
- The membership of LGBT organizations may be secret, since it may be risky to openly be a member.
- Many LGBT organizations are not legally registered because of conditions in the country where they operate.
- Many LGBT organizations operate in disguise. They may, for instance, be registered as women's or human-rights organizations.
- Women are frequently marginalized within the LGBT movement. For instance, funding for HIV prevention is often provided only for men who have sex with men.
- In many countries and regions, LGBT issues are taboo. Even if you request LGBT-related information, the person you are dealing with may be scared of being outed or associated with the subject. To get information, you should clearly identify yourself as LGBT-friendly.

...challenges

- In conversations and organizational activities, not using language, theories and practices that perpetuate heteronormativity. This applies both within your organization and in external activities.

- Aligning the agendas of donors with those of recipients.
- Allowing a partner organization to formulate the requirements.
- Not perpetuating gender inequalities within LGBT organizations.
- Sticking to the term LGBT, which is not locally entrenched in some places.

...in conversation

- Ask open questions. If you ask someone how their partner is, rather than their girlfriend or boyfriend, it's easier for the person to disclose their partner's sex. You can also ask whether the person is in a relationship of any kind. If you want to make it really clear that it's OK to talk about LGBT relationships, you can use the phrase "girlfriend or boyfriend."
- Don't express your own value judgments regarding someone's sexuality or gender expression.
- Don't automatically assume the person in front of you is heterosexual. Don't take a person's gender and experience for granted, either.
- Bear in mind that LGBT people may have a weaker social network than other people, since their families and friends may have distanced themselves.
- Remember how vulnerable many LGBT people feel in their dealings with authorities such as the health-care system, the police and social services.
- Ask questions that are relevant to the job—not the product of personal curiosity.
- Avoid doubly critical questions such as: Why didn't you tell us at the beginning that you're a lesbian?
- Don't forget that the term LGBT can mean many different things to different people.

examples of global players

Action Canada for Population and Development: Deals with issues concerning sexual and reproductive health and rights. www.acpd.ca

Amnesty International: A global human-rights organization. www.amnesty.org

ARC International: A Canadian organization dealing with LGBT issues and human rights.
www.arc-international.net

COC Netherlands: Works to improve the social and legal position of LGBT people in the Netherlands and other countries. www.coc.nl

Global Rights: Supports LGBTI activists through human-rights programs. www.globalrights.org

Human Rights Watch: An organization that works to protect the human rights of people worldwide. HRW has a dedicated department dealing with LGBT issues. www.hrw.org

IGLHRC, International Gay & Lesbian Human Rights Commission: Deals with LGBT issues from a human-rights perspective. www.iglhrc.org

ILGA, International Lesbian and Gay Association: A global membership organization bringing together LGBT organizations across the world. ILGA has regional organizations active primarily in Africa, Europe, Latin America and Asia. www.ilga.org

IPPF, International Planned Parenthood Federation: A global player in issues concerning sexual and reproductive health and rights. www.ippf.org

PrideNet: A collection of links to LGBT organizations, businesses and activities. www.pridenet.com

RFSL, Riksförbundet för homosexuella, bisexuella och transpersoners rättigheter: A Swedish NGO engaged in political lobbying, information provision, and social and support activities. www.rfsl.se

World Congress of GLBT Jews: Brings together member organizations around the world representing LGBT Jews. www.glbtejews.org

Youth Coalition: A youth-led NGO dealing with the sexual and reproductive health of young LGBT people. www.youthcoalition.org

Youth Incentives: A youth program dealing with the topic of sexuality. www.youthincentives.org

examples of donor organizations

African Women's Development Fund
AJG Foundation
American Jewish World Service
Angela Borba Fund for Women
Arcus Foundation
Astraea Lesbian Foundation for Justice
The Atlantic Philanthropies
Central American Women's Fund
Dreilinden gGmbH
Elton John AIDS Foundation
Ford Foundation
Fundors for Lesbian and Gay Issues
Global Fund for Human Rights
Hivos
Lisa Turner Associates
Mama Cash
Open Society Institute
Oxfam Novib
Public Welfare Foundation
Semillas
Sigrid Rausing Trust
SIDA—Swedish International Development Cooperation Agency
Urgent Action Fund—Africa
UrgentAction Fund for Women's Human Rights
Wellspring Advisors LLC
XminusY Solidarity Funds
Meeting Facilitation

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Riksförbundet för homosexuella, bisexuella och transpersoners rättigheter
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