

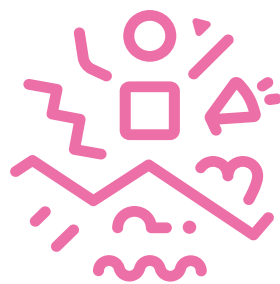
SO/GIE/SC

facilitators manual



MODULE 6

Inclusive Advocacy



MODULE 6

This module provides information, exercises and tools that support advocacy efforts of LGBTI organizations and groups directly. It focuses on how to better integrate human rights of LGBTI persons in broader advocacy efforts that go beyond mere tokenism.

MODULE 6

DESCRIPTION

In many places around the world, human rights of sexual, gender and sex minorities are viewed as esoteric or special rights instead of an integral part of the human rights framework. As a consequence, mainstream advocacy efforts often ignore or sideline human rights claims of sexual, gender and sex minorities. This module provides some information, exercises and tools that support advocacy efforts of LGBTI organizations and groups directly. It focuses on how to better integrate human rights of LGBTI persons in broader advocacy efforts that go beyond mere tokenism.

LEARNING OUTCOMES

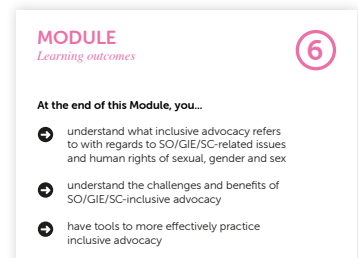
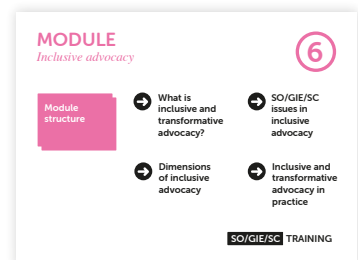
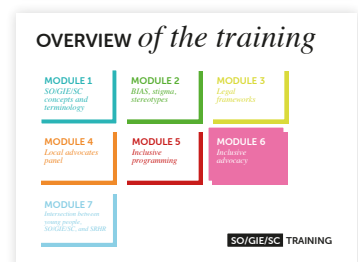
At the end of Module 6, participants:

- ➔ Understand what inclusive advocacy refers to with regards to SO/GIE/SC-related issues and human rights of sexual, gender and sex minorities;
- ➔ Understand the challenges and benefits of SO/GIE/SC-inclusive advocacy;
- ➔ Have tools to more effectively practice inclusive advocacy.

STRUCTURE

- P5** **Module 6.1** - *What is inclusive and transformative advocacy?*
- P9** **Module 6.2** - *SO/GIE/SC issues in inclusive advocacy*
- P15** **Module 6.3** - *Dimensions of inclusive advocacy*
- P20** **Module 6.4** - *Inclusive and transformative advocacy in practice*
Optional: group exercise
- P22** *Handout: the five steps of the advocacy process*
- P23** *Sources overview*

Slides:



⌚ 45 min.

⌚ 90 min.

⌚ 30 min.

⌚ 90 min.

MATERIALS REQUIRED

- Projector and/or LCD Screen
- Felt pens
- Sticky notes
- Flipcharts

6.1



45 min. total

What is inclusive and transformative advocacy?

SHORT LECTURE



Start by explaining the key terms and elements of inclusive and transformative advocacy.

1. Explain that this Module only provides some basic elements of advocacy. For more extensive information you can refer for example to the training materials of ILGA-Europe, CIVICUS, and Choice for Youth and Sexuality.¹ The current Module focuses on **inclusive** and **transformative** advocacy, with a focus on issues related to SO/GIE/SC.
2. Explain that there are different approaches to defining advocacy. Here, we use the definition of CIVICUS - a global and renowned network of civil society organizations and activists – that defines advocacy as “the **strategic and deliberate process** to bring about change in policies and practice. It can happen at **local, national, regional and international** levels.”² Please note that it can happen both through **formal** procedures and channels, as well as through **informal** channels.
3. With the term ‘**inclusive advocacy**’ we refer to advocacy that considers and integrates the human rights, needs and demands of marginalized groups, in this case sexual, gender and sex minorities, into advocacy processes and goals. With this term we also aim to indicate that persons that identify as LGBTI or any other nomenclature they self-identify with (for example, Kuchu in Uganda, Hijra in India, Fa’afafine in Samoa, etc) are part of the advocacy process.
4. With the term ‘**transformative advocacy**’ we mean that the advocacy processes and goals contribute to strengthening the voices and position of the groups concerned and by doing so contribute to a change in power dynamics. This can be sexual, gender →



¹ See for example the comprehensive advocacy toolkit of ILGA Europe (<https://www.ilga-europe.org/resources/ilga-europe-reports-and-other-materials/make-it-work-six-steps-effective-lgbt-human-rights>) and their toolkit on the UPR (<https://ilga.org/ilga-releases-upr-advocacy-toolkit-sogiesc>), the toolkit of CIVICUS (https://civicus.org/images/stories/SD2015%20Post-2015%20Advocacy%20Toolkit_FINAL.pdf), and the various youth-friendly advocacy tools of Choice for Youth and Sexuality (<https://www.youthdoit.org/themes/advocacy/advocacy/>)
² file:///C:/Users/User/Downloads/SD2015%20Post-2015%20Advocacy%20Toolkit_FINAL.pdf

and sex minorities, but here it is important to also consider intersectionalities, considering for example age (young persons) or gender.

5. Ask participants what they think potential benefits of inclusive advocacy are? Write down some of these on a flipchart. Consider elements such as:

- Growing movement for human rights and socio-economic justice
- Recognition of diversity of human beings and humanity
- Unleashing of human potential that now is underused
- Conformation to international human rights framework
- More ownership of advocacy programs and improvement of the overall social economic wellbeing of everyone.



6. Explain that there are some **key elements** to advocacy. These are:

- A deliberate process
- Informed by evidence
- Targeting policymakers, decision-makers or other power-holders in order to achieve desired changes in policies and practices
- In favor of a (specific) group of people
- Can be formal or informal



7. The human rights of LGBTI people are the same rights enjoyed by every other person.³ These rights are not unique, special or esoteric. However, the lack of recognition of these rights exposes sexual, gender and sex minorities to violence, discrimination and exclusion precisely because of how they identify.

8. Advocacy on issues related to SO/GIE/SC seeks the recognition of, and respect for, the human rights of sexual, gender and sex minorities, as well as the overall improvement of their life outcomes and wellbeing. This will only happen if LGBTI organizations and groups are able to articulate, defend and promote a strong advocacy agenda and strategy, that is rooted in and inclusive of the needs, demands and rights of the various subgroups within sexual, gender and sex minorities (lesbian women, transmen etc.).

9. Apart from the need to have an articulated SO/GIE/SC specific advocacy agenda, there is also a need to include and integrate SO/GIE/SC-related issues into the broader advocacy efforts of the human rights and socio-economic justice movement. For this →



³ Please refer to Module 3 for further information about the human rights of sexual, gender and sex minorities.

the movement must become aware of the relevance of including SO/GIE/SC issues into the broader human rights agenda, and should provide space to hear, understand and include SO/GIE/SC related issues.

10. Explain that the intention of this Module is not to promote that all groups advocate for all rights: a sound advocacy agenda needs focus. What this Module seeks to do is to create awareness on how to ensure that advocacy efforts are aware of the specific needs, demands and rights that are relevant for sexual, gender and sex minorities, and make sure that these are part of the broader work. For example, when you advocate for improved comprehensive sexuality education, make sure that issues related to SO/GIE/SC are considered and included.

GROUP EXERCISE



25 min.

“Examples of inclusive and transformative advocacy”

11. **15 min.** Form groups of three participants and ask them to discuss the following questions. Ask them to appoint a rapporteur to report back during the plenary.

- Can you think of good examples of inclusive and transformative advocacy efforts? What makes them good practices?
- Can you also think of some not-so-good examples? What made these bad examples?
- What do you consider opportunities and pitfalls and risks when doing inclusive and transformative advocacy? How could you avoid these?

EXERCISE

6

“Examples of inclusive and transformative advocacy”

- Good examples
- Not-so-good examples
- Opportunities, pitfalls risks

12. **Debrief:** Ask the groups to share their thoughts and briefly discuss the different answers. **10 min.** You can contribute to the discussion by sharing some of the following issues:

- Inclusive and transformative advocacy takes a deliberate effort and is easier said than done, because it is generally a complex process to include the different agendas, and then agree on one joint agenda.
- The transformative element involves a shift in power-dynamics. For young persons for example it can be more difficult to participate equally than for an adult.
- Transformative advocacy in this case gives young persons the floor.
- It is important to support such new voices in the process of doing advocacy.
- Engaging in inclusive advocacy is essential in ensuring that advocacy efforts respond to the needs, demands and rights of often marginalized groups, and build on their ideas and vision.
- Recognizing the diversity of humanity is key
- By including these communities (and their organizations) in advocacy efforts, and ensuring their participative ownership over advocacy goals and strategies, priority issues identified by these groups become apparent and recognized.

SO/GIE/SC issues in inclusive advocacy

SHORT LECTURE



Continue to share information on aspects of SO/GIE/SC-inclusive advocacy.

13. As stated in earlier modules, at the time of writing of this training, same-sex sexual activity ('buggery', 'sodomy', 'unnatural acts') is still criminalized in over 70 countries. Also in many countries that do not criminalize, people are often socially, economically and politically stigmatized and discriminated on the basis of their actual or perceived sexuality or gender identity.

Many people in society even deny the fact that LGBTI persons face any marginalization, describing it as a non-issue.⁴ Others do not so much deny the marginalization but, rather justify it: insisting that cultural and religious traditions take precedence over any human rights claims based on SO/GIE/SC.



14. Remind participants of the lessons explored in the previous modules: particularly around such terminologies as 'heteronormativity', 'intersectionality', stigma and bias which underpin the marginalization and negation of sexual, sex and gender minorities. Also remind participants how national level legal vehicles are often mobilized to ensure marginalization and targeting of people belonging to sexual, gender and sex minorities. Recall with participants how LGBTI advocates can use international mechanisms (UN or regional) to seek some level of redress, by showing how repressive laws breach Convention rights. Finally, remind people how all of this impacts on the life outcomes and wellbeing of sexual, gender or sex minorities.⁵

15. Advocacy efforts to further the needs, demands and rights of sexual, gender and sex minorities often focus on legal progress (such as legal gender recognition, decriminalization of same-sex sexual activity, or the enactment of hate crime legislation that includes SO/GIE). These **formal legal change efforts require resources and steadfast energy, and can take years** to move →



⁴ C. Subhrajit 'Problems Faced by LGBT People in the Mainstream Society: Some Recommendations' *International Journal of Interdisciplinary and Multidisciplinary Studies (IJIMS)*, 2014, Vol 1, No.5, 317-331. www.ijims.com/uploads/cae8049d138e24ed7f5azppd_597.pdf

⁵ If these modules and terminologies have not yet been discussed, we recommend you to do so at this moment. For this you can make use of the material provided in previous Modules.

a parliament to act. But, of great relevance and generally more speedy, such advocacy can also focus on the **design and implementation at the policy level**. Policy level (often referred to as second tier law) tends to have more **interpretive scope, be localized and has an ability to react to changing trends** in a way that the hard black letter law can't: we can see it at work in policy around sexual and reproductive health and rights, in sex education in schools, bullying policies, etc.

16. In numerous countries, where SO/GIE/SC activism is severely curtailed by the state, inclusive advocacy may mean that the broader movements on human rights and socio-economic justice need to **support LGBTI advocates and groups to remain safe, active and afloat**. In such cases, it becomes even more relevant to comprehensively integrate the voices of sexual, gender and sex minorities into advocacy strategies, thereby confirming the basic principles of dignity and inclusion on which the interlinked human rights movement is based upon. Through the support of the empowered, SO/GIE/SC activists are rendered less vulnerable and less isolated in countries where they are targets of opprobrium, hate or violence.

17. Explain that, when engaging in inclusive advocacy, and ensuring issues related to SO/GIE/SC are adequately addressed, it is important to be aware of certain aspects that specifically relate to the situation of sexual, gender and sex minorities. Add that you will elaborate on the following aspects: invisibilization and intersectionality.



18. The first aspect to consider is **invisibilization**. There are numerous ways in which the lives and experiences of sexual, gender and sex minorities are devalued and de-emphasized. This may be through formal and informal forms of denial of existence (for example, by stating that in Africa same sex love is 'un-African'), indifference to their human rights claims, etc. The frequently encountered attitude that the application of international human rights standards and laws do not pertain to a section of the general population (the LGBTI contingent) and is a 'non-issue', or 'not our problem', are clear manifestations of how sexual, gender and sex minorities are actively made invisible within societies. This invisibilization is a **significant obstacle** for LGBTI persons, groups and organizations to openly participate in the public discourse. Under the silencing effect of invisibilization, how their specific concerns, needs and rights fit into the broader discourse remains unarticulated and is effectively disappeared. This is one reason why alliances with other human rights actors is of particular importance to SO/GIE/SC activism.



19. Explain that one may rightly ask why sexual, gender and sex minorities are invisible in society. Why don't they 'come out'? Coming out and disclosing one's sexuality is often seen as having beneficial effects for LGBTI persons.⁶ At the same time, in many cases the socio-economic and legal context seriously undermines the positive effects associated with 'coming out'. Persons who openly identify as a sexual, gender or sex minority are often threatened with violence, and experience stigma, discrimination and rejection by family and friends, as well as in the working environment. These **serious negative consequences of 'coming out' enforce invisibility**. State institutions often re-inforce this situation, by enacting repressive laws that are often vigorously implemented by homophobic and transphobic officer-holders, such as is the case with Uganda's anti-homosexuality law,⁷ Russia's gay propaganda law,⁸ and Nigeria's same-sex prohibition law.⁹ As well as seriously hampering the wellbeing of LGBTI individuals, these factors contribute to their invisibilization.¹⁰

20. In such situations, it is extremely helpful for inclusive advocacy efforts to raise the **visibility** of sexual, gender and sex minorities in society. Such inclusion, **activated by 'valid' or non-contested groups** powerfully refutes the negation discussed above: it **validates** the everyday realities lived by LGBTI individuals. Ask participants if they are aware of such groups. Think for example about youth, religious, educational, etc. Inclusive advocates could use tools like art, culture, and storytelling to change the narrative of invisibility. Further and also, advocacy groups could work with frontrunners (or champions): i.e. those people brave enough to publicly come out, to stand in for the multitudes who can't. Finally, inclusive advocacy should engage with LGBTI groups and organizations more privately, to adopt the appropriate approaches to the tone, demand and timing of lobbying efforts, whereby LGBTI individuals are not in fact exposed to direct negation.



21. In line with the axiom **"Nothing about us, without us"**, one must stay aware of making assumptions and always directly engage groups and organizations that represent sexual, gender and sex minorities before speaking on their behalf.¹¹ This applies at all stages: in deciding on advocacy priorities, and especially around issues to do with increasing LGBTI visibility in society.

This representation and agency is key. If it is jointly decided that increased visibilization is the best strategy to reach a specific advocacy goal, it should be these groups and organizations that are leading, and take decisions about how, when and where this ➔



⁶ Theo Sandfort, Fabienne Simenel, Kevin Mwachiro, and Vasu Reddy, editors, 'Boldly Queer: African Perspectives on Same-sex Sexuality and Gender Diversity', page 7. 2015, The Hague, the Netherlands

⁷ http://www.humandignitytrust.org/uploaded/Library/Other_Material/Briefing_on_Anti-Homosexuality_Act_2014_final.pdf.

⁸ http://www.humandignitytrust.org/uploaded/Library/Other_Material/Briefing_on_Russias_federal_anti-propaganda_law.pdf.

⁹ http://www.humandignitytrust.org/uploaded/Library/Other_Material/Briefing_on_Same_Sex_Marriage_Prohibition_Act_2013_final.pdf.

¹⁰ https://hivos.org/sites/default/files/10_the_fallout_of_nigerias_anti-gay_law_and_opportunities_for_the_future_for_lgbt_persons_and_communities_by_chiedu_chike_ifekandu.pdf.

¹¹ This is discussed more extensively in Module 5 of this training.

increased visibility is achieved. After this first step, it is key to continue to engage LGBTI persons and organizations throughout the process, and to balance the need for increased and self-efficacious public visibility with security concerns. Be aware that such security concerns may become relevant to individuals, groups and organizations outside of the current advocacy effort. Where and when possible, with safety in mind, efforts should be made to reach wider LGBTI communities to either involve or inform them of your plans.

- 22.** In various countries (for example, Saudi Arabia, Uzbekistan, North Korea) public representatives and pundits claim there are no LGBTI groups or organizations, or even individuals, because no one has 'come out' yet. But even in the most restrictive societies where gender and sexual minorities may fear to be visible because of state or mob violence, **LGBTI persons and groups exist everywhere. We exist!**

GROUP EXERCISE



30 min.

Group exercise on invisibilization.

With this exercise you aim that participants increase their awareness about invisibility, and the consequences thereof, and start thinking about ideas to tackle this.



- 23. 15 min.** Form groups of three or five participants, ask them to answer the following questions and report to the plenary.

- ➔ What different forms does the invisibilization of LGBTI take in your country or region?
- ➔ Broadly speaking, what needs to be done to address invisibilization in your country or region?
- ➔ What would be the risks associated with this?
- ➔ What is within your agency or capacity to implement or to push for implementing?

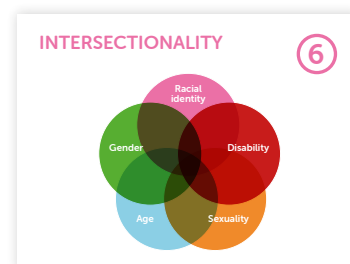
- 24. Debrief: 15 min.** All groups present their conclusions. Based on that, you can guide a conversation about invisibility, and how it goes hand-in-hand with exclusion and discrimination. 'Coming out' has been seen by many LGBTI advocacy groups as a prerequisite for claiming rights.¹² Do participants agree with that? If so, how can they best support individuals and groups who are willing to advocate for their rights by visibly claiming their space in the society? Particularly consider safety and security questions.



¹² <http://blogs.cuit.columbia.edu/rightsviews/2018/01/11/freedom-of-expression-under-threat/>



Proceed by lecturing on intersectionality.



25. A second aspect to consider when engaging in advocacy on SO/GIE/SC issues, is **intersectionality**. That is, a situation in which several grounds of discrimination interact concurrently, cumulatively compounding the harms. It considers the **specific situation of those people who sit at the intersection of marginalized identities**. The intersection is the space in which the effects of one form of identity-driven marginalization collides or is compounded by other forms, and in so doing exponentially diminishes the individual's life outcomes.¹³ Within the LGBTI movement, intersectionality plays a significant role. For example, historically lesbian and bisexual women's issues have not been given equal attention, prominence and investment as those of gay men. This is even more true for transgender issues compared to LGB issues, and further, within the trans movement recognition of transwomen's issues have taken precedence over those of transmen. LGBTI people who are young or poor generally experience more and different problems than those who are in a better economic situation or belong to the ethnic majority.
26. Point out that inclusive advocacy needs to ensure to include and visualize the needs, demands and rights, but also the dreams, ideas and vision of those sitting at the intersection of different kinds of vulnerabilities and marginalization. Therefore, in order to reach the marginalized with the inclusive advocacy the current training is centered on, ally organizations must demand respect for the **agency and actual representation of sexual, gender and sex minorities** in order to advance human rights, inclusion and dignity. It is always important to keep in mind that also within the LGBTI-community, there is need to pay significant attention to the diversity and inclusion existing among the various subpopulations.
27. Explain that, now that you have talked about these two crucial aspects for advocacy inclusive of SO/GIE/SC issues (**invisibility** and **intersectionality**), we now want to look at a strategy that can support this inclusive advocacy.
28. Explain that advocacy that is inclusive of the needs, demands, rights, dreams, ideas and vision of sexual, gender and sex minorities is not only a **prerequisite for advancing the human rights, dignity and wellbeing of all persons**, it also offers great **opportunities**. There is increasing evidence that inclusive societies do better on a number of economic and social lists.¹⁴ Inclusion of sexual, gender and sex minorities, therefore, advances the **global good**.



¹³ See also Module 5 of this training

¹⁴ <http://williamsinstitute.law.ucla.edu/wp-content/uploads/lgbt-inclusion-and-development-november-2014.pdf>

29. Emphasize that advocating for the rights, inclusion and dignity of sexual, gender and sex minorities is **a value that does not require to be justified on account of ‘collateral benefits’**. Yet, by clarifying that outside of these groups, other actors in society and even society as a whole is likely to benefit economically and socially, the number of stakeholders and allies in this work is likely to increase. That is certainly the experience in countries around the world to date.
30. Explain that we call this a ‘Radical Opportunity’ or, in common parlance **‘a win-win situation’**.

GROUP EXERCISE



25 min.

“Radical opportunity”

31. Form groups of three or five participants, ask them to answer the following questions **for 10 minutes** and report to the plenary.

- ➔ Can you identify radical opportunities in advocacy concerning sexual, gender and sex minorities in your country or region? Think, for example, about the opening of a new media channel that can help spread different messages about LGBTI communities. Or the need of companies to attract talented young persons, who would be likely to choose to work at a company open to diversity and inclusion rather than at a company that is closed and conservative. Or by advocating to ensure that issues related to SO/GIE/SC are addressed in a new policy along with the other issues prioritized by ally groups.
- ➔ Think how this can lead to new allies who can advocate for human rights, inclusion and dignity of LGBTI persons. What needs to be done to engage relevant stakeholders to become such allies?
- ➔ Of the ideas identified, identify which are within your agency or capacity to implement now?

32. **Debrief: 15 min.** Ask each group to share their ideas. Point out that a society that takes care of its marginalized communities inadvertently creates opportunities that benefit a much wider group. Such an approach sensitizes and educates policymakers to the activity of vulnerability and harm – and this sensitization has application beyond SO/GIE/SC concerns. SO/GIE/SC issues help to interrogate marginalization from the lenses of law and policy, and advance the need for overall socio-economic inclusion for every member of society.

EXERCISE

6

Radical opportunity Group exercise

SO/GIE/SC TRAINING



FACILITATOR TIPS

The thinking behind this exercise is for participants to think beyond the human rights framework, and identify other opportunities. A second aim is to make participants aware of potential allies that maybe in the current situation are underutilized. There may be coalitions on single issues that ally organizations or movements can significantly support.

6.3

 30 min. total
+ 90 min. optional

Dimensions of inclusive advocacy

SHORT LECTURE



Inform the participants on four dimensions of inclusive advocacy.

33. Ask participants to now shift their focus to dimensions of inclusive advocacy.



34. There is a widespread **assumption that the road to attaining the full application of human rights law to LGBTI people is linear**. It starts with the removal of laws criminalizing same-sex sexuality, and is followed by the enactment of protective laws for sexual, gender and sex minorities, and possibly terminated with the enactment of marriage equality laws. However, in many countries that have had legal reform before building widespread social acceptance, there are still issues of rampant violence and exclusion – South Africa is an excellent example of this: being the first country in the world to provide explicit constitutional protection on the basis of sexual orientation (but not gender identity, gender expression or sex characteristic status) in its 1996 Bill of Rights. Ten years later, the Constitutional Court and the National Assembly provided full marriage equality. In 2000, in addition to the constitutional protections, South Africa passed the Equality Act, outlawing ‘hate crimes’ - where people are targeted purely because of their identification as part of a group. Still, the country records some of the highest cases of “corrective rape,”¹⁵ in the world.

35. While these incidences are horrific and clearly widespread, it should be noted that because South Africa has reporting mechanisms that acknowledge and include such crimes as corrective rape, we get a **truer picture** of how common it is. It is, therefore, inevitable that the situation is **as bad, or worse**, in countries where reporting of these violations is not an option, i.e. police and courts do not include SO/GIE within its hate crime laws, if they have one. In those countries it therefore is only NGOs and civil society groups who record this information, a task they are generally vastly ill-equipped to undertake, and to which most victims would not be aware they do. A similar dynamic underlies the numbers reported on in the global Trans Murder Map.¹⁶



¹⁵ www.ie-ei.eu/IE-EI/Ressources/file/memoires/2011/AMAPOMBERE.pdf

¹⁶ Discussed in Module 3 of this training.

36. Explain that this training aims to contribute to the recognition of all legal, social, economic human rights, but that it also aims to **move beyond** that. In the inclusive advocacy efforts participants can and should also think of how **change the mindsets and actions** of policymakers, political decision-makers as well as larger society, to ensure dignity and inclusion. For this to be **transformative**, our advocacy efforts should not only aim to change laws, policies and practices of those that hold power, but should also aim to support and empower the marginalized to speak for themselves. One piece of empirical research from 2017, demonstrates that the human element – the issue of knowing someone personally – is an undeniable predictor of positive attitudes towards policy issues relevant to SO/GIE.¹⁷ As such, the power of working on informally changing hearts and minds cannot be underestimated.

37. Point out that the following **three dimensions** capture some main spheres of marginalization as experienced by sexual, gender and sex minorities: **legal and policy reform; socio-economic well-being** and **socio-cultural inclusion**. Each sphere counts with specific relevant actors. Transformative and inclusive advocacy, therefore, seeks to critically interrogate these dimensions, and use the outcomes to develop effective advocacy interventions and influence mindsets and actions. In the following paragraphs we will revise each of these four dimensions.



38. Transformative and inclusive advocacy efforts cannot run away from interrogating how this domain can become a target of social change to be inclusive and attentive of human rights, dignity and inclusion of LGBTI persons. In this training, we call advocacy **transformative** when such advocacy efforts not only aim to change marginalizing laws, policies and practices, but also aims to empower the marginalized to speak for themselves.

1. Legal and policy reform

39. Decriminalization of same-sex sexuality is key for accessing other rights, even those that may appear to be remote and unrelated to same-sex sexual conduct. This is because many view the presence of laws that criminalize LGBT people as a carte-blanch for denying access to services, including health services and rights to form and join organizations or hold peaceful assemblies.¹⁸ As such, decriminalizing same-sex sexuality is an essential step towards establishing genuine equality before the law. However, it should be noted that achieving decriminalization can be a very long social and ➔



¹⁷ International Lesbian, Gay, Bisexual, trans and Intersex Association, *Minorities Report 2017: attitudes to sexual and gender minorities around the world* (Geneva; ILGA, October 2017). <https://ilga.org/ilga-riwi-global-attitudes-survey>

¹⁸ https://www.healthpolicyproject.com/pubs/744_KenyaMSMDecisionModelReportFORMATTEDfinal.pdf.

political process – perhaps taking over a decade. In many criminalizing countries, activists work on other **protective policy reforms** (health inclusion, hate crime, non-discrimination in employment) as a method of creating precedence and sensitizing policy-makers.

40. On the issue of gender identity, **recognition of legal gender identity documents** sits at the vanguard for accessing basic rights such as education, health services, travel, employment, and other livelihood needs. Even in situations where there may be legal processes to change one's name, such a process is often unnecessarily intrusive and burdensome. This demonstrates that legal progress must be reflected in the details of policy reforms.
41. Legal and policy advocacy should aim for the adoption of **comprehensive equality and non-discrimination provisions** (in all areas of life) that explicitly ensure protection of the human rights of sexual, gender and sex minorities. The end goal of legal and policy advocacy has to be the **full equal treatment of all, irrespective of one's sexual orientation, gender identity and expression, and sex characteristics**.
42. Indeed **positive discrimination or affirmative action may also be necessary** to ensure that sexual, gender and sex minorities have equal opportunities and do not suffer unfairly from embedded social structures and the culture of discrimination against them (heteronormative norms). For many countries, however, such positive discrimination and affirmative action is untimely, it is too far for the polity to embrace, and instead of promoting progress, **the result of moving too fast may lead to a serious backlash**. It is, therefore, important to emphasize again that it is crucial to **understand the context**, and to **ensure ownership and active participation by LGBTI organizations, groups and individuals** within the work of developing advocacy goals and the strategies to realize them.

2. Socio-economic well-being

43. As stated earlier, real and lasting advancement and recognition of the rights of LGBTI people cannot be achieved by changing laws and policies alone. Even in countries where same-sex sexuality is not criminalized, LGBTI persons disproportionately experience discrimination and violence, leading to feelings of loneliness and depression. It is notable that across the planet, except for a relatively small number of cities, there is nowhere that same-sex couples would be comfortable holding hands, as lovers, in public. In the United States for example, where same-sex sexuality is not criminalized and same-sex marriage is legal, the rate of young LGBTI that commit or attempt suicide is still disproportionately high. This is largely attributed to homophobic bullying in schools.¹⁹



¹⁹ <http://time.com/5380203/lgbtq-youth-suicide/>

44. Attention therefore needs to be paid to **well-being**. This means a focus on changing attitudes of the general public, but also advocating for concrete actions for change with relevant power-holders. Here the corporate sector can also play a role, by ensuring diversity and inclusion on the work-floor. But also religious and community leaders play a vital role in ensuring the well-being, dignity and inclusion of all persons of their respective communities.
45. Advocacy for the human rights of LGBTI people has to move beyond 'ambulance chasing': that is where advocacy efforts are only mobilized when widespread or highly publicized rights violations occur. Social mobilization is necessary to build strong movements to pre-emptively address rights violations, and also to fasten the adoption of protective laws and policies.

3. *Socio-cultural inclusion*

46. Explain that, when discussing culture in reference to advocacy for human rights, dignity and inclusion for LGBTI persons, it is likely that you touch upon many of the concepts that we addressed in earlier Modules, such as heteronormativity, gender norms, etc.²⁰ Indicate that these concepts are culturally sensitive, and therefore, it is key to be aware of the socio-cultural context when doing advocacy on inclusivity. One observation that may be very useful here is that **traditions and cultures are not static** – they evolve in response to social needs and formations. This concept of tradition, and traditional values, are often evoked as though 'it has always been this way'. This is invariably imprecise – virtually all traditions have mutated in response to their cultures, while retaining some of their core features. For example, female genital mutilation is seen as traditional practice in many countries, but this has mutated to being a symbolic ritual, rather than a physical one in some countries because of what modern science has proven regarding the health implications of that practice. Reiterate the importance of ownership of local LGBTI groups in the determination of advocacy goals and strategies.
47. An important moment to work towards cultural inclusivity are **rites of passage**. This refers to cultural practices and/or ceremonies that mark important transitional periods in a person's life, such as birth, puberty, marriage and death. Rites of passage are culturally defined and may involve elaborate ritual activities to mark and cement transition into new roles.
48. In many societies around the world, rites of passage provide the perfect conflux for cementing heteronormativity and gender norms. This means then that for LGBTI persons, rites of passage become spaces for normalizing social exclusion and aggression. ➔



²⁰ Refer back to these concepts, and maybe briefly explain. If needed, revise earlier Modules for key terminologies and / or copy relevant slides into current powerpoint.

This could take the form of what Derald Wing Sue calls ‘micro-aggression’, such as unsolicited advice on marriage and courtship.²¹

49. There are instances where LGBTI persons encounter **raw violence** in the form of **forced marriage** or **corrective rape to fit into the cultural norms**. Others experience **passive aggression**, such as being excluded from community cultural practices on account of not fulfilling the required rites of passage.
50. Explain that we pay particular attention to **religion**, because it plays such an important role in society. **Religious beliefs and practices have long avoided to recognize the existence of sexual and gender minorities and contested their rights**. While there are religious denominations that now accept LGBTI persons in their congregations, there are many others who still do not, especially in more conservative societies.
51. The more conservative religious groups, however, not only **emphasize their opposition to the recognition and inclusion of sexual and gender minorities in society, but they are also opposed to social acceptance or the reduction of social stigma against LGBT persons**. They claim to hold a ‘moral’ authority, which is accepted by many citizens. At the international level, the Vatican has status at the UN, and it generally sides with the most repressive countries on SO/GIE/SC-related issues. Institutionally, they fear inclusivity as this may lead to the widespread acceptance of LGBT persons leading to their full legal acceptance, which in turn would, they claim, destroy the ‘institution’ of the family. Social stigma against LGBTI persons unfortunately appears to act in their favor: it prevents further social change. On the other hand, in regions where the legal framework and public policies are supportive of LGBTI persons, conservative religious leaders often ignore this and openly challenge such laws and policies. While many countries have seen fierce resistance from these conservative religious groups, it is also notable that in some predominantly catholic countries (Spain, Argentina, Malta and Ireland) progressive change has emerged.
52. Explain that engaging religious institutions and their leaders is **imperative** if the human rights, dignity and inclusion of LGBTI persons are to be guaranteed. Just like cultural practices, the nature of this engagement will vary according to the religious denomination and the country context. There is space for LGBTI persons and groups in all religions. This space must be actively sought and widened – it will generally be found at the **local level** rather than the higher echelons of institutionalized religious power. **Progressive religious leaders can be important allies**. Some LGBTI human rights advocacy groups have developed resources that support dialogue with religious leaders. These materials are very context-specific, but there are common elements that we can use to learn from and include in wider strategies on working with religious leaders.
53. Finally, explain that other societal leaders and media also play a crucial role in shaping societal leaders. **Ask if participants can think of such actors?**

6.4

 90 min. (optional)

Inclusive and transformative advocacy in practice



OPTIONAL GROUP EXERCISE



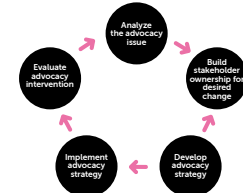
“Inclusive and transformative advocacy in practice”

MATERIALS REQUIRED

- Required materials
- Flipcharts
- Felt pens
- Print of Working Materials and Handouts - Module 6 on inclusive and transformative advocacy in practice

EXERCISE

6



FACILITATOR TIP

It is recommended to do this exercise only if time permits and if participants have some experience in doing advocacy. Ideally you co-facilitate this with an advocacy expert. Ensure that you have one or more persons that

take notes of the outcomes of this exercise, and share with participants after the training. Print out the relevant handout of the five steps of the advocacy process. You can find this in the Working Materials and Handouts section.

54. Divide participants in groups of between three and five persons. Provide them with flipcharts and pens, and with the relevant handout.
55. Ask them to look at the five steps of the advocacy process (see Working Materials and Handouts).
56. Ask them to identify one concrete case for advocacy that is relevant in their context. Some examples / ideas:
 - a law that needs to be changed;
 - a harmful rite of passage;
 - a policy that leads to exclusion and discrimination (think for example about a change of identity on formal papers, lack of access to health services, etc.)

 *Continue*

- a societal leader (such as for example a politician, a religious leader, a community leader) that is supporting or engaging in discrimination against sexual and gender minorities;
- a media channel that spreads messages of hate,
- any other relevant topic.

57. 45 min. Ask them to define their advocacy goal. Ask them to define actions for each step, in such a way that it reflects an inclusive and transformative advocacy strategy. Ask them also to identify challenges and opportunities in the process.

58. 30 min. Ask each group to report back. Ask them to share their goal and strategy, but also ask them to reflect on challenges and opportunities they encountered when doing this exercise.

59. 15 min. Debrief: Ask the group what they learned from this exercise. Did it help them to see more concretely how to do inclusive and transformative advocacy? What do they see as the main challenges and opportunities?



MODULE 6



Sources overview

SOURCES MODULE 6: 6.1

- ¹ See for example the comprehensive advocacy toolkit of ILGA Europe (<https://www.ilga-europe.org/resources/ilga-europe-reports-and-other-materials/make-it-work-six-steps-effective-lgbt-human-rights>) and their toolkit on the UPR (<https://ilga.org/ilga-releases-upr-advocacy-toolkit-sogiesc>), the toolkit of CIVICUS (https://civicus.org/images/stories/SD2015%20Post-2015%20Advocacy%20Toolkit_FINAL.pdf), and the various youth-friendly advocacy tools of Choice for Youth and Sexuality (<https://www.youthdoit.org/themes/advocacy/advocacy/>)
- ² file:///C:/Users/User/Downloads/SD2015%20Post-2015%20Advocacy%20Toolkit_FINAL.pdf
- ³ Please refer to Module 3 for further information about the human rights of sexual, gender and sex minorities.

SOURCES MODULE 6: 6.2

- ⁴ C. Subhrajit 'Problems Faced by LGBT People in the Mainstream Society: Some Recommendations' International Journal of Interdisciplinary and Multidisciplinary Studies (IJIMS), 2014, Vol 1, No.5, 317-331. www.ijims.com/uploads/cae8049d138e24ed7f5azppd_597.pdf
- ⁵ If these modules and terminologies have not yet been discussed, we recommend you to do so at this moment. For this you can make use of the material provided in previous Modules.
- ⁶ Theo Sandfort, Fabienne Simenel, Kevin Mwachiro, and Vasu Reddy, editors, 'Boldly Queer: African Perspectives on Same-sex Sexuality and Gender Diversity', page 7. 2015, The Hague, the Netherlands
- ⁷ http://www.humandignitytrust.org/uploaded/Library/Other_Material/Briefing_on_Anti-Homosexuality_Act_2014_final.pdf.
- ⁸ http://www.humandignitytrust.org/uploaded/Library/Other_Material/Briefing_on_Russias_federal_anti-propaganda_law.pdf.
- ⁹ http://www.humandignitytrust.org/uploaded/Library/Other_Material/Briefing_on_Same_Sex_Marriage_Prohibition_Act_2013_final.pdf.
- ¹⁰ https://hivos.org/sites/default/files/10._the_fallout_of_nigerias_anti-gay_law_and_opportunities_for_the_future_for_lgbt_persons_and_communities_by_chiedu_chike_ifekandu.pdf.
- ¹¹ This is discussed more extensively in Module 5 of this training.
- ¹² <http://blogs.cuit.columbia.edu/rightsviews/2018/01/11/freedom-of-expression-under-threat/>
- ¹³ See also Module 5 of this training
- ¹⁴ <http://williamsinstitute.law.ucla.edu/wp-content/uploads/lgbt-inclusion-and-development-november-2014.pdf>

MODULE 6



Sources overview

SOURCES

MODULE 6: 6.3

¹⁵ www.ie-ei.eu/IE-EI/Ressources/file/memoires/2011/AMAPOMBERE.pdf

¹⁶ Discussed in Module 3 of this training.

¹⁷ International Lesbian, Gay, Bisexual, trans and Intersex Association, Minorities Report 2017: attitudes to sexual and gender minorities around the world (Geneva; ILGA, October 2017). <https://ilga.org/ilga-riwi-global-attitudes-survey>

¹⁸ https://www.healthpolicyproject.com/pubs/744_KenyaMSMDecisionModelReportFORMATTEDfinal.pdf.

¹⁹ <http://time.com/5380203/lgbtq-youth-suicide/>

²⁰ Refer back to these concepts, and maybe briefly explain. If needed, revise earlier Modules for key terminologies and / or copy relevant slides into current powerpoint.