We are here! LGBTI migrant experiences in South Africa

There is a silence – both socially and in research – around LGBTI migrants in South Africa, particularly how their daily struggle for survival impacts on their lives, their mental and physical health, and their sexuality or gender identity. This presentation will examine the xenophobia, stigma, discrimination and human right issues facing LGBTI migrants in South Africa and the consequences on individuals’ lives and wellbeing. The paper draws from data collected during a four-day Art for Advocacy workshop with fourteen LGBTI migrants. In addition to allowing participants to develop new skills, the workshop provided a space for attendees to creatively share their experiences of marginalisation and oppression. The findings highlight the intersecting nature of xenophobia and homophobia, and the lack of human rights protection provided for LGBTI migrants in South Africa. Key sites of oppression analysed include police brutality, workplace discrimination, issues around documentation and exclusion from safe and supportive spaces. The paper will be presented from the perspective of a gay Nigerian national who participated in the workshop, thus providing a unique insight into the lived experiences of LGBTI migrants in South Africa. By reflecting critically on his own experiences, the author confronts the near-total silence around LGBTI migrant issues. The findings speak to the need for serious and targeted interventions that not only acknowledge the multi-layered oppressions faced by LGBTI migrants but that also protect individuals from abuse, exploitation and emotional/physical harm.

The construction of homosexuality as a public problem in Senegal

Background: During the first half of the 2000s, Senegal was seen in Africa as a ‘model country’ in the fight against AIDS among MSM, in spite of the fact that ‘unnatural acts’ are illegal since decolonisation. It was the first African country where a quantitative survey and a prevalence study among MSM was conducted. MSM were quickly added as a priority target in the AIDS national programme and several organisations were created. But the situation deteriorated in 2008, with media controversies, arrests, and mobilisations against homosexuality.

Methods: (1) Analysis of a corpus of media articles; (2) Ethnographic observations from 2011 to 2013 during meetings about MSM in local organisations; (3) 40 semi-structured interviews with members of AIDS organisations, medical personnel, journalists, political and religious leaders.

Results: To explain how such a crisis developed in a ‘model country’, it is necessary to take into consideration the progressive construction of homosexuality as a public problem, made possible by five main factors. First, the long-time accepted gōor-jigéen (man-woman) category was progressively resignified from a category based on gender to a category based on sexual orientation. Second, the increased visibility of homosexuality during the 2000s reinforced its stigmatisation. Third, the media coverage of homosexuality evolved from a neutral to a condemning form. Fourth, religious groups took part in the fight. Fifth, the disapproval of homosexual rights in the West and the fear of Western imperialism explain the recent public controversy surrounding the decriminalisation of homosexuality.

Conclusion: To understand the appearance of public controversies about homosexuality in Africa, it is important to consider the long local history that precedes the facts. An understanding of this history is important to help avoiding new controversies in the same place or elsewhere.
Egidio B. S. Canuma

Unconstitutionality of the prohibition against marriages between persons of the same sex in Mozambique

Background: Article 35 of the Constitution of the Republic, 2004, expressly enshrines the principle of the equality of citizens. However, Article 7 of the Family Law defines marriage as “a voluntary and exclusive union between a man and a woman (…)”. Article 53(e) of the same law prohibits marriage between two persons of the same sex, and deems such marriage to be non-existent in the Mozambican legal system. This study intends to discuss the constitutionality of the position adopted by the said Family Law, in relation to homosexual marriages.

Methods: Comprehensive legal research. Focus on bibliographic research, doctrinal articles and reported national and foreign jurisprudence.

Findings: The arguments in favour of the prohibition against marriage between persons of the same sex in Mozambique have been inspired by conservative legal doctrine, which has been superseded. Some of these arguments have been inspired by religious norms (of the Catholic Church), despite the fact that, in terms of Article 12 of the Constitution of the Republic, Mozambique is a secular state.

Conclusion: The position adopted by the Family Law in Mozambique in relation to homosexual marriage, is unconstitutional, because it violates the principle of equality between citizens, set out in Article 35 of the Constitution of the Republic, which, in our opinion, does not permit the law to discriminate negatively against citizens because of their sexual orientations.

Recommendation: (1) To amend the concept of marriage contained in the Family Law, (2) To revoke Article 53(e) of the Family Law, (3) To add the words ‘sexual orientation’ to the wording of Article 35 of the Constitution of the Republic, so as to explicitly render the prohibition against discrimination because of sexual orientation.

Bonne Ciza, J. Bisimwa, and E. Kwizera

Surveying social acceptance/perception of same-sex sexuality: A semi-structured interview comparing rural and urban communities in Makamba/Rumonge, Southern Burundi

Background: Same-sex sexuality is practiced in a variety of countries in the world; but there have been various reactions in regard to this sexual orientation depending upon cultural beliefs and social values. In Burundi, same-sex sexuality practices exist even though not tolerated/accepted by the local community as acceptance and perceptions around this practice differ. Our survey was done to analyse the social acceptance and perceptions of same-sex sexual practices between the rural and urban community.

Methods: Semi-structured interviews were conducted in July 2013 in rural and urban areas of Rumonge and Makamba in Southern Burundi. Views, acceptance and perceptions in regard to same-sex sexual practices were investigated using our framed questionnaire. Data was captured and then analysed using STATA 2012.
Results: 110 participants were interviewed, of them 69 (63%) females and 41 (37%) males. Interviewees came from various backgrounds (skilled, unskilled, believers, unbelievers, community health workers) and 50% lived in rural areas whilst the rest lived in urban centres. In relation to the question whether homosexuality is or should be accepted/tolerated in the community, 99 (90%) said ‘no’ versus 11 (10%) who said ‘yes’. How people feel about homosexuals, more than 81% said they feel uncomfortable and disappointed. In response to the question whether homosexuality should be legalised: 108 (98%) said ‘no’. Supporters showed more acceptance/tolerance than those who were opposed and urban and skilled people were more likely acceptors/tolerant than those in rural settings. Approving responses were few as of around 10%.

Conclusion: Same-sex sexual practices in these communities are not well accepted and tolerated. This practice is regarded as unsocial due to culture ruptures (imported culture from Western countries). We suggest further studies to help our community understand this practice.

Natalie Donaldson and Lindy Wilbraham
“But, that’s exactly how they are!”: Responding to representations of black lesbian women on South African television

With the politicisation of sexuality and sexual violence in South Africa, recent academic research and news reports on the ‘corrective/curative rape’ of black lesbian women often results in black lesbian women being positioned predominantly as helpless victims. Specifically, research has argued that the stereotypically masculine gender performances of many black lesbian women has resulted in black lesbian women being the primary targets of violent heteronormative hate crimes. This paper will present aspects of the analysis of discourse from two focus group discussions that were conducted with ‘black’ and ‘white’ lesbian-identified women around their reception of the black lesbian characters featured in the South African television programme, Society and how the politicisation of sexuality and sexual violence influenced their interpretation and talk. Wetherell’s method of critical discursive Psychology was used to examine: (1) the subject positions made available in/by these representations; (2) the interpretive repertoires used by the audience in negotiating with these subject positions; and (3) the ideological dilemmas experienced by participants in this negotiation process. Participants’ discourse on representations of black lesbian women works to position black lesbian women as in positions of vulnerability and at high risk of violence and, therefore, interpretive repertoires of survival are used by participants in an attempt to explain why black lesbian women are masculine and ‘butch’. This paper examines these interpretative repertoires of survival used in negotiating these racialised subject positions and the ideological dilemmas that arise around stereotypes of black lesbian women.
**Lucy Akello Ebong**  
Creating accessibility to health care for the LGBTI persons in Uganda

The HIV Programme is an initiative of St. Paul’s Reconciliation and Equality Centre. The programme encourages gay persons seek primary medical care and ancillary services from government health facilities. This programme is crucial in linking other HIV positive closeted gay people to form support groups where they are comfortable to get support mostly for eventualities like sickness, in cases where one might not have access to anti-retroviral drugs when one is down with other complications or incarcerated in jail or in a safe house. This would lead to preventing transmission of the spread of HIV/AIDS and/getting the support, treatment and care that one needs in a community context. The programme also documents best practices which can be used to improve on the service provision to the key population. This project is located in three districts. The peer educators who themselves are gay persons have undergone various training mobilises MSM/WSW for Support Group Meetings in safe spaces where health education, VCT, treatment and other support are provided. This meeting is also used as an avenue to create demand from the groups so that they can seek treatment from health centres. Health service providers from government health centres and hospitals and private health care centres are mobilised and sensitised about the unique needs of the gay persons and issues that prevent them from accessing medical services from health centres or hospitals. We respect the fact that healthcare providers are professionals, and we leave it up to them to reflect on how they can meet their non-heterosexual patients with knowledge, skills and empathy. We have a Posttest club exclusively dedicated for gay persons at our centre. We have since August 2011 sensitised 406 service providers and 2044 persons.

**Kene C. Esom**  
Eschewing exoticism: A case for the incremental and intersectional approaches to SOGI advocacy in Africa

This paper discusses the recent interest in sexual orientation and gender identity (SOGI) advocacy in Africa especially by institutions and organisations in the global West and the approaches that these interventions have taken. The presentation argues that sexual orientation and gender identity issues in Africa have become an exotic theme for international actors and have led to a flurry of uncoordinated advocacy projects, programmes and interventions which have often not involved the communities in their design, implementation and evaluation. These have resulted in confused messaging which has negatively affected the LGBTI communities in Africa by feeding the rhetoric that ‘homosexuality is un-African and a Western agenda’ and alienating SOGI human rights defenders from mainstream human rights civil society. By comparing the approach to SOGI advocacy elsewhere in the global South, the paper concludes that successful advocacy interventions must focus on an incremental approach which emphasises the intersectionality of SOGI issues with other human rights and social justice themes. Only through this approach will the public understanding of sexual orientation and gender identity be improved and the rights of LGBTI individuals respected and protected.
Irene Fubara-Manuel  
A place like home: The ideological position of queer racialised immigrants  

Queer immigrants from Africa are situated in an ideological homelessness in which the legitimacy of their sexual identity and nationality is constantly debated. Therefore, this position as outsiders-within becomes a vantage point from which one can see ideologies of the global north and south, and create a critique of global LGBTQ human rights. This ideological homelessness, to be explained in this presentation is based on social constructions of citizenship and nationality, race, gender and sexuality, which may be defined in such simple terms that exclude intersectional identities. This presentation will explain the experiences that same-sex loving immigrants face away from home, in the process of finding home, or being at home. This is due to the ideological construction of homosexuality as un-African and the culturalisation of homophobia in Western countries that causes restless movements in search of a safe space. Using qualitative research, in which two queer immigrants from Canada discussed their experiences in a semi-structured interview, this presentation will theorise diasporic homes of queer African immigrants, highlighting this as the safe space from which discussions of LGBTQ rights in Africa should be discussed. This safe space is based on feminist, transnational, and postmodern conceptions of sexuality.

Akua A. O. Gyamerah  
Print and digital news media coverage of same-sex sexuality and sexual health in Ghana  

Background: Same-sex sexuality in Ghana is viewed as socially and culturally unacceptable. Local media in particular play a significant role in the formation of meanings of same-sex sexuality. The purpose of this paper is to examine what ideas, representations, and meanings of same-sex sexuality and sexual health are discussed in the Ghanaian print and online news media.

Methods: Articles were searched for on www.ghanaweb.com, an online database of articles from major Ghanaian news media, using the following search terms: ‘homosexuality’, ‘gay’, ‘lesbian’, ‘sexually transmitted diseases/illnesses’, and ‘HIV/AIDS’. The search was restricted to articles from 2011-2013. Content analysis was conducted on 30 articles. Additional analysis will be completed for the presentation.

Results: Ghanaian news coverage of same-sex sexuality is not neutral and portrays a negative image of same-sex sexuality generally and in relation to sexual health, with a few divergent views. Same-sex sexuality is reduced to sodomy and male same-sex sexual activities while female same-sex sexuality is less written about. ‘Homosexual’ men are characterised as sexual predators (paedophiles), criminals (rapists, prostitutes), abnormal (mentally ill), and demonic, while children and women are depicted as their victims. These men are portrayed as transmitters of STI/HIV and specific statistics, high-profile incidents, and statements by public figures are referenced to uphold such characterisation. Moreover, Western forces are identified as drivers of homosexuality and relatedly STI.

Conclusion: Ghanaian news media are representing homosexuality as sexually violent and as driving the HIV epidemic/STI through biased reporting, which poses the risk of fuelling more attacks against same-sex sexuality. Further research is needed on the impact of these media depictions.
**Chiedu C. Ifekandu, Bala D. Abdullahi, B. Oladejo, Sylvia B. Adebajo, and Ogechukwu Agwagah**

**Thinking new media: The need to incorporate social networking into MSM-specific health intervention; lessons from MSM mapping in Abuja**

**Background:** A national survey (IBBSS 2010) in Nigeria shows that 36.7% HIV prevalence for men who have sex with men (MSM) in Abuja. The recent anti-same sex bill controversy in Nigeria has driven MSM in Abuja into serious hiding; making it difficult for MSM-HIV programming. In April, 2013, MSM Site Estimation and facility mapping was conducted in Abuja to identify MSM hotspots.

**Methods:** Qualitative research was conducted in May 2013 in Abuja. The study involved structured focus group discussions and key informant interviews of MSM recruited through key opinion leaders and social networking site pages of hidden MSM in Abuja. They were assured of their confidentiality through advocacy and signing of consent-confidentiality forms.

**Results:** The mean age of the 20 MSM recruited for the study was 23.4 years +/-SD. All of the respondents have smartphones. Most of the MSM reported that they rely on the virtual hotspots such as the social networking sites to seek sexual partners. More than half of the MSM admitted having sex with 4 or more partners they had met on the internet in the last 12 months and reported inconsistent condom use. A fraction of them sold sex to both male and female sexual partners. The MSM preferred the virtual hotspots to the physical for the fear of stigma and the law enforcement agency’s harassment.

**Conclusions:** From this study, increasing use of virtual hotspots which are now the preferred medium are likely factors that may increase the vulnerability of MSM to HIV and other STI in the Abuja metropolis.

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**Godfrey Dalitso Kangaude**

**Aligning LGBT rights advocacy with the elimination of gender-based violence: A Malawi case study**

**Introduction and Objective:** Constructions of the ideal man as heterosexual and dominating the ‘feminine’ create a hierarchy of masculinities and perpetuate intersecting gender-based and sexual violence against men, women and LGBTI persons. In Malawi, civil society and government tend to avoid issues of LGBTI in efforts to eliminate gender-based violence. The objective of the paper is to suggest how LGBTI rights advocates could persuade civil society and the government to include LGBTI in efforts to eliminate gender-based violence.

**Methodology:** The paper uses media and internet sources to follow the development of LGBTI rights advocacy in Malawi especially following the incarceration of two gay men in 2009. It describes how gender equality advocates in the civil society as well as the government have perceived efforts to eliminate gender-based violence as separate from violence against LGBTI persons. It analyses this using the feminist gender theory of intersectionality to show how patriarchal traditions create intersecting forms of gender-based and sexual violence against all persons that are perceived to be ‘non-masculine’.
Results and Conclusion: When civil society advocates for gender equality and the government overlook issues of discrimination and violence against LGBTI in advocacy or programmes to eliminate gender-based violence, they fail to address the problem of gender-based violence in a holistic and integrated manner. Since homophobia is rampant in Malawi, advocates for LGBTI rights must find creative ways and use gender arguments to advocate for the elimination of violence against LGBTI persons. LGBTI advocates must persuade civil society and government to include LGBTI persons in gender programmes on the elimination of gender-based violence, based on the argument that it is part of efforts to achieve a violence-free society.

**Gabriel H. Khan**

"Love is not a crime": Narratives of queer community workers in Southern Africa

While discrimination against queer people is present in Southern Africa, community workers navigate this harsh environment in creative and inspired ways. Even in environments where the threat of arrest is present, queer community workers not only survive but build relationships and resist oppression. In this paper I draw upon my own as an activist and facilitator working for the organisation GALA (Gay and Lesbian Memory in Action). I aim to unpack the use of a participatory visual art workshop methodology dubbed 'Art for Advocacy' to engage queer community workers to reflect on their work and experiences. The workshop was implemented in Lesotho (Matrix Support Group) and Zambia (Friends of Rainka) - and will be implemented in Zimbabwe (GALZ) in October 2013. My analysis is based upon my own written reflections, workshop plans, recordings of workshop sessions and feedback. The paper aims to unpack three critical questions: (1) what possibilities does Art for Advocacy offer to queer community workers? (2) What are some of challenges experienced by queer community workers in Southern Africa? (3) What are the strategies used by queer community workers in advocating for their rights? Two preliminary themes have emerged: including a reflection on how the use of art might be useful in engaging community but might delegitimize organisations in professionalised civil society spaces. This is also linked to broader narratives of conflict between creative activism and funding constraints. The second unpacked how resisting oppression within their work and personal lives might conflict with the desire to assimilate. This is also closely linked to the ways in which participants negotiate personal relationships with the ever-present threat of systemic violence complicating both work and social circles. This critical question being: how can we better support queer community workers in Southern Africa?

**Yves K. Kugbe**

In Togo, homosexual’s gender identity expression corrupted by an unfavourable environment

Background: 37% of male homosexuals in Togo identify themselves with the female gender. Therefore, many of them adopt behaviours and practices that do not correspond to the social expectations of their biological sex. But in a repressive legal environment for same-sex relationships and a society very closed in respect of the gender social environment, daily life is not easy for transgender people in Togo. Many transgender people are trying, in spite of the manifold challenges to adopt the kind of gender that corresponds to their biological sex.
Methodology: Monitoring the lifestyle of some transgenders and focus groups with nine were conducted. Participants were selected on the basis of how they identify themselves in relation to their gender identity and experiences.

Results: All participants reported, in spite of the challenges, dramatic changes to lifestyles related to their gender identity in order to preserve their physical safety and avoid stigma / discrimination to which they are constantly subjected because of gender identity. They also reported feelings such as ‘dispossession’ because of their own lives and many have the impression of being deprived of their freedom. Others are forced to live in hiding or only go out at night to avoid insults or persistent stares by people.

Conclusion: The socio-legal environment in Togo requires changes such that transgender people are able to live within a context of social equality. This also has a huge impact on the psychological development and quality of life of transgender people.

Juliet Kushaba
"Doomed if they do, doomed if they don’t": Sexual health implications of homophobia among married lesbians in Uganda

Introduction: Uganda is one of the most homophobic countries in Africa, a major factor responsible for the various sexuality challenges faced by women. Drawing on qualitative research conducted among ten married Lesbians in Uganda, the study illuminates sexual health vulnerabilities among the women.

Findings: The study reveals that the Lesbians married men to hide their identity and sexual orientation but they continued to have sexual relationships with their girlfriends. However, they explained that they did not take any precautionary measures for safe sex in the second relationship because they were not aware of them; they spend most of their time with their ‘heterosexual families’ and do not associate with other lesbians for fear of being labelled ‘gay’. They suffer twice; oppress themselves by being married to men and at the same time, put their lives at a risk of contracting HIV and AIDS, and other sexually transmitted infections. They expressed the need for confidentiality on their part since they want to protect both themselves and their marital home, something that subsequently affects their medical-seeking behaviour. The heterosexual marriage, which they confessed was difficult to ‘keep’, only functions as a cover within which they hide from the numerous forms of torture faced by other homosexuals like being outing and exposed by the media, ‘corrective’ rape, and general discrimination. But at the same time, they are exposed to sexual health risks because of this double life.

Conclusion: The study illustrates the need for more studies, further conscientisation and for more advocacy for the human rights of sexual minority groups.
**Richard Smith Lusimbo**

Homosexuality in the public debate, the media and public opinion in Uganda, Botswana and Kenya

Evidence shows that homosexuality has existed in Africa throughout history just as it existed in several other continents. However, homosexuality is viewed by society as ‘un-African’, ‘immoral’, ‘non-religious’ and an ‘import from the West’. The real import is homophobia, as laws criminalising homosexuality were actually put in place during the colonial era. As the crime of sodomy is already in place, the anti-gay bill wants to go further by introducing the death penalty for ‘aggravated homosexuality’. The media participates in the polemics. Some tabloids turned into dangerous machines which published pictures of homosexuals, with their names, addresses and so on, thus committing infringement to human rights such as the right to privacy and aiming at ruining those people’s lives in the manner of witch-hunts. Historical evidence shows the existence of homosexuality among for example, the Maasai men, still present nowadays. However, the media has negatively covered issues on homosexuality, reflecting on public opinion. Botswana appears more progressive. The media tends to adopt a more objective point of view and the debate goes further, as is shown in the public discussion about decriminalising same-sex sexual practices. This presentation aims to provide a comparative analysis of the public debates, public opinion, and the role of the media on same-sex sexuality in Uganda, Kenya and Botswana. This is based on qualitative research which includes press articles and scientific literature.

**Ingrid Lynch**

Men who have sex with men in township communities in Cape Town: Navigating notions of culture, sexuality and masculinity

In predominantly isiXhosa-speaking township communities in Cape Town, South Africa, men who have sex with men (MSM) negotiate their identities and sexual practices alongside heteronormative cultural scripts of what it means to be a man. Such idealised notions of masculinity are predicated on the selective appropriation of tradition and culture in order to preserve (heterosexual) male privilege and power. Further to this, in the recuperation of post-colonial African identities, the construction by traditional leaders of black identities as exclusively heterosexual has contributed to a reassertion of patriarchal traditionalism, often bolstered through public claims of homosexuality being ‘un-African’. This qualitative paper is based on individual and group interviews with MSM, including self-identified gay and bisexual men, who form part of ‘safe spaces’ in townships in and around Cape Town. Using a poststructuralist analysis, I explore how MSM in townships negotiate homophobic cultural and gender scripts positing an idealised heteronormative masculinity. I specifically attend to how such cultural and gender scripts are drawn on in participants’ talk about their sexual practices, relationships and health-seeking behaviour. The findings suggest that through their expressions of identity and sexual practices, MSM treat notions of culture and gender in dynamic and contradictory ways, at times reinforcing heteronormative binaries and at other times supporting the slow ‘bending’ of locally produced notions of masculinity to create opportunities for differently gendered selves. The paper concludes with recommendations for advocacy, policy development, and sexual health interventions for MSM in Southern Africa.
Ato Malinda
Claiming the void: Same-sex intimacies in Nairobi
The project that I am currently researching is for my Master of Fine Art degree with the Transart Institute. I am collating experiences from LGBT individuals in the urban spaces of Nairobi and Dakar. I will then map the spaces that individuals visit with the help of a Nairobi architect. This project is a visual arts project that will culminate in an art installation in July 2014 in Berlin, Germany. What I intend to present at this conference is my progress up until then. This will include hand-drawn maps that discuss the sociality of the places visited by LGBT individuals, as well as my research findings from my interviews. The issues this project will discuss are the popular notion that same-sex intimacy is un-African, in particular reference to President Obama's last visit to the African continent at the height of the legalisation of same-sex marriage in the United States; an understanding of how LGBTIQ individuals identify as both African and queer, as often these two identifications prove conflicted. In the interviews I have already done, Christianity as well as traditional African beliefs appear to be hurdles in the lives of my interviewees. They have either relinquished their beliefs or found personal medians. The influence of Western cultures also plays a big role: The notion of a postmodern, post-colonial Africa is very present; globalisation is ever-present. I will also discuss experiences of homophobia and public trauma. The scholars I am researching are Henriette Gunkel, Neville Hoad, Sylvia Tamale, Sokari Ekine and Hakima Abbas, and others. I believe this project is of interest to the conference as it discusses public and social attitudes towards same-sex intimacy as well as gender diversity on the African continent.

Mirriam S. Malunga
Safe sex interventions needed for WSW in Zambia
For a long time, Zambia, like many other African countries, has not included same-sex practicing people in the fight against HIV/AIDS and other sexually transmitted infections. This has had an adverse impact on women who have sex with women (WSW). It is becoming apparent that there is an urgent need for interventions in this area. A study carried out by the PANOS Institute revealed that only 1% of the WSW use protection and the use is not consistent. The HIV prevalence rate among WSW is also alarming as it stands at 20% (PANOS study) in comparison the overall country’s prevalence rate which stands at 14.3% (National AIDS Council). With one on one interviews conducted with the WSW, it became apparent that the idea of safe and safer sex is not one WSW entertain. Negotiations on the engagement of safer sex rarely come up when WSW are about to engage in sex and the rate at which WSW change sexual partners is quite high with most reporting to have had at least five sexual partners within a year. The reasons for not engaging in safer sex among WSW included: They thought they were ‘safe enough’. For those who understood the dangers of unprotected sex, they reported to have not had information on how to employ safe sex in their practices. Another reason given was that despite being knowledgeable, it was almost impossible to find protection tailored to the needs of WSW. With a number of STI cases being either untreated or self-treated, it is becoming obvious that WSW cannot be ignored anymore. There is need to scale up safer sex information and services such as STI screening and the provision of dental dams.
Zethu Matebeni
Talasi – black female gender identity in South Africa since the 1950s
South Africa, as the rest of the continent, has been flooded with Western notions of gender identity and sexuality. While these have liberated many people who found themselves marginalised because of their non-normative stances, Western vocabularies have also overlooked locally nuanced expressions of gender non-conformity or gender variance. In local vernacular, the Nguni word talasi was popularly used to refer to any person who was thought of as odd, ambiguous or whose gender and sex were curios. This term has lost its traction for more Western terms such as transgender, queer or even bisexual. This paper is interested in the versions of black female gender non-conformity such as talasi that have been in circulation in rural and township settings in South Africa. Through archival data, participant observation, oral histories and other interview material, the paper argues that local expressions of female gender such as unongayindoda and umjendevu have paved way for contemporary forms of butch, femme or female queerness. The paper uncovers the different ways in which female persons have lived and expressed both femininity and masculinity during apartheid. These are translated to current staged performances of gender as well as everyday lived realities of butch, femme and queer that have become pronounced in post-apartheid South Africa. Re-appropriating these old existing vocabularies is an attempt to show continuities in gender over time, as well as illustrating the particularities of female gender non-conformity now. Many butch, femme or queer persons find themselves at odds with their local cultures and contexts, and this paper, using a decolonial approach, is an attempt to narrow that distance.

David K. Mbote, K. Beardsly, and R. Olson
Decision model: Policy analysis and advocacy decision model for services for MSM and transgender populations
Men who have sex with men (MSM) and transgender persons (TG) face challenges that affect their ability to access HIV and health services and to be properly informed about quality health care. They are typically left out of decision making bodies and processes because of their marginalised status, stigma and discrimination and criminalisation. Access and availability of health services including HIV/AIDS to MSM & TG are directly affected by various policies, including laws, guidelines, statutes directives and operational procedures. Policies have opportunity to either benefit or hinder the environments that determine health outcomes and human rights for MSM & TG. The Decision Model is a policy and Advocacy analysis tool to assist different stakeholders working with MSM & TG, including the government, MSM & TG activists, policy makers and development partners identify policy gaps, policy barriers and benefits certain policies have in improving the health outcomes for MSM & TG populations. The Decision Model provides analysis of where to intervene, but also in the process builds the capacity of local advocates to understand advocacy options that are most appropriate for their circumstances. The Decision model also provides a way for civil society organisations to organise and address specific areas of interest related to the health of MSM & TG persons. The Decision Model helps local advocates and stakeholders identify feasible advocacy priorities to improve access to services, even in contexts of overarching human rights constraints. This paper seeks to present the Decision Model analysis report for the analyses that were conducted in Kenya, Togo and Burkina Faso.
John McAllister and O. R. Mosweu
Culture, tradition, and sexual citizenship in Botswana: Using indigenous values to promote dialogue and build support

The growth of LGBTI activism in sub-Saharan Africa in recent years, together with highly publicised victories for equal rights in the West, have made the rights of sexual minorities a hot-button issue in many sub-Saharan African countries. In the process, there has been increased harassment and persecution, and extreme new laws have been proposed or adopted in some countries. This backlash has been widely, often sensationaly, reported in the West. Western organisations, leaders, and public figures have responded with condemnation, petitions, and threats of aid boycotts, often without consulting African activists. Many African activists find these interventions neo-colonial and counter-productive. Their disquiet is fuelling an important debate over the future of African LGBT activism. The Western-style confrontational approach is increasingly seen as inappropriate, as it ignores indigenous African culture and values and under-estimates African tolerance. Meanwhile some African LGBTI organisations have been quietly pursuing strategies using indigenous styles of networking and consensus-building. In Botswana, LeGaBiBo has adopted a strategy based around the traditional Setswana values of botho (humanity) and morero (consultation). Appealing to the deeply-rooted Setswana culture of consensus and conciliation, summed up in the popular saying ntwa kgolo ke ya molomo (the highest form of war is dialogue), LeGaBiBo has reached out to health workers, teachers, police, faith leaders, and traditional leaders through traditional pitso meetings. The approach, though new, is proving fertile. The dialogues are subtly building an inclusive environment where LGBTI people and key professions can engage together in the spirit of botho. This presentation evaluates these initiatives in detail and suggests how they might be replicated elsewhere.

Michael Mhando and John Kashiha
The use of ICT on accessing to the health services

Many researchers in Tanzania have shown that sexual minorities are more at risk of contracting HIV than the general population. The increased vulnerability to HIV among sexual minorities has been associated with the lack of correct and comprehensive information, uninformed decision making, stigma and discrimination from themselves and general community, and language barriers. Moreover, information communication technology (ICT) commonly intervenes with sexual practices of the sexual minorities. Findings will be presented on how to plan and deliver actual services for HIV prevention intervention targeting sexual minorities which reflect the starring role of ICT. This paper will describe the unique impact of ICT on improving access to health services among the sexual minorities. It can enable education to be delivered free of charge and makes sexuality and human rights education available to most sexual minorities in Tanzania. The organisation uses the different opportunities and multiple entry point to intervene in the behaviour/practices change to reduce the prevalence of HIV through outreach intervention in personal and online social networks. Moreover, the organisation uses animation, games, translated articles, testimonies, legal and sexual right books, referrals and access to quality HIV/AIDS prevention services. Depicting our experience and lessons learned, we strongly urge that the use of different ICT is very paramount for intervening in the behaviour practices and will stipulate the access to health care, and increase the knowledge among sexual minorities.
Sarah Mitchell, Geoff Jobson, Andrew Tucker, Glenn de Swardt, Helen Struthers, and James McIntyre

Your guess is as good as mine: Sero-sorting, sero-positioning and sero-guessing among men who have sex with men in South Africa

Background: Men who have sex with men (MSM) in South Africa have a high risk of contracting HIV, with prevalence rates of between 10 and 34 per cent (Rispel, Metcalf et al. 2009; Baral, Burrell et al. 2011; Lane, Raymond et al. 2011). While several surveys have identified factors that act to increase HIV risk in this population (Dladla, Struthers et al. 2008; Lane, Mogale et al. 2008; Baral, Burrell et al. 2011), there is a lack of research on the strategies that men may use in order to reduce the risk of contracting HIV.

Methods: This paper is based on data collected through an anonymous online survey. Participants were recruited through placing advertisements on popular gay and MSM websites based in South Africa. A total of 1466 respondents completed the questionnaire in part or in its entirety. Data were analysed using STATA12.

Findings: Although 28% of men reported engaging in URAI, many also reported using a range of risk-reducing strategies to decrease the chance of contracting HIV. These included masturbation, avoiding unknown partners and opting for oral sex over anal sex. The most commonly-reported strategy was looking for sero-concordancy, with 56% of men reporting doing this. However, 41% of men were not sure of the HIV-status of their last sex partner (n=742), indicating high levels of ‘sero-guessing’.

Conclusions: Although many MSM do engage in ‘bareback sex’, they appear be using behavioural strategies to reduce their risk of contracting HIV. Health messaging aimed at this group should encourage men who engage in ‘barebacking’ to employ such strategies only if they know their partner’s status. This would require men knowing their status themselves and being willing to disclose it to their partners.

Onthatile O. Moeti

Reconstructing the place of sexual minorities in traditional Botswana: Setting the human rights tone

Sexual minorities’ issues remain controversial in Botswana. As a result of the societal perceptions, they are subjected to inhumane treatment. They do not have recourse to the law because the law entrenches their discrimination. The Botswana Penal Code prohibits sexual intercourse between people of the same sex and labels it an unnatural offence. The Constitution excludes sexual orientation as a ground for non-discrimination. The courts found in Kanane v The State [2003] 2 BLR 67 that Botswana is a society too conservative to accept sexual minorities. The courts were not ready to make a ruling which would contravene the cultural perceptions. Botswana still adopts a position that sexual minorities should exist in an ivory tower so that the population remain oblivious to their existence. Reports disclose that sexual minorities suffer abuse; one disclosed that a transgendered was raped and killed in December 2011. Nelson Mandela expressed “to deny people their human rights is to challenge their very humanity”. This means despite conflicts and dilemmas that mark issues of sexual minorities and impede discussions on the subject, there is an urgent need to recognise and protect their rights. Botswana is still lagging behind in this regard and the common justification is that sexual minorities offend cultural perceptions. We challenge such an approach.
as it is repugnant to a democratic Botswana we wish to build for the generations yet unborn. A
democratic Botswana should nurture diversity and not condemn those who are perceived to be
different as shameful. This paper considers the effects of cultural perceptions on sexual minorities. It
discusses how Botswana can nurture a tolerant nation and reconstruct a place for sexual minorities
within her traditional society. It will provide tentative findings on how recognising sexual minorities’
rights can serve the greater good in terms of the HIV scourge and the overall human rights status.

**Barbra W. Muruga**

**Addressing the health needs of transgender and intersex populations in Africa**

Background: Little information regarding the recognition and availability of health interventions for
transgender and intersex populations exists, especially so for those who transition. Currently, the
only known country to have positive laws and policies governing the health needs of transgender
persons is South Africa with their Alteration of Sex Description and Sex Status Act that allow
transgender persons to apply for their sex description on their birth documents altered. This also
means that the medical fraternity has the available resources to cater for both transgender and
intersex populations seeking transition.

Methods: The author/consultant/sexual and gender minorities worker conducted research focused
on online conversations with transgender and intersex individuals across Africa (Ugandan transman
and transwoman, Batswana transwoman, Zambian transman, Kenyan transwoman and transman)
as well as her own experiences as a queer transwoman.

Findings: It was clear that in many African countries, there are no specific laws or policies governing
transition and gender affirming therapies. Many respondents who had undergone some form of
surgery admitted to having done so via private institutions and some even reported having to travel
to safer countries to do so (e.g., a Ugandan transman travelled to Kenya to have his top-surgery).
Many said that they access hormones through chemists ‘over the counter’ which is not allowed by
the laws of these countries.

Conclusions: Transgender and intersex organisations spread across Africa must continue pushing
for recognition of gender dysphoria and intersex conditions in legal and medical policies and laws
so as to have their needs met in a proper and legal way. More research is required in the field of
health needs for transgender and intersex populations in Africa.

**Neo S. Musangi**

**Trans(ag)gression: Experiences of public space for trans*, intersex and gender non-conforming persons in Kenya**

Sexual and gender minorities continue to face hostility and violence in Kenya. These violations
include, but are indeed not limited to: verbal abuse, ridicule, physical assault, exhortation, rape, street
harassment, murder and rejection. While these forms of abuse definitely seem to affect individuals
across the umbrella acronym LGBTI (lesbian, gay, bisexual, transgender, intersex community), this
paper explores the very specific experiences of Transgender, Intersex and Gender Non-Conforming
persons in an attempt to understand how cisgender privilege continues to mark particular bodies
not only as a transgression of what is permissible but also as a dangerous aggression within public
space. While focusing on the experiences of members of the Nairobi-based ITGNC organisation,
Jinsiangu, this paper seeks to explore the varied ways through which these individuals experience public space especially in Nairobi. Through interviews with at least ten members of this organisation, the paper shows that while ITGNC individuals tend to experience heightened internal dysphoria especially in public restrooms, their experiences of restrooms are also complicated by the responses they are likely to get from cisgender and supposedly-heterosexual persons with whom ITGNC individuals often find themselves in these same spaces. Central to this inquiry is the supposition that pre-surgery and sometimes pre-hormonal trans* individuals as well as Intersex and Gender Non-conforming individuals in Kenya are at a higher risk of being evicted from public facilities, being undressed by members of the public and being accused of fraud than most cisgender members of the LGBTI community. This paper is an invitation to rethink dominant masculinities and femininities in a way that enables an African feminist reading of gender binaries as in the service of patriarchal subjugation.

**Basile Ndjio**

*Kill them before they grow: Homosexuality and state violence in contemporary Cameroon*

Background: In Cameroon, the nativist vision of sexuality has led to the (re) construction of racialising sexual typologies which define Cameroonians as fundamentally and naturally heterosexuals. As a result of this conception of bodily pleasures, men who have sex with men (MSM) and women who have sex with women (WSW) are seen as a threat to the very foundation of the nation's moral and social order. They are also viewed as potential destroyers of all that is considered or imagined as the African way of life (Ndjio 2012:606-31).

Research aims: This research aims to answer two main questions: (1) Why have the postcolonial political elites in Cameroon dedicated themselves since 1972 to ‘discipline and punish’ sexual invert s, notably LGBTI people? (2) What are the different procedures deployed by the representatives of state power in Cameroon to deal with unconventional eroticism?

Methods: This study is essentially based on observational work and intensive field research conducted in the LGBTI milieu between 2008 and 2010, as well as in different state courts of Douala and Yaounde where we followed a number of trials for homosexual offenses.

Findings: Four strategic devices mark the sexual policy of the postcolonial Cameroonian state: (1) the regime of secrecy and hypocritical silence about LGBTI people; (2) the age of suspicion and mistrust of gay people; (3) the age of criminalisation and juridicalisation of LGBTI people symbolised by the enactment of various anti-homosexual laws by 1972; (4) the age of homophobic violence and anti-gay campaigns after 2005.

Conclusion: Since 1972, both administrative and juridical authorities in Cameroon have been categorising, naming, stigmatising, indicting and prosecuting people branded as gays or lesbians. Yet local LGBTI people have been very creative in devising various tactics enabling them to evade the state’s surveillance and repressive sexual policy.
Humphrey M. Ndondo, Sian Maseko, Samantha Ndlovu, Mojalifa Mokoele, and Nombulelo Madonko

A needs assessment study of LBT women: Sexual orientation, gender identity, health seeking behaviours, and perceived access to HIV services in Zimbabwe

Background: While it has been documented that the HIV epidemic in Zimbabwe is pronounced among heterosexual populations, it is also known that lesbian, bisexual and intersex (LBT) women are not immune to HIV/AIDS. Several studies about same-sex sexuality and HIV/AIDS in Africa with a special focus on men who have sex with men have been published but studies on HIV/AIDS among LBT women still lag behind. This study reports results of a quantitative survey conducted with LBT women in Zimbabwe.

Methods: An analytic cross-sectional study was conducted in Bulawayo, Zimbabwe. LBT women identified using responded driven sampling methods were interviewed by their trained peers using a pre-tested questionnaire. Epi-Info™ was used to generate frequencies and measures of central tendency and spread.

Results: 82 LBT women were interviewed. The majority, 98% of women were black and identified their sexual orientation as lesbian 68%, bisexual 15% and woman loving women 17%. The median age of respondents was 23 years. 75% of respondents perceived LBT women to be at a lesser risk of HIV infection than their heterosexual counterparts. 39% of respondents had been tested for HIV in the preceding 3 months. Only 28% of LBT women that had ever been tested for HIV disclosed their sexual orientation during voluntary counselling and testing. 65% of LBT women worried that they may be ridiculed by health workers upon seeking HIV and STI screening services. Transactional sex was reported to be very low with only 9% of LBT women having ever received money and/or goods in exchange for sex.

Conclusions: Addressing the research gap in HIV/AIDS among LBT women should be prioritised by the government of Zimbabwe. Health services should be tailored to be accessible to LBT women so as to improve health seeking behaviours in this sub population.

Stella Nyanzi

Queer African scholarship: Queering African modes of knowing, Africanising queer frames of thinking

Powerful African men (including presidents, religious clerics, cultural leaders, and public media workers) resound across the continent with proclamations of the un-Africanness of homosexuality. This rhetoric diffuses into public policies, national programmes, legal reforms, service delivery and everyday practices. The invisibilisation of African homosexuals is apparent within African knowledge generated by African scholars living, studying and teaching in Africa. As politicians parrot that queer sexualities and alternative genders are un-African, many scholars reiterate that queer theory belongs to post-structural and post-modern Westerners. Queer African scholarship/African queer knowledge is side-lined as an anomaly. This paper interrogates essentialism of African bodies as rigidly composed of only masculine men and feminine women, and homogenisation of African sexual relations as innately heterosexual in nature. By juxtaposing the queer and the African, I destabilize the notions that queer studies is antithetical to African scholarship, and queer scholars are conduits of recolonizing Africans into decadent Western (im)moralities. I discuss possible aesthetics
of queer African scholarship(s). Knowledge can liberate or oppress: For Queer African scholarship to be liberatory and radical, it must revolutionise and decolonise the queer African movement so that local activism is relevant to the needs and realities of same-sex loving individuals and communities living at the grassroots. It must yield the conscious generation of a radical anti-colonial framework that questions the genesis of ideas, history of political consciousness, the historicity of queer concepts appropriated, and the authorial authority of those who speak, think and act on behalf of everyday queer folk in Africa.

Akinyi M. Ocholla, Sidra Zaidi, and Pauline Abuor

The status of Kenyan women who have sex with women

Background: Criminalisation of consensual same-sex sexual conduct has provided legal justification for egregious human rights abuses against lesbian, gay, bisexual, transgender, and intersex people in Kenya. Almost no studies are available on the sexual, reproductive, and mental health, economic status, and experiences with discrimination and violence of Kenyan women who have sex with women (WSW).

Methods: (1) Desk research; (2) Dissemination of 300 surveys to WSW living in Nairobi, Mombasa, and Kisumu; (3) Dissemination of 23 questionnaires to health care providers in Kisumu and Nairobi.

Findings: Demographics: Most WSW respondents were aged 18-29 and earned less than 10,000 Kenyan shillings per month. Sexual and reproductive health: Most women did not disclose their sexualities to their physicians. However, almost all surveyed health care providers expressed positive interest in WSW patients. WSW in Kenya often have both male and female sexual partners. Very few WSW reported using safety mechanisms with female partners, although a majority said they used condoms with male partners. Despite this, more than 10% of WSW in Kisumu and Mombasa were HIV-positive, higher than the national average of HIV prevalence in adult women. Mental health: A majority of WSW in Kenya indicated feelings of depression; many attributed depression to their sexual orientation(s). Discrimination and violence: Several WSW detailed their experiences with family discrimination/abuse. Many WSW reported school expulsion or job dismissal due to their sexual orientation(s). Moreover, a large number had experienced discrimination, threats and/or violence. Almost none reported threats, abuse or violence to the police or any authority.

Conclusion: Kenya’s government must address its track record of violations against WSW by first decriminalising its anti-sodomy laws. Criminalisation creates an environment that allows state and non-state actors to persecute WSW with impunity. Failure to decriminalise same-sex sexual conduct violates Kenyan constitutional law and international human rights law.
Kehinde O. Okanlawon

An exploratory study of LGBT discrimination in the workplace in Nigeria. How does homophobia play out and affect LGBT at work?

Homophobia and social oppression are huge challenges confronting LGBT people in the workplace in a highly patriarchal, conservative and religious Nigeria, where laws also criminalise homosexual acts. Yet, there is an absence of research on homophobia in the workplace in Nigeria and its effects on LGBT. Media reports; reports by LGBT to NGOs; and conversations within the LGBT community reveal that this is a serious problem, yet, this issue has been neglected. This paper therefore seeks to fill this gap. Snow-ball sampling was utilised in recruiting participants. In-depth interviews were conducted with 17 LGBT in cities around Nigeria. Informed consent was sought and interviews were tape recorded after which they were analysed thematically. Pseudonyms were used to protect respondents’ identities. Respondents were given chocolates brought from Netherlands, some were given airtime on their phones and their transportation fare was reimbursed. Participants’ experiences were diverse, from being teased, bullied and ostracised due to suspicion of homosexuality, stigmatised and unnecessarily interrogated about their sexuality, to being ridiculed by religious and homophobic colleagues and customers, fired or choosing constructive discharge. For some, experiencing homophobia and leaving a job was instrumental to making career progress and getting better jobs. Many remained working in abusive working environments since they had no other job opportunity. Some self-employed LGBT people lost customers and staff. Almost all participants did not seek legal redress after facing violations due to financial challenge to pay legal costs, probable delay of justice, fear of stigma and losing a case due to state-sponsored homophobia. Findings reveal the need to provide labour rights education for LGBT, encourage reporting of LGBT-related labour rights violation at work, partnering with LGBT-friendly lawyers who can help defend LGBT’s constitutional rights and providing sexual rights education to educate colleagues in the workplace about LGBT rights to promote tolerance for LGBT.

Agbaje H. Olatunde, Abdulrahman K. Lamid, and Abati A. Samuel

Family rejection of negative health results on lesbian, gay and bisexual people in Northern and Southern Nigeria

Objective: Using a dataset to examine family rejection to sexual and gender orientation among adolescents as predictor of current health problems for lesbian, gay and bisexual people in Nigeria.

Method: We develop a quantitative scale to assess parental and care giver reactions to lesbian, gay and bisexual sexualities. Focused on sexual orientation during the adolescent stage, our data survey instrument included a measure of 12 negative health indicators including mental health, substance abuse and the sexual risk. The survey was administered to a sample of 80 southern and northern identified lesbian, gay and bisexual people between 19-24 years, and the participants completed a self-reported questionnaire.

Result: Higher rates of family rejection were significantly associated with poorer health results on the basis of odd ratio. Lesbian, gay and bisexual people who reported higher levels of family rejection during adolescent were 9.6 times more likely to report having attempted suicide, 6.3 times likely to report higher level of depression, 4.6 times more likely to use illegal drugs, and 2.8 times more likely to report having engaged in unprotected sexual intercourse compared to persons that report no or low levels of family rejection. The northern men reported the highest number of negative family reactions to their sexual orientation.
Conclusion: The study showed a clear link between specific parental and caregiver rejecting behaviour and negative health problems among lesbian, gay and bisexual people. This suggests the importance of educating families about the impact of rejecting behaviour. Counselling and support can help making a critical difference in decreasing risk and increasing well-being for lesbian, gay and bisexual people in Nigeria.

Lame C. Olebile
Strategies and realities: Exploring sexual rights health funding and its implications

Organisations working on sexual orientation and gender identity issues have been forced to miss several steps in advocacy and community sensitisation on LGBT (lesbian, gay, bisexual and transgender) issues in order to incorporate a worldwide shift towards using HIV/AIDS as a strategy in negotiating the inclusion of sexual minorities in health care policies and subsequently in broader human rights issues. This has led to many LGBT organisations and LGBT-friendly governments overlooking the fundamental, social and legal environment and structural adjustments that enable these organisations to continue to implement their work and achieve rights for LGBT. And further, this has created a negative image of sexual minorities as only sexual beings and thereby generating more homophobia towards these communities. This trend is aggravated by the increase in HIV and AIDS funding directed towards MSM (men who have sex with men). Findings from a desk research study on donor preferences and LGBT organisations programming have indicated that this approach is not only harmful to the development of a society’s perspectives on LGBT and their sexuality but it goes further to dismiss the necessary developmental steps that any human rights campaign would aim to achieve. It is imperative that the societal, structural and political impediments to the inclusion of LGBT be tackled as a first step to ensuring not only sexual health rights but also civil, social and political rights. This has implications for funding directions as well as inter-governmental conversations and priorities. This is a recommendation for a comprehensive approach to LGBT advocacy and human rights achievements which starts with a focus on creating a legally, societal and structurally enabling environment to facilitate advocacy.

Nomancotsho Pakade
The power of belief: Intersections between cultural and religious beliefs and discrimination against lesbian, bisexual, and gender-variant women

In South Africa, like other countries in the region, social and political leaders espouse a hateful rhetoric that positions homosexuality as un-African, amoral and ungodly. These dominant narratives contribute to prejudice against same-sex attracted and gender-nonconforming people by fostering hostile social contexts that condone violence and oppression. This paper critically engages with the relationship between cultural and religious beliefs – that is, beliefs that are discursively constructed, reinforced and naturalised – and the ways in which discrimination is experienced within particular communities. This research is located within an on-going Art for Advocacy project that creates a space for participants to reflect on their experiences through visual art (body maps, drawings, silk-screening, etc.) and participatory methods (role-play, group discussions, etc.). The applied multi-method approach also includes in-depth interviews – to date, eighteen out of thirty-six participants have been interviewed. The research focuses on three communities – Alexander (Gauteng), East
London (Eastern Cape) and Ermelo (Mpumalanga) – and aims to capture the experiences of black working-class lesbian, bisexual and gender-variant women. The women category will be used in this paper to explore how sexual orientation and gender identity makes women vulnerable in very specific ways. The paper will also explore structural oppressions that play out within certain institutional contexts; in many cases, institutions that are meant to protect and advocate for the rights and freedom of black working-class lesbian, bisexual and gender-variant women in fact perpetuate discrimination and exclusion. As well as examining specific experiences of discrimination, this paper will link such oppressions to broader cultural and religious beliefs.

Sekoetlane J. Phamodi
Correcting ‘corrective rape’ discourse - reviewing normative media narratives of sexual violence against gender non-conforming women

The term ‘corrective rape’ has gained particular prominence in the South African media and social imaginary as a normative framing concept signifying the incidence of sexual violence against gender non-conforming women. Despite its normative deployment and exchange by and through the media in an endeavour to draw public attention to this violence, little has been done in the way of interrogating the term, the media frames used to situate it or their adequacy in explaining sexual violence against gender non-conforming women. This paper seeks to locate the emergence of the term ‘corrective rape’ and construct an etymology of its shifting meanings in contemporary public discourse. Further, through a critical content analysis of media reports covering incidents of ‘corrective rape’ in the Mail and Guardian and City Press in the period 2007 – 2011, this paper demonstrates that the term not only constructs in the social imaginary a new and distinct phenomenon of sexual violence removed from the context within which sexual violence occurs, but also reproduces a range of rape myths and stereotypes about both victims and perpetrators along racially and hetero-patriarchally articulated lines. This paper calls for a critical review of ‘corrective rape’ discourse and argues that violence against gender non-conforming women be situated within an understanding of homophobia, sexism and racism as interlocking systems of oppression which operate together to control and police women’s bodies, through violence and terror.

Graeme C. Reid
‘Traditional values’: Code for homophobia

‘Traditional values’ has emerged as a dominant discourse for those opposing the rights of LGBT people: manifest at the level of the nation-state, as well as in regional and international fora. At a country level, ‘traditional values’ are often evoked to bolster nationalist sentiments and oppose the encroachment of so-called ‘foreign values’. In this way ‘traditional values’ are used as a way of excluding people from rights claims based on sexual orientation or gender identity. But it goes further than that: by attempting to exclude LGBT people from the terrain of ‘culture’ and ‘tradition’ it also serves to place them outside the ambit of humanity. ‘Homosexuality’, in this rhetoric, becomes a question of morality not rights. This has particular resonance in sub-Saharan Africa where claims to a timeless, unchanging tradition is one of the ways that have been used to push back against women’s rights and to dismiss LGBT rights claims as foreign and un-African, an import from the West. At an international level, Russia has become the champion of an attempt to introduce ‘traditional values’ language at the UN Human Rights Council. These debates around traditional values at local, regional and global levels go to the heart of contemporary contestations around
LGBT rights claims. This paper will analyse the language of ‘traditional values’ as it has been used recently at the United Nations Human Rights Council, as well as the rhetoric of ‘tradition’ evoked in many parts of the world in opposition to LGBT rights. It will also look at some of the ways in which LGBT activists have developed counter-narratives to this exclusionary discourse.

**Finn Reygan, T. Msibi, C. Hemson, and C. Potgieter**  
**Combating homophobia in schools through teacher education in South Africa**

Emerging research indicates that homophobia remains widespread in South Africa. The violence and discrimination against lesbian, gay, bisexual, transgender and intersex (LGBTI) people in general in South Africa appears to be mirrored in the discrimination faced by sexual and gender minority learners in schools. However, while school based homophobia is widespread, teachers and school managers are often ill prepared to challenge this homophobia and to teach in an affirming way about LGBTI identities. Therefore a project, funded by the US Government, developed a training module and resource materials for pre-service and in-service teachers on how best to challenge homophobia and teach about LGBTI identities in South African schools. The training was grounded in social justice, anti-oppressive pedagogy and employed participatory methodologies. Approximately 800 pre-service and in-service teachers participated in the module. Data drawn from participant programme evaluations suggests that the majority of participants found the training useful for their teaching practice, would recommend the workshop to their colleagues and would be interested in future training in the area. Participants also reported that they found the following particularly useful: the presentation on research and theory; the role of language use in relation to sexuality and gender; the video on the experiences of sexual and gender minority learners; class discussions around sexuality and gender; and role plays on ways to challenge homophobia. The positive responses from this module have several implications for teacher education, not least the need to proceed beyond fear by equipping teachers with appropriate professional skills to address homophobia as it arises in the classroom. Such skilling needs to be conducted by appropriately trained individuals, able to address both resistance and misunderstandings as they arise in the teaching process.

**Elizabeth Shoyemi, Babatunde Ahonsi, Sylvia Adebajo, and Olusegun Sangowawa**  
**Sexual risk perception and HIV vulnerability: Experiences of men engaged in transactional sex with other men in urban Nigeria**

Background: In Nigeria issues surrounding risky sexual behaviours, social stigma and denial of male homosexual behaviour have resulted in HIV prevalence rates among men who have sex with men (MSM). The HIV Integrated Biological Behavioural Surveillance Survey (IBBSS) conducted in Nigeria estimated HIV prevalence to be three times higher among MSM than the national adult prevalence.

Methods: Qualitative research consisting of two focus group discussions with 8 respondents and in-depth interviews with 21 respondents was conducted in Kano and Lagos. Participants who were men who ‘sold’ sex to other men or worked as intermediaries and some who paid for sex were drawn from personal networks and snowball sampling method.
Findings: All participants believe they can transmit HIV from their sexual partners. The majority of the participants believe that anal sex is riskier than vaginal sex. In Kano, the belief that sex between men carried no risk of HIV transmission (or a small risk relative to heterosexual sex) was pervasive. Male sex workers who play insertive roles do not see themselves being at risk, receptive partners do not see themselves purchasing condoms as roles played by partners are different during anal sex. “...Especially if the person can go like one hour with me, I will offer myself raw” (Lagos interview respondent).

Conclusion: The existing misconceptions and clandestine nature of male sex workers makes the adoption of safer sex practices more difficult; the gender role assignments classifying either as ‘active (i.e. top)’ and ‘passive (i.e. bottom)’ also interferes with the negotiation between male partners regarding condom use. Implementing targeted behavioural interventions to emphasise sexual health, risk reduction, promote safer sexual practices with all sexual partners will go a long way in reducing HIV spread.

Bheki N. Sithole
HIV prevention needs for men who have sex with men in Swaziland

Background: Swaziland bears the burden of the highest prevalence in the world, 26%, for the adult population, but interventions and research towards men who have sex with men (MSM) are limited. The study explored the HIV prevention needs of MSM in Swaziland.

Methods: In exploring the prevention needs of MSM, a mixed-method of qualitative and quantitative design was used to collect data from 50 men, who reported to have sex with other men: 35 for the quantitative and 15 for the qualitative research. All participants were selected through the snowball sampling method. In addition, six key informants (services providers) were engaged in a qualitative research.

Results: Of the 35 MSM sampled in the quantitative research, only 13% had disclosed their sexual orientation to a healthcare worker or family member. Condom use was not common with a casual sexual partner. More than 25% were not involved in condom-use decision-making. 89% of the sample knew their HIV status and 77% reported to prefer NGOs and private facilities for HTC. Only 25% reported to have done couple-based HTC with male partners. Acceptability of PrEP and Rectal Microbicides was high with 76% stating they would take them up. Qualitative research found that perceived and experienced stigma was common and often led to alcohol abuse which took place in casual unprotected sex. Multiple concurrent partners and frequent short-term sexual relationships were common. MSM suggested that there should be strengthening of peer education; a safe space should be provided; behavioural change messages provided; public awareness on MSM needs to be increased; public health facilities improved from being hetero-normative.

Conclusions: There was limited health services provided to MSM. There was a gap between the MSM’s HIV prevention needs and the current services provided. MSM themselves have recommendations on how their prevention needs could be met.
Leigh Ann van der Merwe and Barbra W. Muruga

Policing gender: Perspectives of African transgender women in the feminist movement; the 1 in 9 case

S.H.E, social, health and empowerment feminist collective of transgender and intersex women was engendered from a need to bring transgender and intersex identified women’s issues into the feminist perspective. This has been no easy task with mainstream women’s groups appearing to police gender and feminism. There has been a sense of exclusivity from feminist groups about the qualification of ‘who is woman’ and ‘who can be feminist’? There has long been tension between feminist activists such as Janice Raymond, Sheila Jeffreys and Mary Daly, and transgender feminist activists like Julia Serano, Raewynn Connell and Emi Koyama. This is only the international tip of the iceberg forming a small part of a much broader, hostile context displayed between feminist and transgender female activists. S.H.E has undertaken to address this context on the African continent. This presentation will present one of the few documented cases illustrating the rampant transphobia in women’s movements on the African continent: the case of exclusion in the 1 in 9 campaign.

The presentation seeks to create a dialogue with the audience about their understanding of feminism to illustrate how those not typically female born or do not conform to female/women and/or feminist behaviour are excluded from feminist discourse. Further, it is about raising a critical dialogue to the question of what is femininity, who is woman and who is female, and who qualifies the label, feminist? An illustration of how feminist and women’s movements have long been policing gender and in so doing, perpetuating the same patriarchal values they have been fighting for and a discussion of the feminist movement’s tendency to exclude sex workers from feminist discourse and looking at what it means to exclude these identities from feminist conversation. Finally, the presentation will present a model for engagement of alternative identities in feminist conversations.