



GALA

Sexuality & Gender Pack

Aligned with the
CAPS Life Orientation Curriculum

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Introduction & Glossary

This guide will break down the “LGBTQIA+” acronym, and provide information on each of the sexual orientations and gender identities represented by each letter of the acronym. This guide will also explore the topic of gender identity and what it means to be trans, how gender is different to biological sex, and will provide sexual and mental health information for LGBTQIA+ students by covering important topics such as Coming Out. When it comes to sexuality and gender, there is often a lot of terminology to learn and understand. It is important to get to know what these different terms mean, and how they apply to a person’s identity. Sexuality and gender are often discussed in accordance with a binary (see below), however they are far more complex and fluid than that. In order to understand these complexities better, you should familiarise yourself with the following terminology and how it is used when discussing one’s sexuality or gender identity:

- **Ally:** An individual who actively supports the social movements and rights of LGBTQIA+ and other marginalised identities, but who does not identify as LGBTQIA+ or as a member of said marginalised groups.
- **Binary:** A system that divides something into two parts. In relation to gender and sexuality, a binary system divides gender into two distinct categories; man and women. This excludes non-binary, trans and gender non-conforming individuals.
- **Cis/Cisgender:** A term used to describe someone whose gender identity matches the sex and gender they were assigned at birth.
- **Discourse:** The words and terminology used when discussing or communicating a particular topic.
- **Femme:** A term used in LGBTQIA+ culture to describe someone who often (but not always) expresses their gender in a typically feminine way. This term should not be used to describe someone unless they expressly identify as such.
- **Gender:** Often expressed in terms of masculinity and femininity, gender is culturally determined and is assumed from the sex assigned at birth. One’s gender is made up of one’s gender identity (a person’s innate sense of their own gender) and gender expression (how a person outwardly expresses their gender).
- **Homophobia:** The fear or dislike of someone, based on prejudice or negative attitudes, beliefs or views about LGBTQIA+ people.

- **Heteronormativity:** A socio-political system that, predicated on the gender binary, upholds heterosexuality as the norm or default sexual orientation. Heteronormativity encompasses a belief that people fall into distinct and “complementary” genders (men and women) and assume roles in life based on their gender.
- **Intersectionality:** the interconnected nature of ones race, class, ethnicity, age, ability, sexuality, nationality and religion and how this can impact an individual or group of people and can shape systems of discrimination or disadvantage. To be intersectional is to have an awareness of how intersectionality affects different groups of people.
- **Masc:** A term used in LGBTQIA+ culture to describe someone who often (but not always) expresses their gender in a typically masculine way. This term should not be used to describe someone unless they expressly identify as such.
- **Non-binary:** An umbrella term for people whose gender identity doesn't sit comfortably with 'man' or 'woman' (also often referred to as genderqueer). Non-binary identities are varied and can include people who identify with some aspects of binary identities, while others reject them entirely.
- **Patriarchy:** A social hierarchy that privileges and prioritises men over women and other gender identities.
- **Transphobia:** The fear or dislike of someone based on the fact that they are transgender, including the denial/refusal to accept their gender identity.
- **Umbrella term:** A word used to describe a broad category of things, rather than one specific item.

1. What Does LGBTQIA+ Stand For?



You may have seen the letters "LGBTQIA+" before when referring to the queer community. "LGBTQIA+" is an acronym standing for **lesbian, gay, bisexual, transgender, queer, intersex and asexual**.

The first 3 letters “L-G-B” and last letter, “A” refer to sexual orientation.

Sexual orientation refers to a person’s physical, emotional and/or romantic attraction. Everyone has a sexual orientation – some of us are attracted to the opposite sex, but others are attracted to the same sex, to both sexes or are not limited to attraction towards a binary representation of sex or gender. This is a natural and normal part of who we are as people. Sexual orientation is not the same thing as a person’s gender identity because it can also change over time, and exists on a broad spectrum.

The letters, “T and Q”, refer to gender identities.

Gender identity is a person’s innate sense of their own gender. A person’s gender identity may or may not correspond to the sex they were assigned at birth and relates to personal self-awareness and at times, societal influence. Gender Identity is fluid and is not only limited to a binary, but rather includes a variety of identities that exist on a masculine and feminine spectrum.

The letter “I” refers to sexual characteristics.

Sexual characteristics refer to biological sexual anatomy and also exist on a spectrum and there are many variations that exist in the world that are not limited to what is often defined by society as biologically male and female. The letter “I” also refers to the term “Intersex” which describes a person that is born with varying sexual characteristics.

This is not a complete list of all the possible sexual identities that exist

So the "+" is included at the end as a nod to the varying sexual orientations and gender identities that exist around the world.

Activity!



Write the Acronym in your own language:

Now that you know what it stands for, why don't you try writing the "LGBTQIA+" acronym in your home language? Find a word in your language that means the same for each of the English words in the acronym, and re-write the acronym for yourself!

If you need some help, visit findnewwords.org. Find New Words is a South African initiative which aims to create new, positive African words to define the LGBTQIA+ acronym. Most of the words that currently exist to identify members of sexual minorities on the continent are derogatory or non-existent. Find New Words hopes to create a more inclusive society and positive African queer identity, starting with influencing our home languages.

Now that we have a basic understanding of the acronym and a way to express it in our home language, let's investigate each letter further!

L
STANDS FOR...
LESBIAN



LESBIAN is the term used to refer to a sexual orientation where a woman, trans person or non-binary person has a romantic and/or sexual attraction towards women or non-binary femmes.

G STANDS FOR... GAY



GAY is the term used to refer a sexual orientation where a man, trans person or non-binary person tends to have a romantic and/or sexual attraction towards men. (However, the term can be used more broadly to describe a same-sex or queer orientation)

B STANDS FOR... BISEXUAL



BISEXUAL is an umbrella term used to describe a sexual orientation where a person has a romantic and/or sexual attraction towards more than one gender, usually two specific genders.

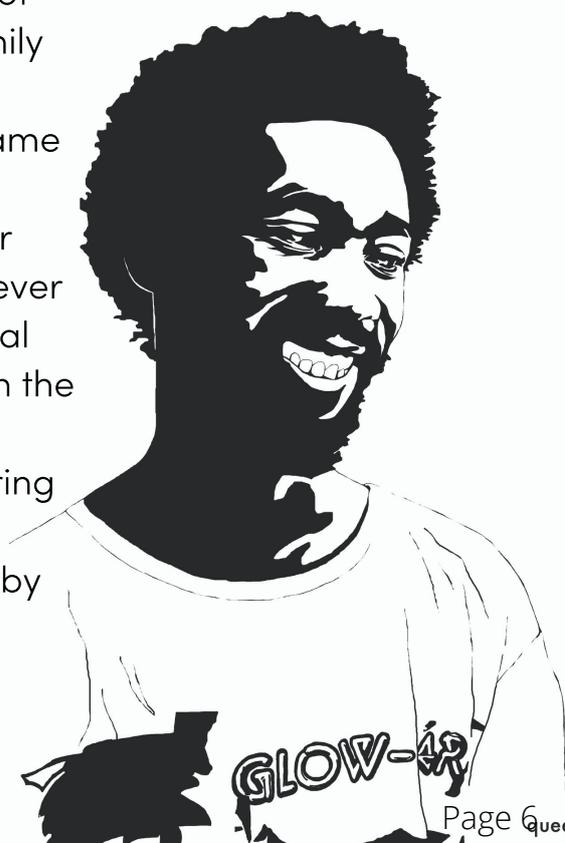
QUEER HISTORY LESSON:

"If you are Black and gay in South Africa, then it really is all the same closet...inside is darkness and oppression. Outside is freedom."— Simon Tseko Nkoli

Simon Tseko Nkoli was a gay activist and anti-apartheid leader who fought for freedom and social justice in South Africa during the anti-apartheid struggle. His courage to live openly as a gay man coupled with his tireless work within the anti-apartheid movement help shift the anti-gay opinions of many of those within the movement. His eventual arrest shifted both the anti-apartheid struggle and the gay liberation movement. Through living his truth and owning his identity, Nkoli facilitated a cross-over of the anti-apartheid and gay liberation movements, demonstrating how these two struggles shared common ground in their fight for equality.

Nkoli was integral in founding a number of major gay rights movements and organisations in the country including the Gay Association of South Africa (GASA) and most notably, the Gay and Lesbian Organisation of the Witwatersrand (GLOW). His work within these organisations would lay the foundations for South Africa to become the first country in the world to constitutionalize the protection of the rights of LGBTQI+ people. Alongside Julia Nicol, Nkoli and GLOW were instrumental in ensuring that the rights of LGBTQI+ people were included in South Africa's new constitution.

Through his activism, Nkoli led South Africa to become the first country in the world to do this once the country had achieved democracy. This monumental enshrinement of LGBTQI+ rights meant that the adoption, work and family rights were extended to the gay community and these rights were protected under the supreme law. He became the first openly gay activist in the country to meet with Nelson Mandela. In 1990, together with GLOW member Beverly (Bev) Ditsie, Nkoli organised the country's first ever Gay Pride march in Johannesburg. It was a monumental day for the rights and visibility of LGBTQI+ people in the country. At the beginning of the march, Nkoli said the following: "With this march, gays and lesbians are entering the struggle for a democratic South Africa where everybody has equal rights and everyone is protected by the law: black and white; men and women, gay and straight."



BEVERLEY PALESA DITSIE'S STORY

Not only did Beverley Palesa Ditsie assist Simon Nkoli and GLOW with organising South Africa's very first Gay Pride march. She was also the first openly lesbian woman to make a statement on the inclusion of lesbian rights in discussions about the empowerment and upliftment of women at the Beijing Women's Conference in 1995 – a 1st for the UN. This is her story:

“My mouth felt dry. There I was standing up speaking to all those people. It was September 1995, the Fourth World Conference on Women in Beijing in China and I was talking about lesbian issues. I was so proud, but very nervous too, so far from home in Soweto. I was the first ‘out’ lesbian woman to speak like this in such a public place. It was a very proud moment for me.

It is important to speak out about lesbian issues, but far from easy. I had trouble before when I spoke out like this.

It was on television here in South Africa just before our first Gay Pride march, and afterwards I got threats. Some men came to my house where I live with my granny. They said they came to teach me a lesson by raping me. I felt terrible. I had put my family in danger.

I was so terrified that I couldn't leave the house for weeks. In my community there is a deep respect for religion, tradition and culture, and we lesbians are not accepted as part of that. Violence is a problem for many women in South Africa, and coming out as a lesbian is hard because then there is always a danger of more violence. We lesbians are made to feel dirty and guilty, but we can't lie and pretend to be like everyone else.

Fortunately my family stood by me and accepted me as a lesbian woman. Other people have supported me too, like Simon Nkoli.

Together we started the multi-racial organisation GLOW. Our country was writing a new Constitution and we wanted to make sure that gays and lesbians were included. I worked alongside him to get gays and lesbians legally recognised in the new South Africa. We did everything we could. We ran workshops, organised more Pride marches, wrote articles and spoke out in public – like the big conference in Beijing.

I will never forget all the people who I have worked with, and who have supported me. And believe me, we lesbians still have a lot of work to do!”



T STANDS FOR... RANSGENDER



TRANSGENDER is the umbrella term used to describe a person whose understanding or expression of their gender is different to their physical sex. A transgender person may choose to dress, live and act in a way that is different to what society expects of them. Some transgender people may also choose to change parts of their body through surgery or other medical treatments.

Sometimes a person's inner sense of being male or female doesn't match their physical body. That is why it's important not to confuse a person's sex (how they look on the outside) with a person's gender (how they feel on the inside). People who identify as trans reject the gender and/or biological sex they were assigned at birth.

ASSIGNMENT: Sex is commonly assigned at birth based on external biological sex organs and reproductive systems. A vulva-bearing child is usually assigned female at birth (commonly shortened to AFAB) and a penis-bearing child is usually assigned male at birth (commonly shortened to AMAB). The terms **AFAB** and **AMAB** are commonly used by transgender, gender non-conforming and non-binary people to demonstrate that the gender one was assigned at birth does not necessarily match one's own gender identity.

Each person's journey is unique, and trans identity can be expressed in many different ways.

To **TRANSITION** refers to those steps a trans person may take to live in the gender with which they identify. Each person's transition involves different processes.

For some people, it may be a case of telling friends and family, dressing differently and changing one's pronouns (**social transition**). For others, it may be a case of changing their bodies through gender affirming healthcare such as hormone therapy and surgeries (**medical transition**) so that their biological sex matches their gender identity. However, to be trans does not mean you have to change your biological sex at all. Many people are comfortable in the bodies they are born with, but would prefer to identify with a gender they were not assigned to at birth. When a trans person takes the steps towards affirming their gender, we usually say that they are "transitioning". Transitioning also might involve things such as changing your official documents (**legal transition**).



QUEER is an umbrella term used by those who reject heteronormativity. Although some people view the word as a slur, it was reclaimed by the queer community who have embraced it as an empowering and subversive identity. Subversive means something which challenges the norm and pushes boundaries. Queer identity is rooted in deconstructing the heteronormative social structures that society is based on.

QUEER HISTORY LESSON: KEWPIE, DAUGHTER OF DISTRICT 6

Kewpie was a hairdresser and iconic queer figure from District Six. A gender fluid individual who identified by female pronouns, Kewpie was a seminal nightlife figure who organized balls and celebrations uniting the LGBTQIA+ community with the larger community of District Six. Her life is one which excavates a hidden archive of local queer lives and culture. Born from the enforced conditions of pre-Democracy South Africa, Kewpie is a seminal chapter in South Africa's mostly untold queer (her)story. Kewpie established herself as a cultural icon for the people of District Six. She was respected by the community despite her consistent challenge to the norm. Preceding the forced removals of 1968, Kewpie refused to leave her home and the community which she had been integral in fostering. The eventual disintegration of District 6 left Kewpie deeply depressed. She continued to serve her community into her older years, even after being diagnosed with throat cancer. In 2018, her story and the mostly unknown queer (her)story of District Six was given a national stage when the exhibition, "Kewpie: Daughter of District Six" made a collection of over 700 photographs of Kewpie's life in District Six available to the public.



Photo Courtesy of GALA archives and Distirc 6 Musueum

I **STANDS FOR...** **INTERSEX**



INTERSEX is the term used to describe a person who may have biological attributes that do not fit with societal assumptions about what constitutes 'male' or 'female'. These biological variations may manifest in different ways and at different stages throughout an individual's life. Being intersex relates to biological sex characteristics and is distinct from a person's sexual orientation or gender identity.

A **STANDS FOR...** **ASEXUAL**



ASEXUAL is an umbrella term used to describe the sexual orientation of people with a variation of romantic and/or sexual attraction, including a lack of attraction. The term can also be used to describe people who are emotionally, psychologically and intellectually attracted to people rather than physically, or where one's attraction is not limited to physical sexual expression.

QUEER HISTORY LESSON:

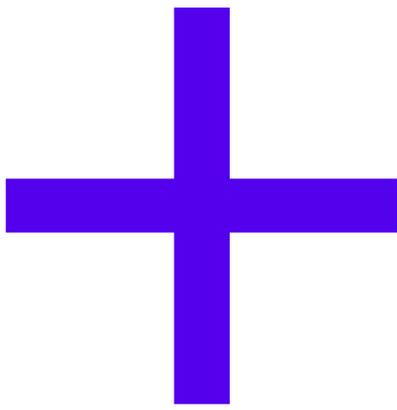
SALLY GROSS

Sally Gross is one of the most challenging and important figures in our country's history. Born intersex and raised as a boy named Selwyn, the struggles and discrimination faced by Gross as an intersex individual instigated a lifetime of activism and an essential inquiry into the treatment of the intersex community in South Africa. Gross was increasingly politically active and became a member of the ANC. Feeling increasingly alienated from her Orthodox Jewish faith, she was baptized into the Roman Catholic Church in 1976. In the same year, the Soweto Riots took place. In response, Gross wrote a draft programme which included an armed struggle clause as well as a clause on co-operation with the then banned ANC. After a copy of this draft went missing, Gross left South Africa as a political refugee. What followed was a time of immense self-discovery, which led Gross to begin her life as Sally.

Following Gross's choice to identify as female, she faced a number of problems on the grounds of her gender identity. Following her acknowledgment of her intersex identity, Gross was stripped of her clerical status by the Church and was completely shut out of the community. Home Affairs was unable to issue her with suitable identity documents, a refusal which rendered her practically nonexistent in accordance to the law. Following her experiences, Gross became a vocal advocate and activist for intersex rights, advocating that the protocol of performing "corrective" surgery upon the birth of an intersex child be eradicated. In 2010, Gross founded the organization "Intersex South Africa" (ISSA), which she directed up until her death in 2014.



Photo Courtesy of GALA archives



STANDS FOR..

The “+” sign of the acronym is there to nod towards and recognise the multiple other sexualities and gender identities. Some of the sexualities and gender identities which the “+” refers to include:

PANSEXUAL: A term which refers to a person whose romantic and/or sexual attraction towards others is not limited by sex or gender

AGENDER: Is a term which refers to a person who does not identify themselves as having a particular gender

QUESTIONING: This refers to a person who is interrogating their sexual orientation or gender identity. We will investigate what it means to be “questioning” further into this guide!



Activity!

Did you know that there are almost 64 different gender identities and 29 different sexualities in total? In a group of 3 with your classmates, get together and do some research to explore some of these diverse identities. Let each person find 3 different gender identities and 3 different sexualities that have not been covered by this guide. List them and their definitions in the space below:

LIST OF DIFFERENT SEXUALITIES & GENDER IDENTITIES:

2. Biological Sex vs. Gender: Understanding the Difference

Sex and gender are often linked to each other or thought to be one and the same. However, this is not true! One's biological sex does not determine one's gender identity. We have come to understand what the word "binary" means, and linking gender to biological sex enforces a binary understanding of gender when in fact, gender is a far more fluid spectrum!

Your biological sex refers to the reproductive organs you have been born with. A male biological sex is determined by the penis and testes and the female biological sex is determined by the ovaries, uterus and vagina. However, just because a person has been born with a particular set of biological organs (male or female), it does not mean that they identify with the gender typically associated with those organs.

Society has been set up from a patriarchal point of view; this enforces the heteronormative idea that gender is linked to one's biological sex. This way of thinking dictates that gender should be understood as either male or female with nothing in between.

There are a number of assumptions about how men and women 'should' behave. These are known as gender roles. These assumptions are cultural and not natural. They change over time and are not the same in all societies. It is important to remember that gender itself is a construct; many of the things we understand as signifiers of male or female gender identity only do so because society has made it that way. Gender is socially constructed and is assumed based on the assignment of one's sex at birth.



People who do not identify themselves according to the gender binary do not always identify as trans, and may prefer to be described as one of the following:

GENDERFLUID: A person whose gender is not fixed, and can shift over time and across the masculine and feminine signifiers.

GENDERQUEER: A person who does not subscribe to conventional gender distinctions but identifies with neither, both, or a combination of male and female genders.

GENDER NON-CONFORMING: A person who does not conform to the binary gender categories that society prescribes (man and woman) through their gender identity/expression.

Your **GENDER EXPRESSION** refers to the way that you express your gender identity through clothing, behaviours, social activities and so on.

2.1 WHAT IS A PRONOUN?

Pronouns are the words which we use to refer to people's gender in conversation, such as "he" or "she". The pronouns "He/him/his" and "She/her/hers" are considered **GENDERED** as they refer specifically to a male or female.

Non-binary and gender non-confirming people will often prefer that gender neutral pronouns, such as "They/Them/Thiers" or "Zie/Zim/Zir", be used when referring to themselves.



2.2 WHAT DOES IT MEAN TO 'MISGENDER' SOMEONE?

To misgender someone is when you use a word/pronoun or a form of address that does not correctly reflect the gender with which that individual identifies. Being misgendered can often be a very painful or traumatic experience for trans people. When someone's gender is assumed according to what we think it is based on their bodies or appearance, it often rejects that person's identity and makes them feel invalidated. Understanding how to talk about one's gender and making a habit of not assuming things based on how our own brains tell us to understand someone is an important step towards creating a culture where people feel safe to express their non-binary gender. One way to do this is to learn to ask someone which pronouns they prefer to be addressed with.

WAYS IN WHICH WE MISGENDER

- We assume to know someone's gender
- Call individuals by a name or pronoun with which they do not identify
- Approach a group as if they are one sex

WHAT TO DO WHEN WE MISGENDER

- Apologize and correct yourself
- Centre their feelings, and try understand why they may be upset
- Learn their preferred pronoun, and remember it the next time you meet

STRATEGIES TO AVOID MISGENDERING

- Allow individuals to introduce themselves and with their correct pronouns
- Create an inclusive environment where discussion is constructive
- Introduce new pronouns

We are always learning, and by listening to each other and understanding how individuals prefer to identify themselves, we can learn how to address people with the correct pronouns.

2.3 SPEAKING ABOUT GENDER IN A NON-BINARY WAY:

Now that we understand how gender identity can be a broad spectrum and that it is different for each person, we can begin changing the discourse on biological sex and things that are gendered according to biological sex. Because of how society has constructed gender according to a binary determined by biological sex, we often speak about people's gender and use pronouns in accordance to their biological sex. However, this is not the case! People who identify as women, non-binary femme and gender non-conforming can have male biological sex organs, and people who identify as men, non-binary and non-conforming can have female biological sex organs.

Shifting the way that we speak about gender away from having it be linked to biological sex is important. It is a simple act that begins the process of deconstructing the gender binary, and in doing so affords visibility and respect to the bodies and identities of those people who identify as trans, gender non-conforming and non-binary and anything outside the binary understanding of gender.

2.4 MENSTRUATION FOR PEOPLE WHO DO NOT IDENTIFY AS WOMEN

For people who identify outside of their assigned gender, mainstream society sees menstruation as an automatic sign that one is a female and the absence of a period, a sign that you are male. This can make individuals along the gender spectrum feel uncomfortable and erased. Spreading awareness that menstruation does not equate to womanhood and femininity needs to become the norm. Not all women menstruate and menstruation doesn't make you a woman. For those who identify as trans, hormone treatments don't always stop, change, or induce someone's menstruation cycle and some trans people prefer not to use hormones. This is why it is important to start talking about issues such as menstruation from a gender-neutral point of view. Rather than saying "women who menstruate", we should consider saying "people who menstruate", because not all people who experience menstruation identify as women.



ARTISTS CHALLENGING GENDER IN THE MEDIA & POP CULTURE:

With the discourse around gender shifting, trans, gender non-conforming and non-binary queers are more vocal than ever about the need to be visible and represented in pop culture and the public eye. While this is slowly beginning to happen, with popular TV shows like “RuPaul’s Drag Race” (VH1) and “POSE” (FOX), there is still a long way to go before we can see these identities fully and respectfully represented in the media and popular culture. Three South African artists who are fighting for this cause through their work are **Manila Von Teez**, **Angel-Ho** and **Lee Mokobe**.

MANILA VON TEEZ: Manila is one of South Africa’s most well known and beloved drag queens. She rose to fame in 2016 after competing on the TV show South Africa’s Got Talent. On the show, Manila competed in drag. This was a groundbreaking moment, with Manila becoming one of the country’s first drag queens of colour to perform to the masses on public television. Today, Manila is a highly successful drag performer and appears regularly on television.

ANGEL-HO: Angel-Ho is a performance artist and pop musician from Cape Town, South Africa. Identifying as transgender, they have seen success around the world for their bold sound and fashion choices. Angel’s art is rooted in their identity as a trans person of colour, and looks to interpret this experience through music. They have released two successful albums, and have embarked on an acclaimed European tour. Angel has been called “The Future of Pop Music”, and continues to redefine the idea of what a popstar is and should be.

LEE MOKOBE: Lee Mokobe is an award-winning transqueer slam poet. They are the co-founder of Vocal Revolutionaries, an NGO focused on empowering young African creatives through digital artforms. They are an outspoken LGBTQ activist whose work specifically references their experience as a black transgender immigrant in South Africa and America. They were included in the compilation *Loud and Proud (LGBTQ speeches that inspired the world)*, alongside Barack Obama and Harvey Milk.

These artists are but a few African pioneers who are shifting the public opinion on gender and sexuality towards one which recognises and supports trans, non-conforming and non-binary gender identities.

Activity!

In a group of 2, do some research about the following artists and advocates from around the world whose work helps enforce positive representations of diverse gender and sexual identities. They are ALOK MENON, INDYA MOORE and TRAVIS ALABANZA. Find out:

- Who are they and how do they identify themselves?
- What do they do and what have they said about LGBTQIA+ identity?
- What have you learnt from researching them and their work?



3. Questioning Your Sexuality

Questioning your sexuality and gender identity is a normal experience for many people. As we have learnt, gender identity and sexuality can be a diverse and complex thing to navigate.

3.1 GENDER DYSPHORIA

Gender dysphoria is the feeling of discomfort or dissociation that happens to people whose gender identity differs from the sex they were assigned at birth or sex-specific physical characteristics. Feeling gender dysphoria is not a prerequisite to being transgender or gender-nonconforming. Many individuals along the spectrum are not affected by dysphoria and feel at ease in their bodies with or without medical intervention. During the process of investigating their gender in relation to their physical bodies, some people may explore:

Breast-binding: Strapping one breasts flat against your chest using a binder, to create the illusion of a flat chest.

Tucking: This is when people with penises fold and secure the penis away from the front of the body, to create the illusion of having a vagina.

Packing: This is when people with vaginas fill their underwear with objects such as socks or stuffed condoms to create the illusion of having a penis.

3.2 SUPPORT FOR PEOPLE WHO ARE QUESTIONING

If you know someone who is going through this process, or if you yourself are going through this, remember that you are not alone! You are experiencing a natural part of life and self-development and there is nothing shameful about this process.

Questioning your gender and/or sexual identity can lead to valuable self-discovery and help you grow as a person. Finding people who can support you and who you can lean on during this confusing time is valuable. LGBTQIA+ people have always flourished through community and looking out for each other. Creating and finding a space for the exploration of your sexuality and gender identity is important, and this often starts with people. Sometimes, a person's home or family space is not conducive to their exploration. This can be due to some of the religious, cultural and social stigmas we previously addressed. In this case, finding spaces and communities where a person is able to express themselves freely becomes important. Some of the places people who are questioning their identity might investigate include:

- **Online forums & communities:** The internet can be a useful and accessible place to get the information you are looking for. A simple Google search can provide access to tutorials and guides on various things such as how to safely breast-bind, tuck and how to create a packer. Online communities such as [trevorspace.org](https://www.trevorspace.org) and [7cups.com](https://www.7cups.com) are safe places which connect LGBTQIA+ youth from around the world and where people questioning their identity may be able to find friends who are or have gone through a similar experience. Of course, the internet can be just as dangerous as it can be useful. Forum spaces such Reddit and online dating sites targeting queer youth are not advised, as they are open to anyone and can put you and your privacy at risk!
- **People who are living “out of the closet”:** A simple way to talk to someone and maybe ask the questions you're burning to ask is to reach out to someone who you know identifies as LGBTQIA+. Even if this person may have a different sexual orientation or gender identity to your own, they have been through the process of questioning and coming out and can help support and guide you through it.
- **Contacting local NGOs & support groups:** Finding your local LGBTQIA+ organization can be useful, and they may put you in touch with support groups or clubs which you can join to meet other people like you. A list of organizations is provided at the end of this guide.



3.3 COMING OUT

Coming out is the process by which an LGBTQIA+ person accepts that his or her sexual orientation or gender identity does not conform to the norm, but that it is part of his or her overall identity and a 'fit' for him or her. So, coming out is about identity while having sex for the first time is about practice – this may happen at very different times. Coming out also usually involves confronting the general acceptance that 'everyone is heterosexual' and the ongoing experience of sharing one's LGBTQIA+ identity with other people.

3.4 THE CLOSET

The 'closet' people talk about coming out of is a metaphor for that shadowy place where things remain hidden in danger of discovery. Coming out does away with that fear. Coming out carries the risk of rejection by parents, family and friends. Yet, the process of self-acceptance can be powerful and liberating. At its best, coming out leads to a feeling of pride because one is part of creating a new norm– one which includes, and is comfortable with, diversity.

When someone reacts negatively to a person coming out, they are making a statement about themselves rather than about that person – they have not accepted the richness of diversity and they do not understand that the elasticity of the norm is exciting and filled with potential. Worldwide, statistics suggest that most young queer people become aware of their sexuality at about the age of 12. However, it may take years before they come out to anyone else. The process of coming out is different for everyone, just as the process of getting comfortable with one's sexuality is different for everyone. In South Africa factors such as race and class are often involved, which lead to the development of stigma, which we will discuss later in this guide.



4. Sexual Health for LGBTQIA+ Students

Sex is a natural and healthy human experience, but is often a taboo subject which people find difficult to talk about. This can make sex seem pretty confusing! This is especially true for LGBTQIA+ people, where there are few resources and information readily available regarding sexual health. However, learning to be open about talking about sex in a safe and non-discriminatory way can help make things much clearer. Detaching the stigma attached to talking about sex, especially sex between non-heterosexual people, is a necessary step to promote the establishment of a healthy and safe relationship with sex. The following section provides a short overview and introduction to talking about sex, and what exploring non-heteronormative sex might be like. When talking about sex, it is important to highlight a few points which help create a safe space for the conversation to be had. The following points apply to all people of all genders and sexualities:

YOUR BODY IS YOURS, AND YOURS ONLY: You are in charge of your own body. You should take ownership of it, and communicate what you are and are not comfortable with exploring. It is more than okay to say “NO” if you do not want to do something; sex is a mutual experience and your feelings are just as valid as your partner’s. You should never feel pressured into doing something you do not want to do. If you are in a situation where you feel pressured, stop the engagement immediately and suggest exploring something else.

YOU SHOULD NOT FEEL SHAME ABOUT YOUR SEXUALITY: You should not be ashamed of wanting to explore certain things sexually, and you should never be made to feel shame about it either. Shaming someone on their sexual preferences is a form of bullying, and should never be tolerated! Each person’s sexuality is unique and unless you are harming others or putting them in danger, your preferences are valid and you have the right to communicate and explore them.

YOU SHOULD ALWAYS PRACTICE SAFE & RESPONSIBLE SEX: Safe sex refers to emotionally safe sex & physically safe sex. Emotionally safe sex is sex that is CONSENSUAL. When we refer to “CONSENT”, we mean that all people engaging with the sexual activity are informed of what is going to happen, and agree to be involved without being pressured into doing something. Sex should always be a consensual agreement between people. Physically safe sex is sex which makes use of the necessary contraceptive tools to protect your partner and yourself from STDs and unwanted pregnancy. These tools include the use of condoms and contraceptive devices and/or medication.

Now that we have a basic understanding of how to talk about and engage in sex in a way that safe and healthy, let’s explore what non-heteronormative sex for people might be like.

4.1 SEX BETWEEN PEOPLE WITH PENISES

Sex between people with penises usually involves **oral sex** and **anal sex**. When practicing anal sex, one partner will usually take the role of penetrating (**topping**) and the other receiving (**bottoming**), and these roles can be reversed. It is vital to make sure that your partner is comfortable and ready to engage in the activity. Anal is often an uncomfortable experience at first, so going slowly and constantly checking in with your partner is necessary. Safety is paramount, so be sure to always make use of a condom! This prevents the potential spread of STDs between you and your partner. Preparing for anal sex may involve **douching**, which is the process of rinsing one's rectum with fresh water with a douching device such as an enema. When douching, avoid using harsh chemicals or soaps, as they may irritate the rectum. It is safest to use clean, fresh lukewarm water. Lubrication is a must when engaging with anal sex. Use of a water-based lubricant is advised, as these are non-abrasive on condoms. Stay away from oil based lubricants as these have the potential to break condoms during sex.

4.2 SEX BETWEEN PEOPLE WITH VAGINAS

There are multiple ways for two people with vaginas to have sex. These include **oral sex**, **penetration** using fingers or various sex toys/aids, and **vagina to vagina** contact. It's important to understand your own body before engaging in sex. The **clitoris** (found at the top opening of your vagina) is the main organ for sexual pleasure. Through **masturbation**, you can figure out the best techniques for your own body and if you enjoy penetration or not. Safety and communication is imperative when having sex. There are condoms specifically made for people with vaginas and finger cots that slip over your finger for the act of penetration. If you do not have access to these, condoms made for a penis can be used by cutting them open and placing them over the vagina for oral sex, or one's finger or sex aid for penetrative sex. Everyone's body works differently and so throughout sex, it's important to be mindful and listen to your partner's preferences. Although vaginas produce a natural lubricant, don't feel ashamed to also use a water-based lubricant.



Remember that all sexual exploration is normal and healthy, as long as it is done in a consensual and safe way. Make sure your partner is comfortable before proceeding with anything, and ensure that you are making use of the correct protection and contraception.

5. Discrimination & Violence Against the LGBTQIA+ Community

Since the beginning of our democracy in 1994, South Africa has actually had one of the most progressive constitutions in the world. It is considered one of the best in the world because of its Equality Clause. It was the first in the world to explicitly recognise and protect individuals on the basis of their gender identity and sexual orientation. **The Equality Clause**, in Chapter 9 (3) states that:

“The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, conscience, belief, culture, language and birth”.

Despite this, the LGBTQIA+ community here in South Africa (and globally) has historically faced many challenges when it comes to visibility and acceptance, and continue to face these challenges today. Most of these challenges are the product of stigma and discrimination based on social, cultural and religious beliefs. These beliefs often regard non-heteronormative behaviour and identities as unnatural or perverse, and the affects of perpetuating this thinking makes living as an “out” member of the LGBTQIA+ community potentially dangerous. Many LGBTQIA+ people live in fear and shame, and will never come out because of this. Discrimination against LGBTQIA+ people is commonly called “Homophobia” and the discriminatory behaviour is described as “homophobic”. Discrimination against trans people specifically is referred to as “Transphobia”. It is important for us to recognise the myths that are often spread about the LGBTQIA+ community, and to make a stand against continuing to spread them. **GALA** has provided a comprehensive list of some of the most common myths surrounding the LGBTQIA+ community, and has debunked them with facts in an aim to to stop this cycle of discrimination.

Activity!



Read through the sections of myths & facts about the LGBTQIA+ community below. In each section, highlight the myths you have heard before. You can make notes on where you may have heard these. Tally up the number of myths you have heard before; the final number may be surprising and can illustrate how the cycle of discrimination! Now, go back and highlight the **FACTS** that debunk these myths in a different colour. Make sure to familiarise yourself with them, so the next time you hear these myths being spread you can debunk them with facts.

5.1 MYTHS AND FACTS ABOUT GENDER AND SEXUAL DIVERSE PEOPLE AND ISSUES

MYTH: Gender and sexual diverse people are sick and can therefore be fixed and cured.

FACT: Gender and sexual diverse people are neither sick nor damaged and so there is nothing to be fixed. Diverse identities are natural and normal.

MYTH: Gender and sexual diverse teachers can cause students to become gender and sexual diverse.

FACT: People cannot cause others to become gender and sexual diverse in general. What these teachers can do though, is create a safe space in schools where gender and sexual diverse students can acknowledge their sexuality and gender identity.

MYTH: Gender and sexual diverse people can be identified by certain mannerisms or physical characteristics.

FACT: People who identify as gender and sexual diverse come in as many different shapes, colours and sizes as do people who are heterosexual. Media stereotypes have led to that myth. It is impossible to 'spot' gender and sexual diverse people based on this stereotype.

5.2 MYTHS AND FACTS ABOUT SEXUAL ORIENTATION, HOMOSEXUALITY, LESBIAN, GAY AND BISEXUAL PEOPLE

MYTH: Homosexuality is contagious: Hanging out with lesbian or gay people will make you the same as 'them'.

FACT: A person's sexual orientation is not a disease or illness, and it cannot be spread or caught. This myth is often used in schools, when the teaching on **SOGI (Sexual Orientation and Gender Identity)** is suggested for the curriculum. Parents are often scared that their children will 'become homosexual' due to learning about this. This belief has no foundation.

MYTH: Being lesbian, gay or bisexual is 'just a phase'

FACT: A person's sexual orientation is a natural part of who they are and so is not something they will grow out of.

MYTH: A lesbian woman will be 'corrected' if she is forced to have intercourse with a man; a gay man will be 'corrected' if he is forced to have intercourse with a woman.

FACT: Being forced to have sex with someone is rape and is a crime - It will not change a person's sexual orientation.

MYTH: Bisexual people are just confused.

FACT: Many people are attracted to both men and women all their lives and do not feel any more confused over their sexual orientation than anyone else.

5.3 MYTHS AND FACTS ABOUT GENDER IDENTITY, TRANSGENDER AND GENDER NON-CONFORMING PEOPLE

MYTH: Transgender people are confused.

FACT: Just because a person is different, it does not mean they do not know who they are. This can be confusing to those who inhabit more traditional gender roles, but to the transgender person, it is not confusing.

MYTH: Letting transgender people use the bathroom matching their gender identity is dangerous.

FACT: Transgender people generally prefer using the bathroom that matches their gender identity, not the one that corresponds with the gender they were assigned at birth. Critics argue that this could expose others to sexual voyeurism and assault in bathrooms - even though there is no evidence at all to support this claim.

MYTH: Transgender people are not “real” men or women.

FACT: This myth is hateful and extremely hurtful. There are various ways of being a woman, being a man or neither, and all should be respected with dignity.

MYTH: Intersex people should be surgically corrected

FACT: This is one of the most damaging myths that exists. In fact, it is a very common reality in the medical world. Intersex children are often subject to non-consensual surgeries to “normalise” their sexual characteristics. This can have very harmful consequences for one’s body and relationship with their own identities.

5.4 MYTHS AND FACTS ABOUT RELIGION, CULTURE AND SEXUAL AND GENDER DIVERSE PEOPLE

MYTH: Homosexuality is Un-Christian, evil or a form of possession.

FACT: Incorrect. Many religious leaders promote love for all people. There are also many churches that welcome and accept all people, regardless of sexual orientation and gender identity.

MYTH: Sexual and gender diverse people are Un-African.

FACT: Sexual and gender diverse people exist in all cultures. There is rich history of sexual and gender diversity in a number of African traditions. In many of these traditions, sexual and gender diverse people are celebrated and respected.

MYTH: Sexual and gender diverse people are sinful.

FACT: Sexual and gender diverse people are as likely or unlikely to be sinful as are heterosexual people. Many sexual and gender diverse people have abandoned Orthodox religion because they are excluded and discriminated against. Many religious congregations are starting to welcome sexual and gender diverse people.

MYTH: My culture does not have sexual and gender diverse people

FACT: Records of same-sex relationships have been found in nearly every culture throughout history with varying degrees of acceptance.

MYTH: A sexual and gender diverse person cannot be religious

FACT: A sexual and gender diverse person, just like any other person, has the right to follow whichever religion and faith they believe in. There is a growing spirituality movement among sexual and gender diverse communities, just as there is in the general population, with people exploring diverse ways to express their spirituality within or outside of formal religious institutions.

5.5 THE AFFECTS OF DISCRIMINATION ON LGBTQIA+ PEOPLE: MENTAL HEALTH & BULLYING

Now that we have an understanding of the kind of discrimination the LGBTQIA+ community faces, we can discuss how this affects their lives. For many, facing constant hatred is a difficult thing to navigate and can lead to or exacerbate existing mental health issues such as depression. Things can be particularly difficult for young people coming to terms with their sexual orientation and/or gender identity, especially when they are bullied or attacked at school. Most school bullying is the result of the myths about the LGBTQIA+ community being reinforced and misunderstood and it is vital to address this behaviour and stop the spread of hate as soon as you see it happening. We should take the time to try and understand what a friend or peer dealing with their sexuality and/or gender identity might be experiencing. It is important to listen to what they have to say, and offer them support in the form of love and encouragement! On the following page are a few stories and experiences from LGBTQIA+ learners, reading through them can give you a better understanding of what some of your peers may be going through:



"I want to have a relationship with my family but they won't give me an opportunity. Sometimes I feel sad and lonely, like I'm not loved"- Thabo, 17.

"One teacher said if she gave birth to a "stabane" she would kill it. She tried to chase me from the class. I try to ignore all this because I have to finish school and support my family. There's no one at school I can talk to" – Tanesha, 13.

"That's where the problem started in school, because I was not that person to go to the toilet because I knew there'd be a problem. In the boys 'toilet they would say: "What are you doing here? Don't you see that you're a woman? Go to the girls' toilet. So I was that person who didn't use the toilet because even if I wanted to, I didn't know which toilet to use... I waited until I got home"- Pretty, 23.

"There was little engagement with any kind of identity politics in the school curriculum and in things like Life Orientation where we have Sex Ed regardless of all the issues that they covered, like sex and contraceptives and so forth, just in terms of the understanding there of anything beyond heterosexual, cisgender sex and even within that framework, it was about not having babies and getting AIDS and there was no discussion around pleasure... I got the sense that the whole education system is scared to engage with queer issues."- David, 22.

"The uniform is not there to learn, you are there to learn. They should allow you to decide what you're going to wear in terms of the school uniform." - Rowland, 17.

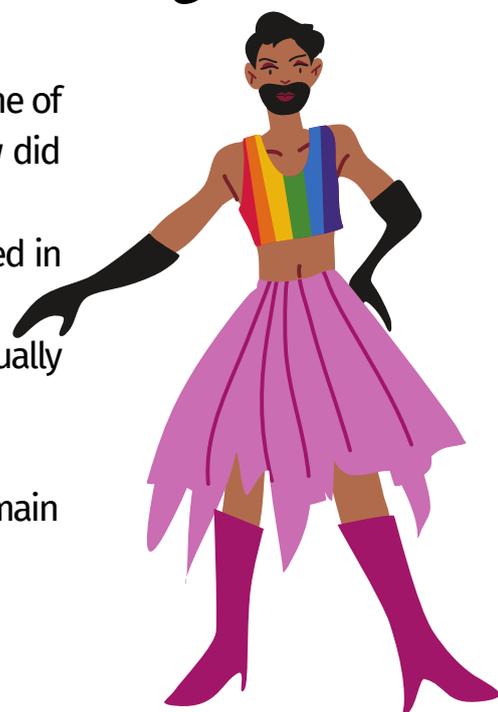
Activity!

After reading the case studies above, get into a group of 3 with some of your classmates and think through the following questions:

- How did these experiences make them feel?

- From the students' experiences, does it feel like they feel included in their schools?
- What is it like to hear in person the experiences of gender and sexually diverse youth?
- What made these people uncomfortable?
- From the quotes above, what do you understand as the main challenges faced by gender and sexual diverse people?

Have a discussion around the issues that arise.



5.6 VIOLENCE AGAINST THE LGBTQIA+ COMMUNITY

Being forced to hide one's identity is very difficult, but sometimes it's necessary to stay alive. One of the most horrific forms of discrimination experienced by the LGBTQIA+ community in South Africa is violence. Countless members of the community have been assaulted or killed as a result of their sexual orientation and/or gender identities. A pressing issue in South Africa for LGBTQIA+ people is that of **correctional violence & rape**. These are hate crimes in which one or more people are raped because of their perceived sexual orientation or gender identity in an attempt to "cure" them. The intended consequence of such acts is to enforce heterosexuality and gender conformity. The following members of the LGBTQIA+ have lost their lives due to correctional violence and rape:

EUDY SIMELANE: Eudy Simelane was born on 11 March 1977 in KwaThema, Springs, Transvaal (Gauteng). An active LGBTQI+ activist, she was one of the first women to live as openly lesbian in KwaThema. Simelane was a successful soccer player and received national recognition for her talent on the field. She played as a midfielder for her local Springs Home Sweepers team, as well as for the South African women's national soccer team (Banyana Banyana) and used her status as a local soccer celebrity to further her LGBTQI+ activism. Helping to foster a LGBTQI+ friendly culture in her community, Simelane's bravery to live freely as a lesbian within her community established her as an inspiring and important LGBTQI+ icon. On April 28, 2008, Simelane was attacked while leaving a local KwaThema pub. She was robbed of her personal belongings including her soccer trainers. Her attackers gang-raped and stabbed her 25 times. Dying from her wounds, her naked body was then dumped in a ditch just outside KwaThema. Following her death, it became clear that Simelane's status as an openly gay woman may have had an influence on her attack. Currently, Simelane's legacy as an athletic & LGBTQIA+ icon continues under the custodianship of the Gay and Lesbian Archives (GALA). GALA's Eudy Simelane Collection consists of a number of Simelane's soccer items, including one box containing Simelane's soccer boots, five medals and one whistle. The Simelane family donated the collection to GALA.



KIRVAN FORTUIN: Kirvan Fortuin was a choreographer, dancer and LGBTQIA+ activist. Born on 10 August 1991 in Macassar, Fortuin found their love for dance in 2002 after. In 2010, they started studying classical, contemporary and African dance styles at the University of Cape Town and graduated in 2012 with a dance teacher's diploma. They would go on to achieve their BMus (Hons) in choreography from UCT and a Bachelor of Dance from Codarts University for the Arts in Rotterdam. Following their studies, Fortuin quickly found success in the dance world as a choreographer for a number of institutions including The Artscape Theatre and the Cape Town Ballet. Fortuin's passion lay with the LGBTQIA+ community and creating spaces for LGBTQIA+ artists to be visible and express themselves. They were the founder of The House of le Cap, one of Africa's pioneering vogue events. Vogue is a form of dance and performance created by LGBTQIA+ people of colour and has become an important dance style for many artists who have established groups of performers known as "houses". On June 13 2020, Fortuin was stabbed in his hometown of Macassar. The stabbing was a hate crime, and took place after Fortuin was taunted about their sexuality and gender expression by the person who stabbed them. The stabbing proved fatal, and Fortuin died soon after.



Kirvan Fortuin © Artscape

NARE MPHELA: Nare Mphela was a transgender activist and transwomen from Ga-Matlala in Limpopo who made LGBTQIA+ history in South Africa after landmark victory in a case at the Equality Court in 2017. Mphela's story began in 2014 during her time in high school, where her principal would instruct her friends to deliberately misgender her and sexually assault her in an attempt to affirm her gender. Her principal would also employ corporal punishment methods when disciplining Mphela, something which has actually been illegal in South Africa since 1997. Mphela was directed to her local LGBTQIA+ advocacy organisation, Limpopo LGBTI Proudly Out when she spoke up about the abuse she was facing. She also approached the South African Human Rights Commission, who directed her to the Equality Court. Shockingly, the Limpopo branch of the Equality Court had never actually dealt with a discrimination case such as Mphela's before.

It was when LGBTI Proudly Out made contact with a Johannesburg based media advocacy organisation, Iranti-org, that Mphele's case really took off. Together, Proudly Out and Iranti investigated Mphele's principal and found him guilty of the discrimination he was being accused of. In a landmark victory, The Limpopo Department of Education was ordered to pay R60,000 to Mphele in damages for her psychological expenses and to complete her education. Mphele's principal was found guilty of breaching the Equality Act, and was ordered to attend mandatory gender sensitivity workshops. The progressive outcome of Mphele's case was a ray of hope for many LGBTQIA+ people who had previously been failed by the state. Mphele was found dead inside her home in Parkmore, Sekgagapeng Village, outside Mokopane on January 9th. She had been stabbed multiple times and her home had been set on fire. In their statement, the police said "we believe this might be a hate crime. We can't rule out that possibility. We believe she might have been targeted because of her stand on LGBTI+ rights." To date, no arrests have been made for her murder.



Nare Mphela (<https://mg.co.za/article/2017-03-21-victory-for-queer-kids-in-limpopo-equality-court-ruling>)

These are but a few in an ocean of similar stories, but by remembering them and talking about what happened to them, we can take the steps towards ensuring the same won't happen to the people around us. If you have witnessed any form of violence, harassment and/or assault against LGBTQIA+ people or if you are experiencing any form of violent discrimination yourself, do not be afraid to speak up about it!

6. Organisations for LGBTQIA+ Youth



Talking to someone you can trust about the problem can potentially put an end to the abuse and save a life. If you do not feel like you may have anyone to talk to about the abuse you are facing or if you are questioning your gender and sexuality and need someone to talk to, do not hesitate to reach out to one of the organisations below immediately:

Asexual Visibility & Education Network: AVEN is a website which provides a lot of information for the asexual community and their allies. Including FAQs, links to other resources and a robust forum section, AVEN provides a network of support for young people to have conversations on identity and sexuality where they can make connections with others who are like them. <https://www.asexuality.org/>

Commission for Gender Equality: In terms of its legislative mandate, the Commission on Gender Equality may receive gender related complaints from the public. Where the complaint does not fall within the mandate of the CGE, they will endeavour to refer you to another organisation that may be able to provide assistance. Tel: 011 403 718. www.cge.org.za

Durban Lesbian & Gay Community & Health Centre: The Durban Lesbian & Gay Community & Health Centre offers safe and secure spaces for the LGBT communities of Durban and KwaZulu-Natal. The Centre houses an extensive resource centre on lesbian, gay, social, political, health, youth, sexuality, disability, and many other community issues; and a collection of gay, lesbian, HIV/AIDS and related support. Tel: 031 301 2145/9 Fax: 031 301 2147 info@gaycentre.org.za www.gaycentre.org.za

Forum for the Empowerment of Women (FEW): The Forum for the Empowerment of Women (FEW) is a national, non-profit organisation based in Johannesburg. It aims to articulate, advance, protect and promote the rights of black lesbian, bisexual and transgender women (LBT). Tel: 011 333 0345/0458 Fax: 011 333 0328 info@few.org.za www.few.org.za

Gay and Lesbian Memory in Action (GALA): Gay and Lesbian Memory in Action (GALA), is a unique source for those interested in the study, promotion and preservation of the history and contemporary experiences of LGBTI people in Africa through its many programmes including the community library and archival material. Tel: 011 717 4239 Fax: 011 717 1783 info@gala.co.za www.gala.co.za

Gender Dynamix: Gender Dynamix is a human rights organisation promoting freedom of expression of gender identity, focusing on transgender and transsexual issues. It provides resources, information and support to trans folks, their partners, family employers and the public. Tel: 021 633 5287 Fax: 086 602 9538

Health4Men: Health4Men is a centre of expertise in gay men's sexual health, developing innovative HIV and STI prevention campaigns and undertaking free training of healthcare workers to render appropriate and competent medical services to gay and bisexual men across the country. Tel: 021 421 612 info@health4men.co.za www.health4men.co.za

The Inner Circle: The Inner Circle (TIC) was formed with the aim of assisting sexually diverse individuals to reconcile their sexuality with their faith and to minimise the trauma experienced by those who view it a human right to be able to practice both their sexuality and faith. The Inner Circle caters for not only the Queer Muslim community but also all faith-based Queer communities who identify with the struggle to reconcile faith with sexuality. Tel: 021 761 0037/4434 Fax: 021 761 3862 admin@theinnercircle.org.za www.theinnercircle.org.za

Intersex South Africa (ISSA): ISSA is an organisation established to spread knowledge about intersex, to provide the space for the development of an intersex voice in Southern Africa, and to combat discrimination on grounds of intersex. Tel: 021 447 3803. info@intersex.org.za coordinator@intersex.org.za

Kaleidoscope youth Network: Kaleidoscope Youth Network comprises 17 student-run solidarity societies for LGBTIA (Lesbian, Gay, Bisexual, Transgender, Intersex and Asexual) students in institutions of higher learning across South Africa. Interested parties are encouraged to make contact with LGBTI societies in universities closer to them who are members of Kaleidoscope. Kaleidoscopenetwork@live.co.za

The Lesbian and Gay Equality Project: Founded by Simon Nkoli, the Lesbian and Gay Equality Project (LGEP) combines its strategy and methodology to engage with activism, solidarity and alliance building, education and training; social and political participation; research and publications, and media and communications. They will assist with litigation & advocacy. Tel: 011 487 3810/1 Fax: 011 487 2332 info@equality.org.za www.equality.org.za

OUT LGBT Well-being: OUT promotes sexual and mental health, and human rights. Its services include helpline, clinic, support groups, HIV prevention programmes and training. Pretoria OUT Office: Tel: 012 430 3272 Daily helpline: 0860 OUT OUT (0860 688 688), 09h00 to 22h00 Fax: 012 342 2700 administrator@out.org.za Online counseling is provided by writing to Trish (dzingirayit@out.org.za) www.out.org.za
North West OUT office: Contact: Mildred Maropfela Cell: 073 157 1791 milly.maropfela@gmail.com Hendrik Baird Cell: 083 698 7998 hennieb@ananzi.co.za

South African Human Rights Commission: The Human Rights Commission is the national institution established to support constitutional democracy. It is committed to promote respect for, observance of and protection of human rights for everyone without fear or favour. Tel: 011 877 3750 Fax 011 403 0668 info@sahrc.org.za www.sahrc.org.za

Triangle Project: Triangle Project, promotes the human rights of LGBTI, their programmes include community empowerment projects, health and support services, research, advocacy and policy development, and public campaigns and education. Tel: 021 448 3812. Tel: 021 712 6699 (Gay & Lesbian Helpline between 1pm to 9pm daily) Fax: 021 448 4089 info@triangle.org.za www.triangle.org.za



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