



Human Rights of Lesbian, Gay, Bisexual and Transgender persons

Conducting a Dialogue

The Universal Declaration of Human Rights includes the right of every person to life, privacy, health and equality before the law, as well as the right to freedom of expression and freedom from discrimination and violence, including torture. Lesbian, gay, bisexual and transgender (LGBT) persons are constantly at risk of persecution and gross violations of their fundamental human rights in a number of countries. Many LGBT persons fear or face imprisonment, torture, abuse and even murder, solely because they live in a context that does not tolerate their sexual orientation, gender identity or gender expression.

In most countries there are LGBT organisations, or loosely connected groups and networks, striving for equal rights and opportunities. The capacity of the organisations varies, as well as the strategies they apply. Many work through advocacy to change the legal system to recognise LGBT persons' rights, and provide social support and counselling. Support to LGBT organisations and individuals who defend the human rights of LGBT persons comes in many forms, including financial and political. The *EU Toolkit to Promote and Protect the Enjoyment of all Human Rights by LGBT People*, adopted in 2010, includes a number of concrete recommendations on this topic.

The Policy for Global Development (PGD) states that Sweden will continue to raise and take initiatives with respect to difficult and controversial issues, such as the rights of LGBT persons. Addressing the rights of LGBT persons also resonates with Sida's human rights based approach and emphasises including the perspectives of people living in poverty. Sida's Action Plan on Sexual Orientation and Gender Identity in Swedish Development Cooperation,

Policy dialogue plays a central role in Sweden's development cooperation, and the purpose of this paper is to introduce a strategy for dialogue around LGBT persons' human rights at global, regional and country levels.

Discrimination and violation of the human rights of LGBT persons have negative implications on their ability to contribute to development and to benefit from it. Stigma and discrimination often leave LGBT persons in a situation of poverty and render them vulnerable to violence and HIV/Aids. Living openly, or even just being perceived as, or associated with, an LGBT person, many times mean risk of losing one's employment, housing, education, and access to health care. LGBT persons must be recognised as rights-bearers and agents that have an indisputable right to participate in processes and decisions that affect their lives and society at large.

2007–2009, stated that “in those countries where Sweden systematically includes an LGBT perspective in the development cooperation, the rights and poverty situation for LGBT persons is expected to improve, and thereby increasing their opportunities and ability to influence their own decisions.” A new action plan with similar content is under way.

Why are sexual orientation and gender identity and expression important human rights issues?

Sida bases its human rights based approach on four principles: Openness and transparency, Accountability, Participation and Non-discrimination.

Openness and transparency

A state's silence on the existence, as well as the rights, of LGBT persons in many countries, contradicts the principles of transparency and good governance. There are enormous challenges on accessing data related to LGBT groups, for example, public health statistics, related to sexual identity or practice. Information on LGBT issues is generally nonexistent, and the dissemination of such information

of citizens. Transparency is a pre-condition for accurate reporting on imprisonments and prosecution of LGBT persons.

Accountability

When it comes to the human rights of LGBT persons, the accountability of governments in developing countries is generally very poor. Few governments show willingness to make commitments to protect the human rights of LGBT persons. However, there are positive examples, such as South Africa that has one of the most protective constitutions for LGBT people in the world; Nepal which has a third legal gender; and Uruguay, which recently introduced legislation to allow change of legal gender. Argentina, as the first country in Latin America, has legalised same-sex marriage.

Legal norms and standards, enshrined in the human rights instruments, should also apply to LGBT persons and governments should be held to account for the observance of those rights.



The Gender Doc organisation campaigns for LGBT rights in Moldova

is in many cases criminalized. In states with weak institutions and weak democratic structures, most marginalized and stigmatised groups not only suffer from unjust treatment from the governmental entities but also have more difficulties in accessing information on policies that affect their lives or on rights they have.

Of particular importance is information on human rights violations

Meaningful participation and empowerment

The right to participation is crucially and inextricably linked to fundamental democratic principles. Meaningful participation is dependent on the realisation of several human rights.

If people are to participate in society in a meaningful way, they must be free to organise themselves without restriction (right of association), meet with-

out impediment (right of assembly), say what they want without intimidation (freedom of expression), and have access to relevant facts (right to information).

LGBT persons and LGBT human rights defenders are often forced to silence, for fear of persecution or fear of losing employment etc. Verbal and physical violence, or threat of violence, also contributes to isolation from different spheres of society. Further, limitations in freedom of association for LGBT organisations deny them the status of civil society actors.

Non-discrimination

The interconnection of the principles of non-discrimination and equality is among the most fundamental elements of international human rights law. Discrimination and inequality may arise from legal inequalities in status and entitlements or from social values that shape relationships within communities. The principle of non-discrimination entails the importance of looking at effects, rather than intentions. This means that, regardless of the intentions of policy makers, a policy regime is to be considered incompatible with human rights principles if it has a discriminatory effect on a marginalised group.

Discrimination affects LGBT persons at different levels. Lack of anti-discrimination legislation or complaint mechanisms mean that there is no protection for LGBT persons from discrimination at the workplace, in the labour market, within the health care system, in education, in STI prevention, etc. It also means that there is no legal protection from sexual, verbal and physical violence and harassment due to sexual orientation or gender identity or expression. Discriminatory legal systems reserve some rights for a heterosexual and non-trans people such as marriage, adoption, inheritance, etc. Such legal systems and penal codes make it impossible for LGBT persons to claim the right to protection from violations and discrimination as that would entail a risk of persecution.

LGBT and poverty

Poverty is a multi-dimensional concept, where lack of resources is interconnected with lack of power and influence over one's life and society at large. In order to be able to change one's situation, a person must enjoy fundamental human rights and personal security. LGBT persons are at greater risk of being affected by poverty, as heteronormativity, discrimination and criminalisation infringe on LGBT persons' rights, affect their health, their position in the labour market, their educational opportunities, their political participation and their access to social networks and services.

Dialogue

Possible Entry Points

There are a number of possible ways and approaches in which the rights of LGBT persons can be raised.

In order to hold Governments accountable, it is important that the human rights of LGBT persons are included in the UN Universal Periodic Review processes and shadow reports. In countries where the government is unlikely to take LGBT rights into consideration, networking should be supported, in order to mobilise legitimate human rights actors and potential supporters willing to provide information about violations of LGBT persons' human rights. In dialogue with governments, it is recommended that the development of studies and surveys on the living conditions and human rights' status of LGBT persons are promoted.

There are a several possible entry points that could be used in such dialogues. Depending on the context, different approaches may be suitable. Which entry point to use should be discussed and anchored within the domestic LGBT community.

Public Health

Heteronormativity, discrimination, and criminalisation create unequal access to health care. LGBT persons may find it harder to obtain adequate and, individually tailored care. In terms of HIV prevention, LGBT groups are usually not included

Dialogue, in national, regional and multilateral fora, is a valuable tool for Sida to promote the rights of LGBT people. The EU "Toolkit to Promote and Protect the Enjoyment of All Human Rights by LGBT People", adopted in 2010, is useful for practitioners promoting and protecting human rights of LGBT persons.

in national health plans, and most countries fail to report on MSM (men who have sex with men) indicators. Almost universally, MSM and MTF (male to female) transgender persons are more affected by HIV than the general population. Marginalisation, stigma, discrimination, and fear of self-exposure make it more difficult for MSM and MTF transgender persons to protect themselves from transmission, as these groups are less likely to access appropriate services.

The health of lesbian and bisexual women also tends to be overlooked in research and medical practice. Women who have sex with women (WSW) are still considered a low risk group in terms of HIV vulnerability. However, the fact that HIV has low transmission in WSW practice has proven to be an inadequate reason to assume that the group is not at risk. Some women who have sex with women also practice sex with men by choice, while others are at risk because of sexual violence, forced marriage etc. Ill-health is both a consequence of and a strong contributory factor to material poverty and powerlessness, lack of influence and disfranchisement.

In dialogue with health ministries, advocate for the inclusion of LGBT groups in national health plans and other national surveys. Are the groups MTF (Male identifying himself/herself as female) and MSM (men who have sex with men) included in National Health Strategic Plans (NHSPs) or other prevalence studies? Lack of reporting on HIV prevalence among these groups may indicate unawareness of their vulnerability and even denial of this existence.

Decriminalisation

More than 85 countries and territories worldwide have made homosexual acts a criminal offence. In such countries, a romantic relationship between two people of the same sex may lead to a long prison sentence, lashing or, at worst, the death penalty. In the United Arab Emirates, Iran, Sudan, Yemen and 12 Nigerian states, engaging voluntarily in homosexual practices is a capital offence. In Bangladesh, Kenya, Namibia, Tanzania, Uganda and Zimbabwe, homosexual

acts incur harsh penalties. Laws of this kind legitimise state sanctioned harassment of LGBT persons, and function as an excuse to deny them custody of their children, the right to form an organization, etc. The laws also restrict the opportunities for HIV prevention in the countries in question, and the scope for obtaining redress as a victim of crime. The countries that have attracted the most international attention in recent years for applying these laws include Iran, Cameroon, Nigeria and Saudi Arabia, but there have also been less publicized cases in other countries. *For more details see the collection of land reports on rfsl.se/www.rfsl.se/?p=2517 (in Swedish).*

LGBT persons all over the world face abuse, rape and murder. The root of hate-motivated violence lies not in the victim's gender identity or expression or sexual orientation or practice. Instead, it lies in the cultural norms of the context in which they live. The State plays an instrumental role in either perpetrating the violence itself, legitimising violence perpetrated by individuals, or preventing it through protective legislation. Criminalising legislation gives reason to assume that violence and harassment occur also outside of the legislative system, since these laws have the effect that violence against LGBT persons is legitimised and it provides a ground for extortion.

In countries where LGBT persons are not mentioned in the penal code, 'morality laws' may be used as grounds for arrests, such as 'causing a public nuisance' or 'acts that are contrary to good morals'. Criminalising legislation is sometimes used by politicians as a reason to oppose LGBT persons' human rights.

Embassies could work actively for decriminalisation within the framework of on-going human rights dialogue and legal reform programmes. An embassy should argue for decriminalisation when the issue is on the agenda. What is the official stand on LGBT rights on behalf of the government? Have politicians made any public statements? Is there state sanctioned violence against LGBT persons, such as imprisonments, arrests or executions?



However, the agenda setting should be the prerogative of the persons affected. It must be the decision of the persons affected when and how to bring up decriminalisation, because of the risk of backlash. As such, it is of strategic importance that civil society and LGBT organisations are strengthened, so that they can take active part in bringing decriminalisation up on the agenda.

Non-discrimination

Discrimination within the labour market affects LGBT persons' chances of finding and keeping a job. Access to employment is particularly limited for transgender persons.

Heteronormativity and discrimination also create unequal access to education. LGBT persons may lack the support from their family and thus the opportunity for further studies. School can be a rough environment and going to school may become impossible for those who have suffered harassment because of their sexuality or gender expression.

It can be useful to bring up the question of legislation and to promote protective legislation, based on the human rights argument, and to bring up hate-crime and hate-speech legislation. Is there non-discrimination legislation that gives protection on the labour market and within the school system, on basis of sexual orientation and gender identity or expression? Do LGBT persons feel safe to report assaults to the police and are their cases taken seriously?

Social networks and family

LGBT persons often risk losing their social networks if their sexual orientation or gender identity is revealed. Even people from families that are not poor may end up in poverty if their family turns their back on them. The family, for many the main source of security, may for LGBT persons be the single greatest threat to their health and security. Honour-related violence directed at LGBT persons may lead to stigmatization, exclusion and, at worst, death. It is not uncommon that "curative" rapes – sexual assaults intended to "convert" lesbian

and bisexual women and FTM transgender persons – are sanctioned, or even carried out by, the victim's own relatives. Women who do not marry may end up being dependent on their family, while not having any influence over their own life.

Violence and threats of violence against family members may also restrict LGBT persons' freedom and be an obstacle in participating openly in activism for LGBT rights.

The absence of a legal framework for same-sex families creates uncertainty for children living in families that are considered unconventional.

Certain LGBT issues can be brought up under the heading of gender mainstreaming. Gender-related violence, for instance, is a concept that covers both men's violence against women and hate-motivated violence against LGBT persons. Dialogues between the authorities and civil society organisations, LGBT organisations if they exist or women's organisations that are LGBT inclusive, can be useful fora to bring up such issues.

FAQ

Below some FAQ and statements are listed.

"Why should we allow homosexuality here?"

Homosexuality exists among all people and has done so since the beginning of recorded history. It was not something invented by, nor only practised in, Western countries. The reason why it is more visible in Western countries is because there generally is protective legislation that enable people to more openly claim equal rights.

"Our laws are based on traditional beliefs and should continue to reflect these. / Our religion forbids homosexuality / bisexuality / transgenderism, and our laws reflect our religion."

Governments have the responsibility to safeguard the rights and freedoms of its citizens. Sometimes this means taking a proactive stand ahead of public opinion. It is also the responsibility of the government to be

Every person, regardless of sexual orientation, gender identity and gender expression are entitled to their rights. LGBT rights are not special rights, but the same human rights that should be afforded to all individuals.

informed and updated on the implications of the human rights situation of specific groups. International human rights treaties and most national constitutions provide for the equal treatment under the law, which requires that states work to end legal discrimination on the grounds of sexual orientation.

The law should guarantee the same rights to everyone in the territory. Most countries have committed themselves to guarantee human rights for all.

“If we accept these changes and allow homosexuality, we will open the door to immorality. We will be encouraging the spread of HIV/AIDS, and undermine marriage, which is the cornerstone of our society.”

Human rights do not depend on – and are not subject to – different interpretations of morality. Any State that has signed the UN Covenant on Civil and Political Rights is obliged to secure the protection of the individual’s private life, regardless of how the person lives. In a democratic society, any interference with the right to privacy must have legitimate aims and originate in transparent procedures.

UNAIDS states in its operational guidelines for MSM that “even in generalized HIV epidemics, men who have sex with men are more affected by HIV than the general population”. Transmission between MSM is not a result of the sexual relation as such, but of lack of information about prevention, access to prevention and health care/testing. The evidence from medical experts, accepted by WHO, is that it is more difficult to prevent the spread of HIV if people who are at risk are deterred from getting tested and treated, as their relationships are outlawed. Recognizing the existence of and rights of men who have sex with men is therefore in line with a responsible response to HIV/AIDS.

“What do the rights of LGBT persons have to do with poverty alleviation?”

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

Laws and norms of society restrict and infringe on the rights of LGBT people, affecting their health, their position in the labour market, their educational opportunities, their political participation and their access to social networks. All projects intended directly or indirectly to fight poverty should review whether their activities maintain or even reinforce prevailing heteronormative concepts of gender and sexuality.

Annexes

1. Sexual orientation and gender identity and legal international Human Rights instruments and initiatives

The UN Declaration of Human Rights, and the International Convention on Civil and Political Rights, are built upon the principle of universality. Therefore, protection of LGBT persons’ human rights does not require “special considerations”. As is stated in the preamble of ICCPR, “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”.

Another fundamental principle of the Declaration of Human Rights is non-discrimination. Thus, there is no justification for states to discriminate on the basis of sexual orientation or gender identity or expression. The argument that discrimination on either of these bases is not prohibited, simply because they are not mentioned in lists of grounds of discrimination, is not valid. In several court cases, ‘other status’ has been interpreted as inclusive of sexual orientation. Moreover, 66 UN member states have signed a joint statement confirming that discrimination on the grounds of sexual orientation and gender identity are indeed covered by the Universal Declaration of Human Rights. Yet another undisputable argument is the right to privacy, which has been recognised as an argument in decriminalisation processes.

The Universal Declaration of Human Rights

The following are examples of how articles from the Universal Declaration of Human Rights can provide a basis for dialogue on LGBT persons’ Human Rights:

- **ARTICLE 13 & 14:** “Everyone has the right to freedom of movement and residence within the borders of each state” and “Everyone has the right to seek and to enjoy in other countries asylum from persecution” Homosexual acts are outlawed in over 85 countries and territories, which increases the need of LGBT persons to seek refuge. This may be the last resort for someone living under the constant threat of being exposed, excluded, imprisoned or executed. Likewise, in many countries same-sex relationships are not legally recognized, which may also be a reason for migration.
- **ARTICLE 23:** “Everyone has the right to work”. In many countries LGBT persons are systematically discriminated against within the labour market. This leads to obstacles in terms of provision and financial and social independence.
- **ARTICLE 25:** “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family”. Violation of the right not to suffer discrimination leads to a negative cycle of restricted opportunities, which in turn may lead to poverty. LGBT persons’ right to health is overlooked when the health-care system is founded on the assumption that all patients are heterosexual.

Examples of statements regarding the Human Rights of LGBT persons:

A number of international bodies have spoken out against criminalisation of homosexual acts. For instance, the **UN Committee on Human Rights** decided in the 1994 in the case of *Toonen v. Australia* that the State of Tasmania's criminalisation of same-sex acts, contravened the international covenant on Civil and Political Rights.

The **UN General Assembly** Third Committee adopted a resolution in November 2006 condemning extrajudicial executions on the grounds of homosexuality. For its part, the European Court of human rights, in three cases dating from 1981, 1988 and 1993, stated that "sodomy laws" contravened the European Convention on Human Rights.

The **UN Special Rapporteurs** have increasingly included specific reference to the Human Rights of LGBT persons in their reports. In 1999, the Special Rapporteur on Extrajudicial, Summary and Arbitrary Executions, Asma Jahangir, was the first to include individual cases of severe persecution of sexual minorities in her reports to the UN Commission on Human Rights. In consequence, some members of the Commission accused her of going beyond her mandate.

In a report from April 2010, the **Special Rapporteur on the right of everyone to the enjoyment of the highest attainable standard of physical and mental health**, examines the relationship between the right to the highest attainable standard of health and the criminalization of three forms of private, adult, consensual sexual behaviour among which same-sex conduct and sexual orientation is one. The Special Rapporteur suggests that decriminalization is necessary as part of a comprehensive right-to-health approach. Such measures include human rights education, the participation and inclusion of vulnerable groups, and efforts to reduce stigma and discrimination in respect of these groups.

In Europe, in applying the 'reasonable and objective' test, the **European Court of Human Rights** has condemned discrimination on the grounds of sexual orientation, in considering the right to respect for private life, but not when considering the right to respect for family life.

Within the European Union, there is a general prohibition on discrimination on the grounds of sexual orientation in employment. Article 21 of the 2000 **Charter of Fundamental Rights of the European Union** calls for the prohibition of any discrimination, on the basis of sexual orientation.

The Yogyakarta Principles

The Yogyakarta Principles are a set of legal principles on how international law should apply to human rights violations based on sexual orientation and gender identity/expression. A group of human rights experts from 25 countries formulated these principles, which were adopted at a meeting in 2006 in Yogyakarta, Indonesia. www.yogyakartaprinciples.org.

The Yogyakarta Principles are very helpful guidelines in applying the principles of human rights to issues of sexual orientation and gender identity and expression, as they make the human rights principles more tangible and pro-

vide information about what they explicitly entail for LGBT people. They include information on extrajudicial executions, violence and torture, access to justice, privacy, non-discrimination, rights to freedom of expression and assembly, employment, health, education, immigration and refugee issues, public participation, and a variety of other rights. In 2010 an Activist's Guide that gives an introduction to the Yogyakarta Principles and their use, as well as a report on the impact of the Principles, was released. More information and the publications can be found on www.ypinaction.org.

EU Toolkit to Promote the Enjoyment of all Human Rights by LGBT People

This toolkit was published in 2010 and has the purpose of providing staff in the EU Headquarters, EU Delegations, Representations and Embassies with an operational set of tools to be used in dialogue with third countries, as well as with international and civil society organisations, in order to promote and protect the human rights of LGBT persons within its external action.

2. Monitoring and evaluation

The EU Toolkit entails a number of indicators for tracking and monitoring the human rights situation for LGBT persons in a country as well as for discovering progress or setbacks. It is quite comprehensive and covers 10 basic human rights principles: Right to Life; Right to freedom from torture or cruel, inhumane or degrading treatment; Right to equality before the law and non-discrimination; Right to privacy; Right to association; Freedom of assembly, Freedom of information and expression, Right to work, Right to health, Rights of children.

These indicators can provide a fair picture of the human rights situation for LGBT persons in a country or region. The analysis and strategic planning must always be context specific. If there is an LGBT movement, it should be involved in political dialogue. If there is no such movement, this may indicate the severeness of the situation for LGBT persons. However, there may be other ways of supporting the LGBT community on their terms, i.e. through health outreach programs, HIV/AIDS prevention programs, etc.

In terms of the accountability of the governments human rights commitments, active measures must be taken to ensure that the human rights of LGBT persons are respected. Are there anti-discrimination legislation, policies, and action plans? Are there research reports on homophobic and transphobic violence? Are MSM and MTF transgender persons included in national HIV/AIDS prevention strategies?

For participation in democratic processes as equal actors in society, LGBT organisations must have the legitimacy and ability to give a voice to the LGBT community, e.g. by participating in public dialogues, without fear of persecution. Are there laws that constrain the freedom of information and expression? Are there limitations in the Freedom of Assembly and Right to Association? (If there is legislation against pornography, can this be used to prevent distribution of LGBT friendly materials or educational

materials about sexuality, depending on the legal definition of pornography.) Freedom of Assembly and Right to Association are usually constrained for LGBT communities, with reference to a criminalising legislation, meaning that the organisations can be outlawed or denied registration, because their agenda is contrary to a legislation that criminalises homosexual acts.

3. List of common LGBT concepts

LGBT

LGBT – lesbian, gay, bisexual and transgender, is an umbrella term for sexual orientation, gender identity and gender expression. The term has been developed in a Western, 20th-century context and in many parts of the world, other terms are used. However, LGBT has come to be an internationally valid term, even if its implications vary in different contexts. Some organizations have added the letters Q and I (queer and/or intersex).

Homosexuality

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

In English, the term “gay” is often used to describe a homosexual man, and “lesbian” is used for a homosexual woman.

Bisexuality

The ability to be sexually attracted to and/or love someone irrespective of sex.

There may be a distinction between how a person feels (what identity they have) and how they live (with a man or a woman). Living with a person of the opposite sex doesn't automatically mean that a person is heterosexual.

Transgender

Since transgender is an umbrella term, it's important to be aware that there are many different ways in which a person can be transgender. Transgenderism is all about gender identity and expression, rather than primarily about sexuality. Transgender people may be homosexual, bisexual or heterosexual.

- *Transgender or intergender*: A term describing people who see their gender identity as transcending the simple male–female divide.
- *Transsexualism*: A deeply rooted sense of not belonging in the body you were born with and the identity you have been legally assigned.

- *Transvestism*: Originating in a sense that the role of one's own gender is too narrow, transvestism is a way of counterbalancing the gender role to which one has been acclimatized, by using attributes and symbols culturally defined as “female” or “male”.
- *Drag*: Using appearance and behaviour to exaggerate typical characteristics of conventional gender roles. A male role is often called a drag king, and the female counterpart a drag queen.

Intersexualism

Intersexualism is a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male. Intersex anatomy doesn't always show up at birth, and sometimes a person is found to have intersex anatomy when she or he reaches the age of puberty.

The Heteronorm

Heteronormativity is the institutionalisation of the idea that only heterosexuality is normal, and only particular kinds of heterosexual relations are normal.

Identity vs. behaviour

People who have sex with others of the same sex do not necessarily identify themselves as gay, lesbian (homosexual) or bisexual. The term LGBT is a way of describing sexuality and gender expression in relation to human rights in the social, civil, political, cultural and economic spheres. The term LGBT covers both identity and expression, but people's sexual practices are not always reflected in their identity. Two terms sometimes used are MSM (men who have sex with men) and WSW (women who have sex with women). This avoids mentioning what are perceived as set identities. Men who have sex with men and women who have sex with women do not necessarily define themselves as homosexual or bisexual, or feel any solidarity with others who identify themselves as LGBT.

It's important to bear in mind that the identities embraced by the term do not manifest themselves in the same way worldwide, and that categories change with time and place.

Local contexts, with their specific cultural codes and practices, are all different and must always be considered when dealing with LGBT issues internationally.

REFERENCES

Find more information, references, and web links that may be useful in your dialogue on rights of LGBT persons:
www.sida.se/LGBTrights.

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