



## **The Regional Livelihood of LGBTQ Using Grindr**

Discrimination,  
Violence,  
Rights,  
and Relationships

# EXECU- TIVE SUMM- ARY

This report brings to light the experiences of gay, bi, trans, and queer Grindr users from the Middle East and North Africa. It covers violence, employment discrimination, housing discrimination, discrimination in a religious context, legal rights, sexual health, mental health, family acceptance, friendships, and relationships.

The study was conducted by MOSAIC with the support of Grindr in partnership with Arab Foundation for Freedoms and Equality.

Report Analysis was conducted by CTDC

We are grateful to all 1,794 people who took the time to answer the survey and share their stories.

## Methodology

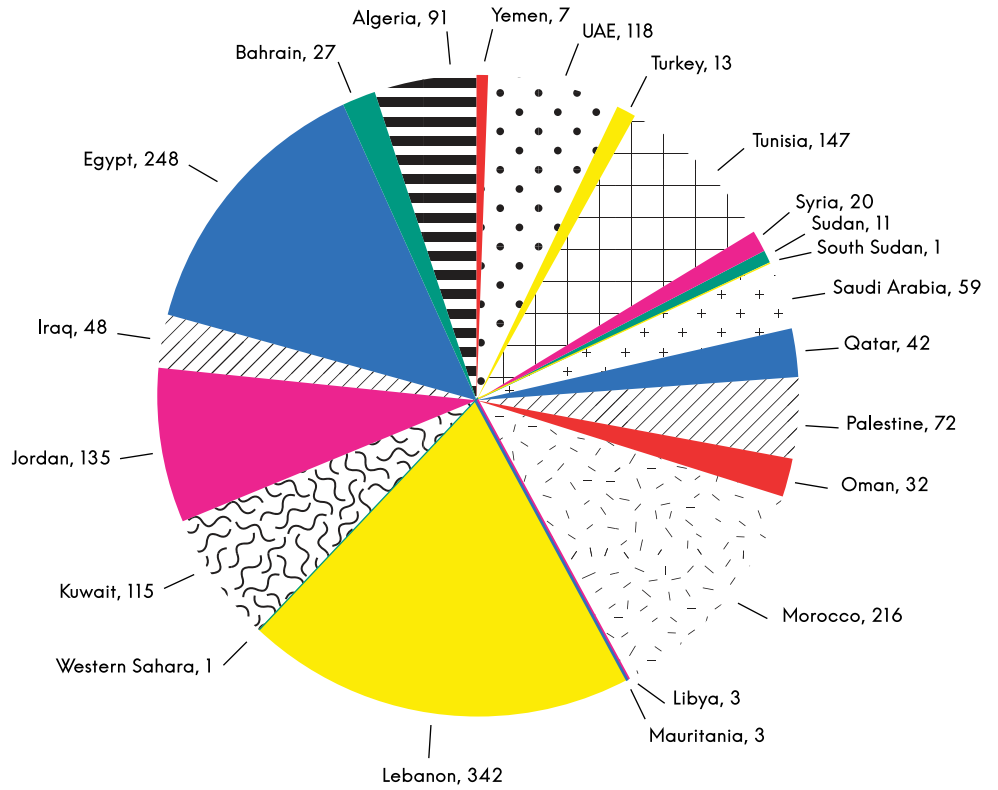
Participants totaling 1,794 were recruited through broadcast messages on Grindr in twenty countries. The survey was open for a period of one month during September of 2016. Data cleaning and initial analysis was conducted by the Center for Transnational Development and Collaboration (CTDC).

This survey was fielded in Arabic, English, and French.

## Demographics

Respondents identified themselves as being from 21 territories with the following distribution: 342 in Lebanon, 248 in Egypt, 216 in Morocco, 147 in Tunisia, 135 in Jordan, 118 from the United Arab Emirates, 115 from Kuwait, 91 from Algeria, 72 from Palestine, 59 from Saudi Arabia, 48 from Iraq, 42 in Qatar, 32 in Oman, 27 in Bahrain, 20 in Syria, 13 in Turkey, 11 in Sudan, 7 in Yemen, as well as three each from Mauritania and Libya, and, finally, one from Western Sahara.

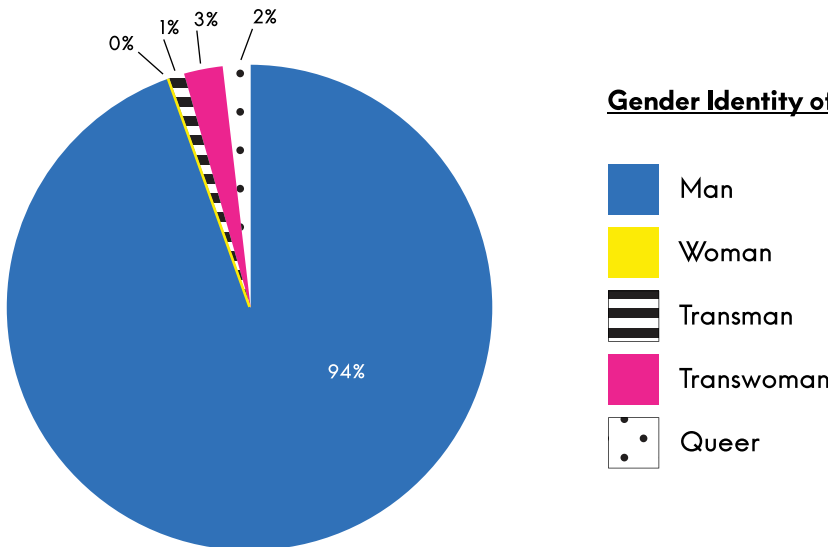
**Country of Respondents**



## Gender Identity

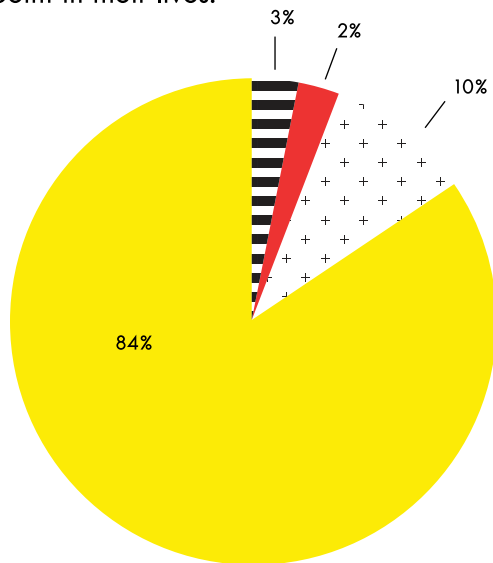
In terms of gender identity, the majority of respondents were men (94%). Two percent (2%) said they were queer, and (3%) said they were transwomen. Additionally, (1%) identified as transmen, and three participants identified as women.

**Gender Identity of Respondents**







## Housing Discrimination

The vast majority of respondents (85%) said they had not experienced housing discrimination. Three percent (3%) said they were thrown out of a house or an apartment due to their sexual orientation or gender identity. Two percent (2%) stated that they were denied housing, and (10%) said that they experienced homelessness at some point in their lives.

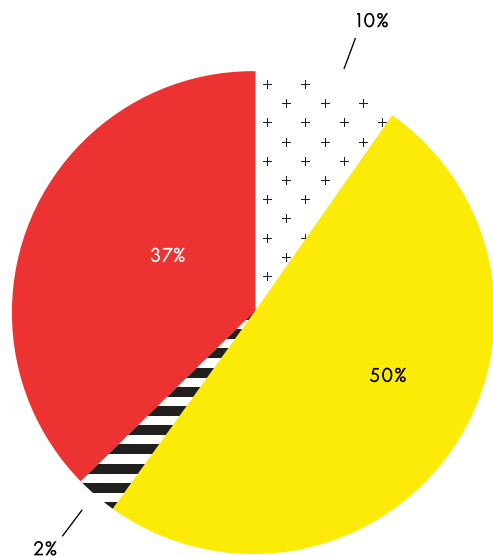


### Housing Discrimination





-  Yes, I was thrown out of a house or apartment
-  Yes, I was denied a house/apartment
-  I experienced homelessness at some point in my life
-  No

## Employment Discrimination

One out of ten respondents (10%) said they had not been hired for a job they were qualified for because of their sexual orientation or gender identity. Thirty-seven percent (37%) said they were forced to hide their sexual orientation or gender identity. Two percent (2%) said they were forced to do sex work in order to make a living due to LGBTQI-related employment discrimination. Half of respondents (50%) said they had not faced employment discrimination.

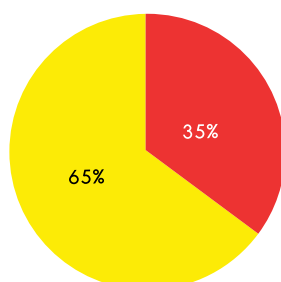


### Employment Discrimination

-  Yes, I was not hired for a job I am qualified for because of my SOGI
-  No
-  I was forced to do sex work to make a living because of my SOGI
-  I have to hide my SOGI because of my work

## Violence

Thirty-five percent (35%) said they had experienced anti-LGBTQ violence, while (65%) indicated that they had not.

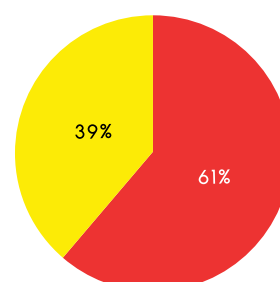


-  Yes
-  No

### Have you Experienced Violence?

## Sexual Health

Sixty-one percent (61%) of the respondents said that they have access to information about sexual health, while (39%) said that they did not.

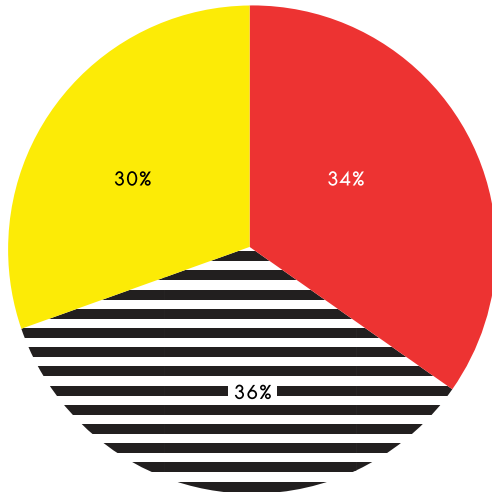


### Access to Information about Sexual Health



## Legal Rights

Thirty-six percent (36%) indicated that they do not know their legal rights in their area. Thirty-four percent (34%) said that they do know, and (30%) were not sure



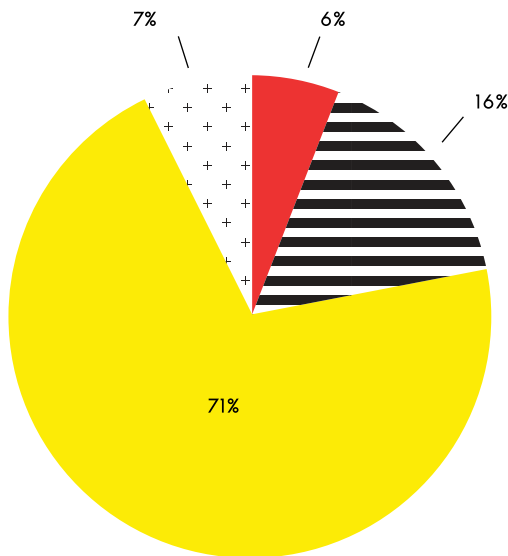
**Do you know your rights in your Local Community?**

- Yes
- No
- I am not sure

## Family Acceptance

Seventy-one percent (71%) of the respondents said that their parents and/or relatives do not know about their sexual orientation or gender identity. Sixteen percent (16%) said they suspected their family members might know but are either in denial or trying to ignore it. Seven percent (7%) said that their family members know but are not supportive, while (6%) said that their parents and/or family members are aware of their sexual orientation or gender identity and are supportive.

In total, (13%) of respondents said their parents and/or relatives know about their sexual orientation or gender identity.

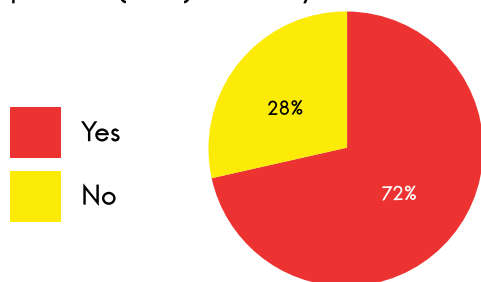


**Do Your Parents and/or Relatives Know about your Sexual Orientation or Gender Identity**

- Yes, they know and they support me
- Yes, but we do not talk about it
- No
- + Yes, but they do not support me

## Self-Acceptance

The vast majority of respondents (72%) said they are happy with their sexual orientation. Twenty-eight percent (28%) said they were not.



- Yes
- No

**Are you Happy with your Sexual Orientation or Gender Identity?**

**“In spite of all the suffering and risks, I am happy and proud of my sexual orientation. I wouldn't want to be anyone else”**

# INTROD UCTION

This project is the result of a four-year collaboration between Grindr for Equality and the MENA Organization for Services, Advocacy, Integration & Capacity Building (MOSAIC) and in partnership with the Arab Foundation for Freedoms and equality (AFE) the three organizations came together in 2015 to explore how the Grindr network could be used for outreach for MOSAIC's services including mental health support and legal aid. We had great success early on in recruiting for art and drama therapy aimed at LGBTQ refugees who had fled to Lebanon. This early collaboration not only amplified the impact MOSAIC was able to have, but also had a lasting influence on the way that Grindr for Equality would expand our own mission.

As we worked together on this project, it also became clear that we were uniquely positioned to address the gap that exists when it comes to the lives of lesbian, gay, bisexual, transgender, and queer people in the Middle East-North Africa region. Of course, this report follows in a long line of scholarly, journalistic and activist-oriented writing on the topic. Our predecessors have covered elements of the social history and legal landscape, as well as individual stories of

discrimination and resilience from within our communities. But when our two organizations came together, we realized that combining Grindr's reach with MOSAIC's regional expertise, we'd be able to make a new contribution to this literature. That led us to launch the first multi-country survey research giving us both a qualitative and quantitative look at what's going on for Grindr users in MENA and ultimately to this publication.

Our intended audience includes anyone who wants to further their understanding of gay, bi, trans, and queer experiences in the MENA region. But our purpose has always been first and foremost to center the activists who are working to build a MENA region that is fully inclusive of people from a range of sexual orientations and gender identities. Thus, the first thing we did was to build a diverse team.

We gathered activists representing LGBTQ organizations from seven countries – Morocco, Algeria, Tunisia, Egypt, Sudan, Lebanon, and Palestine. We sought to include voices from additional countries, such as Iraq and Jordan, but for logistical reasons, not everyone was able to attend.

We came together in Istanbul and spent three days talking about the idea of a survey and what questions we wanted to ask. We focused on the questions that would most support the activism in the region, whether that information could be used for grant applications, public persuasion campaigns, and advocacy to change policies.

Of course, our efforts have had drawbacks as well. Fielding a survey over the Grindr app gave us a tremendous reach within gay male, bi male, and certain queer and trans communities, but it meant that the vast majority of lesbians and other queer women are not included here. To balance that gap, therefore, Grindr for Equality made another strategic investment in a project that is women-led and will address the experiences of queer and non-normative women in the region.

In addition to MOSAIC, AFE and Grindr for Equality, the Center for Transnational Development and Collaboration (CTDC) was instrumental in this project. CTDC provided data cleaning, data analysis, and the composition of the original draft of this report. This report would not have been possible without their expertise and support.

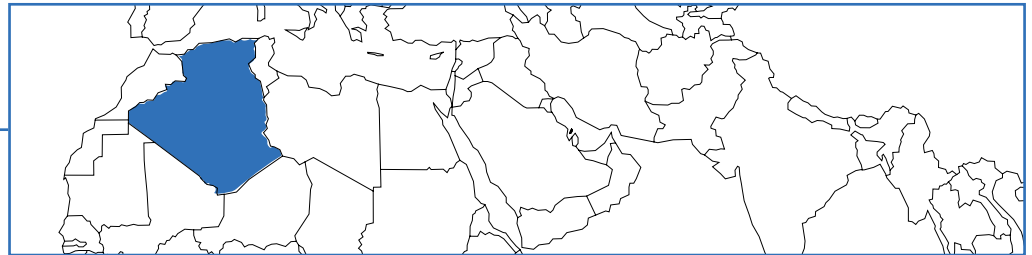
In what follows, our findings are broken into three chapters. The first offers a regional overview of the legal and social situation for LGBTQ people in each country in the region, as well as a special look at the situation around the current Syrian crisis. The second gives the findings of the survey as well as basic analysis. Finally, in the third chapter, we dig deeper into three areas – housing discrimination, the experiences of trans respondents, and the contrast between the Moroccan and Lebanese results. This is followed by the original survey questions we asked and our bibliography.

We hope these findings open the door for more research on LGBTQ life in the Middle East and North Africa and bring more attention to the critical work being done by queer activists in the region.

# CHAP. 1

## REGIONAL OVERVIEW

Algeria



Same sex sexual activity has been illegal in Algeria since 1966. Then, 'the Algerian Law' stated, in Article 333 and 338, that homosexuality is punishable with up to two years in prison. Article 333 also stresses a link between homosexuality and immoral activities. It states that:

"When the outrage to public decency has consisted of an act against nature with an individual of the same sex, the penalty is imprisonment between 6 months and 3 years, and a fine of between 1,000 and 10,000 Algerian Dinars" (Ottosson 2008)

Significantly however, the Algerian Constitution has broad guarantees protecting human rights (Art. 33) and "freedom of creed and opinion" (Art. 36). There are also well-established rights to privacy (Art. 39), education (Art. 53), health care (Art. 54) and work rights (Art. 55). These all reflect the extent to which human rights are mainstreamed within Algerian political institutions. However, Article 2 of the Constitution clearly stipulates that Islam is the "religion of the state" and as such tensions remain between secular and religious interpretations of the Constitution. This has presented challenges to human rights campaigners, especially those calling for the recognition of LGBT rights.

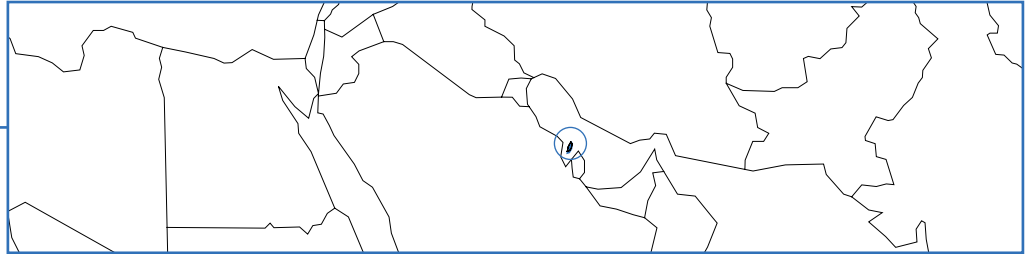
Nevertheless, LGBT Rights organizations are fairly active in Algeria, largely on Facebook/the Internet, with groups like Abu Nawas working to provide social support online. El-Shad is another web-based organization that published Algeria's first LGBT magazine, which appears tri-annually online.

One group that seeks to organize young LGBT activists is Alouen. This group is motivated by a vision that LGBT Algerians will one day live in a country where conditions are greatly improved. Their main aim is to challenge discriminatory laws, such as Articles 333 and 338 mentioned above. They also have close ties with a number of other LGBT rights groups in the Greater Maghreb including Mawjoudin (Tunisia), Quzah (Libya), and Collectif Aswat (Morocco). Another organization also working in LGBT issues in Algeria is TransHomosDZ. This group documents violations against LGBTI people in Algeria, provide necessary tools for advocacy work on the protection of activists and LGBTI people.

All five organizations produced a condemnation and denunciation statement rejecting claims made by the German Parliament that the region was "safe" for LGBT people. For more on this see the Section 3 on LGBT Asylum.

Finally, living conditions for LGBT persons in Algeria are bad, with little to no 'gay friendly' spaces in existence. LGBT rights groups and human rights campaigners have frequently reported evidence of widespread harassment, violence and murder. Honor killings are also common. However, LGBT people do celebrate a national 'pride' day on the 10th of October each year. This is called TenTen, and was founded in 2006, although, in recent years, fears of suppression and violence have reduced the visibility of celebrations significantly.

## Bahrain

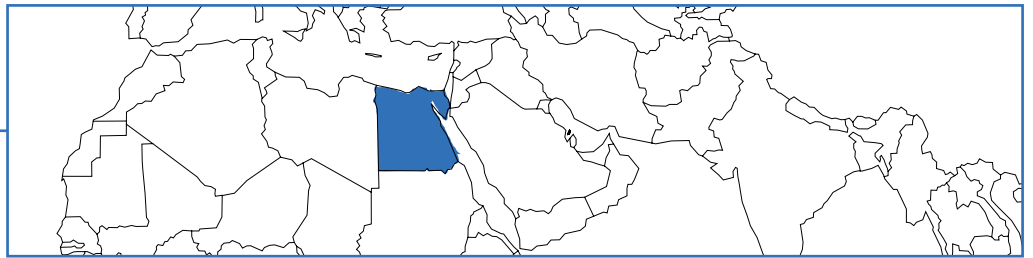


In Bahrain “same-sex sodomy” was legalized in 1976 by the adoption of a new Penal Code, which repealed the Penal Code of the Persian Gulf put in place by the United Kingdom. The minimum age for same-sex consent is 21. However, LGBT people in Bahrain frequently encounter discrimination not faced by non-LGBT people, and are frequently handed down fines or jail sentences, especially when same-sex sexual relationships breach the age of consent. Additionally, cross-dressing is criminalized, placing members of the trans community in a precarious situation. They face more limited rights in Bahrain than many other members of the LGBT community.

Furthermore, the Al Menbar parliamentary bloc has increasingly called for a crackdown on homosexuality, seeing same-sex relations as a problem to be dealt with by the government. Measures that have been introduced by the Interior Minister in response to these assertions include blocking “effeminate” men from entering Bahrain at the airport (Gulf Daily News 2008). This reflects a more general attempt to indirectly illegalize same-sex relations on grounds of “immorality”. Indeed, despite the fact that same-sex relations remain legal, the Bahraini government arrested over 100 people in 2011 in response to “depraved and decadent” behavior. In general, most government persecution of LGBT people is directed at migrants from the Philippines and Thailand.

Nevertheless, LGBT people in Bahrain have access to legal assistance and receive a sympathetic press from the mainly English speaking newspapers such as The Daily Gulf.

## Egypt



In Egypt same-sex relationships are de-facto illegal, with courts relying on debauchery and sex work-related laws to prosecute queer people.

On a social level, a staggering 95% of Egyptians believing that homosexuality should be illegal (Pew Research Centre 2013). These trends in attitudes should also be contextualized in relation to the on-going political transition that has rattled the country since 2011. This has unleashed internal divisions between Islamists, secular and pro-army groups. Notably, powerful groups include the Muslim Brotherhood and the militant group Ansar Bayt al-Maqdis (Supporters of the Holy Land).

On September 22, 2017, the rainbow flag was raised during a concert in Cairo, Egypt. Following this, the Egyptian state has conducted an aggressive crackdown on individuals suspected to be members of the LGBT community (CTDC & The Alliance of Queer Egyptian Organizations 2017). In total, 85 arrests were made, and more than 40 prison sentences were handed down (HRW 2018).

This has had a negative effect on the organizational capacity of LGBT rights defenders and forced many groups to work underground. However, LGBT initiatives have existed in the country since at least the 1960s when a queer women group called Al-Hamd was operating in Egypt (GlobalGayz 2003). Today, many LGBTQI organizations exist in Egypt such as Bedayaa, Rainbow Egypt, and Mesahat.

Bedaya’s mission is to promote acceptance of homosexuality in Egypt and Sudan and to help LGBTQI community members to live a life free of discrimination or stigma.

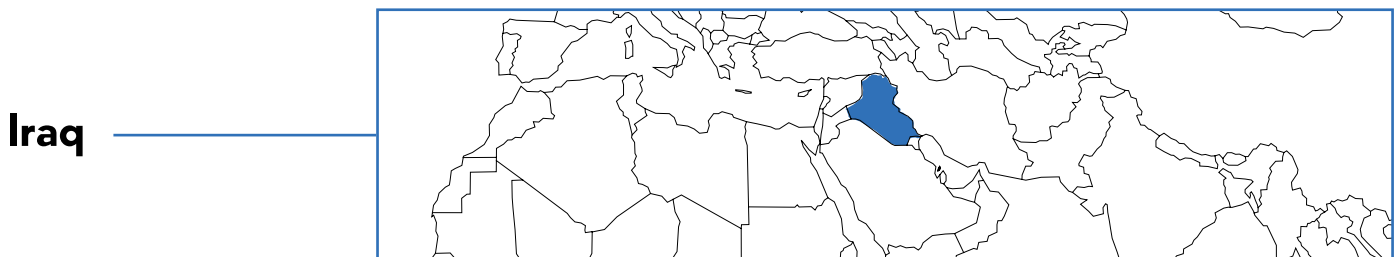
Rainbow Egypt mission is to build platforms for communication between all members of the LGBTQI community where they can express themselves with their real identities without fear, learn, inform and reach out to others around them in safe spaces and/or safely.

Mesahat working on identifying and reducing security risks and eliminate the social obstacles that faced by sexual and gender minorities in the Nile Valley Area (Egypt & Sudan) and to create appropriate means and tools for Queer activists to carry on their work safely and contribute to creating nourished and effective Queer societies.

Some people may be tricked into meeting up with someone, only to encounter a gang of men, placing LGBT people who hook up online at heightened risk of rape and persecution.

Living conditions faced by LGBT people in Egypt vary, but generally speaking LGBT persons encounter social biases linked to a number of preconceptions about sexual orientation. Sexual health support for LGBT people is also available, and the Egyptian government has been quick to educate Egyptians about HIV-AIDS. However, HIV is often thought of as the 'gay disease' in Egypt, preventing many from getting tested in the first place. For both LGBT and non-LGBT people, acquiring a 'positive' test result will leave one vulnerable to being labelled a homosexual, leading to persecution in a number of instances.

Indeed, Human Rights Watch reported that medical examinations of LGBT people by Egyptian medical professionals often amounted to a loss in bodily integrity, through the use of invasive anal examinations and other degrading treatment (HRW 2004).



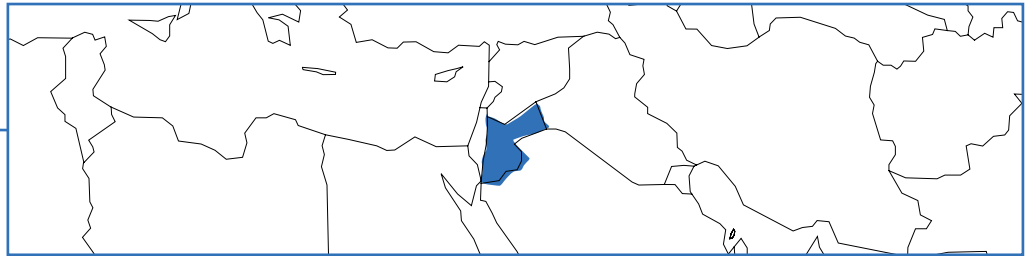
Same-sex relations are not illegal in Iraq, but cultural and religious mores make it difficult for LGBT people to live openly. There is also extensive evidence that LGBT people are frequently the victims of persecution, leading to violence, murder, and forced disappearance. The position of LGBT people in the country has also been thrown into greater insecurity following the rise of ISIS in the western areas of Iraq. ISIS fighters have frequently convicted LGBT people of blasphemy, the punishment for which is death. Numerous reports and graphic images exist depicting ISIS fighters throwing those accused from rooftops. Death by stoning is also common.

Generally speaking, while the national penal code does not forbid same-sex sexual relations, a number of morality-based laws are noted to significantly limit the rights of LGBT people to freedoms of expression, speech and assembly. Laws related to obscenity, for example, are frequently used to restrict LGBT rights organizations and social movements. Significantly, Iraqi law is also very explicit about preventing same-sex sexual conduct within the police and armed forces, with the Military Penal Law Number 19 (2007) and the Decree Number 9 (2008) reinforcing such laws in the twenty-first century.

Since the US-led invasion of Iraq, reports of honor killings of LGBT people have increased. Iraq is "slanting into a new civil war", placing both non-LGBT and LGBT citizens into an increasingly volatile situation (Karlstedt et al. 2015). There have also been reports that extremist Islamic death squads have deliberately targeted LGBT Iraqis in response to fatwas issued by powerful clerics who see gay and lesbian behavior as a 'forbidden' and 'punishable' crime. This corresponds with a general shift toward morality-based laws, with the Iraqi Constitution stating that civil liberties should be limited by the demands of 'public morality'

It has proven extremely difficult for LGBT Iraqis to organize effectively in defense of their rights. One notable organization, IraQueer, operates to support LGBT rights in Iraq and Kurdistan, and also helps LGBT refugees, many of whom have fled the country due to the precariousness of life in Iraq. IraQueer has produced a number of journals detailing the problems faced by LGBT people in Iraq. Information on these journals can be found in the bibliography (IraQueer 2015).

## Jordan



Homosexuality and LGBT rights are both taboo subjects in Jordan despite same-sex sexual relations being legal throughout the country. Religious mores see homosexuality in particular as an aberration of true 'human nature'. There is also a commonly held belief that LGBT communities are 'on the increase', especially in Amman, leading to some backlash designed to prevent the 'spread of homosexuality' (Hamamsa 2013).

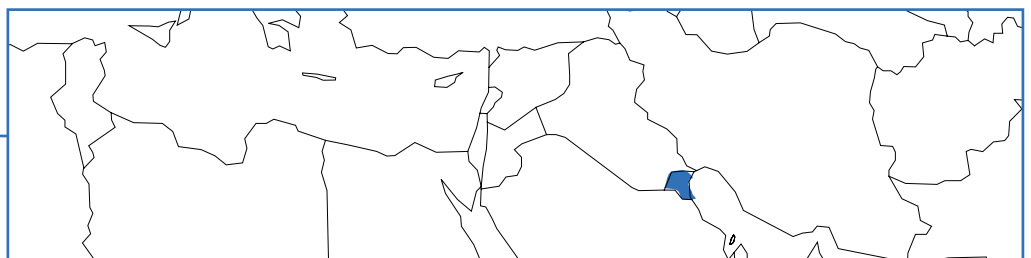
The Jordanian penal code makes it difficult for LGBT people to organize either officially or publicly. Despite that, since 2008, tensions that have arisen since the Arab Spring has seen a rise in political Islam in Jordan. This has seen LGBT gatherings shut down on grounds of public morality, making it almost impossible for activists and campaigners to access rights to assembly. This requires government approval, which is rarely given, in accordance with article 165 of the Jordanian penal code. In a more positive move, the Jordanian government made honor killings illegal in 2013, although this remains a threat to many LGBT people.

Internationally, the Jordanian government has been one of the most openly hostile states when it comes to discussions relating to LGBT rights in the United Nations. Jordanian delegates frequently resist pressure to grant greater protection to LGBT people on grounds that the Jordanian constitution is designed to uphold the "religious doctrines" of Islam. This sentiment is reflected in public attitudes to homosexuality, with one survey finding that 97% of Jordanians felt homosexuality should not be "accepted" (Pew Research Centre 2013).

Living openly as a homosexual is difficult, and there are reports that secret police frequently crack down on LGBT people (Karlstedt et al. 2015: 81). It is also impossible to display same-sex public affection for fear of "disrupting public morality". Social problems among the Jordanian LGBT community include internalized homophobia, anxiety and depression, which often go untreated due to concerns about persecution, both by the public and by health professionals.

Nevertheless, in certain areas like Amman, there is evidence of growing tolerance toward LGBT people, with a number of gay friendly cafes allowed to remain open by the authorities. Also, publications like MyKali have acquired a large support base online, creating some space through which issues facing LGBT people and lifestyles can be openly discussed. Additionally, an organization called Rainbow Street has been established to serve LGBTQ people across the region with emergency support needs. These developments have been complimented by events that celebrated the International Day Against Homophobia, Transphobia and Biphobia in Amman.

## Kuwait



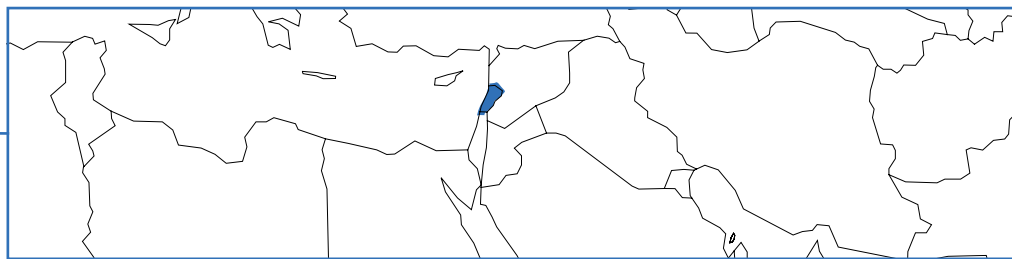
Homosexuality is illegal in Kuwait and is punished by up to seven years in prison. If an individual over the age of 21 commits a homosexual act with a consenting adult below the age of 21 then punishment is frequently extended by up to 10 years imprisonment (Equaldex 2016). Such legal rulings are determined under the Kuwaiti Penal Code, especially Articles 193 and 198, which outlaws "debauchery" (largely interpreted to mean homosexuality) and deliberate "attempts to imitate the appearance of a member of the opposite sex" respectively. As recently as 2008 Kuwait also passed a law banning cross-dressing in public.

However, despite these measures, trans community exists in Kuwait. Nevertheless, the persecution this community faces in particular is especially severe, with Human Rights Watch calling for the Kuwaiti government to take immediate measures to repeal a number of the laws that prohibit cross-dressing in accordance with the basic principles of human rights (2012)

LGBT rights activists have been working on an individual basis, but the context has severely limited these efforts.



## Lebanon

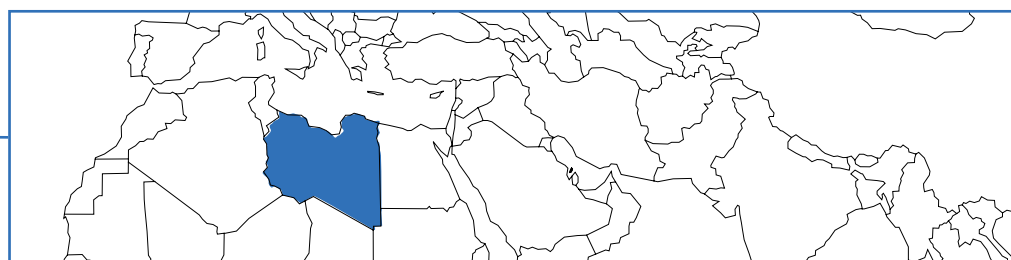


Among the countries in the Middle East-North Africa region, Lebanon is typically considered one of the safest places for LGBT people. There is a degree of public acceptance, and a number of laws that, for example, recognize the legal right to change gender. However, homosexuality and sex before marriage remain de-facto illegal. A number of these developments are also relatively recent, and contradict a general trend in the region that has seen a steady increase in persecution against LGBT people. For example, in 2013 homosexuality was declassified as an illness and sexual orientation conversion therapy was banned (Kilbride 2014). Furthermore, a survey showed that 79% of Lebanese people felt homosexuality “should not be accepted”, which is somewhat lower than the figures for other countries in the region, which rest upwards of 90% (Pew Research Centre 2013).

However, the Lebanese Penal Code states, in Article 534, that sexual relations, which “contradict the laws of nature”, are punishable by up to one year in prison. This Article has been used in a number of instances by judges to justify the closing down of gay-friendly nightclubs. There is also evidence that the Lebanese authorities continue to practice anal testing to verify an individual’s sexual orientation, which has been widely criticized as pseudoscience and a major breach in a person’s human rights. However, Lebanese jurisprudence is challenging the use of Article 534 as a means of prosecuting same-sex relations, with one ruling in May 2016 arguing for the “rationalization” of interpretations relating to the “laws of nature” clause, relying on biological and scientific understandings, and not just religious/social ones. In July of 2018, an appeals court issued another ruling that declined to convict gay and trans people for simply being who they are (HRW 2018). This has been welcomed as a positive move by campaigners, that looks set to inform future interpretations in a way that may limit the application of Article 534 as a means of persecuting same-sex relations.

Additionally, media and political pressure placed on the Lebanese government by LGBT rights activists has had some success in changing attitudes. Lebanon is also home to a number of advocacy groups that support LGBT rights movements throughout the region. It is the home of the first LGBTQ organization in the Middle East, Helem, as well as two regional organizations – MENA Organization for Services, Advocacy, Integration, and Capacity Building (MOSAIC) and the Arab Foundation for Equality and Freedom (AFE). Marsa Sexual Health Center provides health support and services for with a focus on women, vulnerable groups, and economically disadvantaged populations. Lebanon has also been the home of queer women’s groups such as Meem, which paved the way for lesbian and other queer women’s organizing all over the region.

## Lybia



In Libya, LGBT people are routinely discriminated against on grounds of their sexual orientation and gender identity. Same sex sexual relations are illegal throughout the country, with the Libyan criminal code prohibiting any sexual activity outside the bonds of legal marriage in two separate articles. Article 407(4) of the 1953 Penal Code states that sexual intercourse outside of marriage “shall be punished with a term of imprisonment of five years at most.” Article 408(4) reinforces this, punishing those who commit “lewd acts” outside of marriage with a term of imprisonment. Legal interpretation has understood homosexuality in these terms, treating it as a lewd, non-traditional, unnatural and indecent way of life.

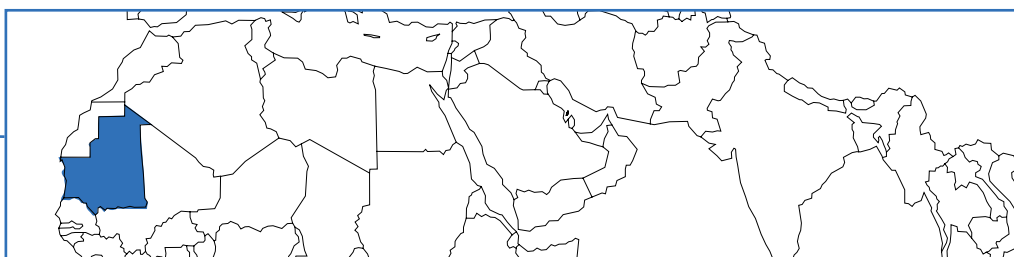


Organizations have frequently reported widespread abuse perpetrated at all levels of the bureaucracy. Following the Arab Spring, militant and vigilante groups, such as the Nawasi Brigade, have been involved in rounding up gay men, reflecting a general practice of persecution that has been widely reported by the US Department of State (2012) and Pink News (2012).

Public attitudes toward homosexuality are similarly hostile, with many Libyans associating LGBT identities with immorality. These social attitudes make it almost impossible to live an open life. GlobalGayz has described it as a "Dangerous Place to be Gay" in their overview of the situation in Libya (2012a). The government does not permit LGBT rights organizations to exist, and campaigning on LGBT rights issues is largely impossible. Most pressure has come from human rights campaigners who have been quick to point out the fundamental violations of certain norms like the right to life that are frequently reported in relation to the persecution of LGBT people.

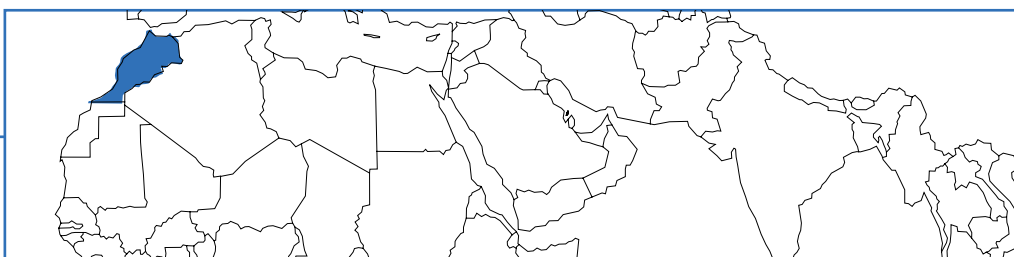
Because of the situation in Libya, there is not much work being done from a human rights perspective. However, there is an online magazine that tackles LGBT issues in the country called Quzah.

## Mauritania



There is little written about LGBT rights in Mauritania. In general, LGBT rights do not exist, and homosexuality is not recognized by the state. Discussions about sexual behavior and practice are strictly taboo, and there is no visible democratic or political space through which recognition of same-sex sexual rights can be articulated and fought for. Sub-Article 331.3 of the Penal Code states that a maximum of three years imprisonment will be served to anyone found having sex with anyone under the age of 21 and is frequently evoked in relation to the persecution of homosexuals. However, more generally, Sharia Law supersedes state law, meaning that the death penalty applies if sodomy is committed (GlobalGayz 2012b). However, a US State Department Report in 2011 found that there was little evidence that criminal persecutions, societal violence, discrimination or "systematic government discrimination" had taken place against LGBT people in that year. This likely reflects the extent to which LGBT people are forced to live underground rather than the extent to which Mauritania has begun to adopt a more tolerant stance towards LGBT rights (US Department of State 2011).

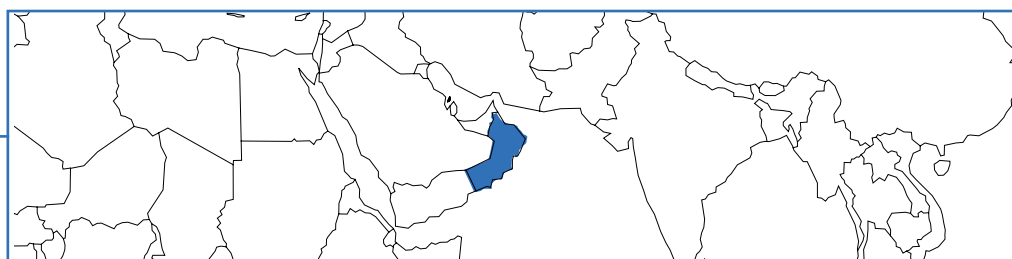
## Morocco



It is illegal to be LGBT in Morocco, with Article 489 of the Penal Code criminalizing "lewd or unnatural acts with an individual of the same sex". Furthermore, societal attitudes toward cross-dressing reinforce strict gender codes that make both sexual and gender rights difficult to achieve. In general, the LGBT movement is considered as an immoral force. However, there have only been a number of instances in which Article 489 has been used to persecute homosexuals, and good legal assistance is evident in a number of cases where outright arrest was resisted on grounds of weak evidence. However, public attitudes often put pressure on the courts, as was the case with the trial of six gay men in Ksar-el-Kebir in 2007 (HRW 2007).

The Moroccan government has in recent years given more space to LGBT rights groups, however gay-life remains discrete. LGBT rights groups that have existed, such as Kif-Kif, Aswat, Akaliyat, and L'Union Féministe Libre are not recognized by the Moroccan authorities as an 'LGBT rights groups' but rather as a human rights group. Nevertheless, some groups remain active.

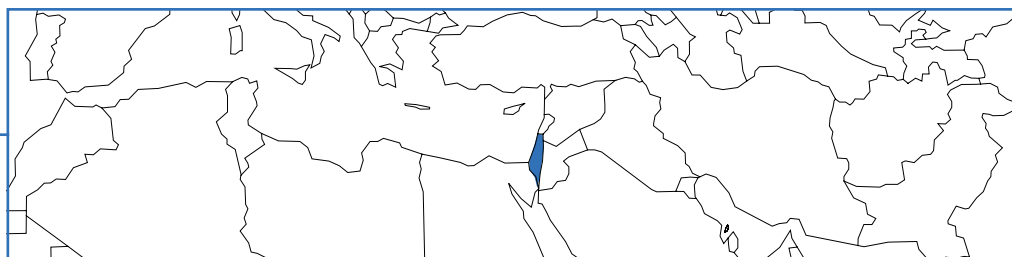
## Oman



Same-sex sexual relations are illegal in Oman under Articles 33 and 223 of the Penal Code. ILGA notes that article 33 of the 1974 Penal Code explicitly lists “homosexuality and lesbian inter-course” as a “disgracing crime”, the punishment for which (as outlined by Article 223), is “imprisonment from six months to three years” (Itaborahy and Zhu 2014). However, there is a general impression that Oman only pursues legal action against same-sex sexual practices when they are at the center of a “public scandal”. In this way, Oman is seen to possess a somewhat thriving underground gay scene, however reporting of this has been routinely shut down in order to prevent the ‘advocating of homosexuality’ (BBC News 2013).

One gay travel blog suggests that it is possible to live discretely in Oman, and that “the police don’t get involved” much when it comes to LGBT individuals (MuscatConfidential 2010). However, the fact that there are little to no well-organized LGBT rights groups in Oman suggests that, despite some relative freedoms in the lives of some LGBT people in contrast with other Gulf States, the ability for LGBT people to call for and then protect their human rights is severely limited.

## Palestine



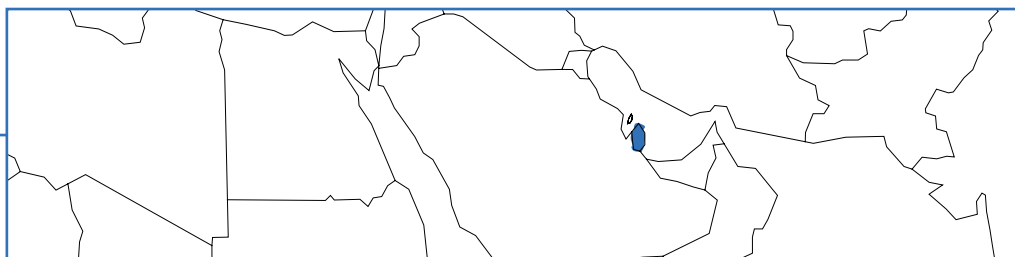
ILGA has referred to the decriminalization of same-sex sexual relations as “patchwork” within the Palestinian Territories (Ottosson 2010). In the Palestinian occupied territories same sex sexual relations are fairly de-criminalized, while in the Gaza Strip, British Penal Codes from the 1930s remain in place outlawing male same-sex sexual relations. However, women are not subject to these codes meaning that, technically, lesbian relationships are not unlawful.

In response to persecution, a number of LGBT Palestinians are reported to have sought assistance from the Israeli occupation authorities, which present themselves as more “gay-friendly” than other officials in the region. However, treatment here continues to be discriminatory, with their status as Palestinian subjecting them to harassment and unfair treatment, including house arrest according to the BBC (2003). This reveals how LGBT rights discourses in Israel can be a politics of Pinkwashing whereby Palestinian LGBT peoples are trapped between an ‘un-safe’ Palestine and a so-called ‘safe’ Israel, which can persecute them on grounds of their nationality.

LGBT Rights activism exists in Palestine, with groups such as Al-Qaws, organizing since 2001 in key cities like Jerusalem. Aswat is another important group, founded in 2002, that deals specifically with the needs of lesbians, which represented a distinct need because of the low number of lesbian-led organizations in the region at that time. More generally, LGBT activists have organized in coordination with anti-Israeli movements, as was the case with the formation, in 2005, of the Palestinian Queers for the Boycott, Divestment and Sanctions order against Israel (BDS). One article published by Vice quotes Palestinian gay men as saying “We’re fighting Two Fights Here” in response to their position as both gay and Palestinian in the context of Israeli occupation (Schultz 2015). However, tensions remain between the Palestinian LGBT and non-LGBT communities, as was revealed when one Palestinian artist’s rainbow flag homage to the LGBT movement, painted on a section of the West Bank wall, was painted over in 2015.

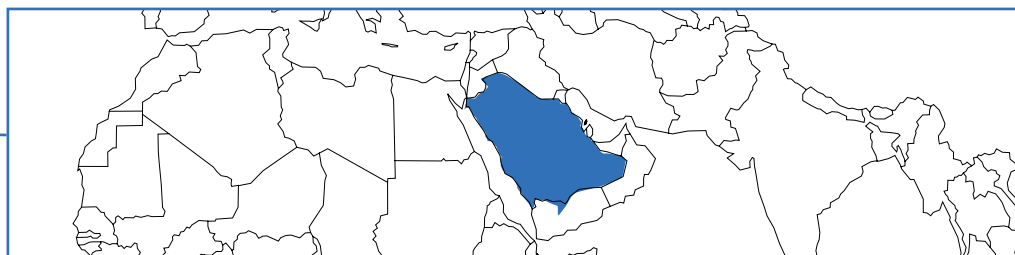
In general, the perception that Palestine is homophobic must be put into the context of Israeli occupation. In general, there is plenty of evidence to suggest that in certain cities like Jerusalem and Ramallah gay-friendly spaces exist and LGBT rights activism is possible. However, this is the largely politicized impression given by LGBT rights groups like Al-Qaws in an attempt to counter the Pinkwashing narratives associated with Israeli Occupation. In truth, these narratives do not reflect reality. Torture of LGBT people by the Palestinian Authorities is often reported by rights activists, as is the poor treatment suffered by LGBT Palestinians at the hands of Israeli officials in Occupied Palestine. As such, building an accurate picture of the state of LGBT rights in Palestine is difficult, given the complicated and often-blurred nature of the situation linked to Israeli occupation.

## Qatar



Same-sex sexual relations for both men and women are illegal in Qatar. Persecution, harassment, discrimination and imprisonment are all real risks faced by LGBT Qataris. There is also a total ban on LGBT rights organizations, with little to no acceptance of 'gay-friendly' spaces including cafes and bars. This is permitted under Article 296 of the 2004 Penal Code, which stipulates that those found engaging in same-sex sexual conduct are punishable with up to three years in prison (HRW 2016). This extends to non-Qataris making the country a dangerous place for foreign visitors too. The Penal Code does not explicitly extend punishments to women practicing same-sex relations but societal attitudes, and morality laws linked to fornication, are frequently evoked to justify criminal charges, making it extremely difficult to live freely as a lesbian or bisexual person.

## Saudi Arabia

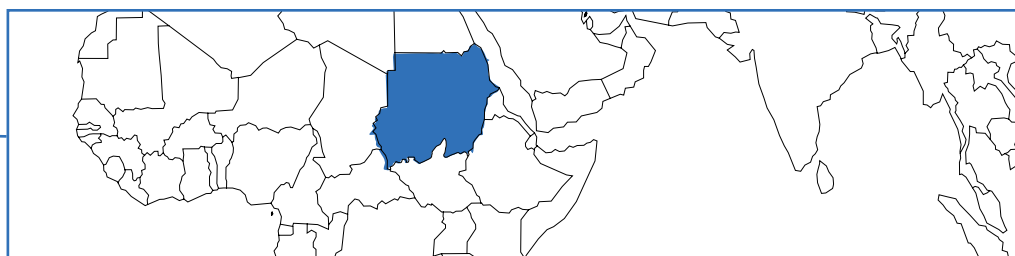


Saudi Arabia does not recognize LGBT rights. It is among the countries where homosexuality is punishable by death, making the Saudi state one of the most hostile environments for LGBT people in the MENA region. There are also no protections for LGBT people, even on grounds of their human rights, which is fiercely criticized by the United Nations Human Rights Council and NGOs such as the Human Rights Watch and Amnesty International.

It is practically impossible for LGBT organizations to exist in Saudi Arabia, given that any organization has to first acquire permission from the state. Only the Green Party of Saudi Arabia has expressed support for LGBT issues, situating rights campaigns within the broader goals of gender equality. However, this remains a clandestine political organization whose operations have been severely disrupted by the Saudi authorities.

LGBT people living in Saudi Arabia are forced into extremely discrete lives. Public discussion about sexuality is regulated by a number of taboos and religious mores. Trans people are especially persecuted given the view that cross-dressing defies the jurisprudence of Islam. Whippings, torture, chemical castrations, imprisonment and fines are common punishment for anyone found guilty of 'transgenderism'. Human Rights Watch has also criticized as inadequate the efforts of the Saudi government to prevent HIV/AIDS (Amon 2007). In general, sexual health assistance for LGBT people in the Kingdom remains wholly inadequate as a result of taboo, forcing LGBT people into an even more precarious state of vulnerability.

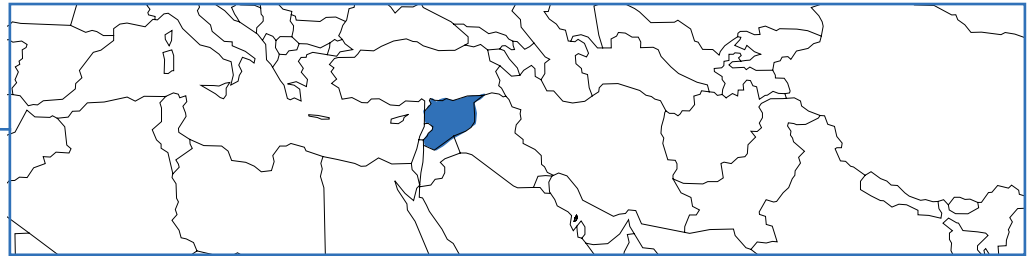
## Sudan



In Sudan both male and female same-sex relationships are illegal. The Criminal Act 1991 outlines in Article 19 and 20 that sex outside of "consummation" is illegal, with a potential punishment of one year in prison. Articles 148-152 is more explicit however, outlawing sodomy between men as a form of "gross indecency" that breaches "public morality" and can be punishable by death. In general, these laws reinforce a number of deeply engrained societal attitudes that see homosexuality as a deep sin.

Despite the restrictions Sudanese law places on LGBT people, Sudan does possess some LGBT rights organization, including Freedom Sudan, Bedayaa, Rainbow Sudan, Mesahat, and Shades of Ebony. Nevertheless, the space for LGBT activism and socializing is extremely limited, with extra-judicial killings and life imprisonment common for those found to be engaging in homosexual acts or lifestyles.

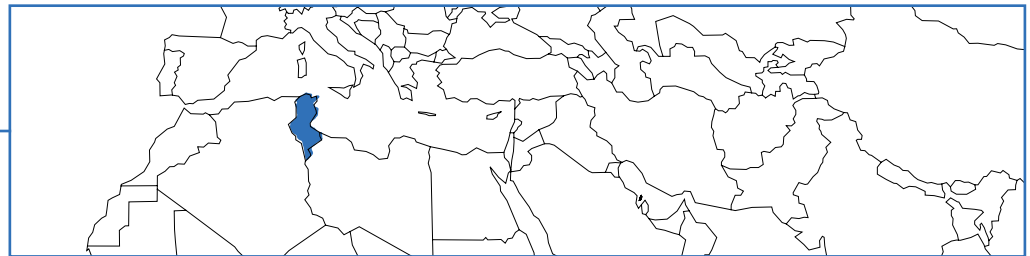
## Syria



The status of LGBT rights in Syria remains difficult to fully ascertain given the intense conflict that has gripped the country since 2011. The entire country has been affected by conflict, with almost five million Syrians having fled the country to neighboring states, most notably Turkey, Lebanon and Jordan. More is written about the experiences of LGBT refugees caught up in this conflict in section 3 below. In general, Syria is a hostile place for LGBT people, especially in Islamist controlled areas in the North and East of the country. Reports that groups like ISIS summarily execute LGBT people are widespread in media reporting, with one gay man declaring, in an interview with *The Sydney Morning Herald*, "It can't get any worse than being gay in Syria today." (McDougall 2015). However, before the civil war, Syria was described as possessing a somewhat established queer scene, particularly in cities like Aleppo and Damascus. This is despite the fact that the Syrian penal code of 1949 outlaws, in Article 520, "carnal relations against the order of nature", generally interpreted to mean homosexuality.

Despite the situation, there is an online magazine that tackles LGBTQ issues in Syria called Mawaleh.

## Tunisia

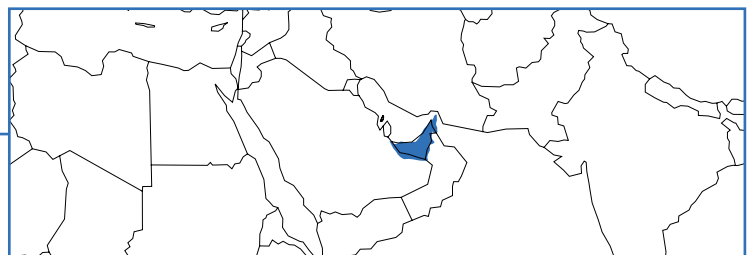


In Tunisia it is illegal for both men and women to have same-sex relations. Article 230 of the Penal Code of 1913, modified in 1964, determines that three years imprisonment is adequate punishment for those engaging in private acts of sodomy. Article 226, which forbids "outrages against public decency", is also often evoked to persecute both lesbian and gay Tunisians, but crucially trans people too, whose practices of "cross dressing" is seen to be a violation of public morality.

Despite these restrictions, Tunisia is home to a number of LGBT rights organizations, however their status is precarious. They register with authorities as human rights organizations and are able to operate on a number of projects in this capacity. Such groups include Shams, Chouf, Mawjoudin, Kelmti, and Damj. Between them, these groups cover a panorama of LGBT issues, representing queer women, gay men, trans and bisexual groups.

The Arab Foundation for Freedom and Equality notes that LGBT rights groups in Tunisia are "scoring victories despite the harsh reality" in a 2015 report (2015). For example, in 2018, the Tunisian governmental presidential committee recommended decriminalizing homosexuality. However, despite evidence of progress, homosexuality is strongly policed by the Tunisian state and persecution and violence are a constant specter for those living openly gay lives throughout the country.

## United Arab Emirates (UAE)

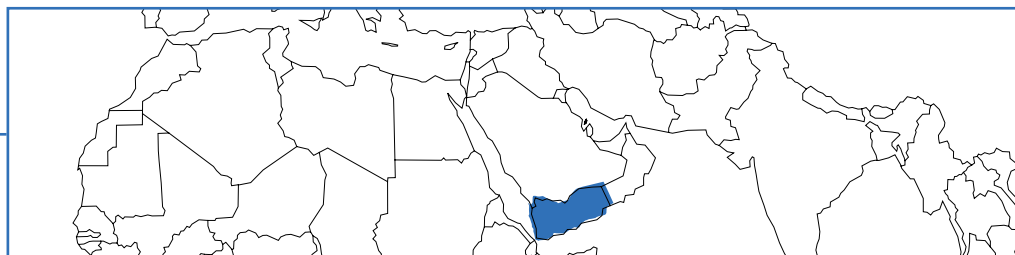


The UAE is an extremely heteronormative and patriarchal society where homosexuality is strictly illegal. It stands with Saudi Arabia as one of the most homophobic states in the world, with Article 354 of the Federal Penal Code stipulating that sodomy will be punished by death. Gay "testing" is also common in an attempt to deport foreign homosexuals. However, there is a degree of uncertainty when it comes to the illegality of female same-sex sexual relationships, although the persecution of lesbians is well evidenced, especially for international tourists (Equaldex 2016).

The international community has strongly condemned UAE's harsh treatment of LGBT people. However, the UAE government opinion remains steadfast in its opposition to LGBT rights. This has severely impacted the ability of LGBT rights groups to emerge in the UAE. Indeed, while space for rights groups is limited throughout the MENA region, a number of groups in other countries have been able to take to the Internet where laws have disabled activism in public spaces. However, Internet censorship in UAE has made such an activity extremely precarious for LGBT people. Reports suggest that UAE authorities heavily police gay chat rooms or message boards, meaning that many LGBT people are forced to take extra precautions to conceal their identities; there is little doubt that this has further disabled the existence of 'safe spaces' for LGBT people in the UAE.

Abu Dhabi and Dubai's separate penal codes are not as harsh as the federal laws, but they impose 14 years and 10 years imprisonment respectively for anyone found guilty of sodomy. These harsh conditions in the state's main cities mean that little to no LGBT or 'gay friendly' clubs exist. Indeed, there are no official LGBT rights groups in the country. However, one organization does exist, largely on social media, called UAE LGBT Rights. It seeks to raise awareness of LGBT rights abuses but largely speaks to an international audience given censorship laws in the country.

## Yemen



Homosexuality is illegal in Yemen. Article 264 of the 1994 Penal Code states that "homosexuality between men is defined as penetration into the anus, unmarried men shall be punished with 100 lashes of the whip or a maximum of one-year imprisonment, married men with death by stoning." The death penalty then applies specifically to homosexual men who engage in same-sex sexual relations while married to a woman. However, the death penalty has been applied to non-married men under the auspices of Sharia Law. For women who engage in same-sex sexual practices, punishment is less severe, but will still end in imprisonment of up to seven years according to Article 268. The situation confronting LGBT people in Yemen has also been intensified by the conflict gripping the country.

There is very little in the way of LGBT rights activism in Yemen, a product of the extremely homophobic attitudes that exist in the country. Homosexuality is not recognized by any major political parties and intense media censorship makes it impossible for newspapers to even recognize the existence of LGBT people. There are, according to the website GlobalGayz, only eight media reports of LGBT activity in the country. Two reports focused on the arrest of journalists writing about homosexuality while a further three reports focused on the murder of gay men in Yemen (Haneef, 2016).

Support that is available for LGBT people in Yemen is limited given the harsh domestic context in which they find themselves. The US State Department, in a 2010 report, found that no active LGBT rights organizations were operating in the country (US Bureau of Democracy, Human Rights and Labor 2010). However, two initiatives are notable. The first has been organized by the Trevor Project is designed to reach out to LGBT Yemenis considering suicide. The second is called Council for Yemeni Gay Rights.





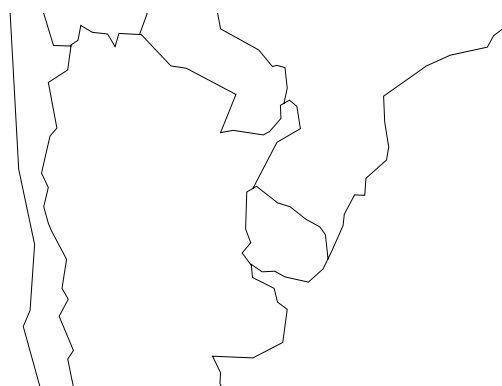
## The Syrian Refugee Crisis LGBT Asylum

Finally, it is important to briefly outline the impact the Syrian civil war has had on LGBT people fleeing conflict. A substantial number of LGBT Syrians and Iraqis who have been displaced by war have arrived in other countries in the region, but specifically Turkey, Lebanon and Jordan. The situation they face is increasingly precarious, exposing them to double discrimination as a result of their being both a member of a marginalized sexual community, and a part of a marginalized refugee community. Moreover, increased instability as a result of displacement is significant. For example, in Turkey the generally conservative mood of the governing AK Party (Justice and Development Party) has seen LGBT rights movements increasingly suppressed in the country, informed by an anti-colonial sense that the West cares more about LGBT rights than supporting refugees.

However, support has been offered to a number of LGBT refugees in Turkey by active and well-organized LGBT and human rights groups such as Kaos GL, Lambda Istanbul, and SPoD. Furthermore, fleeing LGBTQ Syrians have also begun to organize themselves to be able to provide support to other refugees from the Middle East and North Africa. Nevertheless, restrictions on movements, especially for non-Syrian refugees, means some LGBT refugees encounter an “un-safe haven” in Turkey, left to fend for themselves in often conservative and unwelcoming satellite towns in the South and East of the country (Grungras et al.

2008). This situation is compelling a number of LGBT refugees to take drastic actions. Faced with an uncertain future in Turkey, and the impossibility of returning home due to intense conflict, a number of LGBT refugees have paid smugglers to take them on the perilous journey across the Mediterranean to Europe. Another option is suicide, which remains a real concern for LGBT rights groups working with Syrian and non-Syrian LGBT refugees.

A final but increasingly drawn-out process includes UNHCR's Resettlement to a Third Country system, that allows particularly vulnerable refugees to be transported out of Turkey and into more ‘hospitable’ states in the global north such as Canada, the USA, Germany or Sweden. This offers some hope for LGBT refugees, but the reality is more complicated, an outcome informed in no small part by the changes in EU policy that have emerged in response to the ‘Refugee Crisis’. For example, research conducted by the Centre for Transnational Development and Collaboration (CTDC) found that EU states were not compelled to recognize “the mere existence of legislation criminalizing homosexual acts” as sufficient grounds for asylum. As such, EU asylum policy states that LGBT people can live safely in countries where homosexuality is illegal, placing those who do claim asylum on grounds of their sexual orientation into a vulnerable situation. They may well be sent back to their country of origin, an outcome that frequently results in further persecution.





# CHAP. 2

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## GRINDR USERS IN THE MIDDLE EAST AND NORTH AFRICA

The following is based on a survey that covered all Arabic-speaking countries, aiming to assess the situation of GBT persons and the discrimination they experience. The survey was rolled out in Arabic, English and French using Grindr. The total number of respondents was originally 1,800. However, during the data cleaning process, this had to be reduced to 1794, because it became apparent that those removed during the data cleaning process were bogus.

Some participants have also answered some questions but not others, and because of that those with answers unavailable, marked as NA, were not calculated in the analysis of responses.

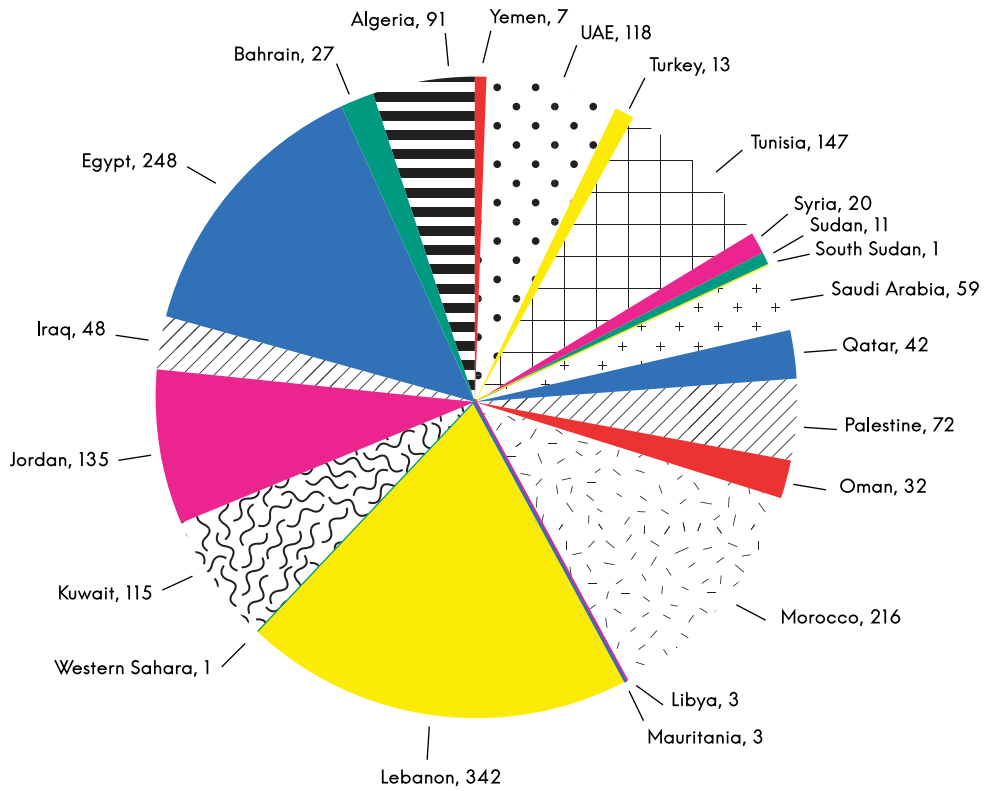


# Demographics

We asked four demographic questions in order to clarify who answered the survey – country, gender identity, sexual orientation, and age.

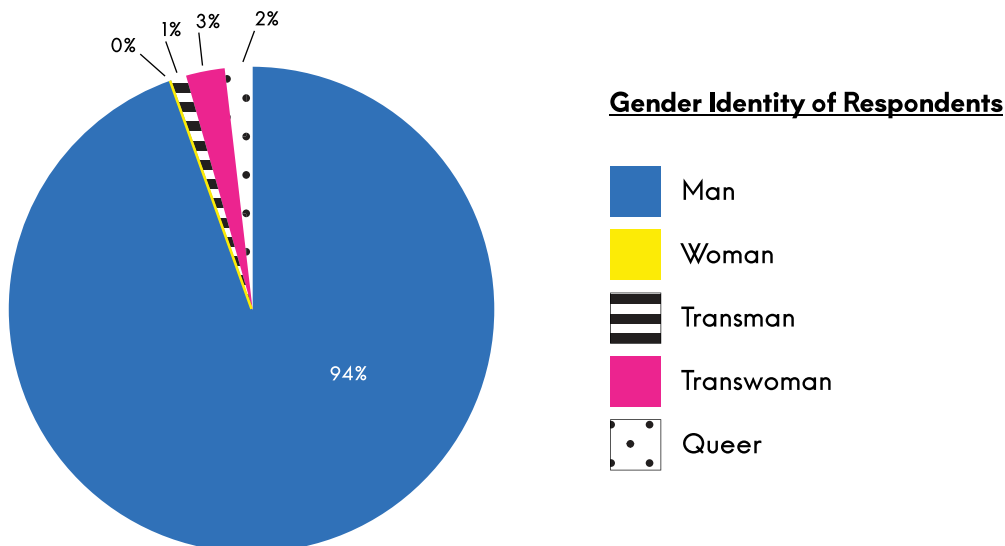
The 1,794 respondents identified themselves as being from 22 countries with the following distribution: 342 in Lebanon, 248 in Egypt, 216 in Morocco, 147 in Tunisia, 135 in Jordan, 118 from the United Arab Emirates, 115 from Kuwait, 91 from Algeria, 72 from Palestine, 59 from Saudi Arabia, 48 from Iraq, 42 in Qatar, 32 in Oman, 27 in Bahrain, 20 in Syria, 13 in Turkey, 11 in Sudan, 7 in Yemen, as well as three each from Mauritania and Libya, and finally, one from Western Sahara.

## Country of Respondents



## Gender Identity

In terms of gender identity, the majority of respondents were men (94%). Two percent (2%) said they were queer, and (3%) said they were transwomen. Additionally, (1%) identified as transmen, and three participants identified as women.

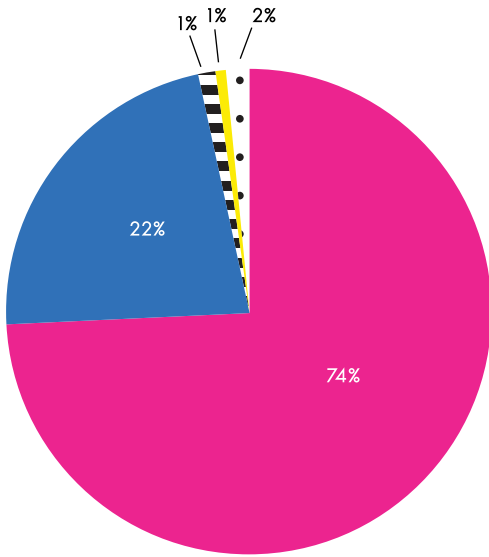


### Gender Identity of Respondents

- Man
- Woman
- Transman
- Transwoman
- Queer

## Sexual Orientation

In terms of sexual orientation, (74%) of the participants identified themselves as gay, followed by (22%) who identified as bisexual. One percent (1%) marked heterosexual, (2%) queer, and (1%) asexual.



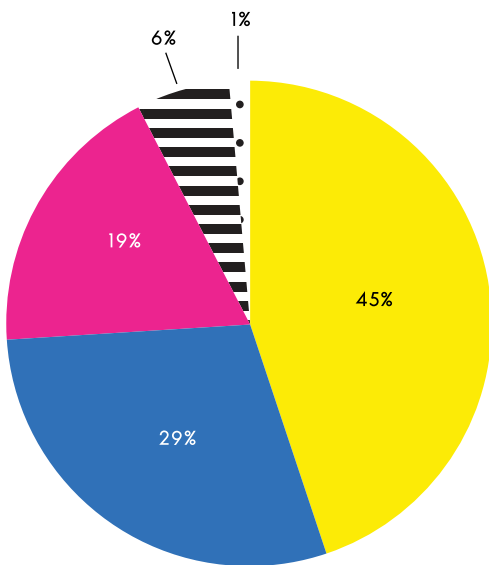
**Sexual Orientation of Respondents**



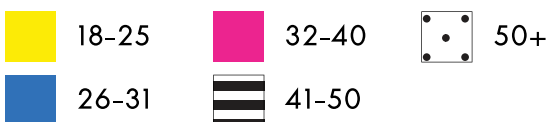
The ways that participants defined their gender identity and sexual orientation presented challenges for the analysis. It became apparent from the survey results that participants were unfamiliar with some of the terminology that was used. In those cases, we used qualitative data to understand what each participant meant.

## Age

The majority of respondents were between the ages of 18 and 25 – about (45%). The rest of the respondents fell in the following age groups: (29%) were between 25 and 31, and (19%) between 32 and 40, (6%) between 41 and 50, and (1%) were above 50.

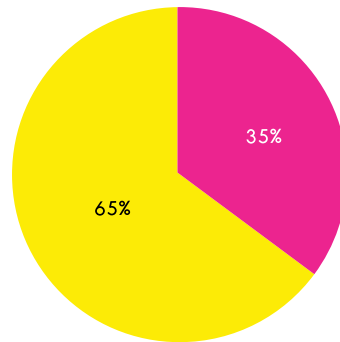


**Age of Respondents**



## Violence

We asked a blanket question about whether respondents had ever experienced violence due to their sexual orientation or gender identity. (35%) said that they had, while (65%) indicated that they had not been.



**Have you Experienced Violence?**



Some respondents expanded on what violence looked like in their situation.

**“Our country is pretty safe for the most part just violence in some villages due to political riots”**

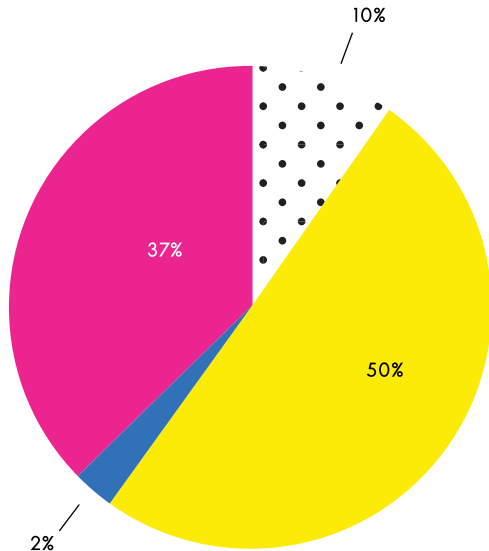
**“If you consider sexual harassment as violence behavior”**

**“Some bullying but not really violence”**





## Employment Discrimination

We asked about respondents' experiences in their workplace – whether they had faced direct discrimination like being fired due to their sexual orientation or gender identity and whether they were forced to hide themselves in order to avoid these outcomes.

One out of ten respondents (10%) said they had not been hired for a job they were qualified for because of their sexual orientation or gender identity. Thirty-seven percent (37%) said they were forced to hide their sexual orientation or gender identity. Two percent (2%) said they were forced to do sex work in order to make a living due to LGBTQI-related employment discrimination. Half of respondents (50%) said they had not faced employment discrimination.



### Employment Discrimination

-  Yes, I was not hired for a job I am qualified for because of my SOGI
-  No
-  I was forced to do sex work to make a living because of my SOGI
-  I have to hide my SOGI because of my work

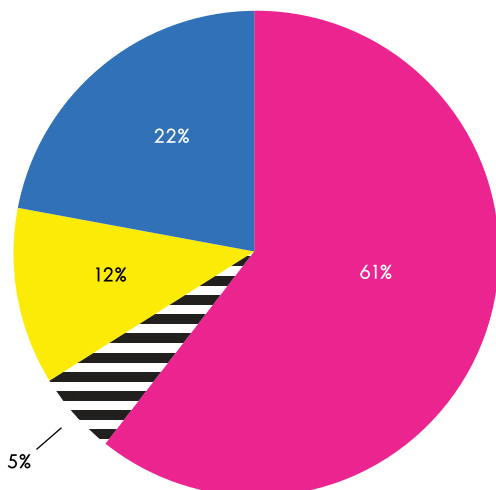
**“No one could reveal their sexual identity at work. They could easily lose the job because of the workforce law in Egypt. Regardless of the public shaming”**

**“EVERYONE hides their sexuality here. You'd be deported otherwise”**





**“Because I am discreet about it when it comes to colleagues and work”**

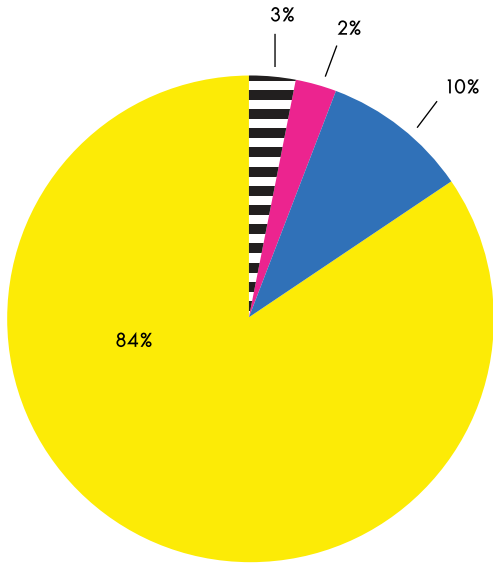
## Housing Discrimination

The vast majority of respondents (85%) said they had not experienced housing discrimination. Three percent (3%) said they were thrown out of a house or an apartment due to their sexual orientation or gender identity. Two percent (2%) stated that they were denied housing, and (10%) said that they experienced homelessness at some point in their lives.







### Housing Situation

-  I live with my parents or other family members
-  I live with my partner
-  I live with friends or roommates
-  I live alone

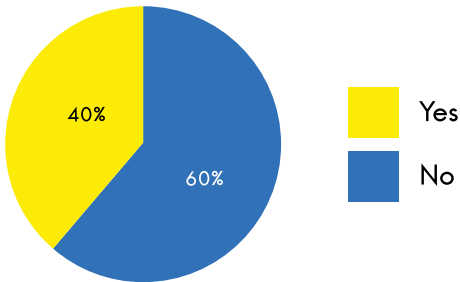


**Housing Discrimination**

-  Yes, I was thrown out of a house or apartment
-  Yes, I was denied a house/apartment
-  I experienced homelessness at some point in my life
-  No

**Discrimination in a Religious Context**

Within a religious context, the majority (60%) of respondents said that they had not faced discrimination. Forty percent (40%) felt they had been.

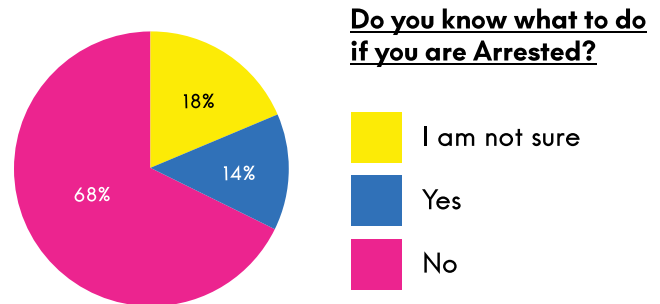


**Have you ever been Discriminated against in a Religious Context?**

**Legal Rights**

Two questions in the survey addressed respondents' legal rights. First, we asked if they knew what to do if they were arrested. Second, we asked if they knew their rights in their local context.

Sixty-eight percent (68%) of the respondents indicated that they do not know what to do if they get arrested, (14%) said that they do know, and while (18%) said they were unsure.

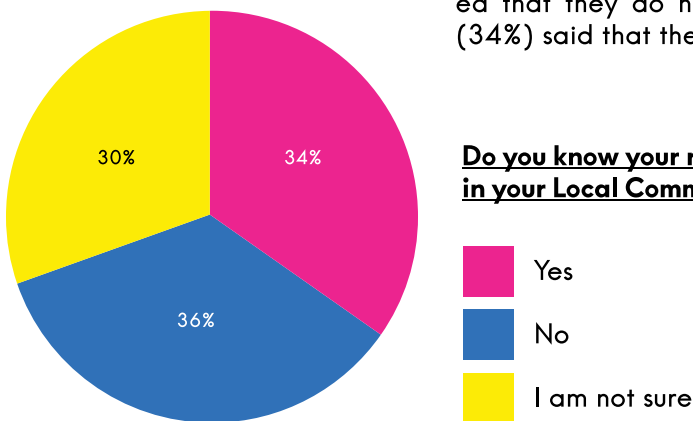


**Do you know what to do if you are Arrested?**




**“When I got arrested I called a humanitarian organization, but they couldn't do anything to help me”**

**“Believe me there's nothing to be done. Law is enforced based on the police officer's mood. You have no rights no matter what laws and articles and constitutions say”**

When we asked whether respondents knew what their rights were as LGBTQI people in their country's context, the results were very close. (36%) indicated that they do not know their rights within their own local community, (34%) said that they do know, and (30%) were not sure.



**Do you know your rights in your Local Community?**

-  Yes
-  No
-  I am not sure

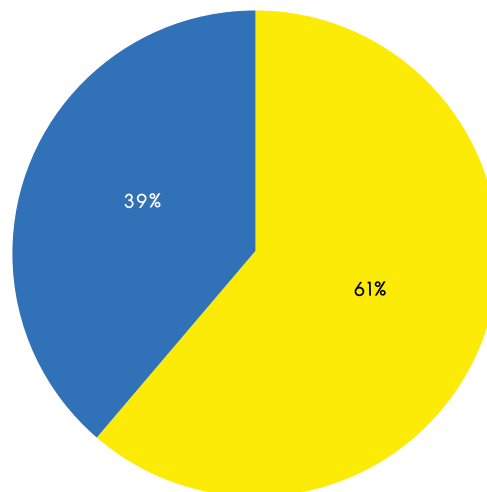
**“There are no rights. Only oppression”**

**“I don't have any idea about my rights in my country”**

## Sexual Health

Sixty-one percent (61%) of the respondents said that they have access to information about sexual health, while (39%) said that they did not.

Those who said they have the information they need on sexual health may have accessed it a number of different ways, for example through their own research or from a local organization.



“I am studying economics and pharmacy at the same time so I have access to health information through my studies”

“I read about it and I always make sure my partner is using a condom and I make H.I.V tests every month to make sure I'm clear”

“The organizations have programs that include MSM and MSM sex workers. But no-one goes unless it's an emergency”

### Access to Information about Sexual Health



Other indicated how difficult it is to access the information even if it is available on the Internet.

“I can't go check for sexual stuff because my family will be like? you had sex?”

“No sexual health information here for heterosexual relationships let alone LGBTQ. No HIV testing clinics. If you're diagnosed with HIV you would get deported if you're aren't a citizen or you would be in government records without the privacy you would have in other countries. You would be given medication though”

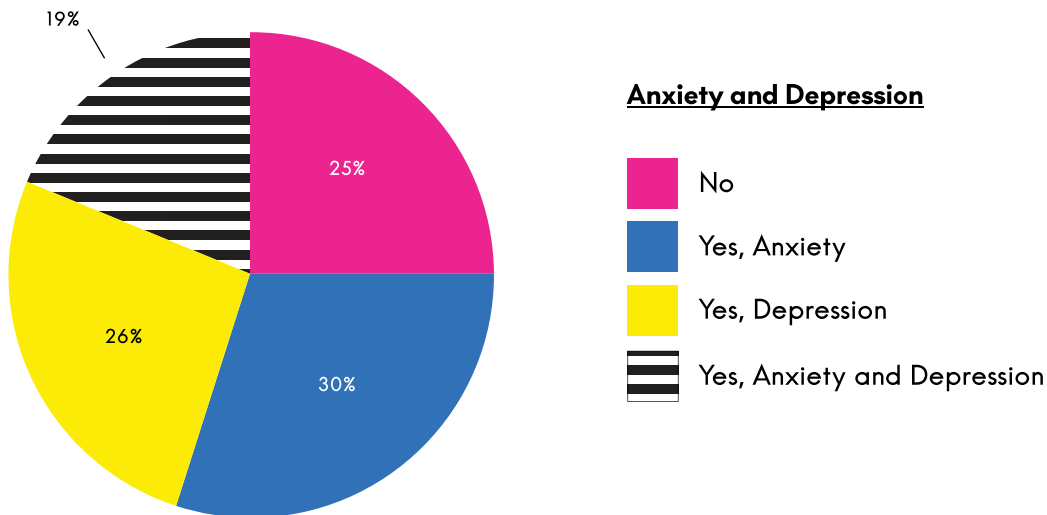
## Mental Health

We asked three questions concerning mental health. First, we asked about anxiety and depression, followed by discomfort after sex. Finally, we asked whether respondents were happy with their sexual orientation.

Thirty percent (30%) of the respondents said they struggle with anxiety, (26%) said they suffer from depression, and (19%) reported both.

Only one in four (25%) indicated that they have no feelings of anxiety or depression.

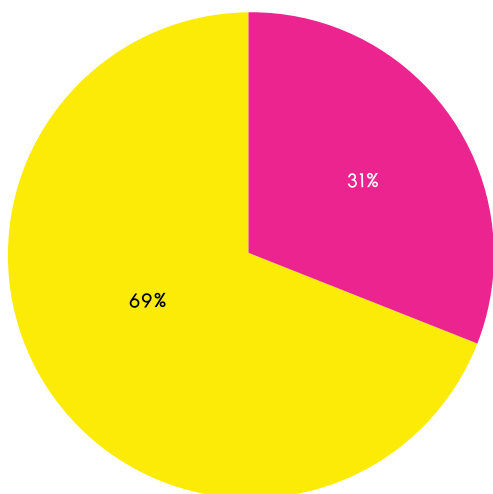
These results clearly indicate the impacts of discrimination on community members' mental health.



“I feel depressed and anxious because of lack of a healthy environment and acceptance of homosexuals within their families and society”

“Anxiety and depression because of the loneliness I feel living with no partner. I'm still looking for my life partner ever since my last break up and I am still devastated”

Sixty-nine percent (69%) of respondents indicated that they feel guilty or uncomfortable after sex, while (31%) indicated that this is not the case for them.



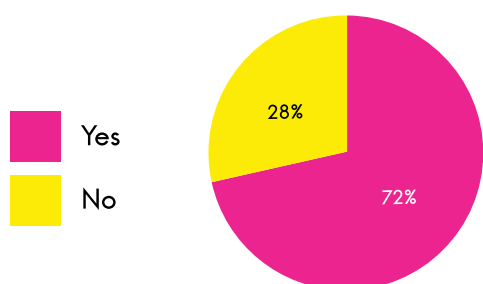
“In the beginning I had many problems about having sex with men. I felt guilty and shameful. Recently I have been able to accept myself and find peace with my differences”

“Depends with who”...  
“Sometimes yes sometimes no, it depends on the partner”

**Do you feel uncomfortable after sex?**  
 No  
 Yes

“Its weird because I'm scared that someone in my family will know about this”

The vast majority of respondents (72%) said they are happy with their sexual orientation. Twenty-eight percent (28%) said they were not.

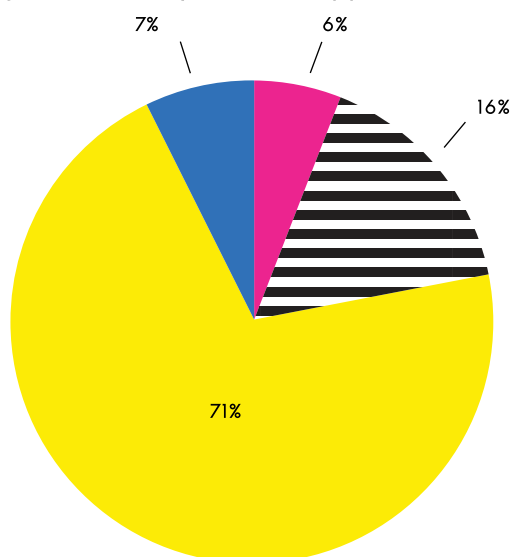


**Are you Happy with your Sexual Orientation or Gender Identity?**

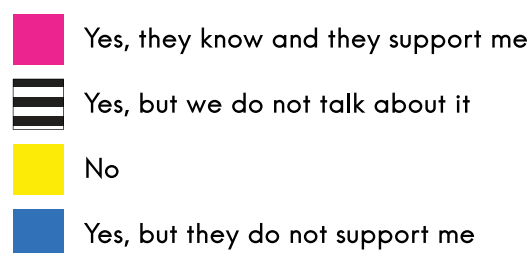
**“In spite of all the suffering and risks, I am happy and proud of my sexual orientation. I wouldn't want to be anyone else”**

## Family Acceptance

Seventy-one percent (71%) of the respondents said that their parents and/or relatives do not know about their sexual orientation or gender identity. Sixteen percent (16%) said they suspected their family members might know but are either in denial or trying to ignore it. Seven percent (7%) said that their family members know but are not supportive, while (6%) said that their parents and/or family members are aware of their sexual orientation or gender identity and are supportive.



**Do Your Parents and/or Relatives Know about your Sexual Orientation or Gender Identity**



Some participants preferred not to tell their parents, as they feared they would not be accepted.

Others indicated that their family members might know but live in denial or ignore it.

**“I cannot tell my parents; they will never be able to accept it. They are homophobic”**

**“Two members of my family know and I am fighting the 'denial' phase”**

**“It's not easy for me to tell my parents about my sexuality, they will be hurt especially because we live in a homophobic society... I hope one day I will live in a country that recognizes the rights of the LGBTQI community... I want to feel safe because I'm always afraid”**

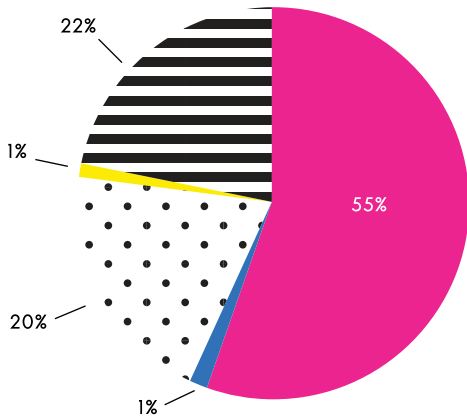
**“My mother knows but deliberately ignores it”**

**“I think they have doubts ... because my mother is always suggesting different girls to me...”**

## Friendships

In order to measure isolation and capture one form of social support, the survey included questions that focused on respondents' friendships, both within and outside LGBTQI communities.

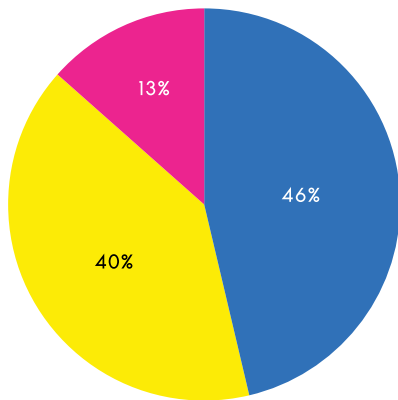
Fifty-five percent (55%) of respondents said they have male LGBTQI friends, (21%) said they have both male and female LGBTQI friends, and (22%) said they do not have friends from the LGBTQI community. One percent (1%) of the respondents said that they only have female friends who identify as LGBTQI, and, similarly, (1%) said that they have trans friends.



### Do you have LGBTQI Friends?

- Yes, I have male friends who are LGBTQI
- Yes, I have female friends who are LGBTQI
- Yes, I have male and female friends who are LGBTQI
- Yes, I only have trans and/or intersex friends
- No, I have no friendships with other LGBTQI people

In regard to respondents' friendships outside the LGBTQ community, (47%) said that some of their heterosexual friends know about their sexual orientation or gender identity. Forty percent (40%) said that none of their heterosexual friends know, and (13%) said all their heterosexual friends are aware.

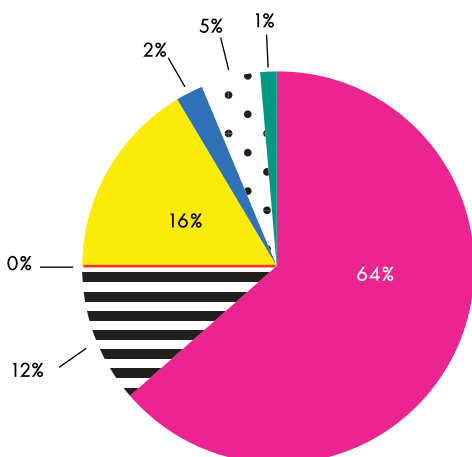


### Do your Heterosexual Friends know about your Sexual Orientation or Gender Identity?

- Some of my heterosexual friends know
- None of my heterosexual friends know
- Yes, all of them know

## Relationships

We asked respondents about their current relationship status. Sixty-four percent (64%) said they are single. Sixteen percent (16%) said they have casual sex, (12%) have boyfriends or male partners, (5%) are in a marriage with heterosexual women, and (2%) divorced. One percent (1%) said they are married to a man in a country that recognizes gay marriage, which means that their marriage is outside of their country of origin, and, finally, a very small minority indicated that they are widowers.



### Respondents' Relationship Status

- Single
- I have a male partner
- I have casual sex
- Divorced
- Married to a heterosexual woman
- Married to a man in a country that recognizes gay marriage
- Widower



# CHAP. 3

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## DIGGING DEEPER

### **Introduction**

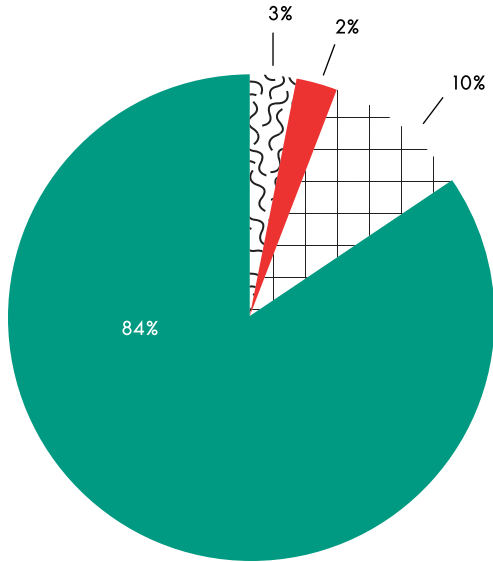
In this section, we take a deeper dive into what this data can tell us about three areas of LGBTQI life in the region. It is primarily meant for researchers but may be of interest to others as well. First, we deepen our analysis of housing discrimination. Second, we spotlight the experiences of the transgender people who took the survey. Finally, we offer a comparative analysis of what Moroccan respondents reported in comparison to their Lebanese counterparts.

In some cases, the low number of respondents in a particular demographic group might limit the generalizability of some findings.





# Housing Discrimination and its link to Discretion

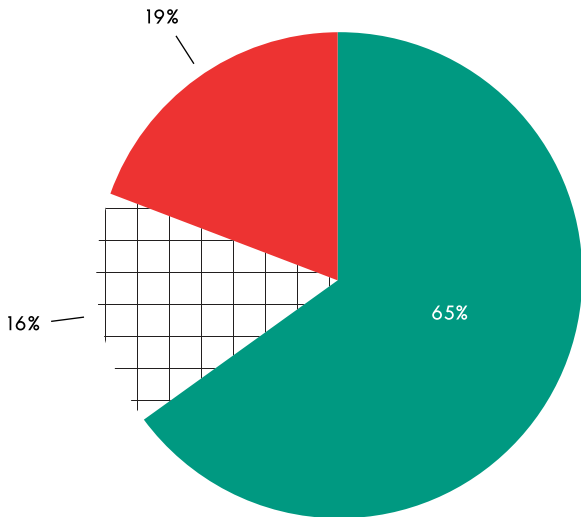
## I. Overview

Of 1,749, 269 respondents – or (15%) – indicated that they have experienced housing discrimination at some point during their lives. Of this group, (65%), or 175 respondents, said their experience of housing discrimination resulted in homelessness. Nineteen percent (19%), or 52 respondents, were thrown out of an apartment/house, and (16%), or 42 respondents, were denied an apartment/house because of their sexual orientation and gender identity (SOGI).






**Housing Discrimination**

-  Yes, I was thrown out of a house or apartment
-  Yes, I was denied a house/apartment
-  I experienced homelessness at some point in my life
-  No



**Experiences of Housing Discrimination**

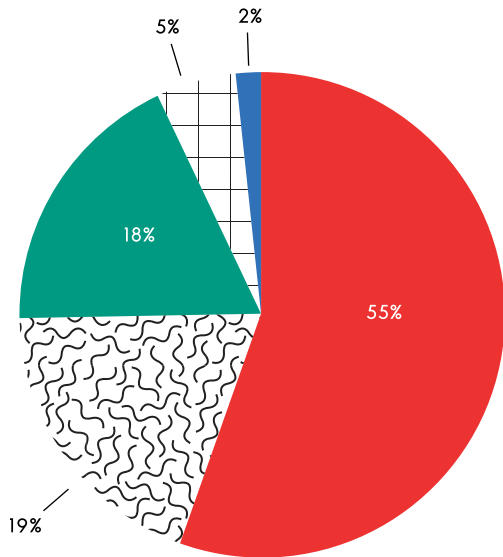
-  Experienced homelessness
-  Denied a house/apartment
-  Thrown out of a house/apartment

Further trends appear in the data linked to nationality/country, and the degree to which respondents had revealed their SOGI (sexual orientation or gender identity) to their parents and heterosexual friends. In what follows, we interpret these trends and their impact on housing discrimination.

## 2. SOGI Identity and Family Awareness

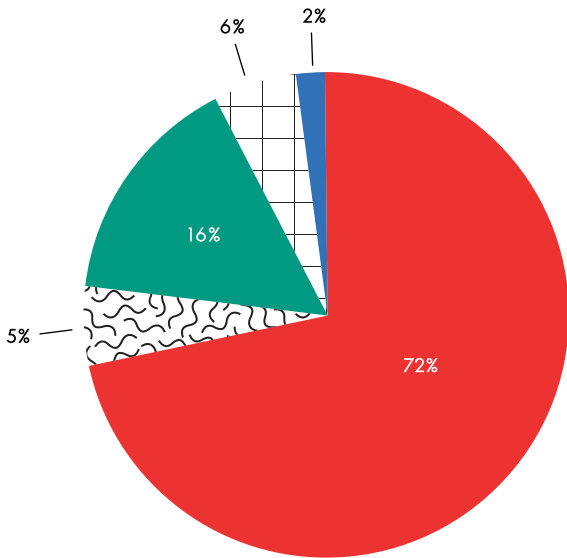
The data reveals that respondents were more likely to experience housing discrimination in cases where their parents knew about their sexuality or gender identity and did not support them. Among participants who responded that they had experienced some form of housing discrimination, (19%) said their parents knew about their SOGI and did not support them, in contrast to (5%) of respondents who said they had not experienced housing discrimination. Similarly, (42%) of those who had experienced housing discrimination had revealed their SOGI to their parents/relatives, in contrast to (26%) of those who had not experienced housing discrimination.

This data demonstrates a degree of correlation between experiences of housing discrimination and the degree to which discretion about SOGI is maintained between an individual and their parents or relatives. It is evident that, where discretion is maintained, risk of housing discrimination is reduced, while those who disclose their SOGI to their relatives, are more likely to experience housing discrimination. High rates of discretion might also be understood in relation to the perceived risk of disclosing SOGI, especially given the fact that the vast majority (61%) of respondents disclosed that they currently live with their parents/relatives.



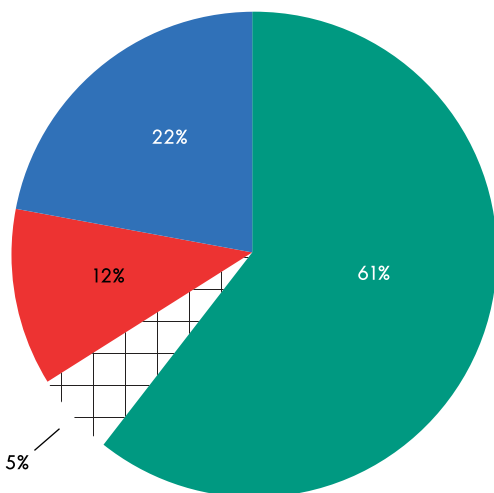
**Parent Knowledge of SOGI among respondents who have experienced housing discrimination**

- Parents do not know
- Parents do know, but they do not support me
- Parents do know, but we do not talk about it
- Parents know and they support me
- N/A



**Parent Knowledge of SOGI among respondents who have not experienced housing discrimination**

- Parents do not know
- Parents do know, but they do not support me
- Parents do know, but we do not talk about it
- Parents know and they support me
- N/A

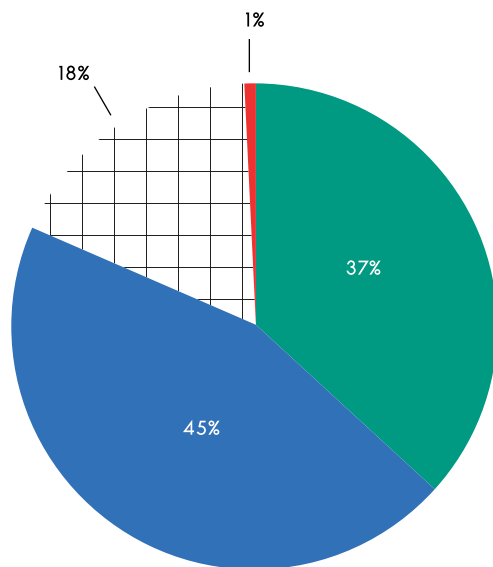


**Housing Situation**

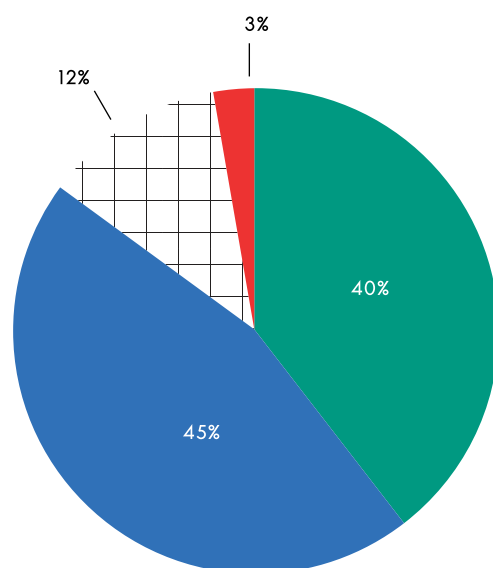
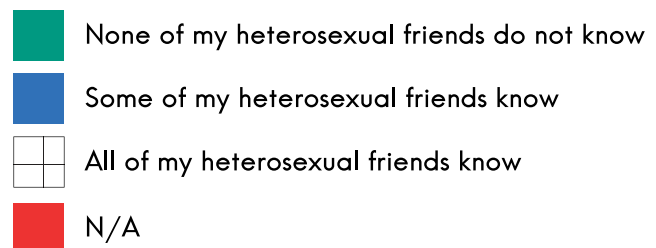
- I live with my parents or other family members
- I live with my partner
- I live with friends or roommates
- I live alone

### 3. SOGI Identity and Heterosexual Friend Awareness

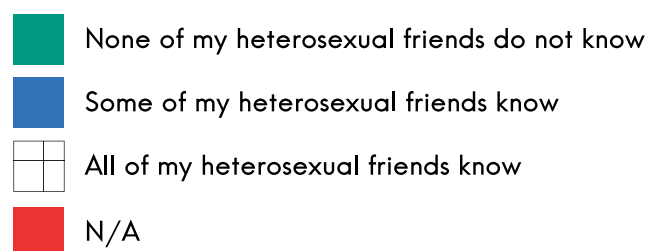
Interestingly, knowledge about participants' SOGI among heterosexual friends was similar for both those who had experienced housing discrimination, and those who had not. For those who had disclosed their SOGI to all their heterosexual friends, (18%) had experienced housing discrimination and (12%) had not. This was the biggest difference in the data. By contrast, (44%) of those who had experienced housing discrimination, and (45%) of those who had not, said that some of their heterosexual friends knew about their SOGI. Finally, (37%) of those who had experienced housing discrimination, and (40%) of those who had not, disclosed that none of their heterosexual friends knew about their SOGI.



**Heterosexual friend knowledge of SOGI among respondents who have experienced housing discrimination**



**Heterosexual friend knowledge of SOGI among respondents who have not experienced housing discrimination**



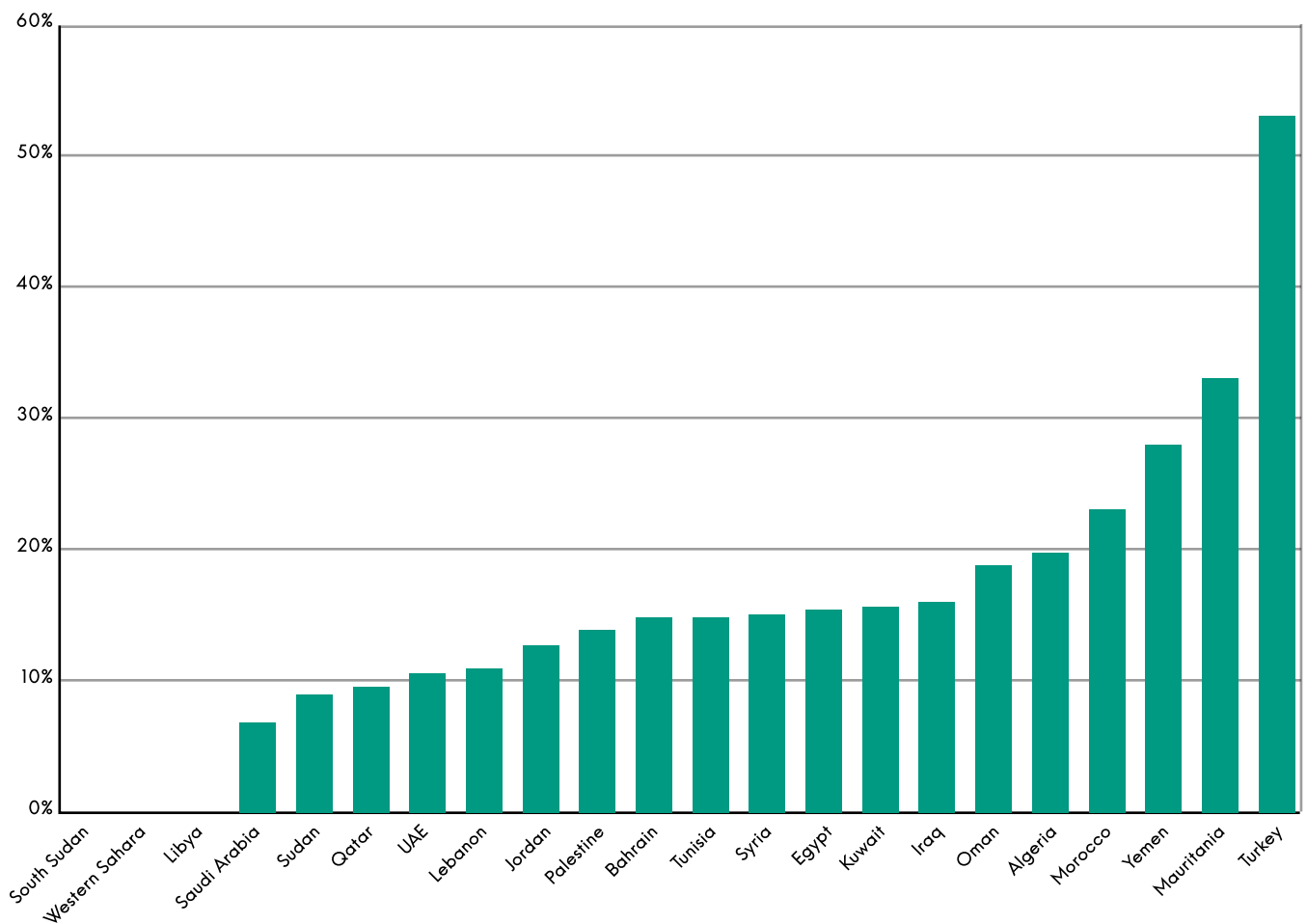
This data suggests that knowledge of SOGI among heterosexual friends has no significant impact on risk of discrimination. Significantly, it does show that participants across the board are far more likely to disclose their SOGI to heterosexual friends than family members. In terms of housing, this can be understood by the fact that only (12%) of participants live with friends or roommates, suggesting that disclosing SOGI to heterosexual friends is far less likely to result in discrimination, including homelessness, or being expelled from a household.

## 4. SOGI Identity and Housing Discrimination by Country

Experience of housing discrimination by country shows that, in some contexts, experience of housing discrimination has been more widely reported. In Turkey, which technically falls outside of the focus of this survey, only 13 participants engaged with the questionnaire. Of these, 7, or (53%), experienced housing discrimination.

In countries that attracted larger numbers of participants, such as Lebanon, UAE, Morocco, Egypt and Tunisia, experiences of housing discrimination fluctuated between 10 and (25%) of the number of participants. While discretion is clearly a factor at the familial level, the differences in rates of discrimination by country suggest structural factors are also playing a role.

### Experience of Housing Discrimination by Country



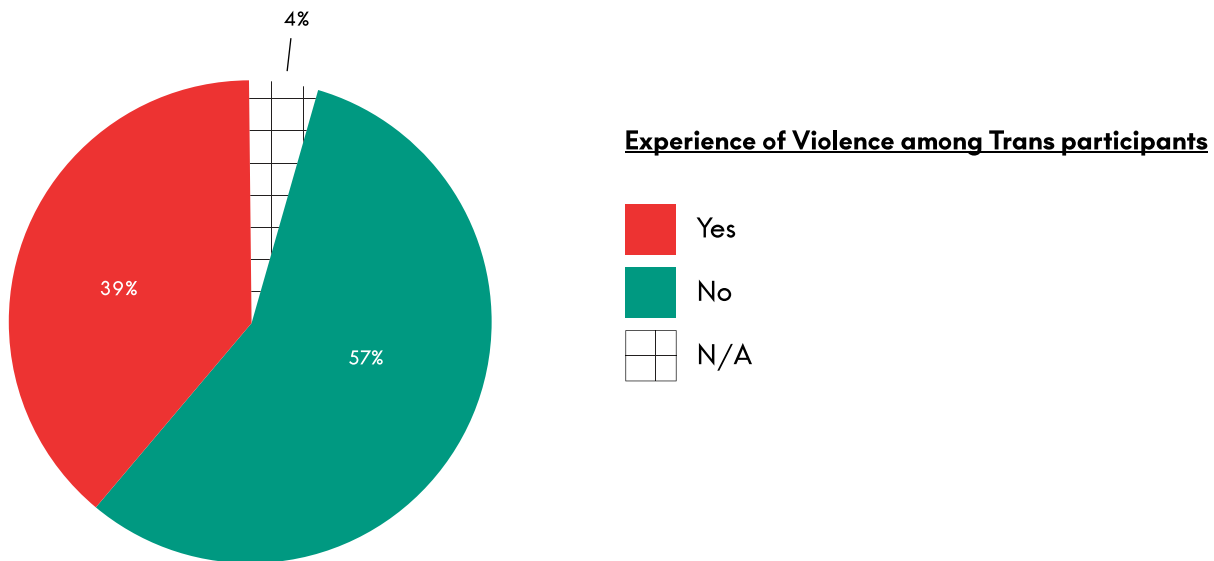
# The Experience of Trans Participants

Of 1,749 responses, 19 identified as Transman (1%) and 48 as Transwoman (2.7%). However, the exact gender identity of participants identifying as either transman or transwoman remains unclear from the data. For example, it is possible that the participants' understanding of both terms is varied. As such, this analysis focuses on trans participants collectively, examining participants' experiences of violence and discrimination in relation to their trans identity.

## 1. Violence

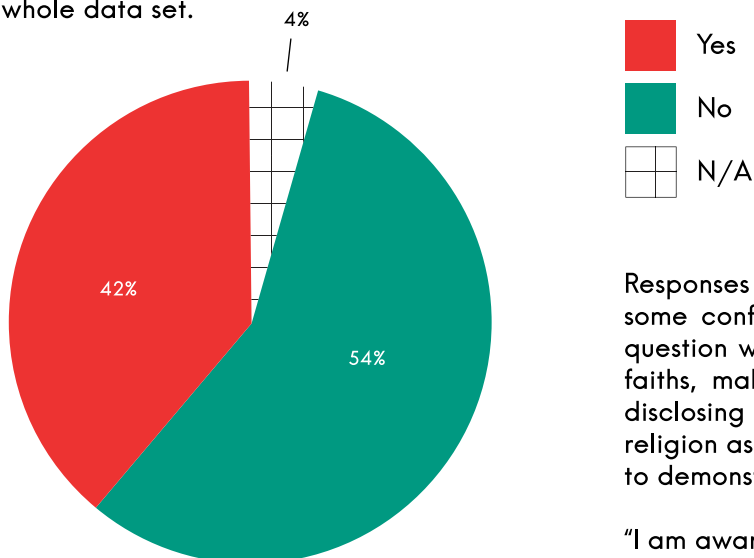
Thirty-nine percent (39%) of trans participants indicated that they had experienced violence in their lifetime. This is not significantly higher than the figure for the entire data set, which states that (35%) of all participants had also experienced violence. Fifty-seven percent (57%) stated that they had experienced no violence, with (4%) not answering this question.

Physical abuse was cited as a key factor in the qualitative responses. Sexual violence was also prominent in five of the answers, suggesting the trans participants were disproportionately exposed to this sort of abuse.



## 2. Religious Persecution

Forty-two percent (42%) of trans participants reported to have been discriminated against in a religious context. Again, this is similar to the (40%) average reported in the complete data set. Fifty-seven percent (57%) said that they had not experienced discrimination in a religious context, slightly less than the (60%) for the whole data set.



### Experience of Persecution in a Religious Context among Trans participants

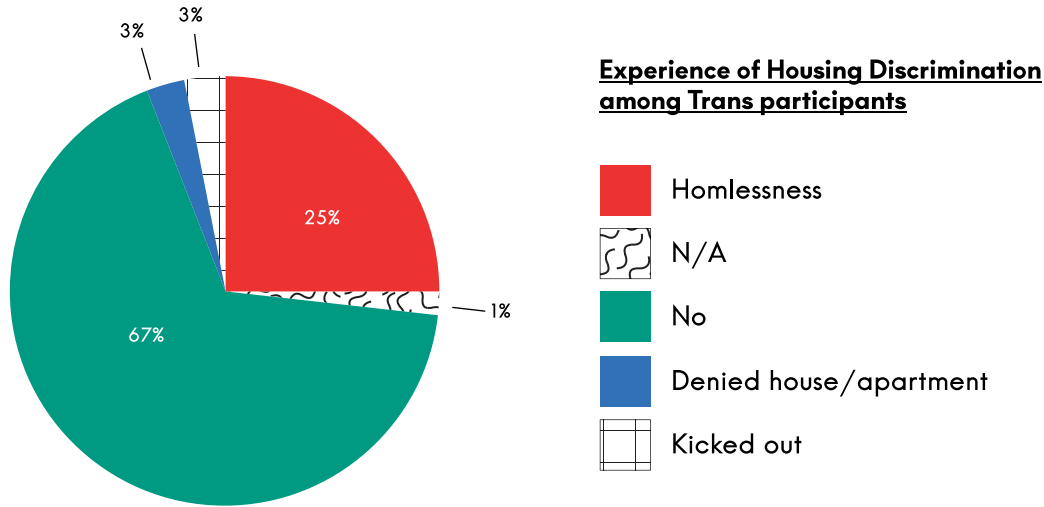
Responses to the qualitative question here showed some confusion as to precisely what it was that this question was asking. Many participants listed certain faiths, making it unclear whether or not they were disclosing their own beliefs, or were identifying this religion as the persecutory factor. One response helps to demonstrate the confusion:

"I am aware of all religions.  
I read a lot but I am Muslim."

As such, this data appears to be fairly inconclusive.

### 3. Housing Discrimination

Trans participants appear to have experienced significantly greater degrees of housing discrimination than the rest of the participants. (31%) said that they had either experienced homelessness, been denied a house or apartment, or had been kicked out because of their SOGI, in comparison to (15%) for the rest of the participants. Of this, (25%) had experienced homelessness.



No further information was given in the qualitative section. Most chose to not respond, while others gave a brief narrative of their current housing situation:

**“I met a Lebanese man and I wish to live with him in Lebanon but I'm searching for a job vacancy there”**

**“I live with my parents but I live alone for 3 days a week because I study in college”**

## Comparison of Lebanon and Morocco Using Quantitative and Qualitative Data from Grindr Survey

The following data charts are based on a survey that covered all Arabic speaking countries aiming to assess the situation of GBT persons and the discrimination they experience. The data below shows a comparison between Lebanon and Morocco, and covers responses relating to various forms of discrimination and persecution. The data is shown as percentages. The total number of participants from Lebanon equaled 342. The total number of participants from Morocco equaled 216.

### 1. Housing Discrimination

A comparison of the data shows that in both cases, the majority of participants had not experienced housing discrimination, around 86% in Lebanon, and 74% in Morocco. In Lebanon, 3% had been denied an apartment because of their SOGI, similar to the 2% figure for Morocco. 1% of the respondents from Lebanon had been thrown out of a house or apartment because of their SOGI, in comparison to 4% in Morocco. The biggest difference between the two countries relates to the percentage of homelessness reported by the respondents. In Lebanon, 7% had been made homeless as a result of their SOGI, in contrast to 17% of the respondents from Morocco.



**Lebanon: Have you experienced housing discrimination because of your SOGI?**

**Morocco: Have you experienced housing discrimination because of your SOGI?**

There were 15 responses to the qualitative question relating to housing discrimination from Lebanon and 10 from Morocco.

A number of respondents from both Lebanon and Morocco indicated that while housing discrimination had been an historic experience, it was not necessarily one that troubled them in the present:

**“I do not have that problem because I own my home”**

Others indicated that housing discrimination had been limited due to personal economic factors, while those who experienced homelessness noted that separation from familial support had been a factor:

**“Im a bit rich... so lots of places to live in.”**

**“I got a warning that if I behave as myself I won't belong to my family anymore.”**

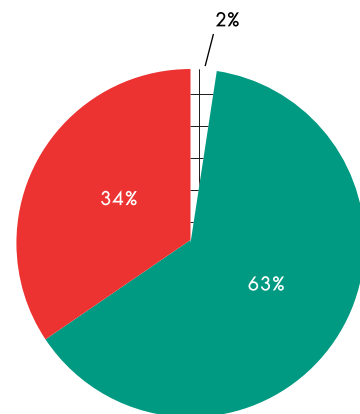
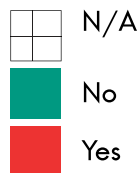
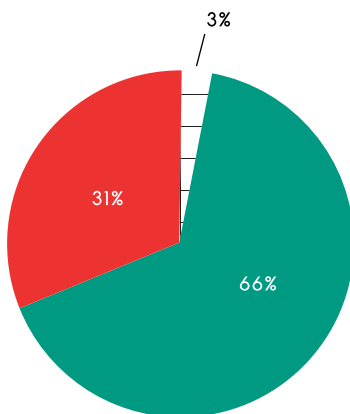
**“A period of my life was hard. I lived far from my family.”**

## 2. Violence

The data for Lebanon and Morocco indicates a close degree of correlation with regard to experiences of violence. (31%) of respondents from Lebanon reported to have been subjected to violence, which is similar to (34%) in Morocco. In both countries, a majority of respondents reported to have never been subjected to violence: (66%) in Lebanon and (64%) in Morocco. (3%) of respondents in Lebanon and (2%) in Morocco responded using the non-applicable (N/A) answer.

A total of 51 participants from Lebanon, and 38 from Morocco offered a qualitative response. These highlight how violence and discrimination was encountered in a number of different forms and settings, ranging from police violence, to discrimination and/or bullying at school, to insults, rape and violent beatings.

Many of the respondents also indicated that they have to hide their sexual orientation in order to avoid violence. Seven responses indicated that they had been subject to violence following attempted hook-ups, in some instances from dating apps.



**Lebanon: Have you been subjected to violence?**

**Morocco: Have you been subjected to violence?**



### 3. Sexual Rights

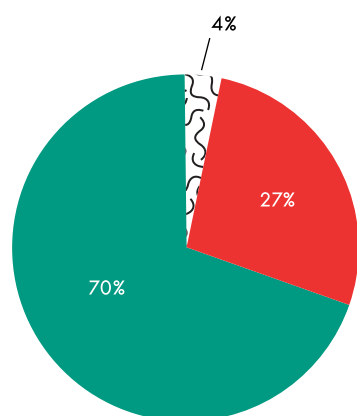
The survey asked respondents to consider their knowledge and access to information relating to sexual health.

For the first question, (70%) of respondents from Lebanon, and (67%) of respondents from Morocco stated that they had access to information about sexual health. This is comparatively higher than the figure for the whole survey of 22 countries from the MENA region, which showed that, overall, (61%) of respondents had access to such information.

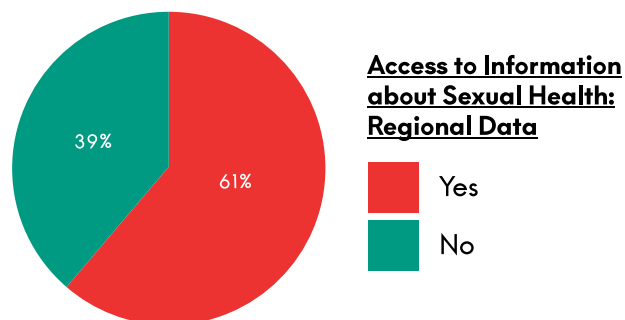
Consequently, (27%) of respondents from Lebanon and (30%) of respondents from Morocco reported to have no access to sexual health information.

Forty-nine responses from Lebanon and 21 from Morocco offered a qualitative response. These revealed that a lot of participants received information about sexual health from the internet. Others indicated that limited access was the result of poor sexual health education more generally:

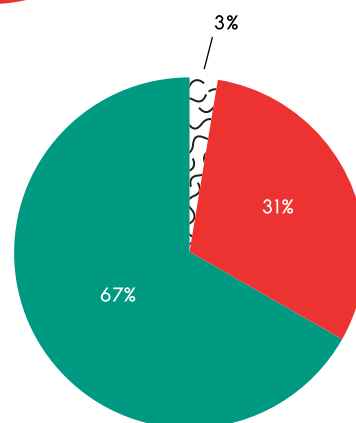
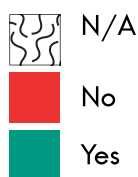
**“Sex education is only for gay people who are 'out' and not for the whole of society. Guy and girls living in denial or in the closet don't have access to this important information.”**



**Lebanon: Do you have access to information about sexual health?**



**Access to Information about Sexual Health: Regional Data**



**Morocco: Do you have access to information about sexual health?**

Organisations and discreet NGOs were also reported to be a key point of access regarding sexual health rights in both countries. A couple of respondents noted that not enough was done to support sex workers.

### 4. Employment Discrimination

Fifty-eight percent (58%) of respondents from Lebanon indicated that they had not encountered employment discrimination because of their SOGI, in comparison to 48% in Morocco. Consequently, responses from Morocco reported higher rates of discrimination than participants from Lebanon. Discrimination leading to sex work stands out, given that none of the respondents from Lebanon reported this outcome, in contrast to 5% in Morocco. Eight percent (8%) of participants from Morocco reported to have been dismissed from work because of their SOGI, in contrast to 5% from Lebanon.

Interestingly, similar percentages of responses indicated the need to be discreet because of work, with 33% of respondents from Lebanon stating this, and 32% from Morocco.

Twenty-six participants from Lebanon and 3 from Morocco responded to this question with a qualitative answer. These revealed a number of experiences of sexual abuse and rape in the work place.

Alternatively, explanations for why employment discrimination had not affected certain responses related to their gender expression:

**“I don't look or act gay”**



**Lebanon: Have you faced employment discrimination because of your SOGI?**

**Morocco: Have you faced employment discrimination because of your SOGI?**

### 5. Religious Discrimination

In both countries, the majority of the respondents indicated that they have not experienced persecution in a religious context, with (65%) stating this is the case in Lebanon, and (58%) in Morocco. Consequently, (38%) of respondents in Morocco indicated that they had experienced discrimination in a religious context, slightly higher than the (33%) indicated by Lebanese orientated responses.

Forty-two respondents from Lebanon and 27 from Morocco responded with some qualitative insights into their experiences, although the majority simply wrote the name of a religion rather than anything indicative. For example, it is unclear if such responses, whether that is Christianity, Druze, or Islam, is the discriminating party, or the faith orientation of the perpetrator.

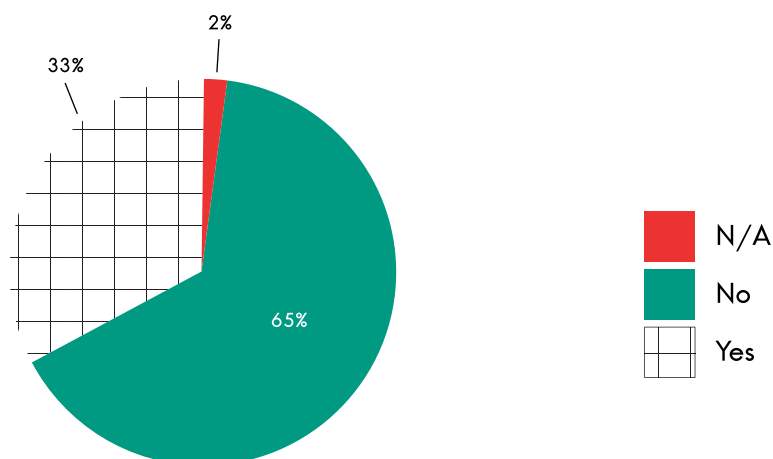
Other qualitative responses indicated a degree of apathy in relation to religious discrimination, and faith more broadly:

**“I don't care about religious point of view....”**

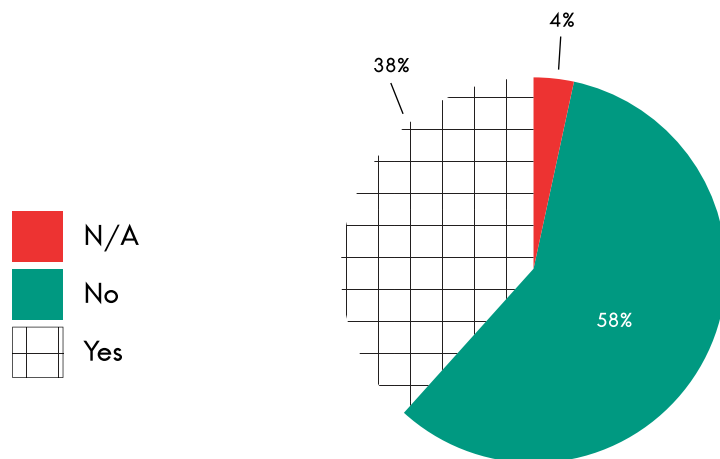
While others indicated that faith played an important, rather than discriminatory, part in their lives:

**“The religious framework helps me”**

**“Anyway I don't care ... it's just between me and God...”**



**Lebanon: Have you ever been discriminated against in a religious context?**

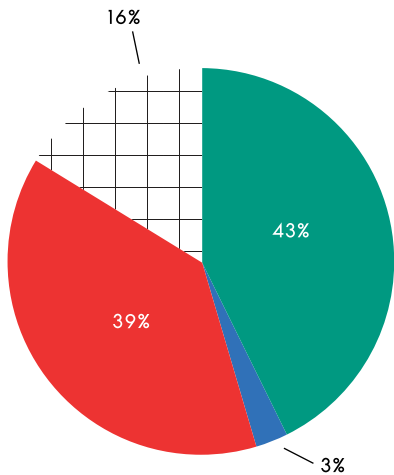


**Morocco: Have you ever been discriminated against in a religious context?**

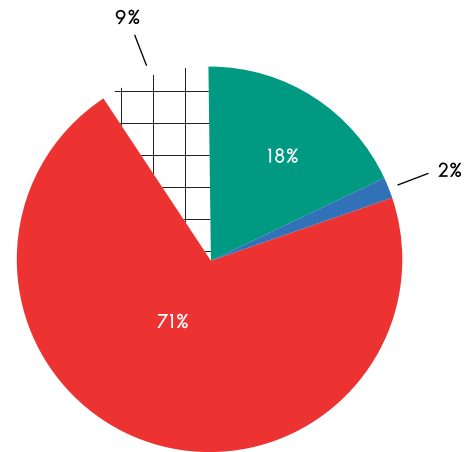
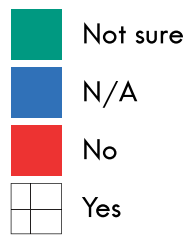
## 6. Legal Rights

In general, respondents in both Morocco and Lebanon indicated confusion regarding local community rights. For example, (82%) of respondents in Lebanon and (63%) in Morocco answered either 'no' or 'not sure' in response to a question relating to their knowledge of legal rights.

This confusion was also reflected in the large percentages of respondents in both countries who indicated that they did not know what to do if they were arrested. Here, (85%) of responses from Lebanon and (89%) from Morocco indicated that they either were not sure, or did not know, what to do if they were arrested. Interestingly, this suggests that while a higher percentage of respondents from Morocco (34% to Lebanon's 16%) felt that they knew their local community rights, rights during police custody were broadly unclear. To this extent, only (13%) of respondents from Lebanon and (9%) from Morocco knew what to do if they were arrested.



**Lebanon: Do you know your rights in the local community?**



**Morocco: Do you know your rights in the local community?**

## APPENDIX A: ENGLISH SURVEY QUESTIONS

The following are the original English language survey questions that this report is based on.

### What is your gender? MARK ALL THAT APPLY.

- Male  
 Trans Woman  
 Trans Man  
 Trans – Non-binary  
 A gender not listed here: \_\_\_\_\_

### What is your sexual orientation? MARK ALL THAT APPLY.

- Gay  
 Bisexual  
 Queer is not a sexual orientation  
 it is more an identity  
 Heterosexual  
 Asexual  
 A sexual orientation not listed here:  
 \_\_\_\_\_

### What country do you live in?

- Algeria  
 Bahrain  
 Egypt  
 Iraq  
 Jordan  
 Kuwait  
 Lebanon  
 Libya  
 Mauritania  
 Morocco  
 Oman  
 Palestine  
 Qatar  
 Saudi Arabia  
 South Sudan  
 Sudan  
 Syria  
 Tunisia  
 United Arab Emirates  
 Western Sahara  
 Yemen

### What year were you born?

[Drop down menu with 1900 – 1997]

### Do you have LGBTQI friends you regularly hang out with? MARK ALL THAT APPLY.

- Yes, I have gay, bisexual, and/or queer male friends  
 Yes, I have lesbian, bisexual, and/or queer female friends  
 Yes, I have trans and/or intersex friends  
 No, I don't have friendships with other LGBTQI people

Is there anything else you would like to tell us about this? \_\_\_\_\_

### What's the longest romantic relationship you've been in?

- Less than six months  
 Between six months and a year  
 Between one year and five years  
 Between five years and ten years  
 More than ten years

Is there anything else you would like to tell us about this? \_\_\_\_\_

### Do you feel shame after having sex?

- Yes  
 No

Is there anything else you would like to tell us about this? \_\_\_\_\_

### What is your marital status?

- Married to a man in a country that recognizes gay marriages  
 Married to a woman who knew about my sexual orientation before we got married  
 Married to a woman who found out about my sexual orientation after we got married  
 Married to a heterosexual woman who does not know about my sexual orientation  
 Divorced  
 Widowed  
 I have a male partner  
 I have a casual boyfriend  
 Single

Is there anything else you would like to tell us about this? \_\_\_\_\_

### Do your parents know about your sexual orientation? MARK ALL THAT APPLY.

- Yes, they know and they are supportive  
 Yes, but they are not supportive  
 Yes, but we don't talk about it  
 No

Is there anything else you would like to tell us about this? \_\_\_\_\_

### Do you have straight friends who know about your sexual orientation?

- Yes, all my heterosexual friends knew about my sexual orientation  
 Some of my heterosexual friends know about my sexual orientation  
 None of my heterosexual friends know about my sexual orientation

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Because of your sexual orientation, have you ever experienced discrimination in employment? MARK ALL THAT APPLY.**

- Yes, I have been fired from a job because of my sexual orientation
- Yes, I have been demoted because of my sexual orientation
- Yes, I have not been hired for a job I was qualified for because of my sexual orientation
- I have been forced to do sex work in order to generate income because of my sexual orientation
- I have had to hide my sexual orientation because of my job
- No

**Because of your sexual orientation, have you ever experienced discrimination in housing? MARK ALL THAT APPLY.**

- Yes, I have been evicted from a home or apartment because of my sexual orientation
- Yes, I have been denied a home or apartment I applied for because of my sexual orientation
- I have experienced homelessness at some point in my life
- No

**What is your housing situation?**

- I live with my parents or other family members
- I live with my partner
- I live with friends or roommates
- I live by myself

**Have you ever been the object of violence? MARK ALL THAT APPLY.**

- Yes, sexual violence
- Yes, physical violence
- No

**Do you have access to sexual health information?**

- Yes
- No

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Do you regularly feel anxious or depressed?**

- Yes, anxious
- Yes, depressed
- No

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Do you know your rights in your local community?**

- Yes
- No
- I'm not sure

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Do you know what to do if you are arrested?**

- Yes
- No
- I'm not sure

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Are you happy with your sexual orientation?**

- Yes
- No

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Please describe the romantic relationship you would ideally like to have in your life.**

\_\_\_\_\_  
\_\_\_\_\_

**Were you raised in a religious tradition? MARK ALL THAT APPLY.**

- Muslim
- Christian
- Jewish
- A religion not listed here: \_\_\_\_\_

**Do you still identify with a religious tradition today? MARK ALL THAT APPLY.**

- Muslim
- Christian
- Jewish
- Spiritual but not religious
- A religion not listed here: \_\_\_\_\_

**Did you ever experience discrimination in a religious setting? MARK ALL THAT APPLY.**

- Muslim
- Christian
- Jewish
- A religion not listed here: \_\_\_\_\_
- No

Is there anything else you would like to tell us about this? \_\_\_\_\_

**Is there anything else you would like to tell us?**

\_\_\_\_\_

## **APPENDIX B:** **FRENCH SURVEY QUESTIONS**

The following are the original French language survey questions that this report is based on.

**Quel est votre genre? Cochez tout ce qui correspond.**

- Mâle  
 Femme Trans  
 Homme Trans  
 Trans – Non-binaire  
 Un genre qui n'est pas sur la liste: \_\_\_\_\_

**Quelle est votre orientation sexuelle?**

**Cochez tout ce qui correspond.**

- Gay  
 Bisexuel  
 Queer n'est pas une orientation sexuelle mais plutôt une identité  
 Hétérosexuel  
 Asexuel  
 Une orientation sexuelle qui n'est pas sur la liste:  
 \_\_\_\_\_

**Dans quel pays résidez-vous?**

- Algérie  
 Bahreïn  
 Egypte  
 Iraq  
 Jordanie  
 Kuwait  
 Liban  
 Lybie  
 Mauritanie  
 Maroc  
 Oman  
 Palestine  
 Qatar  
 Arabie Saoudite  
 Sud du Soudan  
 Soudan  
 Syrie  
 Tunisie  
 Emirates Arabes Unies  
 Sahara de l'Ouest  
 Yémen

**En quelle année êtes-vous nés?**

[Drop down menu with 1900 – 1997]

**Avez-vous des amis LGBTQI avec qui vous traînez souvent? Cochez tout ce qui correspond.**

- Oui, j'ai des amis gay, bisexuels et/ou queer mâles  
 Oui, j'ai des amies lesbiennes, bisexuelles, et/ou queer femelles  
 Oui, j'ai des amis trans et/ou intersexuel  
 Non, je n'ai pas d'amitiés avec d'autres personnes LGBTQI

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Combien a duré la plus longue relation romantique que vous avez eue?**

- Moins de six mois  
 Entre six mois et un an  
 Entre un an et cinq ans  
 Entre cinq ans et dix ans  
 Plus que dix ans

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Ressentez-vous une honte après avoir fait l'amour?**

- Oui  
 Non

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Quel est votre état civil?**

- Marié à un homme dans un pays qui reconnaît le mariage gay  
 Marié à une femme hétérosexuelle qui savait à propos de mon orientation sexuelle avant le mariage  
 Marié à une femme hétérosexuelle qui a découvert mon orientation sexuelle après notre mariage  
 Marié à une femme hétérosexuelle qui ne connaît pas mon orientation sexuelle  
 Divorcé  
 Veuf  
 J'ai un partenaire male  
 J'ai un petit ami occasionnel  
 Célibataire

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Est-ce que vos parents connaissent votre orientation sexuelle? Cochez tout ce qui correspond.**

- Oui, ils le savent et ils me soutiennent  
 Oui, mais ils ne me soutiennent pas  
 Oui, mais on n'en parle pas  
 Non

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Avez-vous des amis hétérosexuels qui connaissent votre orientation sexuelle?**

- Oui, tous mes amis hétérosexuels connaissent mon orientation sexuelle  
 Quelques-uns de mes amis hétérosexuels connaissent mon orientation sexuelle  
 Aucun de mes amis hétérosexuels ne connaît mon orientation sexuelle

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**A cause de votre orientation sexuelle avez-vous subi une discrimination à l'embauche?**

**Cochez tout ce qui correspond.**

- Oui, j'ai été renvoyé de mon travail à cause de mon orientation sexuelle
- Oui, j'ai été rétrogradé à cause de mon orientation sexuelle
- Oui je n'ai pas été recruté pour un boulot auquel j'étais qualifié à cause de mon orientation sexuelle
- J'étais obligé de faire du travail de sexe pour gagner de l'argent à cause de mon orientation sexuelle
- Je devais cacher mon orientation sexuelle à cause de mon boulot
- Non

**A cause de votre orientation sexuelle avez-vous subi une discrimination au logement? Cochez tout ce qui correspond.**

- Oui, j'ai été évacué d'une maison ou d'un appartement à cause de mon orientation sexuelle
- Oui, on m'a refusé dans une maison ou un appartement à cause de mon orientation sexuelle
- J'ai été sans domicile à un moment de ma vie
- Non

**Quelle est votre situation de logement?**

- Je vis avec mes parents et autres membres de la famille
- Je vis avec mon partenaire
- Je vis avec des amis ou des colocataires
- Je vis seul

**Avez-vous été objet de violence? Cochez tout ce qui correspond.**

- Oui, violence sexuelle
- Oui, violence physique
- Non

**Avez-vous accès aux informations de santé sexuelle?**

- Oui
- Non

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Vous sentez-vous régulièrement anxieux ou déprimé?**

- Oui, anxieux
- Oui, déprimé
- Non

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Connaissez-vous vos droits dans votre communauté locale?**

- Oui
- Non
- Je ne suis pas sûr

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Savez-vous quoi faire si vous êtes arrêté?**

- Oui
- Non
- Je ne suis pas sûr

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Etes-vous contents de votre orientation sexuelle?**

- Oui
- Non

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Décrivez, s'il vous plait la relation romantique que vous souhaitez avoir idéalement dans votre vie.**

\_\_\_\_\_

\_\_\_\_\_

**Avez-vous été éduqué avec des traditions religieuses?**

**Cochez tout ce qui correspond.**

- Musulman
- Chrétien
- Juif
- Une religion qui n'est pas sur liste: \_\_\_\_\_

**Vous identifiez-vous avec une tradition religieuse aujourd'hui? Cochez tout ce qui correspond.**

- Musulman
- Chrétien
- Juif
- Spirituel mais pas religieux
- Une religion qui n'est pas sur liste: \_\_\_\_\_

**Avez-vous subi une discrimination sur des bases religieuses? Cochez tout ce qui correspond.**

- Musulman
- Chrétien
- Juif
- Une religion qui n'est pas sur la liste: \_\_\_\_\_
- Non

Y-a-t-il autre chose que vous voudrez nous dire à propos de cela? \_\_\_\_\_

**Y-a-t-il autre chose que vous voudrez nous dire?**

\_\_\_\_\_

الرجاء وصف العلاقة الرومانسية التي ترغبون الحصول عليها في حياتكم؟  
.....

ضمن أية ديانة نشأتم؟ وضع علامة على كل ما ينطبق

- الإسلام  
 المسيحية  
 اليهودية  
 ديانة غير مذكورة هنا ....

هل ما زلتم تصنّفون أنفسكم اليوم ضمن تقليد ديني؟  
وضع علامة على كل ما ينطبق.

- الإسلام  
 المسيحية  
 اليهودية  
 مؤمن و لكن دون انتماء ديني  
 ديانة غير مذكورة هنا .....

هل سبق أن اخترتم التمييز في المجال الديني؟ وضع علامة على كل ما ينطبق.

- الإسلام  
 المسيحية  
 اليهودية  
 ديانة غير مذكورة هنا  
 كلا

هل لديكم أيّ امرآخر ترغبون إبلاغنا به؟  
.....

هل ترغبون إخبارنا أيّ شيءٍ آخر؟  
.....

هل اخترتم اي تمييز في المنزل بسبب توجهكم الجنسي؟  
وضع علامة على كل ما ينطبق.

- نعم لقد طردت من المنزل بسبب توجهي الجنسي  
 نعم لقد تمّ رفضي في منزل كنت سأسكنه بسبب توجهي الجنسي  
 لقد اخترت التشرّد في مراحل من حياتي  
 كلا

ما هو وضعكم السكني؟

- أعيش مع الأهل او مع أفراد آخرين من العائلة  
 أعيش مع شريكي  
 أعيش مع أصدقاء أو شركاء في الغرفة  
 أعيش بمفردي

هل سبق ان كنتم عرضة للعنف؟ وضع علامة على كل ما ينطبق.

- نعم، عنف جنسي  
 نعم، عنف جسدي  
 كلا

هل لديكم وصول للمعلومات المتعلقة بالصحة الجنسية؟

- نعم  
 كلا

هل لديكم أيّ امرآخر ترغبون إبلاغنا به؟  
.....

هل تشعرون بالقلق او الاكتئاب بشكل منتظم؟

- نعم، القلق  
 نعم، الاكتئاب  
 كلا

هل لديكم أيّ امر آخر ترغبون إبلاغنا به؟  
.....

هل تعلمون بشأن حقوقكم ضمن مجموعتكم محليًا؟

- نعم  
 كلا  
 غير متأكد

هل لديكم أيّ امرآخر ترغبون إبلاغنا به؟  
.....

هل تعلمون ما يجب القيام به في حال توقيفكم؟

- نعم  
 كلا  
 غير متأكد

هل لديكم أيّ امرآخر ترغبون إبلاغنا به؟  
.....

هل انتم سعداء بتوجهكم الجنسي؟

- نعم  
 كلا

هل لديكم أيّ امرآخر ترغبون إبلاغنا به؟  
.....



## APPENDIX B: ARABIC SURVEY QUESTIONS

هل تشعرين بالعار بعد ممارسة الجنس؟

- نعم  
 لا

هل لديكم ايّ امر آخر ترغبون إبلاغنا به؟

.....

**ما هو وضعكم الاجتماعي؟**

- متزوج من رجل في إحدى الدول التي تسمح بالزواج المثلي  
 متزوج من امرأة مغايرة ، على علم بتوجهك الجنسي وذلك قبل الزواج  
 متزوج من امرأة مغايرة ، اكتشفت توجهك الجنسي بعد الزواج  
 متزوج من امرأة مغايرة ، لا تعلم عن توجهك الجنسي  
 مطلق  
 أرمل  
 لذي شريك ذكر  
 لذي صديق في علاقات عرضية  
 عازب

هل لديكم ايّ امر آخر ترغبون إبلاغنا به؟

.....

**هل يعلم أهلكم بتوجهك الجنسي؟**

**وضع علامة على كل ما ينطبق.**

- نعم هم يعلمون و يدعمونني  
 نعم و لكنهم غير داعمين  
 نعم و لكن لا يتحدثون بالأمر  
 كلا

هل لديكم ايّ امر آخر ترغبون إبلاغنا به؟

.....

**هل لديكم أصدقاء مغايرون و هم يعلمون عن توجهك الجنسي؟**

- نعم جميع أصدقائي المغايرون يعلمون بتوجهك الجنسي  
 البعض من أصدقائي المغايرون يعلمون بتوجهك الجنسي  
 لا أحد من أصدقائي المغايرون يعلم بتوجهك الجنسي

هل لديكم ايّ امر آخر ترغبون إبلاغنا به؟

.....

**هل اخترتم اي تمييز في العمل بسبب توجهك الجنسي؟**

**وضع علامة على كل ما ينطبق.**

- نعم ، لقد طردت من العمل بسبب توجهك الجنسي  
 نعم ، لقد تمّ تخفيض موقعي في العمل بسبب توجهك الجنسي  
 نعم ، لم يتم التعاقد معي في وظيفة كنت مؤهلاً لها، وذلك بسبب توجهك الجنسي  
 لقد أرغمت على ممارسة عمالة الجنس كي أؤمن مدخولي ، و ذلك بسبب توجهك الجنسي  
 لقد اضطررت للتكتم عن توجهك الجنسي بسبب العمل  
 كلا

**ما هي هويتكم الجندرية؟ وضع علامة على كل ما ينطبق.**

- ذكر  
 متغيرة النوع الاجتماعي  
 متغير النوع الاجتماعي  
 متغير غير ثنائي  
 هوية جندرية غير مذكورة هنا ....

**ما هو توجهكم الجنسي؟ وضع علامة على كل ما ينطبق.**

- مثلي  
 ثنائي الميول  
 أحرار الجنس ، و هو ليس التوجه الجنسي إنما أكثر الهوية  
 مغاير الميول  
 لا إهتمام جنسي  
 توجه جنسي غير مذكور هنا.....

**في أي بلد تعيش؟**

- الجزائر  
 البحرين  
 مصر  
 العراق  
 الاردن  
 الكويت  
 لبنان  
 ليبيا  
 موريتانيا  
 المغرب  
 عمان  
 فلسطين  
 قطر  
 المملكة العربية السعودية  
 جنوب السودان  
 السودان  
 سوريا  
 تونس  
 دولة الامارات العربية المتحدة  
 الصحراء الغربية  
 اليمن

**ما هو عام مولدك؟**

[إختيار العام من القائمة بين ١٩٠٠ و ١٩٩٧]

**هل لديكم أصدقاء من المثليين/ات ، المتغيرين/ات، مع من تخرجون بشكل منتظم؟ وضع علامة على كل ما ينطبق.**

- نعم لديّ أصدقاء مثليين، ثنائيي الميول ، و أحرار الجنس من الذكور  
 نعم لديّ صديقات مثليات، ثنائيات الميول ، و أحرار الجنس من الإناث  
 نعم لديّ أصدقاء من متغيري النوع الاجتماعي وثنائيي الأعضاء الجنسية  
 كلا ليس لدي أصدقاء من المثليين/ات ، المتغيرين/ات، أحرار الجنس و ثنائيي الأعضاء الجنسية

هل لديكم ايّ امر آخر ترغبون إبلاغنا به؟

.....

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