Report of the Independent Expert on protection against violence and discrimination based on sexual orientation and gender identity to the 78th General Assembly on colonialism, sexual orientation and gender identity

Evidence submitted by Protection Approaches

1. About Protection Approaches

1.1 Protection Approaches works to transform how identity-based violence is understood and so transform how it is prevented. From Newham in East London to Bangui in the Central African Republic, we work with local communities, civil society organisations, policymakers, governments, academics and multilateral institutions to develop strategies that predict, prevent and protect people from identity-based violence. Protection Approaches convenes the UK Atrocity Prevention Working Group: a group of 25 NGOs based in the UK who collaborate on atrocity prevention policy and advocacy. PA has trained and advised state representatives, parliamentarians, and law enforcement from Romania to Central African Republic to the United States, including on what national and local atrocity prevention strategies can look like. PA works closely with central UK government and missions. Protection Approaches is a registered charity in England and Wales, charity number 1171433. For more information, please see www.protectionapproaches.org

1.2 This submission was prepared by Farida Mostafa, Queering Atrocity Prevention Coordinator at Protection Approaches. Farida manages and coordinates Protection Approaches' Queering Atrocity Prevention programme, looking at LGBTQI+ groups' unique risks and vulnerabilities to mass atrocities and the ways in which programmatic interventions and risk frameworks can respond to them efficiently and swiftly, in pursuit of safer and more inclusive societies. Farida has a background working in journalism, and with feminist, women's rights and LGBTQI+ groups in the MENA region. She was born and raised in Egypt.

1.3 If you have any questions or concerns about this submission, please email Farida Mostafa, Queering Atrocity Prevention Coordinator at Protection Approaches, at farida.mostafa@protectionapproaches.org

2. Addressing colonial legacies: on the urgent need for LGBTQI+ inclusivity in peace and security policymaking

2.1. Protection Approaches is always exploring what more inclusive and intersectional approaches to the prevention of identity-based violence can look like. Recognising that perpetrators of violence – from mass atrocity, to hate speech and violent extremism – often exploit identity to divide and manipulate difference in pursuit of power, we work to ensure that approaches to protection and prevention centre the risks and needs of those most vulnerable in society. We believe that a fully inclusive and intersectional approach to violence prevention that addresses the structural and political inequities rooted in colonial practice is key; not only would such an inclusive and intersectional approach work towards ensuring that no minoritised communities are left vulnerable to preventable violence, but it also tackles the roots and enabling conditions that perpetuate identity-based violence in all its forms, across the world.

2.2. The UN IE SOGI's recent report to the United Nations General Assembly on the impacts of armed conflict on the lived experiences of LGBTQI+ people, called for increased inclusion of LGBTQI+ risks and rights in UN peace and security work, and sought to establish a basis for expanding existing UN policies to SOGIE issues. Protection Approaches' contribution to the UN IE SOGI's upcoming report on colonialism in this submission, is rooted in a shared commitment towards increased LGBTQI+ inclusion in the peace and security sector. It is also rooted in a commitment to challenge the malign forces that perpetuate violence against LGBTQI+ communities, including colonialism and its legacies.

2.3. Protection Approaches has been learning from and working with LGBTQI+ rights groups to lead a modest effort in the peace and security sector, to ensure that LGBTQI+ communities' distinct atrocity risks and vulnerabilities, are monitored and incorporated into various state and non-state systems of atrocity

prevention, in pursuit of safer societies. Our 2022 paper Queering Atrocity Prevention[1] highlighted some of our sector's LGBTQI+ blindspots, pushed back against the erasure of LGBTQI+ needs and expertise in violence prevention policy, and highlighted the rise in targeting against queer populations across the world, both inside and outside of situations of armed conflict.

2.4.   Looking at the histories and trajectories of atrocity crimes, we know that LGBTQI+ communities are often targeted before the widespread outbreak of violence against others, yet this experience is not well-known[2]. When Adolf Hitler became Chancellor in January 1933, the Nazi party began a systemic campaign targeting Germany's gay, lesbian, bisexual, trans, intersex and queer communities as a means to gain support for the Nazis' populist political project. This coordinated attack on queer spaces and rights was one of the Nazi regime's first priorities and underpinned a political project that sought to produce the 'true', 'ideal', and 'pure' ruling population. Of course, Europe's LGBTQI+ communities were not the only victims of the Nazis and their allies, but their story is almost entirely ignored in academic and policy circles, contributing to further exclusions.

2.5.   The exclusion of LGBTQI+ communities in atrocity prevention policy and practice is invariably informed by the deep-seated and violent hierarchies based on race, class, gender, sexuality, dis/ability, and other forms of power and/or grievance, and given global prevalence through the legacies of colonialism[3] – the subject of this submission. A central tenet of colonial civilising missions was the assertion of a moral hierarchy between East & West, with the West positioning itself as superior and civilised vis-à-vis the degenerate and barbaric East, thus lending alleged moral legitimacy to colonial conquest, based on perceptions of identity that enabled the consolidation of colonial power[4]. This facilitated the export of strict and binary western understandings of gender and sexuality to former colonies – often a departure from locally held understandings that were more fluid and porous. Research and analysis by Black feminist writer Lola Olufemi[5], has highlighted the long-standing presence of gender and sexual variance and non-conformity in former colonies for centuries, and the role played by western colonial powers in displacing those and defining sex and gender as a strict and exclusionary binary. This is demonstrated in the import of western moralising laws and their codification into former colonies' legal systems, in an effort to civilise the untamed sexualities of brown and black 'savages,' as local populations were often referred to[6] by colonial representatives. As a result of such imports, many former British colonies are still struggling with the legacies of British colonial rule and its adverse impacts on LGBTQI+ populations.

2.6.   According to Human Rights Watch, the first prohibition on sodomy in India was written in 1860 under British colonial rule[7] – a law that was eventually exported[8] to approximately 40 places across Asia, Africa and the Pacific that were also under British rule at the time. These laws, and their perseverance today, continue to have catastrophic impacts on the livelihoods and security of queer populations, as they deepen political inequity, legitimise the continued targeting of queer communities and foster a climate of impunity for perpetrators. They have also contributed to the deepening of pre-existing grievances, increased insecurity and the targeting and stigmatisation of minorities – including LGBTQI+ populations through the introduction of laws criminalising homosexuality and 'deviant' sexualities and gender identities. Looking at the 70+ countries that criminalise homosexuality today, more than half[9] of these are former British colonies. This institutionalisation of inequity and prejudice has enabled both state and non-state actors to

[1] Jess Gifkins, Dean Cooper-Cunningham, Kate Ferguson, Detmer Kremer, Farida Mostafa. "Queering Atrocity Prevention," Protection Approaches (March 2022) https://protectionapproaches.org/queeringap

[2] *Ibid.*

[3] *Ibid.*

[4] Edward Said. *Orientalism* (1979) https://monoskop.org/images/4/4e/Said_Edward_Orientalism_1979.pdf

[5] Lola Olufemi, *Feminism Interrupted* (March 2020). https://www.plutobooks.com/9780745340067/feminism-interrupted/

[6] Xavier Mathieu, "The dynamics of 'civilised' sovereignty: colonial frontiers and performative discourses of civilisation and savagery" (2018) https://journals.sagepub.com/doi/10.1177/0047117818782612; Makau Mutua, "Savages, Victims, Saviours: The Metaphor of Human Rights" (Winter 2021) https://digitalcommons.law.buffalo.edu/cgi/viewcontent.cgi?article=1569&context=journal_articles

[7] Human Rights Watch, "This Alien Legacy: The Origins of Sodomy Laws in British Colonialism" (December 2008) https://www.hrw.org/report/2008/12/17/alien-legacy/origins-sodomy-laws-british-colonialism

[8] Malavika Kaum Makol "Today's Anti-LGBTQ Laws Trace Their Roots to British Colonialism," Bloomberg (August 2022) https://www.bloomberg.com/news/newsletters/2022-08-18/today-s-anti-lgbtq-laws-trace-their-roots-to-british-colonialism

[9] A.L. "How homosexuality became a crime in the Middle East" The Economist (June 2018) https://www.economist.com/open-future/2018/06/06/how-homosexuality-became-a-crime-in-the-middle-east

weaponise prejudice against queer people in order to gain power. Given that this political homophobia can take various forms, including mass atrocity crimes, it is a tactic often used to serve a multitude of social and political goals: it is a means to an end, usually used to establish an 'enemy' that the state and state-adjacent actors blame for society's ills and can legitimately target for correction or elimination.[10] These dynamics are seen across contexts of both so-called times of peace and of armed conflict, from Uganda's recent adoption of legislation that harshens punishment for same-sex activity from lifelong imprisonment, to the death penalty[11], all the way to the killings, abductions, torture and sexual violence undertaken by Daesh towards gay men in Iraq[12].

2.7.   Recognising that various forms of violence that take place today are rooted in colonial violence, violence prevention must be firmly rooted in a comprehensive analysis of power, an understanding of history, context and dynamics (particularly racial, colonial, gendered, ableist and heteronormative dynamics), and an assessment of the extent to which each action damages or strengthens local agency"[13]. Efforts towards LGBTQI+ inclusion must challenge the deep-seated structures and dynamics that have historically enabled the exclusion of queer populations and that still perpetuate identity-based violence against them, including colonialism[14]. It must recognise LGBTQI+ people as individuals with agency and insight, and as actors of prevention[15]. This approach will give states and organisations the ability to better prevent violence against LGBTQI+ communities as well as other, often marginalised, communities; it will contribute a more comprehensive and inclusive understanding of the distinct pathology that perpetrators of mass atrocity crimes hold, and how these distinct risks manifest[16].

2.8.   Global understanding is now advancing around the notion that attacks on queer and marginalised populations around the world are, in themselves, threats to global peace and security. At a recent UN Arria-formula meeting in March 2023, states acknowledged this vital inter-relationship, cementing LGBTQI+ needs and risks on the UN Security Council's agenda, and – for the first time – committing to briefings on the specific targeting of queer communities to inform their work[17]. Multiple states argued for dedicated efforts to generate data on queer experiences and needs as a vital part of peace and security policy[18]. We are encouraged by the increasing attention to, and acknowledgement of, the importance of centring LGBTQI+ rights, risks, vulnerabilities and expertise as part of peace and security work at all levels, which was also informed by the UN IE SOGI's 77th Annual report to the United Nations General Assembly, on the impacts of armed conflict on LGBT+ and gender-diverse communities globally.

2.9.   Capitalising on the momentum generated by the UN IE SOGI's 77th Annual Report, and his briefing of the UN Security Council in March 2023, the UN IE SOGI co-hosted a strategy convening with Protection Approaches, bringing together experts from across the UN, civil society and academia, to collectively generate a shared, cross-sector understanding for LGBTQI+ inclusion in UN peace and security architecture. During the convening, expert participants identified barriers to LGBTQI+ inclusion in UN peace and security work, including the lack of systematic integration and comprehensive consideration of

[10] Jess Gifkins, Dean Cooper-Cunningham, Kate Ferguson, Detmer Kremer, Farida Mostafa. "Queering Atrocity Prevention," Protection Approaches (March 2022) https://protectionapproaches.org/queeringap

[11] Ashwanee Budoo-Scholtz, "Uganda's President Signs Repressive Anti-LGBT Law" Human Rights Watch (May 2023), https://www.hrw.org/news/2023/05/30/ugandas-president-signs-repressive-anti-lgbt-law

[12] Human Rights Watch, ""Everyone Wants Me Dead": Killings, Abductions, Torture, and Sexual Violence Against LGBT People by Armed Groups in Iraq" (March 2022) https://www.hrw.org/report/2022/03/23/everyone-wants-me-dead/killings-abductions-torture-and-sexual-violence-against

[13] Kate Ferguson, Fred Carver "Being the Difference," Protection Approaches (November 2021), https://protectionapproaches.org/being-the-difference

[14] Jess Gifkins, Dean Cooper-Cunningham, Kate Ferguson, Detmer Kremer, Farida Mostafa. "Queering Atrocity Prevention," Protection Approaches (March 2022) https://protectionapproaches.org/queeringap

[15] *Ibid.*

[16] *Ibid.*

[17] United Nations Security Council Arria-formula Meeting: "Integrating the Human Rights of LGBTI persons into the Council's Mandate for Maintaining International Peace and Security" (March 2023) https://media.un.org/en/asset/k13/k133or09cy

[18] Since the publication of Queering Atrocity Prevention, Protection Approaches has been working to respond to these gaps in prevention policy and practice, in various ways. Currently, our team is working towards the development, testing and embedding of new tools for state and non-state systems to monitor LGBTQI+ communities' distinct atrocity risks, taking a fully inclusive and intersectional approach that looks at the roots and drivers of violence.

distinct SOGI risks and rights, limited capacities of investigative bodies, and strong political pressures from states not to engage with SOGI issues, among other barriers for inclusion. They also identified where change and progress are currently taking place, or have the potential to, on LGBTQI+ inclusion in UN peace and security architecture, including in the Office of the High Commissioner for Human Rights, the International Criminal Court, the United Nations High Commission for Refugees, the United Nations Development Programme, and the United Nations Population Fund. Conversations are ongoing with the office of the UN IE SOGI, and participants, to determine and implement paths forward for increased LGBTQI+ inclusion in UN peace and security architecture. We reiterate that any efforts towards increased LGBTQI+ inclusion at the UN, and in all peace and security work, must address and challenge the legacies of colonialism and their impact on LGBTQI+ equity, safety and security today.

3. Efforts towards LGBTQI+ inclusion and decolonisation in the peace and security sector

3.1. Our Queering Atrocity Prevention work learns from and joins the work of many others in the peace and security, and LGBTQI+ rights sectors, whose work is rooted in comprehensive analyses of power dynamics and who seek to offer, and advocate for, effective policy-based remedies to LGBTQI+ exclusions and colonial legacies in our sectors. This past year has seen many welcome and needed steps forward in this regard as various actors in across peace and security and LGBTQI+ rights, pioneer new work and push for greater commitment to meaningfully confront colonial legacies, and LGBTQI+ blind spots and exclusions.

3.2. Outright International and Human Rights Watch's report[19] on LGBT people in Afghanistan, for example, draws attention to the intensifying abuse and violence that LGBTQI+ Afghans have been experiencing since the Taliban takeover in August 2021, calling for more LGBTQI+ inclusive approaches to peace and security work. Similarly, Outright International's report "LGBTQI+ Lives in Conflict and Crisis"[20], highlights the ways in which LGBTQI+ communities are uniquely impacted by conflict and provides recommendations for further LGBTQI+ inclusion in UN peace and security. Colombia Diversa's report "Orders of Prejudice"[21] highlights the dire need – and offers pathways – to reinterpret existing international legal protections in ways that can meaningfully and impactfully centre LGBTQI+ people and their needs in peace processes. International Alert's report "Breaking the Binary"[22] also illustrated the deep-rooted discrimination, rejection and stigma experienced by LGBT+ communities in Myanmar and Nepal. The report argues for the necessity of context-specific approaches to the integration of LGBT+ issues into the Women, Peace and Security agenda, and government policy reforms in pursuit of safer and more inclusive societies, and sustainable peace.

3.3. Transformational approaches to peace and security work have also extended to the realm of decolonisation, as many organisations and academics in our sector have been reflecting on their own blindspots and biases, and considering how they can be challenged and remedied. Below, we outline some progress made towards this, and we stress the importance of ensuring all efforts, recommendations and work towards decolonising peace and security – and human rights work more broadly – extend to centring LGBTQI+ risks and expertise in their implementation, if we are to contend with the full impacts of colonialism in peace and security.

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[19] Outright International, Human Rights Watch "Even if you go to the skies, we'll find you: LGBT People in Afghanistan After the Taliban Takeover" (January 2022) https://www.hrw.org/report/2022/01/26/even-if-you-go-skies-well-find-you/lgbt-people-afghanistan-after-taliban-takeover

[20] Neela Ghoshal, "LGBTQI+ Lives in Conflict and Crisis," Outright International (February 2023) https://outrightinternational.org/our-work/human-rights-research/lgbtq-lives-conflict-and-crisis

[21] Colombia Diversa is an NGO fighting for the rights of those people who have been discriminated against for loving, being or appearing "different", by carrying strategic litigation, advocacy, and research on the LGBT rights in Colombia; Colombia Diversa "Orders of Prejudice: Systematic Crimes against LGBT people in the Colombian Armed Conflict" (July 2020) https://colombiadiversa.org/c-diversa/wp-content/uploads/2020/07/Orders_of_prejudice_Colombia_Diversa_peace_LGBT.pdf

[22] International Alert works to build positive peace and reduce violence, working across conflict lines and with all parties to conflicts; International Alert "Breaking the binary: LGBT+ inclusive approach to the women, peace and security agenda in Nepal and Myanmar" (December 2022) https://www.international-alert.org/publications/breaking-the-binary-lgbt-inclusive-approach-to-the-women-peace-and-security-agenda-in-nepal-and-myanmar/

3.4. Peace Direct, in collaboration with African Development Solutions (ADESO)[23], Alliance for Peacebuilding[24], and Women of Colour Advancing Peace, Security, and Conflict Transformation (WCAPS)[25], have published "Time to Decolonise Aid"[26], a report addressing issues of structural racism in our sector, and calling for the decolonisation of aid spending. The report was built on a 3-day consultation with over 150 people from the development, humanitarian aid, and peacebuilding sectors, bringing insights on what it can practically look like to shift power and resource to local peace and security actors, who have been disadvantaged by the current system for decades.

3.5. The report highlighted various manifestations of the racist and discriminatory structures and norms that comprise the aid system, arguing that they mirror colonial-era dynamics. It cited the ways in which 'white saviour' ideologies show up in INGO fundraising and communications imagery, how aid – and often understandings of 'best practice' – continues to flow between former colonial powers and former colonised regions in a one-way paradigm, and how sector funding continues to disproportionately benefit a group of 'usual suspect' Global North INGOs who enjoy pre-existing donor relations, at the expense of Global South organisations.

3.6. Mirroring findings from Queering Atrocity Prevention[27] and the work of many others in our sector, the report also acknowledged how dynamics of oppression often disproportionately impact those most vulnerable in society, highlighting how practitioners of colour faced amplified challenges if they belonged to other marginalised groups, including the LGBTQI+ community. These findings speak to the ways in which colonialism has had distinct, disproportionate and far-reaching impacts on LGBTQI+ populations in peace and security, both as professionals and communities served, thus necessitating a revision of our working practices, their roots, and how they may still be enabling colonial-era exclusions of LGBTQI+ risks and expertise.

3.7. Recognising the varying impacts of colonialism on our sector, the report put forward various recommendations to donors, INGOs and policymakers on how they can decolonise their work, and cease to contribute to the continuity of colonial dynamics between former colonial powers and former colonies. This included:

3.7.1. Acknowledge that structural racism exists and acknowledge that there is a collective responsibility to tackle the problem

3.7.2. Create space for change, especially for those with marginalised identities, and expect and encourage those groups to question the current system and the power relations that underpin it

3.7.3. Invest in indigenous knowledge creation and value local knowledge

3.8. If we are to contend with the full impacts of colonialism on our sector today, these recommendations and insights must extend to centring LGBTQI+ risks and expertise, in their implementation.

3.9. In addition to the work of Peace Direct, many others have produced knowledge on the impacts of colonialism on our sector, and offer recommendations on how to tackle them. SaferWorld[28] and Women

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[23] ADESO is a vibrant African organization with a vision of a world independent from aid and which relies on the resourcefulness of its people. https://adesoafrica.org/about-us/

[24] Alliance for Peacebuilding is a nonpartisan network of 120+ organizations working in 153 countries to end violent conflict and sustain peace. https://www.allianceforpeacebuilding.org/

[25] WCAPS works to advance the leadership and professional development of women of color in the fields of international peace, security, and conflict transformation. https://www.wcaps.org/

[26] Peace Direct is an international charity dedicated to stopping wars, one person at a time. In conflict zones around the world, they support local people to stop violence and build long term peace; Peace Direct "Time to Decolonise Aid" (May 2021) https://www.peacedirect.org/publications/timetodecoloniseaid/

[27] Jess Gifkins, Dean Cooper-Cunningham, Kate Ferguson, Detmer Kremer, Farida Mostafa. "Queering Atrocity Prevention," Protection Approaches (March 2022) https://protectionapproaches.org/queeringap

[28] SaferWorld works in solidarity with communities, civil society and partners to prevent and transform violent conflict, advocate for peace and social justice, and build safer lives. https://www.saferworld.org.uk/

for Women International[29], also published "Localising Women, Peace and Security,"[30] a policy brief calling for a different approach to partnering with and resourcing women's organisations' in fragile settings, in an effort to enable locally led and integrated interventions, and to decolonise WPS work. The brief calls for core, long-term and flexible funding for WROs, allowing them to determine their own priorities, grow their capacities, and respond to their contexts' ever-changing needs in an agile and impactful manner that centres them as experts on their own contexts. SaferWorld and Women for Women International's report echoes findings from a report published by the Council for Global Equality[31], which also called on governments, funders, CSOs and relevant others to involve local LGBTQI+ communities and their allies at every stage of programming, including design, implementation, monitoring and evaluation of development assistance. Efforts towards more locally-led WRO initiatives must ensure they extend to LGBTQI+ rights organisations, who also struggle against the lasting impacts of colonialism and exclusions in their work, if our sector is to contend with the full spectrum of colonial-era inequalities we see reproduced today.

3.10.   Moreover, a report published by the Berghof Foundation[32] called for the decolonisation of peacebuilding through undertaking significant structural and cognitive changes in the peace and security sector. Their recommendations included:

3.10.1. Expanding local ownership by putting local civil society leadership at the heart of all aspects of peacebuilding, taking deliberate care to ensure that 'local' partners do indeed represent community diversity rather than those with power in their contexts

3.10.2. Advancing intersectional conflict analysis to understand how multiple oppressions intersect to form compounded oppressions that disproportionately impact youth, women, LGBTQI+, indigenous and people of colour, among others.

3.10.3. Investing in climate peace processes and preparing for mass migration by addressing the challenges that climate migration poses to social cohesion and emphasising inclusion and local capacities in work with local humanitarian leadership.

3.11.   Kvinna till Kvinna[33] also highlighted the legacies of colonialism, racism and continuing structural racial inequalities in the aid sector, in their 2023-2028 foundation strategy[34]. They also highlighted the adverse, cumulative and intersecting impacts experienced by LGBTQI+ persons in conflict and post-conflict settings when it comes to gender-based violence, economic rights, and access to sexual and reproductive health services especially in the context of growing anti-gender movements. To counter these challenges, they are adopting a human rights based, conflict-sensitive, intersectional and anti-racist approach to all their work, including funding, risk management and monitoring.

3.12.   As highlighted above, there is a wealth of work being undertaken in the peace and security sector towards increased inclusion, intersectionality and decoloniality. Organisations and funders in our sector are becoming increasingly sensitised to the impacts of colonialism and structural racism on LGBTQI+ livelihoods, and are putting forward increasingly progressive solutions. However, much more remains to

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[29] Women for Women International supports the most marginalized women to earn and save money, improve health and well-being, influence decisions in their home and community, and connect to networks for support, in countries affected by conflict and war. https://www.womenforwomen.org/

[30] SaferWorld, Women for Women International. "Localising Women, Peace & Security" (June 2023) https://www.saferworld.org.uk/resources/publications/1426-localising-women-peace-and-security

[31] The Council for Global Equality a Washington-based advocacy coalition that brings together international human rights activists, foreign policy experts, LGBTQI leaders, philanthropists, and corporate officials to encourage a clearer and stronger American voice on human rights concerns impacting LGBTQI communities around the world. http://globalequality.org/index.php; Council for Global Equality, "Report: Conference to advance the human rights of and promote inclusive development for lesbian, gay, bisexual, transgender and intersex persons" (November 2014) http://www.globalequality.org/storage/documents/pdf/conferencetoadvancethehumanrightsofandpromoteinclusivedevelopmentforlgbtipersons.pdf

[32] The Berghof Foundation is a Germany-based organisation working towards the transformative and sustainable peace https://berghof-foundation.org/work; Lisa Schirch "Decolonising Peacebuilding: A Way Forward Out of Crisis" Berghof Foundation (2022) https://berghof-foundation.org/library/decolonising-peacebuilding

[33] Kvinna till Kvinna is an international women's rights organisation working in areas directly affected by war and conflict to strengthen the influence and power of all women

[34] Kvinna till Kvinna "A Push for Lasting Peace" (2022) https://kvinnatillkvinna.org/wp-content/uploads/2022/06/The-Kvinna-till-Kvinna-Foundation-global-strategy-2023-2028-A-push-for-lasting-peace.pdf

be done in countering interrelated colonial legacies, LGBTQI+ exclusions, and joining up both agendas in peace and security work across sectors.

4. Recommendations for decolonial approaches to LGBTQI+ inclusion in peace and security, and violence prevention

4.1.   Adding our voice to – and building on the work of – many other organisations and actors in our sector, we present the following recommendations, and we call on civil society organisations, donors and academics in our sector, as well as states funding and working with local LGBTQI+ rights organisations, to join us in taking active and concrete steps towards the following:

4.1.1.   Commit time and resource to examine relationships between colonialism, heteronormativity and racism that have historically driven, and continue to drive, the prevalence of mass atrocity violence globally.[35]

4.1.2.   Develop and implement LGBTQI+ inclusive, fully-intersectional and anti-colonial approaches to all peace and security work, including but not limited to: peacebuilding, peacekeeping, peace operations, conflict resolution, conflict prevention and atrocity prevention.

4.1.3.   Ensure all peace and security work undertaken or funded by Global North entities, including states, donors and INGOs, centres and/or is led and co-created by a diversity of local LGBTQI+ rights organisations, with representation across the queer community

4.1.4.   Recognise, monitor and develop tools to mitigate and prevent the distinct and disproportionate impacts of violence experienced by LGBTQI+ communities, in contexts of peace, conflict, atrocity and crisis

4.1.5.   Invest in the inclusion and centring of LGBTQI+ communities' rights, risks and expertise in all interpretations of, and work on, the Women, Peace and Security agenda

4.1.6.   Ensure the decolonisation of peace and security work, including funding and aid spending, is LGBTQI+ inclusive at all levels

4.1.7.   Ensure human rights, and peace & security funding models shift power and resource to local LGBTQI+ rights organisations, including by supporting them to determine their own working priorities and grow their capacities as they see fit

4.1.8.   Centre and value local LGBTQI+ knowledge, and ensure understandings of 'best practice' flow in a two-way paradigm between Global North and Global South

4.1.9.   Acknowledge that translating sexuality and gender across borders is a difficult task that requires working with local populations (or their accounts of their experiences of domestic sexual politics) to understand what 'non-normative' sexuality is in that context: it may not always fit into Western identity labels/categories such as L/G/B/T/Q/I, etc

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[35] This recommendation was part of a sector statement coordinated by Protection Approaches, calling for more LGBTQI+ inclusive and intersectional approaches to the prevention of atrocities and identity-based violence. If you would like to add your name to the 40+ organisational and academic signatories, please email Farida Mostafa at farida.mostafa@protectionapproaches.org; Protection Approaches, "Sector statement on Queering Atrocity Prevention" (June 2022) https://protectionapproaches.org/news/f/sector-statement-on-queering-atrocity-prevention