

A close-up, high-contrast black and white photograph of a person's face, focusing on the eyes and nose. The person's skin is dark, and their eyes are looking directly at the camera. A horizontal rainbow-colored bar is positioned across the lower part of the face, just above the text area.

LGBTIQ+ NEEDS ASSESSMENT REPORT

20 21

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EXECUTIVE SUMMARY

The LGBTIQ+ community needs assessment was commissioned by GALZ to generate empirical evidence on the needs of the community with the intention of contributing towards evidence based planning. The study explored a wide range of community needs such as educational, health, safety, community connection and social life, civic engagement and livelihood needs among other community needs in Zimbabwe.

The needs assessment utilised a mixed-methods approach incorporating a community survey, focus group discussions and key informant interviews. The community survey was administered through an online platform with a total of 504 community members throughout the country responding to the survey that was circulated widely through GALZ established channels of communication. However not all the 504 participants completed the survey with some of the incomplete data being eliminated from the analysis. Focus group discussions were held with participants from purposively selected regions. In addition focus group discussions and key informant interviews conducted during the 2021-2025 strategy plan formulation were also used in the development of the community needs assessment report.

The findings

GALZ serves a very diverse community with complex needs and the needs assessment provides an opportunity for programming to meet the needs of the community. Some of the key dynamics are summarised below

- 42.82% of the participants identified as gay, bisexual 25.28% and lesbians 20.5%
- 88.84% of the participants were between the ages 18- 35 years, 11.16% were aged 36 and above
- The study participants could be described as fairly educated with 39.56% of the participants having attained a university qualification, 24.22% College diploma and 33.78% having completed secondary schooling identified by the community GALZ was applauded for its advocacy efforts, service provision and creating partnerships that have provided customised and convenient health care services,

- 38.13% were employed, 33.56 were hustling (kukiya-kiya), 17.58% relied on support from their families while 6.85% were in sex work
- 51% lived with their families, 32.59% on their own, 12.42% with their partners while 4% lived with their friends

The dynamics of the membership also calls for inclusive programming to avoid marginalising some groups. There were calls for programming that does not marginalise middle-aged to older membership as current programming had bias towards the younger membership. There is also need for meaningful inclusion of young people in decision making platforms as active membership is predominately youthful. A strong call was made for programming to be inclusive to meet the needs of LBQ women as well as decentralisation of the programmes.

While the educational attainment was satisfactory the findings show that there is need for resource mobilisation to broaden the reach of the current scholarship and focus also on skills development in technical vocational education training and other disciplines to meet unmet educational needs. The findings point to several wide-ranging challenges that the community experiences including violence which however goes unreported in most cases. For example, 31.65% had ever experienced physical violence, 78.95% verbal violence, 22.16% sexual violence and 75.07% emotional or psychological violence.

While the prevalence of violence is high, when asked if they ever reported the violence either to the police or GALZ to get assistance, only 8% always reported, 27 % reported sometimes and 65% never reported. Apart from safety needs there are also varying levels of prejudice and discrimination that are navigated by participants in other facets of life such as political and civic engagement, workplace discrimination, economic marginalisation from national empowerment projects, freedom of space and association among other needs. While there are some unmet needs creating safe spaces for the LGBTIQ+ community, membership empowerment among many other achievements in a constrained environment.

ACRONYMS

GALZ -	An Association of LGBTI People in Zimbabwe
LGBTIQ+	Lesbian Gay Bisexual Transgender Intersex and Queer +
LBQ women	Lesbian Bisexual and Queer Women
FGD	Focus group discussion
MSM	Men who have sex with men
ZANU PF	Zimbabwe African National Union Patriotic Front

Definition of Key Terms

- Bisexual refers to individuals who are attracted to both men and women; sometimes used more broadly to refer to people who are attracted to others whose gender is like their own and to people whose gender is not like their own.
- Cisgender: It is a term for someone who exclusively identifies as their sex assigned at birth – men who were assigned male at birth and women who were assigned female at birth. The term cisgender is not indicative of gender expression, sexual orientation, hormonal makeup, physical anatomy, or how one is perceived in daily life.
- Diversity: In broad terms, diversity refers to the equal rights and opportunities of all people regardless of gender, ethnicity, sexual orientation, religion, culture, caste, income/wealth, age, and employment situation.
- Gender: Complex relationship between physical traits and one's internal sense of self as male, female, both or neither (gender identity), as well as one's outward presentation and behaviours (gender expression).
- Gender Identity: A person's deeply felt internal sense of self and identity. The ways in which a person perceives their gender may or may not correspond to the persons' sex.
- Sexual Orientation: a term that describes a person's romantic or sexual attraction to people of a specific gender or genders.
- Inclusion: The term inclusion is used to describe the active, intentional, and ongoing engagement with diversity as described above- in people we serve, in programmes, at workplace and in communities with work with or where we work. Ultimately diversity inclusion also helps us make positive contributions to social inclusion and workforce participation.
- Gender fluid is a gender identity which refers to a gender which varies over time. A gender fluid person may at any time identify as male, female, agender, or any other non-binary identity, or some combination of identities. Their gender can also vary in response to different circumstances. Genderfluid people may also identify as multigender, non-binary and/or transgender
- Gender Non-Conforming is a gender expression that does not conform with societal expectations and gender norms. These expectations vary across cultures and have changed over time.
- Lesbian: A woman-identified person who is sexually, romantically, intellectually, and/or spiritually attracted to other woman-identified people
- Intersex: Intersex people are born with physical or biological sex characteristics (including sexual anatomy, reproductive organs and/or chromosomal patterns) that do not fit the traditional definitions of male or female. These characteristics may be apparent at birth or emerge later in life, often at puberty
- Transgender: An umbrella term used to describe people with a wide range of identities, including transsexual people, people who identify as third gender, and others whose appearance and characteristics are perceived as gender atypical and whose sense of their own gender is different to the sex they were assigned at birth.
- Queer : An umbrella term often used to identify one who is outside or beyond traditional sexual identities
- Gay: A person who is sexually, romantically, intellectually, and/or spiritually attracted to the same gender as the one they identify (often refers to male-identified people)

NEEDS ASSESSMENT

introduction

The LGBTIQ+ needs assessment was commissioned by GALZ to fill gaps in knowledge about LGBTIQ+ experiences, wellness, and needs in Zimbabwe. This is the first detailed, conscientious process exploring the basic needs and safety, including socio-economic security, health needs, community connection and social life, and civic engagement among other needs in Zimbabwe. While programmatic data has been collected by staff over the years to establish needs of the community there has been no systematic effort to assess a wide range of needs among LGBTIQ+ people. The strong call for initiating a wide-ranging community needs assessment was shared during the strategic plan formulation workshop in the year 2020. While the main objective of the assessment was to document LGBTIQ+ community needs, the secondary objective was to capacitate programmatic staff with skills for collecting and processing robust data beyond programmatic data. The needs assessment is intended to enhance GALZ programming to respond effectively to the diverse needs of the community in Zimbabwe.

Methodology

The community needs assessment was developed through an inclusive participatory process which was multifaced and strengthened the capacity of organisational staff in collecting robust data. Organisational staff participated in development of data collection tools, data collection and data analysis with the aid of the consultant. A mixed methods research design was utilised incorporating qualitative and quantitative data collection. The community survey formed the bedrock of the LGBTIQ+ community needs assessment in Zimbabwe which was augmented by focus group discussions and key informant interviews. The data collection process is summarised below



Community survey. Organisational staff with the aid of the consultant designed a questionnaire to collect survey data. The survey was extensively advertised through the established channels that offer safety to the community. Special attempts were also made to reach out to the smaller towns and communities that are generally marginalised. The community survey was administered through an online platform (survey monkey). To enhance participation, participants were provided data reimbursements. The survey asked community members to share a number of issues including but not limited to:

- Their feelings of physical and emotional safety in various aspects of life;
- Their feelings of connection to the LGBTQ community; and
- Educational and economic needs
- Employment needs among other needs

Focus group discussions. 3 Community focus group discussions on LGBTIQ+ community needs were conducted by organisational staff as part of capacity building. The Focus group discussions were conducted in areas that generally do not feature in some empirical work on the LGBTIQ+ community in Zimbabwe. FGDs were conducted in the following communities, Checheche in Manicaland Province, Plumtree in Matabeleland South and Karoi in Mashonaland West. The FGDs explored diverse issues such as sustainable employment and sustainable livelihood needs, access to state/government benefits, rights and services, information access and ICT needs and politics, governance, and civic needs among other needs.

In addition to the data specifically collected for the community needs assessment survey, insights were abstracted from key informant interviews and focus group discussions conducted during the development of the 2021- 2025 GALZ Strategic Plan: Leading with love to augment the needs assessment data. This work elicited views on the progress that the organisation GALZ had made in meeting the needs of the community and the gaps that need to be addressed. The interviews were conducted with senior management and the programs staff who interact on regular basis with the community. Focus group discussions conducted with community members from Masvingo, Harare, Bulawayo and Mutare with diverse members of the LGBTIQ+ community were reviewed. The focus group discussions managed to document a review of current work and success stories of GALZ. The focus group discussions also explored community needs in the development of the strategic document. The findings of the needs assessment are presented thematically in the following sections.

1.3 Findings

1.3.1 Sexual Orientation and Gender Identity

While we do recognise that asking respondents to choose specific, predetermined identities is limiting and sometimes offensive, it was important for the needs assessment to understand how they see themselves. Survey participants were asked to self-report their preferred gender identity and sexual orientation which closely aligns to how they perceive themselves. Gender Identity refers to a person's deeply felt internal sense of self and identity which may or may not correspond to the persons' sex. As depicted on Table 1:1 the majority of study participants identified as cisgender, 43.83% (Cisgender woman, 15.6% and Cisgender man 25.23%) while a significant number, 37.61% identified as gender non-conforming. 15.14% participants identified as transgender (trans woman 8.03%, and trans man 7.11%). Sexual Orientation loosely describes a person's romantic or sexual attraction to people of a specific gender or genders. The community survey results as reflected on Table 1:1 depict that the majority of respondents, 42.82% identified themselves as gay, while 25.28% identified as bisexual and 20.05% as lesbian.

Demographic characteristics	Percent %
Gender Identity	
Cisgender woman	15.60
Cisgender man	25.23
Trans woman	8.03
Trans man	7.11
Gender non-conforming	37.61
Other	6.42
Total (N=436)	100
Sexual Orientation	
Lesbian	20.05
Bisexual	25.28
Gay	42.82
Heterosexual	4.33
Other	7.52
Total (N=439)	100

Demographic characteristics	Percent %
Relationship Status	
Single	45.43
Partnered to same sex	37.64
Cohabiting	5.35
Married to same sex	2.45
Married to opposite sex but in a relationship with same sex	6.24
Other	2.90
Total (N=449)	100

1.3.3 Age of community participants

The ages of respondents were collapsed into categories, the majority of community respondents, 88.84% were between 18- 35 years (Table 1:3). This also tends to reflect community participation as reflected in program data. While most of the current programming for GALZ targets younger people, it is important to have programs for middle aged and elderly individuals beyond the youthful ages. Older participants in a focus group discussion bemoaned what they perceived as marginalisation within the LGBTIQ+ community as they are limited programmes targeting older community members. Middle aged and older people (36years+) expressed concern that they felt they were being pushed out of the 'home' (GALZ) as they aged. "The space no longer caters for us-we are fading once one is over 35 years. They need to include us brigadiers[!]" (FGD participant). This has possibly contributed to non or limited participation of older community members in community activities. In addition older middle aged and older members noted that they are left out of community empowerment initiatives and trainings as they are closed out due

to the age limits when mobilisation is made. While there is need to strike a balance through inclusion of middle aged and older community members , there is also equally the need to have meaningful involvement of young people in decision making platforms as they constitute the majority of the active membership

We need to have meaningful inclusion of young people in decision making platforms, influencing the space without us drawing on the big brother mentality. We need to balance our skills and should give a listening ear to their concerns. (Key informant Interview)

Similarly, one participant echoed what was expressed by the key informant interviewee on inclusion of young people in decision making to meet complex needs

Please [GALZ] evolve, you're now catering to a modern young woke energetic youth, and I feel GALZ is basically aging and ignoring them completely.

Demographic characteristics	Percent %
Age group	
18-24	29.24
25-30	39.96
31-35	19.64
36-40	6.47
41-49	2.9
50+	1.79
Total (N=449)	100

1.3.4 Educational Status and Needs

Table 1:4 shows that almost all of the community survey participants have had formal schooling with over 60% having post-secondary qualifications (College Diploma, 24.22%, University degree, 30.89% and Postgraduate, 8.67%). While the community

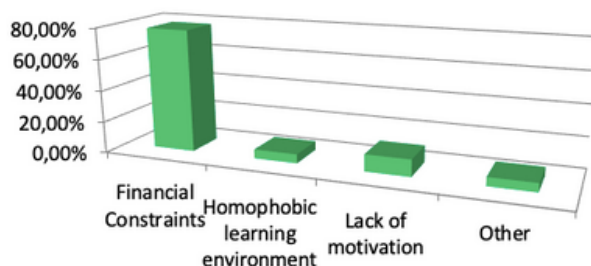
survey participants can be reasonably defined as educated, 40.56% were either very dissatisfied or dissatisfied with their current educational status. The table below reflects the educational status of community survey participants, level of satisfaction with current educational status and desire to pursue further studies.

Educational Status and Needs	Percent %
Level of education No formal education Primary Secondary College Diploma University degree Postgraduate Total (N=450)	1.11 1.33 33.78 24.22 30.89 8.67 100
Satisfaction with current level of education Very satisfied Satisfied Neutral Dissatisfied Very dissatisfied Total (N=423)	7.57 19.86 31.91 28.13 12.53 100
Would you want to further your studies? Yes No Total (N=423)	96.00 4.00 100

Whereas 96% of the community survey participants indicated their desire to further their studies, they

identified financial constraints as the major barrier as reflected in figure 1:1 illustrating the barriers.

Barriers to furthering education



While GALZ has initiated Munhu Munhu scholarship to support some learners, there is need for resource mobilisation to support more deserving LGBTIQ+ learners. The limitations with the current scholarship facility is that it targets learners who are already enrolled in tertiary institutions, yet there are some with potential but have no financial capacity to enable them to enrol to then qualify for consideration. As expressed by one participant in the survey.

survey participants can be reasonably defined as educated, 40.56% were either very dissatisfied or dissatisfied with their current educational status. The table below reflects the educational status of community survey participants, level of satisfaction with current educational status and desire to pursue further studies.

"You have helped me in so many ways and I'm highly grateful but can you please try and give scholarships I personally finished form 4 and can't do anything because I can't afford to but other than that you guys have been great at your work keep it up", (Survey participant).

Other participants also felt the current scholarship was less inclusive and gave opportunities to those in the Social Sciences and Human rights disciplines.

"Scholarships are only limited to social sciences hence making it impossible for students in the Engineering Sciences or Built Environment which in turn crowds the social sciences", (Survey participant).

While education funding constraints in Zimbabwe is not unique to LGBTIQ+ community, community members may be doubly affected as they may be denied funds by their families to pursue their education as they are 'disowned' or part of the strategies to compel them to deny a 'gay' identity.

While financial support is critical, changing the learning environment is also important as some potential students are dissuaded by the homophobic environment.

"I once did mechanics but I dropped out because I felt out of place because everyone could talk about my gender identity at the workplace". (Checheche, FGD participant)

There is thus need to strengthen the 'All Access Program' to create a conducive environment for all learners and motivate community to enrol for programs that will enhance their employability. In leaving no one behind there should be broader skills training by imparting vocational skills sets and financial literacy to community members beyond the academic skills. The unmet need was also expressed by some participants as reflected in the following except.

"I'm of the opinion that GALZ should embark on more programs which empower and develop the LGBTIQ community especially in areas such as entrepreneurship, education and other life skills trainings", (Survey participant).

1.4 Sustainable livelihoods and employment

Table 1:5. Reflects that respondents had varying income levels and livelihood strategies. 38.13% of the participants were employed, with 33.56% participants involved in numerous livelihood strategies, commonly referred as hustling. 17.58% relied on family support, while 6.65% were involved in sex work. A substantial number of community survey participants can be classified as low income earners as 52.05% earned less than \$200 per month in a hyperinflationary environment. It is also important to note that 13.40% earned a considerably significant income as they earned above \$500 per month given the general macroeconomic environment in Zimbabwe. The majority of the participants were employed in the private sector, 26.91% , local civil society, 15.83% with international NGOs employing 11.08%. 9.76% of the participants were employed in either the public service or parastatal.

Employment and Sustainable livelihoods	Percentage
Source of livelihood	38.13
Paid employment (formal & Informal employment)	17.58
Support from Family	33.56
Hustling	1.60
Farming	0.46
Cross-border trading	6.85
Sex work	1.83
Others	100
Total (N=438)	

Employment and Sustainable livelihoods	Percentage
Average monthly income (USD) \$1-50 \$51-100 \$101-150 \$151-200 \$201-250 \$251-300 \$301-350 \$351-400 \$401-450 \$451-500 \$501+ Total (N=194)	9.28 14.43 18.56 9.79 9.79 5.67 4.12 8.25 3.09 3.61 13.40 100
Do you have employment based on a contract? Yes No Still in school/college Total (N=437)	45.31 43.94 10.76 100
Who is your employer? Government & parastatals Local Civil Society (NGO) International NGO Private company Other	9.76 15.83 11.08 26.91 36.41

1.4.1 Perception of work environment

Employed participants were asked about their perception of the work environment. Generally as illustrated on Table 1:6, most of the community survey participants shared a range of perceptions on the work environment. 67.01% of the participants found the work environment to be either very conducive[1] or somewhat conducive compared to 32.9% who found it to be either hostile or very hostile. This could be explained by the varied nature of employers with Civil Society (local or international) and private sector having to toe in line with international trends of non- discriminatory policies.

At the same , it is of concern that there are some sectors that were perceived to be less conducive. Some workplaces , 22.68% were perceived by respondents as not embracing diversity at all. 44.84% of the participants felt that their perceived or known sexual orientation influenced how they were perceived as either competent or lacked competency.

However the majority, 59.22% of respondents felt that their likelihood of promotion at the work place was very likely or likely.

Perception of work environment	Percentage
Very conducive	38.14
Somewhat conducive	28.87
Hostile	24.23
Very hostile	8.67
Total (N=194)	100
Perception of how workplace embraces LGBTQ+ individuals	
To a greater extent	27.84
To some extent	16.49
Not sure	15.98
A limited extent	17.01
Not at all	22.68
Total (N=194)	100
Does your perceived or known sexual orientation affect how people at work perceive your competency or lack of it	
To a greater extent	14.43
To some extent	30.41
Not sure	28.87
Not at all	26.29
Total (N=194)	100
Likelihood of being considered for promotion at work	
Very likely	27.32
Likely	31.96
Not sure	26.80
Unlikely	10.82
Very unlikely	3.09
Total (N=194)	100

Perceived reason for unemployment

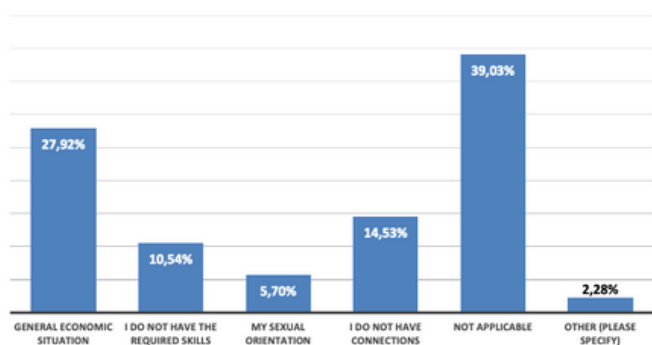
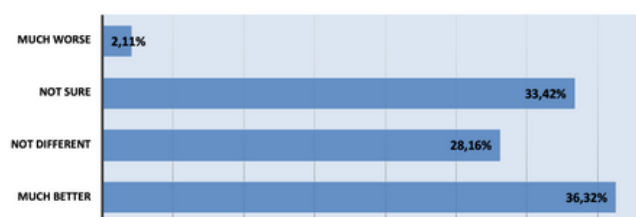


Figure 1:2 shows the perceived reasons for unemployment among the respondents who were unemployed. 27.92% attributed their unemployment to the general economic situation, 10.54% said they did not have the required skills, 15.53% said they had no connections, while 5.7% perceived that their sexual orientation was the reason why they were unemployed.

Would your employment opportunities be different if you did not identify as a LGBTIQ+



1.5 Residential arrangement

Table 1:7 shows that primarily 51% of the participants lived with their families and 32.59% lived on their own. Living with family presents its own challenges if the family is not supportive of ones' sexual orientation and gender identity. 12.42% of the participants lived with their partners which can reflect how individuals create space in a context that does not openly support such arrangements. However, as will be presented elsewhere on violence participants reported worrying levels of intimate partner violence. This occurs in a context where there is no acknowledgement of such partnering at law, which can potentially make it difficult for one to report the violence experienced.

The survey also explored the geographic spread of the participants as reported on Table 1:7. The majority, 50.11% of the community survey participants reside in Harare followed by Bulawayo (26.95%), Mutare (4.68%) and Masvingo (4.01%). While GALZ has presence throughout the country through Affinity Groups, it does have a heavy presence in some smaller communities. Evidently, 87.53% of the participants resided in urban areas

While figure 1:2 shows that 5.7% of the participants had attributed their unemployment to their sexual orientation and gender identity, figure 1:3 shows that 36.32% felt that their employment status would have been much better if they did not identify as LGBTIQ+. 28.16% felt that it would not have been different.

where they have more visibility compared to the peri-urban and rural communities. However less visibility of smaller towns and peri-urban spaces should not be taken to imply that there are no LGBTIQ+ individuals in these areas but can be explained by dynamics associated with smaller communities where individuals are more worried about the safety and security.

"Varimo asi havabudi vanotya, vanoda kudzidziswa asi vanotya, izvezvi varikutoziva FGD iyoyi asi havadi kuuya, patinopedza vanenge vakatotimirira vachibvunza kuti maitei zvabuda here". We do have members here, but they want to be empowered as they are scared. Some even know about this FGD but they didn't come, when we finish they will be asking us of the outcome (Checheche FGD, participant)

'I am very active, I would sell my soul and my body for that. We are many but other people are afraid and not free, they don't want to be seen with us during the day, they only come out at night because it's not safe here in Plumtree, you have to be careful where you go. But I'm free'. (Plumtree, FGD participant).

Living arrangements	Percentage
I live on my own	32.59
I live with Family	51.00
I live with my partner	12.42
I live with a friend	4.00
Total (N=449)	100

City of Residence of survey participants	
Harare	50.11
Masvingo	4.01
Bulawayo	26.95
Mutare	4.68
Bindura	1.11
Chinhoyi	1.11
Karoi	0.22
Kadoma	0.45
Gwanda	0.22
Victoria Falls	3.34
Hwange	1.34
Other	6.46
Total	100
Type of Settlement	
Rural	1.78
Peri-urban	7.13
Informal -urban	2.45
Urban	87.53
Farming community	1.11
Total	100

While the distribution of respondents predominantly show an urban membership in the major (Harare and Bulawayo) cities there are also calls from participants to decentralise activities. There were concerns that were expressed with regards to major activities and celebrations being held in Harare most of the time. In addition to that offices and services were reported to be accessible for those in major cities.

Offices are in big cities only they should decentralize for easy access (Survey participants)

Another echoed the same similar concerns of having offices in their towns.

Wish the centres could be in small towns like Victoria Falls too (Survey participants)

1.6. Community Connection and Isolation

Connection to a community of interest is important to people and this can be so critical for stigmatised groups that desire safe spaces to spend their time without fear for their lives or harassment. Whilst the question did not directly question how they felt safe in these spaces the questions explored the preferred spaces by community respondents. Table 1:8 shows that the majority of the participants 21.78% would go to general bars and clubs when they wanted to meet people, while 14.60% would go clubs and groups they perceived to be LGBT friendly. Online interactions either on general online communities and LGBT online communities remains low. Interestingly, 14.11% of the community survey respondents preferred to stay home, which could possibly mean isolation and feeling disconnected and isolated from the LGBTIQ+ community. This would make it difficult to tap on to this particular group and their needs may remain unmet.

Connection and Isolation	Percentage
Places where LGBT persons socialize and meet new friends	
General bars & clubs	21.78
Sport clubs	1.73
LGBT friendly clubs	14.60
LGBT social groups	5.20
General online communities	6.93
LGBT online communities	5.45
Prefer to stay home	14.11
Social gatherings at home or visiting friends	12.62
Other	1.98
Total (N=404)	100

Figure 1.4 shows that 42.57% of respondents indicated that they are spaces that they would want to go to but cannot go to due to their sexual orientation. This would imply heightened levels of consciousness in exercising freedom of space in Zimbabwe, which calls for the need not only to increase safe spaces for the community but empowering LGBTIQ+ community to demand their rights and sensitisation of the society

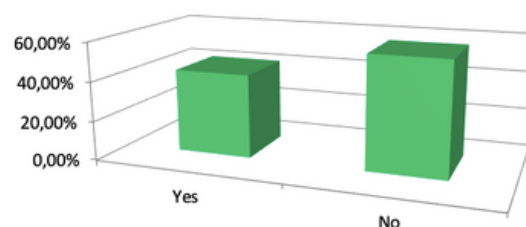
There are multiple reasons why participants feel that they cannot go into those spaces. Most of the reasons given by survey participants border around the desire to avoid toxic environments that could potential harm them either physically or psychologically.

I have learnt over the years to actively avoid and ignore any environments that are likely to lead me to being physically harmed or emotionally distressed. (Survey participant)

For example a significant number of participants avoided going to church or religious spaces where they felt that they were targeted through sermons or teachings. As highlighted in the section above on religious affiliation most participants indicated being religious, yet the spaces could be toxic at times. Participants felt that they are stigmatised and judged in religious spaces hence they feel they are not welcome as the following except shows.

"Church ,every time when I'm in church the pastor preaches about Sodom and Gomorrah, I feel discriminated ", (Survey participant)

Are there spaces that you would want to go to but, you cannot due to your sexual orientation?



Another said,

"Church, reason being feeling isolated and considered a devil's agent", (Survey participant)

Other participants highlighted that they avoid going to family gatherings such as funerals , weddings and other celebrations (to be discussed further in the section on family interface) . Apart from family gatherings participants also indicated that bars , shebeens and clubs in the high density areas (Ghettos) were homophobic. Here they reported that the abuse ranges from verbal to physical harassment by other patrons or staff. There are also elite clubs that some participants indicated that they are chased away. For example some participants

"Eclipse tinodzingwa (we are chased away) Eclipse bar and Grill they do not want homosexuals", (Survey participant).

In addition participants also identified sports stadiums , fitness centres as homophobic spaces that they would avoid.

1.7 Voluntary work engagement

Table 1:8 reveals that a significant number, 72.39% of the community survey respondents have been engaged in voluntary work at a point in their life. The majority respondents, 31.50% have participated in voluntary work not exceeding 3 months, 23.85% have volunteered for over 24 months, 16, 51% between 10 and 12 months. The number of hours of

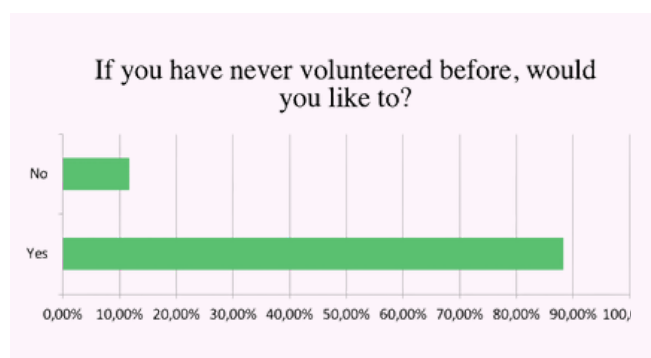
voluntary work performed per week varied with the majority, 35.8% volunteering for 3-5 hours , 34.25%, 6-8 hours. Among those who have not volunteered 88.29% indicated that they would want to volunteer. The level of engagement in voluntary work and desire to engage in voluntary work reflects the availability of a resource group that GALZ and other LGBTI organisations can tap into.

Participation in voluntary work	Percentage
Percentage ever engaged in voluntary work Yes No Total (N=402)	72.39 27.61 100
Length of voluntary work engagement 0-3 months 4-6 months 7-9 months 10-12 months 13-18 months 19-24 months 24 months and above Total	31.50 13.15 4.59 16.51 5.50 4.89 23.85 100
Number of Hours of voluntary work per week Less than an hour 1-2 hours 3-5 hours 6-8 hours Total	10.80 19.14 35.80 34.26 100

1.8 Politics, governance and civic needs

1.8.1 Civic Engagement/ participation

Participants reported varying levels of civic and political engagement, with others not participating whilst others were actively involved. Figure 1:6 explored participation in general community affairs by LGBTIQ persons. 27.48% indicated that they do not participate at all, while the majority 72.52%, either somewhat often or very often participated in general community events where they stayed. Of concern is nearly a third who do not participate at all.



How often do you participate in the general society (community, where you stay) events?

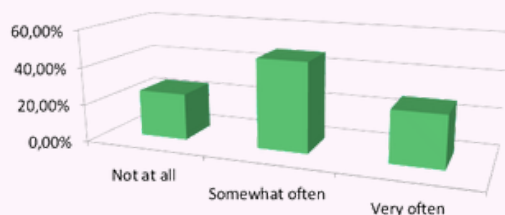


Table 1:10 shows the involvement of the community survey participants involvement in the

past 12 months which shows the involvement of participants in issues beyond LGBTIQ+ advocacy.

1.8.2 Political engagement and advocacy

Table 1:11 reveals the levels of the participants desire and involvement in national politics and advocacy for LGBTIQ+ rights. 32.51% of the participants would consider to actively participate in politics. 54.1% of the participants did not perceive themselves to be actively involved in politics.

Level of Civic Engagement in the past year	Percentage
Attended a community meeting Never Just once or twice Several times Many times Total (N=402)	24.88 31.09 28.85 15.18 100
Got together with others to raise an issue Never Just once or twice Several times Many times Total (N=402)	27.11 31.84 27.12 13.93 100
Engaged in voluntary work Never Just once or twice Several times Many times Total (N=402)	26.55 21.84 32.26 19.35 100
Counselled a young person (outside my household) on professional carrier Never Just once or twice Several times Many times Total (N=402)	19.51 22.71 33.83 23.95 100

I would consider to actively participate in politics Very much like me Somewhat like me Not so much like me Not at all like me Don't know Total (N=403)	16.38 16.13 32.26 21.84 13.39 100
It is my right to choose a political leader that will represent my interest Strongly disagree Disagree Neutral Agree Strongly agree Total (N=403)	4.96 0.74 7.44 26.80 60.05 100
It is my right to benefit from national programs targeting young people Strongly disagree Disagree Neutral Agree Strongly agree Total (N=403)	5.96 1.74 9.18 25.31 57.81 100

In FGDs participants were also not enthusiastic about actively participating in politics due to how in the past LGBTI issues have been used as canon fodder for politicians to smear campaign each other or get mileage over other contestants.

“Hatiwanzowanikako isu tinotya kurohwa kana kunyadzi swa tasvikako”. We do not normally go there (political spaces), we are afraid that we will be beaten or humiliated when we get there (Checheche FGD, participant)

Some participants who had been actively involved in politics felt that their sexual orientation and gender identity had contributed to their marginalisation in politics.

‘I used to be active in ZANU PF youth and had a post but when they found out I'm Trans they discriminated against me’. (Plumtree, FGD participant)

Despite ambiguous levels of interest in political engagement the majority 86.85 % of the participants either strongly agreed or agreed that it is their right to choose political leader that will represent their interest.

‘If one of us was involved in the Government and was a Councillor and spoke on our behalf it would be easier and we could learn about our rights’ and ‘I was attacked by soldiers recently as I mentioned earlier so I think if Government workers were sensitized about LGBT issues it would be easier for us to interact with them” (Plumtree, FGD participant)

Table 1:10 reveals that the majority of participants, 82.62% felt that It is their right to benefit from national programs targeting young people. However, most FGD participants felt that while it's their right to benefit, they did not find the initiatives to be inclusive of everyone.

“We just see it in groups and the problem is it is political only and those aligned to certain political parties benefit from command agriculture and indigenisation programs’. (Checheche, FGD participant)

Similarly in Plumtree participants found the processes involved not inclusive

‘Yes, they share on their groups with their friends and we only hear after people have been hired or started projects’ (Plumtree , FGD, participant)

Notwithstanding the barriers that were structural, some participants felt that their Sexual identity, lack of information, fear of being insulted, starved at and treated badly deters the community members from participating in government programs benefits as well as interacting with the people who work there. To enhance the LGBTIQ community participation in national initiatives participants felt that they need their own space where they will be sharing job opportunities and they do not want to be called out names.

1.8.3. Human rights LGBTIQ+ Advocacy

Despite low levels of political engagement, 76.67%

of the participants either agreed or strongly agreed that they felt it was their responsibility to call for democracy and protection of human rights. 73,7% indicated that they can openly participate in advocacy activities for LGBTI persons if given the skills. It is important for GALZ to tap onto this desire that members have to further equip them on human rights issues. While a significant proportion realises that it is their duty and would want to openly call for protection of their rights, it is worrying that 18.11% were neutral while 8.19% either disagreed or strongly disagreed to the call to openly participate in LGBTI advocacy activities.

Human Rights and LGBTIQ+ advocacy engagement	Percentage
I feel that it is my responsibility to call for democracy and protection of human rights	
Strongly disagree	5.71
Disagree	4.22
Neutral	13.40
Agree	35.73
Strongly agree	40.94
Total (N=403)	100
If given skills, I can openly participate in advocacy activities for LGBTI persons	
Strongly disagree	4.47
Disagree	3.72
Neutral	18.11
Agree	31.27
Strongly agree	42.43
Total (N=403)	100

1.9 Experiencing violence and harassment

A significant proportion of the community survey respondents had ever experienced either verbal or emotional violence. Table 1:13 reveals that 78.95%

had experienced verbal abuse, while 73.6% had experienced emotional or psychological abuse. Despite sexual abuse being the least reported, 22.16 % , it is worrying that the level of abuse is high to very high among LGBTI persons.

Forms of violence	Percentage
Ever experienced physical violence	
Yes	31.65
No	68.35
Total (N=382)	100

Ever experienced verbal abuse Yes No Total (N=382)	78.95 21.05 100
Ever experienced sexual abuse Yes No Total (N=382)	22.16 77.84 100
Ever experienced domestic abuse Yes No Total (N=382)	26.40 73.60 100
Ever experienced emotional/ psychological abuse Yes No Total (N=382)	75.07 24.93 100

Table 1:14 illustrates the sources or perpetrators of the different forms of violence that were experienced by the participants. The table reports ever experienced violence in a life time and violence in the last 12 months. The data reflects that 22.83% of the participants had ever experienced sexual abuse from intimate partner , while 9.76% had been sexually abused in the last 12 months by an intimate partner. 27.82% of the participants reported ever experiencing physical violence from intimate partners , while 13.39% had experienced physical violence from intimate partners in the last 12 months. This shows importance of addressing intimate partner

violence as was shared by participants in FGDs and key informant interviews. While violence within the community is worrying , equally disturbing is violence perpetrated by known people and also strangers. Table 1:14 shows that 26.40% reported having ever experienced physical violence from people they knew (family, friends , neighbours etc) while 36.22% had been physically assaulted by strangers in their lifetime. Participants reported that in the last 12 months, 16.27% they had been physically abused by people they knew in the past 12 months while 13.68% had been physical assaulted by strangers.

Source/ Perpetrator of violence	Percentage
Ever sexually abused by intimate partner in your lifetime Yes No Total (N=381)	22.83 77.17 100

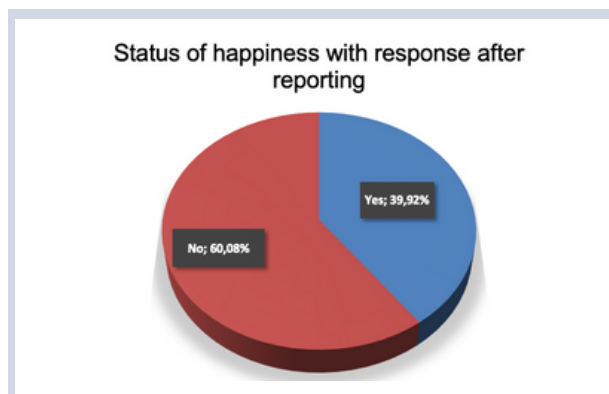
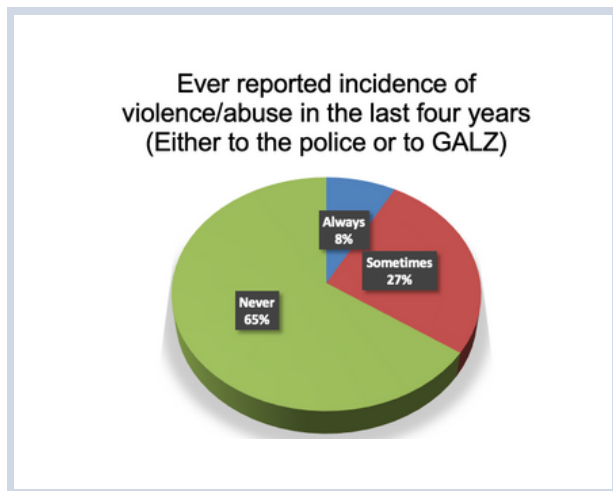
Ever sexually abused by intimate partner in the last 12 months Yes No Total (N=381)	9.76 90.24 100
Ever physically assaulted by an intimate same-sex partner in your lifetime Yes No Total (N=381)	27.82 72.18 100
Physically abused by an intimate partner in the last 12 months Yes No Total (N=381)	13.39 86.61 100
Ever physically assaulted by family, neighbour or friend in your lifetime (non -intimate partner) Yes No Total (N=380)	26.40 73.60 100
Ever physically assaulted by family, neighbour or friend in last 12 months (non -intimate partner) Yes No Total (N=381)	16.27 83.73 100
Ever physically assaulted by a stranger in your lifetime Yes No Total (N=381)	36.22 63.78 100
Ever physically assaulted by a stranger in the last 12 months Yes No Total (N=381)	13.68 86.32 100

What is significantly worrying is that there were low levels of reporting incidences/ cases of abuse by the victims. Fig 1:7 shows that only 8% indicated that they always reported either to the police or GALZ when abused, 27% indicated that they sometimes report, 65% indicated that they never reported their abuse. There is thus need to invest in empowering the community to report cases of abuse and to improve the response mechanism when someone is abused. It is important to build

synergies with CSOs working on addressing all forms of violence and the law enforcement agents to create a conducive environment for abuse. Among those that reported as reflected by figure 1:8 , 60.08% expressed their dissatisfaction with the response they got after reporting hence the need to sensitise law enforcement agents to uphold human rights of all citizens.

'I once went to the police station to report a

violence case but the police asked me If I thought they would attend to me and not going out to assist those with theft and robbery issues in the location for they were of much weight than my case according to them' (Karoï, FGD participant)



1.10 Outing and forced disclosure

Participants also shared their experiences with threats of forced disclosure without their consent. 63.85% had their sexual orientation revealed by someone without their consent , 54.09% had been threatened with revealing their LGBTI identity. 33.16% had intimate partners threatening to reveal their LGBTI identity.

Experiencing forced disclosure or outing of LGBTI identity	Percentage
Ever experienced someone revealing LGBTI identity without my consent	
Yes	63.85
No	36.15
Total (N=379)	100
Ever threatened with revealing LGBTI identity without my consent	
Yes	54.09
No	45.91
Total (N=379)	100
Ever experienced intimate partner threatening to reveal LGBTI identity without my permission	
Yes	33.16
No	68.84
Total (N=379)	100

1.11 Family interface/ relations

The needs assessment explored the participants relationship , openness and perceived level of tolerance at the family level. 34.58% have not disclosed to anyone within their immediate family about their sexual orientation . 34.49% perceived their families as not tolerant at all to gender and sexual diversity. Thus there is need to explore ways

that can change perceptions of significant others to create better outcomes. There is need to strengthen the PFLAG initiatives to address toxicity that may emanate from families of origin as that can lead to negative coping strategies. violence case but the police asked me If I thought they would attend to me and not going out to assist those with theft and robbery issues in the location for they were of much weight than my case according to them' (Karoï, FGD participant)

Relationship with family	Percentage
Are you open about your sexual orientation to family?	
All	7.24
Most	12.33
Some	45.84
None	34.58
Total (N=374)	100
Family's level of tolerance to gender and sexual diversity	
Not at all	34.49
Slightly tolerant	20.05
Somewhat tolerant	24.87
Very tolerant	5.08
I do not know	15.51
Total (N=374)	100
How supportive is your family towards your dreams and desires?	
Not at all	9.63
Slightly supportive	17.91
Somewhat supportive	23.26
Very supportive	45.45
I do not know	3.74
Total (N=374)	100

In addition participants were asked who they normally go to when they need someone to talk to . The majority, 74.60% identified friends as a critical source of support when they need to talk to

someone. Participants also identified current partner 49.20% , family 44.65%, LGBTI organisation, 33.96% as sources of support. 10.70% identified religion as a coping mechanism.

Sources of social support	Percentage
Who do you go to when you need someone to talk to (Multiple options)	
Current partner (s)	49.20
Family (at least one member)	44.65
Friends	74.60
People I live with	16.04
Health care providers	24.60
People I work with	20.32
Professional counsellor	26.74
People living nearby me	3.74
LGBTI organizations	33.96
Church/ spiritual assistance	10.70
No one	3.74
Total (N=374)	

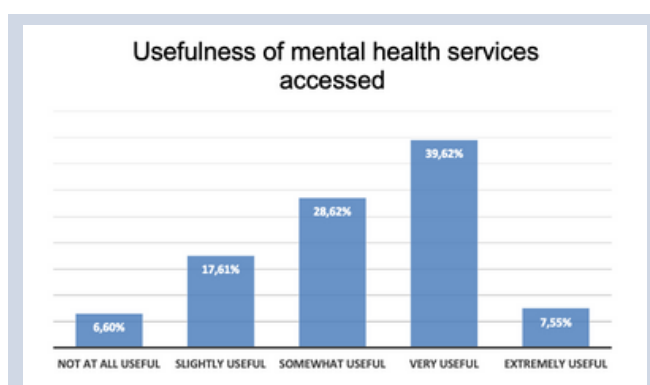
1.12 Access to Health services

1.12.1 Mental wellbeing

Table 1:18 reveals that the majority of participants, 83.74% had ever experienced mental health challenges . 72.91% participants indicated that they had been stressed at a point in time , while 72.05% had experienced depression and 63.11% had suffered from anxiety. It is of concern that

27.38% had suicidal ideation/ attempted suicide and 14.12% had thoughts of self-harm. These challenges call for significant investment in accessible psychosocial support to cater for the needs of the community. The majority of participants ,26.5% identified GALZ as a source for psychosocial support. Figure 1:9 reveals the majority of participants found the psychosocial as useful.

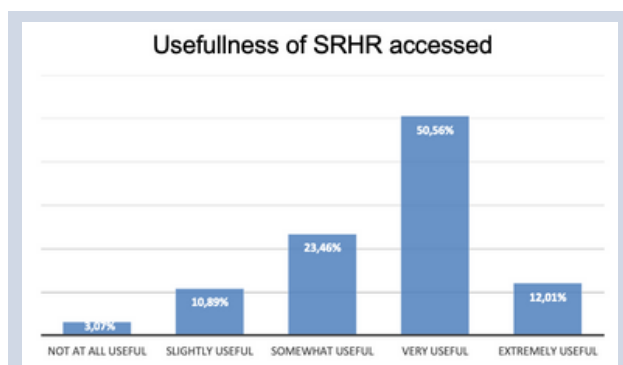
Mental health and wellbeing	Percentage
Ever experienced poor mental health	
Yes	83.74
No	16.26
Total (N=369)	100
Mental health condition ever experienced (Multiple response)	
Anxiety	63.11
Attempted suicide	27.38
Depression	72.05
Eating disorder	27.09
Self-harm	14.12
Stress	72.91
Other	11.82
Total (N=347)	
Ever accessed services to address mental health challenge	
Yes	60.67
No	39.33
Total (N=347)	100
Where did you seek psychosocial support?	
GALZ	26.50
LGBTIQ+ organization	14.83
Public Health Facility	6.62
KP Friendly facility	13.25
Private health practitioner	16.40
Other	22.40
Total (N=317)	100
Ever experienced emotional/ psychological abuse	
Yes	75.07
No	24.93
Total (N=382)	100



1.12.2 Access to Sexual reproductive Health Services

Table 1:19 shows that most of the participants accessed sexual reproductive health services through GALZ, 43.61%, Other LGBTIQ+ organisations, 37.33% and KP friendly facilities, 38.33%. It is also of import to note that 21.67% of the participants indicated that access sexual reproductive health services through public health facilities. Figure 1:10 reflects that the majority of participants found the services useful.

Sexual Reproductive Health Services	Percentage
Where did you normally access SRHR services? (Multiple responses)	
GALZ	43.61
LGBTIQ+ organization	37.22
Public Health Facility	21.67
KP Friendly facility	38.33
Private health practitioner	21.67
Other	9.17
Total (N=360)	100



While there was a certain level of satisfaction with access to health care services, concerns were raised by LBQ women that there is need to broaden the products that were on offer. In addition there was a call towards all-encompassing health services beyond HIV.

Clinical services for LBQ women are missing, for example we need cervical cancer facilities, finger coats, dental dams and other protective barriers (FGD participant)

Gynaecologist visits for women, pap smear and general health check. Also general sexual reproductive health (protection etc) (Survey participant) Accessing dental dams, finger cots and strap-on plus hormonal therapy (Survey participant)

1.13. GALZ Space and Services

Table 1:20 shows access and utilisation of the space and services that GALZ provides to its membership throughout the country. It is interesting to note that 76.73% of the survey respondents have ever used GALZ services for various reasons. The frequency of use varied across the participants, with 44.07% accessing the services or GALZ spaces two or three times a year. The majority 60.33% access GALZ spaces for Social gatherings showing the importance of community connections and solidarity. 46.74% accessed GALZ spaces to seek health services, while 41.58% attended training and workshops.

Utilisation of GALZ Space and services	Percentage
Ever used the GALZ services (Resource Centre, Offices, legal support, counselling services etc.)	
Yes	76.73
No	23.27
Total (N=36)	100
How often have you used the GALZ centers?	
Once	27.12
Occasionally (2 or 3 times a year)	44.07
Most days	12.99
Weekly	2.54
Monthly	7.91
Quarterly	5.37
Total (N=368)	100

Reasons for accessing GALZ Centers? (Multiple options)	
Social gathering	60.33
Community event	39.67
Health service	46.74
Counselling services	32.61
Training & workshops	41.58
Volunteering	17.12
Other	11.12
Total (N=368)	

1:13.1 Perception of GALZ spaces and services

Participants were asked to describe their perceptions on the current services that they access from GALZ. Table 1: 21 shows that most of the participants rated the location, access, services offered, atmosphere and staff competence as good, very good and excellent.

Qualitative data from FGDs and open ended survey questions positively commended the work that GALZ has been doing over the years to meet the needs of the community. GALZ has successfully advocated for access to customised healthcare services, created safe spaces for the community, rapid response and legal support, nurtured emerging LGBTI organisations,

empowering community members through numerous trainings among other success stories . Some of the extracts from survey participants are highlighted below showing how satisfied participants are with regards to the progress that GALZ has made .

‘Please just keep on maintaining the space you guys are my back born 😊😊’

‘It's home for some of us. A place where I can be myself without fear’

‘I love GALZ. We really need a centre of this quality and capacity in every district in Zimbabwe’.

‘I love GALZ it feels like a home to me’.

How would rate services accessed at GALZ centers	Percentage
Location	
Poor	4.16
Satisfactory	23.82
Good	32.69
Very good	20.78
Excellent	18.56
Total (N=361)	100
Accessibility	
Poor	5.82
Satisfactory	20.78
Good	36.01
Very good	19.67
Excellent	17.73
Total (N=361)	100
Services offered	
Poor	5.01
Satisfactory	21.73
Good	30.92
Very good	20.61
Excellent	21.73
Total (N=361)	100

Atmosphere and environment	
Poor	4.18
Satisfactory	19.22
Good	27.30
Very good	23.40
Excellent	25.91
Total (N=361)	100
Competence of staff	
Poor	5.57
Satisfactory	18.38
Good	30.08
Very good	21.45
Excellent	24.51
Total (N=361)	100

While the survey participants broadly appreciated the services offered at GALZ, there were concerns raised on the quality of services, the lack of inclusiveness by some participants. Qualitative data from FGDs and open ended questions on the survey revealed what was perceived by participants as marginalisation of some subgroups and on the basis of geographic location. Below are some extracts to illustrate the concerns from the community

Just perfect (programs) but Mutare is always sidelined in some events that happen in Harare and women programmes are totally ignored which is leading to most females avoiding the DIC (Survey participant)

Participants in a FGD echoed similar concerns on marginalisation of 'queer women' who felt that they have not been prioritised. For example, Lesbian, Bisexual and Queer (LBQ) women in FGDs felt that programing and service provision predominately met the needs of gay, transwomen and queer men. This could be attributed to funding trends influenced by the HIV epidemic. While this reflects a quagmire for the organization as funding predominantly influences programing, there is need for a deliberate approach to promote the organizational value of inclusion.

Most programmes of late lack inclusivity. The programmes are MSM centric, LBQ fraternity are not fully involved despite that we are members (FGD participant)

Other participants also felt that the marginalisation can also be attributed to what they perceived as lack of representation within the staff of the organisation.

GALZ should employ members of the LGBTI community in future as for now it's full of allies and make it difficult to fit in or of them to understand. It just makes the DIC an uncomfortable environment. May be if they was one of our members or even one trans other trans would feel comfortable to visit the place because as for now its serving the wrong category (Survey participant)

While the majority of the participants rated highly the competency of GALZ staff they were concerns that more staff maybe required as there seem to be fewer officers serving the community.

Post Covid, centres need more staff, other centres have a few people, when they attend an offsite meeting, no one is available at the centre, also they have multiple duties coordinator is recording data, attending zoom meetings, has to welcome members to the centre, etc but if there were assistants or data collection team, duties would be split.(Survey participant)

In addition some participants felt that there was need to capacitate staff further in order to deal with complex issues

The counselling services aren't as strong as one would require. The conversations are mostly just basic making it hard for one to get to the root of the problem they have and consequently its resolution. It's as if they lack proper training. (Survey participant)

1.13.2 Participation in GALZ social and educational gatherings

Participants were further asked to describe their attendance of GALZ social and educational gatherings. The majority, 41.21% of the participants rarely attended, while 34.91% indicated infrequent attendance. This is a cause of concern as these gatherings are critical for community solidarity and movement building as well as inclusion.

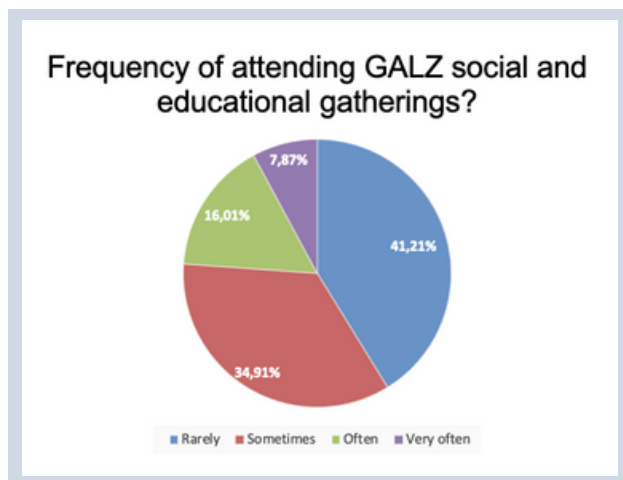
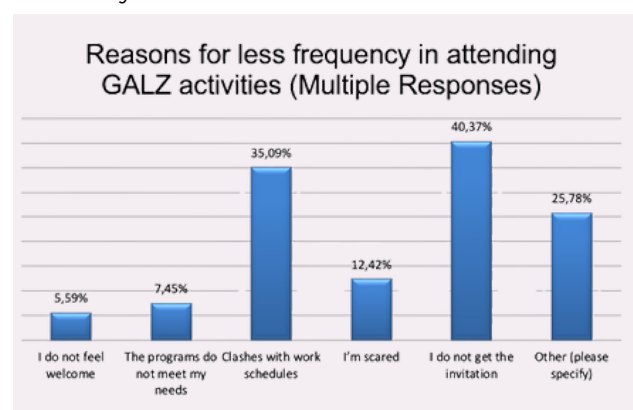


Figure 1:12 reveals the reasons for less frequent attendance of survey participants by the respondents. A significant proportion 40.37% indicated that they do not get the invites to programs. This would call for a review of the invitation system by staff involved in mobilisation of participants. 35.09% did not attend due to conflicting schedules as they will be engaged at work. 12.42% indicated that they were scared to attend these functions, which could be possibly attributed to fears of raids and indiscriminate harassment and arrests. 7.45% attributed their non-attendance to the programs not meeting their needs while 5.59% reported that they did not feel welcome at the programs. It is important for GALZ to reach out to the groups that feel marginalised. Some few participants felt that there was preferential treatment by those in charge of membership mobilisation when they are events.

I feel services and workshops are somewhat discriminatory if not the coordinators themselves as they do not cater for me/persons who work outside of the LGBT+ sphere or do not cater for persons with employment- I can count the number of times in a year on one hand I am called for workshops and this contributes to my reticence in paying my subscriptions or being a part of/being associated with GALZ (Survey participant)

Some felt that there is limited inclusivity at the activities hosted by GALZ.

It is hard enough for people who are gay out there and when they come for your services the least you can do is make them feel at home rather than leaving them out and grouping each other just because you know each other



1.14 General outlook, Optimism and Pessimism

Community survey participants were asked to describe how optimistic, pessimistic and happy they are. Notwithstanding the existent challenges the majority of participants, 62.79% either agreed or strongly agreed that they are optimistic about their future. 35.73% of the participants either strongly disagreed or agreed that they are easily discouraged when people start talking about their sexuality. 65.26% either strongly disagreed or disagreed that they do not expect good things to happen to them in the future due to their sexuality.

To what extent do you agree with the following?	Percentage
I am optimistic about my future	
Strongly disagree	8.98
Disagree	3.74
Neutral	24.19
Agree	32.42
Strongly agree	30.67
Total (N=403)	100

Easily discouraged when people start talking about my sexuality	
Strongly disagree	16.87
Disagree	18.86
Neutral	27.30
Agree	23.33
Strongly agree	13.64
Total (N=403)	100
Do not expect good things to happen to me in future due to my sexuality	
Strongly disagree	39.45
Disagree	25.81
Neutral	22.33
Agree	8.19
Strongly agree	4.22
Total (N=403)	100

1.14.1 General happiness

Community survey respondents were asked to describe how happy they are with their life at the moment considering all things together. A significant proportion 24.44% were either very unhappy or rather unhappy with their life, while 38.15% were neither happy or unhappy. A significant proportion, 37.41% of the participants were either rather happy or very happy.



2.0 Conclusion

The community survey included a very diverse group of gender and sexuality diverse participants throughout Zimbabwe. From the needs assessment LGBTIQ+ people in Zimbabwe experience prejudice and discrimination in relation to their sexual orientation or gender identity. The findings point to several wide-ranging challenges that the community experiences including violence

which however goes unreported in most cases. The violence is perpetrated by strangers, society, family, neighbours, and intimate partners. Most participants believe that justice would not be served hence deterring them from reporting abuse they experience. While most of the participants are fairly educated, participants reported a high interest in furthering their academic education and skills development which however was limited due to funding constraints. Participants in smaller towns bemoaned marginalisation as major programs and activities have an urban bias. Whereas there was a significant appreciation of the work that GALZ has been doing over the years, there are calls for inclusive programming. There were concerns on marginalisation of middle-aged to older membership as there was limited programming targeting this group. Similarly, they were significant concerns raised on what appears to be broadly a MSM centric programming as LBQ women programming was limited. While certainly there are some unmet needs that were expressed by the participants, it is of import to note the LGBTIQ+ community in Zimbabwe appreciates the progress that has been made by GALZ over the years. GALZ was applauded for its advocacy efforts, service provision and creating partnerships that have provided customised and convenient health care services, creating safe spaces for the LGBTIQ+ community, membership empowerment among many other achievements in a constrained environment.

2.1 Recommendations

Sexual orientation and gender identity

The community survey demonstrates how diverse the community is. There is thus need for GALZ to have inclusive programming to meet the needs of its broad membership. Particularly, programming for the needs of the trans and LBQ women who noted that there are limited programs for them.

Religious affiliation

Most participants identified as Christian. GALZ to intensify programming that targets changing narratives of the Christian community

Age

Firstly, concerns raised by middle aged and older participants call for programming that adds value to all community members. It is important for the organisation to have a deliberate approach in its programming to enable them to retain older members, who can perform mentorship role for younger community members. This also calls on broadening funding streams to address the resource gap and have inclusive programming.

Secondly, there is need for deliberate efforts to include young people in decision making platforms beyond mere tokenism. Evidently, young people constitute most of the active membership who if empowered in many facets are potential change agents in various spaces. This could be in the form of a mentorship program to groom young vibrant leaders.

Education

Evidently lack of funding is the predominant factor affecting access to education. There is need for strengthening the 'All Access Initiative' and resource mobilisation to fund education.

Education

Educational support should also be all-inclusive to accommodate community members who may need empowerment through skills development in areas such as Technical Vocational Education Training.

Employment and Sustainable livelihoods

As 10,54% indicated that they did not have the required skills it is prudent for GALZ to invest in skills development beyond the academic skills as currently supported through the scholarship and revive the skills for life initiative and partner with Technical Vocational Education Training providers. This may empower and capacitate the community given the limited employment opportunities in Zimbabwe.

Residential Arrangement and town/ city of residence

There is need for deliberate effort to reach out to remote and smaller communities to empower membership. While in programming numbers matter, it is important for GALZ to strike a balance between meeting targets and impacting on membership. In leading with love there is need to invest in people not numbers only.

Community connection and isolation

While a combined 12.38% would meet and interact with others either through general online communities or LGBT online communities, there is expected growth of participation in these spaces as more platforms have emerged and became popular in use due to COVID-19 restrictions, general advancement in technology and other reasons. GALZ should invest in training the community on safety and security on social media.

Experiencing violence and harassment

The level of violence among intimate partners is very worrying. GALZ should come up with programming that aims to reduce intimate partner violence among community members.

GALZ to empower the community to report cases of violence. GALZ to build synergies with CSOs working on addressing all forms of violence and the law enforcement agents to create a conducive environment for reporting abuse.

Family Interface

GALZ to strengthen the PFLAG initiative

Access to health

There is need for significant investment in accessible psychosocial support to cater for the needs of the community.

Provision LBQ women protective barriers.

Initiate channels of access to broader health care services beyond HIV.

GALZ Space and Services

Firstly, the diversity within the community based on sexual orientation and gender identity requires inclusive programming to meet the needs of the community without leaving others behind. To address this GALZ needs to diversify its funding base and tap onto funds not restricted to HIV programming. Establish a transparent membership invitation system. Expand human resource base to serve other centers with fewer staff.



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