



Bending the Arc

Global Voices on the Path to Justice

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Mission

Dedicated to the idea that
people can live in harmony with
one another and the natural world

SOCIAL JUSTICE PROGRAM

We work in regions where we believe we can have the greatest impact with our finite resources. We focus on advancing policy, protections, and social changes to ensure the physical safety, acceptance, and inclusion of those most marginalized because of their sexual orientation, gender identity, or the intersection of these with their age or status as people of color.

GREAT APES & GIBBONS PROGRAM

We work to improve respect for and recognition of the intrinsic value of nonhuman apes; reduce and ultimately eliminate captivity as a reality for the world's apes while improving their care and treatment where they are held in captivity; reconcile socioeconomic development and conservation in the landscapes where great apes and gibbons live; build an integrated and coordinated ape conservation movement; and grow recognition and consideration of great apes and gibbons in larger, adjacent conservation movements.

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Dear Friends,

Early in 2020, we made a final decision to make our annual report in this new and exciting digital format. Not only did we want to use it to report on what we and our many partners accomplished in 2019, we also realized we needed to reflect a bit on an important milestone for the foundation: our 20th anniversary. But it soon became clear that the pandemic was really all we could think about. Many if not practically all aspects and priorities of our lives and work would dramatically diverge from what we thought of as “normal.” How long this period will last still remains unclear at this writing in late summer. The COVID-19 pandemic and global protests against systemic anti-Black racism have changed the way people everywhere work, shop, travel, worship, and learn. It may even be changing how they think.

Since the pandemic began, the Arcus team has been operating “virtually,” keeping in close touch with our grantee partners who are on the frontlines advancing the welfare of the populations and individuals most at risk of harm. The continuity of their work continues to be our priority. We owe tremendous thanks to our board members and staff who have continued to lean-in and ensure that Arcus is a strong and constant partner and resource to the movements we serve. The pandemic and other developments of recent months have strenuously reaffirmed the mission, goals, and strategies at Arcus.

Destruction of nature is not only exposing us to a panoply of diseases and challenges to our health but is creating and exacerbating social injustice and political repression all over the world. Humans are acting on insufficient understanding of the vital role that nature plays, inadequate respect and valuing of nonhuman life, and the short-term pursuit of economic gain. People around the globe are driving this destructive degradation through unsustainable and inequitable exploitation of land, water and other natural resources. Climate change and environmental devastation are only too real, and we are now living with their only too real consequences. Opening up forest ecosystems, destroying natural habitats, and consuming wildlife exposes humans to viruses, bacteria, and other diseases that we have barely begun to identify, understand, or know how to deal with. All of these disturbing factors disproportionately harm people in low-income countries as well as poor and otherwise marginalized people in high-income countries. Lack of access to health care, good nutrition, and the basic means for survival leave people vulnerable to the effects of unpredictable and historic floods and droughts, previously unimaginable storms, rising sea levels, declining agricultural production, and unsafe water. And of course, under these circumstances, a wide range of health problems are aggravated, worker productivity is reduced, and the quality of life for all is diminished. In every place where we see this scenario playing

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out, LGBTQ communities served by our [Social Justice Program](#) live at the intersection of this long chain of degradation—environmental and social. We have even seen authorities use a pandemic as a pretext for silencing activists including LGBTQ people. We cannot address one without simultaneously and equally addressing the others.

It is easy to feel overwhelmed by these momentous and simultaneous challenges facing humanity as climate change, a deadly pandemic, brutal and repressive law enforcement, and authoritarian and populist political systems gain strength around the world, and the resulting economic recession leads to widespread unemployment and business failures. The months of confinement, social isolation, and lack of clear leadership due to the coronavirus pandemic has led to much suffering and stress; and it is at moments hard to see how we can move forward toward more constructive and positive change. What is important to understand, however, is that all of these challenges, environmental and social, are inextricably linked and function as a formidable, integrated system; by focusing on some of the key triggers, there is the real opportunity for Arcus—and our partners in both conservation and social justice—to disrupt and mitigate their collective threat with effective solutions.

The title of this year’s annual report is “Bending the Arc.” The title reminds us of this famous quote:

“The arc of the moral universe is long,
but it bends toward justice.”

We believe—however beautiful Martin Luther King Jr.’s frequently quoted paraphrase of 19th century abolitionist Theodore Parker—it is often misinterpreted. The arc we all imagine that bends toward justice has never been wrought

simply by itself. Nothing about that arc has ever been easy or inevitable, but rather that metaphorical arc is a product of many generations of extremely hardworking activists who have sometimes even given their lives to cause that miraculous trajectory to occur. It is critically important to continue the work in imagining what is possible, believing in the beauty of our dreams, and, most importantly, marshalling the energy and fortitude to strategize and act. Like all life on this planet, we at Arcus remain dependent on so many variables, both within and completely beyond our control. While the path forward is littered with diverse challenges, we are confident that with the amazing creativity and talent of our staff, board, grantees, and stakeholders, we will find a way to conquer those obstacles and realize our vision of living in harmony with one another and the natural world.

It is in that spirit that we have integrated this year’s annual reporting with the thoughts and writings of a number of our remarkable movement partners, many of them Arcus grantees, on the prospects and strategies for realizing real change in our chaotic, ever-changing, and perilous world. We are confident that their thinking will provoke and inspire you as they do us. Let us continue working together and keep bending that arc toward justice. ■

May you stay healthy and stay safe,



Jon L. Stryker (He/Him)
President and Founder



Annette Lanjouw (She/Her)
Chief Executive Officer

Global Voices



AFRICA

Equity, Solidarity, and the Power of Digital ●

COVID-19: Game Changer, Not Showstopper ●

Culture, Conservation, and Consumption ●



ASIA

Winning with Tools and Reason! ●

Living in Harmony? It's Messy ●

Industry and Conservation Together ●



GLOBAL

And Now for Some New Methods ●

Defending Global Human Rights After COVID-19 ●

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LATIN AMERICA

Improving Our Strategies in the "New Normal" ●

Phobias Old and New in Honduras ●



U.S.

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Double Challenge: Rapid Response and the Long-Haul ●

Adapt and Persist! ●

Our Fight for Justice and Equality Can Be an Equalizer ●

- Social Justice Program
● Great Apes & Gibbons Program

Equity, Solidarity, and the Power of Digital

By Liberty Matthyse | 6 Min Read



Gender Dynamix's purpose is to foreground the needs of and advance human rights realisations for trans and gender-diverse persons in southern Africa through its various interventions, which are available on our [website](#).

To understand what social justice for trans and gender-diverse persons in Southern Africa looks like requires an unpacking of the geopolitics of the region in relation to the global arena and how this relationship shapes adverse socioeconomic outcomes for various communities. Poor economic performance coupled with high levels of corruption have resulted in massive general unemployment rates and

inequalities with Black youth bearing the brunt. COVID-19 has resulted in increased joblessness with the unemployment rate set to peak as high as 50 percent in South Africa. This situation serves to maintain and exacerbate the devastating pre-existing cycle of disempowerment, indignity, and violence against women, girls, and LGBTIAQ+ people. In spite of same-sex marriage and access (albeit pathologising) to legal gender recognition being possible in South Africa, the queer liberation capital of Africa remains shockingly marred by socioeconomic inequalities framed by racialized classism against the backdrop of gender-based oppression, femicide, and hate-motivated crimes.

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Southern Africa presents various dynamics to contend with in defining dignity for trans and gender-diverse people in relation to the general population. For example, how do we politicize toilets in promoting dignity for trans and gender-diverse persons through the adoption of gender-neutral public toilets and practices when the majority of people do not even have dignified and safe access to toilets? How do we politicize healthcare and advocate for access to gender-affirming medical and surgical care when the majority of our people do not even have access to quality public healthcare? How do we advocate for respect and dignity for trans womxn of colour in prison when criminal justice systems have themselves been built on the criminalization of diverse Black identities, same-sex desires, trans and gender-diverse identities and expressions, sex work, and poverty, amongst others. These questions prompt us to rethink, reconceptualize, and redesign the ways in which we approach and contribute to social justice work to build a truly just and equitable society. To champion human rights realisations in Southern Africa requires approaches that can realize the needs of trans and gender-diverse persons by addressing multiple systems of oppression simultaneously. This can only be achieved by strengthening trans organizing in the region, complemented by cross-movement solidarities for action.

How do we politicize healthcare and advocate for access to gender-affirming medical and surgical care when the majority of our people do not even have access to quality public healthcare?

As we struggle for our liberation, we remain subject to social erasure enabled by non-recognition, pathologised recognition, and/or criminalized recognition as means to (re)inforce the cisnormative, gender-binary model of legal recognition. This model is one of the anchors that maintains structural and systemic violence against trans and gender-diverse persons in Southern Africa. At an individual level, we continue to define our needs as including access to food security; shelter and housing; freedom from all forms of stigma, discrimination, and violence—particularly those that are hate motivated; access to healthcare that is gender-affirming; legal recognition on the basis of gender self-determination; decriminalization of sex work; and inclusive quality education for viable employment opportunities, amongst others. At a collective level there

remains a strong need to build community and strengthen the overall emerging trans and gender-diverse movement in Southern Africa for higher impact action for positive trans and gender-diverse affirming change. Consequently, the prioritization of building sustainable communities and societies in the context of environmental sustainability continues to be eclipsed by the practical importance of having more immediate and material needs met.

In addition to the key priorities outlined above, new challenges constantly emerge that require intervention sometimes with the sole purpose of merely holding on to human rights victories. With the rise of the “gender ideology” movement globally, one major concern on the horizon is the possible and devastating effect which this conservative movement may have on human rights realisations for trans and gender-diverse persons and women across the region. This coupled with anti-trans, anti-queer, and anti-women religious, cultural, and politically conservative groups may significantly curtail human rights advancement if not recognized as a risk and challenged. As funding initially destined for human rights work is repurposed to resource frontline emergency responses to combat COVID-19, a lot of questions persist as to the consequences ahead in the event of funders deprioritizing resourcing human rights advocacy, organizing, and organisations. In turn, the fear is also that this may result in increased competition for resources amongst partners which may lead to contradictory outcomes such as weakened or collapsed organizations and national and regional movements. As we also increasingly shift into a digital era, we see the ever-growing digital divides and challenges across Southern Africa resulting from poor digital connectivity, exorbitant data costs, lack of access to information and communication-technology equipment, lack of access to knowledge about such devices and artificial intelligence, and little information on the current legal frameworks governing information and data across the region.

In looking at what the future holds, if there is anything that COVID-19 is teaching us, it is that the future is undeniably digital, that human rights are fragile, that we have to live more harmoniously with our planet, and that we are more equipped to succeed when we approach challenges in solidarity. It is in the spirit of adopting digitalism, living harmoniously, and embracing solidarities that [Gender Dynamix](#) seeks to contribute to building a trans and gender-diverse inclusive

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future. As we adapt to new realities about the world we live in, we find hope in the knowledge and values indigenous, excluded, and forgotten communities may share with us to build more inclusive and transformed societies. As we recognize the impact of exploitation for short-term gain, we are inspired by our youth who remain hellbent on holding governments and multinationals accountable for wanting to hijack the future. As social inequities are proliferated based on prejudice and hate, we are reminded of the power of visibilising hypocrisy and abuse of power. As hierarchical ways of organizing reveal social inequity, corruption, injustice, and unsustainability as predictable outcomes, we look to intersectional feminist praxis as a viable model to advance power-sharing and inclusive development for collective prosperity. ■



Liberty Matthyse (she/her/they/them)

Cape Town, South Africa

Executive Director

[Gender Dynamix](#)

COVID-19: Game Changer, Not Showstopper

By Esther Adhiambo | 4 Min Read



© Jake Naughton

The reality of COVID-19 hit me when the first case was reported in Kenya on March 12, 2020. This is when I realized that the way we carry out our activities was about to change.

[The Initiative for Equality and Non-Discrimination \(INEND\)](#) had planned a sensitisation workshop with service providers; there was also a planned East African collective meeting scheduled for March 17 to 19, which were both cancelled. The cancellation of these two activities within a span of two days was a clear indication that the way we carry out our advocacy work had taken an unexpected turn.

INEND's major priority is public education on the human rights of sexual and gender minorities. This is done through sensitisation workshops and online campaigns, and these

campaigns mainly target known perpetrators of violence towards sexual and gender minorities.

With tough economic times, the priority for most LGBT organisations is to offer members of the LGBT community humanitarian support, including but not limited to housing, food, and social structures.

At INEND, the first step was to stop all activities and observe the trend, as we moved most of the work online.

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(Unfortunately not all of INEND's advocacy work can be moved online.) The staff of INEND also took time off work to deal with the pressure of expectations from partners regarding the question, "what next?" Yet, this was the first time everyone in our generation was dealing with such a pandemic, and no one had an answer. Still, everyone's question was, "So what are INEND's plans?" This pandemic has also made me realize that it is ok not to have an answer and not be sure of anything. Addressing violence towards LGBT people has and will always remain a priority for INEND; however, the strategies on how to address these violations will have to be thought through and reviewed. With tough economic times, the priority for most LGBT organisations is to offer members of the LGBT community humanitarian support, including but not limited to housing, food, and social structures, as these have also been affected. We should not forget that during this pandemic we are seeing more intimate partner violence, and violence within the family settings, leading to homelessness as families are finding out about their kin's sexualities or gender identities. We are seeing a rise in STI infections amongst gay men and men who have sex with men, and challenges in accessing sexual reproductive health services, as movements have been restricted due to fear of contracting COVID-19 within the health facilities.

These reports clearly indicate that it is still important to advance the human rights of sexual and gender minorities, as the context in which we continue to exist does not change. The state and non-state actors will continue to criminalise same-sex sexual acts, and that has to be challenged. LBQ organising in Kenya was starting to pick up, after the first Kenyan LBQ leaders meeting took place in Naivasha, Kenya, to find ways in which the leaders and organisations can collaborate when it comes to LBQ organising. It is unfortunate that everything has been pushed aside to focus on COVID-19, but what we need to do is find ways of integrating a COVID-19 response in our advocacy strategies and organising, at least for the next two years. The funding support most implementing partners get will have to be doubled to address the humanitarian needs that arise from COVID-19 to both LGBT individuals and to the society where organisations

operate. This means timelines become longer, owing to the small number of participants who can be in one place or room at a given time. The patriarchy is glaring its face as we continue to witness an increase in gender-based violence. With each passing day, the police brutality during this pandemic has shown us that more work needs to be done.

The social justice movement has continued to push for better conditions and non-discriminatory policies in every section, in intersectionalities, and through partnerships. These collaborations will help us achieve more change than we would going it alone. ■



Esther Adhiambo (She/Her)

Kenya

Executive Director

[Initiative for Equality and Non Discrimination](#)

Culture, Conservation, and Consumptions

By Loya Gaston, Abea Gaston, and Igor Singono | 10 Min Read

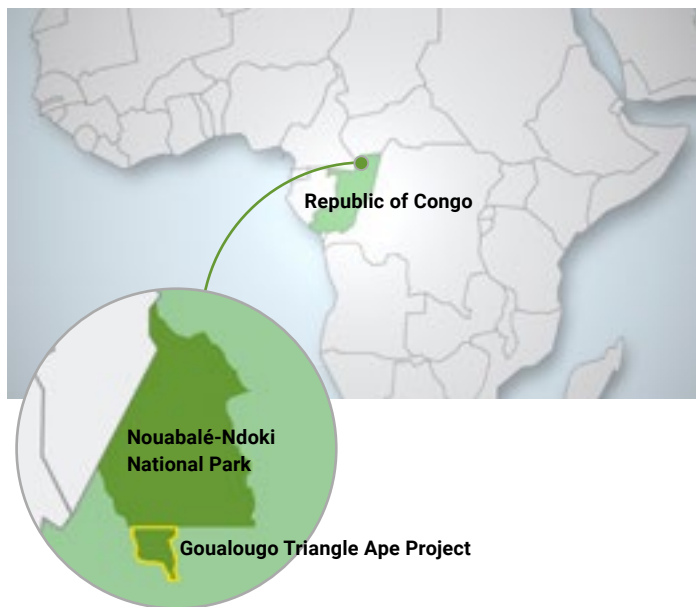


I was born and have lived my whole life in the village of Makao, which is located on the banks of the Motaba River in a forested region of northern Republic of Congo. I am a Ba'aka, from the Bamberjele tribe. Early on in my life I began hunting, using traditional methods like nets and spears to provide food for my family. At that time, we were never worried about running out of food, as the forest was large and there were always plenty of animals such as duikers and monkeys available. This all changed with the arrival of guns and the bushmeat trade. Like many autochthones, original inhabitants in Makao, I became employed as a hunter, supplying meat to dealers to sell in distant markets and towns. I earned very little money or food for the hunting and was treated disrespectfully by my

employers. It was not long before the wildlife began disappearing as a result of the overhunting, and the well-being of the local human population suffered.

This began to change with the arrival of conservation scientists in northern Congo and the village of Makao nearly 30 years ago. I took a chance and accepted a job as a tracker in a walk across Africa called "Megatransect." Following this mission, I joined the [Goulougo Triangle Ape Project \(GTAP\)](#), where I have been an ape tracker ever since. Working for GTAP has made me realize how important it is to conserve wildlife and the forests, and that one can earn a living while protecting special resources like elephants and apes. At the same time,

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courage and treated as an equal with all others, which is really satisfying. In the community where I live, I have had the honor of being elected to serve as chief of the village, representing all the autochthones of Makao. In this role, I spend a great deal of time educating villagers about the importance of conservation and coexisting with wildlife. Our efforts to coexist are paying off. I do not want us to have to explain to our children and grandchildren that elephants and apes disappeared once again from the forests of Makao because of over exploitation during our lifetimes. This would mean the loss of such important aspects of our cultural heritage and knowledge, which we are obligated to pass from one generation to the next. It would also mean the disappearance of the wildlife we have worked so hard to bring back and now view as a normal part of our natural world. ■

my job has provided my family and me not only with clothes, but a house and access to medical care. When my children grow up, I would like them to be involved in conservation as well. I'm not alone in this respect, as most autochthones my age in Makao have given up hunting for work in conservation. In fact, many of my colleagues are now involved in advocating for wildlife protection. As a result, there has been a slow return of wildlife, even elephants, to the forests of Makao, which is greatly appreciated.

Another noticeable outcome of our livelihoods being linked to conservation is the respect we receive from our colleagues and peers. In the field, I am appreciated for my knowledge and



Loya Gaston (He/Him)

Republic of Congo

Gorilla and Chimpanzee Tracker

[Goulougo Triangle Ape Project](#)

I was born in the village of Bonda, in northern Republic of Congo. I identify Bomassa as my home village, as I spent most of my life there. I'm a Ba'aka, from the Bangombe tribe. Like many children in the region, I grew up hunting with my father, as it was a tradition. My grandfather also hunted, and it was not uncommon for us to eat ape meat. It was essential to hunt to provide the family with food, and we didn't know at the time that it was dangerous to our health to consume these species or that in time they would become protected. I found hunting to be physically dangerous, however, as we encountered elephants, gorillas, and buffalo, which at times reacted aggressively towards us. Besides being dangerous, it was also difficult work, and I started to think about giving up hunting for a job less risky.

At that time, other job options were not readily apparent to me. I was given the opportunity to go to school though, and this is where I became aware of the conservation projects being initiated in the area and the growing idea of protecting our flora and fauna. The importance of research for facilitating coexistence with wildlife was starting to be promoted at the local school in Bomassa, which was also the home of the Nouabalé-Ndoki National Park headquarters. Scientists presented conservation activities as part of a newly formed nature club called "Club Ebobo" (Ebobo means gorilla in the local language). I was among the first cohorts of students to be a "Club Ebobo" member!

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This is when I embarked on a new career path. I took a job as a forest guide, working on a conservation project in 2000. Excitingly, this required me to use the considerable forest knowledge and skills I had learned from my father and grandfather. Yet, it did not involve endangering myself in an effort to kill an animal and was instead ultimately aimed at protecting wildlife and our forests. My traditional knowledge and skills enabled me to earn a living identifying the species of animal that had left the signs or tracks we encountered in the forest. My job would be to relay this information to a research assistant, who was typically a university graduate from Brazzaville, the capital city. The research assistant would then record the information in a book, followed by entering the data into a computer at night once back at camp.

Over the years my interest and abilities grew, not only in identifying animal signs but in recording data. I was keen to be more involved and further develop my skills, and these traits fortunately were recognized by project directors. I began using my ability to read and write with new technologies, computers, and mobile devices and attending training workshops. These opportunities opened up greater career options. I am now one of the only Ba'aka who have been trained as research assistants in the region. In this role, I am in charge of leading teams to collect behavioural and health data on known gorilla groups at the [Mondika Gorilla Project](#). Following these individual apes over the years has given me a great appreciation of how close

gorillas are to humans. These individuals are like family to me now, and I feel we must do all we can to protect them. This includes talking with people in the village about my job and why it is important to protect and coexist with wildlife.

It also involves taking my family into the forests every chance I get to share what I have learned about gorillas and all the other wildlife and flora. My aim is to pass on this traditional knowledge and culture to my children so that they will follow in my footsteps and choose careers in conservation. They will be the next generation of scientists protecting our coexistence with wildlife rather than hunting it. ■



Abea Gaston (He/Him)
Republic of Congo
Research Assistant
[Mondika Gorilla Project](#)

I was born in Ouessou, northern Republic of Congo, at a time when this town was still considered part of the frontier region. I'm a Bantu from the Imassa tribe. My parents knew nothing about conservation, and to me they looked at wildlife as a natural resource to be exploited, rather than to coexist with. It was not uncommon to see elephant, gorilla, and chimpanzee meat in the markets of the major towns and villages when I was younger. Most of the people I knew relied on bushmeat for food, and some even earned a salary from trading it. Not surprisingly, wildlife was becoming scarce around the forests surrounding Ouessou when I was growing up.

In addition to exploitation of wildlife, logging was another widespread industry. For my first job, I worked for Congolaise Industrielle des Bois (CIB), the largest logging company in

Central Africa. CIB was working in the concessions around the Nouabalé-Ndoki National Park; I was part of a team involved in the marking of tree stems to be cut down. In 2005, however, I switched jobs and careers and started working for the Goualougo Triangle Ape Project as a research assistant, protecting wildlife and forests. In that role, I immediately gained a great deal of appreciation for the Ba'aka and their traditional knowledge of the flora and fauna as well as their work ethic. The success of the research activities depends on their skills and collaboration, and I continue to learn from their wisdom of living close to the forests throughout their whole lives.

This time period was unique because of important changes occurring in terms of conservation. People in the villages surrounding the park were just becoming aware of the health

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risks of eating apes and that dealing in the trade of protected species was illegal, with consequences if caught. Encouragingly, conservation projects have had increased success. It's now rare to see orphaned apes or other protected species in villages or markets. It takes a long time to change people's minds and behaviour. I spend a great deal of time speaking with my family and friends about my work and describing how similar gorilla and chimpanzee behaviour is to ours.

My generation is among the first to receive some education about conservation, the importance of research, and the idea of living sustainably with wildlife and each other. We need to build on this success and pass on this information and our examples to our children. They will have a greater appreciation than previous generations since they are learning coexistence with wildlife and each other first hand, from their parents and families. Coexistence is now a part of our culture. It's not only about conservation, research, and tourism bringing job opportunities but more importantly about learning how to protect our "home" for our shared future. ■



Igor Singono (He/Him)

Republic of Congo

Research Assistant

[Goualougo Triangle Ape Project](#)

Winning with Tools and Reason!

By Rondang S.E. Siregar | 6 Min Read



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The ability of humans to use reason in understanding their environment is a basic capacity. By thinking, humans become able to make changes and adapt themselves, so they can coexist with each other and nonhumans or animals and plants who share life together in one ecosystem.

Here in Indonesia, human-human conflict takes many forms: sometimes between local communities and companies (timber, mining, oil palm, and other extractive industries) and other times within local communities (between the indigenous and non-native people). At times, the private sector uses all its means to expel the community from their business area or area of influence. The community tries in various ways to remain in the area, including the village, which they claim as their customary or community land. But that ownership is difficult to prove because there is no certificate acknowledging or stating their ownership.

Animal conflict with humans has been going on for a long time, and the situation is worsening because of massive forest clearing for the wood/timber industry, oil palm plantations, mining, industrial plantations, and human settlement. Changing animal habitat makes food increasingly difficult to find, so the animals come out of the remaining forests and wander into community gardens or human settlements, creating conflict. In the end, it is always the animals who lose their lives.

How can we overcome this problem that has lasted more than three decades? Various approaches have been attempted, ranging from donor funding for those whose funds are constrained, to increased human resources, to truly conveying messages and educating people about living side by side with wildlife. Billions of dollars have been spent to overcome the

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problem of conflict between humans and humans as well as between humans and wildlife.

After many methods tried and lessons learned, the results are still insignificant. This raises the question of where or what is wrong: methods, people, or other issues? Poverty and lack of education are at the root of the problem. Local communities who live in and around the forest do not have many opportunities to fulfill their daily needs, not to mention the opportunity to go to school to obtain education. They go to the forest to get what they need. However, people from the city transform the forest on which local communities depend into logging areas, industrial plantations, mines, oil palm, and so on. Their use of the forest is exacerbated by poor spatial planning in the regions, especially around the boundaries of forests that are used as production forest, APL (the Indonesian designation of “areas for other use”), and conservation areas. Just as in conflicts between industry and animals, local communities are always defeated.

The damage has occurred; so, what should we do to overcome it? Or are we just standing still waiting for the government or donors or other parties to solve the problem? Of course we are not waiting, because time goes on, and we have to be morally and materially responsible to our fellow humans and wildlife, for the sake of our children and grandchildren, the next generation. We must mitigate and find solutions to the impacts of conflict, both human-human and human-wildlife, to address economic loss or poverty alleviation. The solution may be hard to implement justly, and it won’t solve the whole problem, but it is worth it to try.

I, somehow, agree with the “Payments for Enhancing Coexistence” scheme, which provides benefits to communities (monetary and non-monetary) linked to positive conservation outcomes and aims to achieve the dual purpose of promoting biodiversity conservation and alleviating poverty.

I also believe in investing in human resources in local communities by educating community members formally and informally through trainings. This builds their capacity and involves them in companies’ activities taking place side by side with their land, where they can bring their local wisdom, which must be preserved or guarded. They can also translate or simplify the terminology of donors and scholars and link them to local wisdom, because we talk to local communities with limited education and lack of understanding. Local people can make companies understand and want to embrace

conservation as part of their responsibility to nature and fellow human beings. Local customs and wisdom embrace living in harmony with nature and wildlife and also could be linked to positive conservation outcomes in reducing human-wildlife conflict. Have faith in communities.

Many wildlife species are close to extinction, or at least threatened, because of human impact. The usual strategies of coexistence are to confine more and more wildlife habitat to smaller reserves, parks, or other fenced areas, to protect the remaining fauna in that location as well as the settled humans. We must correct the spatial planning, exchanging humans for wildlife, and draw a clear line on it. Strengthening of human resources across sectors (government, community, private) to build patrol and monitoring systems is needed to minimize conflicts and protect wildlife. The management of space and the behavior of humans and wildlife differ from one place to another. This is certainly a multistakeholder responsibility, and government must take the lead.

Another ongoing scheme, “Payment for Environmental Service,” must be well managed so the local community gets the benefits or rewards for the role they play in any form of coexistence. We need coexistence in the whole ecosystem, not just in patches. Indonesian central and provincial government must be actively involved. We need government leadership because when it comes to policy, it is government that has power and authority. The role of community and indigenous people in the landscape, in protection of their land, and in conflict resolution must be supported and facilitated well to let them continue to do the work. Assistance and capacity building in local economies is very important and must be sustained in the long-term. ■



Rondang S.E. Siregar (She/Her)
Research Center for Climate Change
University of Indonesia

Living in Harmony? It's Messy.

By Liana Chua | 6 Min Read



© Andrew Walmsley

What does it mean to “exist with”? In recent months, as COVID-19 has torn through the planet, two images from my research have kept surfacing in my mind’s eye.

First: a dead palm civet, almost-warm and slightly bloody, lying on the porch of a house in the hills of rural Malaysian Borneo. Sitting by it were my fieldwork acquaintances, members of a small indigenous community with whom I’ve worked since 2003: the grandmother preparing betel nut packages, her husband and two male relatives sharpening their machetes and lighting a wood fire to singe off the animal’s fur, the two-year-old granddaughter still in her pink pyjamas, watching everything intently. The men had just returned from

a successful night’s hunting, and were now dividing their catch in the rising light.

Civets were originally held responsible for the zoonotic transmission of SARS (2003), just as pangolins—also hunted by my acquaintances—have recently been blamed for passing SARS-CoV-2 to humans. Their implication in these outbreaks has fuelled international criticism of “exotic” wildlife consumption habits and renewed calls for a ban on wildlife markets. But to my acquaintances, civets and pangolins are just two of the many forest creatures that they regularly hunt and consume. Living in the hills means existing with a multitude of plants, landscape features, and nonhuman animals—some

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of which, endangered (pangolins) or otherwise (civets), may end up on your plate.

The second image is from television footage of a middle-aged woman in a village in Indonesian Borneo clinging to her pet baby orangutan, which she is about to surrender to the authorities and an orangutan rescue team. The young ape clings tightly to her as she strokes his head, explaining weepily to the television reporter how she'd brought him up as her own child, even letting him sleep with her in bed. As she hands him over, her grief is palpable—as is his unwillingness to be parted from her. Pet-keeping is one of several ground-level drivers of orangutan population decline in Borneo. Some owners are powerful elites. But many are ordinary people who feel genuine affection for their pets, and who sometimes wonder why their orangutans should become the pets of rehabilitation centres—and worse, later released into dangerous forests to fend for themselves. Their concerns, however, are not often heard by faraway conservation donors or orangutan supporters, for whom such pet-keeping can only be an abhorrent form of coexistence, a cruel suppression of these apes' inherent wildness.

To work out how humans and nonhumans can exist with and thrive alongside each other, then, we must first acknowledge the importance of socio-cultural difference.

Both wildlife consumption and orangutan pet-keeping remind us that coexisting is hard work. Much as we'd like to imagine a world in which everything coexists and thrives in peace and harmony, reality is far messier than that. As global debates about how to cope with the perplexing new SARS-CoV-2 virus—eradication? containment? herd immunity? denial?—have shown, “existing with” can take many different forms and definitions. Not all of these sit comfortably with each other. How do we square the rights of indigenous people to hunt, consume, or sell wildlife with the need to save endangered species and avoid future pandemics? What happens when cross-species' love and care—which, after all, conservationists try to inculcate among their local stakeholders—challenge long-held conservation ideals and models?

To work out how humans and nonhumans can exist with and thrive alongside each other, then, we must first acknowledge

the importance of sociocultural difference. Conservation has historically been built around a (philosophical Western) division between “Nature” and “Culture,” and a desire to save the first from the second. But this division is not universally recognised. Many other people, such as indigenous Borneans, don't carve up the world in this way, much less feel the need to save one from the other. For my acquaintances, the forest is inherently social: a place filled with memories, genealogies, rights, and relations. Nonhuman beings, from animals to spirits, are part of this social world, able to exist with humans in many different ways—including as prey and as pets.

Conservation interventions generally try to suppress or change problematic local behaviours—to make them fit what are fundamentally Western ideals about human-nature coexistence. But what if we turn things on their head, and ask how conservation ideals and approaches can be reworked to fit their local contexts? How, that is, can conservation do a better job of existing with different cultural and moral realities? This doesn't mean simply cherry-picking “acceptable” and “not acceptable” differences. Rather, it means acknowledging and working through these differences—without shying away from concessions, compromises, and risks. It means acknowledging that “existing with” is an open-ended question, not something that can be predefined or set in stone.

But for conservation to exist equitably with local values and morals, we need to go a step further. We need to confront continuing legacies of inequality and injustice and the fact that certain programmes of “existing with” have allowed some to thrive at the expense of others. In rural conservation settings, for example, various models of “existing with” seldom exist on an even playing field. Ordinary Bornean villagers have neither the means nor the clout to push back against punitive wildlife protection measures or criticisms by faraway observers. But rather than simply insisting that these villagers are wrong, what can we gain by listening to and learning about the bigger picture: about their particular ways of relating to nonhuman animals, their aspirations and anxieties, as well as the impacts of conservation interventions on their lives? What, that is, can we gain by working through rather than turning away from thorny or discomfiting cases of “existing with”?

As the disproportionate impact of COVID-19 on minority and lower-income communities and the Black Lives Matter protests remind us, “existing with” doesn't happen by magic.

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Living in Harmony? It's Messy.

It takes work: an acknowledgement of earlier wrongs, a commitment to redressing inequalities, and a readiness to listen, learn from, and amplify previously silenced voices. To exist well with each other such that each and all can thrive, we thus cannot simply spout platitudes about “diversity” and “coexistence.” Rather, we need to ask serious questions about how to weave equity, inclusivity, and justice into the fabric of our own projects of “existing with”—even if that sometimes means tearing them up and starting afresh. ■



Liana Chua (She/Her)
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Lecturer in Anthropology
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Industry and Conservation Together

By Muhammad Al Shafieq Bin Mustafah | 4 Min Read



I have been in the palm oil industry for many years, as I am the third generation of my family to manage palm oil estates, after my father and grandfather. My perspective is that over the past 100 years, and the long history of oil palm in the region, a lot of things were done in a sustainable manner but were not documented or recorded as such. Yet in the past, nobody seemed to pay much attention to sustainability, or it was the least of their priorities. It was not considered important. However, I have observed many things that can be done in a sustainable manner that would far exceed the minimum requirements set by the Roundtable on Sustainable Palm Oil or any certification body. It is a matter of how you look at it. Oil Palm exploitation is not an industry that should be seen as “black and white” and in which palm oil is a bad product. It can be

cultivated and exploited in a way that is profitable and does not destroy wildlife populations and nature. But it is fear of failure and venturing into unknown territory that holds many people in the industry back. They don’t want to try something and not succeed. Yet with the willingness to enter into this unknown territory, we are in a position to revolutionize the industry. The oil palm industry is waiting to look at things in ways that are very different and better for the planet.

The Melangkang plantation owner and I have been willing to try to do things differently. We have partnered with [HUTAN](#) in Borneo to build corridors for wildlife and to create suitable habitat for it. It has been a tough journey, because many people try to stand in the way and jeopardize our efforts. But

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we are now on the right track. If everyone would start to see things in a new way and face up to the realities that are in front of them, as well as have the courage to try something new, we could together make an enormous difference. Each plantation can only enhance what they have. However, if they have 10,000 hectares like we do (which makes us a mid-size player) and set aside a small area for wildlife (20 to 300 hectares), or as much as they can for conservation, imagine what a difference it would make. Imagine if all plantations did that? It wouldn't replace the natural habitat that has been lost, but wildlife could thrive. Humans and wildlife could coexist and both survive on the planet. It is about coexistence. Some people think a fence should separate humans from nature, with each staying on their own side. But that isn't coexistence.

It is true that we have faced many challenges. But we have been honest and straightforward and have tried to go beyond the minimum requirements set by any standards or certification framework. We want to do more. Financial benefit isn't the only goal, and it isn't enough. As the saying goes: "How much is enough"? We do want to survive as a business, but we also want to leave a legacy, something that will benefit all. We have taken enough from nature. We need to give something back and make changes and make a difference.

It has been a big surprise to many in the oil palm industry to see us working together with NGOs, and it has opened many people's eyes. We now see some of our colleagues also starting to copy this model, and we are starting to see real positive impacts.

My personal motivation for developing this approach and pushing for such a model based on valuing and respecting nature is my Islamic perspective. It is stated in the Qur'an and hadith that it is every individual's responsibility to take care of every part of creation that God has created. As a Muslim, you have to think 10 times before you break a branch from a tree. Not everybody does that, and many seem to forget that. But I believe it is my responsibility to care for nature and for all creatures. Plantations have a very negative reputation, but I know we can make a difference by caring, respecting, and trying to protect nature and all life. And my greatest satisfaction and joy is seeing the wildlife roaming the plantation without any fear of harassment. ■



Muhammad Al Shafieq Bin Mustafah
Sabah, Malaysia
Plantation Controller
Melangking Palm Oil Plantation

And Now for Some New Methods

By Colin Robinson | 6 Min Read



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The work that my organization does seems pretty straightforward—and unchanged by COVID. We are still building a nation (and planet) that LGBTI+ people can share. Perhaps this is because I am fortunate to organize in a place small enough that you can run into a cabinet minister in the supermarket.

But I've always been really wary of rights-claims approaches in LGBTI+ organizing, worried that they are by nature polarizing, guaranteed to create losers when we win. Foremost in our analysis is always the question of how we can sustain any change that we make. Gains that come from courts in London or human rights bodies in New York would not be locally owned, making our freedoms hostage to another form of foreign aggression.

In 2012, I wrote an essay that got some mileage, about “decolonizing sexual citizenship.”²¹ Its key message was that the best way to propel LGBTI+ liberation in the Global South from positions outside of it is not to try to lead or drive the change, but to discover, listen to, and respect what local movements are doing (often while struggling for resources), and then to get behind the car and push.

Since then I've watched the opposite happen. I've seen Africa and the Caribbean become the new axis of accountability for national politicians in Canada, the Netherlands, United Kingdom, and United States to their LGBTI+ voters. I've witnessed national governments in The Hague, London, Ottawa, and Washington pour millions into organizations in their own countries to do work in the Caribbean, creating

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a lifesaving funding stream for nonprofits whose relevance and sustainability were being challenged by equal-marriage successes that leave little else to win at home. I've watched these well-funded Caribbean initiatives hire the most earnest organizers in the region into attractive positions where they are no longer accountable to domestic movements. I've seen so much money go into beachfront hotels and airlines and per diems, for consultants who develop reports and best-practice manuals that have no impact because we're all still doing this work as overstretched volunteers and don't have the capacity to implement their marvelous prescriptions.

For many activists, the "trip" has become a currency, brokered by gatekeepers, that along with a per diem takes you to a meeting in a foreign capital or regional resort where you eagerly recite evidence of the narrative that the Caribbean is one of the most homophobic places on earth so they can "document" it in a report. You come back home with new sexual experiences and consumer goods. And sometimes a tourist visa to keep in your back pocket in case you decide later on to claim asylum.

I don't want the money, though. Or even think it's best placed in domestic NGOs like mine. But if a British prime minister genuinely wanted to make amends for colonialism's debt of homophobia, besides offering debt forgiveness to the old realms, shouldn't they best invest in state structures that are leading the charge of undoing that homophobia, in often brave and risk-taking ways? These are typically not government bodies, but ones like the following: my Equal Opportunity Commission which repeatedly advocates for legal authority to adjudicate discrimination claims based on SOGI+, filed an amicus brief in a decriminalization challenge before the courts, and is working with us and the chamber of commerce on a model SOGI+ workplace policy; the Judicial Education Institute that has trained judges on implicit bias and developed gender-equality protocols for the courts; the police service's Gender-Based Violence Unit, which the commissioner insists must serve victims in same-sex relationships, with its Training Academy, poised to add SOGI+ issues to its pre-service curriculum; the national security ministry's HIV coordinator, whose office has consistently investigated claims of misbehavior we've lodged, sometimes with an invitation to train; or even the labor ministry that communicates bluntly that its sexual-harassment policy applies to relationships between people of the same sex. Technical partnerships are often as fruitful as money. Even more valuable is giving the trips to mid-level bureaucrats who then find new value in championing SOGI+.

Money builds that infrastructure;
it convinces people with talent
to make social change their livelihood.

I've argued that because we are so often spoken for and imagined as superlatively homophobic, our ability in Caribbean LGBTI+ movements to imagine for ourselves has shriveled up.² But only we can undo that. I would argue that what LGBTI+ movements in the Caribbean lack most critically is infrastructure—capacity to convert our ideas and innovations into action, and then to measure their impact. Money builds that infrastructure; it convinces people with talent to make social change their livelihood.

One of the things I'm most passionate about these days is how smaller nonprofits (and not just queer ones) create affordable management infrastructure by sharing it; how we could all have strong financial and monitoring & evaluation capacity if donors invested in mechanisms that provided these services affordably and with quality for groups of organizations.

[CAISO](#) has always resisted what's fashionable in the international LGBTI+ movement. That position has sometimes been costly, and disappointed our dreams for regional solidarity. But we're excited that economic precarity is becoming more broadly embraced as an LGBTI+ concern. While we don't imagine much will change in our own mission in the wake of COVID—or the seeming breakthrough that George Floyd's Minneapolis killing appears to mark for the cumulative work of the Black Lives Matter movement—I do hope that both have had a real impact on everyone's capacity to imagine justice and enabled us all to envision ourselves set on a different course (to futures other than the ones we had assumed before now that we had been dealt by history), thrown off the treadmill we thought we were on, and diverted from the sure path to hell.

Things we could not imagine changing before, now we can. ■

¹ Robinson, Colin. (2012). [Decolonising sexual citizenship: who will effect change in the south of the Commonwealth? Commonwealth Opinion](#).

² Pride, vulgarity and imagination (pp. 214-219), in M. Anderson & E.C. MacLeod (Eds.), *Beyond Homophobia: Centring LGBTQ experiences in the Anglophone Caribbean*, UWI Press, 2020.



Colin Robinson

Director of Imagination

[CAISO: Sex & Gender Justice in Trinidad & Tobago](#)

Over 40 years he has held leadership and governance roles with, among other groups, the Association of Civil Society Organisations of Trinidad & Tobago, Audre Lorde Project, Caribbean Pride, CariFLAGS, GMHC, Trinidad & Tobago Ministry of Labour HIV Advocacy & Sustainability Centre, New York State Black Gay Network, and OutRight Action International and PANCAP.

Defending Global Human Rights After COVID-19

By Victor Madrigal-Borloz | 9 Min Read



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In October 2020 I am to speak for 15 minutes to the 75th General Assembly of the United Nations about the harrowing human, social, and financial costs of COVID-19 to LGTB lives; the imperative of prompt and decisive state action to prevent further damage; and the importance of sustained support to the extraordinary global movement that works to support these communities and protect their rights.

I will deliver the presentation on a video and audio feed, in the absence of all of the familiar structures and routines that have made the Interactive Dialogue in New York, like its twin, the Human Rights Council in Geneva, flagships in carrying out the political action of the mandate I have held since 2018:

Independent Expert on Violence and Discrimination based on Sexual Orientation and Gender Identity.

This year's cyberspace gathering of 193 member states renders obsolete the usual duty of an early arrival at the Secretariat's General Assembly Hall—to read tensions in the room, to convey to a detractor from the mandate a best practice from a more supportive state, to engage in a week of bilateral meetings, and to participate in side events where civil society presents evidence amassed during the year.

In today's world, we have no choice but to accept this next best thing to physical interaction. But as humankind

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continues to fall through the rabbit hole into what we suspect will be a new world order, the real question is whether what we have come to accept as next best will ever come close to being good enough. In other words, can we realistically defend human rights from a global perspective in a COVID-19 world?

This Moment Demands Conviction and Discipline

On March 27, 2020, perplexed by the progress of the illness and without a comprehensive plan to face a pandemic, I wrote to the global LGTB movement in an [open letter](#): “I, for one, believe that this moment demands the type of conviction and discipline that I know the LGTB movement(s) can deploy, because I have seen them deployed time and time again. I also believe that our strength and tenacity, and our capacity for kindness and compassion, will be among our unique contributions to the manner in which this great adversity will be met.” I invited our movements to work together to increase our understanding of how the crisis will affect our communities and peoples.

The response, first by civil society and then also by states, was proof of the capacities and determination to which I had made reference. Throughout the process, more than 1,000 individuals from more than 100 countries participated in events and town halls, and the mandate received close to 100 submissions for its report.

I learned that, since day one, organisations had collaborated to gather, classify, mobilise, and distribute hundreds of thousands of food packages and sanitary items—hygiene products chief among them. Others had shifted their operations online, replicating spaces for psychosocial support in virtual message boards and through videoconferencing, offering medical and legal advice and preparing COVID-19-related manuals, guidelines, and reference materials. A few, able to operate with scale and at a global level, had created and managed emergency funds whose recipients were then able to meet urgent needs, protecting LGTB movements from what would otherwise have been an immediate and catastrophic collapse.

The significant risk that certain governments would utilise the pandemic as an excuse for regressive action materialised almost immediately. Hungary passed the now infamous Article 33 (voting to reverse the legal recognition of transgender people) in its omnibus COVID-19 emergency legislation. Local

authorities in Uganda raided the Kyengera shelter, a safe space for LGTB people, [and threw its residents in jail](#). And, inevitably, some measures taken without due consultation with concerned communities had deployed discriminatory impact, a key—but by no means unique—example being the gender-based quarantines imposed in several Latin American countries.

COVID-19: Inequality on Steroids

As time progressed, however, I began to develop the notion that nothing in what we were witnessing and to which we were reacting was, in its core, new. My colleague Hillal famously described COVID-19 as “inequality on steroids,” the perfect metaphor.

Extreme forms of violence present in all realms of life now creep into new crevasses created by the pandemic (curfews, prolonged stays at home, policing, and prisons); criminalisation is utilised to persecute, threaten, and blackmail (disguised as protecting sanitary measures); religious and traditional leaders blame the pandemic on LGTB persons and the protection of their families; and trans persons suffer further rupture in their relation to all state services due to the denial of legal recognition of their gender identity.

But the nature of injustice and exclusion remain the same: bisexual women will still be denied asylum and returned to hostile countries only because their last partner was a man, and lesbians will continue to suffer rape, and gay men will still be beaten on the streets. Trans kids will be expelled from home, and gender-diverse persons denied legal recognition. The more it changes, the more of the same: more poverty, more harassment, more illness, more hunger.

Admittedly, COVID-19 has introduced one fundamental change to this landscape. It has reduced the defence of the social fabric. Defences, literally constituted by civil society, have come under significant hardship, and the mandate has received ample evidence of serious challenges before us. There is well-justified worry that the pandemic will create, in the medium and long terms, an existential threat to LGTB movement-building, organizational survival, and parts of the community facing the most severe forms of violence and discrimination.

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Among the identified threats:

Physical distancing

that will make difficult assisting the most vulnerable members of the community

Diminishing of opportunities

to meet safely and confidentially

Difficulties

in carrying out programs, achieving visibility, and fundraising

Risk of burnout

among human rights defenders

The possibility for shifts

in donor priorities

Therefore, while the priorities remain firmly focused on the achievement of a world free of the scourge of criminalisation of same-sex relations, of conversion therapy, of pathologisation, and of social exclusion, it has become evident to me that support to the LGTB and gender-diverse civil society will become an urgent part of the agenda in the years to come.

The LGTB Movement—a Great Asset to Humankind

The key to ensuring that all members of the human family arrive to struggles such as this on a level playing field is the imperative that we build communities, societies, and networks that are respectful of the rights of all to live freely and equally in dignity and in rights. This project requires the expertise and legitimacy of the LGTB movement.

Against this backdrop, the mandate issued the six ASPIRE guidelines to express the fundamental processes of continuing or putting in place the following: the political decision of acknowledging and embracing diversity in sexual orientation and gender identity, adopting decided measures to deconstruct stigma, and adopting evidence-based approaches for all state measures.

These guidelines will be the thread around which I structure the presentation of my annual report, and they constitute what I consider to be a desirable path forward to Rebuild Better. A discussion of these matters will be an unparalleled point of departure to understand the views of state and non-state actors in relation to the human rights of LGTB persons.

As for my longing for the New York traditions, new methods will need to be explored: video messages that will reach states with days of anticipation may trigger more lively, well-informed, and substantive discussions; live streaming of the proceedings can be utilised to promote ample access to the debate by civil society, human rights defenders, and victims of human rights violations, bringing New York and Geneva closer to all; and stronger accountability for States—and for the mandate itself—can also be the result of wider audiences tuning in to U.N. TV.

All it takes is to accept that trying new ways of working entails risk—but also the promise of previously undiscovered benefits. The conversation will be imperfect, but it will take place. ■

- A**cknowledge that LGTB and gender-diverse persons exist everywhere
- S**upport LGTB and gender-diverse civil society
- P**rotect LGTB and gender-diverse persons from violence and discrimination
- I**ndirect discrimination is a risk that must be assessed
- R**epresentation is key—concerned populations must sit at the design table
- E**vidence-based approaches must be the point of departure of all public policy



Victor Madrigal-Borloz (He/Him)

A Costa Rican lawyer, Eleanor Roosevelt Senior Visiting Researcher at Harvard Law School, and Independent Expert on Violence and Discrimination based on Sexual Orientation and Gender Identity at the U. N. Office of the High Commissioner for Human Rights.

Answering the Wake-Up Call

By Eugene Rutagarama | 3 Min Read



To better examine the important question of how humans can exist on this planet with one another and nonhuman animals, it is necessary first to establish the significance of the concepts it embraces: the evolution of humans on this planet and their coexistence with nature as well as their relationship with each other.

When you read most religious texts, humans are placed at the centre of the universe, able to dominate others and thereby satisfy their basic needs. For aeons, humans have taken advantage and abused this privilege without consideration of the impact. As human population growth became rampant and people wanted to accumulate wealth and benefits, technological exploitation of the planet took place on a massive scale. As a consequence, the planet has found itself seriously damaged,

which has led to serious global consequences such as melting of polar ice caps, climate change, and intensification of natural disasters, including hurricanes, droughts, and floods. Like a boomerang effect, thousands of human lives have been lost as a result of human-induced natural disasters.

Nature and all biodiversity—both plant and animal—have paid a huge cost for human stupidity and competitiveness. As though pushed by a suicidal instinct, humans have continued to cause the extinction of thousands of animal and plant species, despite depending on nature for our very survival. Humanity has led to the disappearance of many large mammals, and many others, such as mountain gorillas, survive only in very small numbers.

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It seems as though the destruction of the planet and nature wasn't enough for people, however. Human intransigence has led to wars, genocides, and large-scale killings. The intensity and frequency of such examples of human intolerance are only increasing over time, exacerbated by technological advances that make killing more efficient. The wars and genocides in the twentieth century have been without precedent in our history. But the worst types of intolerance, and ones that lead to innumerable devastations, are systemic: sectarianism of all kinds, including racism, extremism and religious intolerance, the marginalization of behaviours “judged” as social deviancies, and others.

Slowly but surely, however, some of humanity has lifted itself to wake up the rest of the world and to highlight our responsibilities towards the planet, to Mother Nature, and to humans themselves. The voice of civil society is becoming more audible, and the list of just causes for which people are fighting is becoming longer. Effectively, civil society has become the cantor, raising the clarion call for the planet and a protected, nurtured nature, that can lead to peaceful coexistence between and amongst humans and the rest of nature. Despite the financial and political barriers opposing them, the movements and environmental and social justice lobbies at the heart of society are increasing, putting significant pressure on political powers, as well as financial investors. The magnitude of people fighting for alternatives to globalization—and a more open, accepting, and socially just society—is only growing.

It will take time, and require the sensitization of citizens of the world so that they not only understand the stakes involved for

a coexistence between/amongst humans and nature, but also a readiness to enter the arena with the politicians and financiers to ensure that the right decisions are taken by people who understand the weight of the responsibilities that they carry. ■



Eugene Rutagarama (He/Him)
Rwandan Environmentalist and Author

Overcoming Obstacles to Peace and Respect

By Alexis Mutakirwa | 6 Min Read



It is true that all humans were created to live their lives in peace and prosperity, but circumstances have not always permitted it.

The United Nations was created with the intention to maintain peace and security around the world but has never managed to fully achieve this. In addition, inequality is not absent from the 10 countries that the U.N. has listed as not being in a state of conflict.

Most world leaders are primarily interested in governance that benefits them and their entourages personally and directly. Poor people always remain poor, and the rich just continue to enrich themselves. Justice remains favourable to those who have means; whereas, injustice is heaped on those less powerful.

Given these challenges, the idea that humans can live harmoniously with each other as well as with the natural world remains elusive for a number of different reasons.

• Political Reasons

In most of the world, be it the Americas, Africa, Asia, or Europe, the human population is manipulated by politicians for their personal interest. We have frequently noted during elections that politicians make grand promises to the people (job creation, road building, medical care, and so on), yet once they are elected, they turn their backs on those promises, and the people remain in poverty. In Democratic Republic of

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Congo, some politicians even urge people during electoral campaigns to attack natural ecosystems and protected areas and destroy forests for agriculture, charcoal production, or timber production, and to hunt and take animals for food. Reprisals against the people for engaging in these illegal activities are then ignored by the politicians, who do nothing to help address their needs.

• **Economic Reasons**

Extraction of minerals in Africa has led to numerous conflicts and wars, yet these are often orchestrated by people from foreign (Western) countries. These conflicts have led to enormous displacement of people and the deaths of countless thousands. People who have been displaced by war and conflict often face economic and financial ruin. For example, in the DRC between 1994 and 2013, there were numerous waves of war that completely destabilized the country's economy, rendering it unstable and fragile. It must also be noted that the conflicts didn't only harm humans, but also rich and important ecosystems. People and nonhuman animals are still traumatized by the many wars they have survived.

• **Social Reasons**

During war, there is almost no social life to speak of. Displacement of populations leads to a paralysis of commercial and agricultural activities. So, none of the normal human activities can be engaged in, leading to unemployment. Politicians take advantage of these fragile situations to form armed groups, and human populations attack each other, leading to tribal hatred and competition.

• **Lack of Spiritual Faith**

If people have spiritual faith, they can live in peace and respect each other. In many places, people, including our politicians, are inspired by evil. The strong impose their will on those less powerful and abuse them. This engenders inequalities, tribalism, and hate. But essentially, they don't respect themselves and each other, and this leads to conflicts with others.

• **Pandemics and Health Crises**

This coronavirus pandemic has put society all around the world to an abrupt halt. Thousands of people are confined to their homes, with a resulting peak in unemployment and economic downturns.

According to the World Health Organization at the time of this writing, the virus has affected 188 countries out of the 193 recognized by the United Nations, and caused more than 360,000 deaths. Scientists are struggling to find a solution to this crisis facing the world. As apes are also at high risk of infection from COVID-19, park staff tracking the mountain gorillas and chimpanzees are also maintaining distances of between 5 and 50 meters between groups to avoid the risk of transmitting the virus.

Recommendations and suggestions

Based on the five reasons named above, which are preventing people from living together peacefully and with respect for each other as well as for the nonhuman animals on the planet, I believe:

1. Countries that are in conflict or at war need to benefit from care, concern, and support from the international community to help build peace and stability in the region.
2. Governments need to focus on creating economic opportunities, such as jobs, for people, as well as ensure there is justice and the rule of law to protect humans as well as nature.
3. There needs to be a universal understanding of justice in the world—one that fights inequality among humans and establishes, instead, systems that reward and stimulate love (compassion) and caring.
4. The international rule of law must protect against the destruction of ecosystems, as it is obvious that all humans depend on healthy ecosystems, whether you live near them or far away.
5. People need to work together and collaborate and share in order to fight pandemics such as the coronavirus.
6. The rich need to come to the help of the poor, whether at the individual or nation-state level. Rich and powerful nations need to help and support countries that are more vulnerable and more affected by pandemics or health crises.

Conclusion

It is clear that humans can live peacefully and with mutual respect with other humans, as well as with animals, if only people were focused on peace and justice without any form of discrimination. It is important to strictly follow the law with respect to the protection of people but also of nature. Here in Africa (in general) and DRC in particular, humans and nonhuman animals are suffering and dying of nothing more

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than injustice. Often, people don't even know the laws and have never been educated about what the law says, or how they can live within the legal structures of their countries. We will realize our goal when the rule of law is observed and respect of justice is established. So, education and equitable justice are preconditions for peace. ■



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Democratic Republic of Congo
Officier Chargé du Tourisme
Virunga Foundation

Phobias Old and New in Honduras

By Indyra Mendoza Aguilar | 6 Min Read

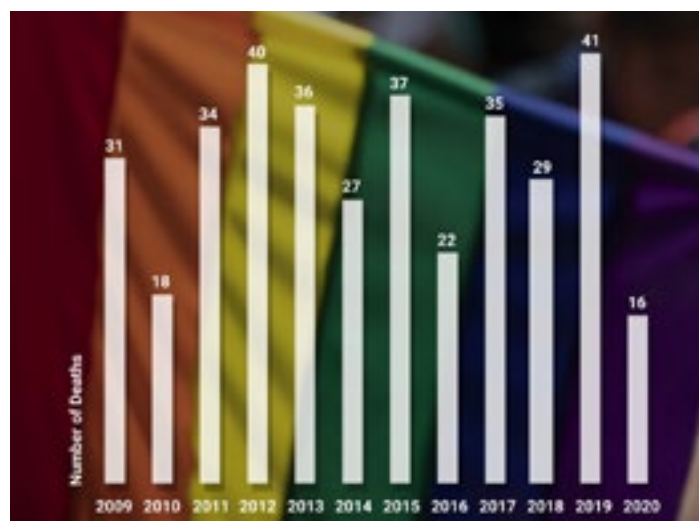


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Honduras has become one of the most dangerous and violent countries in Latin America and the world,¹ experiencing the highest rate of violent deaths of lesbian, gay, bisexual, transsexual, transgender, transvestite, or intersex (LGBTI) people in the region, according to the 2019 report “Prejudice Knows No Borders.”²

Social injustice; socioeconomic, political, and cultural violence; the hegemony of patriarchal ideology; and fundamentalist religious thought ingrained and legitimized by the public and political sectors seek not only to invalidate differences in thought, sentiments, and actions of LGBTI people, but also to invalidate our lives.

Violent Deaths of LGBTI People in Honduras



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Honduras has a volatile atmosphere of discrimination propagated by high levels of poverty—brought about by the lack of education and healthcare—and hate speech from fundamentalist Christian organizations that feed social stigma. The result is that stigma and discrimination are constant elements in society.

Given this hostile environment, it's no surprise that covid-phobia appeared after the first confirmed cases of the novel coronavirus on March 11, 2020. Since the beginning of the pandemic, *Cattrachas* has collected evidence allowing us to detect and warn about attacks.

We have continued to report discriminatory acts to the media, national authorities, civil society, and the healthcare union through campaigns, notices, and reports. However, due to delayed action, covidphobia has already reached disturbing levels.

This phenomenon has resulted in groups that are not typically the subject of discrimination becoming a new focus of social stigma. Persecution of COVID-19 patients and their families, as well as nurses, doctors, and laboratory personnel, are becoming increasingly frequent.

Some of the most notorious acts of covidphobia include illegal home evictions, organized groups from the community setting fire to quarantine centers, protests against healthcare workers, and the prevention of dignified burials of coronavirus victims.

At *Cattrachas*, we believe that covidphobia has already taken root among the Honduran people—the same way that religious fundamentalists sowed homophobia in 2004. That year, the LGBTI movement participated politically for the first time, with three organizations winning a petition to obtain legal entity status.

Religious fundamentalists as well as conservative lawmakers publicly opposed this move and pressed for an annulment of the decision. While the legal recognition was not revoked, Congress, in response, approved constitutional reforms that have since prohibited marriage equality and adoption.

COVID-19 Brings New Challenges and New Opportunities

As LGBTI persons, we must act immediately to prevent patriarchal, exploitative, and fundamentalist forces from moving closer to maintaining control over our lives, bodies, thoughts, and understandings. Particularly, we must be vigilant against growing control by the public sector.

For years, LGBTI people have been persecuted by the Social Coexistence Law (*Ley de Convivencia Social*), which allows the police to detain at will people who do not conform to their personal definitions of “moral” or “well-behaved.”

The fear brought about by COVID-19 has empowered anyone to exert “moral” control.

This law has been applied at hundreds of police checkpoints during the curfew, which has continued since March 16, 2020. However, the right to exert such “vigilance” has been extended beyond law-enforcement officers.

The fear brought about by COVID-19 has empowered anyone to exert “moral” control. This had led to the obstruction of access to healthcare and to physical—even lethal—violence. These acts are considered socially “appropriate” and “justifiable” to protect communities against the virus and safeguard the “common good.”

Changes in employment practices among LGBTI people have arisen amid these new displays of violence, discrimination, and social control.

Throughout the mandatory quarantine and the suspension of some constitutional rights, *Cattrachas* has not observed a notable difference based on sexual orientation or gender identity with respect to the impact of the pandemic on LGBTI sex workers compared to ciswoman sex workers.

However, we have confirmed that some sex workers have contacted clients on social media and have had virtual sex in order to reduce the negative economic impact of social confinement, receiving payment for their services through mobile phone apps.

This practice has the added benefit of providing services without the risks on the street that have historically affected trans women, including murders, extrajudicial killings, robberies, arbitrary imprisonment, and extortion, among other atrocities. For example, our LGBTI Violent Deaths Observatory has not registered any instances of such events in the last three months of confinement.

However, the insecure environment has led to new forms of violence with the appearance of cyber-pimps, including

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defamation of character, libel, and slander against trans women in order to reduce competition, and could lead to cases of sexual exploitation via webcams and personal attacks, especially directed at implants or faces. Furthermore, we have found that LGBTI sex workers lack an understanding of the permanence of their personal information and sexual imagery online.

Having a clear understanding of the current situation gives us the opportunity to get in front of the problem and mitigate harm to victims by providing legal counsel, strategic litigation, protective measures in virtual environments, and campaigns against social stigma in order to cope with the historical discrimination against LGBTI people, particularly in the context of COVID-19 and covidphobia. Furthermore, we understand how discrimination works as it has affected our lives and intruded on our bodies.

It is possible that the Honduran people will, at last, understand that the stigma against LGBTI people must be eradicated. We are at the perfect juncture to show that LGBTI people are active citizens, contribute to society, defend the rights of those most vulnerable, and, as activists, protect and empathize with anyone who faces discrimination. Covidphobia is more contagious than the coronavirus; it is just as hurtful as homolebotransphobia; and it is our duty to fight against any form of discrimination.

Past, present, and future—our story can be different. Our observations allow us to analyze continuous patterns for prevention, while changing these patterns allows us to address the situation and act accordingly. ■

¹ InSight Crime, "[Honduras cerró el 2019 como el tercer país más violento de América.](#)" Proceso Digital, January, 2020. (English translation: "Honduras Closed 2019 as the Third Most Violent Country in the Americas")

² Observatorio regional Sin Violencia, "[El prejuicio no conoce fronteras: homicidios de lesbianas, gay, bisexuales, trans e intersex en países de América Latina y el Caribe 2014-2019.](#)" (English translation: "Prejudice Knows no Borders: The Murder of Lesbians, Gays, Bisexuals, Trans and Intersex People in Latin America and the Caribbean 2014-2019").



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Improving Our Strategies in the “New Normal”

By Lic. Amaranta Gómez Regalado | 8 Min Read



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Fifty years of social struggle have taken place in Latin America: from the fight to decriminalize homosexuality in the 1970s, to the feminist movement, the environmental awareness in the 1980s, the fight against HIV, and the indigenous Zapatista movement in the 1990s. All of these struggles awoke society to the fight against discrimination and racism. Constitutional victories against discrimination¹ in some countries have been substantive achievements, as in Argentina, Bolivia, Mexico, and Costa Rica, among others. Moreover, since 2010, we have seen substantial advancement in terms of public policy for vulnerable groups such as indigenous communities, women, sexually and gender-diverse people, people with disabilities, and people of African descent.

However, in the last 20 years, fundamentalist movements, anti-rights groups, some orthodox religions, organized crime, stagnating economies, right-wing policies that use force to control social unrest, neoliberal economic models, the accelerated deterioration of the environment, and other societal forces have generated unfavorable climates for forward movement in these fights. Instead, these causes are constantly at risk of moving backward.

In addition, climate change is creating profound changes and exacerbating competition for natural resources while inhibiting recognition of the environment as belonging to everyone. As

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natural resources are concentrated in the hands of the few, selfish and unilateral decision making has created great social, environmental, and cultural divisions that we cannot neglect to recognize in these fateful times.

All of this has been made worse by the global health crisis resulting from COVID-19, which has impacted economic, social, and cultural life everywhere and exacerbated structural problems such as inequality, poverty, injustice, discrimination, and phobias, which we have been unable to address or resolve.

So then, where do we go from here? How do we prepare ourselves for what they are calling the new normal? What is normal? It is clear that these events and our historical ways of doing things are not easy to reconcile. However, these are the moments to rethink, to imagine, and to dream of new ways of looking at things. We have to live in the world of today.

Deliberate and Unconditional Protection of Human Rights

In these times, our priorities revolve around the response to the health emergency. Clearly, it's imperative to mitigate the impact of COVID-19—without a doubt. However, this response isn't, and shouldn't be, mechanical, where the chain of command continues to uphold a formal, unilateral hierarchy of authority in which each person is controlled and supervised by only one superior. On the contrary, the response must be thought of organically, where decisions are not centralized, but rather consultative and shared. And only then, from this organic viewpoint, can we establish our logical determinant: the deliberate and unconditional protection of human rights. This must be the conducting framework of society and activists.

The new narrative, of the world belonging to the elite, puts us face-to-face with COVID-19 and focuses the priorities for our government, cooperatives, foundations, or private initiatives on it solely. Our activism already tells the story of gaining access to resources and rights through fights, resistance, and a toughened skin from the historic gaps that we have experienced in terms of access. Following that proven path is my first suggestion since it will not only allow us to address the current prevailing health situation, but also give us the opportunity to insist on global change of social constructs and to fix problems of job acquisition, courts of law, education, political participation and the enjoyment of a sustainable environment for everyone.

For an Active Intersectionality

In 1989, our African American sister Kimberlé Crenshaw was already calling on us to think about the interaction and intersection of the two distinct systems of oppression, as well as the consequences of machismo—the patriarchy over the human rights of women. It is clear that her contributions allowed us to identify the many conditions and realities of our communities, and how to take them into account to meet their needs.

However, we need to go a step further in light of multiple emergencies. It is urgent to consider intersectionality beyond the characterization of various conditions that have left us vulnerable to hate speech and acts of oppression. We need a dialogue on actions and processes of intersectionality among different communities, placing our differences and rich diversity at the center of the new social contract of social coexistence, so that, just as the Arcus Foundation's mission states, human beings can coexist in harmony with one another and the natural world.

In practical terms, we need to facilitate meetings, dialogues, and methodologies for logical processes to take place between the masses and the LGBTQTTTI movement; between feminists and the religious; the indigenous communities and people with disabilities; the migrants and the unions; the environmentalists and private industry; and the mothers of the disappeared and Afro-descendants. What will this achieve?

Simply but significantly, by narrowing the gaps, we can get to know each other, become closer, and shed our personal and collective fears. The mix of intersecting dialogues can be wide and varied, but above all else, it puts in place a new social contract: the protection of our human rights in an active, intersectional way. It is a social contract, not to act as a strait-jacket, but with clear rules, respectful of our differences—a true recognition of one another. It is challenging, without a doubt, of course it is, but it is well worth it in order to expand our horizons toward a renewed era of inclusion beyond talk and good intentions.

Local Response and Connectivity Facing the Health Emergency

Finally, I would like to call attention to the fact that we need to increasingly reevaluate actions from the local, community level, since that is where real, everyday social change will take place. The COVID-19 pandemic is effectively requiring us to adapt individually and as local organizations.

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Technology offers a great opportunity to disseminate our messages and work, but this must be done by local communities in a culturally relevant manner, from their own perspectives, parameters, and voices.

Access to connectivity during the health emergency is one of the most urgent things to resolve. Lockdowns and social distancing pose challenges to the continuance of being an activist. The fight against discrimination and the documentation and classification of violence inflicted on LGBTTTI people and others cannot be paused. We must continue to train and empower our leaders from a distance. Technology offers a great opportunity to disseminate our messages and work, but this must be done by local communities in a culturally relevant manner, from their own perspectives, parameters, and voices.

This approach has already been taken with our project in the muxe² community in the Istmo de Tehuantepec region of Oaxaca, Mexico. The project looks for ways to encourage social inclusion while preventing violence and has been implemented in seven municipalities in the region. In the face of this health emergency, we had to adapt how our project operates without losing sight of the objectives presented to the Arcus Foundation, which is financing this project. The biggest challenge has been communication and carrying out our work remotely. We found that 90 percent of muxe leaders lack access to a home computer that would allow them to complete their work and responsibilities. The majority went to cyber cafes in order to complete various tasks.

Today, thanks to the Arcus Foundation's intersectional and sensitive approach to the current reality, 11 indigenous muxe leaders now have access to an electronic device, reducing the risk of contracting COVID-19 in public spaces. Most importantly, it increases the potential for them to complete their work and responsibilities at a level that will realize our stated objectives. Experiences like this should be more common in local communities where resources are not always available to address the issue of connectivity. These strategies teach us how quickly we are able to adapt to the "new normal" in our creative response to the global health emergency. ■

¹ <https://www.obserdiscriminacion.gob.ar/wp-content/uploads/2009/07/ley-23592.pdf>
<https://cimacnoticias.com.mx/noticia/aprueban-en-mexico-ley-contra-la-discriminacion/>
<https://www.nacion.com/opinion/editorial/ley-contra-la-discriminacion/IJIPYUBKH5G5PMCZNLHTGKDV54/story/>
<https://noracismo.gob.bo/index.php/leyes-y-normativas/122-ley-n-045-contra-el-racismo-y-toda-forma-de-discriminacion?fbclid=IwAR0lykciLDag-pqH1PRKMh1MYSIrxoar89XyvlhxHF9OaBblEmKRLndk0KjQ>

² Muxe is a category of gender identity unique to the Zapotec culture of Istmo de Tehuantepec, Oaxaca, Mexico. It is similar to the Hijras of India, Fa'afafine of Samoa, and the Omeguis of Pueblo Cuna, Panama.



Lic. Amaranta Gómez Regalado (ella/ella)
 Muxe Activist
 Mexican Social Anthropologist

Living Our Trancestors' Wildest Dreams

By Aldita Gallardo | 7 Min Read



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Expansion is happening right now in social movements, a fresh awareness of racial and gender injustice among people across the United States and the world. We're at a turning point, which means that the movements leading these efforts for a long time can now reach even further for justice.

There's an unveiling, for all to see, of what we Black and Brown trans folks have always known about our society across the board, our institutions, homes, schools, workplaces, healthcare, and places of worship. Demands that would never have been met, or would have taken a much longer time to realize, are being accepted. The call to defund police is just one

of them. And we as LGBT funders in this space need to grapple with this as a politic for our movements.

To do this work we've always looked to history and our ancestors. We've had to identify those who came before us and tell the stories of Marsha P. Johnson, Sylvia Rivera, and many more we can name, now including Lorena Borjas who passed away in Queens, New York, during the height of the pandemic. These are leaders who point the way, who keep Black and Brown trans folks alive, who founded and demanded resources for trans-led organizations, and who knew most what our communities needed.

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In philanthropy, it had oftentimes been just a few trans folks and even fewer Black and Brown trans folks, and an even smaller group of trans women and femmes of color doing this work. I saw that myself while fundraising as a community organizer, a first-generation, formerly undocumented immigrant, a nonbinary and trans-Latina woman of color, an Oaklander living on Ohlone land, and with my own connection to indigenous ancestry among the Inca, and the Moche before them, in my country of birth, Peru.

Fund for Trans Generations Seeds

U.S. Trans-Led Grassroots Groups

Coming to California, to the Bay Area, and into Borealis Philanthropy as senior program associate at the [Fund for Trans Generations \(FTG\)](#), I joined a team of three, participating together in all grantmaking decisions, and surrounded by colleagues who reflect the grassroots groups we serve. The collaborative fund of 6+ donors¹ invests in trans-led organizing “to support a future where transgender, gender nonconforming, and nonbinary people live with freedom, safety, and self-determination.”

FTG Grantmaking Since 2016



The groups funded for almost five years are mostly emerging and have been doing this work for a long time without foundation support. I've experienced this in my organizing work and as a board member at [El/La Para Trans Latinas](#), where we're largely volunteer-run, unpaid, and under-resourced. One of our grantee partners, Mariposas Sin Fronteras ([Butterflies Without Borders](#)), for example, provides resources and support to the LGBTQ+ identified immigrant community in Tucson, Arizona. It is run by a small group of queer, trans people of color, some of whom have come into leadership after being in immigration detention.

Fifty-one of FTG's
54 current grantees are POC-led.
Nearly half of current FTG grantee organizations are
led by trans women and femmes.
More than half of grantees
have budgets under \$100,000.

We knew that trans folks of color, disabled, and immunocompromised trans people and undocumented and/or detained trans immigrants were going to be heavily impacted by the spread of the coronavirus. FTG already had a system in place to make rapid-response grants. Working with other trans-led funders, like [Third Wave Fund](#), we created a common application tool to cut the paperwork burden on grantseekers and increase the resources we were able to jointly mobilize. Now you can submit one application, and we share review.

“We Knew the Stimulus Plan Wasn't Going to Meet Our Needs”

Even with the best of efforts early on, we knew there was a lot that our folks were not going to be able to access. We knew the stimulus plan wasn't going to meet our needs, like the tax system as a whole, and some undocumented people don't engage with it anyway. So continuing to center racial justice and trans-led groups, Black and Brown trans women and femmes, and disability justice was a priority.

Most folks applying during the pandemic have requested funds for basic needs: food, housing, transportation, and medical treatments. Just going to the doctor for a regular checkup is violent for a trans person. So our grants included support for people experiencing housing insecurity, who are immunocompromised and/or living with HIV, who live with disabilities, and who are sex workers, poor or working class, and/or live in large and dense metropolitan areas.

The rapid-response grants are going out immediately to grantee partners, sometimes redistributed to individuals as microgrants, enabling other efforts to mobilize. For example, one of the COVID-19 specific rapid response grants was used by [My Sistah's House](#) in Memphis, Tennessee, to support food and medical deliveries to more than 140 trans women self-quarantined during the pandemic, and to provide financial assistance for health and sanitary items to vulnerable and high-risk

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individuals in the city. The group, founded in 2017 by Kayla Gore, also used funds from the grant to launch an online campaign to build “tiny homes” on land beside the Loosahatchie River as safe spaces for trans women of color. The campaign had raised more than \$280,000 by mid-July 2020.

Healing Justice amid a Pandemic

In addition to the years of constant attacks through the courts and through government, along with the rebellions saying “enough is enough” with George Floyd, Breonna Taylor, and Tony McDade, we now face a war against COVID-19, bringing new loss and grief to our communities. In response, we shifted our capacity-building small grants for general-support grantee partners to include a stronger emphasis on healing justice.

As we integrate healing practices into our grantmaking, we’re also still figuring out what this moment means. Our movement is shifting. All the folks that were named at the June 14, 2020, Brooklyn Black Trans Lives Matter protest against police violence: they were heard. That’s the power we’re in now, where Black trans women, like [Raquel Willis](#), who spoke from the balcony of the Brooklyn Museum of Art, are leading an entire movement, where cis people are showing up and putting their bodies on the line.

The way forward is to continue to trust Black trans leadership; that is what FTG is doing, not just within the movement and

grantee work, but within ourselves and our teams. There’s nowhere to shy away from this moment of accountability and alignment.

Usually our movements are light years ahead of where our organizations are, but we are now seeing an unprecedented alignment. We’re living in our trancestors’ wildest dreams.

We have to act swiftly, with care, and intention, knowing this is long-haul, unwavering work. ■

¹ Anonymous, Arcus Foundation, Collective Future Fund, Laughing Gull Foundation, Levi Strauss Foundation, Libra Foundation, Ms. Foundation for Women, NoVo Foundation, Open Society Foundations, and Tides Foundation.



Aldita Gallardo (She/Her)
[Borealis Philanthropy](#)

Unprecedented Times or Status Quo?

By Loan Tran | 8 Min Read



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“There are decades where nothing happens; and there are weeks where decades happen.”—Vladimir Lenin

In 2010, North Carolina faced historic right-wing takeovers and attacks on democracy. At every level, from school boards to city councils and county commissions, up to the General Assembly itself, the decades-long strategies of anti-people, pro-profit millionaires and politics took root. Working class people and communities of color witnessed the gutting of basic social safety nets. Public space continued to shrink while migrants, women, poor people, and LGBTQ people became scapegoats for a cruel and upended economic, social, and political system.

What can we say has changed in 10 years’ time? Neo-fascist and authoritarian regimes seem to have only gained momentum. The rich continue to get rich while the poor continue to be poor. And it almost goes without saying, the planet only continues to suffer.

If you had told me in 2019 that the stock market would crash and the government would bail out corporations while giving breadcrumbs to our people, I would have believed you. If you had told me then that videos of police murdering Black people in cold blood would emerge and go viral, that communities of color would die at higher rates in a pandemic from lack of access to healthcare, that the United States would assassinate a political leader in Iran as an act of aggression, that climate

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disasters of epic proportions would be met with underwhelming responses from our political leaders, or that the governing class would tell us—as it did in 2015—that this is the most important election in our lifetime, I would have believed you.

Can we really say that these are unprecedented times?

In 2012, a formation of young people organized the March on Wall Street South to confront the Democratic National Convention in Charlotte, North Carolina, with simple demands: money and power for working people and less money and bailouts for banks, corporations, and jails. Our lead banner read, “Money for Jobs and Education, Not for War and Incarceration.” In 2014, after a student in Durham, North Carolina, was murdered in the back of a police car, the demands were likewise simple: accountability for police and money for public services. In 2016, after Keith Lamont Scott was murdered in Charlotte by the police, and an uprising filled the streets, the demands were also simple: justice for the families and community control over police. In 2017, when we tore down a monument to white supremacy in Durham, the demands then, too, were simple: tear down all of the living monuments to white supremacy personified through the prisons and police departments.

Again, can we really say that these are unprecedented times? Perhaps a more fitting characteristic of this political moment is that the pain, suffering, death, and trauma our communities experience have broken the levees and the dams and have pierced through the veil that never hid very well the conditions facing working-class people. The streets are wet not only with blood and tears, but flooded with centuries of oppression. We no longer need a window to look through to understand what is happening all around us. This is the full picture. This is reality. This is the world as it has always been for so many.

But perhaps what Arundhati Roy says about the pandemic as a portal—“a gateway between one world and the next”—should offer an optimistic and guiding light for all of us in the work of justice.

If you told me in 2019 that our movements would grow, adapt, and meet the movement and call from our community to win huge victories, I would believe you.

We are in the period of weeks as decades; where it seems that with each passing day, there are new openings we never could

have imagined for our communities and for our social movements. This reality is nothing short of exhilarating and terrifying. Is it possible that we are that much closer to freedom for our people and the planet? Is it possible that we are that much closer to a world where living free from fear, poverty, homelessness, or hunger is not only a given but just the beginning? Is it possible that we are that much closer to the something more we believe to be true about life?

Yes. It is possible but it is not automatic, and our winning should not be assumed.

If it wasn't clear before, it should be in full view now that it takes the willing participation of millions—borne of their own pain, dreams, and heart—to contend for and transform power. It takes not just the swelling of consciousness but the molding of that consciousness into action. It takes organization—of all kinds and sizes—to do the lift of changing the world.

If the question is what is the way forward, here are the priorities:

Stay the Course

We may be pulled to start new things, to rebrand our movements, to cast this particular moment in history as unique and freestanding from the past. Realistically, not much has changed—for good and for worse. What is true is that capitalism, white supremacy, and patriarchy are constantly reconfiguring and reconstituting so as to confuse and distract us from our primary objectives. Our social movements must develop the political clarity and wherewithal to do the same in order not to accept minor concessions from major corporations and elected officials as victories. Imagine what is better than a corporation like McDonald's saying “Black Lives Matter” or offering free meals to frontline workers; it would be simple: pay your workers a livable wage, plus benefits, and allow for full unionization.

Solidarity Is the Strategy

It is a classic play for those in power and of the governing class to find weak points and divisions across our communities. Where we have genuine difference, we must be willing to address, understand, embrace, and when possible, resolve them. Where we have genuine unity, we must be ready to turn that unity into shared action and collective struggle. If the pandemic and the crisis of capitalism and white supremacy have taught us anything, it is that the working people of the world, the historically oppressed of the world, those of us

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who are down and out, who live with tremendous despair but are strong of will, of integrity, and of conviction not only have more in common but have more power than the few who currently determine the world order.

Let's not just fight for our right
to live without the fear of dying from racism
or health disparities.
Let's fight for a life of full dignity.

Fight for All of It, and Then Some

It is true that our social movements have been raising a very similar set of demands for a very long time. Sometimes the point may seem moot, the demands only platitudes. But here is the opening, where the things we thought were once the ceiling are now the floor. So how do we lead our communities to fight for all of it and then some more? Why end with a moratorium on evictions if we can actually guarantee housing for all? Why just provide all students with laptops to do distance learning when we can also support families with universal childcare? Why ban police chokeholds when we could abolish police and legitimize the wisdom of our own communities to reduce harm and transform conflict? Why should we settle for less when we could birth the future we know we deserve and are entitled to? Why fight if not with the audacity to believe that there is more to life than this?

Social movements and the awakening of masses of people to the injustices and cruelty of our current reality are not unprecedented.

But if we truly want to see unprecedented times, let's not just fight for our right to live without the fear of dying from racism or health disparities. Let's fight for a life of full dignity, a life that has the ability to meet the infinite blossoming of human possibility. ■



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Double Challenge: Rapid Response and the Long-Haul

By Jasmine Beach-Ferrara | 6 Min Read



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In so many ways, the world has shifted dramatically since the start of the pandemic. But in fundamental ways, our approach to achieving lived and legal equality for LGBTQ Southerners has remained steady. Toggling between rapid-response work and long-haul strategies is the nature of organizing for social justice in the South.

Our work has always started with listening closely to what LGBTQ Southerners are saying about their lives, their needs, and their dreams. Those priorities change over time, and they're particularly dynamic in times of crisis. From the moment we launched the [Campaign for Southern Equality](#) in 2011, we have focused on creating a nimble organization that understands change as part of our work.

Since early March, we have been responding to the global COVID-19 pandemic, which has had a nearly inconceivable health and economic impact across the South. And in June, we again shifted to respond to the national crisis about racial justice, a long-overdue global reckoning.

Concretely, this has meant:

- Moving more than \$200,000 in emergency funds to people and grassroots groups
- Offering more than 40 webinars to reach hundreds of LGBTQ Southerners with resources, information, entertainment, and space for community in this time of strange social dislocation

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- Marching in #BlackLivesMatter protests or supporting protesters in North Carolina, South Carolina, and Georgia
- Supporting about a dozen grassroots organizing projects led by Black LGBTQ Southerners through a special grant funding round
- Working with our Southern Equality Studios community of artists to support public art projects that respond to this historic moment

Being queer and doing justice work in the South means that rapid-response efforts are all but required for operation: In just the past few years we've been thrust into battle against anti-LGBTQ political attacks like North Carolina's HB2 or Mississippi's HB1523; we've partnered with organizations to resist ICE raids in North Carolina; we've leveraged court victories as tools for change. The year 2020 on its own has felt like a months-long rapid-response campaign, requiring a quick pivot into formation as we focused on moving funding quickly to people and organizers; marching in the streets and supporting direct action with our legal team; and supporting mutual-aid efforts. At the core of all this remains a commitment to listen to those most impacted and follow their leadership.

Crisis often lifts a veil, exposing realities that
we face every day, under the surface.

Crisis often lifts a veil, exposing realities that we face every day, under the surface. So it is with COVID-19 and the South, a region plagued by long-standing structural inequities. Many states in the South are dramatically unequipped to mount the massive public-health and social-services response that this pandemic has demanded. And now, as we head into the summer months, we see how COVID-19 has disproportionately impacted people of color and how rates of the virus are reaching alarming new levels across the region, a result of many southern states' inadequate policy responses.

The ongoing crisis of racial injustice has also exposed deep fault lines that can be traced to our country's roots. The legacy of the Confederacy and of the Jim Crow era haunt the South,

and the modern metastases of racism and white supremacy proliferate. Dismantling the many ways our lives are entangled daily in the tentacles of these scourges is a project that must permeate every sphere of our lives and every sector of our society. Broken systems must be abandoned and reimagined entirely. Some systems can be reformed, but the reforms must be bold and decisive. Contributing to this work is a core part of the Campaign for Southern Equality's charge as we work each day to help create a South where all of us can thrive.

This is long-haul work and it requires profound change. It's about relationships, yes. It's about the choices individuals make—the ways we are all capable of change and all need to change. But it's also about capital, about resources, about institutions. It's about the way public space is occupied and how we can all be safe in public life.

At times, this season has felt overwhelming. It has felt like an assault on the body and spirit. But there is also a relief in its clarity: Injustices are nakedly exposed, and so too are courage, vision, and resistance. In our families, within our staff, in community, we are talking about necessary things that truly matter. And every idea is on the table. The safety nets that should be ever present are being hastily stitched and unfurled—and it will fall to us to ensure that they stay in place and become stronger. Racism is being named as the emergency that it is and has always been—and it falls to us to ensure that this sense of urgency remains and that we act from this basis.

Hope is not all that I feel. But I do feel a resolved sense of hopefulness, along with grief and fear and dueling instincts of both urgency and patience. Hope because of how people are extending themselves for others, how our moral imaginations are engaged, and how so many people's better angels are visible right now.

I'm hopeful that decades from now we will look back on the arc of our lives and know that 2020 was a year that propelled us toward true change, that we will look back and know that we showed up in every single way we could. That's what keeps me going and it's what keeps us going at the Campaign for Southern Equality. ■

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Adapt and Persist!

By Jorge Gutierrez | 4 Min Read



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I have been doing community work for more than a decade now. It all started when I got involved with local undocumented immigrant youth in Orange County, California. Since then, I have worked on state and national immigrant and LGBTQ rights campaigns, and that work eventually led to my current position as executive director at [Familia: Trans Queer Liberation Movement \(Familia: TQLM\)](#). We are a national trans and queer Latinx grassroots organization, and we organize at the intersections of migrant justice, LGBTQ rights, and racial justice.

The current COVID-19 health crisis has deeply impacted our trans and queer Latinx and undocumented communities and the way our organizations engage our community in grassroots organizing across the country. We had to completely

reassess our campaign and programmatic work in order to respond to the crisis and support our community with mutual aid efforts, resources, and connections to local health organizations and institutions. Familia: TQLM, like so many other organizations, had to move our grassroots organizing work to digital, and that has come with new opportunities and challenges. Our communities were already facing economic hardships due to racism, discrimination, and transphobia, and this pandemic has only heightened the fear, uncertainty, and economic challenges in people's daily lives.

The pandemic has made it clear that we must continue to stay focused and not lose sight of the long-term work and vision to end capitalism, patriarchy, white supremacy, and protect our environment.

CONTINUE >

Adapt and Persist!

Part of the way we engage and continue to build people-power with our base has definitely changed so that we can, in the short term, support folks who have lost their jobs and are struggling to pay for rent, food, medical expenses, and other essential needs. Yet, the pandemic has made it clear that we must continue to stay focused and not lose sight of the long-term work and vision to end capitalism, patriarchy, and white supremacy, and to protect our environment. We are seeing that it is poor people, Black and Latinx people who are dying in higher numbers because of COVID-19. These are the same communities that will also face economic hardships the most as we continue through this health crisis. We cannot get stuck in the immediate and short-term strategies; the systems that are killing our people because they cannot get tested or treated on time are the same systems that are incarcerating, deporting, and killing Black, Latinx, and other people of color in this country.

Despite all these challenges, our members remain engaged in our campaign and organizing work to #EndTransDetention and #AbolishICE. Our community is inspired by the Black Lives Matter movement and its organizing power to take the streets to march and protest and demand for police budgets to be defunded and for that money to be invested in Black communities. Our members know that all of these injustices are not going to stop anytime soon so they know we must continue to adapt during this health crisis but continue to organize. No one organization, leader, or organizer has all the answers or knows how best to move forward through this pandemic, but we know that one winning strategy has been to organize and build people power for the long term. We must continue to organize our communities and resources in order to defund the police, abolish ICE, and reinvest that money and resources

into Black, Latinx, and people of color across the country. Our communities need affordable housing, universal free healthcare, quality schools, jobs, and mental health services, and we must invest in our youth so that all of us can thrive and be our most authentic selves. ■



Jorge Gutierrez (he/him/él)

Executive Director

[Familia: Trans Queer Liberation Movement](#)

Our Fight for Justice and Equality Can Be an Equalizer

By Imani Rupert-Gordon | 5 Min Read



© Sebastian Naidoo

People in the street demanding structural change is one of the most enduring images we associate with the fight for justice and equality. The past several months have illuminated some harsh realities in the United States, and many people are recognizing—some for the first time—that our systems are not set up for Black people and other communities of color to achieve equality. For others, these injustices and institutional barriers are not new—from increased interactions with policing resulting in death and incarceration, to the lack of accessible, affirming, and affordable healthcare that contributes to poor and health outcomes in Black and Latinx communities. And we're at a moment right now where, collectively, our communities are recognizing this and demanding justice.

What makes this moment feel different is that it is happening during a global health pandemic. COVID-19 is affecting all of us differently. During the early stages of the pandemic, Madonna drew criticism for calling this virus the great equalizer because we know that it is anything but equalizing. Black and Latinx communities are more likely to be diagnosed with COVID, and much more likely to die from complications associated with it. The LGBTQ community is likely to be disproportionately affected by it, and the fact that we lack the data collection to examine this reveals part of the problem we face. All of this reminds us that the most vulnerable in our communities are further marginalized during times like this.

CONTINUE >

This year, it has been important for the [National Center for Lesbian Rights](#) to be able to pivot and rise to meet the occasion. So, our work to decriminalize sex work, address poverty, or highlight disparities for LGBTQ individuals living in rural areas has been especially timely. But in the wake of COVID-19, we have been nimble and have worked to support the most underrepresented communities. For example, in California, we worked with the Pacific Juvenile Defender Center and the Governor's office to establish guidelines to make youth detention centers safer by including COVID-specific remedies based on the Centers for Disease Control and Prevention recommendations. We've provided these guidelines to every court in California to make the facilities safer. In the first week of adhering to the guidelines, there was a 30 percent reduction in the number of youth who were in detention. And systems like juvenile detention disproportionately impact LGBTQ youth, Black youth, and other youth of color.

Because so much of this collective action and understanding happened during Pride month, there has been an obvious conversation around the intersection of racial justice and LGBTQ identities and what a vision of justice that includes all of us would look like. NCLR has been at the forefront of these conversations, encouraging a collective shift of LGBTQ priorities.

Because the LGBTQ community has faced its own marginalization, there is a misconception that racism doesn't exist in the LGBTQ movement. But the reality is that members of the LGBTQ community experience discrimination based on sexual orientation, but also experience racism, sexism, transphobia, and discrimination based on every part of our underrepresented identity—even within the LGBTQ community. The dangerous idea that people who experience discrimination can't be part of oppressing and discriminating

against other groups isn't true. Racism is insidious. One of the things this moment has taught us is that there is no neutrality in racism: We must either be actively antiracist or be complicit in its evils.

In order to get to equality for all of us, we have to support individuals and all parts of our underrepresented identities. Our movement for justice has to be intersectional, or it will leave out the most vulnerable members of our community. Our work must commit to structural change and be thoughtful about which systems are hurting people and how—so that we can correct them. If we don't include the identities of the entire person, we will never get to full equality.

While the challenges we face do not affect us all equally, our fight for justice and equality can itself be an equalizer. By committing ourselves to the familiar idea that we are not free until we are all free, we can ensure that this fight may impact us differently, but we can commit to fighting it together. ■



Imani Rupert-Gordon (She/Her)

Executive Director

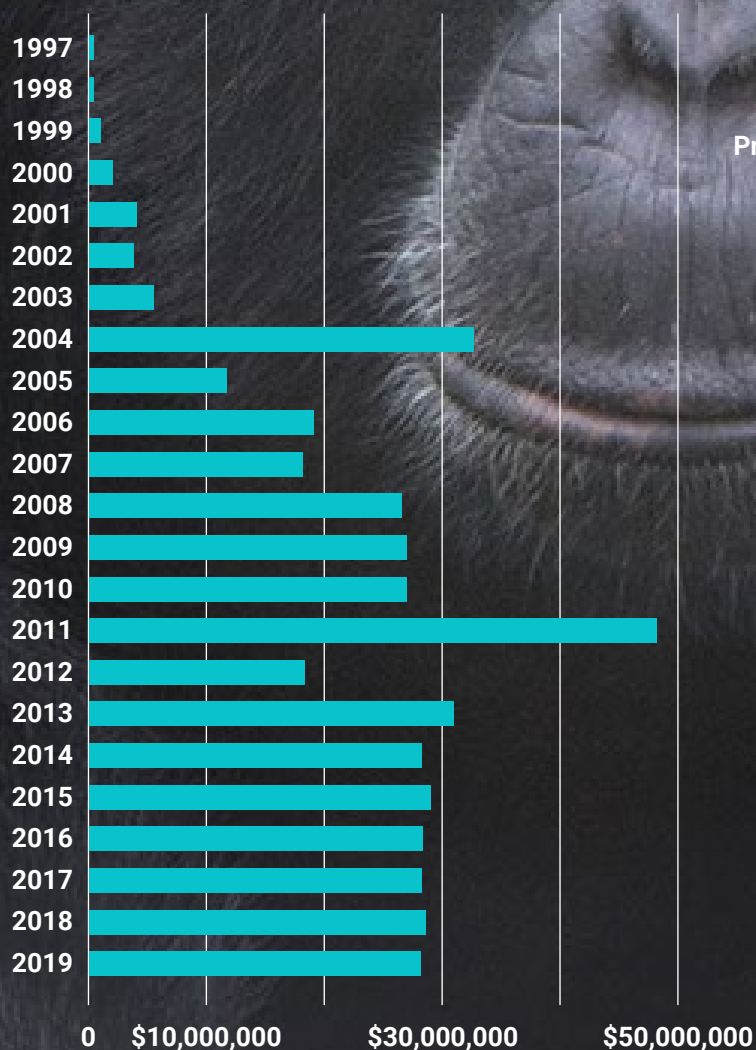
[National Center for Lesbian Rights](#)

She is a long-time movement leader and advocate for LGBTQ people of color.

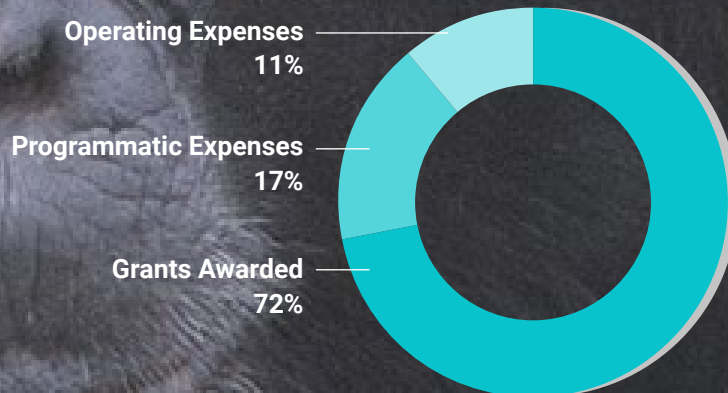
Financial

Grants Since Inception

Total \$444,961,047



2019 Expenses



2019 FINANCIAL STATEMENT

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2019 Grants



Social Justice

United States

ACT for Women and Girls

Visalia, CA
\$100,000

Borealis Philanthropy

Minneapolis, MN
\$1,240,000

BYP100

Chicago, IL
\$100,000

California Rural Legal

Assistance
Oakland, CA
\$100,000

Campaign for Southern Equality

Asheville, NC
\$125,000

Equality Arizona

Phoenix, AZ
\$100,000

Equality Florida

St. Petersburg, FL
\$100,000

Equality Foundation of Georgia

Atlanta, GA
\$100,000

Equality North Carolina Foundation

Raleigh, NC
\$100,000

Faith in Public Life

Washington, DC
\$100,000

Familia: Trans Queer Liberation Movement (fiscal sponsor: Mexican American Legal Defense and Educational Fund)

Los Angeles, CA
\$100,000

Forward Together

Oakland, CA
\$100,000

Funders for LGBTQ Issues

New York, NY
\$450,000

Genders & Sexualities Alliance Network

Oakland, CA
\$100,000

interACT

Sudbury, MA
\$75,000

JASMYN

Jacksonville, FL
\$75,000

National Center for Lesbian Rights

San Francisco, CA
\$100,000

National LGBTQ Task Force

Washington, DC
\$100,000

National Queer Asian Pacific Islander Alliance

New York, NY
\$100,000

New Venture Fund

Washington, DC
\$200,000

New York City Gay and Lesbian Anti-Violence Project

New York, NY
\$150,000

Our Fund

Wilton Manors, FL
\$150,000

Outlaw Project, The (fiscal sponsor: Social & Environmental Entrepreneurs)

Phoenix, AZ
\$50,000

Point Source Youth

New York, NY
\$100,000

Power California

Oakland, CA
\$100,000

Proteus Fund

Amherst, MA
\$300,000

Public Religion Research Institute

Washington, DC
\$150,000

Racial Justice Action Center (fiscal sponsor: Social & Environmental Entrepreneurs)

Atlanta, GA
\$100,000

Santa Fe Dreamers Project

Santa Fe, NM
\$100,000

Southern Vision Alliance

Durham, NC
\$100,000

Southerners on New Ground

Atlanta, GA
\$100,000

SPARK Reproductive Justice NOW

Atlanta, GA
\$100,000

CONTINUE >

Third Wave Fund

Brooklyn, NY
\$200,000

Trans Queer Pueblo

(fiscal sponsor: **Proteus Fund**)
Phoenix, AZ
\$100,000

Transgender Law Center

Oakland, CA
\$110,000

Transgender Resource Center of New Mexico

Albuquerque, NM
\$100,000

True Colors Fund

New York, NY
\$75,000

United We Dream

Washington, DC
\$75,000

Urgent Action Fund for Women's Human Rights

Oakland, CA
\$200,000

International

Astraea Foundation

New York, United States
\$340,000

COMCAVIS TRANS (Asociación Comunicando y Capacitando a Mujeres Trans en El Salvador)

San Salvador, El Salvador
\$85,000

Centro de Derechos de Mujeres

Tegucigalpa, Honduras
\$116,180

Fundación Arcoíris por el Respeto a la Diversidad Sexual

Mexico City, Mexico
\$70,000

FCAM (Fundación Fondo Centroamericano de Mujeres)

Managua, Nicaragua
\$100,000

Fondo Semillas

Mexico City, Mexico
\$240,000

GATE

New York, United States
\$100,000

Gay and Lesbian Coalition of Kenya

Nairobi, Kenya
\$100,000

Gender DynamiX

Cape Town, South Africa
\$100,000

GIRE (Grupo de Información en Reproducción Elegida)

Mexico City, Mexico
\$40,000

Human Rights Awareness and Promotion Forum (HRAFP)

Kampala, Uganda
\$100,000

Human Rights Watch

New York, United States
\$50,000

ILGA LAC

Buenos Aires, Argentina
\$150,000

Inclusive & Affirming Ministries

Cape Town, South Africa
\$131,250

Initiative for Equality and Non-Discrimination (INEND)

Mombasa, Kenya
\$50,000

Initiative for Strategic Litigation in Africa

Johannesburg, South Africa
\$200,000

Inter-American Commission on Human Rights

Washington, DC, United States
\$100,000

International Trans Fund

New York, United States
\$500,000

Investigative Reporters and Editors

Columbia, United States
\$250,000

Jinsiangu

Nairobi, Kenya
\$46,250

Just Detention International South Africa

Johannesburg, South Africa
\$50,000

Las Reinas Chulas Cabaret y Derechos Humanos

Mexico City, Mexico
\$100,000

LEGABIBO (Lesbians, Gays and Bisexuals of Botswana)

Gaborone, Botswana
\$50,000

Letra S, Sida, Cultura y Vida Cotidiana

Mexico City, Mexico
\$100,000

MANERELA+ (Malawi Network of Religious Leaders Living with or Personally Affected by HIV and AIDS)

Lilongwe, Malawi
\$75,000

MEXFAM (Fundación Mexicana para la Planeación Familiar)

Tlalpan, Mexico
\$135,000

National Gay and Lesbian Human Rights Commission (NGLHRC), The

Nairobi, Kenya
\$50,000

Pan Africa ILGA

Johannesburg, South Africa
\$100,000

Parliamentarians for Global Action

New York, United States
\$50,000

PEMA Kenya

Mombasa, Kenya
\$65,000

SOMOS CDC-Center for Development and Cooperation LGTBI

Tegucigalpa, Honduras
\$100,000

Synergía – Initiatives for Human Rights

Washington, DC, United States
\$100,000

The Fellowship of Affirming Ministries

Oakland, United States
\$150,000

Tides Foundation

San Francisco, United States
\$287,000

Transgender Education and Advocacy

Nairobi, Kenya
\$47,531

Triangle Project

Cape Town, South Africa
\$75,000

UHA! EASHRI

Nairobi, Kenya
\$350,000

United Nations Foundation

Washington, DC, United States
\$100,000

ZANERELA+

Lusaka, Zambia
\$131,250



Great Apes & Gibbons

Conservation of Apes

Biotope

Mèze, France
\$509,273

Borneo Nature Foundation

Oxford, United Kingdom
\$170,000

Borneo Project, The (fiscal sponsor: Earth Island Institute)

Berkeley, United States
\$100,000

Bristol Zoological Society

Clifton, United Kingdom
\$65,000

Canopy

Vancouver, Canada
\$200,000

Conservation Analytics

Kewarra Beach, Australia
\$68,600

Conservation Through Public Health

Kampala, Uganda
\$45,000

Cross-Cultural Foundation of Uganda, The

Kampala, Uganda
\$86,440

Fauna & Flora International

Cambridge, United Kingdom
\$456,475

Forest Peoples Programme

Moreton-in-Marsh, United Kingdom
\$125,000

Global Wildlife Conservation

Austin, United States
\$207,350

Gorilla Doctors

Davis, United States
\$125,000

Greenpeace

Washington, DC, United States
\$175,000

Health In Harmony

Portland, United States
\$228,150

Hutan – Kinabatangan Orang-Utan Conservation Project

Sandakan, Malaysia
\$200,000

IUCN, International Union for Conservation of Nature

Gland, Switzerland
\$120,232

Pan African Sanctuary Alliance (PASA)

Portland, United States
\$25,000

PanEco

Berg am Irchel, Switzerland
\$470,753

Rainforest Action Network

San Francisco, United States
\$100,000

Rainforest Foundation UK

London, United Kingdom
\$254,553

Robert Koch Institute

Berlin, Germany
\$148,550

SwaraOwa

Sleman, Indonesia
\$40,000

United Organisation for Batwa Development in Uganda

Kampala, Uganda
\$24,368

Well Grounded

London, United Kingdom
\$27,500

Whitley Fund for Nature

London, United Kingdom
\$100,000

Wildlife Conservation Society

Bronx, United States
\$680,552

Wildlife Impact

Portland, United States
\$50,000

Zoological Society of London (ZSL)

London, United Kingdom
\$100,537

Well-Being of Apes in Captivity

[Animal Protection of New Mexico](#)

Albuquerque, United States
\$40,000

[Center for Great Apes](#)

Wauchula, United States
\$190,000

[Global Federation of Animal Sanctuaries](#)

Phoenix, United States
\$92,500

[International Animal Rescue Indonesia](#)

Tamansari Ciapus, Indonesia
\$17,000

[Kalaweit](#)

Paris, France
\$27,700

[North American Primate Sanctuary Alliance](#)

(fiscal sponsor: [Community Initiatives](#))
Oakland, United States
\$30,000

[Ol Pejeta Conservancy](#)

Nanyuki, Kenya
\$185,380

[Orangutan Conservancy, The](#)

Los Angeles, United States
\$30,000

[People for the Ethical](#)

[Treatment of Animals](#)

Norfolk, United States
\$75,000

[Project Primate](#)

Seattle, United States
\$25,000

[Sanaga-Yong Chimpanzee Rescue](#)

Portland, United States
\$150,000

[Save the Chimps](#)

Fort Pierce, United States
\$1,434,672

[University of Birmingham](#)

Birmingham, United Kingdom
\$121,500

[University of Kent](#)

Canterbury, United Kingdom
\$27,977

[Wanicare](#)

Balkbrug, Netherlands
\$14,727

[Wildlife Impact](#)

Portland, United States
\$22,500



Special Grantmaking

[ABFE](#)

New York, United States
\$9,500

[Ali Forney Center](#)

New York, United States
\$10,000

[Asian American-Pacific Islanders in Philanthropy \(AAPIP\)](#)

Oakland, United States
\$7,500

[Audre Lorde Project](#)

New York, United States
\$2,500

[Biodiversity Funders Group](#)

San Francisco, United States
\$21,900

[Building Movement Project](#)

(fiscal sponsor: [Third Sector New England](#))
New York, United States
\$9,500

[BYP100](#)

Chicago, United States
\$5,000

[California Rural Legal Assistance](#)

Oakland, United States
\$2,500

[Communications Network](#)

Naperville, United States
\$26,000

[Forward Together](#)

Oakland, United States
\$2,500

[Fundors for LGBTQ Issues](#)

New York, United States
\$14,500

[Futuro Media](#)

New York, United States
\$10,000

[Gender DynamiX](#)

Cape Town, South Africa
\$2,500

[GLAD](#)

Boston, United States
\$1,000

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[Global Dialogue](#)

London, United Kingdom
\$24,500

[Grantmakers for Effective Organizations \(GEO\)](#)

Washington DC, United States
\$9,190

[Greater Washington Community Foundation](#)

Washington DC, United States
\$10,000

[House of GG](#)

Little Rock, United States
\$30,000

[Human Rights Funders Network](#)

(fiscal sponsor: [Proteus Fund](#))
New York, United States
\$9,500

[Kalaweit](#)

Paris, France
\$7,000

[Lincoln Park Zoo](#)

Chicago, United States
\$10,000

[Mattachine Society of Washington](#)

Washington DC, United States
\$5,000

[Media Impact Funders](#)

Philadelphia, United States
\$7,000

[Mijente](#)

Phoenix, United States
\$1,000

[National Committee for Responsive Philanthropy](#)

Washington DC, United States
\$9,500

[National Queer Asian Pacific Islander Alliance](#)

New York, United States
\$10,000

[PanEco](#)

Berg am Irchel, Switzerland
\$10,000

[PEAK Grantmaking](#)

Washington DC, United States
\$3,000

[PFLAG](#)

Washington DC, United States
\$15,000

[Philanthropy New York](#)

New York, United States
\$19,750

[Regional Info Center](#)

Belgrade, Serbia
\$10,000

[SAGE \(Advocacy & Services for LGBT Elders\)](#)

New York, United States
\$2,000

[SONG \(Southerners on New Ground\)](#)

Atlanta, United States
\$5,000

[SwaraOwa](#)

Sleman, Indonesia
\$7,000

[Village Enterprise](#)

San Carlos, United States
\$10,000

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Letter

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“Equity, Solidarity and the Power of Digital” by Liberty Matthyse
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“COVID-19 – Game Changer Not Showstopper”

by Esther (Essy) Adhiambo

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Video: © American Jewish World Service

“Culture, Conservation and Consumption”

by Loya Gaston, Abea Gaston, and Igor Singono

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by Muhammad al Shafeik Bin Mustafah

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by Amaranta Gomez Regalado

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Video: © Southern Vision Alliance

“Double Challenge: Rapid Response and the Long-Haul”

by Jasmine Beach-Ferrara

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“Adapt and Persist!” by Jorge Gutierrez

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“Our Fight for Justice and Equality Can Be an Equalizer”

by Imani Rupert-Gordon

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Grants

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NOTES

■ The acronym LGBTQI—referring to Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and Intersex persons—appears in various forms and combinations throughout the content of this website depending on its use by the individual(s) and/or by the organization(s) referenced.

■ Gender pronouns are referenced at the discretion of individual contributors to the content of this website.

■ Countries are referenced using naming conventions established by the [United Nations Geospatial Information Section](#) or the [United States Central Intelligence Agency World Factbook](#).

Social Justice Program



**Great Apes & Gibbons
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