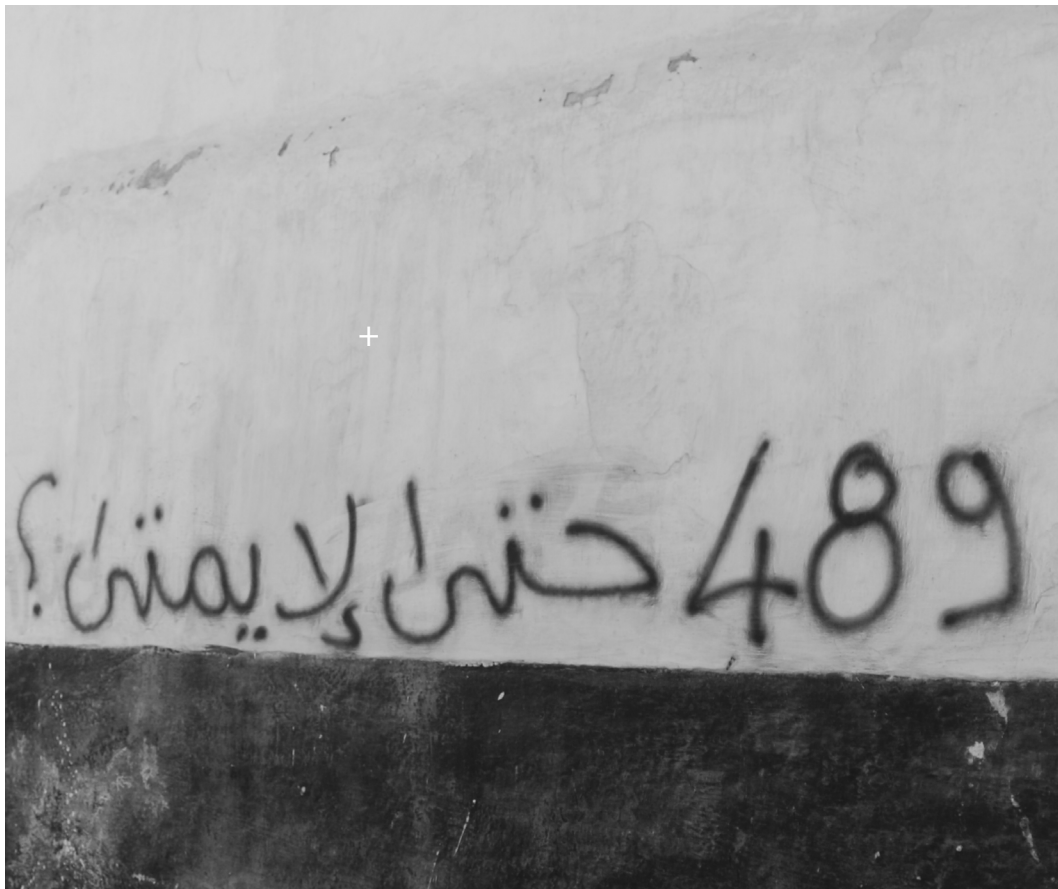




Filed Report 2024

The reality of the LGBTQIA+ Community in Morocco:

Confronting Violence with the Hope
of Resistance

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I. Preface

This field report is meant as a contribution from us to document the suffering of the LGBTQIA+ community members in Morocco, who encounter multiple and varied forms of discrimination and violence, from the verbal and psychological to the physical and social. This violence isn't limited to individual actions, instead it is the consequence of deeply rooted societal causes, supported by legal, social, and cultural frameworks that don't protect the rights of this community, but instead contributes to its marginalization and exclusion. We understand from our perspective the causes of violence through the following pillars:

Homophobia: Homophobia and the bias against queer people are considered one of the main reasons for violence against the LGBTQIA+ community. It is all the prejudices that justify the violence and assault on the members of this community and makes them an easy target for bullying and harassment.

Transphobia: It is a form of hate and discrimination against transgender people, or against people who don't fit society's expectations in regard to gender identity. Transphobia can take various forms such as bullying, discrimination, physical and psychological violence, and depriving transgender people of their basic rights.

Racism: It is the system of discrimination and bias based on race or ethnicity, such that people are categorized on the basis of their skin color, their culture, or their ethnicity. Racism is used as a tool to justify domination and discrimination against specific groups, which leads to their marginalization and to depriving them of equal opportunities and rights.

Legal vacuum: The lack of explicit laws criminalizing the discrimination and violence against the LGBTQIA+ community creates a legal vacuum that some take advantage of to commit crimes without punishment.

Social Stigmatization: Social stigmatization related to sexual identity pushes many of this community's members to hide in fear of rejection

and persecution, making them more susceptible to violence and exploitation.

The lack of awareness-raising: The lack of awareness-raising about human rights and the rights of the LGBTQIA+ community contributes to the continuation of the manifestations of violence, since many ignore this community's rights and how to respect them.

All of these are causes that lead to severe consequences that can be summarized as follows:

- **Profound psychological and social effects:** Members of the LGBTQIA+ community suffer severe psychological and social harm as a result of the violence they face, including depression, anxiety, social isolation, and the loss of self-confidence.
- **Difficulties accessing services:** the members of this community face difficulties that hinder their access to health and social services because of discrimination and the fear of rejection.
- **Violation of fundamental rights:** Violence against the LGBTQIA+ community is a blatant violation of fundamental human rights, including the right to life and physical and psychological wellness and the right to equality and non-discrimination.

In this report we don't stop at the diagnosis, but we offer a vision for changing the reality of the LGBTQIA+ community in Morocco based on our belief in the necessity of comprehensive liberation as an essential step in fighting violence and discrimination.

II. The importance of studying the topic in the Moroccan context

The importance of studying the subject of our report is in the fact that it is a contribution from us towards understanding the reality of the LGBTQIA+ community in the Moroccan context, and comprehending all the theoretical facets that frame this subject. Moreover, it is a knowledge product that gets its legitimacy from concerned people. We therefore don't consider it a strictly theoretical report, but instead we see it as a field-based simulation of reality that includes concerned people in drafting its content to focus on the issues of the LGBTQIA+ community in Morocco. The following is a list of the pillars from which this report earns its importance:

Understanding the oppressive structure and its effects on the LGBTQIA+ community:

Root analysis to reveal the role of the laws and cultural heritage (traditions and customs) in producing an oppressive system that marginalizes the LGBTQIA+ community and perpetuates stigmatization and violence.

Highlighting the relationship between political and social power and the mechanisms of controlling non-normative gender identities.

Revealing the contradictions in the societal transformations:

Morocco is going through profound transformations (modernization, economic openness, cultural globalization) that is contradictory with the persistence of traditional social structures. Studying these contradictions reveals the duality of society and the state in dealing with the rights of individuals.

Accountability of the legal frameworks:

Reparative measures are usually cosmetic, and they don't fix the

roots of discrimination. That is why we advocate for bypassing the call for «tolerance» and moving to dismantling the legal and social frameworks that produce oppression.

Prioritizing marginalized voices:

Focusing on the experiences of the members of the LGBTQIA+ community themselves as knowledge producers, instead of reducing them to numbers and academic discussion topics.

Through this report we are advocating for working towards fundamental change:

From our analysis we are rejecting surface level solutions, and we are calling for the rebuilding of a society based on social justice and equality, where oppressive laws are abolished and the structures that reproduce discrimination are destroyed.

We consider the struggle for the LGBTQIA+ community a part of an all-out battle against all forms of oppression, including class, gender, and racial oppression.

III. Report objectives

With this report, we will attempt delivering the voices of the LGBTQIA+ people in Morocco as a marginalized category that is targeted by all forms of violence and social stigmatization.

This report seeks to achieve a number of fundamental objectives that contribute to constructing a deeper understanding of the reality of the LGBTQIA+ community in Morocco, which are:

1. Documenting the lived experiences of the LGBTQIA+ community: Detecting the daily challenges that individuals face, such as discrimination, violence, and social exclusion.
2. Analyzing the legal and social context: Studying the effect of Moroccan laws and traditional social structures on the rights of the LGBTQIA+ community and their opportunities of integration in society.
3. Revealing the social contradictions: Highlighting the contrast between the official rhetoric on human rights, and the actual application of these rights when it comes to the LGBTQIA+ community.
4. Raising social awareness: Providing a balanced and scientific view that contributes to breaking social stigma and encouraging general discourse on the importance of acknowledging differences and diversity.
5. Providing practical recommendations that aim to improve the situation of the LGBTQIA+ community, whether on the legal, social, or psychological level, in a way that serves society as a whole.

IV. Theoretical framework

4.1 The conceptual system: violence, discrimination, the acknowledgement of difference

This report contains three main concepts that frame the theoretical aspect, which are:

- Violence
- Discrimination
- The acknowledgment of difference

We will try to define them according to the non-neutral background with which we addressed this report, which is of course biased toward the LGBTQIA+ community in Morocco, and which defends their rights with an inclusive and intersectional viewpoint.

Violence:

Violence reflects multiple levels of structural, social, and cultural oppression. These levels can be listed as follows:

- Structural violence:

It is linked to the political and legal system that criminalizes the same sex relationships according to the article 489 of the Moroccan penal code. This law is a tool for systematic oppression against the LGBTQIA+ community, as it legally excludes them and puts them at risk of persecution and imprisonment.

- Social violence:

It materializes in social stigmatization and ostracism, and the verbal and physical aggressions from which the members of this community suffer. This violence is fueled by hate speech that is rampant in society and which some justify by the religious and moral system.

- Cultural violence:

It concerns patriarchal domination and the control of bodies and identities, as it sees any deviation from the «traditional gender identity» or «stereotypical family» as a threat to the established system.

- Economic violence:

It is represented through the difficulty that members of the LGBTQIA+ community face obtaining employment or education opportunities because of their identities, which leads to their economic marginalization and also keeps them in poverty.

From our perspective, we see this oppression as a part of a wider persecution system that enforces class segregation, neocolonialism, and patriarchy. This means that the liberation of the LGBTQIA+ community is connected to a wider liberation that includes the dismantlement of the systems that enforce this violence, including the capitalist patriarchal system.

We therefore don't see the violence against the LGBTQIA+ community as an isolated issue, but rather as a part of wider network of oppression, which requires a holistic, intersectional, and fundamental resistance to dismantle the pillars of these systems.

- Psychological violence:

It is an offence that targets the emotional and moral side of the individual, and it includes humiliation, contempt, threatening, manipulation, social ostracization or spreading stigma and shame. This type of violence aims to destabilize the person psychologically, which leads to the loss of self-confidence, anxiety, depression, or even suicidal ideation.

In Morocco, LGBTQIA+ people encounter psychological violence widely due to social stigmatization, hate speech in public and media rhetoric and familial rejection. They are often forced to hide their identities fearing exclusion and threats, which deepens their psychological suffering and leads to the deterioration of their mental health.

Discrimination:

From our perspective, we define discrimination as a systemic oppressive act that aims to categorize individuals and groups on social, economic, cultural, and identity-based grounds in order to solidify the structural differences and to keep power and control in the hands of the dominant elite. This discrimination isn't just an individual phenomenon or isolated acts, but rather it is part of a wider system that reproduces domination through various mechanisms, and among its many dimensions there are:

- **Structural discrimination:**

It manifests through the laws and policies that exclude specific groups (such as ethnic, gender and class minorities), and prevents them from accessing rights and opportunities. In this context, discrimination is considered a part of the capitalist patriarchal system that is founded on the exploitation of the weakest groups.

- **Social discrimination:**

It is represented through the behaviors and daily situations that reproduce stereotypes and stigma against specific groups. This leads to isolating and marginalizing them in society.

- **Cultural discrimination:**

It materializes in the cultural domination that imposes specific examples of identity, language, and values as «natural», while excluding the other identities and cultures. This is used to enforce the cultural control of the elite.

- **Gender and sexuality-based discrimination:**

It is used against women and certain gender groups, as it imposes on them social roles that limit their freedom and keeps them under the control of patriarchal systems.

In our point of view, we believe that discrimination isn't an accidental error or the result of ignorance, it is in fact a conscious and systemic tool that the established systems use to keep their power.

Getting rid of discrimination from our viewpoint requires radical

opposition to the systems that enforce these disparities, including capitalism, colonialism, and patriarchy.

The goal isn't just to end discrimination against a certain category, but to dismantle all interlinked forms of oppression to achieve a just and equal society.

The acknowledgement of difference:

For us, the acknowledgement of difference is an emancipating act that recognizes the natural and legitimate diversity of gender and sexual identities, while rejecting the oppressive norms imposed by the patriarchal and capitalist systems to reproduce the social and political domination. This acknowledgement isn't just the acceptance of difference, but it is instead a radical challenge of the systems that try to define gender and sexuality through their oppressive rules, and it is the complete and equal acknowledgement of all forms of gender and sexual expression, not as exceptions or deviations, but as a fundamental part of human nature. This acknowledgement requires:

- Dismantling the dominant concepts:

Criticizing and breaking the chains forced on individuals through the traditional social molds, such as the binarity of gender (male/female) and the narrow definition of family.

Redefining gender and sexuality as varied and flexible areas, not constrained by the necessity of reproduction or imposed social roles.

- Rejecting the patriarchal and capitalist system:

Acknowledging sexual difference opposes the systems that exploit gender difference to justify oppression and control, such as commodifying sex and the body in the framework of the capitalist system, or subjecting women and people of different genders to the service of the economy and the traditional family.

- Reestablishing social balance:

This acknowledgement seeks to establish a society that celebrates diversity instead of stigmatizing it, and works on building relationships based on freedom, equality, and mutual respect, far from gender and sexuality-based oppression.

- Dismantling the dominant cultural rhetoric:

Criticizing cultural and religious stereotypes that impose strict gender identity norms, while asserting that liberation cannot be achieved without confronting the ideological systems that perpetuate domination.

Acknowledgement as an act of liberation:

The acknowledgement of sexuality difference isn't just a negative acknowledgement or tolerance, but instead it is the active resistance against the structures and establishments that enforce oppression.

It is the rejection of adapting to the established systems, and a call to liberate gender identity from the chains of economy, religion, and coercive social traditions.

Acknowledgement means rebuilding society in a way that enables individuals to express themselves freely, without threats or repression.

This acknowledgement isn't therefore a cosmetic step within the established system, but rather it is a radical position that demands fundamental change of the social and political systems that produce gender and sexuality-based persecution.

4.2 The legal context: Moroccan laws and their effects on the LGBTQIA+ community

The Moroccan laws that impact the LGBTQIA+ community reflect oppressive policies that enshrine discrimination, stigmatization, and persecution. That includes the penal laws that criminalize sexual relations outside marriage, in addition to other legal frameworks that exclude LGBTQIA+ persons from basic rights. The Moroccan legislation contains many laws that govern life overall, which we consider from our point of view to be oppressive and freedom depriving, and which control the bodies and private lives of LGBTQIA+ persons. And among these laws we would like to mention:

Article 489 of the Moroccan penal code:

Article 489 criminalizes «any sexual act between two people of the same sex», punished by 6 months to 3 years in prison, in addition to a 200 MAD to 1000 MAD fine. This law provides legal backing to target LGBTQIA+ persons by arrest, trial, and imprisonment. It also legitimizes social violence against them, as it is used to justify social stigma and assault.

Laws related to public decency: Articles 483 and 484:

These laws criminalize acts that are considered «an affront to public decency» and are used abusively against members of the LGBTQIA+ community, even without clear evidence of illegal acts. These laws are used to impose strict control over their gender expressions and outward appearance.

The absence of anti-discrimination laws:

Morocco lacks laws that protect people from discrimination based on gender identity or sexual orientation. This leaves the LGBTQIA+ community susceptible to discrimination in employment, education, and health services, without any legal means for equity.

Legal status laws:

Family laws, which are derived from Islamic law, don't recognize any form of marriage or partnership between members of the same sex. Non-traditional gender identities don't have any legal recognition, which prevents transgender people from modifying their legal documents.

All these official legal manifestations are an indication that Morocco is regressive when it comes to gender and sexuality rights, and this shows the hypocrisy of the state and of the signing of international treaties by Morocco. Therefore, this blatant contradiction between the state's rhetoric in international forums and the actual reality of the LGBTQIA+ community in Morocco should be exposed.

This legal vacuum of what is supposed to protect the LGBTQIA+ community, and these laws that are unjust and oppressive to society's freedom have multifaceted effects, including:

- Fear and isolation:

These laws create an atmosphere of fear that prevents the LGBTQIA+ members from expressing their identities freely or asking for protection when subjected to violence.

- The rise in social violence:

The existence of laws criminalizing individual liberties strengthens the feelings of hate against the LGBTQIA+ community which leads to physical and psychological assault which often goes unpunished.

- Legal persecution and control:

Law is used as tool to repress LGBTQIA+ activism and to prevent any gatherings or activities supporting their rights.

Even though the 2011 Moroccan constitution states that all forms of discrimination are prohibited, including discrimination based on sex and social status, and it asserts in article 19 the equality of rights between women and men and the assurance of fundamental rights, these articles still contradict the penal code, especially article 489 that prohibits same sex sexual relations. This contradiction puts the LGBTQIA+ community in a precarious spot, because while the banners of protection and equality are raised in the text of the constitution, they lose their true meaning due to the discriminatory laws enforced in reality.

This legal discrepancy shows the challenge in reconciling the constitutional and international human rights commitments of Morocco, and the local laws that uphold discrimination and violence against this group.

Moroccan laws relating to the LGBTQIA+ community violate basic human rights that are internationally guaranteed, such as the rights of privacy, non-discrimination, and freedom of expression.

These laws conflict with Morocco's international commitments, especially regarding the human rights agreements that it signed, such as the International Covenant on Civil and Political Rights.

That's why, through our standpoint that rejects this repression and tyranny that limits the LGBTQIA+ community's freedom, we believe

that the foremost demand is the abolition of article 489 and all other discriminatory laws, and the establishment of laws that protect from gender or sexuality-based discrimination. It is also imperative that the members of the LGBTQIA+ community are guaranteed their fundamental rights, such as education, healthcare, and employment. We should achieve that through organizing legal and social awareness campaigns to change the inferior view of this community.

Legal reform can't happen without cultural and social change, hence the necessity of confronting the perceptions that feed this oppression.

V. Methodology

5.1 Data gathering methods

We used quantitative and qualitative field study methods to gather data concerning the lived reality of the LGBTQIA+ community in Morocco. Multiple tools were used to document information and to ensure precision, including:

Structured surveys:

We prepared forms that contain both closed and open questions that aim to gather quantitative and qualitative data about the legal, social, and economic challenges that the LGBTQIA+ persons face in Morocco. The form was designed carefully to guarantee that participants aren't put at social or legal risk.

Semi-structured interviews:

We conducted interviews with some members of the community to obtain more profound personal testimonies that highlight their personal experiences.

Field observation:

We documented the environment of the local community or the report area (Tetouan/ Agadir/ Casablanca) in the key locations to understand the social context of the study sample

5.2 Study sample and field work locations

- **Sample size:**

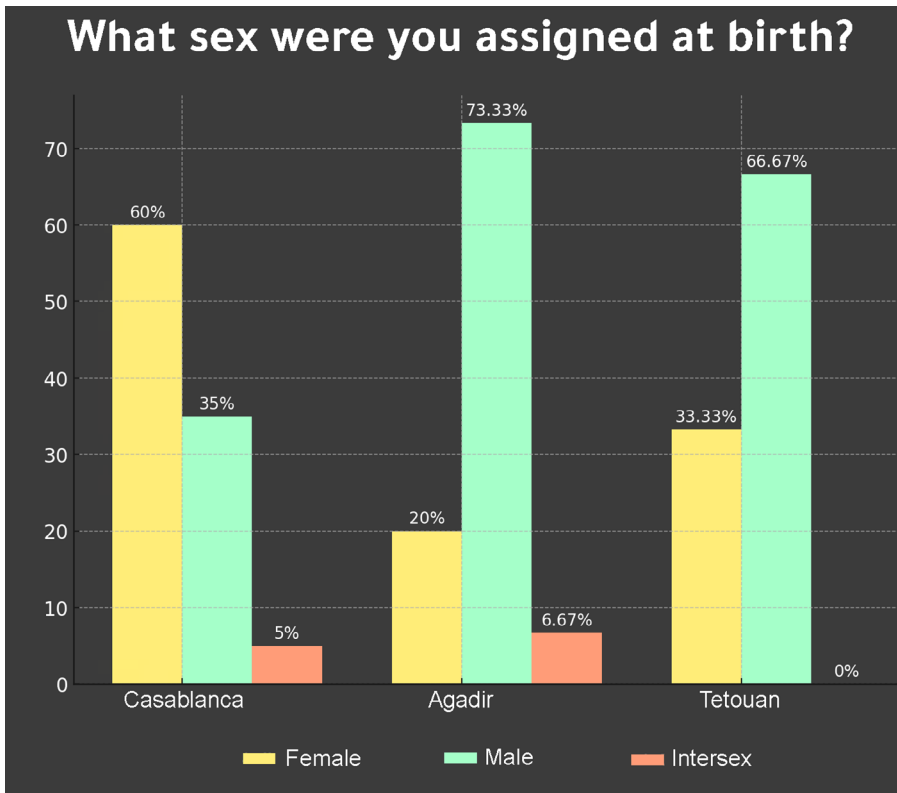
The study included 50 members of the LGBTQIA+ community in Morocco.

- **Characteristics of the participants:**

Individuals from different gender identities and sexual orientations to guarantee a comprehensive representation of the LGBTQIA+ community.

The sample was chosen based on the willingness of the participants to engage in the study, with the consideration of their privacy and anonymity.

To guarantee the diversity of LGBTQIA+ members in our report, we asked two questions about sex assigned at birth and about gender identity. The answers were as follows:



This graph reflects the contrast between the gender expectations at birth based on biological sex and social expression, which leads to the reality of gender and social diversity: The data shows that the categorization of persons at birth (male or female) doesn't necessarily represent the true identity of these people. Moreover, the dominance of the effect of social conditioning shows the difference between the categorizations, which reflect the social roles accorded to every kind and imposed since birth. As such, identities that don't consider who we are or what we want are imposed.

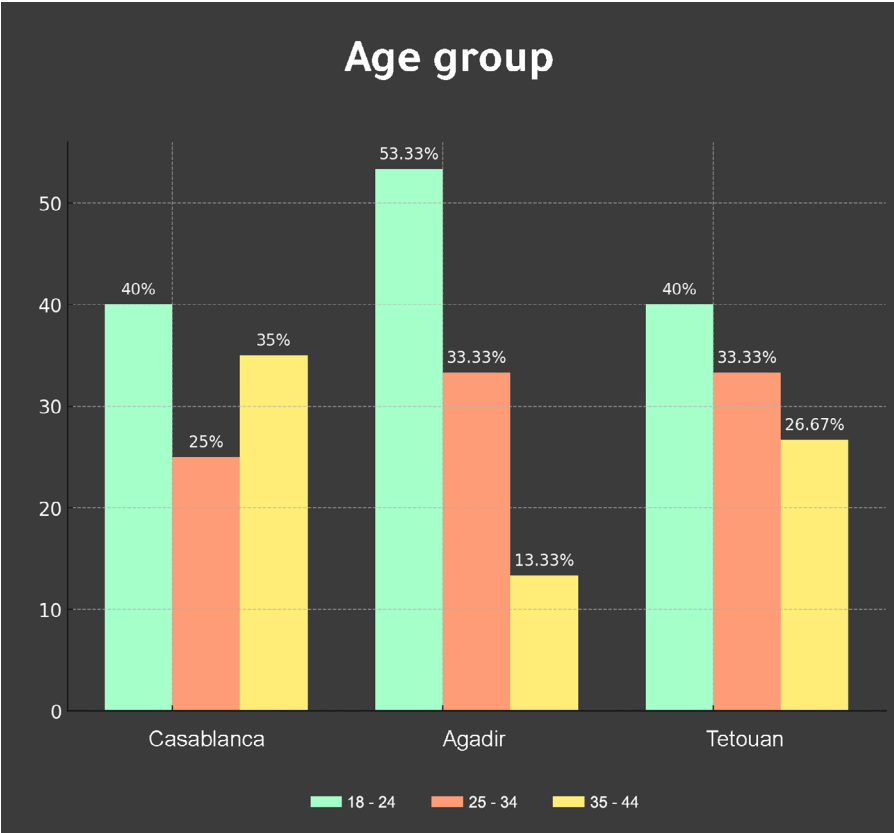
The figures shown in the graph above enforce the need to raise awareness about gender diversity, to overcome stereotypes and support LGBTQIA+ people in defining their identities freely.

That is why we see that this report can be a starting point to discuss the exclusion and the challenges that the LGBTQIA+ community members face in Morocco, along with the call for starting comprehensive discussions about the acknowledgement of difference and diversity.

Regarding the figures on gender identity, the answers were also diverse and varied, as this report hosted many diverse gender identities. Of the 50 participants, there was a variety of gender identities such as:

Male/ Female/ Genderqueer/ Genderfluid/ Agender/ Non-binary/
Trans woman/ Trans man

In the framework of this report, we also found variety and diversity in the age groups as shown in the graph below:



5.3 Difficulties and challenges

The geographic range of the report:

We chose these cities to guarantee diversity and variety of characteristics. Agadir is a southern area that reflects the challenges that the LGBTQIA+ community face in more traditional cultural and

social contexts. While Tetouan as a northern city is an example of a culturally conservative report area, with specific experiences of the members of the LGBTQIA+ community. Casablanca on the other hand is an example of a large urban area that experiences the contrast between relative openness and social pressures. And like all field work, there were naturally challenges and difficulties, of which we can cite the following:

- **Security challenges:**

Many participants feared the exposure of their identity because of the legal criminalization and social stigma, hence why we emphasize the need to provide clear guarantees of secrecy and privacy in field work.

- **Geographic factors:**

The diversity of social and cultural environments in Agadir, Tetouan and Casablanca required the consideration of the specificities of each area while gathering and analyzing data.

- **Legal restraints:**

The existence of laws that criminalize the LGBTQIA+ community in Morocco.

- **Financial and logistical challenges:**

The limitation of financial resources impacted our ability to widen the zone of study to include other areas or to increase the sample size.

That is why we suggest multiple measures to guarantee more field/theory work that ensure safety and trustworthiness:

Providing a safe environment: Conducting interviews and surveys in neutral and safe places to guarantee the safety and comfort of the participants.

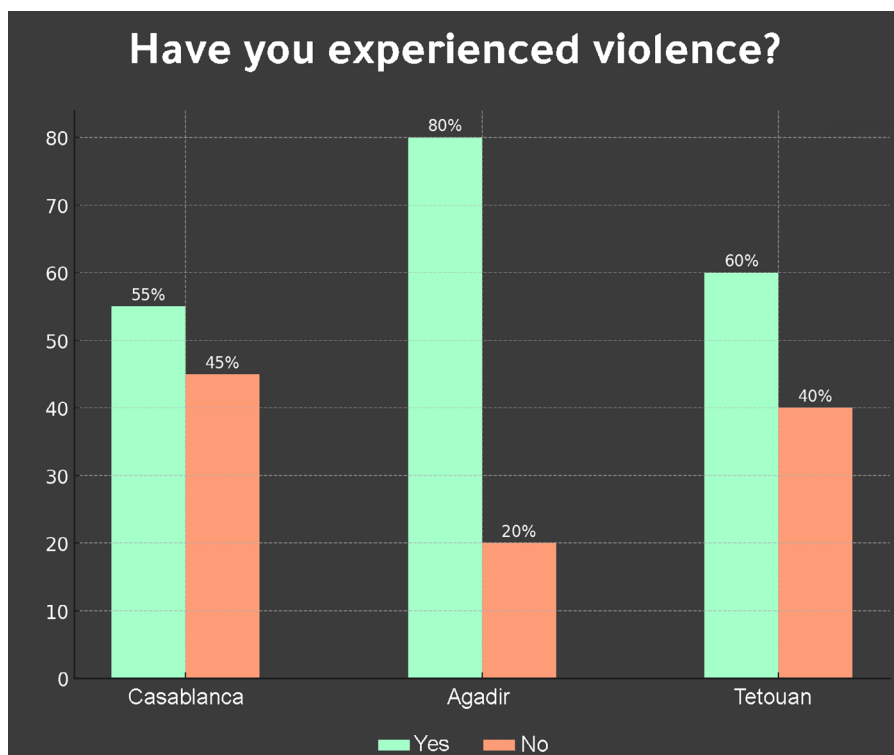
Cultural sensitivity: Using simple and informal language to guarantee respect for the participants and their identities.

Multidimensional analysis: Combining quantitative and qualitative data to provide a comprehensive and precise view of the reality that the LGBTQIA+ community lives.

VI. The social reality of the LGBTQIA+ community

From our view, we affirm that the social reality of the LGBTQIA+ community in Morocco is a product of authoritarian social structures that perpetuate domination and repression through the social, religious, and legal establishments. These establishments are used to frame the LGBTQIA+ community as a «danger» to the established order, which leads to isolating them and stripping them of social legitimacy.

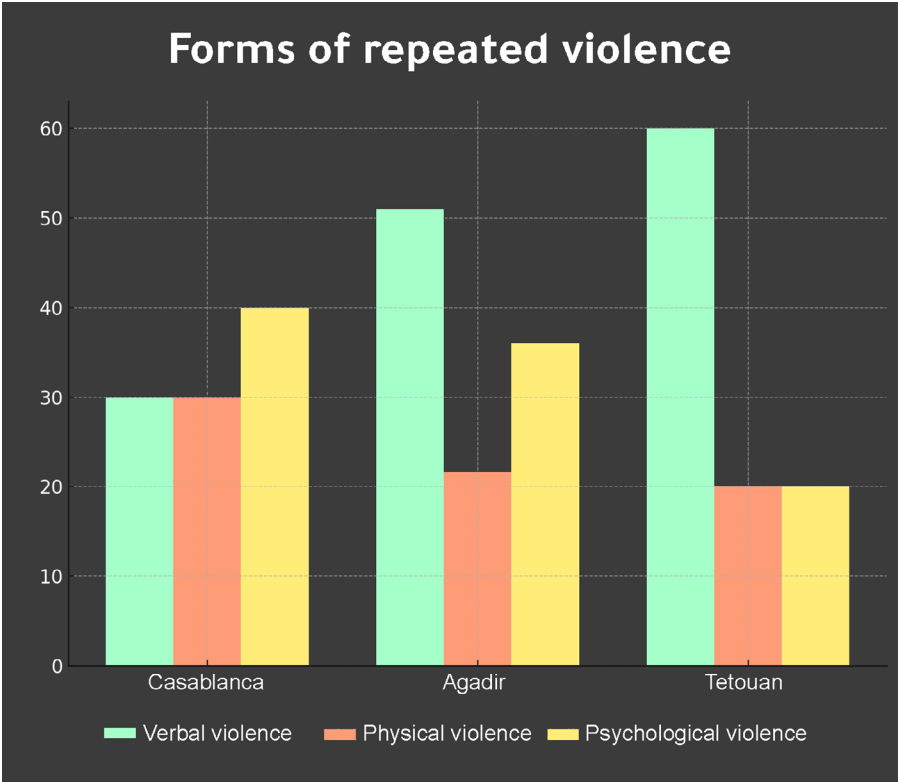
In our study, we asked the participants the primary question which is: have you ever been subjected to any form of violence, and the answers were as shown in the following graph:



Looking at the data shown in the graph, it seems that the LGBTQIA+ members in Morocco suffer a high percentage of violence, with the highest percentage being in Agadir (80%) in comparison with Casablanca (55%) and Tetouan (60%). These numbers reflect a worrying reality that shows that violence against this group isn't restricted to a certain area, instead it is a widespread phenomenon that threatens their physical and psychological safety.

In analyzing the discrepancy between the cities, we can remark that Agadir registers the highest percentage, which may reflect a more challenging environment for the LGBTQIA+ community when it comes to social acceptance or the lack of protection. Tetouan, however, registers a slightly lower percentage (60%) which may indicate differences in the forms of violence or the way it is reported. On the other hand, and despite being a big city known for being diverse and relatively tolerant, Casablanca's percentage (55%) is still worrying, which indicates the persistence of discrimination and violence even in cities that are supposed to be more accepting.

This analysis shows the importance of studying the local specificities of each city in order to understand the different contexts and to guide the efforts in a more effective manner as we did here.



The graph reveals the repeated forms of violence suffered by the LGBTQIA+ community in the different Moroccan cities. Our data shows a clear discrepancy between the areas, as Tetouan leads the chart of verbal violence, which reflects the bitter reality lived by this group.

On the other hand, Agadir and Casablanca show high levels of verbal and psychological violence, indicating how rooted nonphysical discrimination is in social and institutional relationships. Physical violence however is worryingly apparent in all cities, which confirms

the exploitation of marginalized identities in different contexts.

These numbers aren't just statistics, they are in fact reflections of a social and legal structure that legitimizes this violence either directly or indirectly.

This is of course due to the social stigmatization that targets the LGBTQIA+ community in Morocco, where they are portrayed as «perversions» and «deviations» from traditional values. This stigmatization is converted into wide social ostracization that reinforces the patriarchal and class dominance mindset.

Laws, such as article 489 of the penal code, still clearly reveal an authoritarian structure that aims to preserve the current situation and legalize violence against members of the LGBTQIA+ community in Morocco.

6.1 Discrimination and social exclusion

The discrimination and exclusion that the LGBTQIA+ persons face aren't just individual actions, but are in fact the result of a structural social system that serves the dominant interests.

Exclusion from public spaces:

Many members of the LGBTQIA+ community are prohibited from freely expressing their identities in public spaces, leading them to live in isolation.

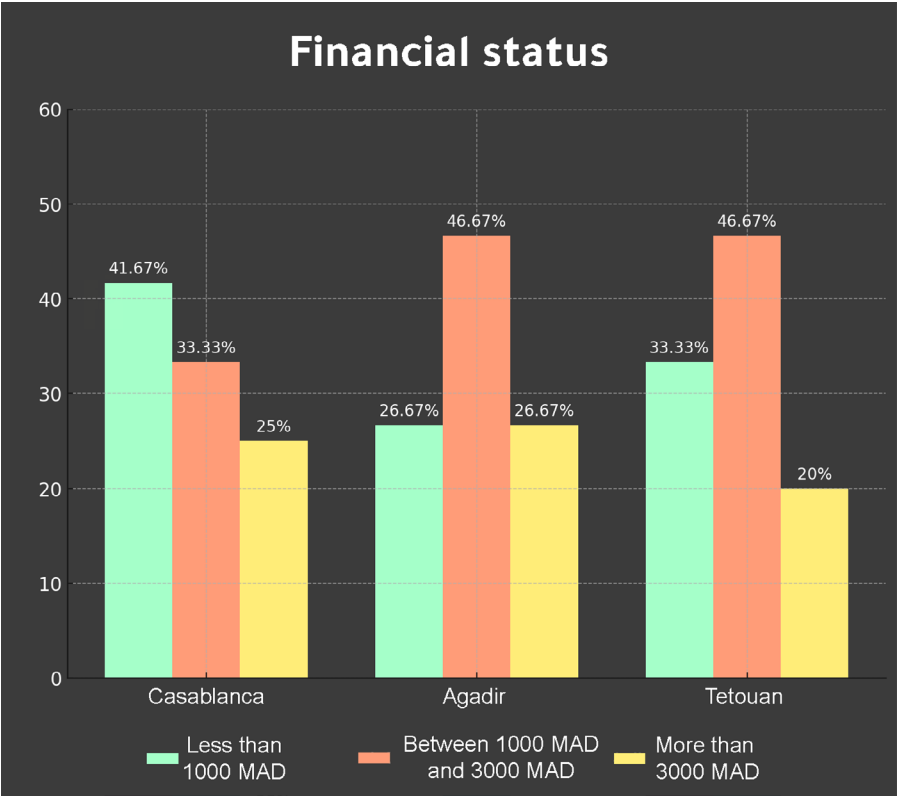
There is a constant fear of exposure to physical or psychological violence because of their looks or behavior that society and the institutions deem «against» accepted norms. See the chart in the «Familial dynamics» segment about the locations where violence is encountered, as the chart shows alarming numbers that make the streets and public spaces places to practice persecution, legitimized by customs and laws. This takes away the rights of members of the LGBTQIA+ community to exist in public spaces.

Economic marginalization:

Members of the LGBTQIA+ community face big hurdles to find employment, as they get excluded based on their appearance or identity.

Discrimination in the job market enforces poverty and reliance, making them more susceptible to exploitation.

The chart below contains figures taken from the lived reality:



The graph reveals a wide disparity in the financial status of LGBTQIA+ people in Morocco. While a non-trivial proportion has a median income, a large proportion suffers from economic struggles. This disparity clearly shows the challenges faced by this category in the job market and indicates the urgent need to provide equal job opportunities.

This variation also reflects the challenges they face, and which get compounded by discrimination and social stigma. These results call for making urgent decisions to solve these challenges. That includes providing equal job opportunities, social and psychological support programs, and changing the social view of the LGBTQIA+ community. More comprehensive studies should be conducted in order to identify the causes of this disparity and develop effective policies to remedy it.

6.2 Familial relationships dynamics

For us, we believe that family is a central tool of reproducing the patriarchal and repressive values that serve the established system. LGBTQIA+ individuals are subjected to wide-ranging forms of violence inside the family structure. Furthermore, complex family relationships negatively impact this group's financial income.

Family in the established patriarchal system is simply a central institution that reproduces the repressive frameworks that ensure the continuation of domination and power. It is the first environment where one absorbs the values of obedience, domination, and submissiveness to the established system. But for LGBTQIA+ persons family transforms into a horrific oppression arena. In it, violence is implemented daily, whether it be physical, verbal, psychological, or even symbolic, in the name of honor and decency, or to preserve what is called «the natural order».

Familial violence isn't just individual deviations, but rather it is an organized tool to discipline rebellious bodies and to impose submission. These familial relationships, formulated within an oppressive system, don't just disregard the dignity of the LGBTQIA+ persons, but it also puts them in a precarious economic and social position. How can someone be financially independent while being constrained by a family that excludes them and strips them of support, and even subjects them to forms of financial extortion?

The issue doesn't end with direct violence, as complex familial relationships filled with tension and disproportionate demands put this group in a vortex of inward and outward struggle. They're forced

to live within the confines of a family that stifles their freedom and condemns them to continuous exclusion. Eventually, family becomes a factory of suffering and oppression, at the service of a system that abhors all that is different.

Familial rejection:

Individuals that reveal their gender identities or sexual orientations are often kicked out of their homes, as they are seen as a «dishonor» or a threat to the family unit, which is used to justify the psychological, verbal, and even physical violence against them.

Within oppressive patriarchal societies, LGBTQIA+ individuals that dare to reveal their gender identities or sexual orientations are seen as a direct threat to the «sacred» family system. These individuals suddenly become a «dishonor» to their family in the eyes of society, leading the family to treat them as an internal enemy that needs to be purged or subdued.

Expulsion is the most common weapon, as they are stripped of their basic right of safety and housing as a punishment for «daring» to challenge the dominant patriarchal system's rules. This expulsion doesn't simply mean financial exclusion, but it's also accompanied by devastating psychological violence: humiliation, threats, and the accusation of betrayal. On many occasions, expulsion is the end of a long chain of verbal and physical violence used under the guise of «discipline» or «correction».

The pressure to conform:

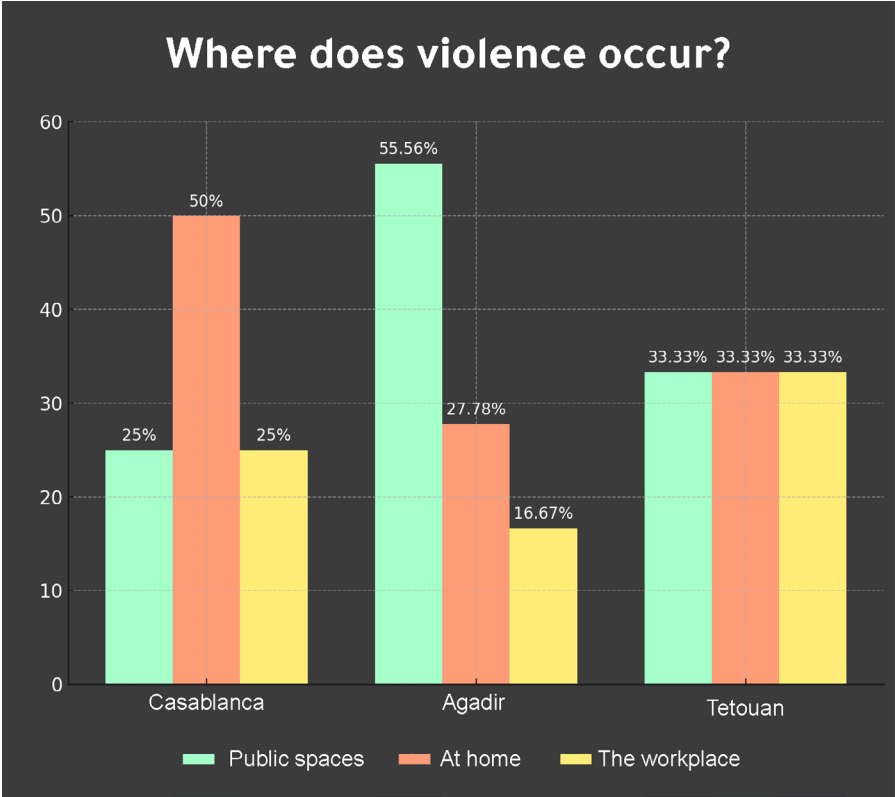
LGBTQIA+ individuals are forced to conform to traditional gender roles or enter unwanted marriages, making them feel oppressed and persecuted.

The absence of support:

In situations where LGBTQIA+ people's gender identities or sexual orientations are revealed they find themselves without a familial safety net, increasing their social vulnerability.

The chart below contains figures that change our view of home as a safe shelter:

The results show that a large proportion of the community suffers from violence at home. This contradicts the traditional view that home is a safe place and highlights the scale of suffering endured by these individuals.



Home is considered a place of protection and emotional support in the Moroccan, and other cultures. The data shown above, however, reveals the sad truth which is that home can be a place of violence and oppression for these individuals.

6.3 Daily experiences in education and employment

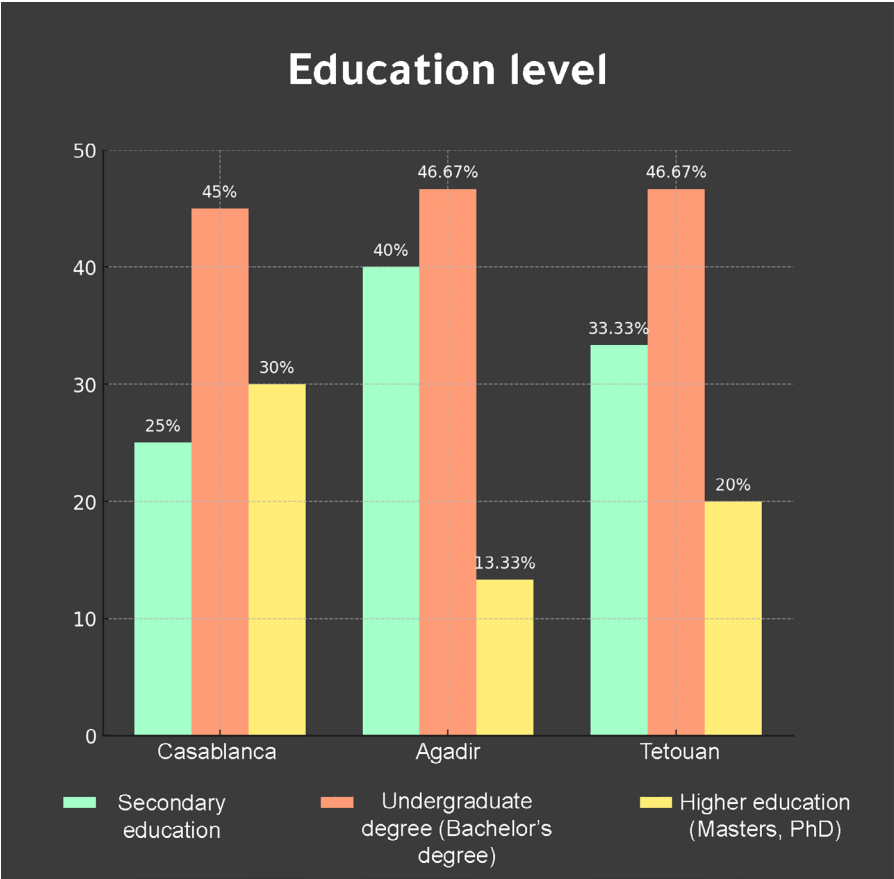
In education and employment fields, the LGBTQIA+ community faces

a continuous exclusion that reflects the class and gender structure of society.

In education:

They are subjected to various forms of violence, from daily bullying in classrooms to institutional discrimination by teachers and administrations. This pushes many of them to drop out of education due to repeated violence, which hinders their future opportunities.

The chart below derives its data from the personal reality and experiences of the LGBTQIA+ community in Morocco:



The data shows a grim picture of the education level of the community in three main cities. Even though education is a basic right for all, this group still faces great challenges to achieve it and succeed in it.

The percentages indicate a big gap between the education level of the LGBTQIA+ community and that of the general public. This reflects the existence of numerous barriers, from social discrimination and stigmatization to economic difficulties, which prevent this group from accessing good education. The exclusion in education is what directly impacts job and social integration opportunities, reinforcing the cycle of marginalization. This education inequality suffered by the LGBTQIA+ community in Morocco is a deep hole in the fabric of our society.

Depriving this group of people of their right to education is a crime against humanity. We must all act to change this reality and to provide them with the same opportunities as everyone else. Education is the key to liberation, and it is a non-negotiable right.

We believe that it is essential to provide a safe environment, free from discrimination, for all students, regardless of their sexual orientation. In addition to that, we must provide psychological and social support programs for people who face difficulties in education due to discrimination. We must also organize wide-ranging awareness-raising campaigns to change society's negative view of the LGBTQIA+ community in the school environment.

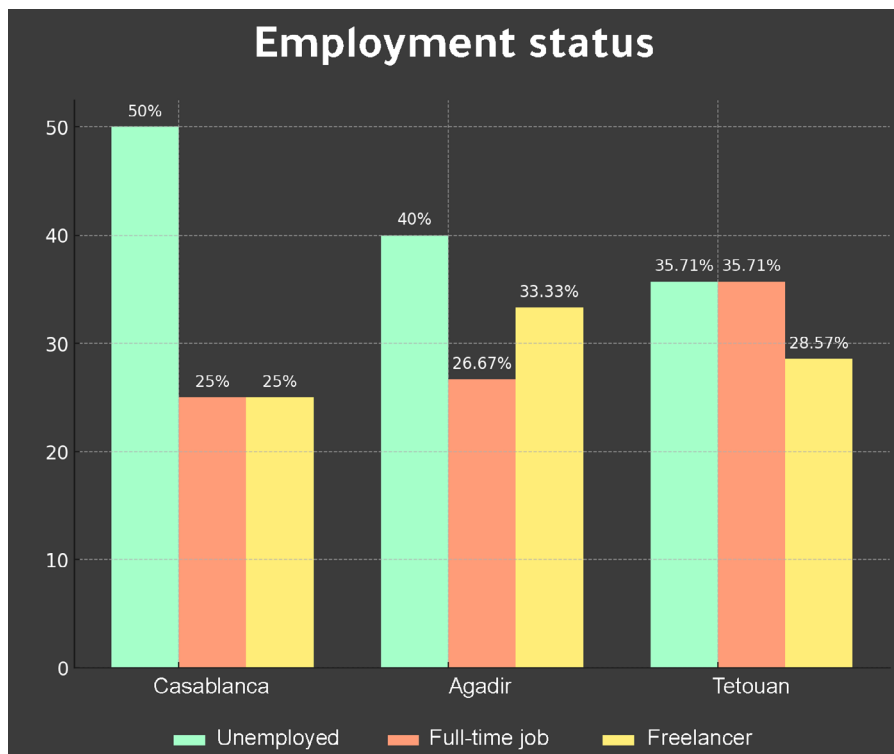
Raising the education level of LGBTQIA+ persons isn't just a moral imperative, it is also an investment in the future of our country. We therefore contribute to building a society that is fairer and more prosperous through empowering this community to obtain good quality education.

In employment:

They face struggles getting jobs because of the social stigma related to their identities.

When they are employed, they encounter exclusion and harassment, leading to an unsafe and unstable work environment.

The following graph gives us an idea on the reality of the LGBTQIA+ in the job market:



The data in the graph shows the reality of the employment status of the community in Morocco. The right to employment is a pillar of human dignity, except that this group of people face grave obstacles that prevent them from accessing the job market and finding a stable job.

Statistics show a great disparity between part-time and full-time employment rates, as opposed to the rise in unemployment rates within the LGBTQIA+ community. This gap isn't random, but rather it is a result of multiple obstacles which include systematic discrimination, social stigmatization, and the difficulty obtaining the necessary qualifications or opportunities.

The lack of opportunity leads to the worsening of social and economic crises for this group, limiting their ability to achieve independence and integration into society. The marginalization of LGBTQIA+ people in the job market isn't just a slight error, it is rather a blatant injustice and a grave violation of human rights. The persistence of this situation is evidence of our failure as a society at achieving equality. Employment is also a non-negotiable right that should be guaranteed for everyone without exception. Hence why it is imperative that we implement strict policies criminalizing discrimination in employment and guaranteeing equal opportunities for everyone. In addition to that, we should launch job training and qualification programs that fulfill the needs of the LGBTQIA+ community, while focusing on raising their employment qualifications. We should also support initiatives that encourage equality in work environments and hold the parties that practice exclusion and discrimination accountable.

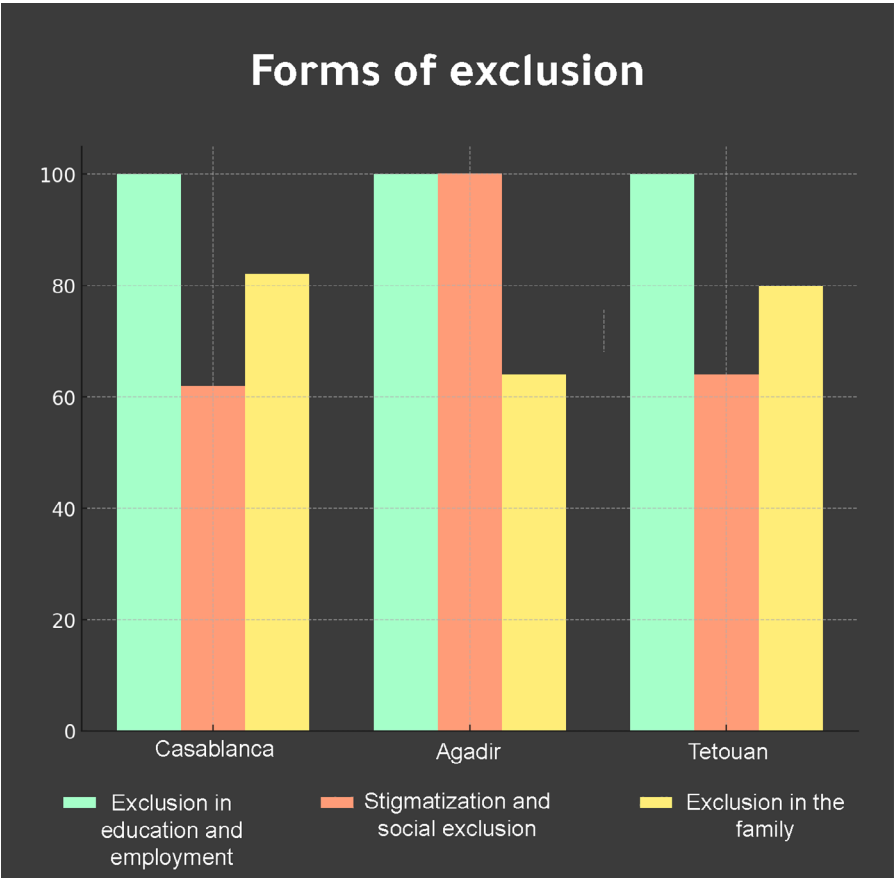
That is why we should implement sensitization campaigns that focus on spreading the culture of acknowledgement of difference and tolerance, in order to dismantle stereotypes and social stigma.

Employment justice isn't a luxury, but it is rather foundational to building a balanced and prosperous society. Empowering the LGBTQIA+ community to access their employment right is a necessary step toward achieving comprehensive development and guaranteeing a society for all.

From our standpoint, we see violence against the LGBTQIA+ community in Morocco as a result of social structure that aims to protect the interests of the dominant class and system. Discrimination, familial violence, and marginalization in education and employment are systemic tools to keep the LGBTQIA+ community in a position of vulnerability and marginalization.

Hence why liberating this community is considered an integral part of the struggle against oppressive social and economic structures, not just an issue of individual rights.

This chart shows the distribution of exclusion experienced by the LGBTQIA+ participants in the cities that were part of our study.



Stigmatization and social exclusion:

Tetouan and Agadir recorded the same value (15 individuals that suffered from social stigmatization), revealing a similarity in the social conditions. Casablanca records the highest percentage (20 individuals), revealing the severity of social stigmatization in spite of the urban aspect of the city.

Exclusion in the family:

In Tetouan, all members of the sample (15 individuals) suffered from non-acceptance in the family, reflecting the familial pressures in this context. In Agadir, the number is relatively smaller (10 individuals), which might indicate cultural or familial differences. In Casablanca, the number is still high (13 individuals), revealing that this pattern continues even in the larger cities.

Exclusion in education and employment:

Tetouan recorded a lower percentage (10 individuals), but that doesn't dismiss the existence of challenges in this category. Agadir recorded a slightly higher percentage (12 individuals), revealing the prevalence of this phenomenon in the southern regions. Casablanca recorded the highest percentage (17 individuals), reflecting blatant discrimination in urban education and employment environments.

The data highlights the nature of the systematic exclusion of the LGBTQIA+ community in the social, familial, and educational contexts, with slight differences depending on the city. However, the structural aspect of violence is apparent in all areas.

VII. The legal and human rights status

7.1 Legal cases and incarceration

From our viewpoint, the Moroccan legal system is an essential tool for protecting the patriarchal and stratified social structures that perpetuates the repression of marginalized groups, including the LGBTQIA+ community. Article 489 of the Moroccan criminal code which criminalizes same sex sexual relations, is one of the most notable examples of legislation used to justify institutional violence against the LGBTQIA+ community, as laws are exploited for prosecutions and arbitrary arrests, creating an environment of constant fear. Anonymous tips and digital campaigns are often used to expose members of the LGBTQIA+ community, leading to their arrest and public shaming.

Detainees of the LGBTQIA+ community face unfair and biased trials and are often treated with contempt inside police stations and prisons.

These arrests are used as a tool to repress the whole society and prevent it from demanding its rights.

7.2 The position of the Moroccan human rights organizations

Intersection of rights with class interests:

Human rights organizations in Morocco are divided into those who demand the abolition of discriminatory laws against the LGBTQIA+ community and those who avoid this issue for fear of losing their popularity or their financial support.

More radical organizations believe that the fight for the rights of the LGBTQIA+ community can't be detached from the fight against the

political and social system that perpetuates oppression on all levels. However, we generally see that human rights organizations are very coy to give their opinions on these fair and legitimate issues, given that they aren't a priority in their programs. We therefore see an unjustified absence of these organizations from the path of liberation and total emancipation of the LGBTQIA+ community in Morocco.

On the other hand, we commend all the organizations or associations that belong to, or are allied with, the LGBTQIA+ community, and we recognize all their efforts, and we stress their importance and necessity in building a society free of stigmatization and exclusion.

7.3 The impact of laws on social integration

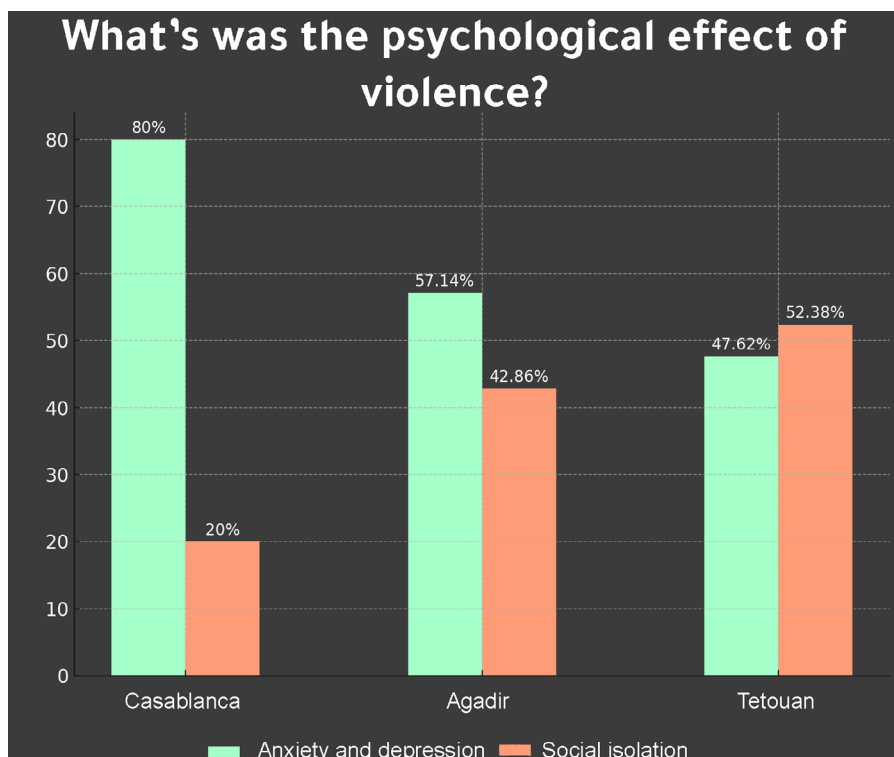
Discriminatory laws, such as article 489 produce a social structure that reinforces segregation and exclusion. Moreover, the state treats the LGBTQIA+ community as an unlawful entity, which lends legitimacy to the societal violence to which they are subjected. This prevents community members from accessing education and employment, leading to the perpetuation of the cycle of poverty and vulnerability, while the continuation of the fear of arrest and stigmatization prevents them from participating in public life or building stable social relationships.

VIII. The psychological and health aspects

8.1 Psychological health and the impact of discrimination

Structural discrimination against the LGBTQIA+ community produces enormous psychological pressures, including depression, anxiety, and post-traumatic stress disorder. Additionally, the constant fear of stigma and arrest reinforces the feeling of social isolation and the loss of hope.

We posed this subject to the concerned persons, and these were the results:



This chart reflects the psychological effects of violence against the LGBTQIA+ community in three Moroccan cities: Casablanca, Agadir, and Tetouan. The figures show that the most prevalent psychological effect in Casablanca is depression and anxiety with a percentage of 80%, with only 20% for social isolation. In contrast, Agadir looks more balanced, as depression and anxiety constituted 57.14% while social isolation constituted 42.86%. Tetouan on the other hand shows close percentages of the two effects, as the problem of depression and anxiety represents 47.62% while social isolation represents 52.38%.

This data exposes a clear discrepancy between the psychological effects depending on each city's local context. It appears that Casablanca, as a large urban center, suffers from high psychological pressure due to violence, perhaps as a result of the social discrimination dynamics and high social pressure. In Agadir, the psychological pressure seems to be spread more evenly between the different aspects, which could reflect the plurality of the forms of violence and its effects. Meanwhile in Tetouan the percentages are close between the two effects, indicating that the two kinds of psychological effects have an equal presence.

These results reinforce the importance of making plans that are tailored to each region, and which take into consideration the local contexts to tackle the psychological effects of violence, while providing comprehensive psychological support encompassing the various forms of disorders.

Due to social and familial repression, many LGBTQIA+ people suffer from identity crises that impact their psychological well-being. This conflict is a direct result of a social structure which antagonizes all that is unconventional or challenges patriarchy.

8.2 Access to health services and psychological support

Discrimination in the health sector:

The LGBTQIA+ community faces difficulties accessing non-discriminatory health services, as they are subjected to stigma even from healthcare providers.

The absence of specialized psychological support reinforces psychological vulnerability and worsens people's suffering.

Lack of resources:

The unavailability of psychological support programs or centers dedicated to the LGBTQIA+ community forces them to face their problems alone or in unsafe contexts.

The fear of their gender identity or sexual orientation being exposed prevents them from asking for help.

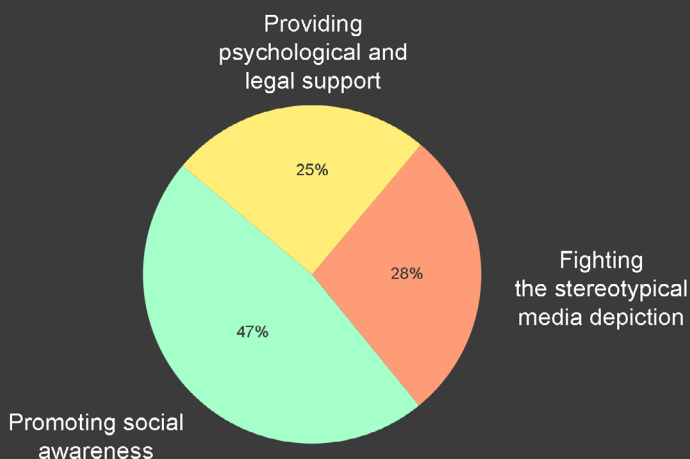
The legal and health situation of the LGBTQIA+ community is a part of an oppressive system that upholds the social and economic dominance of the ruling elite. Discrimination against this community isn't accidental, but rather it is a tool that guarantees the continuation of the patriarchal class system. The fight for LGBTQIA+ rights can't therefore succeed without dismantling the structures that uphold oppression on all levels.

IX. Recommendations

This report can't simply be a description of a bitter reality without containing within an explicit call for action. As a response to the structural violence and systematic discrimination faced by the LGBTQIA+ community in Morocco, these recommendations come as a road map towards the change that we believe in. The required change isn't just about surface level reforms or symbolic procedures, but it is rather a call to restructure the legal, social, and cultural system that upholds discrimination and legitimizes injustice.

These recommendations are based on the field work done and data gathered by this report, and are directed at all the stakeholders: The state and its legislative and executive institutions, civil society as an effective force at rights advocacy, and the media as a major key to dismantling stereotypes. Building a more inclusive and just society starts here, by acknowledging the rights and providing protection, and guaranteeing dignity to all individuals without exception.

WHAT ARE YOUR RECOMMENDATIONS TO LIMIT THE EFFECTS OF VIOLENCE ON THE LGBTQIA+ COMMUNITY IN MOROCCO?



This graph presents multiple recommendations to limit the effects of violence on the LGBTQIA+ community in Morocco, distributed into three main categories, sensibilization (47%), legal and psychological support (25%), and fighting media stereotypes (28%). These percentages indicate the urgent priority of awareness-raising as an essential step towards combating violence and discrimination, as the community shows a clear need for changing mentalities and getting rid of the stereotypes that lead to exclusion.

On the other hand, the need to fight the stereotypical media depiction comes in second place, highlighting the profound effect of the violence broadcasted by the Moroccan media and its effect on the mental health of this community, and the importance of providing safe spaces for support and rehabilitation. The recommendation of psychological and legal support, however, stresses the awareness of the necessity of institutional and legal change to guarantee protection from discrimination and violations reflecting a clear call for the concerned authorities to take their responsibility toward the LGBTQIA+ community in Morocco.

These recommendations reflect a growing awareness of the importance of adopting a holistic approach that encompasses changing mentalities, providing direct support, and creating a just legal structure to guarantee a safe environment that respects the dignity of all.

9.1 Public policies and legal support

The Moroccan legislators must:

Revise the criminal law to guarantee the protection of this group from all forms of violence and discrimination, including familial and social violence.

Reinforce equity and justice mechanisms through establishing independent committees to investigate violence and discrimination

issues while guaranteeing offenders will be held accountable regardless of their social or professional status.

Include rights awareness-raising in public policy by incorporating the issue of LGBTQIA+ rights into national education and training programs, in addition to launching awareness-raising campaigns that target all layers of society.

9.2 The role of civil society and media

Empowering civil society: Rights associations and organizations that work with the LGBTQIA+ must be supported through funding projects, loosening administrative constraints, and guaranteeing their protection from harassment.

Changing the media rhetoric: The media has a great responsibility to change negative stereotypes. Content which highlights the challenges faced by the LGBTQIA+ community must be created, with an emphasis on the role of the media in promoting equality and coexistence values.

Promoting collaboration: Creating partnerships between civil society, the media, and government bodies in order to ensure a greater impact in combating violence and promoting human rights culture.

9.3 Recommendations to improve social and psychological conditions

Creating specialized support centers: Creating centers that provide social, psychological, and legal support for the LGBTQIA+ community, while guaranteeing confidentiality and security.

Promoting economic empowerment: Launching employment qualification programs that help this group achieve economic independence, lowering their chance of encountering extortion or economic violence.

Education: Providing workshops and sensitization programs for families to promote the acceptance of LGBTQIA+ individuals and reduce familial violence.

X. Conclusion

The results of our analysis reflect the grim reality of the LGBTQIA+ community members in Morocco, as they are subjected to high levels of violence and discrimination in all the cities included in this study. This reality reveals the total absence of legal and social protection mechanisms for this group, making them susceptible to systemic persecution.

This field report reflects a reality full of challenges for the LGBTQIA+ community in Morocco, as the cruelty of structural and social violence intersects with the resilience of resistance and the hope for change. We highlighted life experiences that bear witness to exclusion and discrimination, but they also carry within them inspiring stories of determination to live a dignified life and to achieve social justice.

This report isn't just a documentation of suffering, but it is also an urgent call for the reconsideration of the policies, laws, and practices that deepen injustice and perpetuate marginalization. Confronting the violence against the LGBTQIA+ community isn't therefore the responsibility of individuals or groups, but it is rather a social issue that requires the intervention of the state with all its institutions, and civil society across the spectrum, and the media as an essential platform for changing the stereotypes and promoting human rights culture.

Promoting the rights of the LGBTQIA+ community isn't a marginal or secondary issue. It is in fact an integral part of building a democratic society that guarantees justice and equality for all. From this perspective, the primary drive for change is the hope of resistance and collective action, as solidarity and mutual recognition can lay the groundwork for a more inclusive and equitable Morocco that fits everyone.

The results and recommendations provided by this report aren't the end of the road, but the beginning of an urgent call for reconsideration of, and immediate work towards building a society that acknowledges difference and respects the dignity of all its members without exception.

Promoting human rights for all, including the LGBTQIA+ community,

isn't a choice but rather a moral and legal necessity. Systemic exclusion and the absence of social integration lead not only to the violation of the rights of individuals, but also to the weakening of the fabric of society as a whole. Building a strong and just Morocco requires political and social courage to radically face these challenges and establish the foundation of equality and dignity for all.

Finally, the road to an equitable society starts with acknowledging the suffering of each individual, and working hard to change the policies, practices, and mentalities that hinder justice and equality.

XI. Sources and references

- Moroccan penal code.
- Article 489 (regarding the criminalization of same sex sexual relations).
- Other Legal texts regarding public decency and (disturbing the public order).
- Official statistics about arrests and trials regarding article 489.
- The National Human Rights Council (CNDH).
- Local reports on human rights and the extent of the commitment of Moroccan legislation to the international standards.
- Analytical articles on the effects of legislation on marginalized groups in Morocco.
- Articles and survey reports published in independent media such as:

<https://feminism-mena.fes.de/ar/e/extractivism-gender-inequality-and-queer-marginalization-in-morocco.html>

<https://www.hrw.org/ar/report/2018316661/16/04/>

<https://marayana.com/laune/202224718/25/10/>

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<https://marayana.com/laune/202389253/18/06/>

<https://www.arab-reform.net/ar/publication/%D8%A7%D984%D986%D8%B4%D8%A3%D8%A9-%D988%D8%A7%D984%D8%B5%D985%D988%D8%AF-%D988%D8%A7%D984%D8%AA%D988%D8%AA%D8%B1%D8%A7%D8%AA-%D8%B9%D982%D8%AF-%D985%D986-%D986%D8%B4%D8%A7%D8%B7-%D985/>

Field observations and testimonials:

Interviews with LGBTQIA+ individuals in Morocco, with anonymity.

Field observations gathered through research during the timeframe of the report.

XII. Addendum: Testimonies

- With this addendum, we will provide a number of answers and definitions derived from the structured surveys that guided the field work. These surveys were centered around a key preliminary question about the concept of violence, as the participants were asked to express their personal definition of violence and what it means to them in the context of their experiences and their daily suffering. We should mention that the goal of these answers was to highlight the self-definition of violence which reflects the reality of the individual and social challenges faced by the LGBTQIA+ community in Morocco.
- The answers (testimonies) were as follows (the unedited responses are provided at the end):
- «In my opinion, violence can be either physical or psychological, without agreement or consent, but psychological violence impacts me more because it has more consequences than physical violence.»
- «I can define violence as being forced to be different or to give up your identity to be safe. And this can be in a lot of ways, either physical abuse, or people insulting you in the street, or implicit (indirect) as you should know within yourself that you're not safe if you act naturally and you should always be vigilant and careful to be safe.»
- «Other than verbal and physical violence, where a person involves themselves in another person's privacy without permission, there is state violence, which involves itself in the concerns of individuals. There is capitalist violence, which makes us enter a cycle of self-loathing, for example if you didn't have the simplest needs, then you're not working hard enough, and you are lazy»
- «Violence is oppression and contempt from an individual, society ... psychological and social violence.»
- «For me, violence is when someone (intentionally) hurts you either

physically or verbally or by threats or sexually or psychologically etc. All forms impact me differently.»

- «Violence for me is using any form of power to hurt others and mistreat them. I personally was subjected to violence all my life, and I'm now more immune to it, and it doesn't impact me as much.»
- «Violence is when someone involves themselves with your own health. This is the violence that impacts me the most.»
- «Violence can be defined in many ways, and it includes any behaviour or act that causes physical, mental, or social harm. As for me, I am subjected to psychological violence which impacts my self-confidence and makes me feel unsafe.»
- «Violence is a behavior from one person towards another with the intention of hurting them physically or psychologically. I am impacted with physical violence more than any other form.»
- «Violence for me is any physical or verbal offense, and can also be a stereotype or a special treatment based on discrimination.»
- «Violence is either physical or psychological, it's when someone abuses you.»
- «Violence for me is a form of illegitimate harm which is used against someone intentionally and can also take the form of making someone be violent towards themselves. There are many forms of violence that particularly impact me, physical, familial, psychological, and political violence.»
- «The first word that comes to my mind is harm. Violence can be physical or verbal or psychological in general. In the context of a person belonging to the LGBTQIA+ community violence is exercised with a legitimacy that doesn't exist in any other context, it becomes in the name of manliness, religion, and ethics. It's a weird paradox of immoral acts and statements being used on you in the name of morals as your gender and sexual identity becomes a threat to all their indoctrination.»
- «Violence is the use of force to harm others. There are many forms: physical, verbal, and psychological violence. For me, physical

violence is the most impactful, because it leads to clear pain and serious damage. Psychological violence is also deeply impactful because it can have long-lasting effects on mental health.»

- «Violence can be defined as any behavior or act where force or threats are used to harm another or to control them. The forms of violence that impact me the most are psychological, sexual, and economic violence.»
- «Violence is an act that can be intentional or not intentional, visible and tangible or invisible and intangible, and the person who experiences violence can be aware of it at the moment or not aware of it, they may need a lot of time to identify the act that they were subjected to as violence or they may never tell that it was violence. Among the forms of violence that used to impact me are obvious physical and verbal violence in the street, now I can only be subjected to psychological violence in public spaces.»
- «Violence is when there is a physical or psychological assault like bullying and belittling the victim.»
- «For me violence is any way or any act that hurts my feelings and harms me and infringes on my dignity and makes me feel unsafe and oppressed. In my experience as a trans person, I got used to verbal and emotional violence, but physical violence is the type that scares me the most and which I can't deal with.»
- «Violence is the abuse of physical strength, or the manipulation of the psyche and minds against other people and crossing the personal space of others to gain absolute freedom at the expense of the suffering and oppression of others.»
- «Violence for me is anything that infringes on your dignity.»
- «Violence is infringing upon the body and psyche of others.»
- «For me, violence is a number of actions, and a number of forms of psychological, physical, financial, legal, and socio-medical violence.»
- «Violence in my opinion is when someone crosses the line with you.»

- «Violence is contempt.»
- «It's when you can't defend yourself.»

The original responses:

- في رأيي، يمكن أن يكون العنف إما جسدياً أو نفسياً، دون موافقة ودون تراض، كلاهما، لكن العنف النفسي يؤثر علي بشكل أكثر لأنه يترك عواقب أكثر من العنف الجسدي.
- n9dr n3ref l3onf c'est d'etre forcé (ikoun mbezez 3lik) anak tkon.i different.e (mkhtalf.a) wla tetkhela.y 3la ton identité bach tkon.i safe (fi aman). w kaykon hadchi b bzaf dles méthodes/manières (toro9) sois abus physique (ya ima 3tida2 jassadiy) wla b anaho y3ayrok nas f zen9a awla implicite (ghayr moubachir) b anak khask bink wbink rask 3arf.a 3la anaho you're not safe (rak machi f aman) ila tsrefti 3la tabi3tk w khask dima tkoni 3la l9Ars wt7di rask bach tkon.i safe (f aman)
- Mn ghir l3ounf lafdiy w l3ounf ljassadiy, li insnan fih kaydkhl fikhousousia d insan akhar blama had l akhir y3ti l awal l7a9, kayn 3ounf dawla, lli kaddekhel f ga3 l'oumour dial alchkas. Kayn 3ounf ra2smaliya, li kaydkhlina f dawwama dial jald dat, matalan ila makanch 3ndk absat l assasiyat, fa rak.i makatkhdm.i.ch kifayatan ou rak.i fnyan.a....
- العنف هو إضطهاد وحكر من شخص ،مجتمع... العنف النفسي يؤثر والاجتماعي
- العنف بالنسبة ليا هو فاش كياديوك شي واحدة (بالنية) سواء جسدي ولا بالهضرة ولا التهديد ولءا جنسيا ولا نفسيا الخ.كاع الأشكال كتأثر علي بطرق مختلفة

- العنف بالنسبة لي هو استعمال اي شكل من أشكال القوة لإيذاء الآخرين و إساءة معاملتهم. أنا شخصياً تعرضت للعنف طوال حياتي، والآن أصبحت محصنتين ضده ولم يعد يؤثر علي كثيراً.
- العنف هو يدخل ليك شي حد فصحتك. العنف للي كيأثر عليا كتر هو هادا.
- العنف يمكن تعريفه بطرق متعددة، وهو يشمل كل سلوك أو تصرف يتسبب في أذى جسدي، نفسي، أو اجتماعي اما بالنسبة لي فأنا أتعرض لعنف النفسي مما يؤثر على و تقتي بنفسي و عدم الشعور بالأمان
- العنف هو سلوك يقع من طرف شخص ضد الآخر بقصد أذيته جسديا او نفسيا، انا اتأثر بالعنف الجسدي اكثر من الاشكال الاخرى.
- العنف بالنسبة لي هو أي إساءة جسدية أو لفظية، ويمكن أن تكون أيضا عبارة عن حكم مسبق أو معاملة خاصة مبنية على تمييز.
- العنف يكونون لفظي أو جسدي، هو فاش شي واحد كيتعدا عليك.
- العنف هو بالنسبة لي شكل من أشكال الأذى الغير المشروعة تُستخدَم ضد الشخص عن عمد وقد يأخذ صورة إجبار الشخص على تعنيف نفسه أيضا، هناك عدة أنواع من العنف التي تؤثر علي بشكل خاص، العنف الجسدي، العنف العائلي، العنف النفسي، العنف الجسدي، والعنف السياسي.
- اول كلمة كتجيني فبالى هي الادى. التعرض للعنف كيقدر يكون جسدي او لفظي او نفسي بصفة عامة. فسياق انسانية او انسان من مجتمع الميم عين العنف كيتمارس بواحد الاستحقاقية لي مكايانش فحتى سياق اخر، كيولي ب اسم حماية الرجولة وباسم الدين وباسم الاخلاق. واحد الparadox غريبة ديال افعال واقوال غير

اخلاقية كتمارس عليك ب اسم الاخلاق حيث هويتك الجنسية او الجندرية كتولي تشكل تهديد على كاع داك التلقين دبالهم.

- العنف هو استخدام القوة بهدف إيذاء الآخر. هناك أشكال مختلفة، العنف الجسدي، اللفظي، والعنف النفسي. بالنسبة لي، العنف الجسدي هو الأكثر تأثيراً، لأنه يؤدي إلى آلام واضحة وأضرار جسيمة. العنف النفسي أيضاً يؤثر بشكل عميق لأنه يمكن أن يترك آثاراً طويلة الأمد على الصحة العقلية.

- يمكن تعريف العنف بأنه أي تصرف أو فعل يُستخدم فيه القوة أو التهديد لإيذاء شخص آخر أو للسيطرة عليه. أشكال العنف التي تؤثر علي بشكل خاص هي العنف النفسي، العنف الجنسي والعنف الاقتصادي.

- العنف هو فعل ممكن يكون متعمد كيفما يقدر يكون غير متعمد، ملموس و ظاهر أو غير ملموس و غير مرئي ممكن الشخص لي كايتهنف يكون واعى به فالوقت لي كايتهرض ليه كيفما يقدر ما يكونش واعى به أو كايخصو بزاف ديال الوقت باش كايقد يحدد الفعل تعرض ليه على أنه عنف أيضاً ممكن عمرو يقدر يميز داك الفعل العنيف على أنه عنفمن الأشكال ديال العنف لي كانت كاتقدر تأثر عليا العنف الجسدي فالزئقة و اللفظي لي باينين، حالياً كاتقدر نتعرض للعنف النفسي في الأماكن العامة فقط.

- العنف عندما يكون اعتداء جسدي ونفسي كالتعرض للتنمر والتقليل من المعتدى عليه.

- بالنسبة لييا العنف هو أي طريقة أو تصرف كيجرح لييا المشاعر ويؤاذيني ويقسني فكرامتي يحسني بفقدان الأمان و الحكرة .بحكم تجربتي كانسانة ترانس توالفت مع العنف اللفظي أو العاطفي و لكن العنف الجسدي هو أكثر نوع كيخلعني وما كنقدرش نتعامل معاه.

- العنف هو استغلال قوة جسدية، او تلاعبات بالنفسية و العقول ضد الأشخاص

الآخرين.ات و اجتياز المساحة الخاصة للآخر لكسب حرية مطلقة على حساب معاناة واضطهاد الآخرين.

- العنف بنسبة ليا هو اي حاجة كتتمس بالكرامة ديالكاي.
- العنف هو مساس بالجسد والنفسية ديال شخص.
- العنف بالنسبة ليا هي مجموعة من الافعال و التصرفات, و مجموعة من اشكال العنف النفسي و الجسدي و المادي و القانوني و العنف سوسيو طبي.
- العنف في نظري هي فاش شي حد يتخطى الحدود ديالو معاك.
- العنف هو الحركة.
- هو فاش كاتكوني مقدراش دافعي على راسك, و العنف لي كاتثر فيا بشكل عام.

نسويات

