



THE STRUGGLE OF THE LGBTQI COMMUNITY IN EGYPT





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committed by the State and society

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Part One

(Introduction)



The societies in the Middle East and North Africa facing a comprehensive human rights crisis that violate not only the economic and social rights of individuals, but also intertwines with personal rights and individuals' choices.

Many individuals in these societies misperceive the LGBTQI¹ people. They consider the members of the LGBTQI community to be devoid of values and morals, therefore misjudge in a manner that leads to discrimination and stigmatization against them.

This involves both the society and the State, which adopt methods that incite such stigmatization, increase violence, and even make this violence legalized and tolerated. The society relies on several reasons for violence, including religious or public morals and the State promotes such violence with legislative laws and executive procedures.

This project, "The struggle of the LGBTQI community in Egypt" is a documentation project launched earlier this year where survivors of violence narrated to us their stories of violence perpetuated against them by the State and society.

It is also derived from Bedayaa Organization believes to stress on the importance of documentation on one hand and the right of survivors to have a tool that can convey, narrate and disseminate information about their suffering on the other hand, so that maybe one day their situation would improve.

This document highlights the resilience of the LGBTQI community members in 12 governorates in Egypt and show how they cope with the violence of the society and the State which comes in the form of criminalizing homosexual behavior, insulting non-conforming gender identities, arbitrary detention, fabricating cases, mistreatment, non-recognition of transgender and transsexual persons, rejection from the families, and social stigma.

This document contains many testimonies that monitor the continuing violations of human rights and explain their impact on the LGBTQI community in Egypt, and documents the systematic violence of the State and its institutions towards LGBTQI persons which is accompanied by the violation of their rights and freedom by the society.

The Egyptian government, which should protect its citizens regardless of their sexual orientation and gender identities, instead it induces inciting and

¹ LGBTQI stands for: lesbian, gay, bisexual, transsexual, transgender, queer, intersex, and allies of those groups.

hostility against LGBTQI individuals and in some cases resorting to illegal methods of entrapment and placed them behind the bars.

The Egyptian State portrays itself to the international community as committed to its entire obligation to the international human rights conventions. However, in fact it excludes anyone who is different and strikes with an iron hand anybody that steers away from the boxes it imposes.

The State declares it proudly that there is no place for such persons with distinctive identities or orientation. This has made us increase our efforts to document these testimonies and come up with a document that enriches the international human rights movements with information and facts about violence and its perpetrators, the significance of the current situation in Egypt and a legal prospective that may affect the power dynamics and preserve some rights to these survivors.

It is worth noting that this document is the first of its kind that reviews the testimonies of violence survivors and narrates their stories exactly as they were recounted by the survivors themselves. Besides the methodology followed in this document, the current situation analysis of the type of violence and those who practice it, Which we and other human rights organizations have always used to mention in the reports of violence against the LGBTQI community, but we were keen on presenting a vivid picture of the lives of those whose cries were heard in silence and keenly kept denied by the society and the State and once they almost started to appear, their image were distorted by the media. We apologize in advance for the negative impact these stories and facts may have on the readers, but this is the reality as portrayed by the survivors.



Through our backgrounds as activists and workers in the field of sexual and gender rights and their intersectionality with gender-based violence issues, the classification of forms of violence against the LGBTQI+ community members have been settled as follows²:

- 1- **Verbal violence:** Verbal violence may be one of the most widespread types of violence, whether its users realize that it is violent or not. It is the writing or pronunciation of insults and slurring of offensive words against someone.
- 2- **Physical violence:** It is the most obvious types of violence, in which the person is beaten or shocked by parts of the body such as hand, foot or be hit by a tool, and includes any actions that result in physical harm, even if it is in the form of manipulation of food or treatment or natural temperature.
- 3- **Sexual violence:** This type of violence is when a person is forced to engage in any sexual act by force. Even if it didn't necessarily constitute a full sexual activity, but forcing any kind of physical abuse is enough to consider it of such nature. Examples for such are: uttering sexual expressions to another person or rape which includes marital rape.
- 4- **Psychological violence:** Psychological violence is one of the most influential types of violence as it leaves a huge impact. It is when someone says or does something that causes feeling worthless and occurs when someone resorts to bullying or threatening somebody or treating somebody in an inferior manner in order to control the actions of the others and generate of a sense of fear and anxiety; Whether these threats are directed at a particular person or his acquaintance or property, surveillance, social isolation or even pressure on someone to act against his/her desires and preventing the person from making his or her own decisions.
- 5- **Societal violence:** It is the cause of harm to a person due to the customs and traditions prevailing in society and among the most common acts that constitute social violence are: female circumcision, early marriage (marriage of minors), stoning, forced marriage, corrective marriage, exile, and other aggressive behavior as a result of societal beliefs.

While those responsible for violence and violations against the LGBTQA+ community members, both formal and informal, have been established as follows:

² The WHO: Disease burden and mortality estimates, 2004

1. **The State:** represented in its legislative and executive powers (such as police/ judiciary system / prosecution / prisons / surveillance after release (probation)/ national security).
2. **State institutions:** These are the entities that deal with the members of the LGBTQI community (such as hospitals / forensic agencies / civil registry) or the international institutions in Egypt, such as the United Nations High Commissioner for Refugees “UNHCR”.
3. **Society:** It is represented in (streets / homes / universities / workplaces / family and friends / the LGBTQI community itself).



The current situation in Egypt



The State and its official institutions are entitled to interfere in the private lives of individuals, characterize their actions as not consistent with the system of morality and public morals. The State therefore prosecutes and punishes the LGBTQI community members with broad legal provisions. The prosecution and justice system apply the same approach to aggravating the penalties imposed on the LGBTQI persons. According to the 2003 Human Rights Watch report, since the beginning of 2001 and the well-known Queen Boat incident, the number of men arrested, tried and sentenced is increasing.

Human Rights Watch has identified 179 men whose cases were referred to the prosecution under the "debauchery" law since the beginning of 2001. These cases often represent only a small proportion of the total real number, and the police arrested other men and tortured them without filing official charges against them.

Human rights organizations continued to monitor and document violations against members of the LGBTQI community, including deliberate and increased police targeting of all persons suspected of having different sexual orientation from what is determined by the society from the usual sexual orientation which is sanctioned by the society as heteronormative, especially if they are homosexuals or men who have sex with men or Who are suspected of or perceived as transsexuals or transgender. The arrest incidents continued to occur frequently as a part of the on-going police campaigns against LGBTQI, but differ in the number of detainees, the type of charges and the circumstances of the cases.

Since 2013, the LGBTQI community in Egypt has witnessed a wave of sentences on the background of suspected homosexuality or transsexuality. The Ministry of Interior's security campaigns mainly target gay men and transgender/ transsexual women and are usually charged with debauchery and habitual practice of debauchery.

According to reports issued by the Egyptian Initiative for Personal Rights (EIPR)³, The report observes that the average number of persons arrested and referred to trial in these cases has increased five-fold since the last quarter of 2013, in comparison with previous years.

³ The Trap Punishing Sexual Difference in Egypt
<https://eipr.org/en/press/2017/11/trap-punishing-sexual-difference-egypt>

In the three-and-a-half-year period ending in March 2017, a total of 232 people had been arrested, about 66 each year, compared to an average of 14 people a year in the period from 2000 to 2013 (according to the statistics the number of those arrested during that period reached 189).

This was followed by the most violent security campaigns of its kind to date since Queen Boat incident in terms of the number of arrests and the political and media response that lasted for nearly three months after the incident of waving the rainbow flags at the Mashrou' Laila concert in New Cairo in September 2017. Police forces arrested about 75 individuals, the majority of whom were tried before the Cairo and Giza Misdemeanour Courts on charges of habitual practice and inciting of debauchery and violating the public morals.

The courts sentenced a group of them to imprisonment for a period between one and six years.

Based on the latest statistics, in 2017 cycle of Bedayaa Legal aid project has intervened in 44 cases⁴ included 61 individuals. The proportion of those who were sentenced to a three years imprisonment reached 73% compared with 20% for those who were sentenced to imprisonment for three to six months. The proportion of arrests from dating applications accounted for 47%, while arrests made from the streets represented 42%, and finally 11% for both arrests made at hotels and homes.

It is worth mentioning that up to date, the police continue to arrest and prosecute members of the LGBTQI community, either through online tracking and surveillance of social media, dating sites or dating applications, or by mapping the gathering places of homosexuals and gender non-conforming individuals.

The media plays the most influential role in inciting and demonizing homosexuals by portraying LGBTQI persons as a threat to society, also it uses derogatory terms that demean and debase the arrested individuals such as perverts and third sex, and the media states that those persons should be exterminated because they pose a danger to the country, especially if they are living with HIV.

On the social level, members of the LGBTQI community face stigma and discrimination, the different social groups are racing to marginalize and isolate and perpetrate violence against them. These groups could be the families, relatives and neighbourhoods or could be people in public spaces, schools, universities and public transportation, shopping places and places

⁴ Statistics are quoted from the most recent reports released by Bedayaa organization during the Legal Support Project for 2017.

of worship, where the members of the LGBTQI community face rejection that may have the potential to lead to violence and physical aggression.

Some might say that the families could be less violent than the outer society, but most often the families is the source of physical violence and may be surpassed other parties when it comes to the severity of this violence.

The situation of LGBTQI refugees and asylum-seekers is not better than Egyptians. Most of them face challenges when dealing with UNHCR staff and employees' who are ignorant about LGBTQI community. They do not understand the meaning of homosexuality, sexual transitioning, and only deal and recognize the official documents that identify the sex of the person assigned at birth. Some staff members identify the members of the LGBTQI as being sick or mentally ill and must be treated, as well as delays in responding to gender-based violence against them.

Legal overview

There is no direct legal provision criminalizing homosexuality in the Egyptian penal code. The courts mainly use law No. 10 of 1961 on the combating of prostitution⁵, specifically article 9(c) which stipulates: "A person shall be punished by imprisonment for a period of not less than three months and not more than three years and a fine not less than twenty-five and not more than three hundred pounds or one of these two penalties ... (c) Whoever habitually engages in debauchery or prostitution. The definition of debauchery according to the Egyptian judiciary refers to prostitution performed by males, and prostitution is the practice of acts that satisfy the sexual desires of others directly and indiscriminately, the latter in this context means that the act of debauchery is committed with any person without limitation solely for the purpose of satisfying the desires.

It is also clear from the legal text that the commission of an act of immorality is punishable only if it is practiced in the habitual manner. The habit of committing acts of debauchery is a major aspect of the perpetration of this crime. The habit of perpetrating an act of prostitution is constituted when the act is repeated two or more times, and the habit is different from the mere repetition of the act, because habit utilization is a description of the person and can only be considered as such if the act is committed at least twice in different and repeated conditions, while the repetition of the act at the same time does not achieve the habitual aspect, whether the act was repeated in one time with different people or repeated at one time with a particular person.

Other charges used in trials, particularly in gay entrapment cases through dating applications or in the case of arrests from public places and by searches of mobile phones, and presence of conversations or images related to sexual practices,

Include Article no. (14) of Law 10 of 1961, where the case papers are accompanied by printed copies of private conversations between the arrested user and the undercover police officer, or the private images stored on the telephone as a sole evidence (exhibit) of the charge.

The third charge used in trials when two persons or more arrested is "incitement of debauchery", considering that one of them as a practitioner of immorality and the other as an instigator of its practice. This charge is listed

⁵ The law on combating prostitution Law No. 10 of 1961 was promulgated by the Republic presidency on the 21st of Ramadan in 1380 Hijri calendar (8 March 1961) - and endorsed by Gamal Abdel Nasser
<https://www.hrw.org/reports/2004/egypt0304/9.htm>

under Law No. 10 of 1961, article 1 (a) which stipulates: states that “Whoever incites a person, be they male or female, to engage in debauchery or in prostitution, or assists in this or facilitates it, and similarly whoever employs a person or tempts him or induces him with the intention of engaging in debauchery or prostitution, is to be sentenced to imprisonment for a period not less than one year and not more than three years and a fine between 100 and 300 LE.

The Court of Cassation defined this crime as only applicable in case of the party that incites others to practice or facilitates. With that being said, this incriminating model of such charges is inconsistent with how it is being used by the prosecution in trials.

The referral of the defendants (the arrested victims) to the Forensic Medicine is a regular procedure in the sexual crimes contained in the Penal Code and the Egyptian special laws. However, the mechanisms for implementing this procedure differ according to the various crimes. In the crimes stipulated in Law No. 10 of 1961, the anal examinations are conducted in accordance with this law.

The purpose of this procedure shall be as the judicial authorities claim to know the actual practice of debauchery. The authorities do not ask the defendants for their consent before performing such examinations.

Although anal examinations are a form of cruel and degrading treatment and consider as a torture, and despite that the UN Committee against Torture considers the anal examinations be "medically unjustifiable and cannot be fully approved, however, the judicial authorities continue to conduct them.

The term "used" is employed by the Forensic Medicine Authority, if it is proved that the accused is practicing homosexual sex, which is a very cruel and insulting term, and the latter usually convicted upon the issuance of the verdict... despite the fact that these results call for outdated medical theories and are not recognized by modern medicine, Although the convictions do not necessarily require such examinations or even if the result of the examination was negative, in many cases of debauchery, defendants have been convicted without being referred to the Forensic examination.

After reviewing several cases that has been sent to anal examinations, we can say it is a known manner of the Public Prosecution in Egypt, even if some of the accused were not exposed to it, it comes down to the usual customs and practices of the Judicial institutions as whole and not in the personal differences between a prosecutor and another.

Part Two

**(Preparation phase
of the project)**



Methodology

This document is mainly based on testimonies from LGBTQI community members in Egypt; we conducted 34 interviews with survivors who came from 12 governorates of the Arab Republic of Egypt. 17 of these interviews were selected to be published in this document. These testimonies taking into account diversity, representation and different types of violence.

The target group is LGBTQI community in Egypt, including LGBTQI asylum seekers and refugees in Egypt and therefore the target community was those who identify themselves as a part of one or more of the above-mentioned categories. The general framework is the tangency between these groups in terms of their representation and relative weight.

This document is based on the results of the previous survey reports prepared by Bedayaa⁶ organization on violence based on sexual orientation and gender identity against the LGBTQI community in Egypt. Both reports relied on the stratified random sampling method for data collection and analysis. A questionnaire was posted on the Internet and actual interviews and analysis its results thereafter. The questionnaire included questions on age, gender, sex, social status, educational level, employment, the different levels of violence and conditions of violence. In both questionnaires, the last question was whether the participant wanted to share his / her story with us or not, and if the answer was yes, the respondents were asked to leave contact details so that we can communicate with them. Then we end with a list of those who wanted to share these stories in addition to our network within the LGBTQI community in Egypt for eight years, which allowed us to reach the details of their suffering. The snowball sample was the best method for this study, and we also noted that the results of both surveys included a higher representation of gay persons than the rest of the other groups, which may affect the homogeneity of the stratified random sampling method applied in the two questionnaires, ensuring that all groups have equal representation .

We had to ensure a coherent representation for all categories to reach results that are closer to reality. We defined the types of violence as mentioned in the overview and the definition of the perpetrators of violence and linked it to

⁶ Violence against the LGBTQI community in Egypt (2012-2014):

<https://www.docdroid.net/rwK41f/tkryr-alaanf-dd-mjtmaa-almmmmm-fy-msr.pdf#page=2>

-violence based on sexual orientation and gender identity against the LGBTQI community in Egypt (period between 2016-2017)

<https://www.docdroid.net/gj9ul1W/tkryr-aan-alaanf-almbyy-aal-asas-altojh-aljnsy-ohoy-alnoaa-alejtmaaay-tjah-mjtmaa-almym-fy-msr.pdf#page=6>

the analysis results of the two questionnaires. Therefore, we used the method of stratified random sampling which is used in heterogeneous communities of a study, when each segment or group of community is homogenous (the categories are different but only homogeneous among themselves).

The categories were then divided into sub-communities called strata (categories). A sample was drawn from each stratum, which was called a sub-sample. It was then linked to different types of violence and the violators, through the predefined customization method, where the sizes of the sub-samples were determined in relation to their representation and their relation to violence and violations as we received from the survivors.

Based on that the study is built on two types of research methods: Quantitative (in which several methods of sampling and allocation overlap), and qualitative (based on the interviews and data analysis afterwards).



Code of conduct and rules of security and safety



Due to the sensitive nature of documentation and the risk of carrying out field research with specific groups in Egypt, the regime may consider such work, a threat to public security or a threat to public morals and ethics. Security precautions were taken when interviewing individuals. Interviewers scheduled appointments with the interviewees in advance and the interviews were conducted in locations determined by the interviewer, and sometimes places chosen by these individuals. In order to maintain the personal safety of these individuals, the Interviewers travelled to them in various governorates of Egypt that included the Delta, Upper Egypt and Sinai Peninsula. Interviews were conducted in Arabic and a voice recorder was used to preserve the privacy of data and information rather than circulating it on paper, while those interviews in which the interviewees preferred not to be recorded, we wrote down their testimonies.

The interviewees had signed a written consent form before participate and register their testimonies, they were informed that they could terminate the interview at any time or refuse to answer uncomfortable questions.

The interviewees were also given the choice of whether to use their real names or pseudonyms, and of course, in some cases, other specific information was removed to protect the privacy and security of the interviewees. The documents used in these interviews, whether paper or audible tools, are either available in this document or kept in the records of Bedayaa organization.

No financial compensation or any rewards were provided for the participation in the interviews. The consent⁷ form clarifies that any pictures, voice, story, testimony, data collected during the interview can be used in the reports by Bedayaa organization and posted on its website or Publications, advertisements or other media platforms (including online publishing) without expecting a remuneration or financial reward at the present time or in the future, without prejudice to the terms of maintaining the anonymity and security of participants.

⁷ A copy of the written consent form can be found in the appendix section



Documentation challenges

The challenges of documentation in Egypt became very clear after the January 25 revolution. People who undertake the mission of documentation may face some challenges that threaten their security, physical and psychological integrity. Such risks are compounded by working on sensitive topics or with groups suffering from repression, social discrimination or legal prosecution or both. Given the nature of this project, the main objective was to declare the real situation of the LGBTQI persons in different governorates in Egypt and to convey the reality experienced by the members of the LGBTQI community, it was necessary for the field researchers to travel to the governorates and meet the participants to show a live image of their suffering.

Consequently, this validated the cultural difference between the various governorates and the subsequent difference in lifestyle and the nature of dealing with different situations, and therefore it left an impact on the type and degree of violence.

The safety factor of both the interviewer and the interviewee was the basis before the documentation process was initiated; the risk came from carrying the recorder, the consent form, the papers and documents that identify the organization and other printed papers

On the other hand, the places where the interviews were conducted were selected by the survivors owing to the fact that they knew the safe places in their governorates, but that did not prevent us from being expelled from these places, stigmatized, discriminated against and sometimes beaten.

It is worth mentioning that not all the governorates of Egypt are similar, some of which are so small as to allow most people to know each other, which increases the intensity of stigmatization and violence, especially when interviewing persons who were on known for having previous judicial sentences or known for their distinguished eye-catching appearance (which could be provocative for most of the onlookers).

The challenges also included physical violence towards our documenting team and survivors. The interviewer was often subjected to beating, humiliation and was followed by the residents and owners of public places such as restaurants and coffee shops. There were also cases of bullying. In conclusion, each documenting session was such as a risky adventure.

Some may not imagine the amount of psychological pressure experienced by the documentation team (interviewer), who was then required to undergo

psychological rehabilitation sessions to address the psychological consequences of hearing such testimonies. The product is written attempt from sources recorded with the survivors. It will not reflect the magnitude of the cruel conditions and ill-treatment. The survivors have reached a degree of psychological pressure that sometimes makes them react to what they have experienced and interact with psychologically, and the victim then becomes the interviewer who has been once attacked with a knife by one of the survivors as a result of the latter's emotions during his narration of his testimony.

Part Three

(Testimonies)



Police hunting gays

The incident occurred on September 20th, 2016. I am a 26-year-old gay man, I live in the governorate of Giza, and I once communicated from a fake account with someone on the application entitled: "WhosHere" ...A man asked me to meet him at Tahrir Square next to Omar Makram mosque at 8pm.

Suddenly, my phone started ringing then stopped then rang again, and all of a sudden a passer-by in plainclothes approached me and handcuffed me, and then I was encircled by a group of policemen some of

whom were dressed in their uniform and some others were in plainclothes... they took me to Mogama' al-Tahrir (administrative building that includes the department for combating immorality) to the immorality department, where I was beaten and humiliated by the policemen while they were chanting: "you faggots, you perverted homosexuals who like to be fucked and penetrated".



I was not interrogated and no report was filed. However, the policemen immediately placed me in the detention cell, and when they did, they ordered the inmates to beat and torture me.

The prisoners prevented me from entering the bathroom, and some of them urinated on me while laughing and saying: "sick perverted faggot" and another inserted his finger in my anus. The following day, I was taken to the prosecution of Abdeen district, where my imprisonment was renewed and extended by the prosecution pending investigation for a period that exceeded a month and a half. I was charged with the practice of homosexuality and debauchery. I was then tried by the court and was acquitted due to the lack of evidence.

I felt distressed and humiliated by the torture, stigmatization, discrimination and harassment during the time I was in the custody of the police and because of the mistreatment by the police. Whenever I found a police vehicle, I panicked and remembered what I went through. When my parents learned about the incident, they cut

me off and disowned me then my friends dumped me and they didn't provide me with support or show solidarity.

Less than a year later, I was arrested for the second time on September 19th, 2017, due to an entrapment on Grindr gay dating application in the neighborhood of Al-Mohandeseen in front of the Farghali Juice Shop. This time I was detained in the duty-free building in the thirteenth floor. The insult was more disgusting than the previous time. "Are you a faggot? You motherfucker!! You like to take cocks! ... They beat me severely using a sharp machine and poured water on the floor so I could not sit down.

I was surprised that other people were being held in the immorality department of the ministry of Interior on the same charges (homosexuality and immorality). They were making fun of us all, I found policemen who use Android mobile phones to target and entrap gay men through communicating with them on different gay dating applications to lure them for a date or meeting in a certain spot where policemen can arrest them and put them in jail.

A police officer started to check my phone and asked me to tell him the address of one of the people I was communicating with, saying that I was more masculine than those arrested and that I would not bear the constant torture. He said if I informed him of addresses and names of other gay persons, I would be released in return and that I would work with the police and would not be arrested again and would not be tortured like they did. After threatening me of beating and the continuous torture, I couldn't endure this anymore.

A police officer brought me out of the cell to inform him of the name and the address of a gay person I know, I tried to run away from him, but I was still handcuffed, and I couldn't escape. So, I decided that I will not give away details about anybody I know and that I will face my fate with the police no matter what it was. The officer hit me in the street, saying: "you son of a bitch...Do you want to become a hero... you motherfucker, I will fuck you up and I will bring other people to fuck you... you sick fucker, faggot... you get penetrated every day. He kept insulting me and spat on my face in front of the passers-by.

The next day I was taken to Dokki police station, I was kept in a small dark room, and had more than sixty people, of whom at least twenty people were imprisoned in cases related to immorality and homosexuality. The room did not accommodate all this amount of people. We felt suffocated and suffered from difficulty in breathing. I spent a month and half in the police station and was subjected to hassles, harassment, rape, and constant beating from the prisoners, not to mention the discrimination, persecution, and the stigmatization. The police officers harassed us by beating us and slapping us on the face along with verbal abuse and insults using the harshest offensive swear words.

I couldn't object or oppose what was happening ... I remained stuck in this situation until the court of Sudan Street sentenced me to three years of imprisonment followed by three years of probation. After the sentence was appealed, I was sentenced to six months in prison without probation.

As soon as we entered the prison (all prisoners accused of debauchery and immorality cases), the prison officer ordered us not to leave the cell and prevented us from entering the bathroom except by permission. I slept on the floor with no sheets or cover, I was subjected to different forms of harassment...the food was always rotten and I could not eat it.

A Police officer, who works in the prison, summoned me and asked me to follow him to his room. He then asked me to suck his penis and then forced me to have anal sex with him against my will. I could not refuse or even tell anyone. He would kill me or order the prisoners or other policemen to torture me. In the end he was an officer and I was just a prisoner. As a result of that, I felt disgusted from my body and realized that my life is not valuable and my human dignity is not protected.

After the period of six months of imprisonment ended on March 13th, 2018, I was subjected to intransigence by the police; they were reluctant to release me. The officers there decided that there is an equivalent period of probation, despite that there was no such thing. I was detained at Dokki police station until all my papers were extracted from the Court of Sudan Street.

After keeping me there for a week, they discovered that the ruling didn't state a period of probation. of course, I was surprised by the government's procedures, how they could detain me again, and the inaccuracies in the papers on the verdict and how this affects the lives of the people, but all that really mattered to me was to get out of prison to sleep on a good bed and take a bath and avoid any harassment, ridicule, or rape.

As a result of what happened, I cannot find a job because all the security check papers show that I had been imprisoned in a case related to the practice of homosexuality, thus I don't get employed anywhere. The family rejects my existence, so they refuse to let me see their children or deal with them because they see me as a danger to the children. I sometimes receive support from my friends whether moral or financial support but it is not enough.

As for housing, I don't have enough money and can't afford to rent a room, I cannot walk in the street for fear of the people's looks at me...I hope to change my clothes, which is almost torn because of its depletion and I cannot provide sustenance for myself an unable to buy new clothes. I don't envision any future or expect anything positive to happen in the future.

Police raids on houses of gay men

On May 5th, 2014, I went with my five homosexual companions to an apartment in Nasr City. One of my friends browsed on Manjam Application to get to meet someone. I was on the balcony when the person arrived at the apartment at 11pm. The person was looking at the apartment as if he was checking it

Then he said he was going to his car to get some drinks, but I found him talking on the mobile phone next to the house and then went up to the apartment carrying a large black bag and asked to go to the bathroom, then a police vehicles head to the building and more than ten police officers jump out of the vehicle. They smashed the door and seized three of our laptops, and eight mobile phones, as well as all the money we had. They confiscated all those items to be used later as evidence before the court.

They beaten and kicked us with their legs, they slapped us on the face. I tried to escape by climbing the back-water pipes of the house. They threw bricks and some broken glass at me so that I fall into the street. They shouted: "catch a thief," and then the neighbors gathered and a military police's vehicle arrived at the scene. When police officers sensed the gathering of the neighbors, they told them why they came to arrest us.

"They are a group of homosexual perverts, and we have a warrant for the arrest of homosexuals in Egypt... Those people suffer from diseases, don't approach them".

Not only the residents stigmatized us, but also cooperated with the police and beaten us severely. We were detained at the Mogama'a Al-Tahrir in the twelfth floor. The police stripped us of our clothes. Then they forced us to wear women's nightgowns and photographed us wearing them.

My face was smashed repeatedly against the wall, I bled from my nose, and I was injured in my hands as a result, my hand was bleeding intensively and it got inflamed because of no medical care, they also put out cigarettes on our bodies.

They asked us to tell them the names and addresses of all our gay friends in return for releasing us and stop the torture. Then we realized that the person who came to the apartment is one of the police officers who target the gay community. He communicates with gay men through dating applications and then frame them to put them in prison ... We were forced to sign a lot of papers which we realized later that it was a report that indicts us. We were unable to read what we signed due to the severe beatings and torture.

The Police officer brought out from his office closet (condoms / drugs / alcoholic drinks / wigs / women's nightgowns) and placed them as evidence in our case. Our personal phones, money and appliances were not returned back to us. The police officers stole them.

A journalist from alyoum al sabe' newspaper came to the police station and interviewed my friend against his will and called him "a pervert" stigmatized and mocked him, and

when he refused to talk with her, the officer hit him again before her saying, "you do what I say to you faggot!". At nine o'clock in the morning, we were referred to the prosecution in Nasr City, the police covered the women's nightgowns, which they put on each of us with bed sheets in order to stigmatize us and to convict us with charges of prostitution and immorality.

During the investigation, the prosecutor shouted at us saying: "you are faggots, you commit sodomy ...get the hell out!!" Then they took us out of the interrogation room, interrogated each of us separately. I denied all the fabricated charges against me and told the prosecutor about what happened with us and that we were subjected to beatings and torture by the police at Mogamma' Tahrir and how they forced us to dress in women's clothes, but the prosecutor refused to listen to me saying "you are faggots and you engage in anal sex" he declined to believe that the police officers tortured us.

At the end, I realized that the police officers and the prosecutor will imprison us and that they will not listen to what we are saying to them and they also rejected to allow us to designate lawyers to defend us.

We were escorted to the Nasr City Police station (AwwalMadinat Nasr) on May 6th, 2014. They locked me in a dark room filled with many people where some of them were lying on the ground and some others did not find a place to sit in. The room was full of insects. Some of those who couldn't find a place for them in the room they put them to sleep in the bathroom.

When the inmates in the cell asked me why I was arrested, I told them that I had a fight with a police officer. I could not tell them about the truth of the matter or reveal my sexuality or to tell them that I had fabricated charges against me... for fear of being subjected to more violence than what I was already subjected to.

My body continued to bleed as a result of the severe beating I was subjected to at Mogamma' Tahrir by the police officers.

Finally, I was able to call my mother and tell her that I was arrested. I could not tell her about the case, but the police officers told her: "Your son is a pervert and indulges in sodomy and was caught in a brothel with his friends. He also told her that we wore women's clothes and that men sleep with me in return for money which is not true.

On May 9th, 2014, we were referred to the 7th District Court in Nasr City and the charges filed against us were (a network of homosexuals spreading immorality and debauchery in exchange for money), the case was postponed for ten days, on May 19th, 2014 the verdict was pronounced, the charges were: 12 years imprisonment sentenced for the owner of the apartment followed by 12 years' probation. Two of my friends were sentenced to 7 years in prison followed by 7 years' probation. I and another friend were sentenced for four years imprisonment followed by four years' probation.



The Verdicts shocked us and some of my friends lost their consciousness and some of them suffered a nervous breakdown, our future has been ruined, we are now twenty years and we will spend seven years in jail, our education at the university will be stopped, lose jobs , family, support, and any hope left for life.

We were imprisoned in Wadi Al-Natroun prison for three months. As soon as we arrived, the prisoners greeted us by dragging us with a big stick. One of the prisoners took one of my colleagues and forced him to have sex with him. We were not exposed to the sun at all. The food provided to us was a waste and expired food. And in the prison, we use the same shaving razors that other inmates use.

As a result of the health negligence, we suffered from abscesses that appeared on our bodies. We noticed a large loss of weight. We were dealt with brutally because of the systematic persecution of officers and prisoners practiced against us. I decided to injure my body. I injured my foot Using the remains of a sharp lighter, my friends screamed for fear that I might have lost my life and called for help, but the officers, when they learned of the incident and instead of saving my soul and offer help, they beat and tortured me again. After that I could not speak and I could not talk to anyone. The looks of the prisoners were frightening.

We were referred to the court again for an appeal hearing on August 19th, 2014. An insulting and forced anal examination were conducted for all of us through the forensic medicine doctor, "the doctor forced me to kneel down in front of her and open my anus with my own hands, and she kept examining and touches it with the torch, while forcing me to open the cheeks with my hands. I was insulted and felt as if I was being raped and violated before everyone. On November 19th, 2014, our case was acquitted.

After I have been acquitted, I felt lost; I couldn't look at any passerby on the streets. I was not strong enough to deal and communicate with the society; I was discharged from the university when they learned that I was arrested of a case related to debauchery and immorality. A friend of mine was infected with a skin disease after our release from the prison. Shortly afterwards, he was diagnosed with HIV as a result of having been subjected to forced rape and medical negligence.

My other friend also suffered the same infection (HIV) and then began to forget all his memories and basic details such as the address of his house (amnesia). I supported and helped my friends despite my need for support and help. After my friends reached the late stages of the disease, they were admitted in a general hospital until they died by the end of 2015 because of the hospital refused to give them the proper treatment and delayed the prescription of the medicine and committed medical negligence.

Shortly later I noticed the appearance of some skin infections on my body, after the examination and tests, the doctor told me that I was living with HIV. The rest of my friends in the same case, one of them were diagnosed with skin cancer immediately after his release from prison and he died in 2016, and the other one disappeared.

As a result of everything that happened, I disappeared and stayed away from the community. I do not meet or hang out with anyone. I am being prosecuted and summoned by the police every now and then as a result of this case. They blackmail me to find out names and addresses of gay people. I left the family house because they didn't accept me and felt ashamed of me after the case.

Maryland and high authority agencies

The incident happened in February 2014, when I was hanging out with some of my gay and lesbian friends in the evening in front of the Maryland Park in Heliopolis area (An area known to be a gay cruise spot). While we were hanging out together, a police patrol suddenly approached us and asked to check our identity cards.

We were about 8 persons and the police asked us why we were present at that place late at night while we come from different places and our addresses are not the same?... we told the police officer that we are colleagues at the same university.

He told us that our appearance is provocative... he said "why do you look weird like that... so with hesitation we were afraid and scared of him and didn't know what to answer but at the end we did in spite of the fear. "What's wrong with the way we look, sir"?

I was the only one responsive to him along with one of my friends while the others were silent, so the police officer considered that this was disrespect to him (knowing that the Egyptian police are arresting anyone and file charges against anybody unlawfully and under no supervision).

On the way to the police station, the officer was passing through many places, leaving people who sell drugs and arrest people who hangout around the Maryland area for no clear reason.

The officer searched our cell phones and found some nude pictures and gay dating applications. He looked at us and smiled and said: "now I know that you come and hang out in Maryland at a gay cruising area in Heliopolis to hook up with faggots like you and get penetrated by whoever passes by ... tell me, whore, who fucks and who gets fucked? All the photos are for penises ... we received orders from sovereign agencies (State Security) to purge the area from any perverted faggot...then he slapped us on the face and kicked us... then we were handcuffed and we were prevented from communicating with any of our relatives.

They detained us with other prisoners convicted with cases related to robbery and drugs, and some others were homosexuals who had been arrested from the streets during periods not more than a month and some others they were held in custody for more than a month and no one knew anything about them.

They could not communicate with their families or friends to inform them that they were arrested. Then I realized what the officer had said before: "We have been ordered to purge the area from any faggot".

A few hours later, one of our friends and a foreign journalist came to the police station, we told him that we have been violated, beaten, insulted, and our cell phones has been searched and that the police officer will forge a report against us and fabricate charges related to our sexual orientation. I gave away the passwords of our mobile phones to our friend so that he clears remotely all the conversations and photos related to our sexuality.

The Officer kicked them out of the police station, fearing that I had told them that we were subjected to torture.

The police officer filed a report that stated “As the police vehicle passed in front of the Maryland Park, the officer found two young men at the beginning of their 30s seducing passers-by and inciting them to engage in immoral acts and debauchery in return for monetary rewards, and they were carrying weapons and some bottles of alcohol”. The report further claimed that we offended and disrespected the police officer when he tried to arrest us and that we refused to obey his orders, and hence they arrested us and will refer us to the prosecution next morning.

To our surprise and upon arriving at the prosecution, we found a group of human rights lawyers present and waiting for us and asked the prosecutor a test for toxins and to prove the violations perpetuated against us by the police officer and his aides at the police station. The blood test revealed that there no traces of alcohol in our blood and the prosecution ordered our release from the police station.

All I cared about at that moment was leaving the police station for fear of being subjected to torture again. All my money was stolen. Although the assault and torture inside the police station by the officers was proven, no action was taken against the police officers. Above all this, the police officer saw us after release and mocked us “I arrested you as a discipline, because I got sick of the faggots all around in this area”

My mother was admitted to the hospital and suffered from a diabetic coma when she learned of my arrest and detention. I feel humiliated as a result of what I was subjected to. I was detained and tortured as a result of my sexual orientation.

In the end, I realized that if you are gay in Egypt, you are forced to stay in your house and be prevented from doing anything you want, because in case you experienced arrest, not only your life would be ruined but also the lives of your family and those around you as we live in a conservative society that does not acknowledge minorities or those with different orientations or identities. "

The aftermath of Mashrou' Leila concert

My name is Ahmed Alaa, a student at the Faculty of Law at Helwan University and one of the individuals- who waved the rainbow flag at Mashrou' Layla concert- in September 22nd, 2017 in Cairo. In the night of September 22nd I went to attend the concert with my friends. Then I found many people raising rainbow flags. I asked them to raise the flag and they gave it to me, and one of the concert goers carried me while I was waving it. I felt very happy because in spite of these poor economic and political conditions, I was able to support and show solidarity to homosexuals in Egypt. I was over the moon. I kept watching other people wave the flags and my friends captured a photograph of me waving the rainbow flag.



Some of the audience harassed us as they regard those who wave the flag as abnormal and most likely would molest those present in the concert. One of them tried to quarrel with me, claiming that I had touched him. I apologized to him and told him that I did not touch him at all as my friend was standing between me and him. At the end, he withdrew when he found that I was surrounded by many friends of mine.

As the concert ended, I went back home, I was tired and I posted a picture of me on the social media (Facebook – Instagram) and then I went to sleep. I woke up on phone calls from my friends. I found many people commenting on the photo and hurling insults at me, calling me (homosexual, bugger, faggot, threatening that they will target me at the University of Helwan). I removed those who were mocking me or my friends. I deleted their comments and disabled the comments on my post so that no one can comment on it.

I was used to the criticism and attack from Facebook users because of my posts, whether about the sexual rights and freedoms or the economic independence of women. I did not think the situation would deteriorate. Things usually didn't escalate as it wouldn't develop further than receiving insults or comments attacking my friends who defended me then the controversy used to blow over after.

I found a picture of me showed from the back carrying a flag and next to there was someone else also carrying the flag and in the background of the picture showed the performance of the concert of Mashrou' Layla. I felt very impressed by this picture; I put it as a cover photo for my account on Facebook.

Ever since I posted that picture, I found a new comment on it every second I found a new comment (faggot/ pervert / we will kill at Helwan university), and then the situation developed to receiving letters threatening and intimidate on my personal account, and then journalists and script writers of the talk shows in Egypt started corresponding with me requesting hosting me in their TV shows, such as these Channels (Al-Mehwar, Dream, Al-Qahirah w Al-Nas) and some of the Egyptian newspapers also requested interviewing me. I completely and unequivocally rejected those requests.

The next day I posted on my Facebook account "I'm not homosexual, and if someone raised the rainbow flag in front of 25,000 concert goers definitely will have the audacity to come out as gay, homosexuality is not is not a disease, it is a natural orientation that is recognized by the World Health Organization and it is found in more than 1500 species of living organisms". Also, I spoke about the threats that I received and the decision of the university to dismiss me after my photos went viral, and I strongly condemned what was happening with me and the attack and insults and slander campaigns. This post was shared by many Facebook users. I was mentioned in the Facebook pages of the Egyptian police and the pages of the Egyptian state, and the news circulated that I will be arrested.

The crew of the TV program hosted by Moa'taz al-Demerdash contacted me to appear live on the show. They told me that I would not be exposed to any embarrassment and my personal safety will be guaranteed. My mother was crying and warned me of ruining the family's reputation before the public. "My son is said to be homosexual". She said. My family suffered from social pressures and social stigmatization, as a result of people telling them that their son is an abnormal person who promotes homosexuality. So, I agreed to be hosted by the talk show of Moataz al-Demerdash, at the same time some TV presenters were inciting against me calling for murdering and assaulting me, claimed that I am funded from abroad and that I am against the state.

The program team was urging me to go to the studio to appear live on their show; they even sent me a car to where I was living to escort me to the studio in the media production city. One of my friends, who works as a journalist informed me that the TV show team plan to kick me out live on air and that they already reported me to the police so that the police could arrest me. I refused to go and my friend at the dorm told me that the police broke into the place, looked for me, and asked about my whereabouts.

Then media reports claimed that I was arrested by the police. I posted a status on Facebook denying that I was under the police's custody. The media campaigns against me were escalated as I challenged the State. I went to Damietta province to stay at a friend's place. I stayed at his place to think about what I should do. I was wanted by the police and chased by the media which kept inciting against me, at the same time the public were on the lookout for me to find me and possibly harm me physically for what I have done.

The media was still inciting against me, searching all my posts on Facebook and presenting them to the viewers, calling me a recipient of funds to serve foreign agenda and spread perversion in the society, and saying that I am the outcome of the revolution of January 25.

The situation escalated again and then we figured out that the director of the Damietta investigation bureau knows that I am in Damietta and was looking for me.

Everyone in Damietta knew about my identity, but no one targeted me because my friend was from a well-known family. People were afraid to get into a row with my friend's family. My friend's hosting was a great help for me.

On Friday, October 1st, 2017, I and my friend were arrested by the National Security Forces in Damietta governorate. I was arrested in a taxi at Sorour Square. They took me out of the car; and asked for my ID, then gave me a telephone, and the head of the national security sector in Damietta was on the phone and he started to ask me many questions like: “were you at the concert”? “what is your name and what is your date of birth?” I did not deny anything and I answered all the questions. Then they took us (my friend and I) to the National Security offices in Damietta.

At the headquarters of the State Security, we were interrogated; they accessed our personal accounts on Facebook and checked them. My friend was interrogated three times until they became sure that my friend was not gay and that he did not accept what I did with regards to waving the rainbow flag. My friend was released.

I remained under the custody at the police station and on Saturday morning, October 2nd, 2017, I was referred to the National Security Prosecution at the fifth settlement area (Tagamo' Khamis" in Cairo. To my surprise, I discovered that the investigations were done at the same place where they interrogate persons accused of terrorism, bombings, or affiliation with the Islamic State.

I was referred to the prosecutor who interrogated me for seven consecutive hours, and he brought other prosecutors to investigate me. All the questions were about my personal life, my upbringing and the surrounding environment. He told me that Egypt is an Islamic country and that I am not allowed to promote homosexuality in Egypt. I was surprised that he spoke of it using the non-derogatory term for homosexuals. He discussed religion and homosexuality with me and asked about my sources of information and argued with me about how is it a sexual orientation and not a psychological disorder. He asked me to access my Facebook account.

He accused me of being the admin of the page of Bedayaa organization for homosexuals and that I am the administrator of the page entitled “Rainbow Egypt”. He asked me if I was pimp and if I would agree if my sister was homosexual too.

Then I was informed of the charges against me:

- Joining a banned group established contrary to the provisions of the law to undermine public peace.
- Promoting the ideas of this group through public channels.
- Inciting debauchery and immorality.
- Engagement in Communication and funding from foreign entities.

The lawyers were prevented from attending the investigation with me and the Public Security Prosecution was telling them that I was not present there.

After the investigation, I was transferred to Al-Qanater prison on the same day, October 2nd, 2017. The harassment by the police was unbearable. They insulted me asking if I commit sodomy in a passive manner "do you get penetrated?" and "are you gay"? I was placed in the cell of those referred to the execution. The investigating officer told me to say that I am held on charges of receiving foreign funds, if anyone asks me about the charges.

The policemen in the prison stripped me of my clothes. They watched my body and looked at me in way that made me scared. They asked me to look straight at the wall. I was taken to a cell called "the discipline room", which is a solitary room and they gave me an empty bottle and another bottle of water and a worn blanket. I used half of it to cover myself and the other half to lean on.

The room was small and there was no light. I could not see my body inside the room. I used to touch myself to make sure that I was still alive. The prisoners were calling on me but I was collapsing. All I wanted was that they shut down the cell so that I could cry. I didn't want to cry during the interrogation. I kept crying for a long time, with the picture of me waving the rainbow flag on my mind which led to my imprisonment.

I waited until the completion of the investigation with me on Tuesday, October 5th, 2017. When I returned from the interrogation, I heard all the prisoners saying: "Ahmed Alaa, the faggot who raised the flag at Mashrou' Laila concert, is disciplined. The prisoners were making fun of me asking me to respond to them, they wanted to rape me, and made strange sexual insinuations. They kept telling me to ask for a break from the cell so that I get out and they would get a hold of me. I felt threatened and that my life was in danger. This situation lasted for 11 days.

One of the means used by the National Security Apparatus to place constraints on me was preventing me from receiving visits for an entire month, despite that a visit is legal once per week. There was support from the human rights lawyers who volunteered to defend me. Then I discovered that Sara Hegazy was also arrested and faces the same charges.

I was aware that the police were not harassing me the same way they do with other prisoners accused of homosexuality, who become subjected to anal examinations and then the police officers rape them and then ask other prisoners to rape, humiliate, and beat them. But my case has become the focus of world attention. The government didn't want to be exposed or to appear as a failing one; therefore, they were careful not to leave me subjected to rape or torture, despite the inhuman treatment that I was subjected to.

When the visit was allowed, only my family was allowed to visit, any friends or acquaintances not allowed. Warrants were issued to arrest all friends and refer them to the National Security Prosecution for questioning.

I was held for three months and twenty days pending investigations and referral to the National Security Prosecution then sent to the prison for a period of twenty-one days in Al-Qanater prison in Qalyubia governorate they transferred me to Tora Prison in Helwan.

When I arrived at Tora Prison, they did not opt to hold me under an incommunicado detention and placed me in a cell with other prisoners, where I was subjected to harassment and hassles by the inmates who told me, "Ahmed Alaa, the boy from Mashrou' Laila. I told them that I wasn't aware of the rainbow flag and that I was dragged in this situation, I was tricked into the situation, and I was a scapegoat. I tried hard to avoid them so as not to be subjected to violence by them.

The decision to release me was issued on January 14th, 2018, but I faced the obstruction of the prosecution to release me. I was transferred from Tora Prison to al-Khalifah police station and then to Giza police station where I stayed there for three days. Then I was sent to Fayoum for a day and then to the Fayoum court for two days, and then I was taken to the National Security headquarters in Fayoum, where they refused to release me. I faced all this intransigence and reluctance to release me in spite of the decision issued by the Prosecution to release me. I was finally set free and out again on the street on January 22nd, 2018 after I thought I would never see the street lights again.

I couldn't still assimilate what I have been through and I couldn't believe that I was finally set free, it wasn't until I had taken my brother's phone and listened to the songs of the bands that I had always listened to, that I realized I was finally free. I cried and felt safe. I had difficulties with my family. They asked me to pray and declare Islam to the public. I wanted to go to Cairo to see my friends. They refused, until I managed to leave the house, I found support from Mesahat Foundation which provided me with psychological support, whereas Bedayaa organization provided me with financial support, my lawyer (Amr) remained in contact with me until now. I received positive support from my friends and bloggers on Facebook, and some people considered me as a role model and an inspirational figure.

In spite of this, I found some difficulties in the housing, I was expelled from the apartment and I was attacked by the guard of the building. I was threatened with death in a message on Facebook. I was referred to investigation by the university and was also prevented from continuing my studies. I was afraid to go to the university so as to not to get killed inside the university campus after I received threats of being targeted at the university. I could not even proceed with the investigation that was launched against me and I still don't know the reasons behind it. I received a threatening message that they would be kill me and that they knew my home address. My family had been stigmatized after what happened.

Now I lost everything, my home, my family, my reputation, my university studies, my future... My life is over; I cannot move inside Egypt, the street has become the place where I have been subjected to violence and constant harassment. I cannot even go to visit my family in Fayoum. I have been subjected to constant death threats. I can't attend university, can't find a job, and feel deeply insecure. I am still wanted by the police and my case is still ongoing even after I was released on bail and I am still not cleared of the charges against me. I am still waiting for the court's decision and I am still held accountable pending trial.

Prosecution's intransigence and fabrication of charges

The incident dates was on June 2018 at 7 am in a coastal city in South Sinai governorate. I am a young man at the age of 30, while I was walking down the street a police officer stopped me and asked me to check my mobile phone. He looked through my What's app messages and found nude pictures of me and another photo of me where I was waving the rainbow flag...

The officer: "You know what these things mean?"

I: "this stuff is personal"

The officer: "Personal... say this at the police station you fucker... If you don't give me all the details, I want... I will make all the residents of Giza fuck you up!"

Then he pushed me into the police vehicle and took me to the police station where I was detained there for 22 hours. I was beaten, humiliated, and tortured. He kicked me with his legs in my stomach and punched me in the face. He slapped me on all parts of my body... and insulted me with the worst swear words... he called me a faggot and a fucker (addressed me with the feminine pronoun) and said he will let everyone fuck me.

And then asked me to sign the report, I was not aware of the details of the report, as I didn't read anything for fear of torture and humiliation.

Then he asked me: "tell me what you like in bed... do you like to be a top or bottom"?

"You know that you want me to fuck you, you perverted faggots get turned on by that but I am not into men"

"I do not have anyone in the police station to fuck you at the moment, what should we do when you get horny?"

I was surprised by his questions and I felt that I was collapsing and I wondered why I was arrested? I was not caught in a bed with another person or in a brothel!!!

I was referred to the Prosecution on June 15th, 2018. I told the prosecutor that I was tortured and beaten and did not sign the report voluntarily and I do not know what was written in it.

Prosecutor: "You are charged with incitement of debauchery"

Me: What does incitement to debauchery mean? I was not drunk or dancing... I was arrested while I was fully dressed and in the morning in front of everyone in the street

Prosecutor: This is not what we mean by debauchery... you were exhibiting yourself before the passers-by in the street and it was not in the morning, it was in the evening.

Me: I was present at the police station since 7 am.

Prosecutor: "no, you were arrested at night, in front of a Mall, and you were exhibiting yourself to the people who desire the prohibited sexual pleasure and you were standing there to lure and attract customers.

Me: "of course not, if I wanted to attract customers, why would I do it while I am fully clothed I would have worn a sleeveless shirt and shorts to do that I was arrested wearing full clothes and I don't know where this Mall is, this city is full of surveillance cameras, you can check those cameras and make sure if I was present there at night and inciting people to engage in immorality or winked at them as you claim I didn't do anything like that.

Prosecutor: "I have nude pictures printed from your phone... unlock your phone!

Me: I don't have any nude pictures, I tried to unlock my phone but the policeman who arrested me had damaged the mobile.

The prosecutor showed me some nude pictures and conversations; I denied having them on my phone and then asked me... Do you have anything else to say or add? I answered him no.

I was brought back to the prosecution after four days pending investigation and then a court hearing, during this time I was detained in the same police station where the officer was torturing me. The officer told the inmates in custody, "don't approach this faggot, he was arrested in a case related to debauchery". This statement served as a green light for them to torture and humiliate me. The prisoners used to step on me during my sleep. I was prevented from entering the toilet and in case I did they threw garbage on me as a punishment.

The officer prevented me from having access to medicines and personal hygiene, preventing anything to be given to me (only me) because I am a gay man.

He alternately insulted and cursed me saying offensive things, such as: " talk properly, fucker... tell me what I want to hear so that I don't beat you up... since when do you get fucked... and beat me every now and then... he spoke to me using the female pronoun.

The officer told me, "I am going to out you everywhere, I will let all of the residents of Giza and al-Haram fucks you, I will out you to your family and at your workplace, you faggot".

I felt horrified. I hated my body and my sexual orientation. He only called me: "faggot, fucker. He never used my name. I realized that this officer will not allow me to live a normal life again.

I was thinking to tell him that I am innocent and that I am not a criminal. I was born as a homosexual, and that is my sexual orientation not a crime, I am just different. I wished to ask him why did he tortured and discriminated against me!! But I was afraid if I did so, I would be beaten, humiliated, and tortured even more.

The lawyer proved that the report was falsified and that the case was fabricated and that I was arrested as a result of my personal beliefs. I was acquitted on June 23rd, 2018.

When I released from the detention, I found out that the police officer had out me at my workplace. I used to work as a school teacher and the officer leaked the information about the case to the educational administration as a result, I lost my job Under the pretext that I am a danger to the children. Later I was surprised that the prosecution appealed the court decision and a hearing session was set on September 5th, 2018, this mean that the case is not over. I feel extremely shocked. I am too afraid to leave the house or go out or take a walk in the street again. My family rejected me, so I had to leave the house.

As for my gay friends, I have never found support from them in my plight. They believe that I am under surveillance and pose a risk to their personal safety so they cut off their relationship with me. They also see it as a shame that one of their friends was arrested in an immorality and debauchery case.

“I dream of living in a safe place. I want to believe in myself again”

I lost everything because I am homosexual

I'm Samer, 26 years old, bisexual from Maadi, Cairo. August, 2017. I was with my friend in front of the Nabila Hotel at Gam'at al-Dawal street. We were surprised by the presence of a group of people wearing plainclothes encircling us. All of a sudden, they gathered around us and

started to search us and they seized our mobile phones. When they found the gay dating application (Grindr) and some nude pictures of my body, they started beating, kicking, and cursing us ...the passers-by noticed that this group was



encircling, beating, and dragging us in the street. So, the secret informers told the passers-by that they are policemen and claimed that we are terrorists and trying to detonate a bomb.

They took us to the immorality combating department at the duty-free building in Mohandeseen. The policemen beat us and said: "you motherfuckers, you will be fucked tonight, you faggots! Who is top and who is bottom in here, you bastards"!

The police officers asked us to take off our clothes to see our bodies. When we refused, they beaten us with their hands and feet and with a sharp stick, they tore our clothes off completely. One of the police officers said, "What do you do when you are in bed, show me your ass!! Does your asshole ache when you don't get penetrated, bastard!! Loosen up faggot"!

Then he brought a woman to put make-up on our faces. I tried to refuse. He kicked me in the stomach and slapped me on the face until I broke a tooth. He filmed us completely naked wearing women's make-up and cosmetics. Then he forced me to unlock my phone and used my gay dating account to have sexual conversations and arranging for sex parties, then he printed screenshots of those conversations to frame the case and included them as evidences.

I spent three days in a very dark room. During all these days, the police officers came to the room and tortured me and insulted me. One time an officer came to me and started harassing me and said, "I want to sleep with you... You are already arrested". When I tried to push him away, he beat me on the back with a steel stick and kicked my stomach until I

started to bleed. He blackmailed me and asked me to give him 100,000 Egyptian pounds, I told him that I can't afford such a sum, then he asked me to inform him about five of my gay friends in order to be released. It felt that like a nightmare. I never imagined that I would ever be insulted, harassed and beaten because of my sexual orientation.

The police report was filed after three days of my arrest. The officers kept me at the immorality combating department for three days to pressurize me to cooperate with them, and work as informer, and then they referred me to the Prosecution.

At the Prosecution denied all the charges. I told the prosecutor about what happened at the immorality department and that they stole my belongings (my mobile phone, money, and watch). However, the prosecutor didn't believe me and all his questions during the interrogation was related to my sexual life and my role in bed.

Then I was referred to the police station, the situation there was even worse than the immorality department. The detainees there were aware of my case, this prompted them to persecute and stigmatize me.

On the next morning, I was referred to the court that sentenced me to three years in prison and three more years of probation. I was amazed at how soon the sentence was issued and how fast they were in dealing with my case. The charges were practicing of debauchery.

I was very shocked when I heard the sentence. I wondered how this can be even possible and asked myself what crime did I commit to be imprisoned?

I was referred again to Dokki police station. The mistreatment was far crueler than the last time. Now I am officially imprisoned. The policemen used to enter the cell and beat me with their legs and sticks and insulted me in front of the prisoners until the latter started to do the same.

The duty officer used to take me out from the cell during the night to clean the toilets; he used to beat me which leave me with bleeding nose and internal bleeding. The prisoners harassing me continuously, they used to harass me by saying: "come and let's fuck you, or do you prefer rich men? Come and suck me... my cock is on fire... come and let me satisfy you, what an ass! And then the sexual harassment turned into rape. When I was asleep, one of the prisoners put his hands under my clothes, saying: "you seem to be horny, I will relief you, I know those who like to get penetrated, can't spend three days without getting fucked, and their asses would crave more!! I pushed him away, but he slapped me on the face and called me a motherfucker.

I raised the incident to the police officers but they never cared, they told me: "aren't you a faggot, who likes to get penetrated, give the prisoners what they want, they are repressed".

On October, 2017, I was transferred to al-Qattah military prison with ten others who were referred in cases related to immorality and debauchery, The treatment was not different from what was in immorality department or Dokki police station... once we arrived in the prison, my hair was cut short and we were beaten and insulted... and threatened verbally:

“we will fuck you up, bastards... take off your clothes son of a bitch..One of the policemen tried to rape me and I ran away from him. He beat me in the chest and then punched me all over my body. I went to the prison officer to complain to him. He treated me in a demeaning manner...he told me, get the hell out of my face, you filthy son of a whore”. Next day, I was punished by the police officers as they tortured me by tying my hands and lifting my legs up and throwing me to the ground and beat my bare feet with a hose for about 20 times, just because I tried to save myself from rape.

The next morning, a low rank officer came to our cell. He said: “where are the ten faggots”? he called on us and took us to meet the prison commissioner, who ordered the policemen to repeat what was done to me earlier and they beat us with the hose again then tied us and forced us to kneel on our knees and then started to hit us severely using a long solid stick saying: "listen motherfuckers, you are in a prison here, which means that you are here to be disciplined, punished and get fucked”, this severe beating was a message to us to agree on any rape attempts that happen to us inside the prison and a warning not to file any complaints again.

I was referred to Dokki police station until I was released after the case was appealed, but there was a clear intransigence by the police officers to release me. However, I was released a month after the acquittal verdict. They incarcerated me for an extra month. When I asked the police officer about that delay in releasing me... they told me because “I am a faggot, perverted homosexual... And that a bastard like me will find nobody to help him out of this”.

When I left, I was required to spend six months in probation. I was subjected to ridicule and bullying from the police officers. The probation was 12 hours a day over the course of six months. I have to stay in the police station from 6:00 pm to 6:00 am. Throughout this period, I cleaned the toilets of the police station and buy everything the policemen need and buy the police officers their cigarettes, food and make tea for them.

If once tried to sleep, the policemen kick me in the stomach to wake me to clean the car of the duty police officer and clean his desk. The police officers used to harass me verbally and ask me to suck their dicks or show them my ass and always called me a faggot... one of the policemen filmed a video of me when I was asleep and when I told the head of the detectives, he ridiculed me and told me “ why are you upset.. You like to get fucked by men anyways and you sleep naked and let men top you... get the hell out, you motherfucker... You are disgusting”.

One of the police officers offered me to work and cooperate with him to monitor gay men and entrap them on Grindr and other gay dating applications, so that they can arrest them... and then I would be able to practice my personal life without hassles or harassment from the police, but I refused, so he beat me and insulted me.

I didn't find support from my family. My parents passed away while my sister and brother cut me off after they knew about my sexual orientation. My brother threatened to kill me several times, when he recognized that I was charged in a case related to my homosexuality.

As for my life, it has been ruined and I can't find a place to live, I don't have money, I was fired from work as a result of the case and accusation of practicing immorality and inciting debauchery. I can't find a job opportunity because of the probation... I get physically worn out and exhausted because of what I go through during the probation every day, I don't find any support from anyone.

Security persecution of a transgender woman

My story took place in December 2017 at night, a transgender girl and the incident happened while I was on my way home, wearing loose men clothes; as I was not allowed to dress like a girl then, so as to not be subjected to hassles on the street. However, I apparently appeared as feminine, as my breast grew, and I had a soft skin and long hair, and I used to hide my breast by tying it with a belt so as not to make it visible on the street.

On the way, I was with my friend in the college. We came across a police checkpoint near my house that consisted of three police officers and some of the soldiers, alongside two police vehicles.

They stopped us and one of the officers looked at me in astonishment and surprise and asked for my identity card.

Policeman: What do you have in your bags?

Me: Just ordinary stuff

Policeman: Where are you from?

Me: Tanta

Policeman: What are you doing here?

Me: I am a university student here in Cairo

The Policeman took my bag and searched it and found a perfume for women, a mirror, and a lipstick

He inquired about the reasons behind my possession of such cosmetics.

Me: These are things that were given to me by a female friend, so that I hand them over to another female friend

Policeman: (sarcastically looked at me) so you are carrier who delivers things!!

Policeman: (Looks at the rest of the policemen) saying: look at his nails, how they are long and soft, and then sarcastically looks at me saying: "how cute"

Policeman: why is your hair long like that? Are you faggot?

Policeman: grabs me by the hand and takes me closer to the vehicle and asks me to tell him my story and asked about my sex.

Me: "I am a transgender woman, my condition is followed up in Al-Hussein hospital in Cairo, and I am waiting for a medical report on my condition, and I follow up with a specialist, I have her number. You can call her if you want to verify".

Policeman: Do you identify yourself as a girl? Do you really wish to become a girl? Do you love that boy you are hanging out with? Does he sleep with you and engage in an intercourse with you, does he fuck you?

Policeman: are your friends' males or females? Who do you feel comfortable with the most?

Me: I started crying and I was shocked by his curious and intrusive questions that made me feel humiliated and even more offended by the way he talked to me and his use of obscene words and the pronoun he used in addressing and questioning me, as he used the male pronoun. I looked at him and gave him the number of the specialist that I deal with and told him that he can call her to verify.

Another Police Officer asked me if I was gay and I said no.

Policeman: What are you then? He shouted at me and raised his hands in an attempt to slap my face.

Me: I am a transgender girl and I already told the other policeman everything

The police officer comes closer to me and starts to unzip my shirt and feel parts of my body, as I burst into tears loud and couldn't find anybody to help me...

Policeman to me: Show me your breast! Then he grabs his penis and looks at me same way as sexual abusers do ...

Me crying: What's going on?

The policeman then assaulted me and forcibly opened my shirt and touched my breast on the street.

The other policeman took my phone and went through it.

Me: I tried to gain my composure and to close my shirt and not cry. Then the officer, who took my mobile phone, gave it back to me and asked me to answer my phone when he calls and then they allowed me to go.

I kept running until I arrived home.... I stayed crying for a long time and felt lonely. Shortly after an hour, my phone rang and it was the police officer, who had seized my phone and took my number... he told me that he wanted to have sex with me. He threatened me in case I reject his proposition, that he would arrest me and asked me to send him nude pictures of body, and also wanted to meet me.

I couldn't think of how to deal with this situation. I kept crying while he was talking on the phone. I didn't even listen to what he was saying because I was in a severe shock. I was wondering about the solution... About finding a way to get out of this situation ... I asked myself if this officer would keep on extorting me to have sexual encounters with him forever...

I tried to turn off the phone completely and thought that within moments the officers would come to break into the house to rape me. I spent more than a week not leaving the

house and not going to the university for fear of passing by another street checkpoint or coming across any of these policemen who want to force me to have sex with them. I was afraid that they would rape or arrest me.

I was shocked at what happened to me... why did all this happen to me? Why cannot I defend myself? Why is there no law protecting me?

Why could not I report these officers who harassed me? ... Why cannot I ask for help from the officer who threatens me that he will arrest me case I refuse to have sex with him? ... Why am I under blackmail? Why do not I have rights? Why am I being persecuted?

In the end, I am an easy target to them, anyone has the right to violate the sanctity of my body and I cannot defend myself because the law is against me, my body has become a charge that I must hide and conceal. The main charge against me is my body.

As a result of this incident, I feel negative towards my body, and I started to hide my breast under loose clothes and wear a bra that caused me skin irritations and allergy. My relationship with the street became suspicious that I do not like to be on the street and I do not like dealing with individuals and I am afraid of everyone's looks at my body, in case any officer or military appears, I immediately avoid that street. I no longer walk through that street again and I changed the road I take on my way back home, and replaced it with another street.

I kept myself locked in my house and never left it except for certain times, and only went out to certain places, I changed my phone number so that the officer couldn't contact me.

Whenever the telephone rang and I saw the policeman's number, I felt scared, a phobia that reminds me with the aftermath of the incident. I was always thinking that he was spying on my phone and that he would try to arrest my friends and my network of acquaintances. Who would support me in case I get arrested, my family would reject to help me because I am a transgender girl, but my friends, who are trans-genders, would be arrested.

Ramsis Square and a story of a transgender woman

My case dates back to one of the evenings of May 2018. I'm a transgender girl, almost 18 years old, I was taking a walk with my other my other female transgender friend (24 years old) and another gay friend (22 years) around Ramses Square near Al-Alfi Street, and we were stopped by a group of policemen. They asked for our identity cards, so we gave our IDs to them but then they asked to access our cell phones so we asked them why? One of them pointed his finger then immediately nine of his colleagues encircled us and started beating us and slapping us on the face and seized our phones by force.

One of them said, "Are not you the one who was dancing and wearing a night gown? You motherfucking faggots! You like to get fucked... then he pulled my pants to the point of ripping it off, he told me: "Hey pussycat... don't you like to be fucked? Then he pushed us by force into the police vehicle. We found three other gay men who were being held inside the vehicle. They were arrested from other places. The vehicle moved from one area to another, patrolled the famous gay cruising areas, until they arrested four others. In total, we were 10 people in the vehicle. They took us to the police station.

I showed out a report from al-Hussein Hospital, which states that I am transgender and I follow up with a psychologist and another hormones specialist (endocrinologist). They disregarded the report and tore it when I insisted that I was not guilty of anything.

I was completely scared as I was not aware of the reason for the arrest and I did not realize that the Egyptian police used to target homosexuals and transgender people without any right and for no apparent reason. They also fabricated the charges related to the spreading of debauchery, incitement to immorality and the seduction of the public and engaging in sex for money in return.

The police officer ridiculed and insulted me: "he asked me if the pants I was wearing were for men or women? And then he said that we are faggots who like to get fucked...he asked me about the amount of money I receive for having sex....He took off my friend's hat and her long hair -that she conceals from people for fear of social stigma when she walks down-showed. The officer slapped her on the face and then he kicked her with his knee in the middle of her stomach until she vomited. Then he called on his colleague who had beaten my homosexual friend and then started to beat and torture me.

We begged them to allow us to contact our parents or friends. But they completely refused. The police officer asked us to insert our pin codes and unlock our phones and said that if we refused to unlock them, he would torture us again. I asked him to hear us but he started to touch my body. He told me: "do you also like to get fucked? Why does your hair look like that... why is your voice sound like that... we were hearing the screams and pleases for help by the other guys who were arrested with us as a result of the pain of torture they were subjected to.

When our phones were unlocked, they found nude photos and conversations related to our sexual orientation and gender identity. They ordered us to sign papers we didn't read due to the severe torture. They carried out a criminal investigation and collected our fingerprints. They claimed that they checked our criminal record to see if we were previously involved in other criminal cases or not, and told us that afterwards we can call our families and leave.



But then they sent us to the cell, and it was a small dark room filled with a smell of urine, and the room was filled with more than 55 prisoners, I couldn't even find a small space to stand because of the large number of prisoners. The police officer told the prisoners that we are "homosexuals", and that served as a green light for them to violate, abuse us physically, and attack us. They forced us to dance for them and mocked us and when we refused to comply with their orders, they beat us with their belts and kicked us.

Some of the prisoners harassed us sexually and when we resisted and moved away they beat us and said: "you get fucked outside the prison, so why not inside as well....you fuckers! ...one of the prisoners assaulted my friend and raped him forcibly before the rest of the prisoners and none of them showed any signs of objection. The police officers used to pass by the cell in the evening to beat us and pull our hairs in front of the prisoners and threatened to show us hell and called us sick perverted faggots.

We spent 17 days in that cell, and we were exposed to all kinds of sexual and physical abuse, continuous torture and bullying, and reluctance of the police to refer us to the prosecution during that period.

I lost my senses, as I was in utter disbelief because of what happened to me, I did not commit a crime just because of being transgender, this is my gender identity, and how am I supposed to abandon it? We are females... how can the police force us to be incarcerated with men who violated, beat, cursed us and even raped us...

When we were referred to the prosecution, I showed them a report that proves that I am a transgender and suffer from gender identity disorder and that my case is being followed up by Al- Hussein Hospital. I have a hormonal imbalance, so I follow up in that hospital until the sexual reassignment operation is carried out. I told them they could refer to the hospital to check. I could not read what was written in the report of the prosecution office because of the torture I was going through, but I found my family which made me feel safe as soon as I saw them and the court's decision was made and I was acquitted.

As a result, I was stigmatized and discriminated against by the surrounding social circles... they called me an outlaw, a former prisoner... some of them exclaimed: "don't you miss the cell". My family had cut my hair short, locked me up in the house and prevented me from going out.

As for Hussein Hospital, we were told that there was a police patrol vehicle waiting outside the hospital to arrest transgender patients and the doctors were stopped from giving the reports to the transgender patients and prevented them from diagnosing them or offering help. The administration of the hospital said that the police warned them and told them that the doctors issue reports to grant the perverted homosexuals a license to get fucked. Currently no medical or psychological support is provided to any transgender person.



Violations by medical institutions

In the beginning of August 2016, I started the hormonal treatment. I was not aware of the seriousness of the situation ... I followed the advice of transsexual people on Facebook, who prescribed me names of doses of pills and injections of hormones they use, some of whom cause cancer, others cause harm, while some other pills have positive effects to my case. I spent one year taking those medications. I always have asked myself why we don't usually resort to a specialist doctor. The answer was always the rejection of doctors who are specialist in glands to deal with sexual transition cases.

I was afraid of the effect of hormonal therapy without undergoing a checkup or an examination by a specialist and was concerned about its negative effects on my various body organs. So I decided to see a specialist in glands "Endocrinologist", as I was aware that the steps of sexual transition are four main steps: -

- 1 - Obtaining hormone therapy and regularity in doses.
- 2 - Following-up with psychotherapists.
- 3 - Obtaining a permit for the operation.
- 4 - Changing the identity and personal data in the official documents.

To go through this process and to take these four main steps, means that the transition process will last between 2 to 6 years, and would cost a lot of money (an amount of money not less than 100 thousand pounds). The process requires several complicated governmental permits (permission from Al-Azhar and approval of a government hospital and a permit from the syndicate of Doctors), and ends with their disapproval of allowing the transsexual person to undergo sex reassignment operations, or with the rejection of the State to amend the official papers and change the sex section in the identity card.

In July, 2017 I underwent all the tests and X-ray related to my condition as well as the doses I take from hormones and pills, and saw an endocrinologist that works at the Research Center in Cairo at her clinic in the center to explain my case. As I arrived in the center, the secretary asked me for my identity and my personal data. My name was listed in the identity as a male, but I appeared as a female, so she asked me for my other name as a female, I said "Abeer". Then she asked me to wait for my turn. I sat among the other patients waiting, I was surprised a moment later by them calling my male name loudly. The patients looked at me in amazement as I appear as a female with a male name. I felt threatened under this situation; I feared being exposed to physical and verbal violence from the people present at the clinic or to be subjected to their questions about my identity and appearance.

So I had to go quickly to the secretary and was terrified that someone would throw anything at me or beat me. I entered the doctor's room and then she told me...

Doctor: "As long as you don't undergo a castration surgery, I will not be able to follow up with your condition".

Me: why?

Doctor: I don't deal with cases that didn't undergo castration

Me: "I need to follow up and be diagnosed, I can't afford undergoing a castration surgery at present... I need to be treated by you"

Doctor: "This is not my problem...I will not bear this responsibility".

Then she asked me to let her examine parts of my body.

The doctor examined my body parts and I was naked and another male doctor who works as an assistant was present in the room, the doctor did not close the curtain and my body was exposed to the other doctor. She actually debased me, as if a guinea pig to her, looking at my body in surprise and awe... I felt frightened and asked her to close the curtain so that the doctor could not see my naked body parts. She looked at me sarcastically and shut down the curtain.

The doctor told me that she would not be able to deal with my condition. So I asked her why she asked me to undergo the physical examination as long as she will not deal with my case. She told me she wanted to figure out how far I was going with the hormonal treatment and she inquired about the names of the medication, I answered her and mentioned "Fallon", "Cyclo" and anti-testosterone medicines. She advised me to proceed with the hormonal therapy as it yields a great benefit. I asked her to determine the dosages and quantities for me. She refused and repeated again, "I do not deal with your case unless you undergo castration surgery".

I left the clinic feeling hopeless and sad as I did not know who to turn to in order to get help, as I will not be able to undergo castration because the cost is expensive, and my family will discover the fact of my sexual identity if I undergo that process. They would incarcerate or torture me or even kick me out of the house, I am still studying at the university and don't have a source of income and I cannot find work because my gender is contrary to what is listed in my personal identity card.

Hormone therapy is also "tiring and deadly" and requires taking male antigens that should be taken in very precise doses, as it reduces blood pressure, which requires taking a lot of salt to compensate for the resulting low blood pressure. The presence of hormones in the body at immoderate rates leads to the formation of cancerous cells and stroke, in addition to lack of focus and fatigue, and it has a high impact on changing my mood conditions on a daily basis and cause permanent depression ... So, it is dangerous to take hormone therapy without the supervision and follow-up of a specialist doctor.

This is in addition to the difficulty of obtaining these medicines (Cyclo- Progynova - Fallon) ...as pharmacists refuse to dispense hormonal treatment and I used to be subjected to many violations. They met my request with disdain saying “I ask God for forgiveness” or “the country has become plagued by faggots”, or claim that they don’t have it, or other demeaning exclamations such as “RIP Masculinity ”..... Some of them look at me with disdain and contempt, and refuse to give me the medicine or give me more than a packet, sometimes I search at many pharmacies in different places for months and after this suffering, I finally get one packet that wouldn’t be enough for more than a week... And now ... In this period, these drugs are banned in Egypt. I do not know how I will be able to bring them, and how will I take it...

In terms of Psychotherapy, there are two official hospitals that are reliable and I have to deal with them (Al Hussein Hospital - Al Demerdash Hospital) for a report that proves that I am a transsexual. Al Hussein Hospital forces me to receive treatment there for a period ranging from one to two years to get a written report that I am sick with a disease called sexual identity disorder. So, I get diagnosed (as a patient), sit with a specialist once a week to ask me all the details of my life where I have to talk about things I do not want to talk about. The specialist made me draw a lot and then she analyzed my drawings. She puts me in difficult and embarrassing situations ... They call it a psychological rehabilitation session, but I see it as a psychological tormenting session. I felt pain and pressure on my feelings and interference in the details of my personal life in every weekly session.

She asked me for a lot of x-ray and blood tests, including: (chromosomes, sonar rays, blood image, and brain mapping). I couldn’t afford all these expensive things. I was still a student living with my family. I had to cut off my monthly allowance and minimize my daily meals. So that I can undergo these tests, and after all this suffering, she asks me to repeat these tests and x-ray every other period.

After a year, I was asked to stop hormonal therapy for a month and a half to measure the development of my condition. When I stopped hormonal therapy, I became psychologically exhausted and depressed. I could not look at my face in the mirror. I rejected my body. I did not get out of the house...I was transforming as a result of the hormone therapy and suddenly it was suspended. After all the tests and the required radiation tests, I discovered that the previous tests were removed from my file inside the hospital as a result of neglect of the workers. I went to file a complaint against them to the specialist, the latter replied: “it is not my fault and not my business”. She asked me to undergo process again.

All this, not to mention the bribes I have to pay the doctors to get the report for my case, I had to either pay for the completion of paper and get the report or wait for many years to obtain the report, in addition to the appointments that were not committed to by the doctors to examine me. There was total disregard and inconsideration to the fact that I live in Damietta, which is a remote governorate with another culture that is different from Cairo. I used to bear the expenses of transportation which was relatively expensive, and wasted great time and effort.... Finally, after a year and a half of suffering and exhausting follow-up, I obtained a written report stating that I suffer from “sexual identity disorder”,

and that I hardly tried many times to accept living as a male but I failed. The report stated that the only solution to my case is to undergo sex reassignment surgery.

Currently, I am awaiting a permit from the Doctors' Syndicate, which is required for the surgery. A large number of different tests are required, such as tests of hormones and chromosomes, and a committee in the doctors' syndicate consisting of a doctor (masculinity disorders and genitalia diseases, glands (endocrinology), psychological therapist, an official report from a psychologist is required as well to confirm that I have been treated for two years with the disease of sexual identity disorder and I follow with him and the only solution for my case is to perform the surgery of sex reassignment, and then waiting for them to deliberate my case and grant me the authorization to complete the process of sex correction and the suffering continues for several months due to irregular attendance by the Members of the committee Or the rejection of the representative of Al-Azhar.

I went to al-Hussein Hospital to obtain the confirmed and stamped report. They refused to give it to me. They said they were giving me a paper proving that I was sick and they could not give me the official report, even though I stayed in the hospital for a year and a half under their supervision and bore all the difficulties and problems that they made me face. I still cannot get the report”

I am trapped in a small box. The whole society is against me. The street is against me. The law and doctors are against me. I have to be strong enough because nobody will stand by me.

Violation of an intersex person

My name is Isabella, I am 20 years old, and live in Alexandria. I am telling the story of my perpetual suffering. I am an intersex girl or a hermaphrodite as some people label me... My story began during my adulthood period in 2012. At the age of fourteen, I differed from all males around me. I wasn't muscular or hairy and my tone of voice was not deep...I tended to wear the flashy clothes of the girls ... My family only views me as a male because I am registered in the official papers as a male and I have to act like one. However, I deeply felt that I am a female and my family forced me to wear men's clothes but there was a female inside of me trapped in my masculine body. A female that screams for help from people around her... asking for a release from her masculine body and begging them to deal with her as a female.

My family began to suspect my physical nature and without a discussion, I was taken to a doctor's clinic that was very far from my home. In the clinic, I found girls and boys who seemed to be suffering from anxiety and panic. My father told the doctor: "we need to know what is wrong with our son" ... The doctor who refrained from speaking to me directly, examined my body and then looked at my father and told him: "your son is a hermaphrodite...he needs to take medicine and stop dressing like girls... let him get to know boys and mingle with them... and man up!

We returned to the house... my father pulled out a knife and headed towards me uttering those insults words: "what a shame! My son is a hermaphrodite...what did I do to have a hermaphrodite son...what if people know about you! ... Then he moved towards me with the knife in his hands... I froze due to the shock and I could not move. My brother and my mother tried to grab the knife from my father, but they failed... my father stabbed my brother in his hand and pushed him away, my brother started to bleed as a result of his injury ... my father tried to stab me but my mother managed to prevent him in the end.

My father kept beating me for seven or eight hours. He slapped me on my face, pulled my hair and hit me hard on my back and then kicked me in my stomach and violently beat every part of my body until I fainted. I was helpless and unable to defend myself and asked about the reasons why he beat me that bad... I kept asking myself "why do I deserve this"? Why this relentless violence is directed at me by my father... as I regained my consciousness, I found my body full of scars and I couldn't open my eyes as they became badly swollen and I couldn't touch my back as I was in severe pain and it was hard for me to stand up because of the pain in my legs.

I was locked in the house for three years from the end of 2012 until the end of 2015. I remained under incarceration in my house without a mobile phone or internet and deprived from entering the balcony or open the door to any one even for the cleaning person... I was not allowed to see anybody even if we received visitors. I was ordered not to go to school and stay in the house.

They told those who asked about me that I was being disciplined and wasn't allowed to pick up any phone calls or meet anybody. My experience was worse than an inmate in prison, because even there, they provide means of entertainment.

They always looked down upon me and they regarded me as an "abnormal creature" and that God shall befall me...I could not argue with them, otherwise they would beat me all over my body parts and would deprive me from food as they always do every time I asked them why did they incarcerate me inside our house.

During that period, I was given medicines prescribed by the doctor, which are male hormones (T-prop / Testolic) in addition to forcing me to follow all instructions regarding not wearing the women's clothes and that my voice must be masculine and talk in a masculine style...I followed such instructions for a year and four months. This resulted in high physiological changes such as the beard, moustache, and pubic hair and my mood and psychological state worsened and I began to suffer from severe depression, my body weight increased as I reached 105 kg.

In 2016, my body rejected the hormones that I used. During the tests that I was forced to do by my family every six months, they found that the testosterone hormone is less than the percentage that should be for a child and thus my body keeps rejecting any male hormones. The physical changes were only reflected on my appearance.

I kept vomiting blood, I couldn't eat and I went to the doctor who told me to stop taking hormones and I underwent a surgery as a result of infections in the stomach, gall bladder and colon as a result of hormone use. Following the surgery, I refused to continue with the hormone therapy. The doctor informed my family that I am sick and suffer from diabetes, which is a chronic disease and I should not be exposed to any grief and I must take insulin injections in time.



Two weeks after I left the hospital and during the beginning of my recovery, I was surprised at seven o'clock in the morning by seven well-built men who beat me without a reason. I was screaming for help. My father and mother happily watched the scene. I realized that my family hired some thugs to beat me and torture me. They tied me up; my head hung down and my legs were up and one of them strangled me and the others hit me, then they injected me with something, and I slept for a long time. I woke up and I found myself in a psychiatric clinic. One of them tried to strip me of my clothes and the other spoke to him

saying, "Is it a boy or a girl." I couldn't identify those people because of the effect of the anesthetic that they gave me. One of them started to touch my body.

Then one of the nurses told me that I was sent to this clinic by my family and asked me to take a shower, a man came in with her and kept looking at my naked body during the shower, and then I changed my clothes. I went to a place where many of the people gathered, people who harassed me verbally and physically. When I used to go to my room to sleep, they used to open the door to look at my body. One of the staff members felt my body and touched my genitalia. They forced me to take medicines I did not know. I kept asking them when would I see the doctor and when I did, I told him that I am not a boy, but an Intersex person and that my parents were torturing me.

Doctor: your family brought you here for treatment, they said that you are an atheist and that you suffer hallucinate".

Me: I am not a boy and my family is telling lies

Doctor: you are an abnormal boy who failed in school. You are threatening your family of causing them scandal.

I told the doctor all the details of my life and suffering because of my family and about the torture that I was subjected to, my incarceration in the house, constant oppression, brutal treatment, and the effects of hormones that I have used and diabetes ... The doctor began to understand me and I gained his sympathy toward me. I told him that I wanted to get out of the clinic and that I was subjected to harassment and rape here. But the doctor told me that it would be very difficult for me to leave. I stayed in the hospital for another eight days. I was exposed to all kinds of physical and verbal abuse. I begged the doctor every day to let me go until he called my family and told them that I was not sick and urged them to come and take me out of the clinic.

The first sentence I heard from my mother when they came to the clinic: "I don't want her... take her anywhere" ...The doctor engaged into a discussion with them and reiterated that I am not a mental patient or suffer from an organic or behavioral disease. I must be discharged from the clinic and after many negotiations that lasted for more than three hours, my family reluctantly agreed to take me out of the clinic.

On the 23rd of October 2017, my family continued torturing me as usual and they beat, humiliated, and locked me in the house. My health condition deteriorated more and more because of diabetes. On second day of Eid al-Fitr, my parents brought four men to beat me in the house to force me to take hormones. However, I threatened my parents of killing myself if those four men attacked me... and they would face legal consequences... I ran to the kitchen and pulled a knife and placed it against my neck to kill myself if anyone approached me, the gang members tried to take the knife from me and I still threatened them but they managed to take it from me and tied me and kept beating me as they usually did.

I tried to beg my father to discuss with him why does he torture me? Why does he perpetuate violence against me? ... Why did all this happen?

After the gang members finished beating me, I looked at my father's eyes affectionately and my body was filled with bruises and my tears were pouring down. I told him that I am not sick and that I was born that way and discussed the issue with him the same way the clinic's doctor talked to him with logic and evidence and scientific evidence, even then he started to accept and understand... my mother kept wondering what will she tell the neighbors, relatives, and family members...

In the end they told me that there was no escape from that reality and that I must become male and continue hormonal treatment.

Two days later, my father gave me some money and asked me to go and buy clothes and go out for a walk outside the house. I could not believe this request. I would finally leave the house. I took the money and went.

When I came home I did not find my father, my mother or my brother. I did not find any furniture in the house ... I did not find anything but the empty apartment. I called my father who told me, "We have disowned you and we don't want to know you anymore". We left you the apartment but we moved all the furniture pieces somewhere else.

I sat down on the floor of the apartment with no medicine for diabetes, no bed to sleep on, no food, no money to manage my daily life, and this is a transgender girl whose life is all about loneliness, poverty and suffering.

The suffering of a transsexual man

I did not know when my journey of suffering began... does it date back to my childhood times and those problems I had with my family and relatives due to my behavior and mannerisms? Or does it date back to the year 2006 and the phase of male hormones? ... I am Eden, a transsexual man, 36 years old, and jobless. I started the hormonal therapy when I was 24 years old in 2006. My appearance was similar to the gender I was assigned with upon my birth. However, my way of talking, gait, clothes, and behavior made my manager criticize me and regarded me as a homosexual. He used to say 'How can a female wear male clothes and talk like men?'

He did not know that there was a male inside me, screaming for help to come out publicly. As a result of the frequent issues with my manager; one time, he insulted me and called me (a perverted homosexual, filthy, and low scumbag) and ordered the security men to throw me out of the company then fired me.

I felt upset about what happened to me, but then I decided to proceed with the sexual transition. I saw many doctors until I found a doctor to follow my case, and I signed a psychological report (disclaimer paper) in 2007 that stated that I suffer from sexual identity disorder and then I was referred to an endocrinologist.

But I faced great problems with my family, where my father expelled me from the house and refused to accept my case. Although there were reliable reports from specialists proving that I had a sexual identity disorder. When I was looking for jobs, they required my identity card but my outward appearance was different from my look in the identity card, so I could not work and did not have the opportunity to work and I afford my daily sustenance. However, I found support from my mother, who provides me with limited financial support.

In 2008, I underwent mastectomy surgery and it was performed in a small hospital because the Egyptian Medical Syndicate refused to grant me approval for this procedure. In 2009 I applied to the Egyptian Medical Syndicate to obtain their approval to perform the sex reassignment surgery. They asked me to undergo hormones test and then referred me to al-Qasr al-Eini hospital. I was subjected to a lot of bullying and insults from the hospital's staff as they looked at me with disdain and rejection, after that the test proved that the male hormones were high.

I was referred to the committee of gender reassignment of the doctors' syndicate, which consisted of more than six doctors, including (psychiatrists / endocrinologists / masculinity and men's health (urologists) / dermatologists / a representative of the Egyptian Fatwa House (Al-Azhar's house of religious edicts). The members of the committee pressed me with questions that were similar to a police interrogation... they asked me about my position in bed and insisted that I want to transform into a man to become more powerful in the society ...then they asked me about the identity/ name of the doctor who performed the mastectomy surgery on me.

The committee argued that my case was related to sexual orientation and not gender identity disorder (dysphoria), then after a long period of arguments and procrastination by the committee that lasted for several months, I found that this attempt is in vain and of no avail. And due to the use of hormones for two years, there was a risk to my organs that I could have exposed to Cancer, so there was no escaping from starting the process of sex reassignment surgery.

In August 2009, I traveled to Syria to undergo hysterectomy surgery procedure that includes the removal of the uterus and its surrounding structures. This was a part of a treatment plan for my transition to the male sex based on the recommendations of the doctors (based on the doctors' report), where I could not perform the surgery in Egypt due to the intransigence of the doctors' union.

Then I started a miserable journey of attempts to change my name and gender on the ID card. I contacted three lawyers, some refused to help me and others gave me promises and kept procrastinating and did nothing. This misery continued this way for three years until the end of 2012.

I was very agonized and upset as a result of what was happening to me. I was surprised after three miserable years with the approval of the Egyptian Medical Union who file a report that endorses my case in May 2013. In October 2013, I underwent the last sex reassignment surgery and the surgery was conducted in three stages.

From there, I started a tormenting journey with the Civil Registry Office to change my gender and name in the identification documents, I was referred to the forensic doctor who mistreated me and examined me as if he was conducting autopsy on a corpse...then he proceeded writing a misleading report that entailed an inaccurate description of my condition, and after finishing the humiliating examination he ordered referring me to a laboratory affiliated with the forensic authority to undergo a test for chromosomes and hormones. A senior specialist there drafted a report on my health condition and stated that I had undergone a surgery for sex reassignment and therefore it is recommended to permit the altering of my name and gender in the identity card in line with the completion of all procedures and stages required.

The Civil Registry Authority rejected changing my data due to the forensic doctor's final report who insisted that the female chromosomes exist (despite the recommendation of a forensic medical examiner), I tried to contest the final report within 60 days, I went to a lawyer to delegate him, but the employees of the Registry authority rejected to file the delegation under the pretext that my outer appearance contradicts the gender listed in my identity card. They also accused me of forging official papers and threatened me to inform the police.

In February 2015, The lawyer filed a case against the Ministry of the Interior and the Civil Registry despite my request to file against the forensic medicine authority because of their intransigence and reluctance to change the identity on the ID card, although there is an evidence of this in the form of medical reports...However, not only did the lawyer do that but he also published the information of the case and details of my personal life on all

electronic websites and the newspapers and even mentioned my name , date of birth, and my national identity number.

In the courtroom, my mother was with me, where a journalist who had taken a photo of me and my mother and published it without our consent. We were identified by our relatives and neighbors, which caused us many problems and constraints in our place of residence.

In September 2015, the court order referring me to a tripartite committee of forensic medicine authority to determine if I was male or female, by then I was in the final stage of the sexual reassignment, but I was bleeding during the surgery. Only one day after, the doctor kicked me out of the hospital in fear of being accountable by the doctors' union and the legal consequences and I was suffering from a severe lack of blood and an increase in my body's temperature and this lasted for more than a month. Due to the pain, I stayed in the house for more than two months and suffered from pain due to the surgery and psychological pain due to the State's refusal to change my name and gender in my ID.

In 2016, the court issued its final verdict. My case was completely rejected. The press and electronic news websites published the news about my case and a headline of an article stated (sex reassignment surgeries are prohibited by religion). Then people started to treat us aggressively... One day, I and my mother were attacked by a group of people and pushed my mother and made her fall to the ground, and I had the biggest share of the attack, they encircled me, beat me with their hands and feet all over my body and threatened me, they said; mother fucker, you have to leave the area and move to another place otherwise we would kill you and your mother.

I felt weak, helpless, and hopeless, as I was unable to protect my old mother and I always used to suffer alone and face the beating, insults, bullying, oppression, pain from the surgeries and the intransigence by the government and their rejection of me...but now the only person who provided me with support and helped me through this journey is insulted in front of me just because she supported me and I can't protect her, and as a result of that situation my mother fell severely ill.

In March 2017, my physical pain increased as a result of my surgeries. The doctor discovered a 2.5 cm long abscess, which explains the usual increase of my temperature since 2015 until now. The doctor told me that I had an infection due to medical negligence.

Currently, I feel pain and agony. I also take painkillers which in turn affected my stomach. The pain that resulted from the surgeries affected all my body parts, and my muscles weakened and I am unable to walk and I feel psychologically drained.

In August 2018, some neighbors gathered and gave us the last warning "Either to leave the area, or get killed by them". They told us that: "people like us should die", so now I and my mother are living in fear and hatred for life. I regret the decision of

Undergoing the surgeries because of the pain, being unable to change my data in the ID card, and I can't find a job. Life for me is completely ruined and in the end, I feel weak and scandalized, I cannot protect myself or my mother.





Torture, and blackmailing for years

At the end of 2013, when I was 17 years old, a student that is distinguished from his peers at high school, and used to live in one of the villages in Upper Egypt... I did not realize then that I am gay, I created a Facebook account expressing my sexuality as a homosexual and posted some romantic pictures of men kissing and then I received several friend requests from people that I didn't know.

I surprisingly came across some Facebook groups entitled: "BeniSuef's gays" "Egypt's Gays", "passive / bottom boys of Upper Egypt ... People asked me "What is your role and type" ... I didn't know what they meant back then....

I met a 22-year-old person named Mohannad - who was studying at the Faculty of Commerce. This is how he presented himself. We exchanged telephone numbers and he asked me after a period of time to add him to my personal Facebook account which includes my family, friends, relatives, personal pictures and information related to my life. He expressed his willingness to meet more than once but I always was afraid to meet him as I was still young.

several months after, at the beginning of 2014, I was surprised by a message sent to my personal account by a guy that I have never met before, and his message was: "I know you and your friends and family, I know that you are gay and that you prefer to get fucked and I am going to inform your entire family that you are a faggot".

I felt very scared, I contacted Mohannad , and told him what happened to me...he laughed and then I was surprised by him telling me that "it was him who sent me that message". He then threatened me and said that if I didn't meet him, he would expose me to my family and say that I am gay, and engage in coitus with men and chat with gays and that I have another Facebook profile where I post pictures of homosexual men kissing. He called me a "faggot".

I was shocked by what happened and blocked Mohannad from my personal account but I was surprised by him messaging me on the other account (the gay profile) where he sent me the names of my brothers and friends and threatened me if I didn't meet him, he would expose me to my family and my friends, I felt very scared. I am from Upper Egypt. My parents and siblings would kill me. I will die. This is would be the end of every person like me. So death would be the fate of every homosexual in Upper Egypt, if their families discover their sexual orientation.

I kept crying for a long time and then I blocked Mohannad from the other account. However, he phoned me and told me that even if I blocked him from my two Facebook accounts, he can still tell my family and has access to all the information and conversations

related to me and that he knows my address. He ordered me to unblock him otherwise he would do what he threatened me of.

I kept crying and begging him, but he insisted on meeting and I actually had no choice but go and meet him.

I did not know the place where he lived. He lived in a remote village. It took me more than an hour to reach him. I finally went to him and was afraid of what would happen. He was not the same person who he was in the picture he sent to me earlier. He was a person in his mid-30s. He was slim and his face had a deep scar on his chin. He wore a lot of chains, had an ugly face, and a very deep voice. He was not that Mohannad, who used to talk to me for months. He turned out to be a thug.

Me: Are you the same Mohannad that used to chat with me?

Him: Yes, it's me but my name is Tarek

Me: why do you threaten me? Why do you want to expose me to my family? And why did you send a fake picture of somebody else?

Him: leave... go back home

I was surprised by his insistence on meeting me and then when I met him, he told me to go back to my house. He told me: "I brought you here to take your mobile phone and money from you. To give you a hard time like what I do with people like you...I was shocked and surprised. I thought that I was dreaming or that it was just a nightmare. I wasn't aware of what's going on and clueless about that situation.

He insisted that I leave. I told him that he threatened me. He told me that he would not do anything to me. He would not threaten me again. He would not tell my family... I could feel the joy all over my body and then I finally could put a big smile upon my face. I left and I did not know what had happened, but I was glad that my family did not figure out anything and that I would not be killed.

A day later, I received a message from him telling me that he wanted to meet me again. "I want to see you again... you already met me and knew that I wouldn't harm you ... meet me in less than two days". This is when I felt that after I thought that the terrifying nightmare was over, but then he started to blackmail me again.

I went to meet him in one of the cafeterias far from my house. He took my mobile phone as soon as I sat down and pulled out the SIM card and took it... I asked him about what was going on.... He replied that he was going to give me the SIM card back and then I realized that he had copied all my contacts' numbers to his mobile phone. He told me he copied all the numbers... whenever I inquired, he told me to remain silent and stop asking him a lot of questions... he said he can take whatever he wants from me.

I felt weak, helpless, worried, and exploited. I was a minor (didn't exceed the legal age of 18) and he was threatening me of informing my family and he took all my contacts' numbers including the phone numbers of my family and relatives. I was unable to deal

with him or defend myself. He was a 30-year-old well-built man, who looked evil and his face had scars. He took a sum of money from me and asked me to go back to my house and unblock his number.

I went home and he called me again and told me that he wanted to have access to all my email addresses, passwords, accounts, and photos. I asked him why and he replied by saying: "if you don't give them to me, I will call your father on his number 011 ***** and I would tell him that you are abnormal faggot who gets fucked and will tell him that I know your siblings' names".

I gave him everything he asked for. I was afraid that he would expose me to my family or that he would harass them or harm them or reveal my sexual orientation to them and then they would kill me. He started to tell me that he wanted to have sex with me and asked me for things that he wanted me to do with him...things and sexual positions that were obscene and sleazy. He forced me to open the camera and take off my clothes to watch me naked. He insulted me when I refused, and he called me "a son of a bitch and faggot, motherfucker, and faggot". He told me that if I didn't obey him, he would call my father and inform him that I am faggot.

Every time after finishing his video conversations, I used to get angry and hate my body and wished that I could die, I used to burn my entire body with a lighter, because I rejected what I was doing with this person. He kept asking me to open the camera and show him my naked body repeatedly and often, and asked me to pose in front of the camera obscenely and frivolously. I was crying in front of him and he usually insulted me and threatened me. I once rejected opening the camera for him and he kept repeating the same threats. I told him that I no longer care.

I found my father's phone ringing someone called him and cursed him saying the most offensive and insulting words, after he finished talking to my father, he called me and I went to talk to him in my room and I did everything he asked. He told me: "I only cursed your father this time over the phone, but next time I will tell him that you are faggot and that you get fucked".

This situation lasted for more than a year. I used to meet him and he used to take my money and the video conversations on camera continued, I did whatever he wanted me to do, and whenever I said no, he called my mother and father and cursed them. In 2015, he asked me to meet him as usual, but this time he wanted me to meet him in his house. It was a slum area full of criminals. He raped me and forced me to have violent anal sex with him and then asked me to rub his penis until he ejaculated ... I was surrendering to him because I had no other choice. If I rejected, he would tell my family and relatives or he would phone my family to insult them as usual.

Then he began to access my Facebook account and mock, curse, and insult my friends with the most offensive words.

My friends were baffled and asked me why did I insult and offend them with my messages... I told them that my account had been hacked and I was not the one that sent them those offensive and insulting messages. This situation went on for almost a year

On April 14th, 2015 at 9:00 pm which marked my birthday, I wished that this nightmare would end or that I would die and rest from these problems and the repeated rape either on camera or in the house of this idiot who blackmails me. I phoned him and said: "I have had enough of this and I fed up with your blackmailing. I haven't done anything to deserve all this harm from you". I went to the refrigerator of the house and brought out a medicine that my mother used to take for low blood pressure. I took all the pills in the strip, which was about 12 tablets, and I kept crying for a long time.

He called me and said: "do you think that I will get you out of my head if you die.... I will never leave you or your family alone. Then I kept crying more and more. I contacted one my friends and told him that I had tried to commit suicide and I felt dizzy and my heart was beating very fast and had headache. We went to the hospital and then I was examined and then underwent medical gastric lavage and was given medicines...

My friend: Why did you do that, Islam?

Me: I can't tell you why

I went back home for more suffering and in a state of hysterical crying for days. He continued blackmailing me and raping me until I went to the university, where I had to study at the capital city of the governorate. I was living with a university student in the student dormitory. He kept asking me to get naked on my laptop camera. When my roommate used to travel to his family, he asked me to suck his penis and I used to cry as he raped me, he beat me up and threatened me of informing my family.

I used to ask for his permission to access my social media accounts as he had access to my passwords. He used to access my college's group on Facebook and insult its members through my account. He even posted photographs of homosexual photos between men, so my colleagues thought that I was the one posting that obscene content in the group. They blocked me from all the college's groups and many colleague mates rejected me and I became lonely although I kept saying that my account was hacked but nobody believed me.

I resorted to self-harm as a result of this experience. I used to commit violence towards my body every time he left after raping me. I used to cut my hands and other body parts that he used to touch with the use of a knife. I also used to scratch my body with my nails until I bled. I hated myself, my body, and I always wanted to die ... he kept extorting and terrorizing me for three years. During those years, he kept harassing and insulting my family, exposed me to violence, beat me, and sometimes videotaped me naked by force.

I was surprised by a message from one of my friends in the village that he did not want to know me anymore. After that I found all my friends in the village did the same. The rapist told me that he had phoned all my friends in the village and told them the truth about my

sexuality and when I asked him why ... he told me he wanted me to be alone, so that I can be for him only. He didn't want me to have any friends but him.

My friends told me they believed I was gay because I always insulted them and always changed my personal account and the person who phoned them sent them pictures to me completely naked, they told me that they will tell my family so they kill me and purge honor from the shame that I brought upon them. I then found a post on my Facebook profile, it was a photograph of me with a caption: "the faggot of Al-Fashn town".

On April 11th 2016, Tarek told me that he would kidnap my younger brother, rape him and injure him in his backside with a "white arm/knife". I decided to communicate with people to ask them for help (public figures and human rights organizations). Some of them answered and told me that I should leave the country and others didn't respond to me or didn't believe my story.

I had to survive rape, beating, humiliation, and his extortion to obtain nude photographs from me and his blackmailing me for money. I had to experience his threats of exposing me and outing me as homosexual and his phone calls to my parents where he cursed and insulted them... I couldn't meet new friends because he would expose me to them and tell them that I am "homosexual / gay/ faggot". I couldn't go anywhere without informing him and get his permission so that he could decide which places I was allowed to go and which university lectures to attend. He prohibited me from attending some classes such as the military education course, arguing that I should obey his orders.

Two persons responded to me, supported, and helped me. They advised me not to answer his calls or communicate with him at all. I contacted a lawyer and told him all the details. He told me that I only have two solutions... Either I had to lose my family and leave them, but without informing them about my sexual orientation or stay with them and tell them that there is someone blackmailing and threatening your life and to deny that you are gay. I was more convinced by the second suggestion of the lawyer, because I wouldn't lose my family, the lawyer would file a lawsuit against Tarek, and I would appear as a victim and then end the suffering.

Suddenly, I received a phone call from my brother who asked to meet me immediately. I realized then that there was a problem. He asked me who Tarek was, and told me that he claimed that he engaged in coitus with me and videotaped me while he was fucking me and that I am a faggot. He even told me that Tarek sent those photographs to my family and that he has my parents' numbers and called my friends. I had to inform him of everything, and told him that he raped and blackmailed me and that I was afraid to tell my family because I was concerned over their safety. I had to hide the part related to my sexuality, so that my family wouldn't kill me. I told my brother that Tarek wants to expose me and take my money. I burst into tears as I remembered all the bad things I went through.

My brother patted me on the shoulder and then I found out that Tarek called my brother and was threatening him and my family over the phone. My brother told my father about everything as I told him exactly. My father and brother were convinced by my story and

they felt that I was victim. I said that I was not gay and that he was lying to them to obtain money from them, as he knew that my parents are rich. Tarek had already asked my brother for LE 50,000 in return for bringing him all my pictures; stop harassing me and exposing me and leave my family alone.

My parents gathered with my relatives and uncles and told them about the problem. They met and decided to tell the police about everything that had happened. My parents performed an anal examination at a doctor to check my virginity and ensure that I wasn't homosexual. Tarek's picture was among those who were wanted by the police and are fugitives. Tarek was wanted by the police for charges of; scam, blackmailing, fraud and extortion. I was not surprised by those facts as I was sure deep inside that Tarek belonged to a gang that was involved in entrapment and extortion of homosexuals.

I could not tell my family and the police about my sexuality. I had to lie and tell them that Tarek was telling lies in order to avoid my family killing me in case they knew I was gay and to avoid being exposed in the village. The police would also arrest me for homosexuality and I would turn from a victim to a culprit because of my sexual orientation. The lawyer filed a lawsuit against Tarek and accused him of blackmail, defamation and sexual assault and harassment against a minor as Tarek kidnapped, stripped me of my clothes and raped. The conversations in which he threatened me were also included in the case.

Tarek managed to escape and the police could not find him.... Finally, it saddens me to say that I am a victim of a thief and a rapist for three years of constant torture, and a victim of the police that could not protect my right and arrest him. The police would arrest me if I confess about my sexuality as there is no law that protects me...

With that being said, I am now subjected to be killed, robbed and raped by Tarek, if he manages to find me at any time, because he managed to escape from the police.

Corrective and marital rape

I'm a middle-class lesbian girl and I live in a coastal city in Egypt. In 2013, I made a mistake that made me regret for the rest of my life. I logged into my Facebook account from a relative's phone. I wrote a message to my girlfriend but forgot to log out from my account on her phone. I found myself in a conflict with my family and relatives who called me "a perverted homosexual", and confronted me with screenshots of my conversations and private messages sent to my girlfriend from my account. I am Nermin from Port Said city, and I will tell you my story.

As a result of the above mentioned, my family locked me up in the house for almost a year. I did not leave the house at all. I was forced to leave work, cut off with all my female friends and they took my mobile phone. In 2014, I managed to communicate with my girlfriend and we managed to escape and leave our homes... we did not have any money and we did not work back then. In addition to this, we did not find support from our female friends or any other person... we were looking for jobs but in vain until we managed to find a job in one of the factories in Greater Cairo, where we were forced to abandon our hometown and go to a large governorate so that our families would not be able to reach us. After that, we lived in the cemeteries because of the high cost of housing and our inability to provide it.

We always felt humiliated and hopeless. We wished to die and leave this life and we were filled with despair. We used to quarrel a lot and regret leaving our houses and our families, until we decided to return to our homes after five months, because we lost hope as a result of the lack of suitable work opportunities and sufficient money to cover our expenses.

I was unable to go home without being reassured that my girlfriend will be safe because of what happened to her before. She was sexually assaulted (raped) by her brother when he knew about her sexual orientation. My family told hers about us after they confronted me with screenshots of our conversations and text messages.

So we went to her house first, and then her brother slapped me, and pointed a knife at me, he almost stabbed me but I evaded it. He called me "a motherfucker, pervert, bastard, filthy, and a whore" he threatened to kill me and his sister. This was followed by him punching and kicking me and he attacked his sister and beat her, we were crying out and begging him to stop as he would have killed us and his family intervened and saved us from him. I left my girlfriend and went to my house.

I was completely aware that my family hadn't forgiven me for abandoning them. They are always concerned about the societal norms and people's talk and worried about the family's reputation. It was certain that the news was spread about me escaping the house and this hurt my family's reputation and that I brought disgrace to them. They beat me and then my brother took me to one of the doctors (gynecologist) to conduct a virginity test on me. I felt ashamed and dissatisfied with my life. They called me a pervert and told me that I

was such a disgrace to the honor of the family and they cut my hair short as a means of punishment.

Moreover, they insisted on marrying me off and they actually held a wedding party and I was raped by the so-called husband, then I became diabetic due to those pressures and problems that I experienced and passed through.

In 2015, my so-called husband divorced me, he called me “a cold and frigid woman”, and he told my family that I don’t fulfill his sexual needs- despite that he raped me repeatedly to the extent that I felt that I must end my life as long as I am forced to be with him-I used to reject my body whenever I was with him in bed.

I also rejected that rapist that was imposed on me by my family. I felt that I was constantly demeaned and violated until I was hospitalized at the intensive care unit and suffered a diabetes coma as a result.

All my family members say that I am a disgrace to them and say, “they wish I was dead instead of my perversion”. Whenever I tried to end my unhappy life, my family rescued me, and said, “You brought us enough disgrace and shame and now you want to cause us more scandals by attempting suicide.

As for my girlfriend, I know nothing about her except for that she managed to leave her house and nobody knows anything about her.

When I went to one of the psychologists, she attacked me and spoke with me in an inappropriate way and said, “This is an abnormality, you want me to treat such perversion? It is wrong, it is not natural, you are supposed to change, and the psychologist told me this in an angry way. I felt puzzled and didn’t know why she failed to understand me just like the rest of society members... I am such a disgrace to them.

I did not find support from those around me, whether they were relatives, friends or family. In the end, I hope that the society will accept us as lesbians, as we accept them as heterosexuals. I do not know why they reject us. I want nothing but to live away from my family and from any situation that reminds me of what had happened to me.

Transgender woman seeking asylum in Egypt

My name is Nicole...I was born in 1994 in the city of Al-Hasakah in Syria. I passed through many stages, all of which were marked by violations and violence against me since my childhood in Syria until I came to Egypt to seek asylum because I am transgender.

Back in Syria, in 2003, I used to play with the girls and my toys had always been dolls. My family used to tell me to man up and act like a man and not to act like girls because I brought shame and disgrace upon the family's reputation... I used to wonder why they were ashamed of me and what did I do to deserve this. Why did they reproach me that way? They used to beat me and incited my younger brother to insult and slander me. My mother used to curse me saying, "God created you as a girl and then regretted it."

I had been mistreated the same way by the society in Syria. At the seventh grade in primary school, I experienced a tragic incident of violence against me that left me in great pain and suffering and it was very hard for me to get over it. I was at the age of 13 during puberty period and I began to look feminine... a group of boys surrounded me and ripped my shirt open, and then looked at their friends and told them, " he has got a breast like girls" then they tried to assault me. I didn't want to inform my family of the incident because I was unaware of anything about gender identity and I didn't know that I was transgender.

On the street, they commented on the way I walked, my tone of voice, I was always subjected to verbal and physical harassment, and they made fun of me. I used to deal with them by withdrawing from the road and not responding to them.

I decided to run away and leave Syria. My problem was how to go to a visa-free country and far away from my family at the same time. I refused to go to Turkey, Jordan or Lebanon because they were not far away from my family and relatives. I went to Sudan in September 2016. I felt more comfortable there than in my home country. There was no UNHCR in Sudan at that time, so it was necessary to search for a place to provide asylum; I knew that Egypt has a commission but a visa entry to Egypt was very difficult, so I stayed in the hotel in Sudan for a month, and I noticed at the hotel in Khartoum that there is a lady called Umm Marwan who facilitates travel for Syrians to enter Egypt...after I knew that they were smuggling Syrians through the Egyptian-Sudanese borders.

I met her and told her all about my circumstances and that I used hormones for sexual transition. She sympathized with me and told me she would help. We went from the hotel to a place called Port Sudan. Then we waited for a car that took us to the desert for four days and it was very difficult. The car left us in the middle of the desert. They asked me to climb the mountains until I crossed the Egyptian border. I had to throw away all the bags of my clothes and personal belongings.

I arrived in Aswan city in the Egyptian territories and took the train until I arrived Cairo in the beginning of October 2016. I stayed for two days in a hotel then I went to the 6th of

October city because there were many Syrian refugees there. I rented an apartment with a young Syrian and luckily, this guy was gay. I called the UNHCR Commission. They set me an appointment for the interview after a month and a half.

This was a long period for me, I spent all my money, I looked for work but I was living as a girl and took hormones thus I couldn't find a job. I had to work to pay the rent and the living expenses. I stopped the hormones and cut my hair. I started to work in a juice shop for two months. I had to deal with the mockery and insults of the employees and customers. I had to deal with their comments on my looks and the way I talk. I once heard them saying: "don't order from that faggot". The owner of the shop used to ask me to act manly and he used to pay me a pittance as he realized I was refugee and will not find a job easily.

The Commission's procedures were slow. All they provided was asylum identification card. I told my story but did not find support from the Agency in any form (physical-psychological-housing). The UNHCR considers that the problems of the LGBT community are not a priority. I noticed the heterosexual Syrian refugees used to receive financial support and housing, but homosexuals, transsexual, and transgender people do not receive the same support and they were treated brutally and inhumanly. The Commission staff was not cooperating.

The harassment at the juice shop intensified until I quit my job there and I was forced to leave the housing and replace it with another cheap housing. I worked in a paper printing shop. I was paid 1500 pounds a month which was relatively a small salary. I paid 1000 pounds per month for rent, my financial conditions were very difficult, and my life and mood deteriorated.

I have encountered much harassment in the Egyptian street, I used to get called "boy/girl" all the time. People riding their cars used to come out of the window to call me a "faggot" loudly. Sometimes girls looked down up, mocked me, and called me a "faggot".

The violations continued and in July 2017, I was at a singer's concert, and a group of invited young people came to me and asked me to stand in the areas assigned to women and called me "faggot" and I was going to be beaten.

I met some members of the LGBT community who are sex workers and who identified themselves as "Shemales" ... They are a group of males who use female hormones and do not want to undergo sex reassignment surgery. They want to define themselves as females with male genitalia and they use female hormones. I was going to work with them because of my difficult circumstances but then I refused. They frequently were going to one of the nightclubs where they worked in al-Haram Street... one day, I was walking in the street at night, where I was hit by a kick that led me to fall on the ground. Two men kicked me with their legs severely in my face, stomach and body until I began to bleed. They kept insulting me saying: "you are the faggot who works at the disco" and told me to stop going there. They accused me of coming to Egypt to spread immorality and told me to practice this perversion in my home country. "We will show you... you are filthy" said the attackers while beating me.

I was unable to ask the passers-by in the street for help and I was trying hard to protect my face. They warned me that next time they will beat me more violently. I was trying to rise up; however, they kept beating me until I fell again.

I could not tell the police so that I would not be arrested and turned from a victim to a perpetrator. I could not tell my friends as they wouldn't be able to help me as they were always subjected to constant abuse in the street and their work was unauthorized and they were arrested before. I suffered from fractures and bruises and couldn't go to work as a result of the assault. I stayed in the apartment for a month where I could not leave the bed because of the pain, I needed treatment and money for personal expenses and rent and I did not have enough money, and I thought of suicide for what I faced as a transgender refugee.

I thought of telling the UNHCR, but to no avail... I had already registered myself there for a year and I received no response or help from them.

I finally called them on September 7th, 2017. One female member of the staff picked up the phone and I was afraid to tell her that I am transgender. She would never understand what the word "Trans" means. So I told her I was gay. As soon as I told her, she said, "You want to be treated." I could not reply. I was shocked and afraid of her. She had all the personal data about me. The employee did not have enough awareness and she did not know anything. She told me that she would refer me to the protection unit after I told her about the assault. I waited for a week for them to give me an appointment in the protection department. ... During the interview, the employee consoled me and I told her that I want to work, I want money, I want housing ... the employee replied " we will inform you when you will be referred for resettlement. " I have left the Commission desperate, I did not understand why they do not help and why do they treat me brutally. I didn't know what to do in my life... I became overwhelmed with suicidal thoughts. I found work in another printing center; I was mocked by a customer who told the owner "why did you hire a faggot in your center"? "I used to endure all the harassment, verbal, and physical violence because I needed the salary and I needed to pay the rent. The situation remained that way for three Months until I was



called by UNHCR. The employee always spoke to me as if I was a male, even though my file stated that I am transgender and that they should address me as a girl. Not to mention that when I enter the UNHCR, there was no respect for people coming from different identities, harassment by the staff at the gate, their refuse to let us inside because our appearance is different to our personal photograph in our card. I heard them whispering to each other,

making fun of me, saying, "where is the dude whose picture is in the passport?" I was exposed to physical harassment; the employee touched all my body, and treated me like I was a boy.

I asked them to address me as a girl but they rejected saying that I am not a girl, while the employee in charge of the interview did not care about my situation. Treated me unprofessionally and gave me harsh looks.

At the beginning of 2018, one of the employees of the printing center harassed me physically and told me that he wanted to have sex with me. When I refused, he said, "I know you are one of them, I can distinguish you" he meant that I am gay and he wanted to fuck me and sees me as a cheap and easy person and that my behavior is feminine and I'm obsessed with sex.

The owner of the printing center also harassed me a lot of times. I was subjected to several physical harassments by him and he asked me to go to his house to have sex. He dragged me to the street violently and grabbed my hands. I left him and went to my place of residence. I had to leave the job because of all the harassment from the employer or employees and the customers.

I went to UNHCR to complete the resettlement procedures. I followed up with a psychotherapist and conducted medical tests to travel in June 2018 to Britain. In February 2018, when I was doing medical tests, I met a transgender boy whom I would travel with. We used to apply for the resettlement procedures together; he was told by the staff of the Commission, "who is the girl-like boy who comes with you? Are you partners? Are you a couple and that's why that boy acts feminine to please you or are you both alike? These are an example of the staff of UNHCR that treated us brutally, and make fun of us.

I need money so that I could live and pay the rent. I left the job. I told the Commission that I need any financial assistance. The employee advised me not to look for work because of the harassment I was subjected to. She told me that she would provide me with financial support through an organization called Caritas. I contacted Caritas, the employees there told me: "UNHCR did not contact us for your case." I became completely fed up with the situation and I phoned the staff member that made me feel that I was begging for money. She told me that she forgot to send an email about my case to Caritas. Then she hung up the phone and evaded me every time I called for financial support. It was necessary for me to receive financial aids as I needed support.

I met a friend who told me about an organization called Bedayaa, an unregistered Egyptian organization that works for and defends members of the LGBTQI community in Egypt and Sudan. I contacted them and they gave me financial support for my monthly living expenses and my rent. They also helped me until the time of my flight and provided me with a stipend that was sufficient for rent and personal expenses and offered psychological support as well.

In the end, I hope that the issues and problems of the sexual and gender minorities in the Commission will be dealt with as a priority, through specialized staff. The customer service

/ who answer the callers should be trained or the UNHCR should as well provide us with a special line to those who are exposed to persecution and train the Security personnel on how to deal with people with different gender identities, and employees should be more professional, respectful and accepting differences, and procedures must be as fast as possible.

A gang and a gay guy

My story happened in November 2015, when an unknown number called me; the guy explained to me that we met once at one of my close friends' house in Cairo, where we used to visit him with my other gay friends. The unknown caller asked me to get in touch with him and become friends. I never had doubts about this stranger because of the details he mentioned about the discussions that took place in our friend's house, and I indeed met him more than once in Cairo. We both from Egypt, I used to live in the governorate of Qalyubiya, while he used to live in BeniSuef governorate.

He suggested to go to his hometown called 'Haram Midom' to get to know about his upbringing and spend a nice time together in the countryside. I actually agreed and he took me to a narrow winding road surrounded by farmland from all sides, and then took a walk on feet in the fields. He took me to a cottage. When we reached there, I was surprised by the presence of one of the people whom he said to be his friend. An old depleted mattress was laid on the ground, some primitive agricultural tools, and a small lamp above the cottage.

I felt terrified and panicked and asked him to let me leave this place and go back to my house but he insisted on keeping me there and then tied my hands with a heavy rope, and then his friend took out a penknife and told me: "I came here to take your money". I felt shocked, in disbelief, and speechless".



He continued saying: "if you don't give us 100,000 EGP, we will kill you and nobody will ever find your corpse here and nobody will hear you if you scream for help". I told them that I can't afford such an amount, but he told me that my family can afford this money.

He added: "it seems that you are faggot and fucker... I will manage to obtain the amount of money we want from you... he forced me to sign four checks worth of 25,000 EGP each. Then they took out the penknife and wanted to beat me with it to force me to sign the checks. They brought out my ID and wrote down my data in the checks and took my mobile phone and my money from the wallet.

We were in a remote uninhabited area and it was very dark and late after midnight. He told me that he will report me to the police if I don't send the money specified in the checks within three days.

Then they dragged me out of the cottage and rode a motorcycle. He was the one driving and I was in the middle and his friend sat behind while threatening me with a penknife. While we were on the motorcycle, his friend sexually harassed me and when I objected, he told me: "you motherfucker, you want to get fucked, and I will fuck you, and if you utter a single word, I will stick this penknife into your anus and kill you...and nobody will find any trace of you...you will be considered a faggot that died and would rot in hell ... you already used to get fucked, so why are you surprised now?... then they escorted me to the bus station and gave me the fee of the bus and then they left me.

I went quickly to the house...my family kept questioning me about the reason behind me staying out late all that time. I told them that my phone was stolen. I could not tell them that I was gay and someone entrapped me with the help of his friend in a remote place to mug me and wanted me to bring him a lot of money. It was a nightmare, I was harassed and raped. I have been threatened with death, if I didn't obey their orders. I couldn't seek help from anybody. I was deceived and lured by one of the heterosexual criminals who lure homosexuals and deceive them to steal their money, rape, and expose them. I couldn't tell my family all of that.

I felt hopeless, helpless, and deeply saddened as I couldn't report them to the police as I was afraid of being arrested or prosecuted by the police because I am gay, and I also can't tell my family or inform them that I am demanded to pay a large sum of money so that I wouldn't be exposed but at the same time, I would be imprisoned because of the checks I signed. My family would have killed me because I am gay. I was trying to collect that money so that the persons do not inform the police.

I contacted one of my friends from the LGBT Community, who works as a lawyer, and he helped me by a plan to keep the suspicions away from me and tried to preserve my rights without exposing my sexual orientation. He told me to go to the police station to report what happened and say that I was forced to sign checks that are due to be paid within the next three days and are worth 100,000 Egyptian pounds. He also told me to say that I was robbed, tortured, and beaten, without revealing my sexual orientation so that I don't get arrested.

I told my family that while I was doing my work duties and delivering goods to Haram Midom area, I was mugged and robbed by the customer who forced me to sign the checks then tortured me. My family was very supportive. They hired a lawyer for me and accompanied me to the police station to report the incident, but I was surprised by the presence of the kidnapper in the police station, as he arrived at the same time to hand the checks over to the police so that I get arrested. The perpetrator bribed out a police officer to fabricate charges against me, and the latter tried to threaten me.

We were referred to the head of the police station and they gave him the checks.

The head of the police station said: "It is clear that the checks are written in an unclear handwriting and the letters are scribbled down... the checks are signed under threat, and any crime laboratory or forensic handwriting experts can prove that easily...The perpetrator began to feel nervous. However, that other policeman threatened me that this

abduction and torture case was not true and that both of us the kidnapper and myself would be imprisoned because the police suspect the details of the case. I told the lawyer about what the policeman told me. The kidnapper paid a bribe to that policeman to threaten and intimidate me.

In the end, we went to the prosecutor's office. The kidnapper took me away from the interrogation and threatened that he would tell my parents about my homosexuality. I was scared, but I tried to show up some courage and told him to disclose it if he can, and that we would both go to jail. Eventually, the kidnapper told me he would tear up the checks if the case was waived.

At The end, I had to waiver and not preserve my rights, after I was subjected to theft by coercion and abduction. This was inevitable as I was too afraid to disclose the truth about my sexual orientation and that would have shifted things, and the case would turn in his favor because he is the heterosexual person while I am the homosexual one and the law criminalizes homosexuality. I would have been prosecuted and imprisoned.

The case and the whole incident ended in three days and I went back home. As a result, I decided not to meet anyone and I am trying to suppress my sexuality as I fear subjecting my family to dishonor and scandals, and for fear of imprisonment...The incident was accidentally solved and ended, thanks to my family and friend's support. I can't imagine how things would have played out otherwise or if my sexual orientation was disclosed, my family would have given up on me and I would have been put in jail.

As a result, I always felt afraid of everyone and I felt paranoid, thinking everyone is putting me under surveillance. I suffered from panic attacks whenever I heard the doorbell ringing, for fear that the police had learned the truth about my sexual orientation or that the guy who kidnapped me came to the house to frighten me again.

I once went out of my house and a few meters away, I found a man with the same features of the kidnapper and had the same shape and built. I felt anxious and literally froze. I could not move until it turned out that he was not the person who I thought to be (The kidnapper). I couldn't go farther and returned home and I remained trapped in my panic and fear as a result of what I experienced for nearly two years.

I do not feel secure to meet any new people and I can't trust anyone so as to not go through the same devastating experience again.

Domestic violence based on sexual orientation

My story dates back to August 2017, when my family was traveling to Port Said (governorate in Egypt) to spend the weekend. I told them I would not be able to join them. I had to stay at home to study for the exams. One hour after they left, the door knocked, and when I opened, I found my father in front of me, I was surprised. My father looked at the hall and found the lights dimmed in a way that gives a feeling of a romantic atmosphere, the mattress of the bed room laid in the living room in front of the air conditioning and the television, and my boyfriend in the room inside the apartment wearing his bed clothes, in addition to drinks and our mobiles on the table....My father looked at me without speaking. He was sure that Ayman was in the apartment and that something suspicious was happening between us (Ayman is the only person that I was deeply in love with and we are in a relationship).

My family used to warn me of maintaining a friendship with Ayman; they always told me that he is homosexual because of his appearance, the tattoo on his hands, the tight clothes he wears, and his shiny haircut.

They always told me that I changed after I got to know him. They said I only started to hang out more often, stay outside the house until late hours, and lie often after I became a friend with him. They used to beat and insult me when I told them that I met Ayman, even if by chance, and they prevented me from leaving the house sometimes. They always asked me to cut off my relationship with Ayman and they told me I must not know this the person because of his gay appearance).

My father looked at me angrily and left the house. Then my mother called me.

My mother: "who are you hiding in the apartment?"

Me: no one

My mother: "you are lying". Ayman is there... why are you lying? You are homosexual perverts... what are you doing together? I knew that you are involved in something dirty with him... you commit sodomy, you faggot...

Then I heard my father besides her saying: "I swear to God I will kill him, tell him to make this son of a bitch (Ayman) leave the house now! Tell him that this faggot Ayman is not welcome in our house... I will kill him!

I also heard my sister crying... my mother kept repeating: "Faggots...perverts" and my father kept saying: "kick that filthy boy out the house". Then my mother hung up the call.

I called my mother again and ask her to proceed their trip to Port Said, but she kept on saying: "faggots", then I realized that my family did not intend to travel, they wanted to entrap me, they had doubts about me and Ayman and our relationship, they thought that I and Ayman were gays and we were having sex together ... and now they became aware of our relationship. My mother told me, "Kick that faggot Ayman out and we are coming back!" you'd better ask him to leave or else you will go through what you both deserve!

I told Ayman about what happened and that my family was on their way to us and that he had to leave because I did not know how they would react and what my family would do to us. I forced him to wear his clothes and leave the house, although he refused to leave the house unless I escape with him. I was unable to leave the house because I was aware that my family would inform the police and the police will follow us and I and Ayman will eventually either be arrested or my family will find us and we will have more problems than we expect. I decided to face my family and wait and see their reaction.

Ayman left the apartment, he met my father who threatened him, saying: “don’t you dare contact my son ever again, don’t call him over the phone or on the internet... If I ever see you here again, I will show you!

My mother started screaming in the building, and the neighbors started to gather. My mother burst into hysteria saying: “my son is gay... You are a faggot...homosexual... pervert... abnormal then slapped me on the chest and my face, she cried and hit all parts of my body.

She told me: “you prepared a romantic time for you and him to fuck each other on the mattress in the air-conditioned living room ... I know what you perverts were doing... I knew from the first day I met him that he was gay and abnormal and knew that you were involved in dirty acts with him.

My father, a senior Karate Captain, dragged me into the apartment, punched me; used all his Karate skills in beating and hitting every part of my body; kicked me, and pushed me to the ground and hit my head hard, until my nose and head started bleeding. This didn’t seem to stop him as he kept beating and dragging me.

I tried to run inside the apartment until I fell to the ground unable to move from the continuous beating until I finally lost consciousness and blood ran down on my face. My sister tried to stop my parents and my mother went into a nervous breakdown. She repeated only one sentence, “you are faggots,” my father pulled a screwdriver out of the kitchen and hit me with it, and I fainted.

My father kept saying: “my son cannot be faggot... I wish I caught you with a girl not with a gay boy...If I caught you fucking a girl, I wouldn’t have beaten you like that... you are abnormal perverts... I knew that you were gay. I will not lock you down in the house; I will kill you and purge us from this disgrace.

I lost consciousness, I couldn’t move, I couldn’t breathe easy and could hear my heart beating. My father tied me with a rope. My mother brings all my clothes. They carry me like animals. They throw me in the family car. I lose consciousness again ... After I woke up and found myself tied in the car, didn’t know where they were taking me... my father told me: “if you don’t need your penis, I’ll cut it off ...If you don’t want it and you want to be fucked, I will cut off your penis”. I fainted again.

I regained my consciousness and found myself at the house of my deceased grandmother, for a week, no food was served to me, they took my mobile away, they didn’t even look at me... they always shouted at me saying: “you are a pervert... faggot... gay... you get

fucked". They threatened to drop me out of university and killing me. While I was trapped, they didn't close the door of the room, and whenever I wanted to use the toilet, my father slapped me on the back of my neck and kicked me in different parts of my body, saying: "faggot".

I couldn't speak with anybody... I felt I was unable to talk... I didn't feel alive; my body was paralyzed due to the magnitude of the violence perpetuated against me.

After a week of insults, humiliation and beatings, I tried to deny my sexuality and said that I wasn't gay. However, my family insisted on moving me to another university. My father entered the room and brought me Qur'an (The Islamic Holy book) and asked me to swear on the Qur'an that I wasn't gay. I had to swear I wasn't gay so as to escape all this suffering, trapping, and torture... so I swore to them and did what my parents wanted.

My father started to ask me about the sexual and intimate relationship between the male and the female. He asked me about the female genitalia, and the parts used in the sexual intercourse...he also asked me about the parts that arouse me in a girl's body... he asked me if I fantasize or have wet dreams about engaging in an intercourse with girls when I am sleeping or not and if I ever had sex with girls before or want to get married, how do I feel about myself, am I a woman or a man? He also asked me if I prefer to be fucked and if I love my body or not and how do girls get sexually stimulated...

His questions were unbelievable and horrifying to me... however, I had to answer all the questions directed to me, and to answer them correctly to convince my parents that I am not gay, so that the torture would not continue or they force me to be transferred from the university or kill me.

After answering all my father's questions... he exclaimed: "so you are not gay", right? Are you sure that you are into girls? Are you sure that you are a normal person? Then he stood up and said: "forget about all what happened... As if nothing happened...Ayman never existed in your life and don't ever talk or contact with him".

I breathed a sigh of relief ... and my father gave me my mobile phone back and told me that I will return to the university. I didn't meet Ayman again and I don't know what happened to him. I was wondering if my father reported him to the police or if Ayman faced pressures? I wanted to know if Ayman was fine and wondered if I would ever see Ayman again...

As a result of all what I had been through, I lost confidence in my family, neighbors and society. I tried to commit suicide after I went to the house and saw every corner where I was subjected to insulting, slander, torture, beatings and dragging. I was not able to handle any kind of violence on the street or at home. Whenever I heard a loud voice, I felt terrified and nervous or remember the torture I had been through. I only feel comfortable when I bring a knife, cut my skin, and bleed ... I have lost the feeling of safety, comfort and security, and now I am looking for support from doctors and friends.

Virginity tests conducted on lesbians

My name is Ellen, I am 30 years old, lesbian, I come from Beheira governorate in Egypt. My story dates back to the preparatory school stage when I was 12 years old. My mother caught me with my female cousin in bed naked. I did not realize then that our emotional feelings were forbidden and unacceptable in society. My mother beat me and then locked me up in a room without food or drink for three days; she also prevented anyone from entering me to help me.

At the age of fourteen, my mother was summoned by the school management and they told her: “we caught your daughter messing around with a girl; she was kissing her and touching her in sensitive parts of her body”. My mother rejected everything that was said about me by the school management and when we went home and without any discussion, she locked me in the room. She tied my hands and feet with a rope until I was unable to move, I was not permitted to go to the bathroom except once a day. I did not leave the room at all, she beat and dragged me. She prevented anyone from giving me food or drinks until I almost died. The other girl who was caught with me was transferred to another school. I hadn’t known anything about this girl ever since.

A week after, I went to school and my teacher told me, "This is prohibited by religion and unacceptable by the society...you will go to hell.... You are incurring God’s wrath upon yourself”. Most of the girls in the school avoided talking to me. After that I suffered a psychological shock that lasted for ten years. I used to suffer from denial and rejection of my sexual orientation, I thought that I was committing sins and that the solitude and taking a distance from the girls were my only means of repentance in order to get rid of this disease.

In 2003, my mother forced me to go to a gynecologist who told my mother that "her sexual orientation is not normal because her hormones are defective." The doctor advised me to undergo intensive hormonal treatment, my family forced me to wear the veil (hijab).

In addition to this, my mother used to upset me and ruin my life she used to tell me: “go to hell, you loser, you pervert”. If she saw me with any girl, she told me: “you must be getting dirty with her, you bitch! Let her fuck you, you whore”! She also beat me, burnt me in some parts of my body and locked me up in the house. I used to scream and ask for help from the repeated beatings and humiliation, and the neighbors used to intervene and save me from her. My mother used to justify torturing me by claiming that she was disciplining me and that I am a loser and wished me dead.

As a result of all the pressure that I have been subjected to repeatedly, I tried to change my sexual orientation but I did not succeed, so I met some guys online but I wasn’t attracted to any of them either emotionally or sexually, and I sought medical help from Dr. Awsam Al-Wasfi who claims to cure the perverted homosexual tendencies and convert the patient into a normal heterosexual person, not to mention that I relied on religion, readings, and the efforts I exerted in order to avoid those emotional and sexual tendencies.

I was disgusted by myself, I thought that I was deceiving myself, I hated myself, and hated life... this forced me to commit suicide several times, I tried to hang myself with a rope three times and four times with a sharp razor and to slit my wrists three times with a knife, or gulped expired pills (tried that eight times) And every time I failed as I was always rescued by my mother who reacted to that through beating and torturing me again as a punishment.

In 2013, I tried to travel and leave the house, but my mother noticed that I had packed my bags and she searched my phone messages and my suitcase. She slapped me on the face when she learned that I intended to leave. I was communicating with a girl whom I met through the Internet and agreed that I would leave Beheira and go to Cairo to live with her.

She pushed me into the room and carried a knife in her hands, and ordered me to be stripped of my clothes. Whenever I tried to refuse, she beat me and humiliated me then tore up my clothes, and then pushed me to the ground and spread my leg open by force and conducted virginity test on me as she examined my vagina opening to make sure that my hymen was still intact and not broken and that I was still a virgin.

I felt demeaned and violated like a sheep being slaughtered. My mother contacted my friend and threatened her and advised her to leave me alone and to never call me again, otherwise she would report her to the police and she called her "sick and pervert" and then locked me up in the house for a whole month.

I tried to leave the house again, and I managed to get away, but they managed to reach me by locating my location through my phone number and informed the police of my sexuality. Despite reaching the legal age, the police tracked down, arrested, and sent me back to my mother.

When I went home, my family beat me until I was injured in the neck. They told me that they would kill me and get rid of my corpse and that nobody will know about me. I noticed that my sleeping pattern became disturbed and I started to sleep for so many long hours. I told my sister about that and she shortly realized that my mother used to lace my food with sleeping pills and other pills for cardiac diseases, then I realized that my mother wanted to kill me slowly for fear of shame and dishonor because I am a lesbian.

From 2013 until now, I try to avoid any conflict with my mother and prepare my own food so that she cannot sneak any pills in my food. However, as a result of the intensive hormones given to me by the doctor previously, I have suffered from a dysfunction in the glands and diabetes. I am currently looking for work or any opportunity to leave the house or a new homeland to host me where I can live freely as I wanted to be-otherwise I was tortured, stigmatized, arrested or threatened ... -but to no avail.

Part Four

(Report Analysis)

Analytical vision

The quantitative analysis of the data is the base for understanding the nature and types of violence and the perpetrators. The qualitative analysis creates a general idea of the situation and suffering of the LGBTQI community in Egypt.

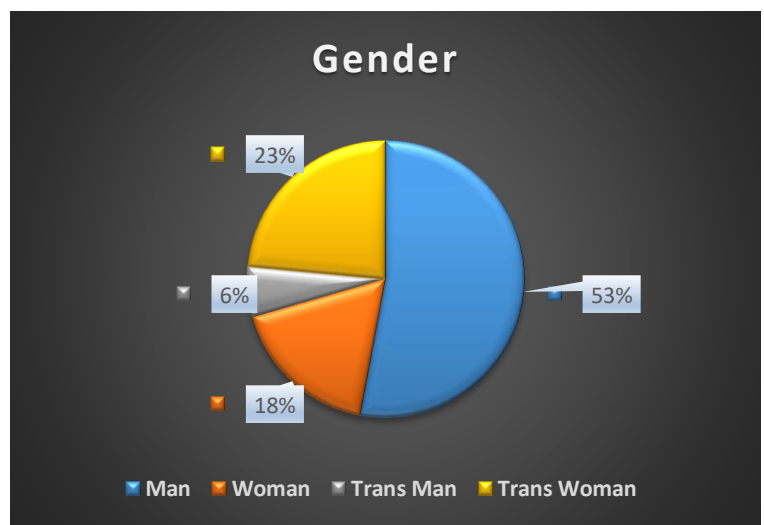
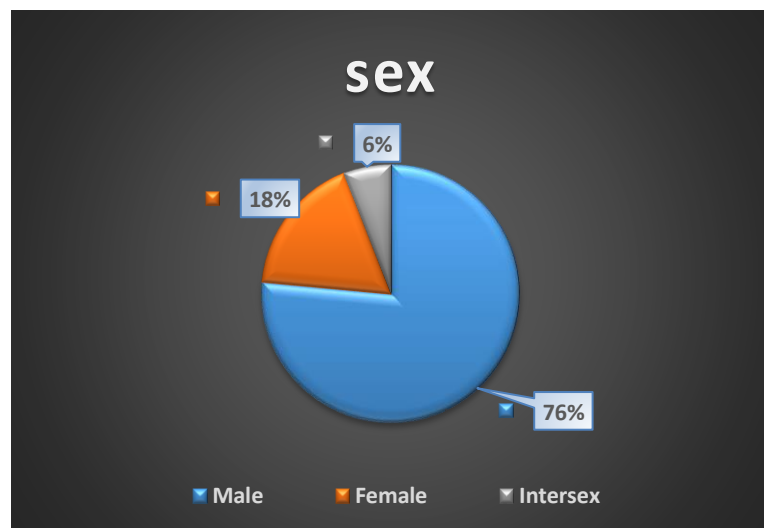
Based on the number of the selected interviews (17 interviews), we have carried out an initial quantitative analysis of the data to draw a clearer picture of the types of violence against survivors, determine the main motives, and the perpetrators. This was followed by qualitative analysis that reviews the entangling interfaces between the types of violence and the interacting institutional and social actors.

Quantitative analysis

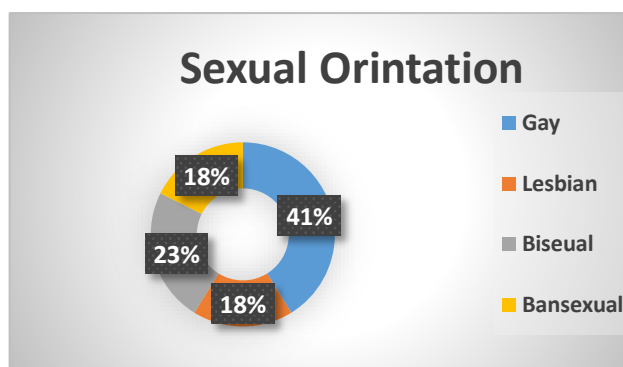
The quantitative and qualitative analysis was carried out on the sub-sample, which included 17 individuals of the total sample. The results showed that male sex represented 76% of the sample while females accounted for 18% and intersex for 6% of the sample.

While men in the sample were 53%, women represented 18% and trans-women accounted for 23% and trans-men represented 6%.

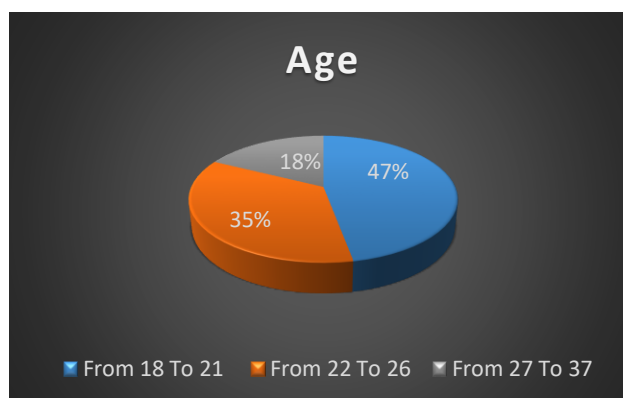
It is noteworthy that the male ratio is often higher in response rate, in terms of their response to questionnaires and sharing of their personal experiences, same applies for gay male.



In terms of sexual orientation, the percentage of gay persons was %41, compared to %18 for lesbians, while the percentage of pansexual was also %18, bisexual persons was %23.

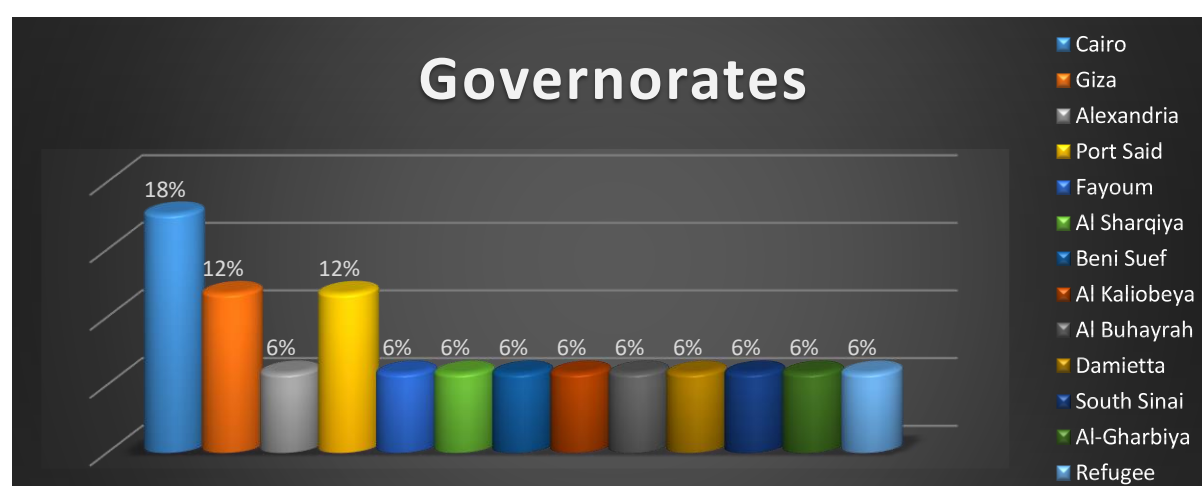


According to age, those aged 22 to 26 years accounted for 35% of the sample. The age group from age 18 to 21 was 47 % and those aged between 27-34 years represented 18% of the sample.



The results of the violence statistics when compared to the governorates of Egypt reveal the same result as the two previous reports, as Cairo governorate ranked first in the list of violence and violations, followed by Giza and Port Said governorates in equal proportions (based on the sub sample).

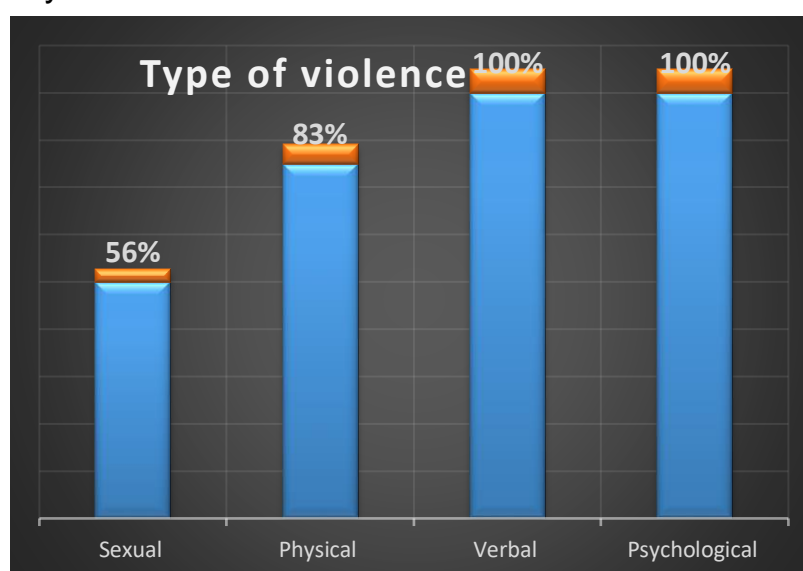
As per the rest of the sub-sample governorates, they were equal in the proportions. Refugees from the LGBTQI community were considered as an Independent category to show their struggle, which will be also indicated in the qualitative analysis.



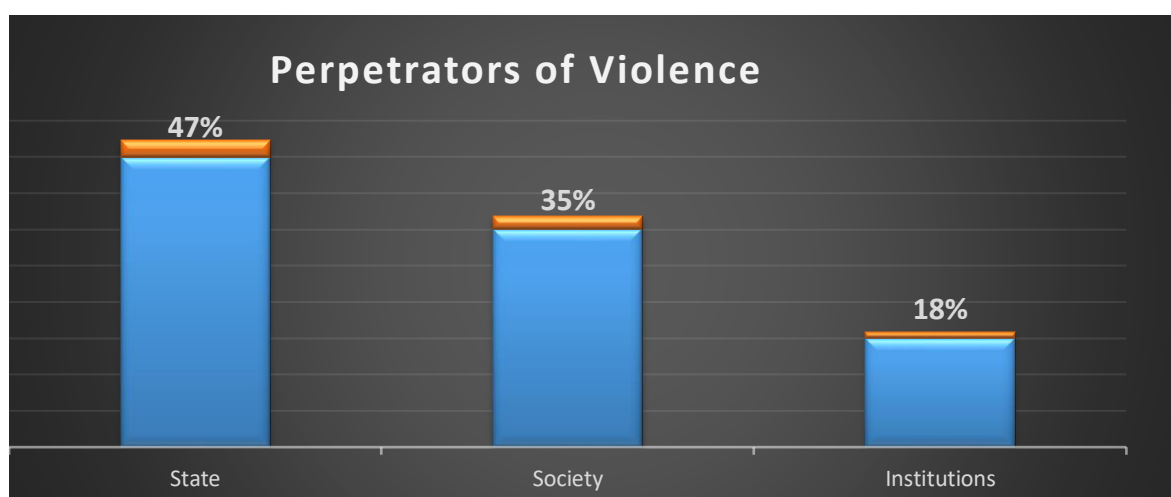
It was also noted that the sub-sample was selected based on the types of violence experienced by members of the LGBTQI community and the perpetrators.

The results indicated that all members of the LGBTQI community participating in this study or previous studies were directly exposed to psychological violence in addition to one other form of violence that have subsequently affected their psychological well-being. Based on that psychological violence is considered the highest form of violence against members of our community.

It is followed by the verbal violence which accounted for %100 followed by physical violence, including physical harm and abuse at %83 followed by sexual violence including sexual abuse of individuals by the authority or third party at %56.



The State with its executive and legislative authority is ranked at the top as it scored the highest proportion of the perpetrators of violence accounting for %47, while the active state institutions which either deal directly with the survivors or control the administration procedures represented 18%, and finally the society which includes the family and the private and public domains which accounted for 35%





Qualitative Analysis

Writing is often the closest way to convey ideas and feelings. However, there are things that may hinder the transmission of these ideas and feelings. In this document we recognize that the difficult situation and the suffering of some survivors exceeded the skills of documentation. Some words have failed to describe the tragedies of their lives, the hostility towards homosexuality and Trans sexuality.

Through the documentation process we found that the general situation of the Egyptian society is the invasion in people's private lives, the masculinity domination plays a big role in perceiving only the binary model of sexual and social roles. Participants' stories may convey part of their reality and every day struggle, violence, persecution; torture and humiliation are the tools of the State and its institutions when dealing with the members of the LGBTQI community.

As the repression and persecution of homosexuals increases by the State, the hatred and degradation practiced by the society against them heightens, which is largely due to the important role played by religion and religious clerics in addition to the tradition and norms in the formulation of ideas and backgrounds of the society and thus the society becomes dominated by the idea of collective punishment of these individuals.

Violence against homosexuals (gay persons)

In general, the issues of gay persons are intertwined with the issues of masculinity and patriarchy and the resulting conclusions about the nature of sexual roles. Thus, homosexuals are subjected to direct and systematic violence by using laws alongside family violence and stigmatization practiced by the society. Arresting, detaining, torturing and using are the State's methods of deterring gay persons.

Following the security crackdown campaign, which began following the incident of the rainbow flag waving at a concert in September 2017, and dozens of gay men were referred to criminal trials by claiming the violation of Law No. (10) Of 1961 on the combating of prostitution.

At the beginning of the campaign, the courts issued severe and aggravated sentences of imprisonment for periods ranging from 3 to 6 years. After a legal and human rights effort and campaigns, sentences were reduced to between one and six months in prison, few cases acquittals were made. It was feasible for us to monitor the methods of the police that they use to

entrap the vast majority of arrested gay men, the methods can be summarized in the two following:

The first: is the creation of fake accounts by users of mobile dating applications for the purpose of talking to users and pretend to be gays and want to have sex, in order to entice them to set a date for meeting, which is usually agreed upon to be in a public place or road. Once the user has reached the agreed meeting point, he gets arrested by the police, and his phone gets searched, and then the police officers print the conversations between the parties from the dating application to provide them as evidence to bring the arrested users of those applications for criminal trials.

The second: is the night security patrolling on the places known to be as gay cruises or places where gay people gather, such as Ramses Square, and some cafes and public places in downtown in Cairo or other governorates.

The police officers arrest the gay passers-by once they suspect them to be homosexual, and then they start to search their phones for personal photographs stored on the phone with sexual connotations, private conversations from dating applications or social media applications related to sexual practices, and then they bring them to trial under the pretence of inciting passers-by to practice debauchery with them for the purpose of satisfying a homosexual sexual desire or making gestures on the public road to incite others to debauchery.

According to the survivors' testimonies, torture is carried out in prisons, in addition to obstinacy in releasing them from prison and detention places after their period of imprisonment, in addition to stigmatization and discrimination by the society after their period of imprisonment and inability to work or find job opportunities because of this stigmatization, as well as the health neglect of people living with HIV because they are homosexuals and some service providers think that the disease is punishment from God for their actions.

It should be noted that a period of probation is imposed on persons after the period of detention, which is equal to the same period of detention, For example, if a person is sentenced to six years' imprisonment followed by another six-year period for observation (probation) of his conduct, and is obliged to attend for a period of 12 hours per day from 6 pm Evening to 6 am in the police station, where they are subjected to the worst forms of insults and bullying and reprimand of the staff of the police stations, and are asked to clean some of the rooms and baths and serve the duty police

officers and in some cases the officers send them to purchase their supplies.

Transsexual /transgender persons

The State does not hesitate to persecute and stigmatize trans-persons with all its might, and it is fair to say that all various kinds of violence and abuse are perpetrated against trans-persons, which includes medical institutions that resist carrying out sex reassignment operations, as well as stigmatization and discrimination from society, bashing them in the streets and roads, in addition, no access to hormones and detention at facilities for treatment of mental disorders, stigmatization inside hospitals by the staff members and the State's resist issuing official documents (identification cards).

Additionally, Transgender and transsexual persons are subjected to arbitrary detention and confinement with persons from the opposite sex (Such as placing transsexual women in incarceration in the cells allocated for males either in police stations or in the prosecution headquarters), in addition to the problems they face in universities, which makes them vulnerable to expulsion, arbitrary dismissal and they face the same problems with labour market and employers.

Furthermore, landlords refuse to rent flats or rooms for trans-persons, by virtue of their different appearance to what's listed in their Identity cards. Accordingly, trans-persons considered to be one of the most vulnerable groups of the LGBTQI community in terms of being subjected to bullying and discriminated.

Trans individuals may face discrimination within the LGBTQ+ community itself in a vicious cycle of power struggles and as result of the influence of social factors on visibility and representation, making them on the list of need for financial and moral support, many of whom lose their jobs and get cut off and ostracized by their families.

Lesbians

Lesbians constitute a significant proportion within the population of the LGBTQI community. However, the social norms in Egyptian society and the dynamics of male dominated power system (patriarchy) consequently influence representation, and therefore affect the nature of the violence and its proportion and the violators. This reaffirms the need to pay attention to cases of violence against lesbians.

The nature of violence against lesbians is invisible which make it in some cases very extreme because it happens in the private sphere, such as domestic's violence and the surrounding social environment, or sometimes happen in the larger public sphere such as work, school, university. Lesbians face also lock at home and restrict freedom of movement by the families, in addition to the utter severity of other forms of violation such as subjecting to virginity tests and forced marriages, not to mention verbal violence in the public sphere or the physical violence practiced against them by parents or other family members.

The abovementioned factors summarize the difficulties faced by lesbians in working, communication, housing and social integration.

Anal examinations

The referral of the defendants (the arrested victims) to the forensic medicine is a regular procedure in the sexual crimes contained in the Penal Code and the Egyptian special laws. However, the mechanisms for implementing this procedure differ according to the various crimes. In the crimes stipulated in Law No. 10 of 1961, the anal examinations are conducted in accordance with this law.

The purpose of this procedure shall be as the judicial authorities claim to know the actual practice of anal sex. The authorities do not ask the defendants for their consent before performing such examinations. The Forensic Medicine Authority use the term "used" if it is proved that the accused is practicing homosexual sex, which is a very cruel and insulting term, on the other hand many cases of debauchery defendants have been convicted without being referred to the Forensic Medicine. After reviewing several cases we can say that the conduct of anal examinations is a systematic behaviour of the Public Prosecution in Egypt,

Refugees

Bedayaa through this project documented with all categories of the LGBTQI community, who are subjected to violence in different governorates of Egypt, including those individuals who are seeking protection and asylum in order to show the full picture of discrimination and violence practiced by the society, the State, and international institutions Such as the Office of the United Nations High Commissioner for Refugees (UNHCR).

The documented refugee cases include unfair treatment and discrimination against them, such as expulsion from universities as a result of their sexual orientation, being exposed to street beatings and their fear of disclosure of their gender identity and sexual orientation while they are in contact with the staff of the UNHCR for the first time, in addition to the fact that some staff members are unaware of the nature of the community and the grounds for dealing with them without discrimination, and some of them remind them that they are contrary to the teachings of religions or advise them to hide their sexual orientation or gender identity during the interviews.

Part Five

(Conclusion)



Conclusion

The different forms of violence are intertwining. These various forms include degrading treatment, imprisonment, expulsion from homes, insults in the public and private spheres, stigmatization and discrimination in schools, universities and workplaces, assaults and bashing in the streets and public transport, exposed to surveillance and tracing, fabrication of cases, last but not least hate speech in the media- the members of the LGBTQI community live between the hammer of the society and the anvil of the State.

LGBTQI community members through these testimonies shared part of their suffering. They often repeated the sentence: “I wish I could live like a human being”, as the stigma of the society and the State continues. They portrayed their suffering and illustrated a vivid picture of the forms of social oppression that have made most of them hate themselves and cannot cope up with life or want it.

Gender-based violence, including violence against members of the LGBTQI community is one of the most important issues considered by the international community as a flagrant violation of human rights. The Egyptian state and its legislative, executive and judicial institutions continue to practice various methods of entrapment and crackdown on the LGBTQI members, The Egyptian State usually promotes that the judicial institutions are purely impartial institutions. This may seem theoretically true, but by examining the way of the judiciary authority dealing with debauchery cases, most judges and general prosecutors cannot conceal the expressions of contempt and hatred of those accused in these cases and not giving the lawyers a sufficient opportunity to defend them. This in turn leads to questioning if the defendants subjected to fair trials?

In general, the members of the LGBTQI community are not exposed to only one type of violence, and that the perpetrators are not only a specific entity, but a group of violators, who are similar in their general image, different in the application in terms of context, place, and the details of the events. However, the survivors had the same vision that the current LGBTQI situation in Egypt is hopeless and there is no optimism of reforming and the state is not prepared to provide support and society cannot accept them.

Even the situation of the LGBTQI refugees in Egypt is getting worse, according to their testimonies. So that the State at all levels becomes repelling and an oppressor to LGBTQI persons that violate the rights of minority groups while it doesn't shy away from promoting itself to the international community as keen on preserving human rights standards and humanity.



The Egyptian state should:

- Stop arrests and prosecutions on the basis of consensual sex practice
- Ending the practice of forced anal examinations on cases arrested based on law 10/1961
- Stop detains transsexual/ transgender persons in male detention facilities.
- Improve conditions in detention places and prisons.
- Ensure the right to freedom of expression over the Internet and the right to maintain the privacy of communication between people over the Internet.
- Adherence to international human rights standards, non-discrimination based on gender and sexual orientation.

Raising awareness about the LGBTQI, gender identity, sexual orientation, gender differences, and gender issues.

- Enact laws against discrimination, gender-based violence and violence based on sexual orientation.
- Ensure that the media code of ethics is implemented towards LGBTQI community issues.
- Ensure that the WHO standards are implemented in dealing with trans-persons in the medical sector.

Provide appropriate medical services for individuals living with HIV.

- Facilitate the access to UNHCR offices, increase the number of effective lines of response, and allocate a special line for gender identity and sexual orientation for asylum seekers in case of inquiries and emergencies and increase the number of staff members responding to telephone calls.
- Training the staff of UNHCR and their partners to deal with members of the LGBTQI community without exposing them to any kind of verbal discrimination or discrimination resulting from inappropriate gestures such as rejection of gender identity or sexual orientation.



Consent Form

I The undersigned hereby agree to give my informed consent to

(Bedayaa organization for LGBTQI in the Nile Valley Area (Egypt and Sudan) and its subsidiaries and representatives to

Use any (image, sound, story, testimony, data collected) during the interview with me to be used in reports published by the organization on its website or its publications or advertisements or other media (including online publications).

Without expecting financial compensation or reward now or in the future, without prejudice the anonymity and my personal integrity

These include, but not limited to:

A – Permission to document the information contained in the interview, which includes stories, testimonies, photographs, films, any sound recording.

B - Permission to use any testimonies or stories during the interview (quotations / film / photo / voice recording) in whole or in part in the organization's publications (printed or published electronically and other electronic media.

- This consent is given for life and does not require my prior approval before publishing.

Name /

Signature /

E-mail address /

Date /

Signature of the Representative of Bedayaa organization (or its delegate)
Date /

Data analysis review

Sex	Age	Governorate	Perpetrators of violence	Type of violence
Male	23	Fayoum	Police	State
Male	22	Giza	Police	State
Male	26	Giza	Police	State
Male	18	Al-Sharqiya	Police	State
Male	26	Cairo	Police	State
Male	21	Al-Gharbiya	Police	State
Male	30	South Sinai	Police	State
Male	20	Cairo	Police	State
Female	30	Al-Beheira	Family	Society
Male	21	BeniSuef	Gangs	Society
Male	20	Portsaid	Family	Society
Male	21	Al-Qalyubiya	Gangs	Society
Female	22	Portsaid	Family	Society
Male	24	Refugee	Commission (UNHCR)	Institutions
Female	34	Cairo	Forensic Medicine	Institutions
Intersex	20	Alexandria	Family	Society
Male	20	Damietta	Hospital	Institutions

Gender	Number	Percentage %
Man	9	53%
Woman	3	18%
Trans Man	1	6%
Trans Woman	4	23%

sex	Number	Percentage %
male	13	76%
female	3	18%
intersex	1	6%

sexual Orientation	Number	Percentage %
Gay	7	41%
Lesbian	3	18%
Bisexual	4	23%
Pansexual	3	18%

Age Group	Number	Percentage %
From 18 To 21	8	47%
From 22 To 26	6	35%
From 27 To 37	3	18%

Type of violence	Number	Percentage %
Sexual	10	56%
Physical	15	83%
Verbal	18	100%
Psychological	18	100%

Perpetrators of Violence	Number	Percentage %
State	8	47%
Society	6	35%
Institutions	3	18%

Governorates	Number	Percentage %
Cairo	3	18%
Giza	2	12%
Alexandria	1	6%
Port Said	2	12%
Fayoum	1	6%
Al Sharqiya	1	6%
Beni Suef	1	6%
Al Kaliobeya	1	6%
Al Buhayrah	1	6%
Damietta	1	6%
South Sinai	1	6%
Al-Gharbiya	1	6%
Refugee	1	6%



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