

**Howard H. Baker Jr. Center for Public Policy, University of Tennessee**  
**Report of the U. S. Department of State's Diplomacy Lab Program [Spring 2016]**

**Project No. and Title:** [Project 20] LGBTI Issues: Analysis of Historic Participation of LGBTI Persons in African Culture.

**Title:** Mapping "LGBTI" Cultural Representations of Difference in Historical Sub-Saharan Africa.

**Participating Faculty:** Dr. Bharat Mehra, Associate Professor, School of Information Sciences, University of Tennessee, 454 Communication Building, 1345 Circle Park Drive, Knoxville, TN 37996. Phone: 865-566-5593; Email: [bmehra@utk.edu](mailto:bmehra@utk.edu).

**Participating Students** (alphabetical list): Paul A. Lemieux III ([plemieux@vols.utk.edu](mailto:plemieux@vols.utk.edu)) and Keri Stophel ([kstophel@vols.utk.edu](mailto:kstophel@vols.utk.edu)), School of Information Sciences, University of Tennessee:

**Department of State Liaison:** Samantha H. Smith, Assistant Cultural Coordinator, Office of Public Diplomacy and Public Affairs, Bureau of African Affairs, U. S. Department of State.

**Program Coordinator:** Nissa Dahlin-Brown, Associate Director, Howard H. Baker Jr. Center for Public Policy, University of Tennessee.

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## TABLE OF CONTENTS

I. EXECUTIVE SUMMARY 4

II. LEGEND 6

III. DISCLAIMER: CAVEATS AND ASSUMPTIONS 7

1A1 ANGOLA – NDONGO TRIBE – GENDER BEHAVIOR 8

1A2 ANGOLA – NDONGO TRIBE – MARRIAGE 10

1A3 ANGOLA – NDONGO TRIBE – RELIGION 11

1B1 ANGOLA – CHIBADOS – GENDER BEHAVIOR 12

1C1 ANGOLA – QUIMBANDAS – RELIGION 13

1D1 ANGOLA – KWAYAMA – RELIGION 15

2A1 BENIN – KINGDOM OF DAHOMEY – MARRIAGE 17

2A2 BENIN – KINGDOM OF DAHOMEY – SEXUAL ACTIVITY 18

3A1 CAMEROON – BAFIA TRIBE – RELIGION 19

3A2 CAMEROON – BAFIA TRIBE – SEXUAL ACTIVITY 20

3B1 CAMEROON – PANGWE TRIBE – MARRIAGE 21

4A1 CONGO – GIAGUES TRIBE – RELIGION 23

4B1 CONGO – AZANDE TRIBE – MARRIAGE 24

5A1 ETHIOPIA – AMHARA TRIBE – LANGUAGE 25

5A2 ETHIOPIA – AMHARA TRIBE – GENDER BEHAVIOR (A) 26

5A2 ETHIOPIA – AMHARA TRIBE – GENDER BEHAVIOR (B) 27

5B1 ETHIOPIA – HARARI TRIBES – SEXUAL ACTIVITY 28

5C1 ETHIOPIA – KONSO TRIBE – LANGUAGE 29

5D1 ETHIOPIA – MAALE TRIBE – GENDER BEHAVIOR 30

6A1 GABON – BANTU TRIBE – FOLKLORE 31

6A2 GABON – BANTU TRIBE – GENDER BEHAVIOR 32

7A1 GHANA – AKAN TRIBE – SEXUAL ACTIVITY 33

7A2 GHANA – AKAN TRIBE – GENDER BEHAVIOR 34

7B1 GHANA – FANTI TRIBE – LANGUAGE 35

7B2 GHANA – FANTI TRIBE – RELIGION 36

8A1 KENYA – ITESO TRIBE – SEXUAL ACTIVITY 37

8B1 KENYA – NANDI AND KISSI TRIBES – MARRIAGE 38

8C1 KENYA – NANDI TRIBE – SEXUAL ACTIVITY 39

8C2 KENYA – NANDI TRIBE – MARRIAGE 41

9A1 LESOTHO – BASOTHO TRIBE – SEXUAL ACTIVITY 43

10A1	NIGERIA – HAUSA TRIBE – LANGUAGE	44
10A2	NIGERIA – HAUSA TRIBE – SEXUAL ACTIVITY	45
10B1	NIGERIA – IFIK-IBIBIO TRIBE – MARRIAGE	46
10C1	NIGERIA – NUPE TRIBE – GENDER BEHAVIOR	47
11A1	SOUTH AFRICA – CAPE BANTU TRIBES – RELIGION	48
11B1	SOUTH AFRICA – CHIBADI TRIBE – GENDER BEHAVIOR	49
11C1	SOUTH AFRICA – LOBEDU TRIBE – MARRIAGE	50
11D1	SOUTH AFRICA – LOVEDU TRIBE – MARRIAGE	51
12A1	SOUTH SUDAN – NUER TRIBE – MARRIAGE	52
13A1	SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – GENDER BEHAVIOR	54
13A2	SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – SEXUAL ACTIVITY	56
13A3	SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – LANGUAGE	58
13A4	SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – MARRIAGE	60
14A1	SUDAN – MORU, NYIMA, AND THE TIRA TRIBES – GENDER BEHAVIOR	62
15A1	TANZANIA, MALAWI – NYAKYUSA TRIBE – SEXUAL ACTIVITY	63
16A1	UGANDA – BUNYORO-KITARA KINGDOM – SEXUAL ACTIVITY	64
16A2	UGANDA – BUNYORO-KITARA KINGDOM – GENDER BEHAVIOR	65
16B1	UGANDA – ITESO TRIBE – SEXUAL ACTIVITY	66
17A1	ZAMBIA – NORTHERN RHODESIA TRIBES – RELIGION	67
17B1	ZAMBIA – TONGA TRIBE – GENDER BEHAVIOR	69
18A1	ZIMBABWE – TSONGA TRIBE – GENDER BEHAVIOR	71
18B1	ZIMBABWE – SAN TRIBE – ART	72
IV. NON-REGIONAL AND/OR NON-TRIBE SPECIFIC THEME		73
V. CONCLUSION		74

## I. EXECUTIVE SUMMARY

### **Project Description**

Many nations in Africa under past colonial rule have a high record of homophobia, discrimination and hate-crimes against sexual minorities, and a denial of human rights of lesbian, gay, bisexual, transgender, and intersex (LGBTI) people [1]. As a result, contemporary scholars, foreign policy makers, and human rights activists encounter extreme difficulties while conducting social justice work on behalf of LGBTI populations in the continent [2]. A common argument against support of LGBTI people in these geographic areas (including Sub-Saharan Africa) is that homosexuality is a western construct that goes against their historical and cultural traditions [3]. This is often contrary to occurrences of LGBTI-related references, examples, symbolism, imagery, and people in the culture and history of these countries [4].

The purpose of the LGBTI Integrated Cartographic Information System II (ICIS2) is to develop a dynamic Web-based report (with literature review, metadata descriptions, online records, and interactive visualized database) delivered via GIS-based tool Google Tour Builder to map locations, events, places, and time related to "nonconforming" cultural LGBTI representations of difference in historical Sub-Saharan Africa.

The LGBTI-ICIS2 includes:

- Research-based evidence from popular press, scholarly literature, and qualitative data collection.
- Narrative discourse/content analysis of folktales and myths.
- Fiction and non-fiction, song and theatre, and oral histories.

These serve to identify “non-conforming” examples of Africans who have challenged “traditional” cultural lifestyles to give the Department of State leverage to further human rights advocacy on behalf of this disenfranchised population.

You can navigate through the list of tiles (like a "Table of Contents") in the LGBTI-ICIS2 located on the left-side margin of the window. These tiles are named in terms of Country-Tribe-Theme with information regarding “non-conforming” LGBTI representations in Sub-Saharan Africa during pre-modern times. Cultural themes include: Art, Folklore, Gender Behavior, Language, Marriage, Religion, and Sexual Activity.

Within the LGBTI-ICIS2 system you can either click on a select tile for relevant information or explore by clicking on the map in the right frame to find detailed information about a particular Country-Tribe-Theme. Visual analysis is mapped in terms of: 1) Geo-Tribal Thematic Network: Occurrence of several "non-conforming" LGBTI cultural themes in one country-tribe. 2) Geo-Visual LGBTI Thematic Mapping: Occurrence of one cultural theme across several countries-tribes. 3) Geographic Hotspot Analysis: Describes an area that experiences a high observed spatial distribution of a particular variable. The "Legend" to understand the dynamic map is available in the second tile on the left-side margin of the window.

The LGBTI-ICIS2 is part of a proposal that was submitted by the Howard H. Baker Jr. Center for Public Policy at the University of Tennessee and got selected in the U. S. Department of State's Diplomacy Lab Program for Spring 2016. Proposed by faculty advisor Dr. Bharat Mehra in the University of Tennessee's School of Information Sciences the project adopted the Independent Study Model to implement a Diplomacy Lab with graduate students Paul A. Lemieux III and Keri Stophel.

The project identifier is URL: <http://tiny.utk.edu/LGBTI-ICIS2-Sp2016>

The report is available at URL: <http://tiny.utk.edu/LGBTI-ICIS2-Sp2016-R>

For more information, contact: Dr. Bharat Mehra, Associate Professor, School of Information Sciences, University of Tennessee, 454 Communication Building, 1345 Circle Park Drive, Knoxville, TN 37996. Phone: 865-974-5917. Email: [bmehra@utk.edu](mailto:bmehra@utk.edu). URL: <http://www.sis.utk.edu/users/bharat-mehra>

The University of Tennessee and U. S. Department of State's Diplomacy Lab Program entitled "International Correction Reform and Human Rights Protections for Lesbian, Gay, Bisexual, Transgender, and Intersex (LGBTI) Inmates in Africa and Latin America" completed during Fall 2015 is available at URL: <http://tiny.utk.edu/LGBTI-ICIS1-F2015>

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[1] Aldrich, R. (2002). *Colonialism and Homosexuality*. Florence, KY: Routledge; Bonham, M. S. (2014). *Champions: Biographies of Global LGBTQ Pioneers*. Toronto, Canada: Bonham & Co. Inc.; Mehra, B. and Gray, L. (2014). 'Don't Say Gay' in the State of Tennessee: Libraries as Transgender, and Queer (LGBTQ) People, LGBTQ Users Special Interest Group [Theme: Addressing the Silence: How Libraries can Serve Their LGBTQ Users], *Proceedings of the World Library and Information Congress: 80<sup>th</sup> International Federation of Library Associations and Institutions (IFLA) General Conference and Council* [Conference Theme: Libraries, Citizens, Societies: Confluence for Knowledge], August 16-22, 2014, Lyon, France. URL: <http://library.ifla.org/1011/1/151-mehra-en.pdf>.

[2] Epprecht, M. (2013). *Sexuality and Social Justice in Africa: Rethinking Homophobia and Forging Resistance* (African Arguments). London, United Kingdom: Zed Books; Mehra, B., and Hernandez, L. (in press). Libraries as Agents of Human Rights Protection and Social Justice on Behalf of Sexual Minorities in India: An Action-Based Manifesto for Progressive Change. In U. Gorham, N. G. Taylor, and P. T. Jaeger (eds.), *Perspectives on Libraries as Institutions of Human Rights and Social Justice* (Advances in Librarianship Series). Bingley, United Kingdom: Emerald Group Publishing.

[3] Badru, P., and Sackey, B. M. (2013). *Islam in Africa South of the Sahara: Essays in Gender Relations and Political Reform*. Toronto, Canada: Scarecrow Press.

[4] Zabus, C. (2013). *Out in Africa: Same-Sex Desire in Sub-Saharan Literatures and Cultures*. Suffolk, United Kingdom: James Currey.

## II. LEGEND

**Art:** Represented on the map as a paintbrush, symbolizes evidence of depictions of homosexuality in ancient art.

**Folklore:** Represented on the map as an open book symbolizes evidence of homosexuality in tribal folklore.

**Gender Behavior:** Represented on the map as a circle with interlocked male and female symbols show us evidence of gender blurring, crossdressing, etc.

**Language:** Represented on the map as a circle with language bubbles containing a Japanese character and the letter, "A" symbolizes linguistic evidence of homosexuality.

**Marriage:** Represented on the map as a gray circle with two white interlocked rings with a heart above them symbolizes evidence of "non-conforming" marriage rituals.

**Religion:** Represented on the map as a red circle with hands coming together in prayer symbolizes evidence of homosexuality in religious, spirituality, and/or divine contexts.

**Sexual Activity:** Represented on the map as a circle with a pure white heart symbolizes evidence of "non-conforming" sexual activity.

### **III. DISCLAIMER: CAVEATS AND ASSUMPTIONS**

For a user of the LGBTI ICIS2 following are certain caveats and assumptions to be aware of:

- The information content in the LGBTI ICIS2 is related to Sub-Saharan Africa. The LGBTI ICIS2 user should not apply an analysis based on imposing a Western perspective about the people and cultures of the region.
- Similarly, the historical information presented in the LGBTI ICIS2 system should not be examined from a biased viewpoint in the 21st century. The evidence should not be placed out of context of the time period it is referring to.
- Limited notions and biased concepts related to sexuality, gender, Africa, culture, etc. should not be applied in an understanding of the information presented in the LGBTI ICIS2 system. The evidence does not refer to children or pre-teens.
- The information regarding the cultural themes in the LGBTI ICIS2 is often intertwined and overlapping. It is presented in reference to a particular cultural theme probably based on its predominant occurrence in relation to that topic. It can be associated with other cultural themes as well.
- The LGBTI ICIS2 is a work in progress. The developers will add information in an ongoing manner as they continue conducting research on the topic.

## 1A1 ANGOLA – NDONGO TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Angola

**Historical Region:** Kingdom of Ndongo

**Time Period:** Mid 17th Century

**Cultural Theme:** Crossdressing

- In the late 1640s, a Dutch military attaché documented Nzinga, a warrior woman in the Ndongo kingdom of the Mbundu, who ruled as “king” rather than “queen”, dressed as a man and surrounded herself with a harem of young men who dressed as women and who were her “wives” (Stewart, 2014, para. 9).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Ann Zingha, queen of Matamba: François Villain (litographer) - Schomburg Center for Research in Black Culture, Photographs and Prints Division, The New York Public Library. (1800 - 1899). Ann Zingha, queen of Matamba. Retrieved from <http://digitalcollections.nypl.org/items/510d47df-f32a-a3d9-e040-e00a18064a99>

[Image 2] Geo-Tribal Thematic Network (Angola - Ndongo Tribe): Modern day Angola illustrates strong themes of nonconforming instances in different tribal languages and even through early Western accounts. Angola traditions were observed to prize same sex marriage and look to spiritual leaders who dressed counter to sex; thus, there was social acceptance of this group in the sacred institutions and they were immortalized in the language. The image displays a representation of Angola’s network of documented instances of religion, gender behaviors, and marriage dating back to the early 1600s.

[Image 3] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe’s society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 4] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000

kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

## 1A2 ANGOLA – NDONGO TRIBE – MARRIAGE

**Modern Day Location:** Angola

**Historical Region:** Kingdom of Ndongo

**Time Period:** Early 17th century

**Cultural Theme:** Marriage Rituals and Crossdressing

- In the early 17th century in present-day Angola, Portuguese priests Gaspar Azevedo and Antonius Sequerius encountered men who spoke, sat and dressed like women, and who entered into marriage with men. Such marriages were “honored and even prized” (Stewart, 2014, para. 17).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Angola - Ndongo Tribe): Modern day Angola illustrates strong themes of nonconforming instances in different tribal languages and even through early Western accounts. Angola traditions were observed to prize same sex marriage and look to spiritual leaders who dressed counter to sex; thus, there was social acceptance of this group in the sacred institutions and they were immortalized in the language. The image displays a representation of Angola’s network of documented instances of religion, gender behaviors, and marriage dating back to the early 1600s.

[Image 2] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

## 1A3 ANGOLA – NDONGO TRIBE – RELIGION

**Modern Day Location:** Angola

**Historical Region:** Kingdom of Ndongo

**Cultural Theme:** Divinity

- In Angola and Namibia, for instance, a caste of male diviners — known as “zvibanda,” “chibados,” “quimbanda,” gangas” and “kibambaa” — were believed to carry powerful female spirits that they would pass on to fellow men through sexual activity (Tamale, 2014, para. 11).

### References

Tamale, S. (2014, April 26). OPINION: Homosexuality is not un-African. Retrieved January 20, 2016, from <http://america.aljazeera.com/opinions/2014/4/homosexuality-africamuseveniugandanigeriaethiopia.html>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Angola - Ndongo Tribe): Modern day Angola illustrates strong themes of nonconforming instances in different tribal languages and even through early Western accounts. Angola traditions were observed to prize same sex marriage and look to spiritual leaders who dressed counter to sex; thus, there was social acceptance of this group in the sacred institutions and they were immortalized in the language. The image displays a representation of Angola’s network of documented instances of religion, gender behaviors, and marriage dating back to the early 1600s.

[Image 2] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspot (Non-Conforming Religious Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of non-conforming religious cultural theme in this region.

## 1B1 ANGOLA – CHIBADOS – GENDER BEHAVIOR

**Modern Day Location:** Angola

**Historical Region:** Launda

**Time Period:** early 17th Century

**Cultural Theme:** Cultural Acceptance

- "The chibados dressed like women, spoke effeminately and married other men 'to unite in wrongful lust with them.' More shocking to the priests was the fact that such marriages were honored and even prized among the tribesmen."
- In another account, chibados "attired like women, and behave themselves womanly, ashamed to be called men; are also married to men, and esteeme that unnaturale damnation an honor." (p. 227)
- Historian Antonio Cardonega mentioned that sodomites often served as powerful shamans, were highly esteemed among most Angolan tribes and commonly called *quimbanda*.

### References

Wilhelm, A. D. (2008). *Tritiya-Prakriti: People of the third sex: Understanding homosexuality, transgender identity, and intersex conditions through Hinduism*. Philadelphia, PA: Xlibris.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Angola-Chibados): Modern day Angola illustrates strong themes of nonconforming instances in different tribal languages and even through early Western accounts. Angola traditions were observed to prize same sex marriage and look to spiritual leaders who dressed counter to sex; thus, there was social acceptance of this group in the sacred institutions and they were immortalized in the language. The image displays a representation of Angola's network of documented instances of religion, gender behaviors, and marriage dating back to the early 1600s.

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

## 1C1 ANGOLA – QUIMBANDAS – RELIGION

**Modern Day Location:** Angola

**Historical Region:** Kingdom of Ndongo

**Time Period:** Late 17th Century

**Cultural Theme:** Spirituality

- "Writing in 1681, Captain Antonio de Oliveira Cardonega commented at length on the status of "sodomites" along the Angolan coast. Having been involved in the slave trade for a number of years, Cardonega's testimony reflects an informed, albeit Westernized, understanding of Angolan culture: 'There is also among the Angolan pagan much sodomy, sharing one with the other their dirtiness and filth, dressing as women. And they call them by the name of the land, *quimbandas*, [and] in the district or lands where they are, they have communication with each other. . . And all of the pagans respect them and they are not offended by them and these sodomites happen to live together in bands, meeting most often to give burial services. . .'" (Sweet, 1996, p. 200).
- "If we look closely at the African cases, we can discern an evolution away from the dual gender-defined/profession-defined typology toward a single profession-defined organization. . . the *jin bandaa*s were a group of spiritual leaders who carved out their own 'third-sex' living space in society." (Sweet, 1996, p. 200).
- ". . . [T]he empowerment of Central Africa's transvestite homosexuals was a result of their ability to perform as spirit mediums and religious leaders. The term *jin bandaa* or "medicine man" reflects the power accorded to passive homosexual men as early as the sixteenth century in Central Africa. The spiritual capacity of the transvestite homosexual was so universally known within the society that they were referred to not by their patterns of dress or by their sexual practices, but by their role as spiritual leader. . . the feminization of these men, as measured by their social and sexual roles as females, rendered them vulnerable to the spirit world and that this was recognized throughout Central Africa." (Sweet, 1996, p. 193).

### References

Sweet, J. H. (1996). Male homosexuality and spiritism in the African diaspora: the legacies of a link. *Journal of the History of Sexuality*, 7(2), 184-202. Retrieved February 2, 2016, from <http://www.jstor.org/stable/3704139>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Angola-The quimbandas): Modern day Angola illustrates strong themes of nonconforming instances in different tribal languages and even through early Western accounts. Angola traditions were observed to prize same sex marriage and look to spiritual leaders who dressed counter to sex; thus, there was social acceptance of this group in the sacred institutions and they were immortalized in the language. The image displays a representation of Angola's network of documented instances of religion, gender behaviors, and marriage dating back to the early 1600s.

[Image 2] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes

including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspot (Non-conforming Religious Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of non-conforming religious cultural themes in this region.

## 1D1 ANGOLA – KWAYAMA – RELIGION

**Modern Day Location:** Angola

**Cultural Theme:** Spirituality and Marriage Rituals

- "Among the Kwayama [Kwanyama], an ethnic group of planters and herders from Angola . . . many spiritual leaders wear women's clothing, do women's work, and become secondary spouses to men whose other wives are biologically female."

### References

Sweet, J. H. (1996). Male homosexuality and spiritism in the African diaspora: the legacies of a link. *Journal of the History of Sexuality*, 7(2), 184-202. Retrieved February 2, 2016, from <http://www.jstor.org/stable/3704139>

Trip down memory lane. (2014, March 19). Retrieved February 02, 2016, from <http://kwekudee-tripdownmemorylane.blogspot.com/2014/03/ovambo-owambo-people-agricultural-and.html>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Group of Ovambo men in traditional dress. Circa 1910: Trip down memory lane. (2014, March 19). Retrieved February 02, 2016, from <http://kwekudee-tripdownmemorylane.blogspot.com/2014/03/ovambo-owambo-people-agricultural-and.html>

[Image 2] Geo-Tribal Thematic Network (Angola-Kwayama Tribe): Modern day Angola illustrates strong themes of nonconforming instances in different tribal languages and even through early Western accounts. Angola traditions were observed to prize same sex marriage and look to spiritual leaders who dressed counter to sex; thus, there was social acceptance of this group in the sacred institutions and they were immortalized in the language. The image displays a representation of Angola's network of documented instances of religion, gender behaviors, and marriage dating back to the early 1600s.

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the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of non-conforming religious cultural themes in this region.

## 2A1 BENIN – KINGDOM OF DAHOMEY – MARRIAGE

**Modern Day Location:** Benin

**Historical Region:** Kingdom of Dahomey

**Cultural Theme:** Marriage Rituals

- In the former Kingdom of Dahomey, women could be soldiers and older women would sometimes marry younger women, according to anthropologist Melville Herkovits (Stewart, 2014, para. 13).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Dahomey Warrior Women:Credit - Melville Herkovits.

[Image 2] Geo-Tribal Thematic Network (Benin - Kingdom of Dahomey): Modern day Benin illustrates strong themes of nonconforming instances of homosexual acts through the lifetime of its people. This includes marriage between older women who were soldiers of the tribe and acts of boys growing into adulthood. The image displays a representation of Benin's network of documented instances in marriage and sexual activity.

[Image 3] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 4] Geographic Hotspot (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 2A2 BENIN – KINGDOM OF DAHOMEY – SEXUAL ACTIVITY

**Modern Day Location:** Benin

**Historical Region:** Kingdom of Dahomey

**Time Period:** Early 17th century

**Cultural Theme:** Sexual Maturity

- In precolonial Benin, homosexuality was seen as a phase that boys passed through and grew out of (Stewart, 2014, para. 21).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Benin - Kingdom of Dahomey): Modern day Benin illustrates strong themes of nonconforming instances of homosexual acts through the lifetime of its people. This includes marriage between older women who were soldiers of the tribe and acts of boys growing into adulthood. The image displays a representation of Benin's network of documented instances in marriage and sexual activity.

[Image 2] Geo-Visual LGBTI Theme Mapping (Sexual Activity): Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 3] Geographic Hotspots (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

### 3A1 CAMEROON – BAFIA TRIBE – RELIGION

**Modern Day Location:** Cameroon

**Time Period:** Early 1900s

**Cultural Theme:** Deity

- The Bafia believe there is no afterlife and at death, everything "is over." They do not recognize a God and thus no moral evil is known with no sin so no sexual relations among the Bafia can be sinful or subject to punishment.

#### References

Tessmann, G. (1921). Homosexuality among the Negroes of Cameroon and a Pangwe tale. (B. Rose, Trans.) In Roscoe, W., & Murray, S. O. (Eds.), *Boy-wives and female husbands: Studies of African homosexualities* (pp. 149-161). New York: St. Martin's.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Cameroon-Bafia Tribe): Modern day Cameroon illustrates strong themes of nonconforming instances of homosexual acts through the lifetime of its people. This includes marriage between older women who were soldiers of the tribe and acts of boys growing into adulthood. The image displays a representation of Cameroon's network of documented instances in religion, marriage, and sexual activity.

[Image 2] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

### 3A2 CAMEROON – BAFIA TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Cameroon

**Time Period:** Early 1900s

**Cultural Theme:** Sexual Maturity

- The Bafia experience three (3) stages of development while maturing from child into adulthood. The primary stage ends around the age of fifteen and proceeds into a second stage which entails pure homosexual relations. These relationships are looked upon as a "national custom." After puberty, there is much competition among the the young males for female attention. Should a young male be unsuccessful, in garnering female attention, he could enter into a sexual relationship with "a ji'gele keton" (homosexual partner).

#### References

Tessmann, G. (1921). Homosexuality among the Negroes of Cameroon and a Pangwe tale. (B. Rose, Trans.) In Roscoe, W., & Murray, S. O. (Eds.), *Boy-wives and female husbands: Studies of African homosexualities* (pp. 149-161). New York: St. Martin's.

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[Image 1] Geo-Tribal Thematic Network (Cameroon-Bafia Tribe): Modern day Cameroon illustrates strong themes of nonconforming instances of homosexual acts through the lifetime of its people. This includes marriage between older women who were soldiers of the tribe and acts of boys growing into adulthood. The image displays a representation of Cameroon's network of documented instances in religion, marriage, and sexual activity.

[Image 2] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 3] Geographic Hotspots (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

### 3B1 CAMEROON – PANGWE TRIBE – MARRIAGE

**Modern Day Location:** Cameroon

**Time Period:** Early 17th century

**Cultural Theme:** Sexual Maturity

*Marriage Rituals*

- "Among other African tribes, homosexual behaviors among premarriage adolescents is common and is not even considered to be sex, since it does not involve procreative potential. In Cameroon, for example, homosexual acts as late as age 17 are considered innocent, not being “true” sexual relations. Such youth consider themselves virgins at marriage, even though they may have considerable homosexual experience in both roles. There are many stories among the Pangwe of Cameroon of men who hate women and prefer the company of men even when offered a large brideprice, of men who court other men, etc. That these behaviors existed within this tribe prior to European contact is evidenced by the richness and number of these stories" (Bidstrup, 2015, para. 6).

#### References

Bidstrup, S. (2015, March 11). Homosexuality in Prehistoric Africa. Retrieved January 19, 2016, from <https://ugandagayonmove.wordpress.com/2015/03/11/homosexuality-in-prehistoric-africa/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Cameroon-Pangwe Tribe): Modern day Cameroon illustrates strong themes of nonconforming instances of homosexual acts through the lifetime of its people. This includes marriage between older women who were soldiers of the tribe and acts of boys growing into adulthood. The image displays a representation of Cameroon’s network of documented instances in religion, marriage, and sexual activity.

[Image 2] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspot (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image

you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 4A1 CONGO – GIAGUES TRIBE – RELIGION

**Modern Day Location:** DRC

**Historical Region:** Congo Kingdom

**Time Period:** 18th Century

**Cultural Theme:** Spirituality and Cross-dressing

- Eighteenth-century anthropologist, Father J-B. Labat, documented the Ganga-Ya-Chibanda, presiding priest of the Giagues, a group within the Congo kingdom, who routinely cross-dressed and was referred to as “grandmother” (Stewart, 2014, para. 9).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Congo-Giagues Tribe): Modern day Congo illustrates strong themes of nonconforming instances of homosexual religious acts such as routine marriages. These marriages could have a young male fulfilling the role of wife; however it was not only the young men who took on nonconforming roles. Priest would demonstrate cross-dressing and would be referred to as “grandmother.” Tribes who cross Congo’s modern borders displayed other themes as well. The image displays cross borders tribes and those within the borders of the DRC’s network of documented instances in religion and marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

## 4B1 CONGO – AZANDE TRIBE – MARRIAGE

**Modern Day Location:** DRC

**Historical Region:** Congo Kingdom

**Cultural Theme:** Marriage Rituals

- In traditional, monarchical Zande culture, anthropological records described homosexuality as “indigenous”. The Azande of the Northern Congo “routinely married” younger men who functioned as temporary wives – a practice that was institutionalized to such an extent that warriors would pay “brideprice” to the young man's parents (Stewart, 2014, para. 10).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

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[Image 1] Geo-Tribal Thematic Network (Congo-The Azande Tribe): Modern day Congo illustrates strong themes of nonconforming instances of homosexual religious acts such as routine marriages. These marriages could have a young male fulfilling the role of wife; however it was not only the young men who took on nonconforming roles. Priest would demonstrate cross-dressing and would be referred to as “grandmother.” Tribes who cross Congo’s modern borders displayed other themes as well. The image displays cross borders tribes and those within the borders of the DRC’s network of documented instances in religion and marriage.

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[Image 3] Geographic Hotspots (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 5A1 ETHIOPIA – AMHARA TRIBE – LANGUAGE

**Modern Day Location:** Ethiopia

**Cultural Theme:** Unique Vocabulary

- *Wandawande* were "mannish women" in the Amhara tribes.

### References

Wilhelm, A. (2003). *Tritiya-Prakriti: People of the third sex: Understanding homosexuality, transgender identity, and intersex conditions through Hinduism*. Retrieved January 31, 2016, from [https://books.google.com/books?id=iZ5RAAAAQBAJ&pg=PA234&lpg=PA234&dq=Amhara male transvestites&source=bl&ots=PJHukWuM9I&sig=ABIX6wPM4f1qGERjXVW5oka4b-o&hl=en&sa=X&ved=0ahUKEwjtydrG-9TKAhWBph4KHc2wBV4Q6AEIHDA#v=onepage&q=Amhara male transvestites&f=false](https://books.google.com/books?id=iZ5RAAAAQBAJ&pg=PA234&lpg=PA234&dq=Amhara+male+transvestites&source=bl&ots=PJHukWuM9I&sig=ABIX6wPM4f1qGERjXVW5oka4b-o&hl=en&sa=X&ved=0ahUKEwjtydrG-9TKAhWBph4KHc2wBV4Q6AEIHDA#v=onepage&q=Amhara+male+transvestites&f=false)

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

- [Image 1] Geo-Tribal Thematic Network (Ethiopia -Amhara Tribe): Modern day Ethiopia illustrates strong themes of nonconforming instances of behavior counter to gender roles. Crossdressing and transvestites, who gave up their male privileges, were documented throughout the country and played a role in the social structure acting as friends to women. Although those in the tribe who did not understand the reason for the sacrifice, accepted those who choose to give up male privileges in the society. Thus, an established non-conforming role was institutionalized in the social construct and in the language. The image displays a representation of Ethiopia's network of documented instances in language, gender behavior, and sexual activity across the modern borders.
- [Image 2] Geo-Visual LGBTI Theme Mapping (Language): Modern day Africa shows the theme of Language throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of language employing multiple terms for non-conforming characteristics, roles, relationships, or actions. These terms usually include words that traditional roles such as wife but is referring to a man in that role. This is primarily documented in the sub-Saharan region in multiple tribes. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.
- [Image 3] Geographic Hotspot (Non-Conforming Language Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming language cultural theme in this region.

## 5A2 ETHIOPIA – AMHARA TRIBE – GENDER BEHAVIOR (A)

**Modern Day Location:** Ethiopia

**Cultural Theme:** Gender Blurring

- Anthropologist Simon Messing found male transvestites among the Amhara tribes. They were known as *wandarwarad* (male-female) who would live by themselves and acted as brothers to the women of the tribe sharing a close friendship. The *wandarwarad* were unusually sensitive and intense in their personal likings. (Wilhelm, 2003 p.234).

### References

Wilhelm, A. (2003). *Tritiya-Prakriti: People of the third sex: Understanding homosexuality, transgender identity, and intersex conditions through Hinduism*. Retrieved January 31, 2016, from [https://books.google.com/books?id=iZ5RAAAQBAJ&pg=PA234&lpg=PA234&dq=Amhara male transvestites&source=bl&ots=PJHukWuM9I&sig=ABIX6wPM4f1qGERjXVW5oka4b-o&hl=en&sa=X&ved=0ahUKEwjtydrG-9TKAhWBph4KHc2wBV4Q6AEIHDA#v=onepage&q=Amhara male transvestites&f=false](https://books.google.com/books?id=iZ5RAAAQBAJ&pg=PA234&lpg=PA234&dq=Amhara+male+transvestites&source=bl&ots=PJHukWuM9I&sig=ABIX6wPM4f1qGERjXVW5oka4b-o&hl=en&sa=X&ved=0ahUKEwjtydrG-9TKAhWBph4KHc2wBV4Q6AEIHDA#v=onepage&q=Amhara+male+transvestites&f=false)

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

- [Image 1] Geo-Tribal Thematic Network (Ethiopia - Amhara Tribe): Modern day Ethiopia illustrates strong themes of nonconforming instances of behavior counter to gender roles. Crossdressing and transvestites, who gave up their male privileges, were documented throughout the country and played a role in the social structure acting as friends to women. Although those in the tribe who did not understand the reason for the sacrifice, accepted those who choose to give up male privileges in the society. Thus, an established non-conforming role was institutionalized in the social construct and in the language. The image displays a representation of Ethiopia's network of documented instances in language, gender behavior, and sexual activity across the modern borders.
- [Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.
- [Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

## 5A2 ETHIOPIA – AMHARA TRIBE – GENDER BEHAVIOR (B)

**Modern Day Location:** Ethiopia

**Cultural Theme:** Gender Transitions

- "For some of these peoples the transvestite role was institutionalized; in others probably not. But even where it was not, the transformation of gender seems to have been pretty much taken at face value. The Amhara have difficulty understanding why a man would give up male privileges, but tolerate those who do so."

### References

Greenberg, D. F. (1988). *The construction of homosexuality*. Retrieved February 1, 2016, from [https://books.google.com/books?id=2pw-CgAAQBAJ&pg=PA61&lpg=PA61&dq=transvestites+Amhara&source=bl&ots=GW6geK36Qm&sig=009KBeM8ByN1nESM1\\_iOMI3z-4Q&hl=en&sa=X&ved=0ahUKEwiuvr2Y29nKAhVBGh4KHejMAZUQ6AEIIDAB#v=onepage&q=transvestites+Amhara&f=false](https://books.google.com/books?id=2pw-CgAAQBAJ&pg=PA61&lpg=PA61&dq=transvestites+Amhara&source=bl&ots=GW6geK36Qm&sig=009KBeM8ByN1nESM1_iOMI3z-4Q&hl=en&sa=X&ved=0ahUKEwiuvr2Y29nKAhVBGh4KHejMAZUQ6AEIIDAB#v=onepage&q=transvestites+Amhara&f=false)

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ethiopia - Amhara Tribe): Modern day Ethiopia illustrates strong themes of nonconforming instances of behavior counter to gender roles. Crossdressing and transvestites, who gave up their male privileges, were documented throughout the country and played a role in the social structure acting as friends to women. Although those in the tribe who did not understand the reason for the sacrifice, accepted those who choose to give up male privileges in the society. Thus, an established non-conforming role was institutionalized in the social construct and in the language. The image displays a representation of Ethiopia's network of documented instances in language, gender behavior, and sexual activity across the modern borders.

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## 5B1 ETHIOPIA – HARARI TRIBES – SEXUAL ACTIVITY

**Modern Day Location:** Ethiopia

**Cultural Theme:** Sexual Activity

- Among the tribes of the Harari people, there is evidence of mutual masturbation by both sexes and all ages (Bieber, 1988).

### References

Bieber, I. (1988). *Homosexuality: A psychoanalytic study*. Northvale, NJ: Aronson.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ethiopia - Harari Tribe): Modern day Ethiopia illustrates strong themes of nonconforming instances of behavior counter to gender roles. Crossdressing and transvestites, who gave up their male privileges, were documented throughout the country and played a role in the social structure acting as friends to women. Although those in the tribe who did not understand the reason for the sacrifice, accepted those who choose to give up male privileges in the society. Thus, an established non-conforming role was institutionalized in the social construct and in the language. The image displays a representation of Ethiopia's network of documented instances in language, gender behavior, and sexual activity across the modern borders.

[Image 2] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

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## 5C1 ETHIOPIA – KONSO TRIBE – LANGUAGE

**Modern Day Location:** Ethiopia

**Cultural Theme:** Tribe Specific Vocabulary

- "The Konso have two words each for penis, vagina, and sexual intercourse, but no less than four for 'effeminate man'" (p. 4). One popular term is "Sagoda" which can mean men who never marry, weakened or sickly men, and men who crossdress. (Murray, 2008).

### References

Murray, Stephen O. (1998) "Homosexuality in 'Traditional' Sub-Saharan Africa and Contemporary South Africa." Manuscript from *Boy-Wives and Female Husbands: Studies in African Homosexualities*. St. Martins. October 1998.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ethiopia -Konso Tribe): Modern day Ethiopia illustrates strong themes of nonconforming instances of behavior counter to gender roles. Crossdressing and transvestites, who gave up their male privileges, were documented throughout the country and played a role in the social structure acting as friends to women. Although those in the tribe who did not understand the reason for the sacrifice, accepted those who choose to give up male privileges in the society. Thus, an established non-conforming role was institutionalized in the social construct and in the language. The image displays a representation of Ethiopia's network of documented instances in language, gender behavior, and sexual activity across the modern borders.

[Image 2] Geo-Visual LGBTI Theme Mapping (Language): Modern day Africa shows the theme of Language throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of language employing multiple terms for non-conforming characteristics, roles, relationships, or actions. These terms usually include words that traditional roles such as wife but is referring to a man in that role. This is primarily documented in the sub-Saharan region in multiple tribes. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

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## 5D1 ETHIOPIA – MAALE TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Ethiopia

**Time Period:** 19th century

**Cultural Theme:** Crossdressing

- According to Murray (2008), in the Maale tribe, it was not uncommon to see men embracing feminine roles. These men were called "*Ashtime*" and they in women's clothes, performed tasks usually reserved for females, and occasionally had sexual relations with other men.

### References

Murray, Stephen O. (1998) "Homosexuality in 'Traditional' Sub-Saharan Africa and Contemporary South Africa." Manuscript from *Boy-Wives and Female Husbands: Studies in African Homosexualities*. St. Martins. October 1998.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ethiopia - Maale Tribe): Modern day Ethiopia illustrates strong themes of nonconforming instances of behavior counter to gender roles. Crossdressing and transvestites, who gave up their male privileges, were documented throughout the country and played a role in the social structure acting as friends to women. Although those in the tribe who did not understand the reason for the sacrifice, accepted those who choose to give up male privileges in the society. Thus, an established non-conforming role was institutionalized in the social construct and in the language. The image displays a representation of Ethiopia's network of documented instances in language, gender behavior, and sexual activity across the modern borders.

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

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## 6A1 GABON – BANTU TRIBE – FOLKLORE

**Modern Day Location:** Gabon and Cameroon

**Cultural Theme:** Sexual Activity in Folklore

- Amongst Bantu-speaking Pouhain farmers (Bene, Bulu, Fang, Jaunde, Mokuk, Mwele, Ntum and Pangwe) in present-day Gabon and Cameroon, homosexual intercourse was known as bian nkû”ma– a medicine for wealth which was transmitted through sexual activity between men (Steward, 2014, para. 12).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Gabon - Bantu Tribe): Modern day Gabon illustrates strong themes of nonconforming instances of behavior counter to the social structure. It was passed down that women who were regarded as female husbands were dually seen as males in the society and therefore could be political leaders in the tribe. Similarly, social influence by acquiring wealth could be achieved from sexual activity between men. From powerful leaders to simple farmers, there is common understanding status could be achieved through nonconforming actions and roles. The image displays a representation of Gabon’s network of documented instances in gender behavior and folklore.

[Image 2] Geo-Visual LGBTI Theme Mapping (Folklore): Modern day Africa illustrates the theme of Folklore in the sub-Saharan Africa area, where it was thought medicine for wealth was transmitted through sexual activity between men. The image displays a representation of the Folklore theme which in the Western part of Africa.

## 6A2 GABON – BANTU TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Gabon and Cameroon

**Cultural Theme:** Gender Roles

- "[F]emale husbands may also be political leaders. . . regarded as social males."

### References

Oboler, Regine Smith. "Is the Female Husband a Man? Woman/Woman Marriage among the Nandi of Kenya." *Ethnology* 19.1 (1980): 69. *Jstor*. Web. 9 Mar. 2016.

<<http://www.jstor.org/stable/pdf/3773320.pdf?acceptTC=true>>.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Gabon - Bantu Tribe): Modern day Gabon illustrates strong themes of nonconforming instances of behavior counter to the social structure. It was passed down that women who were regarded as female husbands were dually seen as males in the society and therefore could be political leaders in the tribe. Similarly, social influence by acquiring wealth could be achieved from sexual activity between men. From powerful leaders to simple farmers, there is common understanding status could be achieved through nonconforming actions and roles. The image displays a representation of Gabon's network of documented instances in gender behavior and folklore.

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

## 7A1 GHANA – AKAN TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Ghana, Ivory Coast

**Historical Region:** Western Sahel Region

**Cultural Theme:** Sexual Activity

- "Lesbian relations were observed among the young, unmarried Akan tribeswomen and sometimes continued after their marriage to men." (p.225)

### References

Wilhelm, A. D. (2008). *Tritiya-Prakriti: People of the third sex: Understanding homosexuality, transgender identity, and intersex conditions through Hinduism*. Philadelphia, PA: Xlibris.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ghana - Akan Tribe): Modern day Ghana illustrates a variety of strong themes of nonconforming instances relating to internal characteristics. Homosexual relationships were known in the community and accepted. Even when a woman was married, an external relationship could continue. It was seen within a tribe to be part of the person's soul and was projected in relationships and in the person's name. The image displays a representation of Ghana's network of documented instances in gender behavior, sexual activity, language, and religion.

[Image 2] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 3] Geographic Hotspots (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

## 7A2 GHANA – AKAN TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Ghana, Ivory Coast

**Historical Region:** Western Sahel Region

**Time Period:** 1920s-1940s

**Cultural Theme:** Cross Dressing

- ". . . Observed that among the Ashanti and Akan, 'men who dressed as women and engaged in homosexual relations with other men were not stigmatized, but accepted.' Transgender Ghanaians are sometimes referred to as *kojobesia* ('man-woman'). . ."

### References

Wilhelm, A. D. (2008). *Tritiya-Prakriti: People of the third sex: Understanding homosexuality, transgender identity, and intersex conditions through Hinduism*. Philadelphia, PA: Xlibris.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ghana - Akan Tribe): Modern day Ghana illustrates a variety of strong themes of nonconforming instances relating to internal characteristics. Homosexual relationships were known in the community and accepted. Even when a woman was married, an external relationship could continue. It was seen within a tribe to be part of the person's soul and was projected in relationships and in the person's name. The image displays a representation of Ghana's network of documented instances in gender behavior, sexual activity, language, and religion.

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 3] Geo-Tribal Thematic Network (Ghana - Akan Tribe): Modern day Ghana illustrates a variety of strong themes of nonconforming instances relating to internal characteristics. Homosexual relationships were known in the community and accepted. Even when a woman was married, an external relationship could continue. It was seen within a tribe to be part of the person's soul and was projected in relationships and in the person's name. The image displays a representation of Ghana's network of documented instances in gender behavior, sexual activity, language, and religion.

## 7B1 GHANA – FANTI TRIBE – LANGUAGE

**Modern Day Location:** Ghana

**Historical Region:** Mankessim Kingdom

**Cultural Theme:** Unique Vocabulary

- "Obaa banyin. Female man. A man with feminine characteristics or habits; a homosexual." (Christensen, 1954, p. 143).

### References

Christensen, J. B. (1954). *Double descent among the Fanti* (G. A. Highland, Ed.). New Haven: Human Relations Area Files.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ghana - Fanti Tribe): Modern day Ghana illustrates a variety of strong themes of nonconforming instances relating to internal characteristics. Homosexual relationships were known in the community and accepted. Even when a woman was married, an external relationship could continue. It was seen within a tribe to be part of the person's soul and was projected in relationships and in the person's name. The image displays a representation of Ghana's network of documented instances in gender behavior, sexual activity, language, and religion.

[Image 2] Geo-Visual LGBTI Theme Mapping (Language): Modern day Africa shows the theme of Language throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of language employing multiple terms for non-conforming characteristics, roles, relationships, or actions. These terms usually include words that traditional roles such as wife but is referring to a man in that role. This is primarily documented in the sub-Saharan region in multiple tribes. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

## 7B2 GHANA – FANTI TRIBE – RELIGION

**Modern Day Location:** Ghana

**Historical Region:** Mankessim Kingdom

**Cultural Theme:** Spirituality

- "The sunsum, in these terms, appears to be a desultory, volatile essence of the soul, and may also be loosely described as the "personality" of a person. A man with a "heavy" or strong sunsum is said to be aggressive, while a "light" or weak sunsum is ascribed to the introvert. A "light" sunsum is characteristic of a woman, while an extroverted female, or one with homosexual tendencies, thus having a "heavy" sunsum, is referred to as an obaa banyin (female man). Her masculine tendencies may also be indicated by adding banyin (male) to her day name, such as 'Ama banyin.'" (Christensen, 1954, p.92-93).

### References

Christensen, J. B. (1954). *Double descent among the Fanti* (G. A. Highland, Ed.). New Haven: Human Relations Area Files.

Cited in Cromwell, J. (1999). *Transmen and FTMs: Identities, bodies, genders, and sexualities*. p. 49. Retrieved February 17, 2016, from <https://books.google.com/books?id=0G--BowVYg8C&pg=PA49&lpg=PA49&dq=Obaa>

[banyin&source=bl&ots=fkNzvvgjEj&sig=WKD6rimkOOvDKgy2fcMuVcgQ73s&hl=en&sa=X&ved=0ahUKEwjijqvM8\\_7KAhXMSyYKHW\\_OA5IQ6AEIIDAA#v=onepage&q=Obaa&f=false](https://books.google.com/books?id=0G--BowVYg8C&pg=PA49&lpg=PA49&dq=Obaa&source=bl&ots=fkNzvvgjEj&sig=WKD6rimkOOvDKgy2fcMuVcgQ73s&hl=en&sa=X&ved=0ahUKEwjijqvM8_7KAhXMSyYKHW_OA5IQ6AEIIDAA#v=onepage&q=Obaa&f=false)

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Ghana - Tribe Tribe): Modern day Ghana illustrates a variety of strong themes of nonconforming instances relating to internal characteristics. Homosexual relationships were known in the community and accepted. Even when a woman was married, an external relationship could continue. It was seen within a tribe to be part of the person's soul and was projected in relationships and in the person's name. The image displays a representation of Ghana's network of documented instances in gender behavior, sexual activity, language, and religion.

[Image 2] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

## 8A1 KENYA – ITESO TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Kenya

**Cultural Theme:** Gender Transitions

- In Iteso communities, same-sex relations existed amongst men who behaved as and were socially accepted as women (Stewart, 2014).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Kenya - Iteso Tribe): Modern day Kenya illustrates strong themes of nonconforming instances of the kind of accepted relationships and how these relationships affect the tribe. Homosexual relationships were known in the community and accepted females to marry other females. Within this kind of marriage, one women would take on the husband role, refused to do “women's work” and would be seen as a male in the community dressing as male. Men also dressed as women, had sexual relationships with men, and the tribe would accept them fulfilling duties based on how they wished to be seen. The image displays a representation of Kenya’s network of documented instances of sexual activity and marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme’s network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 3] Geographic Hotspot (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

## **8B1 KENYA – NANDI AND KISSI TRIBES – MARRIAGE**

**Modern Day Location:** Kenya

**Cultural Theme:** Marriage Traditions

- Female-Female marriages were common among the Nandi and Kissi tribes of the Kenyan region (Stewart, 2014).

### **References**

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Kenya - Nandi and Kissi Tribe): Modern day Kenya illustrates strong themes of nonconforming instances of the kind of accepted relationships and how these relationships affect the tribe. Homosexual relationships were known in the community and accepted females to marry other females. Within this kind of marriage, one women would take on the husband role, refused to do “women's work” and would be seen as a male in the community dressing as male. Men also dressed as women, had sexual relationships with men, and the tribe would accept them fulfilling duties based on how they wished to be seen. The image displays a representation of Kenya’s network of documented instances of sexual activity and marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspots (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 8C1 KENYA – NANDI TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Kenya

**Historical Region:** Nandi Hills in the Great Rift Valley

**Cultural Theme:** Sexual Activity

- The Nandi tell a story of time when all the men went to war, leaving all the women behind. The women of the tribe then formed lesbian relationships. (Bryk, 1964, pp. 225-6).
- "Among the men cases of homosexual act occur, which cannot be explained, like the above cases of tribadism, by hunger for the heterosexual which cannot be satisfied, but are the expression of true homosexual love. These psychic aberrations are encouraged by the feminine appearance of many negroes, as well as by the occurrence of gynandromorphic individuals (*hanisi*). (Bryk, 1964, p. 227).
- "Gynandrians were described to me . . . [as] . . . impotent fellows with feminine manners. There are such individuals in many villages. . . [t]hey often go dressed as women, always sleep with the women and girls; indeed, they even cook and attend to other feminine matters." (Bryk, 1964, pp. 227-8).

### References

Bryk, F. (1964). *Voodoo-eros: Ethnological studies in the sex-life of the African aborigines*. Retrieved February 2, 2016, from [http://www.amazon.com/VOODOO-EROS-Felix-Bryk/dp/B000H5CV4Q#reader\\_B000H5CV4Q](http://www.amazon.com/VOODOO-EROS-Felix-Bryk/dp/B000H5CV4Q#reader_B000H5CV4Q)

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Kenya - Nandi Tribe): Modern day Kenya illustrates strong themes of nonconforming instances of the kind of accepted relationships and how these relationships affect the tribe. Homosexual relationships were known in the community and accepted females to marry other females. Within this kind of marriage, one woman would take on the husband role, refused to do "women's work" and would be seen as a male in the community dressing as male. Men also dressed as women, had sexual relationships with men, and the tribe would accept them fulfilling duties based on how they wished to be seen. The image displays a representation of Kenya's network of documented instances of sexual activity and marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 3] Geographic Hotspots (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at

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## 8C2 KENYA – NANDI TRIBE – MARRIAGE

**Modern Day Location:** Kenya

**Time Period:** 1980s

**Historical Region:**

Nandi Hills in the Great Rift Valley

**Cultural Theme:** Marriage Traditions

- "No, I don't (carry things on my head). That is a woman's duty and nothing to do with me. I became a man and I am a man and that is all. Why should I assume women's work anymore?" - Taptuwei, a Nandi female husband
- Women who do not produce heirs can marry another women could has male children and these boys become the heirs of the female husband. Women cannot own cattle or land.
- "A woman who has taken a wife is said to become a man. It is said that she has been promoted to male status (Kgotogosta komostah murenik)."
- Supposed to abandon all women's work, has the right to speak at meetings, in the past dress as man.
- "[I]nfertile persons of either sex is admitted to the opposite sex's initiation rituals in hope that the infertility will thereby be cured."
- "The division of labor is said . . . to be much the same as in male husband-headed households. Cooking, washing utensils, carrying water and collecting firewood, sweeping, plastering the house, and washing clothes are supposed to be exclusively female chores. Jobs technically reserved for men include plowing, inoculating cattle, clearing bush. . . female husbands avoid female tasks."
- "Female husbands and their wives also behave exactly as male husbands and their wives when entertaining visitors."

### References

Oboler, Regine Smith. "Is the Female Husband a Man? Woman/Woman Marriage among the Nandi of Kenya." *Ethnology* 19.1 (1980): 69. *Jstor*. Web. 9 Mar. 2016. <<http://www.jstor.org/stable/pdf/3773320.pdf?acceptTC=true>>.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Female Husband:

<http://theuntitledmag.tumblr.com/post/47903861443/mocosyamos-qbits-thepeoplesrecord-going>

[Image 2] Geo-Tribal Thematic Network (Kenya - Nandi Tribe): Modern day Kenya illustrates strong themes of nonconforming instances of the kind of accepted relationships and how these relationships affect the tribe. Homosexual relationships were known in the community and accepted females to marry other females. Within this kind of marriage, one women would take on the husband role, refused to do “women's work” and would be seen as a male in the community dressing as male. Men also dressed as women, had sexual relationships with men, and the tribe would accept them fulfilling duties based on how they wished to be seen. The image displays a representation of Kenya’s network of documented instances of sexual activity and marriage.

[Image 3] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 4] Geographic Hotspots (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 9A1 LESOTHO – BASOTHO TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Lesotho

**Cultural Theme:** Social Behavior

- "...not only were young girls "gradually socialized into adult female roles and relationships by slightly older and more experienced girls," but that "sexual intimacy is an important aspect of these relationships." Over time as the women grow older and start to raise a family, the sexual nature of these relations lessen, but the support network formed and the deep emotional attachment among women remain" (Patron, 1995, para. 26).

### References

Patron, E. (1995). Heart of Lavender: In search of gay Africa. Retrieved January 20, 2016, from <https://legacy.fordham.edu/halsall/pwh/patron-africhomo.asp>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 2] Geo-Tribal Thematic Network (Lesotho - Basotho Tribe): Modern day Lesotho illustrates the theme of a nonconforming instance of close relationships between women who acted as support for one another. These relationships were sexual in nature and bonded the women. The image displays a representation of Lesotho's network of documented instances of sexual activity.

## 10A1 NIGERIA – HAUSA TRIBE – LANGUAGE

**Modern Day Location:** Nigeria

**Cultural Theme:** Language

- The Hausa people have terms in their language that are used to describe homosexuals. Two terms are common, 'yan dauda, which is usually translated as "homosexual" or "transvestite" and 'dan dauda, which translates as a homosexual "wife." (Bidstrup, 2015).

### References

Bidstrup, S. (2015, March 11). Homosexuality in Prehistoric Africa. Retrieved January 19, 2016, from <https://ugandagayonmove.wordpress.com/2015/03/11/homosexuality-in-prehistoric-africa/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Yan daudu, Man wearing woman's headscarf with braided hair: Ameer wears a "[colorful] headscarf of the sort worn by women throughout Nigeria. Ameer also uses the female version of his name, Ameera, preceding it with Hajiya, the honorific for women who have completed the Muslim hajj pilgrimage to Mecca."

<http://www.theguardian.com/world/2013/jun/10/nigeria-yan-daudu-persecution>

[Image 2] Geo-Tribal Thematic Network (Nigeria - Hausa Tribe): Modern day Nigeria illustrates strong themes of nonconforming instances of roles in society. Women are recognized to hold positions of power, raise a spouse to their status and it has been shown may act as husband to a wife. On the other end of the spectrum, homosexual men may have found themselves in the sex trade fulfilling all roles. Indeed, both heterosexual and homosexuals were found at all levels of society. The image displays the representation of Nigeria's network of documented instances of sexual activity, language, gender behavior, marriage.

[Image 3] Geo-Visual LGBTI Theme Mapping (Language): Modern day Africa shows the theme of Language throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of language employing multiple terms for non-conforming characteristics, roles, relationships, or actions. These terms usually include words that traditional roles such as wife but is referring to a man in that role. This is primarily documented in the sub-Saharan region in multiple tribes. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

## 10A2 NIGERIA – HAUSA TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Nigeria

**Cultural Theme:** Sex as a Trade

- The ‘yan dauda in Hausaland engage in stereotypical professions, much as marginalized gay men in the west often do. In Hausaland, they are often engaged in the sex trade – both as male prostitutes and as ‘procurers’ for female prostitutes. In the latter role, they do not behave as ‘pimps’ do in the west, maintaining ‘stables’ of female prostitutes under their subjugation, but rather simply as go-betweens, arranging, for a fee, liaisons for men seeking the commercial charms of female prostitutes. In this role, they often engage as male prostitutes themselves when the opportunity arises (Bidstrup, 2015, para.5).

### References

Bidstrup, S. (2015, March 11). Homosexuality in Prehistoric Africa. Retrieved January 19, 2016, from <https://ugandagayonmove.wordpress.com/2015/03/11/homosexuality-in-prehistoric-africa/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Nigeria - Hausa Tribe): Modern day Nigeria illustrates strong themes of nonconforming instances of roles in society. Women are recognized to hold positions of power, raise a spouse to their status and it has been shown may act as husband to a wife. On the other end of the spectrum, homosexual men may have found themselves in the sex trade fulfilling all roles. Indeed, both heterosexuals and homosexuals were found at all levels of society. The image displays the representation of Nigeria’s network of documented instances of sexual activity, language, gender behavior, marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme’s network of documented instances through the heart of the sub-Saharan region stretching across the continent.

## 10B1 NIGERIA – IFIK-IBIBIO TRIBE – MARRIAGE

**Modern Day Location:** Nigeria

**Time Period:** 19th century

**Cultural Theme:** Marriage Fluidity (Polygamy)

- Murray (1998) cites a study by Andreski (1970:131), in which the author interviews a woman from the Efik-Ibibio tribe that grew very close to a woman friend to the point that they acted as husband and wife

### References

Murray, Stephen O. (1998) “Homosexuality in ‘Traditional’ Sub-Saharan Africa and Contemporary South Africa.” Manuscript from *Boy-Wives and Female Husbands: Studies in African Homosexualities*. St. Martins. October 1998.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Nigeria - Efik-Ibibio Tribe): Modern day Nigeria illustrates strong themes of nonconforming instances of roles in society. Women are recognized to hold positions of power, raise a spouse to their status and it has been shown may act as husband to a wife. On the other end of the spectrum, homosexual men may have found themselves in the sex trade fulfilling all roles. Indeed, both heterosexuals and homosexuals were found at all levels of society. The image displays the representation of Nigeria’s network of documented instances of sexual activity, language, gender behavior, marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspot (Non-Conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the photo above you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 10C1 NIGERIA – NUPE TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Nigeria

**Time Period:** 1940s

**Historical Region:** Nupe Kingdom

**Cultural Theme:** Gender Roles

- "The women also are enclosed in the framework of official grades. . . [o]ther appointments comprise the Sonya, who supervises the market and the work of the women, and the Sagi, who is the head-woman of the village or town, elected by the married women and confirmed by the chief."
- "As usual in West Africa, the position of women is high and even those who marry beneath them can raise their spouses to their own status, while children invariably assume the higher position, rather surprisingly in a society which is, for the most part, patrilineal."

### References

Talbot, P. Amaury, and S. F. Nadel. "The Kingdom of Nupe, Nigeria: Review." *The Geographical Journal* 101.2 (1943): 85. *Jstor*. Web.

<<http://www.jstor.org/stable/pdf/1789645.pdf?acceptTC=true>>.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (Nigeria - Nupe Tribe): Modern day Nigeria illustrates strong themes of nonconforming instances of roles in society. Women are recognized to hold positions of power, raise a spouse to their status and it has been shown may act as husband to a wife. On the other end of the spectrum, homosexual men may have found themselves in the sex trade fulfilling all roles. Indeed, both heterosexuals and homosexuals were found at all levels of society. The image displays the representation of Nigeria's network of documented instances of sexual activity, language, gender behavior, marriage.

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

## 11A1 SOUTH AFRICA – CAPE BANTU TRIBES – RELIGION

**Modern Day Location:** South Africa

**Cultural Theme:** Spiritual / Religious

- Among Cape Bantu, lesbianism was ascribed to women who were in the process of becoming chief diviners, known as isanuses (Stewart, 2014, para. 27).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 2] Geo-Tribal Thematic Network (South Africa - Cape Bantu Tribes): Modern day South Africa illustrates strong themes of nonconforming instances of roles in society as husbands may be women. Documentation alludes women held esteemed leaderships roles such as Queens and chief diviners not because they were seen as men but because females were held in the same regard. Men who dressed as women did not want to be called men. These instances are separate than other documented because no male privileges were given over. Indeed, it seems the female role is honored while men forgo the male role. The image displays the representation of South Africa's network of documented instances of marriage, gender behavior, and religion.

## 11B1 SOUTH AFRICA – CHIBADI TRIBE – GENDER BEHAVIOR

**Modern Day Location:** South Africa

**Time Period:** 1606

**Cultural Theme:** Gender Blurring

- A Jesuit working in Southern Africa in 1606 described finding “Chibadi, which are Men attired like Women, and behave themselves womanly, ashamed to be called men” (Stewart, 2014, para. 17).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] The Empire of Monomotapa: In the 1600s in the Kingdom of Motapa in southern Africa (labeled “Monomotapa” on this map), Christian missionaries encountered cross-dressing men known as chibadi. Credit - Colin Stewart

[https://76crimes.files.wordpress.com/2014/01/map-old\\_portuguese\\_map\\_of\\_sa1.jpg](https://76crimes.files.wordpress.com/2014/01/map-old_portuguese_map_of_sa1.jpg)

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe’s society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

[Image 4] Geo-Tribal Thematic Network (South Africa - Chibadi Tribe): Modern day South Africa illustrates strong themes of nonconforming instances of roles in society as husbands may be women. Documentation alludes women held esteemed leaderships roles such as Queens and chief diviners not because they were seen as men but because females were held in the same regard. Men who dressed as women did not want to be called men. These instances are separate than other documented because no male privileges were given over. Indeed, it seems the female role is honored while men forgo the male role. The image displays the representation of South Africa’s network of documented instances of marriage, gender behavior, and religion.

## 11C1 SOUTH AFRICA – LOBEDU TRIBE – MARRIAGE

**Modern Day Location:** South Africa

**Historical Region:** Lobedu Kingdom

**Cultural Theme:** Same-sex Marriage

- The rain queen Modjadji is reported to have taken as many as 15 wives. It was considered an honor for the queen to choose your daughter as a wife, so many families sent their daughters to her for the promise of favorable tribal standing and rank (Paulat, 2014).

### References

Paulat, L. (2014, February 23). The Myth of African Homosexuality. Retrieved March 02, 2016, from <http://www.care2.com/causes/the-myth-of-african-homosexuality.html>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Modjadji V, The Rain Queen: Source: [http://rainqueensofafrica.com/wp-content/uploads/2011/03/modjadji\\_v\\_rain\\_queen-e1299826541398.jpg](http://rainqueensofafrica.com/wp-content/uploads/2011/03/modjadji_v_rain_queen-e1299826541398.jpg)

[Image 2] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geo-Tribal Thematic Network (South Africa - Lobedu Tribe): Modern day South Africa illustrates strong themes of nonconforming instances of roles in society as husbands may be women. Documentation alludes women held esteemed leaderships roles such as Queens and chief diviners not because they were seen as men but because females were held in the same regard. Men who dressed as women did not want to be called men. These instances are separate than other documented because no male privileges were given over. Indeed, it seems the female role is honored while men forgo the male role. The image displays the representation of South Africa's network of documented instances of marriage, gender behavior, and religion.

## 11D1 SOUTH AFRICA – LOVEDU TRIBE – MARRIAGE

**Modern Day Location:** South Africa

**Historical Region:** "Lovedu" Kingdom

**Cultural Theme:** Same-sex Marriage

- "[Krige] . . . argues that the husband role in Lovedu society may be either male or female. . . relationships created by a marital union other than those of husband and wife may be of paramount importance. . . according to Krige, it is the intrinsic right of a woman (the mother of the "female husband") to the services of a daughter-in-law that is the basis of Lovedu woman marriage."

### References

Oboler, Regine Smith. "Is the Female Husband a Man? Woman/Woman Marriage among the Nandi of Kenya." *Ethnology* 19.1 (1980): 69. *Jstor*. Web. 9 Mar. 2016.

<<http://www.jstor.org/stable/pdf/3773320.pdf?acceptTC=true>>.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 2] Geo-Tribal Thematic Network (South Africa - Lovedu Tribe): Modern day South Africa illustrates strong themes of nonconforming instances of roles in society as husbands may be women. Documentation alludes women held esteemed leaderships roles such as Queens and chief diviners not because they were seen as men but because females were held in the same regard. Men who dressed as women did not want to be called men. These instances are separate than other documented because no male privileges were given over. Indeed, it seems the female role is honored while men forgo the male role. The image displays the representation of South Africa's network of documented instances of marriage, gender behavior, and religion.

## 12A1 SOUTH SUDAN – NUER TRIBE – MARRIAGE

**Modern Day Location:** South Sudan

**Historical Region:** Nuerland

**Cultural Theme:** Same-sex Marriage

- “What seems to us, but not at all to Nuer, a somewhat strange union is that in which a woman marries another woman and counts as the pater of the children born of the wife. Such marriages are by no means uncommon in Nuerland, and they must be regarded as a form of simple legal marriage, for the woman-husband marries her wife in exactly the same way as a man marries a woman.
- When the marriage rites have been completed the husband gets a male kinsman or friend or neighbour. . . to beget children by her wife and to assist, regularly or when assistance is particularly required, in those tasks of the home for the carrying out of which a man is necessary.
- A woman who marries in this way is generally barren, and for this reason counts in some respects a man. She acquires cattle through the marriage of the kinswoman, including some of those due to uncles on the marriage of a niece, or by inheritance, since she counts as a man in these matters.
- A barren woman also often practices as a magician or diviner and thereby acquires further cattle; and if she is rich she may marry several wives. She is their legal husband and can demand damages if they have relations with men without her consent. She is also the pater of their children, and on the marriages of their daughters she receives ‘the cattle of the father’, and her brothers and sisters receive the other cattle.
- Her children are called after her, as though she were a man, and I was told that they address her as ‘father’.
- She administers her home and herd as a man would do, being treated by her wives and children with the deference they would show to a male husband and father“ (pp.108-109).

### References

Evans-Pritchard, E. E. (1951). *Kinship and marriage among the Nuer*. Oxford: Clarendon Press.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Nuer Married Woman: From Evans-Pritchard's travels among the Nuer of South Sudan. Evans-Pritchard, E. E. (1951). *Kinship and marriage among the Nuer*. Oxford: Clarendon Press.

[Image 2] Geo-Tribal Thematic Network (South Sudan - Nuer Tribe): Modern day South Sudan illustrates the strong theme of nonconforming instances of a legal marriage between women and even polygamy with one rich woman having other wives. The rich women can obtain their wealth as a magician or diviner thus acquiring cattle and afford to pay the brideprice. As such, the woman-husband becomes the legal husband and father to any children the wife already has or is begotten during the marriage from a kinsman. She is addressed as if she is a man and takes on the duties and role of the man. The practice is not uncommon in the area. The image displays the representation of South Sudan's network of

documented instances of marriage as well as cross borders tribes who resided in modern day South Sudan.

[Image 3] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 4] Geographic Hotspots (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 13A1 SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – GENDER BEHAVIOR

**Modern Day Location:** South Sudan, Central African Republic, and Democratic Republic of the Congo

**Historical Region:** Zandeland

**Cultural Theme:** Gender Roles

- As a wife would perform smaller services daily for her husband, the boys would conduct the same role for the bachelors.

### References

Evans-Pritchard, E. E. (2009, October 28). Sexual inversion among the Azande. Article first published online: 28 OCT 2009. Retrieved January 31, 2016, from <http://onlinelibrary.wiley.com/doi/10.1525/aa.1970.72.6.02a00170/pdf>

Dlamini, B. (2006). Homosexuality in the African context. Retrieved January 31, 2016, from <http://www.tandfonline.com/doi/pdf/10.1080/10130950.2006.9674706>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (South Sudan [+] - Azande Tribe): Some tribes were not located in just one modern day country. A cross border tribe illustrates strong themes of nonconforming instances where “boys” served warrior bachelors and asking for the hand of a boy was the same as asking for the hand of a girl. Homosexual relationships were common and approved of in bachelor military companies with “boy-wives” and would be addressed as the “my wife” and the “boy” would be address the warrior as “my husband.” These boys were not children, but was an adolescent entering adulthood. Women also carried out these relationships in pact of love-friendship within the home especially in the homestead of princes. The image displays the representation of a network of documented instances of marriage, gender behavior, sexual activity, and language across modern borders to a tribe who resided in modern day South Sudan, Central African Republic, and Democratic Republic of the Congo.

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe’s society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000

kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

## 13A2 SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** South Sudan, Central African Republic, and Democratic Republic of the Congo

**Historical Region:** Zandeland

**Cultural Theme:** Sexual Relationships

- "Male and female homosexual relationship seems to have been common among the Azande in past times. Between males it was approved of in the bachelor military companies. Between females it is said to have been a frequent, though highly disapproved of, practice in polygamous homes."
- "Azande often refer to Lesbian practices between women as *adandara*. . . Zande women, especially in the homesteads of princes.
- "Lesbianism: Women get together and one says to another . . . 'Ahe lady, let us play a trick. You come after my husband and we will make a pact of love-friendship between us and he will think it is just a friendship between women, and you lady can pleasure me!' She adds, 'early tomorrow you come with a little gift for him.'

### References

Evans-Pritchard, E. E. (1974). *Man and woman among the Azande*. New York: Free Press (123).

Evans-Pritchard, E. E. (2009, October 28). Sexual inversion among the Azande. Article first published online: 28 OCT 2009. Retrieved January 31, 2016, from <http://onlinelibrary.wiley.com/doi/10.1525/aa.1970.72.6.02a00170/pdf>

Evans-Pritchard, E. E. (1937). *Witchcraft, oracles and magic among the Azande*. Oxford: Clarendon Press. (pp. 56-57)

Dlamini, B. (2006). Homosexuality in the African context. Retrieved January 31, 2016, from <http://www.tandfonline.com/doi/pdf/10.1080/10130950.2006.9674706>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Azande Warriors: Between males sexual relationships were approved of in the bachelor military companies. Homosexual History in Africa – Zande Warriors. (2011, September 14). Retrieved February 14, 2016, from <http://cypheravenue.com/homosexual-history-in-africa-zande-warriors/>

[Image 2] Geo-Tribal Thematic Network (South Sudan [+] - Azande Tribe): Some tribes were not located in just one modern day country. A cross border tribe illustrates strong themes of nonconforming instances where “boys” served warrior bachelors and asking for the hand of a boy was the same as asking for the hand of a girl. Homosexual relationships were common and approved of in bachelor military companies with “boy-wives” and would be addressed as the “my wife” and the “boy” would be address the warrior as “my husband.” These boys were not children, but was an adolescent entering adulthood. Women also

carried out these relationships in pact of love-friendship within the home especially in the homestead of princes. The image displays the representation of a network of documented instances of marriage, gender behavior, sexual activity, and language across modern borders to a tribe who resided in modern day South Sudan, Central African Republic, and Democratic Republic of the Congo.

[Image 3] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 4] Geographic Hotspots (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

### 13A3 SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – LANGUAGE

**Modern Day Location:** South Sudan, Central African Republic, and Democratic Republic of the Congo

**Historical Region:** Zandeland

**Cultural Theme:** Language

- Bachelors within the warriors, especially at court, could take on a "boy-wife" and would be addressed as *diare* "my wife" and the boy would address the bachelor as he *kumbami* "my husband."

#### References

Evans-Pritchard, E. E. (2009, October 28). Sexual inversion among the Azande. Article first published online: 28 OCT 2009. Retrieved January 31, 2016, from <http://onlinelibrary.wiley.com/doi/10.1525/aa.1970.72.6.02a00170/pdf>

Dlamini, B. (2006). Homosexuality in the African context. Retrieved January 31, 2016, from <http://www.tandfonline.com/doi/pdf/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (South Sudan [+] - Azande Tribe): Some tribes were not located in just one modern day country. A cross border tribe illustrates strong themes of nonconforming instances where "boys" served warrior bachelors and asking for the hand of a boy was the same as asking for the hand of a girl. Homosexual relationships were common and approved of in bachelor military companies with "boy-wives" and would be addressed as the "my wife" and the "boy" would be address the warrior as "my husband." These boys were not children, but was an adolescent entering adulthood. Women also carried out these relationships in pact of love-friendship within the home especially in the homestead of princes. The image displays the representation of a network of documented instances of marriage, gender behavior, sexual activity, and language across modern borders to a tribe who resided in modern day South Sudan, Central African Republic, and Democratic Republic of the Congo.

[Image 2] Geo-Visual LGBTI Theme Mapping (Language): Modern day Africa shows the theme of Language throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of language employing multiple terms for non-conforming characteristics, roles, relationships, or actions. These terms usually include words that traditional roles such as wife but is referring to a man in that role. This is primarily documented in the sub-Saharan region in multiple tribes. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 3] Geographic Hotspot (Non-conforming Language Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image

you can see an obvious hotspot of the non-conforming language cultural theme in this region.

## 13A4 SOUTH SUDAN, CENTRAL AFRICAN REPUBLIC, AND DEMOCRATIC REPUBLIC OF CONGO – AZANDE TRIBE – MARRIAGE

**Modern Day Location:** South Sudan, Central African Republic, and Democratic Republic of the Congo

**Historical Region:** Zandeland

**Cultural Theme:** Marriage

- A man paid compensation to another if he had relations with his boy. People asked for the hand of a boy with a spear, just as they asked for the hand of a maiden of her parents.

### References

Evans-Pritchard, E. E. (2009, October 28). Sexual inversion among the Azande. Article first published online: 28 OCT 2009. Retrieved January 31, 2016, from <http://onlinelibrary.wiley.com/doi/10.1525/aa.1970.72.6.02a00170/pdf>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Tribal Thematic Network (South Sudan [+] - Azande Tribe): Some tribes were not located in just one modern day country. A cross border tribe illustrates strong themes of nonconforming instances where “boys” served warrior bachelors and asking for the hand of a boy was the same as asking for the hand of a girl. Homosexual relationships were common and approved of in bachelor military companies with “boy-wives” and would be addressed as the “my wife” and the “boy” would be address the warrior as “my husband.” These boys were not children, but was an adolescent entering adulthood. Women also carried out these relationships in pact of love-friendship within the home especially in the homestead of princes. The image displays the representation of a network of documented instances of marriage, gender behavior, sexual activity, and language across modern borders to a tribe who resided in modern day South Sudan, Central African Republic, and Democratic Republic of the Congo.

[Image 2] Geo-Visual LGBTI Theme Mapping (Marriage): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspots (Non-conforming Marriage Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image

you can see an obvious hotspot of the non-conforming marriage cultural theme in this region.

## 14A1 SUDAN – MORU, NYIMA, AND THE TIRA TRIBES – GENDER BEHAVIOR

**Modern Day Location:** Sudan

**Time Period:** Early 20th Century

**Cultural Theme:** Crossdressing

- An anthropologist Siegfried Nadel (1947) noted that transvestism existed among several tribes including, the Moru, Nyima, and the Tira people, that demonstrated men dressing and living as women.

### References

Nadel, S. (1947). *The Nuba an Anthropological Study of the Hill Tribes of Kordofan*. London: Oxford University Press.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 2] Geo-Tribal Thematic Network (Sudan - Moru, Nyima, and the Tira Tribes): Modern day Sudan illustrates the theme of nonconforming instance of transvestism. Men lived in numerous tribes living as women. The image displays the representation of a network of documented instances of gender behavior.

[Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

## 15A1 TANZANIA, MALAWI – NYAKYUSA TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Tanzania, Malawi

**Cultural Theme:** Same -Sex Sexual Activity

- “. . . [T]he Nyakyusa are very tolerant in matters of sex, even regarding homosexuality as a venial sin of committed by youths, or else as a misfortune occasioned by witchcraft” (p. 73).

### Reference

Davidson, B. (1970). *The African genius; an introduction to African cultural and social history*. Boston: Little, Brown.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme’s network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 2] Geo-Tribal Thematic Network (Tanzania, Malawi - Nyakyusa Tribes): Modern day Tanzania and Malawi illustrates the theme of nonconforming instance of homosexual activity as tolerated. Youth could actively practice without fear of damaging their soul. The image displays the representation of a network of documented instances of sexual activity.

## 16A1 UGANDA – BUNYORO-KITARA KINGDOM – SEXUAL ACTIVITY

**Modern Day Location:** Uganda

**Historical Region:** Bunyoro-Kitara Kingdom

**Time Period:** Mid 1800s - Early 1900s

**Cultural Theme:** Sexual Activity

- Same-sex relationships were reported amongst other groups in Uganda, including the Bahima, the Banyoro and the Baganda. King Mwangi II, the Baganda monarch, was widely reported to have engaged in sexual relations with his male subjects (Steward, 2014, para. 16).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme's network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 2] Geographic Hotspots (Non-conforming Sexual Activity Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

[Image 3] Geo-Tribal Thematic Network (Uganda - Bunyoro-Kitara Tribe): Modern day Uganda illustrates the themes of nonconforming instances of men having “alternative gender status” and could marry other men. This rule encompassed everyone from the common man to kings in the Nilotic Lango, Bahima, Banyoro and Baganda. It was reported King Mwangi II engaged in sexual relations with his male subjects. The image displays the representation of Uganda's network of documented instances of gender behavior and sexual activity.

## 16A2 UGANDA – BUNYORO-KITARA KINGDOM – GENDER BEHAVIOR

**Modern Day Location:** Uganda

**Historical Region:** Bunyoro-Kitara Kingdom

**Cultural Theme:** Gender

- Similarly in Uganda, amongst the Nilotico Lango, men who assumed “alternative gender status” were known as mukodo dako. They were treated as women and were permitted to marry other men (Stewart, 2014, para. 12).

### References

Stewart, C. (2014, January 30). 21 varieties of traditional African homosexuality. Retrieved January 19, 2016, from <http://76crimes.com/2014/01/30/21-varieties-of-traditional-african-homosexuality/>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe’s society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 2] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

[Image 3] Geo-Tribal Thematic Network (Uganda - Bunyoro-Kitara Tribe): Modern day Uganda illustrates the themes of nonconforming instances of men having “alternative gender status” and could marry other men. This rule encompassed everyone from the common man to kings in the Nilotico Lango, Bahima, Banyoro and Baganda. It was reported King Mwanga II engaged in sexual relations with his male subjects. The image displays the representation of Uganda’s network of documented instances of gender behavior and sexual activity.

## 16B1 UGANDA – ITESO TRIBE – SEXUAL ACTIVITY

**Modern Day Location:** Uganda

**Cultural Theme:** Same-sex Group Sexual Activity

- Murray (1998) cites an account by Karp and Karp (1973) of group masturbation among young Iteso males in Uganda and Kenya.

### References

Murray, Stephen O. (1998) “Homosexuality in ‘Traditional’ Sub-Saharan Africa and Contemporary South Africa.” Manuscript from *Boy-Wives and Female Husbands: Studies in African Homosexualities*. St. Martins. October 1998.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping: Sexual Activity: Modern day Africa shows the theme of Sexual Activity throughout the continent. The theme carries through many different tribes especially in sub-Saharan Africa. Whether seen as a stage which all members of the tribe participated in or during times of war, tribes throughout Africa were tolerant in matters of homosexual activity under a variety of circumstances, rank, and roles to contributing to the tribe. The image displays a representation of the theme’s network of documented instances through the heart of the sub-Saharan region stretching across the continent.

[Image 2] Geographic Hotspots of the Non-conforming Sexual Activity Cultural Theme: A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the photo above you can see an obvious hotspot of the non-conforming sexual activity cultural theme in this region.

[Image 3] Geo-Tribal Thematic Network (Uganda - Iteso Tribe): Modern day Uganda illustrates the themes of nonconforming instances of men having “alternative gender status” and could marry other men. This rule encompassed everyone from the common man to kings in the Nilotic Lango, Bahima, Banyoro and Baganda. It was reported King Mwanga II engaged in sexual relations with his male subjects. The image displays the representation of Uganda’s network of documented instances of gender behavior and sexual activity.

## 17A1 ZAMBIA – NORTHERN RHODESIA TRIBES – RELIGION

**Modern Day Location:** Zambia

**Historical Region:** Northern Rhodesia

**Cultural Theme:** Religious Deities

- The deity Leza appeared in name variations across eastern and southern Africa. The name's origin comes from the verb "to cherish" as a mother does her children or as a chief to his community. pp.129
- Generally regarded as male, a father, but a myth depicts Leza appeared as "the mother of all beasts"

### References

Parrinder, E. G. (1980). *Sex in the world's religions*. New York: Oxford University Press.

Smith, E. W., & Dale, A. M. (1920). *The Ila-speaking peoples of Northern Rhodesia*. Retrieved February 1, 2016, from <https://archive.org/details/ilaspeakingpeopl00smit>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Ila Speaker: Smith, E. W., & Dale, A. M. (1920). The Ila-speaking peoples of Northern Rhodesia. Retrieved February 1, 2016, from <https://archive.org/details/ilaspeakingpeopl00smit>

[Image 2] Geo-Visual LGBTI Theme Mapping (Religion): Modern day Africa shows the theme of Religion throughout the continent. The theme carries through many different tribes including in sub-Saharan Africa where many instances of religious leaders who were male, but carried a feminine quality with which allowed them to interact with the spirit world. This was so common in central Africa that tribes had specific names for male or female spiritual leaders and were respected. These spiritual roles could include dressing, acting in specific roles, and having characteristics of the opposite sex. Concepts of a third sex was known and displayed in the cultural. Even without the tradition of a god and afterlife, a tribe would recognize same sex individuals because there was no sexual sin or could be punished. The image displays documented instances of the theme through the central part of the continent and along the western coast.

[Image 3] Geographic Hotspot (Non-conforming Religious Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of non-conforming religious cultural themes in this region.

[Image 4] Geo-Tribal Thematic Network (Zambia - Northern Rhodesia Tribes): Modern day Zambia illustrates the themes of nonconforming instances of gender fluidity. Gods are depicted as both father and mother taking on dual roles of being a chief to the community and cherishes them as a mother to her children. This understanding is displayed records where women dress as men and even will join men in their roles in the community. The people may know a women is a women, but do not think of her as such and regard her as a

male. The image displays the representation of Zambia's network of documented instances of gender behavior and religion.

## 17B1 ZAMBIA – TONGA TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Zambia

**Historical Region:** Lake Kariba

**Cultural Theme:** Gender Roles

- "The Tonga are prepared to admit that an occasional person may ape the way of life of a person of the opposite sex, but I was able to record only two possible instances at the present time. C, who dressed as a man and claimed to be one, was popularly said to be a woman. When I asked a reliable information about C, however, he said, ' I know C, but I would be lying if I said that I knew him to be a woman. I think he is probably a man . . . cannot speak of my own knowledge. But the skin is that of a man; the shape is that of a man, for even if a woman dons trousers her hips are still the hips of a woman. When we danced, C danced vigorously as a man does. When we chopped wood and cleared fields or did any of the work of men, he did it as though he were a man. So I cannot think that he is a woman.'
- When asked about instances in the past,. . . Occasionally women dress up as men on other occasions as a joke to entertain." p. 139-40

### References

Colson, E. (1967). *Marriage and the family among the plateau Tonga of Northern Rhodesia*. Retrieved February 2, 2016, from <https://books.google.com/books?id=umq7AAAAIAAJ&pg=PA364&lpg=PA364&dq=Marriage and the Family among the plateau tonga of northern Rhodesia&source=bl&ots=jO8yOxuj77&sig=r4rpttIGuoMAZAMBm7QsiKAvgec&hl=en&sa=X&ved=0ahUKEwjvY68ktrKAhVB9R4KHeNBCKwQ6AEIMDAE#v=onepage&q=Marriage and the Family among the plateau tonga of northern Rhodesia&f=false>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe's society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 2] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

[Image 3] Geo-Tribal Thematic Network (Zambia - Tonga Tribe): Modern day Zambia illustrates the themes of nonconforming instances of gender fluidity. Gods are depicted as both father

and mother taking on dual roles of being a chief to the community and cherishes them as a mother to her children. This understanding is displayed records where women dress as men and even will join men in the their roles in the community. The people may know a women is a women, but do not think of her as such and regard her as a male. The image displays the representation of Zambia's network of documented instances of gender behavior and religion.

## 18A1 ZIMBABWE – TSONGA TRIBE – GENDER BEHAVIOR

**Modern Day Location:** Zimbabwe

**Cultural Theme:** Cross-dressing

- Murray (1998) mentions the appearances of men-women and women-men (i.e. cross-dressing) among the Tsonga tribe in the present day area of Zimbabwe.

### References

Murray, Stephen O. (1998) “Homosexuality in ‘Traditional’ Sub-Saharan Africa and Contemporary South Africa.” Manuscript from *Boy-Wives and Female Husbands: Studies in African Homosexualities*. St. Martins. October 1998.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Tsonga People: Source: <http://kwekudee-tripdownmemorylane.blogspot.com/2013/06/tsonga-people-south-african-peaceful.html>

[Image 2] Geo-Visual LGBTI Theme Mapping (Gender Behavior): Modern day Africa illustrates the theme of Gender Behavior throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances of traditional gender roles being demonstrated by an individual contrary to cultural roles. Clothing, work, or rank in the tribe’s society are shown to be fluid, accepted and even prized among members of the tribes. The image displays an extensive representation of a network of the gender behavior theme which reaches from South Africa to tribes that spread north to Sudan and reaches across the width of the continent.

[Image 3] Geographic Hotspots (Non-conforming Gender Behavior Cultural Theme): A geographic hotspot is a blanket term used to describe an area that experiences a high observed spatial distribution of a particular variable. For our study, we developed the following criteria in order to qualify as a geographic hotspot: there must be evidence of at least 3 occurrences of the same cultural theme within a radius no greater than 1,000 kilometers (km). In the image you can see an obvious hotspot of the non-conforming gender behavior cultural theme in this region.

[Image 4] Geo-Tribal Thematic Network (Zimbabwe - Tsonga Tribe): Analysis: Modern day Zimbabwe illustrates the themes of nonconforming instances of behavior with cave paintings depicting two men engaged in some form of ritual sex. This ritual was important enough for the tribe to immortalize in pictures. The Tsonga have been observed to change genders and crossdress. The image displays the representation of Zimbabwe’s network of documented instances of gender behavior and art.

## 18B1 ZIMBABWE – SAN TRIBE – ART

**Modern Day Location:** Zimbabwe

**Historical Region:** Guruve

**Cultural Theme:** Evidence of Ancient Cultures

- "African history is replete with examples of both erotic and nonerotic same-sex relationships. For example, the ancient cave paintings of the San people near Guruve in Zimbabwe depict two men engaged in some form of ritual sex" (Tamale, 2014, para. 8).

### References

Tamale, S. (2014, April 26). OPINION: Homosexuality is not un-African. Retrieved January 20, 2016, from <http://america.aljazeera.com/opinions/2014/4/homosexuality-africamuseveniugandanigeriaethiopia.html>

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] Geo-Visual LGBTI Theme Mapping (Art): Modern day Africa illustrates the theme of Art in the sub-Saharan Africa area, where ancient cave paintings of the San people near Guruve in Zimbabwe depict two men engaged in some form of ritual sex. The image displays a representation of the Art theme which in the Eastern part of Africa.

[Image 2] Geo-Tribal Thematic Network (Zimbabwe - San Tribe): Analysis: Modern day Zimbabwe illustrates the themes of nonconforming instances of behavior with cave paintings depicting two men engaged in some form of ritual sex. This ritual was important enough for the tribe to immortalize in pictures. The Tsonga have been observed to change genders and crossdress. The image displays the representation of Zimbabwe's network of documented instances of gender behavior and art.

#### IV. NON-REGIONAL AND/OR NON-TRIBE SPECIFIC THEME

**Modern Day Location:**Africa

**Time Period:** Pre-Colonialism - 1950s

**Cultural Theme:** Gender Fluidity

- "It is quite common, for example, to see two young African males in the street, walking with their hands clasped, even about the waist, or even held about the neck. . ." (Tery).
- "For all the reasons I have given, it may be asserted that homosexuality is rather frequent - good many persons have related to me happenings which could scarcely allow for doubt on the subject. But these manifestations are for the most part short-lived, and under no circumstances are they ever laden with the feelings of guilt which plague the Europeans and the West in general" (Tery).
- "Contrary to the claims of some scholarship, homosexuality was not an unknown behavior over much of the African continent before colonialism" (Ridinger, pp.4-7).
- The traditions function as evolving children into full adulthood and achievement and transfer of certain types of spiritual and religious authority (Ridinger).
- Intermediate gender considered sacred and with powers beyond the ordinary is some societies (Ridinger).
- "Egalitarian homosexuality covers the familiar category of adolescent sexual exploration between members of the same gender, which is viewed as natural and acceptable for that stage of life but not usually sanctioned in adulthood" (Ridinger).

#### References

Ridinger, R. B. (1995). *African literatures in The Gay and lesbian literary heritage: A reader's companion to the writers and their works, from antiquity to the present* (C. J. Summers, Ed.). New York: H. Holt.

"Tery, David, "International: The Male Homophile in Black Africa," ONE, Feb. 1956, 22-25 · Outhistory.org." Omeka RSS. Web. 09 Mar. 2016.  
<<http://outhistory.org/items/show/3391>>.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1] illustration from article:"Tery David, "International: The Male Homophile in Black Africa," ONE, Feb. 1956, 22-25 · Outhistory.org." Omeka RSS. Web. 09 Mar. 2016.  
<<http://outhistory.org/items/show/3391>>.

[Image 2] Geo-Visual LGBTI Theme Mapping (Non-Regionand or Non-Tribe Specific):Modern day Africa illustrates the theme of Non-Region and/or Non-Tribe Specific Information throughout the continent. The theme carries through many different tribes, including the sub-Saharan Africa area, where there are many instances known homosexual behavior which leaves little doubt to its frequency across Africa. The image displays a representation of a network of which reaches from countless tribes which spread from the north to the south and reaches across the width of the continent.

## V. CONCLUSION

It is when we view the many traditions within the continent of Africa that we see a pattern emerge of nonconforming themes. Nonconforming instances of Art, Folklore, Gender Behavior, Language, Marriage, Religion, and Sexual Activity have all left an imprint on traditions. Some of these instances are so widely understood they can be considered non-regional or non-tribe specific.

Indeed, Africa's history of homosexuality has been a "consistent and logical feature of African societies and belief systems" (Iaccino, 2014). As we gather the evidence and present the facts in a meaningful context, we hope to persuade and inform others using visual tools such as the LGBTI-ICIS2 mapping system to demonstrate LGBTI-related references and their importance in the culture.

What we have discovered is only a part of the evidence supporting social justice in a traditional African construct. From documenting early 1600s missionary accounts on the western coast to tracking across the Sub-Saharan countries, such as South Sudan and Uganda, many examples of acceptance and integration of the LGBTI community have left its signature on historical and cultural traditions. For example, LGBTI members held honored roles in society from royalty to the spiritual leaders. Additionally, the community introduced descriptive language terms of these roles which further roots the LGBTI community in the culture.

Many early missionaries to the continent did not document such evidence; however, this was not because there were not any demonstrated evidence, but likely not a part of the mission. In fact, contemporary letters and studies show they were observations of nonconforming social traditions. Thus, the immortalization of these themes is well documented in African society and is not purely a western construct. Rather, one can zealously advocate the LGBTI community has always had a place in African society and in the traditions the people wish to protect. We hope this Web-based report acts to assist in this important human rights issue.

**Image Analysis** [For images referred to in the report visit the LGBTI ICIS2].

[Image 1-7] Comparison Chart of Themes Occurrences in Each Tribe: This chart demonstrates a comparison overview of tribes with the themes in one visual image. Starting from the left column, each country is listed followed by each tribe found within its modern borders. Then each theme is listed. If the theme is found in each tribe, it is indicated by a mark of X. The Azande tribe which was found within the borders of South Sudan/Central African Republic/Democratic Republic of the Congo, rated the highest amount of themes (Gender Behavior, Language, Marriage, and Religion). The theme of Gender Behavior was most commonly found in the tribes in this report with sixteen (16) instances, closely followed by Sexual Activity with fifteen (15) and Marriage with thirteen (13) instances. The average mean of the total amount of 61 individual instances of a theme was 1.5.

The comparison chart is located at URL <http://tiny.utk.edu/LGBTI-ICIS2-Sp2016-C>

## References

Iaccino, L. (2014, January 30). Gay Ugandan King Proves that Homosexuality is African.

Retrieved April 29, 2016, from <http://www.ibtimes.co.uk/gay-ugandan-king-proves-that-homosexuality-african-1434416>