



Unitarian Universalist
United Nations Office

LGBT/SOGI Human Rights Consultation: Ending the Exportation of Homophobia & Global Criminalization of Sexual Orientation and Gender Identity

Church Center for the United Nations

777 United Nations Plaza

New York, NY 10017

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On Monday, June 14th, 2010 the Unitarian Universalist United Nations Office convened a day-long consultation on strategies to end homophobia and oppression based on sexual orientation and gender identity. The consultation sought to explore the connection between religion, faith-based activism and violence against sexual minorities. The following report contains the ideas, strategies and actions discussed in the aim of ending the exportation of homophobia and the global criminalization of sexual orientation and gender identity. Please contact us if you would like to be a part of future interfaith consultations.

Rev. Patricia Ackerman, Program Officer, UU-UUNO LGBT/SOGI Human Rights Program

Geronimo D. Desumala, III, Program Associate, UU-UNO LGBT/SOGI Human Rights Program

Erin K. Costello, Program Fellow, UU-UNO LGBT/SOGI Human Rights Program

This consultation would not have been possible without the collaboration of the following people:

Rev. Pat Bumgardner, Chair of Global Justice Ministry for Metropolitan Community Churches

Ann Craig, Director of Religion, Faith & Values, Gay & Lesbian Alliance Against Defamation

Dr. Sylvia Rhue, National Black Justice Coalition

Hosted by:

The Unitarian Universalist United Nations Office

Bruce F. Knotts, Executive Director

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Participant Biographies

Reverend Patricia Ackerman, Unitarian Universalist United Nations Office
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Rev. Patricia Ackerman is the Program Officer for LGBT/SOGL Human Rights at the Unitarian Universalist United Nations Office. She is a senior trainer of gender sensitive active nonviolence and positive masculinity for International Fellowship of Reconciliation's Women Peacemakers Program in the Netherlands. She is an Episcopal priest, conflict resolution practitioner and mediator. She is in the doctoral program in Political Science at CUNY Graduate Center in the area of gender, peace and security.

Reverend Michael J. Adee, More Light Presbyterians
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Michael J. Adee, M.Div., Ph.D. serves as the Executive Director & Field Organizer with More Light Presbyterians. Founded in 1974, More Light Presbyterians is a national organization working to achieve spiritual, ordination and marriage equality for lesbian, gay, bisexual and transgender persons and their families in the Presbyterian Church (USA).

Michael has lived in 10 states and Africa. He grew up in Louisiana and earned his Ph.D. in Rhetoric and Communication from Louisiana State University, Baton Rouge. Michael has been working in the LGBT community and the HIV-AIDS community since 1988. Having served as a college professor in Louisiana, Kentucky and Ohio, he has also been a hospital and hospice chaplain, bereavement counselor, campus minister, diversity consultant, tennis coach and a missionary teacher in Zimbabwe, Africa.

Michael became a human rights activist after being fired from his university teaching position for starting a GSA (Gay-Straight Alliance) at Northern Kentucky University. During this same time, he was the first openly gay Elder at Mount Auburn Presbyterian Church, Cincinnati, Ohio. A judicial charge was brought against the church for his ordination that went to the highest court in the Presbyterian Church (USA).

As an out gay athlete he has competed in tennis in the last four international Gay Games and two World OutGames. He won a silver medal in Chicago and a bronze medal in Montreal. Michael recently climbed Mount Kilimanjaro in Tanzania as a benefit for LGBT equality. Michael lives in Santa Fe, New Mexico.

Ayaz Ahmed, Al-Fatiha
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Rodrigo Anato, United Nations Population Fund
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Rodrigue Anato is a UNFPA Special Youth Fellow from Togo linked with Afrique arc en ciel, a gay association working in human rights and HIV prevention.

Courtney Arnold, Human Rights First
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Courtney Arnold is a junior at Furman University in Greenville, SC. She is currently interning with the Fighting Discrimination Program at Human Rights First. Courtney expects to graduate in May 2012 with a Bachelor's of Arts in Political Science and a concentration in Women and Gender Studies.

Perry Brass, Author & Original Member of the Gay Liberation Front
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Perry Brass has published 15 books, been a finalist six times for Lambda Literary Awards, has won three IPPY Awards, and other distinctions. He joined the Gay Liberation Front in November of 1969, shortly after the Stonewall Uprising; the GLF newspaper *Come Out!* was later published out of his Hell's Kitchen walk-up apartment until April of 1971. With two friends he established the Gay Men's Health Project Clinic, the first clinic for gay men on the East Coast, in 1972; it encouraged gay men to use condoms more than a decade before AIDS appeared in the community. His newest book is *The Manly Art of Seduction*, a gold-medal IPPY-award winner from 2010. He has been featured in the film "Out in the City," produced by New York & Company; and will be seen in the French documentary "Fierté Gay" ("Gay Pride"), directed by Sylvain Desmille for Planète Television France and Belgium's YLE Network.

Reverend Pat Bumgardner, Metropolitan Community Church Global Justice Ministries
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The Rev. Pat Bumgardner is currently the Senior Pastor of Metropolitan Community Church of New York, where she has served for the past 29 years. Rev. Pat is also the Chair of the Moderator's Global Justice Team for Metropolitan Community Churches, and travels, writes and speaks on behalf of MCC world-wide, addressing a range of social justice issues.

The founder of The Sylvia Rivera Food Pantry at MCCNY and Sylvia's Place, she has become a leading visionary in the quest of the Queer community to build coalitions and deal with hunger and homelessness, as well as homophobia and social prejudice. Named for the late civil rights leader, Sylvia's Place serves as New York City's emergency shelter dedicated to providing safe space for homeless LGBTQ youth.

Educated in the Roman Catholic tradition, Rev. Pat is a sought-after speaker and preacher across denominational divides. Her current focus involves work with activists in Malaysia, Africa, Pakistan and China. She lives in the West Village with her spouse of 24 years, Mary Jane Gibney, and their puppy, Lily.

Erin K. Costello, Unitarian Universalist United Nations Office
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Erin Costello is the LGBT/SOGI Human Rights Program Fellow at the Unitarian Universalist United Nations Office. Erin has a Bachelor's of Arts in International Studies from Virginia Commonwealth University where she concentrated in International Social Justice and minored in Religious Studies. Erin is currently a Master's Candidate at New York University's Center for Global Affairs where she is studying human rights with a focus on sexual orientation and gender identity rights worldwide.

Michael Cowing, amfAR
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A non-profit professional with more than 20 years experience in the public health and social service arenas, Michael Cowing is currently the Senior Adviser for Programs at amfAR, The Foundation for AIDS Research. In this capacity, he oversees the work of the global MSM Initiative and works closely with the Foundation's Public Policy team in Washington, DC. Prior to joining amfAR, Michael was a consultant to non-profit HIV and

AIDS NGOs providing guidance in operations management, grants administration, fundraising and donor relations. Michael served for six years with the International AIDS Vaccine Initiative (IAVI) as the Senior Director of Institutional Support and Manager of Donor Relations. He also is the former Director of Grants Administration for Gay Men's Health Crisis (GMHC), was the founding Director of the New York State AIDS Institute's Harm Reduction Initiative, and also served as the founding Board President and Executive Director of AIDS Treatment Resources, a non-profit CBO created by 11 members of ACT UP New York in 1989 to provide information on experimental treatments for HIV/AIDS.

Ann Craig, Gay & Lesbian Alliance Against Defamation
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Ann Craig, Director of Religion, Faith and Values for the Gay & Lesbian Alliance Against Defamation (GLAAD), helps lesbian, gay, bisexual and transgender people of faith use media to tell their stories. Ann previously served 20 years as a national executive in the United Methodist Church where she communicated progressive theology through traditional and digital media and led national and international workshops. Ann is a graduate of Nebraska Wesleyan University and Yale Divinity School.

Antoine B. Craigwell, Journalist
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As an award-winning journalist, Antoine B. Craigwell is finishing writing a book that examines depression in Black gay men. He currently writes for *Out In Jersey*. Previously, he reported for *Fortune Small Business* magazine, the *Villager Newspapers* in Northeastern Connecticut, *The Bronx Times Reporter* and *The Bronx Times*; *The New York Amsterdam News*, was assistant editor with *The Network Journal*, a contributor to mainstreet.com, and a senior correspondent and editor with GBMNews.com. In 2008, Antoine earned two awards from the New York Association of Black Journalists. He graduated from Bernard M. Baruch College of the City University of New York (CUNY) with a degree in journalism and psychology. He is a member of the New York Association of Black Journalists, the National Association of Black Journalists, the Society of Professional Journalists and the Deadline Club (the Society's New York chapter), and the Baruch College Alumni Association. Antoine's community involvement includes volunteering as a tutor with Harlem Live – teaching journalism to high school seniors, and as Secretary of the Board of Directors of Queens Pride House.

As a public speaker, Antoine was the keynote speaker for Black History Month in 2007 on the “Business of the Church in the Community”, and as a guest speaker on “Recapturing the Male Image” for the 3rd Annual Men’s Conference held at York College, CUNY, September 2008. He was a panelist at a Town Hall “The State of the Black Gay Community” in May 2009, Greet the Press *Transitioning from print to online reporting and writing*, at the Brecht Forum, NYC, June 2009, and on *GritTV* with Laura Flanders in July 2009, discussing anti-gay violence in the Sacha Barron Cohen film, “*Bruno*”. He was a guest speaker at the “Barbershop Series” of the Black Men’s Initiative at York College in May 2010 and a workshop presenter for the Annual NYC High School Journalism Conference at Baruch College, CUNY, “It’s all in the questions: Coming up with great interview questions” in December 2008, and “Grammar for Journalists”, in November 2009. Antoine’s recently published articles on AlterNetBlogs, include, “I am who God made me to be and I don’t have to apologize!” at DBG2010 <http://bit.ly/aMe3uz> and at <http://bit.ly/dtiwBw>.

Truck Darling, Metropolitan Community Church
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A native of Houston, TX and a resident of New York City, Truck Darling received her BA & MFA degrees from Naropa University in Writing & Poetics. She has published three poetry books: *BLUE COLLAR HOLIDAY*, a collaboration with her late companion Larry Rivers (Hanging Loose Press, 2005,) *ICH HABE ANGST UM MEINEN HEDGEFONDS*, a German translation of her poems (luxbooks.americana, 2008) and most recently *HOLD TIGHT: THE TRUCK DARLING POEMS* (Hanging Loose Press, 2010.) She is on the Task Force of Rev. Stephen Parelli's Other Sheep: Multicultural Ministries with Sexual Minorities, as well as a congregant at Metropolitan Community Church of New York, an inclusive Gospel church engaged in the global struggle for basic human rights and social justice for lesbian, gay, bisexual, and transgendered people throughout the world.

Greg deGiere
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Gregory deGiere recently retired from the staff of the California Legislature, where he conducted the research leading to, and then drafted, the state's laws on hate crimes and anti-reproductive rights crimes. His research and drafting also lead to legislation on anti-government criminal extremism, crimes against homeless people, and multi-mission extremist crime.

He has served as an expert consultant to the California Commission on Peace Officer Standards and Training in producing law enforcement training materials, lectured to training sessions for California police officers and U.S. Internal Revenue Service agents, written training materials for the California District Attorneys Association, and presented his research to the California Sheriffs Association and the National Association of Attorneys General.

He holds an MA in Government from California State University in Sacramento, where his thesis topic was anti-government extremism and the state's political response. He also completed graduate work on terrorism in the university's Criminal Justice Department.

Greg is currently a lobbyist for people with disabilities, an expert consultant to the California Commission on Peace Officer Standards and Training on abuse of elders and people with disabilities, and chair of the Justice and Witness Group of Pioneer Congregational United Church of Christ in Sacramento.

Geronimo D. Desumala, III, Unitarian Universalist United Nations Office
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Prior to joining the UU-UNO full-time, Geronimo was the Program Fellow, having recently co-authored and published the *LGBT Global Action Guide*. He also interned for PDHRE, the People's Movement for Human Rights Learning (New York, NY), assisting the Executive Director in program development, social media marketing, and in the publication of *Human Rights Cities: Civic Engagement for Societal Development*. Before engaging with PDHRE, he was a Consultant for Evalueserve Inc. (New York, NY and Valparaiso, Chile) where he supported a major private equity firm through recruitment and project management. After obtaining a BA in art from Colby College (Waterville, ME), Geronimo interned for the Amarone Restaurant Group, and was a Business Manager at Westhab Inc. (Westchester County, NY), a not-for-profit builder of affordable housing. At Westhab, Geronimo managed a gourmet food business and helped to further Westhab's goals of creating new social enterprises. Geronimo is a member of the NGO Committee on Human Rights, and writes a blog on LGBT/SOGL human rights.

Stephanie DiBello, Human Rights First
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As Program Assistant for Government Advocacy, Stephanie works with Human Rights First's Fighting Discrimination, Human Rights Defenders, and Crimes Against Humanity

programs. Her work includes assisting in research and liaising with Congress, government officials, and members of civil society.

Before moving into her current position, Stephanie worked as Office Manager in Human Rights First's Washington office. Prior to joining Human Rights First, Stephanie interned with the Center for International Policy's Latin America Demilitarization Program, where she advocated for U.S. policies that promote balanced civil-military relations, cooperative security, and respect for human rights in Latin America and the Caribbean. Stephanie earned her B.A. from Beloit College in Anthropology and Spanish Literature in 2008. During her studies, she spent a year at the Universidad de San Francisco in Quito, Ecuador.

Todd Ferrell, The Evangelical Network
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As president of The Evangelical Network, an association of affirming churches, Todd Ferrell advocates building bridges of dialog between large mainline evangelical congregations and the LGBT Community. Both broadcast and print media have interviewed Ferrell as a subject specialist on homophobia and religious oppression. He focuses on how LGBT evangelicals and other Christians must work together to reduce teen suicides, substance abuse, and broken families that result from misinformation taught in mainline churches.

Behind the scenes Ferrell has engaged private meetings with the leaders of more than 25 mainline evangelical churches on re-evaluating their stance on homosexuality. Currently he has ongoing dialog with ministry leadership at Saddleback Church in Irvine, CA. Saddleback Church was the sight of a 2008 nationally televised presidential debate between now President Barack Obama and Senator John McCain.

Todd co-founded Freedom in Christ Evangelical Church of San Francisco in 1991 with a message of Christian+Gay=OK™. Todd comes from an Assemblies of God tradition and has worked with the music & record label of Grace World Outreach Center, a church of over 6,000 congregants in St. Louis Missouri.

In addition to Todd's ministry, he is also president of Tempo Enterprises, a business-consulting firm which he has been operating since 1997. He is very active in the LGBT Business Community of San Francisco. Todd serves on the board of Directors of Hope Unlimited Productions, a non-profit documentary film project working to tell the life-stories of LGBT Christians.

Bishop Yvette Flunder, United Church of Christ
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Bishop Yvette Flunder, a San Francisco native, is the founder and Presiding Bishop of The Fellowship, a multi-denominational fellowship of 110 Pastors and Christian leaders representing 56 churches and faith-based organizations throughout the United States, Mexico and Africa. She was consecrated Bishop of The Fellowship in 2003. Her roots are in the Church of God in Christ, and she is an ordained minister in the United Church of Christ. Bishop Flunder is the founding pastor of City of Refuge UCC. The congregation has a significant ministry to people living with HIV/AIDS. She holds degrees from Pacific School of Religion, Berkeley (MA) and San Francisco Theological Seminary (D.Min). She recorded and performed with the Walter Hawkins and the Family and the Love Center Choir. She serves on several boards and is an adjunct professor at several seminaries including New York Theological and Pacific School of Religion.

Nicola Freedman, UK Permanent Mission to the United Nations
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Reverend Debra Haffner, Religious Institute
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The Reverend Debra W. Haffner is the co-founder and executive director of the Religious Institute, a multifaith network of more than 5000 religious leaders who advocate for sexual health, education, and justice in faith communities, including the full inclusion of LGBTQI persons. A sexologist for more than 30 years, and an ordained Unitarian Universalist minister for 7 years, she is the former President and CEO of the Sexuality Information and Education Council of the United States. Rev. Haffner is the author of six books, including a college textbook on human sexuality, and the author of more than 70 articles in the professional literature. She currently serves on the Executive Committee of the National Religious Roundtable, the Board of Directors of the American Association of Sexuality Educators, Counselors and Therapists, and the UUA Ministerial Fellowship Committee. She is also the endorsed community minister at the Unitarian Church in Westport, CT.

Merv Horst, Manhattan Mennonite Fellowship
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Mervin Horst (Merv) has a personal interest in GLBT issues within the Mennonite Church (USA), the American Baptist Church and the United Church of Christ. He is foremost the

elder and charter member of Manhattan Mennonite Fellowship, New York, NY, but is also a member of The Riverside Church in the City of New York and Judson Memorial Church. A self avowed Krautophile, he likes all things German, including the genealogy and culture which can be enjoyed by living in New York City where he has resided since 1984. He is a member of MennoNeighbors an advocacy group for GLBT issues within the larger Anabaptist circle, Gay Mennonite League and Maranatha Riversiders for GLBT concerns. Merv is a graduate of Goshen College, Goshen, IN with a double major in German and History. He is trained as a corporate career paralegal and is interested in fuller inclusion for sexual minorities in Christian communities.

Doug Hostetter, Mennonite Central Committee

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Doug Hostetter has spent his life working for nongovernmental organizations in Asia, the Middle East, Latin America, Europe, and the United States. Previously, he has been the Director of the New England Office of the American Friends Service Committee and the Fellowship of Reconciliation in Nyack, New York, and was the Resource Specialist for Peace for the United Methodist Office for the UN. Doug Hostetter is a Sociologist by training and has taught at Northwestern University in Evanston, IL and Goshen College, Goshen, IN. Doug has been published widely on the issues of war, peace and nonviolence.

Cary Alan Johnson, International Gay and Lesbian Human Rights Commission

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Cary Alan Johnson, IGLHRC's Executive Director, is an author and activist with more than twenty years of experience in the LGBT movement and in African social and economic development. He has worked in management positions for Amnesty International USA, Africare (Rwanda and Zimbabwe), UNHRC (Democratic Republic of Congo), and Planned Parenthood (Southern Africa). Cary holds a Masters Degree in International Affairs and a certificate in African Studies from Columbia University and has written numerous articles on gender and sexuality in Africa.

Julius Kaggwa, Support Initiative for People with Atypical Sex Development

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Julius Kaggwa is the Program Director of SIPD Uganda, a grassroots not for profit human rights organization in Uganda, which through community outreach and engagement, provides reliable and objective information on atypical sex development issues (also known

as Disorders of Sex Development – DSD – or intersex conditions) and particularly addresses the need for organized medical and psychosocial support, public education, as well as advocacy for human rights protection of intersex children and people.

Julius led the Uganda Civil Society on Human Rights and Constitutional Law for the first six months of its existence and was at the forefront of the campaign against the anti-homosexuality bill tabled in Uganda's parliament by Hon. David Bahati in October 2009. He has testified before the US congress and has done extensive advocacy in Uganda, the US, South Africa, and elsewhere on the negative human rights implications of the bill.

Julius is a Communication and Information Technology specialist by profession and a fervent human rights defender by occupation and calling. A considerable part of Julius' career has been devoted to improving the lives of vulnerable children through counseling and providing technical support to organizations working with children-at-risk and engaging in human rights activism work for marginalized people. He is the author of several media articles on the human rights of intersex children and people in Uganda and he has also facilitated a number of workshops on transgender rights. His passion is to see a world where every human being is treated with dignity and where the love of God is extended to all without discrimination on any basis.

Kent Klindera, amfAR
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Kent Klindera has over 18 years experience in the field of sexual and reproductive health, serving as a technical advisor/organizational development specialist on various projects. His expertise is in community participation on HIV/AIDS prevention, behavior change communication, and access to treatment strategies, with emphasis on organizational development, gender, youth leadership, and lesbian, gay, bisexual and transgender (LGBT) issues in Sub-Saharan Africa, Southeast Asia, Eastern Europe and the United States.

In April 2009, Kent was appointed Program Manager for the New York City-based MSM Initiative at amfAR - the Foundation for AIDS Research. The MSM Initiative offers small grants and capacity-building assistance to over 40 frontline organizations in the Global South, engaged in efforts to reduce the spread and impact of HIV among MSM. amfAR also supports and disseminates data from HIV/MSM-research, as well as providing global leadership for strong policies and increased funding for HIV-related services for MSM. Prior to amfAR, Kent served as a regional technical advisor for five years with EngenderHealth's Men as Partners (MAP) program, based in Johannesburg, South Africa. The MAP engages

men at the personal and community level to be gender activists on HIV and gender-based violence issues. Kent also had a ten-year tenure as the Director of International Programs at the Washington DC-based Advocates for Youth. Kent holds a BS from the University of Iowa (USA) and an MPH from the University of Minnesota (USA).

Bruce Knotts, Unitarian Universalist United Nations Office
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Bruce Knotts was born and raised in California. He got his Bachelor's Degree in History from Pepperdine University and his Master's Degree in International Education from the Monterey Institute of International Studies; both in California. Bruce was a Peace Corps Volunteer in Ethiopia. He worked for Raytheon in Saudi Arabia and on a World Bank contract in Somalia, before he joined the Department of State as a U.S. diplomat in 1984. Bruce had diplomatic assignments in Greece, Zambia, India, Pakistan, Kenya, Sudan, Cote d'Ivoire and The Gambia, where he was Deputy Chief of Mission. While in Cote d'Ivoire, Bruce served as the Regional Refugee Coordinator for West Africa covering all 16 nations of West Africa from Mauritania to Nigeria, but focusing on the refugees from the conflicts in Sierra Leone, Liberia and later in Cote d'Ivoire itself. In 2004, Bruce was elected to the Board of GLIFAA (Gays and Lesbians in Foreign Affairs Agencies). Bruce retired from the Foreign Service in 2007 and joined the Unitarian Universalist United Nations Office as its Executive Director at the beginning of 2008.

Nicholas Laccetti, Gay & Lesbian Alliance Against Defamation
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Nicholas Laccetti is an intern in the Religion, Faith & Values program at GLAAD, the Gay & Lesbian Alliance Against Defamation. He is currently pursuing an MA in Medieval Studies at Fordham University, where he focuses on Christianity in Late Antiquity and the early Middle Ages. He previously completed his BA at Eugene Lang College, the New School for Liberal Arts, having concentrated in Religious Studies. He is also a practicing member of the Episcopal Church, and attends the Church of St. Luke in the Fields in Greenwich Village. Nicholas hopes to translate an academic knowledge of the intersection between religion and LGBTQ issues into an advocacy and activist setting.

Reverend Dr. Cindi Love, Soulforce

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Rev. Dr. Cindi Love is the executive director of Soulforce, a national organization dedicated to nonviolently confronting and ending anti-LGBTQ (lesbian, gay, bisexual, transgender and queer) discrimination through relentless nonviolent resistance, as taught by Rev. Dr. Martin Luther King and Gandhi and adapted by Rev. Dr. Mel White. She serves on the "Faith and Religion Council" for the Human Rights Campaign in Washington, D.C. and is the author of *Would Jesus Discriminate? The 21st Century Question*. This book is part of a broader campaign to prompt churches to consider the ways that religious attitudes against homosexuality may contribute to wider discrimination against gays and lesbians.

In 2007 and 2009 Love was part of the Clergy Call on Washington to lobby for passage of the hate crimes bill and the employment non-discrimination act. Between January 2005 and May 2009, she served as the Executive Director for Metropolitan Community Churches worldwide. She is the editor of *Forty Years of Faith, Hope & Love*, a historical retrospective on Metropolitan Community Churches throughout the world.

A native of Abilene, Texas who has lived and worked in Minneapolis, Dallas, Austin, West Hollywood, Tel Aviv, and Paris, France, Love holds a Bachelor of Science in Education from Abilene Christian University, a Master of Arts from Louisiana Tech, and a Doctorate in Educational Administration from Texas Tech University.

She spent many years in the business sector founding companies, the last of which was acquired by The Toro Company in 1996. She also served as a Visiting Investigator for NASA in 1990. She was named one of the "Top 50 Entrepreneurs" in North America by *Inc. Magazine*, MIT, and YEO in 1990. In 2008, she was named one of the "most loved women" in the United States by *Go Magazine* in New York. She has served on numerous not-for-profit boards and committees for educational, business, and LGBT interests. She is a long-time director of one of the West Texas Rehabilitation Center's advocacy programs in Abilene.

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Reverend Albert Ogle, Integrity USA

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Rev. Canon Albert Ogle is an Episcopal Priest from San Diego. He serves as Vice President for National and International Affairs with Integrity USA and was responsible for coordinating Bishop Christopher's Senyonjo's tour of the USA and Europe. Albert is the founder of the AIDS service Center in Pasadena and co-authored the first *Statewide AIDS Plan* in California in 1986. He consulted with USAID and the Anglican Church of Uganda on AIDS prevention strategies from 1991-1996. After completing a M. Phil in International Peace Studies at Trinity College Dublin in 2008, he was invited to become an Expert Consultant with the International Committee on Monuments and Sites (ICOMOS) on the Galilee Christian Sites application to the World Heritage Program. His work on the relationship between heritage and reconciliation has been recently published by ICOMOS. He serves on the California Council of Churches Impact Board and has been working on equality and human rights issues in Southern California.

Dr. Su Yon Pak, Union Theological Seminary

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Dr. Su Yon Pak is the Senior Director and Associate Professor of Integrative and Field-based Education at Union Theological Seminary. Also teaching at Teachers College, Columbia University, she has held other positions at Union including most recently, the Vice President for Institutional Advancement. Dr. Pak co-authored with her partner, Kathleen Talvacchia, "Attentive Teaching in Diverse Communities and Lifelong Faith Formation" in *Lifelong Faith*. She wrote, "What do Presbyterians teach about sexuality?" in the Covenant Network's resource, *Frequently Asked Questions About Sexuality, The Bible, and The Church: Plain Talk about Tough Issues*. She worked collaboratively with Jung Ha Kim, Unzu Lee and Myung Ji Cho to co-author two books, *Singing the Lord's Song in a New Land: Korean American Practices of Faith* and *Searching for Home in the Bible: Home is the Place Where Our Stories Are Told*. Her other publications include, "I's Wide Shut: Eyelid Surgery as a Window into the Spirituality of Korean American Adolescent Girls" in *The Sacred Selves of Adolescent Girls*. She is currently working on a book called, *Caring for the Elderly as Spiritual Practice*.

Dr. Pak currently serves on the steering committee of Women and Religion Section of the American Academy of Religion. Her volunteer board memberships include: Pacific Asian North American Asian Women in Theology and Ministry (PANAAWTM), the Center for Pastoral Education at the Jewish Theological Seminary, the Religious Institute, and the

Asian Pacific Roundtable of Center for Lesbian and Gay Studies for Religion and Ministry at Pacific School of Religion. She is an educational volunteer at the Bedford Correctional Facility, the only maximum security prison for women in New York State.

Reverend Stephen Parelli, Other Sheep

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Rev. Stephen R. Parelli, ordained a Metropolitan Community Church (MCC) minister in 2009, became the Executive Director of Other Sheep in 2005. Founded in 1992 in Latin America, Other Sheep is a multicultural, ecumenical Christian ministry that works worldwide for the full inclusion of LGBT people of faith within their respective faith traditions.

Since accepting his position with Other Sheep, Steve and his husband Jose Ortiz, a guidance counselor in the public schools of New York City, have worked summers with pro-LGBT organizations and individuals in six countries in Latin America, three countries in East Arica, and four countries in Asia. They have been featured live on national TV in Paraguay and Uruguay; on radio twice in Nairobi, Kenya; and in articles, both in print and in digital form. This summer they will travel to Hong Kong, Hainan, India and mainland China.

In addition, Steve has represented Other Sheep at LGBT related conferences including two ILGA world conferences, one UN HIV/AIDS world conference, and an MCC Europe-Africa regional conference. In 2007, *The Gay & Lesbian Review* featured Steve's article on the evangelical ex-gay movement.

Prior to coming out and partnering with his husband in 1997, Steve was a Baptist pastor who had served in conservative evangelical Baptist churches in Pennsylvania, Ohio, New York and New Jersey. Steve has four biological children from a previous marriage. Steve and Jose, married in California in 2008, make their home in Bedford Park, the Bronx, New York. Steve holds a BRE and ThB from Baptist Bible College, Clarks Summit, Pennsylvania; an MDiv. from Grand Rapids Baptist Seminary, Grand Rapids, Michigan; and an MA in Applied Linguistics (TESOL) from Queens College, CUNY.

Sung Park, Intersections
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Sung Won Park works at Intersections - a social justice and peace initiative organization underwritten by the Collegiate Church of New York. His main focus is working with local communities who are marginalized, specifically the Native American communities. Park also manages a national social marketing campaign to advance the rights of LGBT individuals within the Mainline Protestant denominations in the United States. Previously, he served as the Associate Director of Prevention and was responsible for HIV/AIDS prevention program design, implementation, and management at the Asian & Pacific Islander Coalition on HIV/AIDS (APICHA). He helped develop and create the Dari Project, a volunteer-run Korean and Korean-American Lesbian, Gay, Bisexual and Transgender resource project in New York City.

Charles Radcliffe, Office of the High Commissioner for Human Rights
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Charles Radcliffe joined the Office of the High Commissioner for Human Rights (OHCHR) in 2006 and currently heads the Office's Donor and External Relations Section, responsible for mobilizing political and financial support for OHCHR's work. In the mid-1990s, Charles helped establish the International Crisis Group—a leading non-governmental organization committed to preventing and resolving deadly conflict. Recruited at Crisis Group's inception in 1995, he remained with the organization for eleven years, undertaking a variety of functions, including research, fieldwork, advocacy and fundraising. He served for nearly seven years as the organization's vice-president, including six years working alongside former president/CEO and ex-Australian foreign minister Gareth Evans. Prior to joining Crisis Group, Charles worked as an aide to several British and Australian politicians and as a policy adviser and evaluation specialist in the Australian public service. He holds a First Class Honours Degree in Law from King's College London and a Masters Degree in International Relations from Sydney University.

Graeme Reid, Yale University
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Graeme Reid is a lecturer in Women's Gender and Sexuality Studies, LGBT Studies and Anthropology at Yale University. He is the co-author of *Waiting to Happen: HIV/AIDS in Southern Africa* (2004). And he is co-editor of three books - *Refiguring the Archive* (2002); *Sex and Politics in South Africa* (2005) and *Men Behaving Differently: South African Men*

Since 1994 (2005). He co-directed a documentary focusing on South African gay hairstylists working in small towns entitled *Dark and Lovely Soft and Free* (2000). He is the author of *Above the Skyline: Reverend Tsietsi Thandekiso and the founding of an African gay church*, to be published by UNISA press in 2010.

Dr. Sylvia Rhue, National Black Justice Coalition

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Sylvia Rhue is the Director of Research and Academic Initiatives with the National Black Justice Coalition. Previously, she was employed as the California Freedom to Marry Coalition Manager, the Director of Equal Partners in Faith, and she worked with the Religious Coalition for Reproductive Rights. She also worked at the Los Angeles Gay and Lesbian Center as the Assistant Director of Counseling, and then as the Policy and Public Affairs Advocate. A native Californian, she graduated from UCLA with a Masters Degree in Social Work and received a Doctorate in Human Sexuality from the Institute for the Advanced Study of Human Sexuality in San Francisco. She is the first African American to receive this degree. Dr. Rhue is the co-producer of the award-winning film "All God's Children" and she is an expert on the "ex-gay" movement, which she calls "the cult of the annihilation of the authentic self". Dr. Rhue is a noted public speaker, a documentarian, a religious scholar and a writer.

Hedda Samson, Dutch Permanent Mission to the United Nations

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Reverend Michael Schuenemeyer, United Church of Christ

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The Rev. Mike Schuenemeyer is the Executive of the Office for Health and Wholeness Advocacy of Wider Church Ministries in the national offices of the United Church of Christ (UCC). He provides leadership in the U.S. and globally on lesbian, gay, bisexual and transgender concerns, HIV/AIDS and global health. He has been responsible for creating numerous resources including: *Call Me Malcolm*, *Sacred Covenants*, *Faithful Conversations* and *Courage to Hope, Responding to AIDS in Rural China*. He is the Executive Director for the United Church of Christ HIV and AIDS Network (UCAN, Inc.), on the Steering Committee of the National Religious Leadership Roundtable, and the HIV Strategy Group of the Ecumenical Advocacy Alliance. A native of Missouri, Mike received his Bachelor of Arts degree from the University of Missouri – Kansas City and his Master of Divinity degree from Eden Theological Seminary, St. Louis, Missouri.

Charlotta Schlyter, Swedish Permanent Mission to the United Nations
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Bishop Christopher Ssenyonjo, Integrity Uganda
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Bishop Christopher Ssenyonjo is an outspoken advocate for human rights. Bishop Christopher served as a bishop in the Anglican Church of Uganda from 1974 to 1998. Just when he retired in 1998, Uganda's President Museveni called for greater criminalization against homosexuality. At the same time, a priest in his diocese asked Bishop Christopher if he would consider counseling some young gay men. Having an interest in human sexuality since his seminary days, Bishop Christopher agreed.

Bishop Christopher started counseling five of them, one by one. He discovered that they were frightened and unhappy, felt rejected and wondered whether God loved them since they were being called sinners by their teachers and peers. He realized during those sessions that they did not choose to be gay, that they were born that way. He helped them find ways to accept themselves and urged them to keep their faith because God loves them.

After a few meetings with Bishop Christopher, these gay men decided that they should start a support and advocacy group. This was the beginning of Integrity Uganda. They asked Bishop Christopher to be their chaplain and chairperson of the new group. He accepted, feeling it was a calling. He had no idea how risky and hard it was going to be.

In March 2001, the Anglican Church of Uganda denounced Integrity Uganda and Bishop Christopher was vehemently attacked personally for his support of the group. He received death threats which prompted him to flee to the U.S. for sanctuary where he was taken in for 6 months by Integrity President Michael Hopkins and his partner, John Clinton Bradley.

In his absence, the Bishop was effectively inhibited from performing his duties as a priest and Bishop in the Church of Uganda. Many of the bishops who had been close contemporaries and friends of his turned against him and shun him to this day. Bishop Christopher says that what has sustained him during what he calls "the big storms of life" is his deep belief that the Gospel of Christ does not discriminate against anybody. He continues to spread the message that God loves everyone equally. Knowing this truth, he says, has set him free.

Tricia Sheffield, Middle Collegiate Church
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Tricia Sheffield is an ordained elder in the Presbyterian Church (USA) and has a Ph.D. in Theological and Religious Studies from Drew University. She has taught religion and gender theory at Columbia University, Hofstra University, and Queens College. Most recently, she was the Lilly Visiting Scholar in Religious and Gender Studies at Austin College in Sherman, Texas. Sheffield is the author of 'The Religious Dimensions of Advertising', and has published various articles and given several lectures on the relationship between religion and queer theory. She is currently the Associate Minister for Administration & Social Ministries at Middle Collegiate Church in New York City.

Elizabeth Sholes, California Council of Churches
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Elizabeth Sholes is Director of Public Policy for California Council of Churches and California Church IMPACT. She has been with the Council and IMPACT since early 2002 working to educate members on major issues and advocating for them in the state legislature.

She has worked for over 25 years in policy analysis and advocacy focusing on issues of social justice particularly with respect to protecting civil rights for all people. As a long-time advocate for women's and GLBT rights, she was the architect of the California Freedom of Access to Clinic Entrances law and participated in crafting the omnibus hate crimes law. She has worked with various groups such as the Military Religious Freedom Foundation to stand against the extreme religious right's encroachment into the government and military in the United States.

California Council of Churches and California Church IMPACT are sister organizations doing education and advocacy around key public policy matters. They represent 1.5 million members in 21 denominations of the mainstream, Protestant communities of faith. CCC and CCI jointly are the only Council in the US exclusively dedicated to public policy.

Ms. Sholes has an M.A in History from California State University, Los Angeles and has an MA and ABD in Sociology from University of California, Santa Cruz.

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Pam Spees, Center for Constitutional Rights
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Pam Spees is a senior staff attorney in the international human rights program at the Center for Constitutional Rights. She has a background in international criminal and human rights law with a gender focus, as well as criminal trial practice. Prior to joining CCR, she practiced criminal law in Louisiana, where she primarily represented indigent persons in state and federal courts. In addition, she has worked as a consultant in international law with a focus on women's human rights and previously served as Program Director of the Women's Caucus for Gender Justice, an international advocacy network dedicated to ensuring accountability for crimes of sexual and gender violence included in the treaty establishing the International Criminal Court. She now serves as an advisor to the Women's Initiatives for Gender Justice (formerly the Women's Caucus), which is now based in The Hague, to monitor the Court and continue the advocacy for accountability gender-based violence.

Reverend Emmanuel Sserwadda, Episcopal Diocese of New York
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Reverend Emmanuel Sserwadda has served as a priest for 31 years in both the U.S. and Uganda. Reverend Sserwadda served in two parishes in the Diocese of Long Island before serving as rector of Church of the Ascension in Mount Vernon for nine years. From 2005 to April 2010 Rev. Sserwadda served as the Africa partnerships officer for the Episcopal Church. His work focused on the Episcopal Church's relationships with the 12 African provinces of the Anglican Communion, ecumenical bodies in the region, and councils and agencies in the U.S. whose work supports the church of Africa.

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Ryan Thoreson, International Gay and Lesbian Human Rights Commission
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Ryan Thoreson is the Scott Hitt Research Fellow at the International Gay and Lesbian Human Rights Commission (IGLHRC). At IGLHRC, he has primarily focused on responses to human rights violations in sub-Saharan Africa, including efforts to stop US evangelicals from exporting homophobia abroad. Thoreson is currently studying transnational campaigns to secure rights and recognition for sexual minorities as a doctoral candidate in

Social Anthropology at Oxford University. His scholarly work on LGBTQ movements has been published in the Journal of Southern African Studies and the Journal of Human Rights.

Pastor Joseph Tolton, Rehoboth Temple

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Elder Tolton enjoys a three-faceted career serving the gay and lesbian community as a voice for spiritual freedom, social justice and economic empowerment. As a professional man of faith, Elder Tolton is the Pastor of Rehoboth Temple Christ Conscious Church. His affirming ministry seeks to empower all people with the transformative power of the Gospel and to nurture disciples of Christ in the Pentecostal Apostolic tradition.

As a public advocate, Elder Tolton serves as Director of The REVIVAL Initiative, a spiritual forum purposed to advance the civil rights of gay and lesbian people in the African diaspora. The REVIVAL Initiative is a project endorsed by Gay Men of African Descent, The New York State Black Gay Network, Empire State Pride Agenda and Soulforce.

As an entrepreneur, he is the Managing Director of Blur Advertising. Since its inception in 2001, Blur, a full-service brand development and marketing communications firm, has been engaged by clients such as The Fashion Institute of Technology, The Turks & Caicos Board of Tourism, Hewlett-Packard, The Episcopal Church, The Vera Institute of Justice, B&B Cognac Liqueur, The Cayman Islands, The Evans Food Group, Diageo USA, Culture hair products, Carver Federal Savings Bank, Tanqueray, and Harlem Lanes.

Elder Tolton received his BA in Religion from Vassar College and his MBA in Management from Columbia Business School.

Reverend Winnie Varghese, St. Mark's Church in the Bowery

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Winnie was most recently the Episcopal Chaplain at Columbia University (2002-2009). She is a native Texan with family roots in the ancient Mar Thoma church of southwest India (State of Kerala). She serves on the Executive Council of the Episcopal Church and the Board of Directors of the Episcopal Service Corps. She has been active in peace and justice work as a board member of the Episcopal Peace Fellowship and a writer for The Witness Magazine. Winnie grew up in Dallas, Texas, graduated from Southern Methodist University and received a Master of Divinity from the Union Theological Seminary in New

York. She was ordained in the Diocese of Los Angeles where she served as the Episcopal Chaplain at UCLA.

Winnie is featured in two influential national teaching series videos on progressive Christianity. *Living the Questions* is “an open-minded alternative to studies that attempt to give participants all the answers and instead strives to create an environment where participants can interact with one another in exploring what’s next for Christianity.” She is also featured in *via media*, a “video enhanced curricula designed to proclaim the Good News of God in Christ Jesus and to present the Episcopal Church in a contemporary context...what *via media* celebrates is a church that tells the truth about both its strengths and its challenges, inviting those seeking spiritual community to come and do the same.”

Winnie has published extensively about Christianity and social justice.

Stephanie Wolfe, Loretto Community

Stephanie is a native of Columbus, Ohio and graduated from Eckerd College with a degree in Women’s Studies. She currently works at the Loretto Community’s NGO office at the United Nations.

Malika Zouhali-Worrall, freelance journalist

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As a freelance journalist Malika has reported from Uganda, India, China and the U.S., including New York, where she is based. Malika’s work has been published in *The Financial Times*, *CNN.com*, *Inc Magazine*, *Fortune Small Business Magazine*, and *Crain's New York Business*. Currently Malika is working on a documentary.

Prospective Outcomes

- To present a different face on religion's stance toward LGBT/SOGI.
- Consider ways to connect affirming African-American Christians with African brothers and sisters who are affirming and seeking justice.
- To work on practical ways that we can engage local partners.
- To work on diplomatic ways in which we can change the narrative and face of these discussions in local communities.
- To decide how we as parishioners take part in spreading the word and fighting homophobia.
- To discern concrete actions we can take to affect the outcome and get involved.
- To discern practical solutions for faith traditions as a group, especially in relation to social media.
- To discern what role Union Theological Seminary can play in this work.
- To create a network that works toward combatting institutionalized homophobia.
- To come up with strategies to address not only homophobia but for networking the various partners on the ground.
- To take an offensive stance regarding decriminalization of LGBT/SOGI.
- To discern how to factor in an offensive legal strategy for addressing what is happening, especially in terms of the exportation of hate.
- To discern different strategies for amplifying the collective faith-voice.
- To translate conversations into real actions at the grassroots level.
- To create a sense of moral outrage because of the actions taken in the name of religion.
- To raise the bar in terms of education.
- To create ideas on how to bridge the domestic-international divide.

- To empower and amplify voices from Africa.
- To create concrete strategies, steps and means to educate and bring a sense of outrage to the American Christian community; to stimulate the same thing in African-American Christian communities.
- To have deliverables we can take back to our homes, offices, etc., regarding how to mobilize ourselves and create a better environment for LGBT people and straight allies.
- To create concrete strategies we can work on together with the groups we fund.
- To leave with what the anti-homophobia movement can learn from the rest of the world.
- To leave with recommendations that take into account that the homophobia movement is part of a larger movement.
- To consider legal strategies to end the legal public benefits that the Right has despite their abuse of non-profit status.
- To identify other countries that can sign on to the decriminalization statement.
- To identify action plans for everyday work so we can integrate this work.
- To consider ways that music and the arts can supersede messages of hate.
- To create a collective voice to decriminalize LGBT worldwide.
- To lobby our fellow religious and speak with them about LGBT issues.
- To emphasize solidarity amongst ourselves.
- To create strategies for how to get on the ground in Africa and be a positive, not colonial, voice in the local communities.
- To recognize the opportunity HIV and HIV resources have for fighting for LGBT rights.
- To hear the different perspectives and get a practical take on what we can do at the UN.
- To consider how we can tell our story in ways to mobilize people domestically.
- To consider ways of using online technology to connect our people with grassroots people around the world.
- To consider ways to connect our work with other platforms such as immigration and economic justice and to forge a common ground.

Morning Session 1: Global Contexts, Critical Situation Overview & Analysis

Pam Spees, Center for Constitutional Rights, New York, NY

Julius Kaggwa, Support Initiative for People with Atypical Sex Development (SIPD),
Uganda

Rev. Stephen Parelli, Other Sheep, New York, NY

Pam Spees

Background on the International Criminal Court (ICC)

1. One of the innovations of the ICC is that it is seen as a model of gender mainstreaming and gender integration. Persecution is now defined as also including the prohibition of persecution on the basis of gender.
2. That definition was one of the tensest battles in the lead up to the treaty that created the ICC. It began before 1998 but culminated in Rome in 1998. There was a major effort to ensure that gender would be defined to encompass the idea that it is socially constructed in order to ensure that sexual orientation and gender identity would not be excluded by the definition. This means that there is a possibility of establishing persecution as also based on sexual orientation and gender identity; there is a possibility for a case like this to come before the ICC.

Context of the ICC Review Conference in Uganda

3. The first review conference on the ICC recently occurred in Kampala. We arrived right behind the Secretary General's plane and had hoped that something would come out of the interactions between him and President Museveni, but we did not hear anything around that.
4. On Martyr's Day President Museveni speaks to a large crowd of people who come from all over to observe this day. He spoke about the 'crisis of homosexuality' in condemning terms with all the folks in Kampala and sort of dug in with an anti-LGBT position at that moment in time.

Legal realities

5. I had another purpose for being there, which was to try to get a sense of whether conditions are right and to talk to other NGOs about the possibility of legal strategies, as well as to speak with folks on the ground whom we hadn't had an opportunity to communicate with previously. Also, it was necessary to see if it's even possible to get the evidence we need to bring a case here in the U.S. against those who have been involved in incitement abroad.
6. The fact that SOGI is criminalized on the books adds to the discriminatory environment. It becomes leverage others use to threaten and blackmail people in their daily lives.

Civil litigation in the United States

7. One of the other tools that we often use to try to find ways of holding people accountable for human rights violations is civil litigation here in the United States. The Alien Tort Statute allows U.S. citizens to bring cases against individuals when they violate international law. In the absence of all else, capturing their attention for the length of that case helps to raise awareness around it. Making sure cases like this compliment the movement is crucial.

Universal jurisdiction

8. Universal Jurisdiction is a concept that basically says there are certain crimes that are so serious that they are an offense against the international community as a whole and every state has an obligation to prosecute them no matter where they occur or who commits them. We don't necessarily see prosecutions with the advent of the ICC and there are gaps in jurisdiction around that- i.e., it is not retrospective and is limited to states parties. Universal Jurisdiction schemes allow for the possibility of prosecutions when it is a serious crime such as crimes against humanity, like persecution.
9. If we were to substitute nationality, ethnicity, political grouping, etc., into the anti-LGBT terminology and conversation, there would be no doubt that it would be considered persecution. If we begin to really think about it in those terms ourselves, it starts to take on a different light. Certain actions, behaviors, words, etc., begin to take on a different light. I'm reminded of the Media Case in Rwanda, where certain persons were held responsible for the hate speech and incitement for the genocide.

Julius Kaggwa

The Anti-Homosexuality Bill

10. The bill right now is stalled in the 7th Parliament but there is talk that the 8th Parliament might pass this bill or bring it up and restructure it/reword it and retable it again. Originally that was a political engagement. While that was so, a lot of the international mobilization seemed to have damaged the bill enough and now the shift has taken a different direction. It is no longer so much a political engagement but is becoming a community engagement issue. The people responsible for this shift are the evangelical extremists. Right now we are not so much taking up arms with the government and Parliament but with the people and communities; with the Church back home.

Evangelical culture in Uganda

11. We have maybe 90% Christians in Uganda and maybe 80% of that is evangelical. Many people are poor; they have a lot of time on their hands and there are Church

meetings going on all the time- morning, noon and night. Lots of people go to Church all the time for different reasons but the religious fundamentalists have taken advantage of this context to preach a very hate inciting propaganda in each and every one of those meetings.

12. There is the preaching of homosexuality as a synonym to sexual abuse of children and the people that are driving this agenda have studied our cultural context so well that they knew what to say and when to say it to get the people up in arms. The only passport that they are using is the children and the idea that homosexuals have an agenda to recruit children into their 'vice,' which they have painted in such a gross manner so that any parent would want to get up and fight and witch hunt these people. Recently there has been the broadcast of a very unusual gay porn in Church. It is not something common, it is not something you come by everyday. Bu those kinds of measures show that Pastor Sempa has taken the time to study our culture and knows that while Ugandan people are very tolerant they are also sensational. Questions and investigations come after. There is a sensational reaction to issues so if you can have a way with them on those issues, especially where children are concerned, then you can build a critical mass for hatred, which Pastor Sempa has done.
13. We have a whole lot of other crimes that are being perpetrated by heterosexuals, but these do not seem to be of such importance to Pastor Sempa and to the Christian extremists, whom have singled out this one matter of homosexuality and presented it in such a lopsided manner with an alternate agenda.
14. Pastor Sempa is in charge of mainly students at the University, which has indicated to us that there is a long term plan. These people are going to graduate tomorrow and end up in all different fields of society but they are coming into the community with such a homophobic attitude and hatred and wrong teachings on inclusiveness and diversity. This will only lead to genocide. These young people have all the time and energy to go down to the villages, to stand on street corners and stand all day preaching this and speaking out against homosexuals.

The context of Uganda and how we can act

15. It is not enough to issue a press release- many of our people do not read newspapers. Also, the language that we use is not understood by many of them. The people who are pushing for hate know this and they raise an alarm about our children being in danger; there is a political imbalance we have to address.
16. For the first time Uganda has a first family that is evangelical for the most part. We are a Christian country but our former presidents were not so much. Now we have a president who is staunchly evangelical. He has very strong ties with the evangelical movement. There is a political dance around things. This is not an isolated group- it is not just Sempa. It is a much wider group and we have to ask how do we counter this kind of message? How can we translate our perception of Christ and his messages down to the ground?
17. A lot of the parents feel obliged to listen to the messages of the people who are taking their children to school, who are clothing their children, who are providing their futures. They won't want to listen to any other way when they feel obliged in this manner. We need to consider practical measures as well. The bill and the hate are thriving on the fact that the community knows only one message- that there is a gay agenda. We need to increase and step up our civic education; to find a language that speaks to our people. To present alternative faces and also that homosexuality is not equal to sodomy. We need to have programs to educate. Today it is a sensationalist gospel that invokes prosperity; there has been a shift and we need to find ways to bring the message of the gospel back.

Rev. Stephen Parelli

The need for education & dialogue on homosexuality and the Bible

18. On one of our trips to Kampala we had a full day seminar on the Bible and homosexuality. We went through all of the texts of the Bible on homosexuality and the

gay Christians there were electrified to hear that the Bible does not condemn them and to be shown it, verse by verse.

19. When we were in East Africa every Sunday was like going to a crusade. We went to the Anglican Cathedral and it was packed for three services back to back. Yesterday, Sunday, more Anglicans went to Church just in Kenya, Uganda and South Africa than did Anglicans in all of the UK and Canada combined. That's the problem but it's also the answer.
20. The good news is that some things are happening on the ground in Africa that Other Sheep can report on. We do believe that part of the solution is going to be at the pew level and it is going to be education. Students from the school in Nairobi met with Other Sheep Kenya coordinator on May 27th. A class of 15 accompanied by their lecturer of this evangelical theological school came to have this dialogue. They sat and they talked and one student went away saying I've never heard anything like this in my academic life.
21. You need more education awareness seminars on LGBTI, more resource materials on LGBTI, more seminars on the Bible and sexuality, more training. They are reacting out of ignorance. We have to be able to say we're glad for all we know but in East Africa we have to be able to go back to 101- to the basic texts. As evangelicals, the Bible is the final word. That's where they are and we need to be able to talk their language- theologically, biblically- and work through these passages with them.
22. There is work to be done legally regarding decriminalization, but what about decriminalizing the heart? They can have the laws but if they have pastors telling them they are criminal it won't matter how the laws are changed. If you're evangelical you grow up with the Bible; you quote it; you know it. That's the word. We have to be able to educate them about the Bible but also about society and family. If you're going into East Africa you have to be prepared to talk about homosexuality and the Bible.

Question & Answer Session

Julius Kaggwa

Regarding the difference between homosexuality and Sodomy

1. Homosexuality is an orientation; it does not necessarily mean that person is having homosexual sex. For me, a homosexual person is someone who has emotional or sexual attraction to a person of the same sex. It is who someone is in terms of fantasy, feelings and general attraction. Sodomy has to do with the actual act and even that does not have to be evil. But what is happening at home is that sodomy is being associated with the sexual abuse of children; that it is happening amongst homosexual men and with children. Sodomy has been taken by evangelicals and they are not painting it in the wider picture of sexual orientation, they are not mentioning the fact that someone can have a really loving relationship with someone else. If love is being shared between two people it has nothing to do with abuse and with children. But “homosexual” is being conflated with sodomy.

Pam Spees

Regarding law in Uganda and civil litigation in the U.S.

2. There is no law on the books on the status of being homosexual; it is about the violation of acting upon it. Specifically we are looking at the civil litigation here in the U.S. From the perspective of my organization, which is concerned with the role U.S. evangelical's have played in this, the question is bringing a civil action against those folks for the role they've played in helping to create these situations and incitement. The underlying criminal violation would be persecution, action, words, funding, etc., in furtherance of that aim.

3. It's complicated though because you have to have plaintiffs on the ground willing to bring the case and you have to be able to link what happened on the ground to those you're trying to hold responsible. Some of the incidents which would be able to anchor this kind of case are difficult because they rely on people who have to take the most risk on the ground.

Rev. Stephen Parelli

Regarding resources

4. BoxTurtle is a good resource on the internet. He follows very carefully how these things develop and pinpoints who is responsible. I want to emphasize the impact of the English Bible as well. The translations of the Bible that we brought to Africa are not necessarily correct. There are incorrect renderings of their Bibles. The Bible is a powerful, powerful book with these people. The ex-gay movement is strong.

(Please see resource list in appendices)

Julius Kaggwa

On Ugandan evangelical culture and the need for another voice

5. The prevailing evangelical climate right now in Uganda is embedded in a new culture that has its roots in American Televangelism. There is an exclusive Christian television station there; that is really the culture. The message revolves around self-righteousness and exclusion- it's almost commercial. They have lots and lots of pointers to judgment. There is a huge gap to bridging that climate. We don't have a voice on alternative questions.
6. Culturally, or normally, we are a very tolerant culture. Our King is considered to be a husband to everybody in the kingdom. We all refer to him as our husband. Women in our culture kneel before their husbands. When we go to talk to the King we kneel, which means I take on a different gender when I am before him. We have had it; we must ask why we are asking the question about homosexuality now.

7. Originally the Gospel incorporated issues of compassion and a huge part of that was repentance and a sense of belonging, of saying that God loves everybody. It was the John 3:16 Gospel that was really the benchmark of every message. Just love your neighbor as you love yourself. Back then there was a lot of holding of hands, helping one another. These days, that has changed. The Gospel does not include everyone, it contains specific people in a way that has been commercialized. It is no longer a door to door neighborly attitude. We have this culture of bios, where a man of God stands up and he has this huge bio behind him. But the orphans and the widows in his neighborhood are not part of it and the LGBT people are definitely outcasts. It is a shift from John 3:16.

Charles Radcliffe

On the role of the High Commissioner's Office

8. The High Commissioner gives her full support. She is a veteran of the struggle against apartheid and she sees this as really frontline work. She is also committed to have, in her office, work done more systematically on this issue, and in doing so she is prepared to have some backlash from some of the member states who do not agree with her on this. We want to try to mainstream this work through our field presence and the UN system. Thus far, our work has consisted of releasing statements. My question is this, if you have ideas/suggestions about how the UN and specifically how the High Commissioner's office can support the LGBT communities on the ground?

Responses

Bishop Christopher Ssenyonjo

9. This bill is stalled but there is a lot of what we call repercussions. We need some safe rooms for those people who might be harassed, who are losing their jobs, who are being sent away by their parents or communities. It is not just the LGBT community- you also have single mothers, HIV/AIDS people who need help. We need safe places, places which we could rent for people to go.

Rev. Pat Bumgardner

10. There is a lot of work being done with missions but if we could engage with those missions around the world not just to report on the issues on the ground but to reach out and bring people in to talk with them, provide resources. If these missions could connect with other work on the ground of queer groups it could go a long way toward integrating queer people into their communities.

Julius Kaggwa

11. There is a whole lot of hate crimes and change in the realities of LGBT people on the ground. There is a need to provide not just safe spaces. It is not possible for some people to stay anymore- they need to change countries. There is not a system in place for LGBT asylum seekers, if the UN, just like they have other bodies, could have a dedicated body that looks into issues of LGBT asylum seekers, especially from Africa, many of whom do not have access to UNHCR.

Bruce Knotts

12. This is a segment of civil society that deserves investment, so just getting money to these organizations just as you have done with others. This is a segment that desperately needs money to exist and grow.

Rev. Stephen Parelli

13. Funding for education. The idea of housing, facilities, whether in your own country because you have to pull out of your neighborhood or in another.

Morning Session 2: Exporting Homophobia

Todd Ferrell, The Evangelical Network, San Francisco, CA

Bishop Christopher Ssenyonjo, Integrity Uganda, Uganda

Elizabeth Sholes, California Council of Churches, Sacramento, CA

Ayaz Ahmed, Al-Fatiha

Todd Ferrell

Background information

1. Brief definition of homophobia: a range of negative attitudes and feelings toward homosexuality and people identified or perceived as being homosexual; definitions refer to contempt, irrational fear, etc., it is observable in discrimination and violence based on non-heterosexual orientation
2. Institutionalized homophobia, which is state sponsored homophobia, which includes the criminalization and penalization by state figures against homosexuality.
3. We're talking about education. As Rev. Stephen was saying, religion is a double edged sword; it can be used for good and can be used for bad. We have an opportunity to try to address that.

Bishop Christopher Ssenyonjo

The Anti-Homosexuality Bill in Uganda

4. The bill was introduced after a visit of some of the rightest evangelicals. They met with some Parliamentarians and discussed something about The Family and the preservation of the values of The Family, which have been “eroded” by LGBT. I attended one of the conferences where this was being discussed. One of the people said “We have really failed.” He said that he couldn’t say what they wanted to say in America but they would like to do so in Uganda.
5. They got some people there trying to talk about family, which is a good thing if it is done in a way that is not creating hatred and if it is not done with people who create the wrong impression of LGBT like Pastor Sempa. Pastor Sempa is working closely with some people. If you see the documentary, *Missionaries of Hate*, one of those people said he might not have written it in the same way as Bahati but the sentiment behind it is the same. The bill is talking about sentencing people to death, and they said, no we wouldn’t have gone as far. But as far as punishing people for what they are, they recommended it.

The use of the Bible and the need for education

6. They are using the Bible; it is usually used. Without thinking about it, so many people say the Bible says. Doing so does not reflect about the context or understandings about how translations can vary. Some translations are not doing the right thing. When people say that they are misrepresenting these people. We need a real lot of education and those of you who have a responsibility to teaching seminaries, it is very important that our seminarians understand what those responsibilities of teaching really are. We need dialogue and I feel one of my missions when I go back to Uganda is to try to share what I know.

The exportation of homophobia and its effects in Uganda

7. But this thing has been exported because in Uganda for instance, there was no ill feeling against homosexuals. It is a new thing. Of course the British introduced a law

against sodomy, that it was against nature, but people were not even quite that interested. I had not heard of someone taking someone else to court for sodomy until people started preaching against people who are LGBT and if you really wanted to go to heaven you should not be a LGBT people. Some of the young people I counseled would have committed suicide; and that's why I started counseling, because I knew something about LGBT people and they were not accepted and told God does not love them. One of them told me he had prayed and fasted but he could not change; he even asked why did God create me? He was on the verge of committing suicide. And I told him regularly God loves you as you are, accept yourself. He is now a very happy person, he has accepted himself. Cases of that kind would otherwise be completely lost. Many people in Uganda are very religious and some feel they are not even loved by God, and that's why they commit suicide. So I think dialogue is what we need. I intend to do more dialogue when I go back to Uganda.

Todd Ferrell

The importance of dialogue in creating change

8. This is the same in Uganda as it is here, and we are starting to see that there are some Churches that are willing to open up and have this dialogue. We've been in conversation behind close doors with Rick and Kay Warren. Change is coming, change is happening, but it is happening through conversation and it is happening through dialogue. It's so important to take your *Homosexuality and Christianity* or *Homosexuality and the Bible* seminars and to get out there and create this atmosphere of dialogue. That will help. Now because of those conversations, we are seeing hearts and minds starting to make a shift.
9. The evangelical community often looks at homosexuals as the three headed monster; they get up every Sunday and preach and preach about something they don't know about. They are very insular. You should really see the movie *Lord Save Me From Your Followers* by Dan Merchant. He addresses the insular state of the church today. It is my

understanding that TBN is now looking at airing the movie on their network in July. The whole point is that dialogue needs to happen, there needs to be conversations.

10. When it comes to evangelicals, the stumbling block, the hurdle for evangelicals is the Bible. When I sat down with evangelicals and tell them about how many people have committed suicide they might often say or think "That breaks my heart, but...". If we can have conversations and we can sit down and understand our differences and be invited back to the conversation then the possibility of relationship can develop. We need to keep it safe, keep it sane, and respect where they're at in the journey to accepting LGBT. We have to give them a little bit of leverage on their journey too. This is a huge huge issue for them, but you know what, when they get to the point where they start asking questions, behind closed doors there is a lot more openness and a lot more willingness. It is important to put a face to homosexuality for evangelicals. I would say the same thing for Martin Sempa. I'm convinced that Sempa's agenda is himself. He wants to be the Rick Warren of Uganda. He is trying to make a name for himself, and that will only last so long and then the truth will be told. As conversation happens, people will see that the truth and it will set you free.

Ways to approach evangelicals

11. As you present your workshops, I find that what works so effectively for us is that we don't go in and say this is what the bible really says. Rather we go in with a body of evidence. This way they can say, we need to go back and reconsider a lot of things because you presented things we've never heard before. At the end of our seminar, there is a whole section from a biological standpoint. And we put up slides of someone who is Intersex, and we ask them, "Who is the Church to say who this person is to love?" And you get a room full of silence because it makes them think. I want a bumper sticker that says "Real Christians Think." You have to get evangelicals out of their insularity, you have to get the Church to think. You have to be able to understand them and their culture. You have to be able to talk with them. You have to know the lingo. Don't be afraid of the Bible. The Bible is nothing to be afraid of because it's not against

us. In this whole dialogue of exporting homophobia, it is a fear of what we don't know, and how do we overcome that? We overcome that through education and relationship. The evangelical Church actually is clueless on the issue of homosexuality, so we have to be a part of their world; they aren't coming to us. We have to create some kind of space and some kind of dialogue.

Elizabeth Sholes

Considering the larger political arena

12. I think we can't lose sight of the fact that there is a larger political arena. This is what Jeff Sharlet would have addressed in large part. Everyone needs to read his book "The Family." It grew out of a belief based solely on a revulsion of the working class people and that the elite were meant to rule. Its leaders had a really low profile until Jeff wrote about them, but they have their hooks in every kind of dictators working against formal U.S. policy. The more right wing the better, and it doesn't matter that they're not Christian. Evangelicals are the ones you see on TV, they're the ones you know. But you also have the ones who are behind the scenes, who are using their networks extensively for foreign aid but in fact are proselytizing first and then giving out the aid, which is very very illegal. I think its wrong to even call these people evangelicals, because I don't believe evangelicals even by into this. They believe it is their job to get rid of all the evil in the world or to kill it. It's a convert or die scenario. They are absolutely committed to conversion and the key way to get in is this homophobia. Below that on the daily level is the new Epistopic Reformation, which is associated with the Institute for Religion and Democracy (IRD). They upset congregations so people break away. If we take action for the violations of both the non-profit status and the intrusions into foreign policy, which is where they are legally vulnerable, that means they have to take ownership of that behavior if they're not cleared. We need to be mindful of what they are legally and literally attempting to prevent; they are trying to get us so on the hook that we can't speak. There are still openings, there are dialogues that can occur. But we can't lose sight of the political power that does exist and the need to address this through legal and political channels.

Ayaz Ahmed

The Middle Eastern context

13. I will talk about the Middle East, where the state-sponsored homophobia is almost absent, but the social homophobia is very very strong. And the main victims of that are women; it is the sexism and its main victims are always women. It is also a society where a gender-dynamic is bigger than sexual orientation, so men can get away with murder, literally. So whether it is legal or not isn't the matter. Men who are homosexual just commit suicide. But the stories I have heard of women being abused or committing suicide are way way more than what I've heard of with men. Sexual orientation in these countries is not the only issue, it actually comes across as a minor issue compared with the atrocities committed against religious minorities and against women. Homophobia slips in but all of it is pervasive. But I don't know if I should say its homophobia or if its somebody's funding that is causing it. For instance, in Pakistan and Saudi Arabia itself, where women don't want to wear the burqa, suddenly the issue in the international press becomes about their freedom to not wear one. So it somewhat becomes that they say somethings need to be talked about but we're not going to compromise on women's rights and we're not going to compromise on LGBT issues. They're on a spectrum of homophobia from extremely violent to we're not going to accept you anyway.
14. Here in the US there was a group of Pakistani Americans who supported the Republican party and George Bush and the war; but then suddenly one day they became LGBT supportive and changed their names to Muslims for America. On the other hand a lot of the Muslim organizations you see that claim to be fighting for Muslim rights, they pick up on issues of "Does this 12 year old have the right to wear a headscarf at school?" They use the language of civil rights but the issues they pick on are reactionary and absolutely conservative. So usually I get asked what are we going to do with LGBT people in Pakistan; there are people there who identify as LGBT but those are very few people. Normal Pakistanis I don't think they have any contact really with this community; there is tolerance of male sexual contact but women are not

allowed to do that. When people ask me what they can do to help, I tell them to support the women's rights movement. Benefits will come from that and that only.

Todd Ferrell

Engagement with the evangelicals

15. I think we all have a part in this. The activists that are at the front steps of Saddleback that are yelling and screaming have a place; it puts the spotlight on to create the discussion. I went to the World AIDS Conference at Saddleback in 2005. I introduced myself and gave them my card and said we would love to engage in more conversation. Nothing really happened with that for about a year and a half and then we were able to get a sit down meeting with Kay and her assistant and we just engaged them in conversation. We gave her a copy of *The Bible Tells Me So* and they got back to us and said we've heard this all before and we're not convinced. But Rome wasn't built in a day, they have so much to lose. You have to have a lot of patience if you're going to dialogue with evangelicals because it just doesn't happen overnight. So I said to her, you guys do a lot of work with HIV/AIDS so you must rub elbows with a lot of members of the gay community. She said she was so naive to think they wouldn't be involved in the gay community and she just broke down and cried. So I said, would you like us to come and do a seminar on the Bible and homosexuality and she said she would love it. Why did the Warrens meet with us and try to start this conversation with us, I don't know. Some people might not open the doors for me, but they might for you. It is a process and a journey that they are on. They got their training from the Orange County AIDS Services and like many AIDS Organizations they are largely organized by the gay community. I really think that they are wrestling with what their response is. You just have to keep pushing dialogue.

Elizabeth Sholes

The manipulation of non-profit status

16. In terms of the evidence of how these things cross legal lines, for Franco and Graham you see on his website this whole thing on a Christmas project. He will give out

presents to children but before he does so the parents have to sign a document saying they will follow his Pentecostal teachings. That crosses a line. It very clearly crosses a line. In other instances there is a cover being given by the evangelical work both in terms of conversion and in terms of recruitment for specifically political work. Most of these organizations also don't have a 501(c)4 because it is not tax deductible so people are not inclined to give to you. So they may not have one but they still do political work. So that these violations of law, both in international and domestic settings are very worrying to mainstream churches that try to keep ourselves very legal.

Question & Answer Session

Ayaz Ahmed

Regarding how to leverage HRC's type of work with business and corporations in countries like Pakistan

1. It's one of the countries where Americans are really hated, so that would be for Americans to decide. I don't think that is for Pakistanis to decide. Even in Pakistan, if you're in the press world, you're less likely to find overt homophobia. I don't know whether I can answer that question, it's very complicated.

Rev. Michael Schuenemeyer

Reflecting on diversity and cultural sensitivity in reading scripture

2. What I continue to become increasingly aware of as a person who serves a denomination that is 90% white is all of the layers that are involved in this. While I understand some of the ways in which we can work with our folks here in the US, I'm also aware of how we work in culturally sensitive ways in solidarity with folks who are having their own experiences in their own countries. I never want to assume that the way I go about understanding scripture is not always the way others do. I would just appreciate some reflection about that.

Response from Bishop Christopher Ssenyonjo

3. The Bible is a very difficult book. And when it comes to scripture we find it difficult to agree. What I've found, even in dialogue, is the important element that God put in each one of us, whatever our race, our color, our background, if we can come to it that thing is love. This is very touching. People wrestle with that word, with that thing. It is unconditional love. We may disagree, but we can speak to what is loving- what is loving to you? What is loving to that other man? I think this is very important. The

people I will be dialoging with, one of them is Pastor Sempa, in fact I met him before I came over here. I know he loves and I love, and I think that's what I've found with the scripture of course. We need to study of course. Education. But ultimately what can bind us all together is love. There are three cardinal virtues, faith, hope and love. But the greatest of them is love.

Rev. Debra Haffner

Are we thinking too small?

4. It doesn't feel to me that we are thinking big enough. Bishop mentioned we need to be working on decriminalization, Todd you mentioned with Saddleback moving to love the sinner not the sin. We haven't been talking about sexual rights as human rights, it feels to me that we're talking too small. My question then is why am I not understanding?

Response from Bishop Christopher Ssenyonjo

5. From what I've been hearing, we can tackle this program from different angles. But as you say, we have left out something very important- decriminalization. We need something that is in the legal terms as far as human beings, to know within our group here, that decriminalization of LGBT people is due, if not overdue, I think that is what we are saying. I know there are other points, but what is the thing I believe that could come out if we agree is that we should decriminalize LGBT. We need to add more nations to the list of those who support decriminalization.

Response from Todd Ferrell

6. I think there's two things. There's the faith aspect. There's the humanitarian aspect. There are humanitarian groups that are already out there. Maybe what we can do is partner with them to work from the faith perspective. There are people on the ground in Uganda who this is just a non issue for them, so maybe they don't have the religious hang up that one segment of Uganda may have. So that may be a humanitarian focus that they need to know about. But then there is the other element about it which is the education and discussion with the faith community because that's where this is coming from.

Afternoon Session Opening Remarks

Dr. Sylvia Rhue, National Black Justice Coalition

What's happening in the US right now is what we call a tipping point. According to the Gallop Poll, we have finally hit the over 50% point of people who think LGBT people have the same rights. I've had personal conversations with Fred Phelps, TD Jakes, and Harry Jackson. I personally have a challenge. When we went to talk to TD Jakes, he decided to change his heart and to change his mind. Bishop Jakes said, we've got to change some of our thinking. The person who did not change was Bishop Harry Jackson. I found two things with some of these men, there is a lot of not knowingness about human sexuality in some of these men. How do you deal with people who are not going to deal with you honestly? These individuals are not honest brokers, I'm looking for integrity and I haven't seen it. But that doesn't mean we can't keep trying. As Martin Luther King, Jr. said of the civil rights movement, it is not just for the individuals who are denied rights but for those that deny them too that we work.

Group Discussion: Available Options for Action

- Challenge the non-profit status and federal funding of these organizations
- Alternative media, e.g. comic books
- Non-violence and civil disobedience
- Make alliances with other groups that are doing battle with the same groups we are
- Radio show geared not just toward LGBT people but to homeless people, single mothers, etc., so that you can weave them together
- Look to the Logan Pact to challenge their ability to do foreign service

Bishop Yvette Flunder

Gospel music as a source for change

1. The U.S. major major gospel music artists and the audience is sprinkled with LGBT and heterosexual people, yet somehow they are able to come together to hear predominately gay gospel musicians. One of the things we under utilize that has a great tendency to change the minds of people are the arts. If we were to do something that is concert like, event like, in Africa that can bring together people who would speak to these issues, then we can change a whole social norm with an event. Gospel music is the largest genre of music in sub-Saharan Africa, its big in Ghana, its big in Nigeria, and its huge in Uganda. Mix it up. Have some straight artists, have some gay artists, have

them together messaging on different things. How to be more inclusive. It kicks it up a level and it keeps them from having theological debates.

Bruce Knotts

Recourses through the UN

2. If we ever could get a case in the ICC on crimes against humanity that would be tremendously important. We're getting more statements from the Human Rights Council saying non-discrimination statements include sexual orientation. We should try to continue pushing HRC in this matter. Also if we can get a statement from the General Assembly.

Ann Craig

Constructing legislation for denominational bodies

3. To have a piece of legislation that goes into denominational bodies and to have some cohesiveness so that everybody's coming to the table with a similar piece of legislation for action.

Kent Klindera

Funding

4. Very key to this is engaging with folks in Africa and with folks in communities in Africa. The issue of sanctions can be very problematic, where an LGBT community may be blamed for a sanction that is in action. A lot of these suggestions are great- but they are already available. We don't need to make it available, we need to fund it.

Rev. Winnie Varghese

The Indaba process: creating conversations

5. The Indaba process is an ongoing process of creating conversations and putting together people who would not have listened to each other otherwise. The idea is that we are not going to agree but that there is much more diversity than we are aware of. It is a process around both how to speak and how to listen. I have also just come back from a meeting in China, and a year ago I was in India. Both were about sexual

orientation. The one request that everyone had was not for us to show up or produce anything, but for funding to gather together and about what resources they wanted and what they could do together. A lot of these people could not get funding to meet. Our LGBT groups didn't want to hear about conversations happening there because they didn't believe they could happen. What was coming out of those conversations was really unique and diverse, and they were things that we could never get happening here.

Bishop Yvette Flunder

The Obama strategy & the populous movement in Africa

6. We have first to determine that we will win this. And we need to decide that that's going to happen. And when I say that I mean that this is another page that needs to turn. We are on the side of right and we will win this. I think it's incredibly important that we begin there. And I think it's also important that we start using the Obama strategy. He did it differently and he didn't have big money. But he won. And how did he win? He realized a principle that is incredibly important for us to realize. The pastors of these big churches don't always speak the heart of the people in their churches. There are tons of people in the pews and we are going after the people who are over the people thinking they speak the minds of the people- they don't. The point I'm trying to make, is that he went after the people. There is a populous movement in Africa for the people, and the people are listening for popular messages. If we can plug into the vein- radio, web, what have you- then the people will listen and they will follow. This does not have to be a top-down victory, it must be a bottom-up victory. I go after people who are not yet leaders, because they go home and they change their organization. So let's think bigger. We don't have to do it like we've done before.

Ryan Thoreson

Accountability

7. To hold some of the people who are exporting homophobia abroad accountable after the fact. Especially with the internet. These people in many cases are power hunger, so

alienating these people from their sources of money and power forces them to break from those sources. Telling them they must be held accountable. Saying you may get away with it but you will still be held accountable.

Bishop Christopher Ssenyonjo

The need for a television station in Uganda

8. We need a TV station. These people have TV stations and they speak a lot. So we need to find someone on the side of LGBT who can run a good TV station. Mix it up.

Julius Kaggwa

Storytelling

9. I think we can think about anything. Our people love storytelling. From what Bishop Yvette is saying, I am thinking seriously about theater, the promotion of theater. The film culture is not that big in my country, but theater, if we can do that and then take that and kind of push that into television. People love going to theater, watching this story on the stage. If it could be taped and played over and over again on TV.

Afternoon Session 1 : Overview of Criminalization & Trends Toward Decriminalization

Stephanie DiBello, Human Rights First, Washington, D.C.

Ryan Thoreson, International Gay & Lesbian Human Rights Commission, New York, NY

Darin McAnelly, U.S. Department of State, Washington, D.C.

Charlotta Schlyter, Swedish Permanent Mission to the UN, New York, NY

Stephanie DiBello

The nature of crimes against LGBTI persons

1. Human Rights First has found that violent hate crimes against LGBTI persons are of a particular nature. Most times they are severely underreported for a host of reasons, and one of our recommendations has been greater documentation of hate crimes. With the passage of the Hate Crimes Prevention Act in the U.S. we have seen a lot of better developments around that- getting more agents out in the field and documenting the violence as it occurs. We've also found that the Hate Crimes Against LGBTI persons are usually of a particular brutality; the LGBTI hate crimes are the largest proportion in comparison to other hate crimes. In Uganda, Human Rights First has identified 3 issues that we think are workable- decriminalization of homosexuality, responding to violence, and protection of LGBT refugees.

Decriminalization

2. For decriminalization, it is one of the more long term goals, especially in Uganda right now. We see the need to address this issue because the implications of it are so far reaching. It needs to happen to promote tolerance in these countries; right now people are afraid to have these conversations. Criminalization also promotes abuse by police. As with all hate crimes, the person who is victimized is not the only victim. It affects families and whole communities, creating environments of fear. LGBTI people are also less likely to report assaults and violence. On top of the stigmatization, reporting these instances are even more difficult for LGBTI because it means they could become the criminal.

Documentation of hate crimes & responding to violence

3. We think that the documentation of these hate crimes is extremely important, its hard to tell how to respond to violence or what kind of agents to assign to which areas when you don't know what's going on. Right now in Uganda, we've been urging the US Embassy to open up their doors and listen to reports from civil society and encourage that violent acts are reported. We want to see that organizations on the ground in Kampala are funneling human rights reports to the state department. Not everyone knows they can go to the US Embassy, not everyone can get there. Religious organizations can help there. It is something we will be working on more and more as we move forward.

LGBTI Refugee Protection

4. With LGBTI individuals, people fleeing their country often end up fleeing to countries where they suffer the same violence and persecution. Sometimes when they are filing for asylum they will lie on their asylum claims because of continued fear. Their applications are then quickly deconstructed and they are sent back to their country. Also, they face challenges when they are discriminated against by local UNHCR staff who don't understand the local starting point of the LGBTI situation.

Ryan Thoreson

Global Overview

5. ILGA's recent report states that 76 countries prosecute people based on sexual orientation and gender identity. There are 5 states that proscribe death as well as the northern region of Nigeria and the southern region of Somalia that have Shari'ah law proscribing death. A lot of these laws are colonial, so in sub-Saharan Africa at least 19 of the laws are.

Deconstructing criminalization

6. I think its helpful for people to think of what criminalization entails outside of state sodomy laws. Who criminalizes? Is it the state? Is it the family or community that can enforce edicts against same sex individuals?
7. The second question is who is criminalized? Does it matter what age people are? Does it matter if they're married? Does it matter if they identify as LGBT? Does it matter if they're HIV positive?
8. A third question is what is criminalized? Is it same sex acts and actually being caught with witnesses? Is it same-sex relationships? In some places it is identifying as LGBTQ or as part of the community. Is it promoting homosexuality, or speaking up for LGBT communities?
9. A final point is how it is criminalized. Often we default to sodomy laws, but there's also issues of unequal ages of consent, laws on crossdressing or gender performance. If you look at *de facto* criminalization LGBT people are often targeted on loitering, alcohol regulation, laws on what you can print, show in video, the policing of public spaces like bathrooms or locker rooms- all of which can be invoked by law enforcement.

Decriminalization & legal reform

10. Jeffrey Weeks mentions that when the British sodomy law was taken off the books the number of people arrested on indecent behavior doubled. Decriminalization extends far beyond sodomy laws. For formulating a faith discourse on de/criminalization, it is not a

black and white process. It is an ongoing process. So when we talk about legal reform, some efforts may be to repeal sodomy laws, to repeal other laws that regulate same-sex activity, or ones that disproportionately target LGBT people. A study done by three political scientists looking at the general trend on decriminalization internationally says that often it hasn't been LGBT movements that have facilitated decriminalization. It is often changes in general attitudes that have been more helpful than lobbying parliament and the judiciary for quick immediate change. What they find though is that the ways decriminalization has been won are through 1) coercion, as in the situation of many countries seeking admittance to the EU, 2) acculturation, wherein states gradually adopt penal reform as wider penal reform occurs, and 3) persuasion, working through faith movements or LGBT movements where there are arguments to decriminalize and engage productively.

Faith-based communities & decriminalization

11. For faith communities, thinking about what each denomination's stance is is important. Is it love the sinner hate the sin? Are there institutional discourses that we can engage in that can sort of work across ideological divides and build consensus on sexuality? Faith communities also can think of where denominations are internationally and target the regions of the country or globe where there are positive progressive faith communities that you can connect with across your denomination and country. Also, they can synthesize those two perspectives so that you're moving the needle within the denomination. It's shaping faith based perspectives as well as the rest of the community outside the denomination. The biggest challenge of applying the human rights framework to LGBTQ environments is the notion that they are inhuman. These sorts of categorizations make it really difficult to incorporate LGBTQ people into the human rights framework. The faith based community has real potential here. The difficulty is in recognizing the diversity of faiths and also finding ways to move together, and seeing it as something all faith traditions can partner with and move forward on.

Darin McAnelly

12. Many times people can't just walk into an embassy, so we aggregate information. During the summer time we prepare a variety of human rights reports. My office deals with religious freedom. The role of large governments is also a bit limited in this. We use diplomatic channels. One thing that was very concerning to us is the perception that this is an imported phenomenon, and that human rights for LGBT people itself is an imported concept. The concern of the department still remains that African voices can help this discussion. The work of the department can support them. We have something called the Human Rights Defenders Fund. We also have the International Visitors Program, which generally brings people to the U.S. to give them an idea of life here, our approach to human rights issues, etc. Other elements of the department focus on all ranges of these issues. We have internal groups, task forces, looking into these issues specifically. We also have the employee organization of Gays and Lesbians in Foreign Affairs Services, who also advocate on behalf not only of employees but are very much interested in LGBT rights and equality abroad. Policies are certainly developed as they come along. This is a discussion that has been taken from the President on down; it is an issue that is not going away and is being looked at very very comprehensively.

Charlotta Schlyter

The progression of LGBT/SOGI rights in Sweden and the European Union

13. A lot of things have changed over the last few years. At this stage same sex marriage is on the books as well as adoption. It's becoming very taken for granted the way things are now, I have colleagues and friends who have same-sex relations and children. It's all very open, it's interesting how quickly it has gotten to a level of normalcy. But it's happened very recently. I think the first country to allow registered partnerships was Denmark in 1989, I remember reading their proposal and they said we're ready for this but we're not ready for adoption because public opinion is not at that stage, but now we're there. You think of these things so much from a policy perspective but why not from a love perspective? What we can do is to provide input. If you looked at the EU,

we work a lot on this issue in the EU. Not many countries allow marriage or partnerships but there is great unity around decriminalization and protection of persons against abuse. We've been able to work very actively on decriminalization in the past few years in the EU, especially on this declaration in the UN which focused much on decriminalization. There was also a counter statement presenting a different view on sexual orientation and I think in a way the way it was viewed by us was that that was better than if there was a procedural view to stop the declaration. Because it made it more of a dialogue, you're beginning to throw the arguments back and forth. The discussion is difficult but its important to have it.

Changing arguments in the UN

14. It has changed a little bit, I think the first reference was in 2003 and I remember some countries making reference saying "We don't really have people like that," and now the arguments changed to "Do we have to talk about this, you know how difficult it is." Its moving, slowly, but it is moving. Our assessment was that 67 wasn't enough to move for a resolution at this stage. When there is a resolution it is most likely with a focus on decriminalization and the most serious crimes but its probably also going to be voted for the first time. It's also what's going to help bring the issue more into the mainstream of human rights.

How country mission representatives can help

15. I think often we can access administration. It is very important to address the issue and to connect the groups, to consult the groups on how they think we can best help. Sweden is very committed to Uganda, we want to be there, we think we can be useful also by supporting networks of various kinds and then getting the privilege of dialogue with the government. Our minister of foreign aid has said publicly that if this legislation passes there will be consequences, not necessarily suspension but things will change.

Group Reflection & Response

Rev. Dr. Cindi Love, Soulforce

- It is actually fairly difficult for the US to be credible on this issue because we continue to criminalize LGBTI people in our own country to such a significant level.
- We need to keep these questions in mind- what is criminalization? Who is criminalized and why?
- The truth is our skirts are not clean on this issue. So we have a challenge and I don't think we should leave this room today without saying that. It is difficult also for us because we know that we have citizens of our country in positions of power that are exporting homophobia.
- There are three important things we should consider- decriminalization, the response, and the protection of refugees.
- How do we even first increase awareness in our own country?
- Why Uganda? Why now? What lead to this choice of this instance now? This is certainly not unique? What has been merged?

Response from Bruce Knotts

1. The story about Uganda broke in Canada long before it broke in the US. To me, in many ways it is a God send. It is a terrible thing that is happening in Uganda but it is giving us tremendous teaching on what is happening. Homophobia is being exported to a lot of countries, why did Uganda get all the press? Perhaps because of the high-level visits Uganda had from a lot of people, plus the publication of "The Family." This

story clicked and finally came to the surface but it does happen in so many other places. We need to work hard to say yes you know about Uganda but its happening in so many other places.

Response from Elizabeth Sholes

2. There were steps that all came together in a unique way; it was a lab to see if this could come together and work. It was really purposeful to see how powerful they were. From that, came the recognition that this wasn't just a manifestation of local culture coincidentally devolving with U.S. missionary power but was set up to happen that way. It makes it visibly very important but also very scary because it says there is the intent to walk on.

Response from Antoine Craigwell

3. The reason perhaps it was able to flourish in these areas was that these were all former colonies that still had former colonial law against homosexuality on their books. The Americans realized they couldn't do it here so they go somewhere else and do it. One of the significant things we have missed in talking about this is that during the last eight years of the Bush administration one of the currents of the abstinence only program was against LGBT. What is the US going to do about those organizations that are sponsoring hate in other countries? You can't be sending a mixed message here, you're trying to give one thing in one hand and you're killing a lot of people at the same time.

Response from Rev. Albert Ogle

4. I have done a lot of AIDS work in Uganda beginning in the 1990s. At the time it was an amazing kind of moment where the president was taking the lead and infection rates were going down. About 1996 it became more difficult for a gay person to go and work there, I saw that turn, and then you had the change in policy from the White House in terms of abstinence only education. For me, is Uganda the shape of things to come for all of us or is it something where they've gone down the wrong road for a while and we all need to kind of own this and fix it.

Response from Ryan Thoreson

5. It is also because Uganda has a very strong LGBT movement. It is a backlash to real successes in the region. To some extent it was pre-ordained and pre-arranged but it is also a response to movement building.

Response from Rev. Pat Bumgardner

6. There is somewhere a tipping point around what we can tolerate. We've seen lists and lists of people who had names and faces because of the internet; it seems much more personal, much more connected. There is a lot of organizing on the ground that we now know about and are connected to. The AIDS connection cannot be dismissed. That the U.S. had something to lose is probably more significant than many of us would like to admit.

Response from Julius Kagawa

7. I've kind of observed a certain frame that makes me think that Uganda was seen as a convenient entry point to influence the region, including the Great Lakes Region. You had a lesbian take the government to court, you have not very strict immigration controls, this is the reality on the ground. Almost anything comes in. This is not the situation with Kenya for example, it is not that easy to get into Kenya that way. There are more strict controls. Other areas in Africa are not as convenient entry points. The other thing is our President in light of our HIV success, our President was looked at as a model of some sort and when he speaks many African leaders listen. If you come into Uganda and the President speaks out then Mugabe will listen. When our President encourage this and our members of Parliament, almost all of whom are evangelical, other leaders listened and there was suddenly this kind of regional uprising. The President has a lot of influence.

Response from Bishop Yvette Flunder

8. Uganda is also primarily Christian, the folks over there are already moved by our big name preachers and movements. There's still a sense that if its going on here then its really going on. The other thing is that we have been exporting not just issues of hatred

on LGBT but we have gone through a whole period of exporting fear. It's perhaps why the world was so glad we elected another president, because the volume of fear would go down. We need to think of changing the culture of fear- terrorism, of gay people, of the gay agenda, of women taking over and thinking they can control their own bodies, of affirmative action, of people of color rising up. I think the whole concept of fear, this is just a piece of it, but what is embodied in this is a fear of loss of control and when they can't make it in this country they export it to a country where people are impressed. Let's put it in the context of the many other things we are exporting around fear in this country.

Response from Rev. Dr. Cindi Love

9. The other thing I want to leave this session with is our denominational culpability. We have one layer that is all politics. Regardless of how loving and affirming we are today, we played a role in this. We continue to play a role in this. We have a collective responsibility to make those changes in US denominations. There's an old saying that if you don't understand why something's happening then the answer is usually money, sex, or power. In this case, I think they converged.

Afternoon Session 2: Solution/Action Plans

In-Country Responses

1. Radio, theater- events of some sort to raise consciousness and to bring an alternative voice.
2. Work with television and individuals of international notoriety.
3. Avoid intellectualization; recognize that we need to “heart our way into their lives”.
4. Sister Facebook pages in different languages.
5. Use privatized internet groups to provide individuals with counseling.
6. Convene a roundtable of affirming pastors to have a conversation and give the people an opportunity to hear an alternative religious voice.
7. Celebrate non-homophobic indigenous faiths in some majorly Christian countries.
8. Outreach to seminaries so as to have an impact on how clergy are being prepared.
9. Human sexuality courses in theological seminaries.
10. Consider the use of sanctions and sanctuaries.
11. Network of safe houses where people can go that might include Embassies.
12. Establish emergency funding to help people in immediate danger.
13. Sensitivity training for law enforcement and healthcare workers on LGBTI issues.

14. Emphasize LGBT people's historical and present work around HIV/AIDS in countries that are considering hate legislation; highlight and remind them of the work that is being done by LGBT people.
15. Consider concomitant issues (e.g. sexism, racism, classism, patriarchy) that underlie power dynamics and intersectionalities.
16. Resources for people on the ground to come together and sustain themselves.
17. Address employment discrimination and other issues that arise from gender equity.
18. Better engagement and collaboration between churches and civil society organizations on the ground. We need to build a critical mass so that the work on the ground is not isolated.
19. Build a critical mass on the ground with communications to Ambassadors and Representatives abroad.
20. Elect a small committee that can review what is happening and pass it to those on the ground as a group. We need a group which can contact people in Washington, New York, California, Africa, or wherever, so that there is something going on all the time.

(Inter) Governmental Responses

21. Push governments to lobby other Member States in ECOSOC to approve LGBT organizations for consultative status at the UN.
22. Investigate the abuse of funds received by governments and non-profits, starting with 990s and other public records.
23. Consider the impact of criminalization on health, and its relation to the fulfillment of the MDGs, especially consider the work of HIV/AIDS.
24. Work with the European Commission Observer Mission to the UN.
25. Get the U.S. Mission involved.

26. Consider inviting the Holy See into the conversation.
27. Investigate inconsistencies in U.S. government funding vis-a-vis the countries it funds.
28. Explore how we link faith-based work and civil society work to achieve a collective advocacy.
29. Encourage the Department of State to include African American elected officials as Good Will Ambassadors to Africa.
30. Coordinate a response to refugee/asylum protection.
31. Push for more police and health-worker training on LGBT sensitivity.

Denominational Responses

32. Communicate with folks on the ground before doing things on their behalf.
33. Establish greater coordination among denominations and explore linkages to civil society organizations.
34. Reach out for more allies- the feminist community, anti-torture groups, Muslim groups, etc.
35. Work with churches in Uganda to teach them about prejudice and fairness on a number of different issues.
36. Create forums and communion around LGBT affinity on the ground.
37. Become part of the public partnership in refugee/asylum cases that makes sure all that is mandated happens.
38. Create a network of Ambassadors willing to go into the field to provide a counter voice.
39. Contact religious figures who could attend the next consultation.

40. Consider the possibility of skyping for the next consultation so we can obtain a greater voice from the field.
41. Encourage our denominations to do work like *Stand on the Side of Love (UUA)*.
42. Inject the idea of becoming aware and respectful of indigenous faiths.
43. Reconciliation and repentance- acknowledgement of wrong doings on the part of denominations.
44. Understand the relationship between intention and impact.
45. Assist colleagues on the ground to build capacity and sustainability.
46. Increase sexuality education and training.
47. Create a piece of denominational legislation that could be used across denominations as a benchmark.
48. Challenge ex-gay conferences by providing another voice.
49. Draft a statement/resolution for a consultation with a representative group that would include people from countries that have more of the extreme laws.
50. Mobilize the heads of communions to honor the worth and dignity of human beings, and to come out against violence, imprisonment and death.
51. Organize immersion experiences where representative groups can go listen and find ways to be empowering of people doing their work on the ground.

Resource List

1. UN General Assembly Joint Statement on Sexual Orientation - A/63/635
<http://www.un.org/Docs/journal/asp/ws.asp?m=A/63/635>
2. Preventing Genocide: A Blueprint for U.S. Policymakers
<http://www.ushmm.org/genocide/taskforce/>
3. State-sponsored Homophobia: A World Survey of Laws Prohibiting Same Sex Activity Between Consenting Adults by Daniel Ottosson - An ILGA Report
http://old.ilga.org/Statehomophobia/ILGA_State_Sponsored_Homophobia_2010.pdf
4. Statement by the Secretariat of the Joint United Nations Programme on HIV/AIDS (UNAIDS) and the United Nations Development Programme (UNDP) - 14th Session of the Human Rights Council
http://data.unaids.org/pub/PressStatement/2010/20100607_statement_hrcouncil_en.pdf
5. Report of the Special Rapporteur on the right of everyone to the enjoyment of the highest attainable standard of physical and mental health, Anand Grover - 14th Session of the Human Rights Council
<http://www2.ohchr.org/english/bodies/hrcouncil/docs/14session/A.HRC.14.20.pdf>
6. Box Turtle Bulletin: <http://www.boxturtlebulletin.com/>
7. Behind the Mask: The Voice of Africa's LGBTI Community: <http://www.mask.org.za/>
8. Wangila, Mary Nyangweso. Female Circumcision: The Interplay of Religion, Culture and Gender in Kenya. New York: Orbis, 2007.

9. Noll, Mark A. The New Shape of World Christianity: How American Experience Reflects Global Faith. Illinois: InterVarsity Press, 2009.
10. Miner, Rev. Jeff and John Tyler Connoley. The Children Are Free: Reexamining the Biblical Evidence on Same-sex Relationships. Indiana: Jesus Metropolitan Community Church, 2002.
11. Roscoe, Will and Stephen O. Murray, eds. Boy-Wives and Female Husbands: Studies of African Homosexualities. Palgrave Macmillian, 2001.
12. Film: "Lord Save Me from Your Followers" by Dan Merchant
13. Kinnaman, David. unChristian: What a New Generation Really Thinks About Christianity...and Why It Matters. Michigan: BakerBooks, 2007.
14. Marin, Andrew. Love is an Orientation: Elevating the Conversation with the Gay Community. Illinois: IVP Books, 2009.
15. What We Wish We Had Known (The Blue Book): Breaking the Silence, Moving Toward Understanding.
<http://www.pcmk.org/bluebook.htm>

SPECTRUM UGANDA
KAMPALA

Dear Sir/Madam,

RE: ANTI-HOMOSEXUALITY BILL
Feature on the implication of the proposed new law on homosexuality
SUNDAY MONITOR 30th MAY 2010

In April 2009, the Ugandan Parliament passed a resolution allowing Member of Parliament (MP) David Bahati to submit a private member's bill in October to strengthen laws against homosexuality. The bill was proposed on 13 October 2009 by Bahati and is based on the foundations of "strengthening the nation's capacity to deal with emerging internal and external threats to the traditional heterosexual family", that "same sex attraction is not an innate and immutable characteristic", and "protect[ing] the cherished culture of the people of Uganda, legal, religious, and traditional family values of the people of Uganda against the attempts of sexual rights activists seeking to impose their values of sexual promiscuity on the people of Uganda".

The Daily Monitor shall on the 30th May 2010 publish the Anti Homosexuality Bill highlighting the contents and the implications such as:

- ✓ Introducing the death penalty for people who are considered serial offenders
- ✓ People who are caught or suspected of homosexual activity will be forced to undergo HIV tests
- ✓ Ugandans who engage in same-sex sexual relations outside Uganda will likewise fall under the jurisdiction of this law, and may be extradited and charged with a felony
- ✓ Anyone who is aware of an offense or an offender, including individuals, companies, media organisations, or non-governmental organisations who support LGBT rights, to report the offender within 24 hours.
- ✓ And other provisions of the Bill

Proposal;

We invite your participation in this publication for an in-depth analysis of the bill and its implications on the society

Investment;

Size	Colour	Black/White
Full Page	6,603,520	4,897,760
Half page	3,750,880	2,476,320

Initially we would like to arrange an appointment with you so that we can discuss all the options available and establish how best to achieve your communication goals.

Regards,

Mugabe Kenneth, Sales Manager Weekend & Magazines

Appendix B



Joint Working Group
Access To Rights. Access To Services.

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20 May 2010

Press Release

Joint Working Group Calls disgusted at the Conviction and Sentencing of Steven Monjeza and Tiwonge Chimbalanga. Call for sustained action.

The Joint Working Group¹ (JWG), a network Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) organizations throughout South Africa were horrified by this morning's confirmation that Steven Monjeza and Tiwonge Chimbalanga have been sentenced to 14 years in prison with hard labour following their conviction earlier this week on charges of gross indecency and unnatural acts. Not only is this sentence draconian in nature but the conviction itself was both procedurally problematic and based on the implementation of laws that defy all notions of human rights not least those enshrined in Malawi's own Constitution.

Article 20 of the Malawian Constitution states that: "discrimination of persons in any form is prohibited and all persons are, under any law, guaranteed equal and effective protection against discrimination on grounds of race, colour, sex, language, religion, political or other opinion, nationality, ethnic or social origin, disability, property, birth or other status". The Constitution also states in Article 5 that any laws that are inconsistent with the Constitution are invalid. The laws under which this case was tried, colonial era throwbacks that remain in Malawi's penal code, must surely be exactly the target of this article.

From their arrest in December last year through to their sentencing today Steven and Tiwonge have been treated in the most horrific fashion at every stage. The outcome of

¹ The Joint Working Group, established in 2003, is a national network of 26 organisations of and for lesbian, gay, bisexual, transgender and intersex people (hereinafter referred to as LGBTI people) in South Africa representing the organised LGBTI sector, acting and speaking in the interest of our respective and diverse constituencies. We exist to advance and promote the rights of LGBTI people through constructive dialogue and collaboration, social mobilisation, public education to strengthen positive expressions, advocacy and research.

their trial rendered almost inevitable by the obvious bias shown by every facet of the criminal justice system including that of the presiding Magistrate Nyakwawa Usiwa Usiwa who stated in explanation for his sentence that “I will give you a scaring sentence so that the public be protected from people like you, so that we are not tempted to emulate this horrendous example.”

The conviction and sentencing comes in the wake of a wave of attacks on the rights of gay and lesbian people both in Malawi and in other parts of the continent. Late last month Malawian police invaded a conference on the inclusion of LGBT people in HIV/Aids programming and demanded the names of participants, in Uganda the odious Anti-homosexuality bill continues (despite setbacks) to hang like an axe over the heads of gay and lesbian people. While homophobic utterances from political leaders across the continent threaten the lives and dignity of people like Steven and Tiwonge who’s only “crime” is to want to openly declare their love for one another.

All the while the South African government continues to say and do nothing. Sovereignty is used as a rationale to excuse the abject silence of the South African state on matters where their actions should clearly be informed by the principles enshrined in our own Constitution, including its specific protection of the rights of gay and lesbian people. These principles seem conveniently forgotten the moment the government is operating outside of our borders, they are guilty not only of a failure to speak out but even of actively contributing to the problem with actions such as the appointment of Jon Qwelane as our High Commissioner to Uganda and their refusal to sign a UN General Assembly statement affirming that body’s commitment to the rights of gay and lesbian people.

The Joint Working Group acknowledges all actions undertaken to date both in South Africa and internationally and call on all South Africans in solidarity with activists in Malawi, across the continent and the world to commit to sustain this activism. Specifically we demand:

- That the Malawian Government expedite the release of Steven Monjeza and Tiwonge Chimbalanga from custody
- That in line with Articles 5 and 20 of the Malawian Constitution the colonial era laws related to unnatural acts and any others that could be used to prosecute homosexuals are scrapped

- That the South African Government immediately issue a statement condemning this conviction and sentence and clearly state this country's commitment to promoting the rights of LGBTI people not only in South Africa but across the world

We will continue to organise and mobilise around these demands and call on all South Africans to support all actions in this regard over the coming weeks and months.

For more information please contact:

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The JWG is made up of the following member organisations

Activate WITS	Hope and Unity MCC
Behind the Mask	Inclusive and Affirming Ministries (IAM)
Coalition of African Lesbians	Jewish Outlook
Durban Gay and Lesbian Community	Out in Africa
D Gayle	OUT LGBT Well-being
Engender	OUT Rhodes
Forum for the Empowerment of Women	RainbowUCT
Gay and Lesbian Memory in Action	SAYLO
Gay and Lesbian Network (PMB)	The Inner Circle
Gay Umbrella	Lesbian and Gay Equality Project
Gender Dynamix	Triangle Project
Glorious Light MCC	Unisa Centre for Applied Psychology
Good Hope MCC	XX/Y Flame

Zondervan's Africa Bible Commentary features an article on homosexuality by Nigerian author, Yusufu Turaki: There is "no distinction between a homosexual person and a homosexual act . . . both are sinful."

A Critique by Steve Parelli, MDiv
Other Sheep Executive Director
January 2, 2009. Bronx, NY

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### **The Zondervan Session at SBL, Boston, November 2008**

The Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars was featured at the SBL 23-47 Session entitled African Christianity: History and Future, a session of the annual meeting of the Society for Biblical Literature (SBL), held Nov. 21-25, 2008, in Boston, MA. The SBL session was presented by Zondervan Books.

### **My first exposure to the Africa Bible Commentary, Nairobi, Kenya, July 2008**

Jose and I first viewed a copy of the Africa Bible Commentary in July of 2008 at the Anglican Cathedral of Nairobi, Kenya, where it was available for purchase and on display at a book table at the entrance of the church. At the November 2008 Society of Biblical Literature, I purchased a copy in the Exhibit Hall of book publishers.

What follows is a critique of the Africa Bible Commentary article entitled "Homosexuality"

In the section on Romans chapter 1, on page 1355 of the Africa Bible Commentary, an article entitled "Homosexuality" by Yusufu Turaki, occupies two-thirds of the page.

#### **(1) Unlike the evangelical "ex-gay" leaders of the Western world, Turaki totally denounces the homosexual as essentially sinful.**

Turaki refers to homosexuality as an "alternative lifestyle." He does not make use of, nor does he define, the term sexual orientation. He refers to homosexual "relationships" as "abnormal, unnatural and a perversion."

He makes no "distinction between a homosexual person and a homosexual act, as if the latter is sinful and the former is not. Both are sinful," he asserts. He argues for this on the basis that "homosexuality has deep roots in our sinful nature" and that "sin has affected all

aspects of our inner being" so that it should not be "surprising that some people show a biological disposition towards homosexuality" in that "sin has warped every aspect of life."

At the outset of his article, Turaki shows that homosexuals believe they are a minority and that, according to the homosexual, society's "condemnation of homosexuality represents a denial of human rights." "In defense of this position, they [homosexuals]," he writes, "argue that homosexuality is a biological condition . . . genetically determined" (as if only homosexuals argue for this biological possibility).

It appears that Turaki is arguing that even if homosexuality were a "biological condition" or "genetically determined" or "a biological disposition" that the Christian church must reject the homosexual person as sinful even if this person never engages in same-sex activities. Even the evangelical "ex-gay" leaders of the Western world of the 1990s, that I have read, do not adopt this view. For example, Joe Dallas, Bob Davies & Lori Rentzel, and William Consiglio would make a distinction between the person who experiences "the temptation" to homosexual acts, and the person who actually engages in same-sex sex. The homosexual is not sinful because he or she experiences temptations to same-sex acts. Turaki does not make this distinction.

## **(2) How the homosexual may hope to be delivered according to Turaki: Sectarian counseling, sexual denial, and isolation within the Christian community.**

Turaki's saving hope for the homosexual's same-sex attraction is "only Christ can provide deliverance." This "deliverance" must happen through "biblical counseling," the "surrender [of] their sexuality to Christ" and "to accept the help of fellow believers." Or, in other words, counseling that refuses to take into consideration secular studies on homosexuality, a complete denial of one's sexuality as a gay person, and an isolated community experience of "fellow believers."

## **(3) Turaki, an evangelical Bible scholar, openly rejects any secular studies on homosexuality that would challenge his foregone conclusion of what the Bible "clearly" teaches.**

Turaki, in forming his view on homosexuality, has judged all "human resources" on the study of homosexuality as invalid on the basis that "the Bible clearly [my emphasis] defines Homosexuality as a sin." "Our views [on homosexuality]," he says, "should not be derived

from human resources but from the Word of God." To support his view that homosexual "relationships are abnormal, unnatural and a perversion," Turaki feels he has only to quote passages from the Bible. Turaki cites Sodom and Gomorrah, two passages from Paul (I Corinthians 6:9-10; Romans 1:24-27), the male-female one-flesh principle as an example of the body of Christ (Gen. 2:24; Eph. 5:28-32), and that only heterosexuals can reproduce and therefore provide for a father-mother (adult male-female) home (Gen. 1:28; 9:7). What is clearly biblical to Turaki is becoming less and less clear to his evangelical counterpart scholars in the West like Jack Rogers, author of *Jesus, The Bible, and Homosexuality: Explode the Myths, Heal the Church* (2006). And Turaki's use of Sodom and Gomorrah, an account of attempted rape, has long been rejected by American evangelical "ex-gay" leaders themselves as a proof text against homosexuality. See Bob Davies & Lori Rentzel in their *Coming Out Of Homosexuality* (1993), p. 184, where they say "pro-gay theologians are correct in saying that this passage does not provide a strong argument against prohibiting all homosexual acts."

**(4) Turaki is silent on the intolerance of homosexuals in Africa and without critical remark when using the quote "homosexuals are worse than beasts."**

Turaki discusses the fact that the issue of homosexuality "has sparked much controversy in Africa." On one side of the issue there are "some politicians" who "have stated that homosexuals are worse than beasts." On the other side of the issue there is "Archbishop Tutu" who "has called for tolerance and an acceptance of homosexuality." Turaki observes that the "Anglican churches across the continent" have rejected Tutu's position. (Does Turaki mean to say that Anglicans should reject tolerance as well as acceptance?) It is striking to note that Turaki has no comment as to the response the Anglican churches should be giving, as well as himself, to African political leaders who say "homosexuals are worse than beasts."

**(5) Happily, it appears that Turaki would not subscribe to the idea common in Africa that homosexuality is imported from Western civilization.**

His article begins by defining homosexuality as "sexual attraction to or sexual relations with members of the same sex." In his opening sentence, he says homosexuality "has been around for a very long time in all societies." Evidently, Turaki would not subscribe to the idea which is held by many of his fellow Africans that homosexuality is an imported idea from the West and therefore, very un-African.

**(6) Only with negative examples of "coercion" does Turaki support his statement that "African tradition" is "varied" in its "practice of homosexuality."**

Turaki states that "African tradition" is "varied" in its "practice of homosexuality," that some African communities accept it, and other communities reject it. As if to illustrate, he immediately follows with a lengthy comment (relatively lengthy for such a short article) on "homosexual acts" that are entered upon by African "politicians, soldiers, prisoners and some professions" in order "to gain certain spiritual powers" as well as "political and social power." He categorizes these same-sex sex acts as a "quest for power" which "sets aside morality and ethics" and describes these as "coercive sexual relationships [that] are wrong." One could argue that Turaki is actually describing, in some cases, if not most cases, heterosexuals who compromise their own heterosexual orientation for some kind of personal gain. This is hardly a description of homosexuals. Without his stating it, Turaki is actually describing, in principle, what occurred in Gen. 19, that is, "a quest for power" and "coercive sexual relationships" which, of course, has nothing to do with same-sex loving relationships. Also, for illustrating varied African practices of homosexuality, is there nothing remotely positive? Why elaborate only with "coercive" practices?

**Conclusion: Turaki's Bible-study article on homosexuality serves to further the African church's homophobic intolerance of gay people, confirming and reinforcing already existing hateful and hurtful attitudes towards LGBT Africans.**

Turaki's article, "Homosexuality," in the Africa Bible Commentary, only enlarges the gap between the need for tolerance in Africa and the African church's failure to speak out against homophobic intolerance which often erupts into physical brutality, murder, unlawful imprisonment, loss of employment, estrangement and isolation from family, hate speech and hate crimes. The African evangelical community needs, at the very least, to speak out for tolerance and humane treatment of homosexuals.

**To summarize**, because of the very volatile African context in which his article will be read and understood, (a) Turaki's use of the words "abnormal, unnatural and a perversion" along with (b) his uncritical use of the quote that "homosexuals are worse than beasts" tied in with (c) his statement of the African Anglican church's rejection of Archbishop Tutu's call for tolerance, as well as (d) his one-sided account of African "coercive sexual relationships" as his example of "varied" African same-sex (Where is his account, under "African

tradition," of same-sex African loving couples? -- this writer knows of some personally!), not to mention (e) an uncritical censorship of all views of homosexuality that are not in keeping with his views ("Our views of homosexuality should not be derived from human sources but from the Word of God"), and, finally, with (f) his expressed theological view that to be homosexual is sinful, this evangelical-Christian article can, therefore, only encourage the already strong, homophobic, hateful and dangerous rhetoric of the church in Africa where civilian and police brutality towards homosexuals is not uncommon.

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**About Yusufu Turaki:** Nigerian. [Evangelical Church of West Africa \(ECWA\)](#). BTh in Theology (Igbaja Theological Seminary, Nigeria), MATS in Theology and Ethics (Gordon-Conwell Theological Seminary, Mass., USA), PhD in Social Ethics (Boston University, Mass., USA). At the time of publication of the *Africa Bible Commentary*, Turaki was Translation Consultant, International Bible Society.