

EVIDENCE REPORT

No 162

Sexuality, Poverty and Law

Religion, Gender and Sexuality Workshop Report 1–5 June 2015, Garden Court Hotel, Eastgate, Johannesburg

Bianca Marks with Tanya Charles, Elizabeth Mills and Haley McEwen

November 2015

The IDS programme on Strengthening Evidence-based Policy works across seven key themes. Each theme works with partner institutions to co-construct policy-relevant knowledge and engage in policy-influencing processes. This material has been developed under the Sexuality, Poverty and Law theme.

The development of this material has been led by the Institute of Development Studies, Wits Centre for Diversity Studies, Sonke Gender Justice Network and MenEngage Africa who jointly hold the copyright.

The material has been funded by UK aid from the UK Government and by SIDA Zambia. The views expressed do not necessarily reflect the UK Government's official policies.

AG Level 2 Output ID: 610

RELIGION, GENDER AND SEXUALITY WORKSHOP REPORT

Bianca Marks with Tanya Charles, Elizabeth Mills and Haley McEwen

November 2015

This is an Open Access publication distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are clearly credited.

First published by the Institute of Development Studies in November 2015

© Institute of Development Studies/Wits Centre for Diversity Studies/Sonke Gender Justice Network/MenEngage Africa 2015

IDS is a charitable company limited by guarantee and registered in England (No. 877338).

If God is love why is there so much hate?
(Workshop participant, 2015)

Contents

Acknowledgements	3
Abbreviations	4
1 Introduction	5
1.1 Overview	5
1.2 Workshop goals and objectives	6
1.3 Participants' goals and objectives	6
2 Themes	7
2.1 Understanding sexuality, gender and diversity	7
2.1.1 Key information	7
2.1.2 Key discussion points	7
2.2 Gender, sexuality and socialisation	9
2.2.1 Key information	9
2.2.2 Key discussion points	10
2.2.3 Religion and culture and tradition	11
2.3 Exploring the types and impact of SGBV	12
2.3.1 Key information	12
2.3.2 Key discussion points	14
2.4 Religion and sexual and reproductive health and rights, and sexuality rights, and the role of faith leaders	16
2.4.1 Key information	16
2.4.2 Muslim perspective: sexual pleasure and Islam	18
2.4.3 Key discussion points	18
2.5 Being accountable, becoming allies: the role of faith communities in entrenching human rights	21
3 The way forward	22
3.1 Role of religious leaders	22
3.2 Resources	22
Annex 1 Definitions based on MenEngage Africa Training Initiative Training Manual	25
Annex 2 Specific texts used during the workshop relating to sexuality, gender and diversity	27
Annex 3 Participants list	31
Annex 4 Programme	32
Boxes	
Box 2.1 Culture, tradition and religion – Bafana Khumalo	11
Box 2.2 How does violence impact on sexual orientation and gender identity and expression (SOGIE) – Lucinda van den Heever and Elizabeth Mills	13
Box 2.3 Women's health and the challenges of attaining reproductive justice: stories from Marie Stopes – Sakhile Mholongo	19
Box 3.1 Methodist church case study	23

Acknowledgements

This report was written by Bianca Marks with inputs from Haley McEwen, Elizabeth Mills and Tanya Charles. We would like to thank the staff of Wits Centre for Diversity Studies, Sonke Gender Justice Network and the Institute for Development Studies. We would also like to thank SIDA Zambia and the Institute of Development Studies for funding this workshop.

Abbreviations

FBO	Faith-based organisation
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
IDS	Institute of Development Studies
KZN	KwaZulu-Natal
LGBTQI	lesbian, gay, bisexual, transgender, queer and intersex
MCSA	Methodist Church of Southern Africa
SGBV	sexual and gender-based violence
SOGIE	sexual orientation, gender identity and expression
SRH	sexual and reproductive health
SRHR	sexual and reproductive health and rights
SRR	sexual and reproductive rights
VAWG	violence against women and girls
WiCDS	University of Witwatersrand's Wits Centre for Diversity Studies

1 Introduction

Religious doctrine shapes and informs decision-making at the individual and collective levels, and sexuality and gender rights advocates must therefore work with faith-based organisations and religious activists to challenge harmful and discriminatory sexuality and gender norms and practices.

The Religion, Gender and Sexuality workshop provided a space for faith leaders and those engaging with faith institutions to discuss successes, challenges and learning around sexual diversity and gender justice. In sharing their knowledge and experience, and through a range of facilitated discussions on the themes discussed in this report, the participants were able to collectively build on their knowledge, skills and awareness linked to gender and sexuality.

Given the rise of religious activism in civil society, the political arena and in law- and policymaking, it has become imperative to offer training to organisations and individuals who work in the religious/faith-based sector on issues of gender and human rights-based approaches.

With the support of Institute of Development Studies (IDS) and the University of Witwatersrand's Wits Centre for Diversity Studies (WiCDS) the workshop sought to provide members of faith communities across Africa with the knowledge to advocate for sexuality and gender equality and human rights.

The workshop was hosted by: Sonke Gender Justice, MenEngage Africa, Institute of Development Studies and Wits Centre for Diversity Studies.

1.1 Overview

Faith and religion are intrinsically linked to people's sense of identity and belonging. The content was therefore deeply personal and many participants held strong beliefs and opinions. Throughout the workshop, it was important to respect differing views and to reinforce the notion of a safe space that allowed for dialogue about what are often considered taboo subjects.

The workshop included presentations from local experts, group work sessions, discussions, and time for personal reflection. Videos emphasising personal stories were invaluable in eliciting strong emotions of compassion, sadness and urgency to take action to empower and support those who have been judged and mistreated based on their gender and/or sexual orientation.

The workshop sought to provide a space for dialogue and reflection and not to push any specific beliefs or ideas. Given the nature of subjects under discussion, and frequently varying opinions, no attempt to reach agreement was made, because this allowed participants to come to their own conclusions and people often noted feeling transformed.

Listening to understand and not respond was also a guiding principle that organisers and participants respected throughout. This resulted in greater sharing, and dialogue that was more open and honest.

Each day focused on themes that added clarity and information to the issues of sexuality and gender from a faith-based perspective.

The themes included:

- Understanding sexuality, gender and diversity;
- Gender, sexuality and socialisation;
- Exploring the types and impact of sexual and gender-based violence (SGBV);
- Religion and sexual and reproductive health and rights (SRHR);
- Sexuality rights and the role of faith leaders; and
- Being accountable, becoming allies: the role of faith communities in entrenching human rights.

1.2 Workshop goals and objectives

The main goal of the workshop was to build capacity around issues of gender, sexuality and human rights to enable participants to act as agents of change and emerge as voices against SGBV, transphobia and homophobia; and, in support of women's rights within their faith communities.

The Religion, Gender and Sexuality workshop brought together 26 participants from 10 African countries, the majority of whom identified as either Muslim or Christian.

The workshop objectives included:

- Providing content on human rights-based approaches to gender and sexualities with the intent of engaging theological perspectives and *leaders* within faith communities.
- Providing space for in-depth reflection and dialogue on the above issues including their legal, theological, and theoretical underpinnings within the faith sector.

1.3 Participants' goals and objectives

What do I say to them when quoting religious texts?
(Workshop participant, 2015)

My reasons to come here are diverse, but mostly to change my thinking.
(Workshop participant, 2015)

The participants prepared 90-second elevator pitches to introduce themselves and their organisations, and to highlight their reasons for attending the workshop.

Many shared the desire to understand how to use religion as a positive influencing force to advocate around issues of gender equality and acceptance of various sexual orientations. Because these subjects are highly contentious and considered taboo within the majority of faith settings, participants were clear that (a) they needed more information about the issues themselves, and valued frank discussion; and (b) equipped with greater information on gender and sexuality, they then needed to know how best to incorporate this information into their work in faith communities.

In particular, the participants stated that they aimed to:

- Discuss in detail issues relating to sexuality and gender identity;
- Explore avenues to engage constructively with other faith leaders and communities on these issues; and
- Find ways to normalise discussions around gender and sexuality, because continued silence was described as destructive and harmful.

2 Themes

2.1 Understanding sexuality, gender and diversity

This theme looked closely at issues of diversity, difference and otherness to understand how relationships are formed and shaped through unequal power relations.

2.1.1 Key information

The following is a summary of information shared by the facilitators.

The question 'How is gender positioned in society?' was answered through the introduction of *Critical Diversity Literacy* by Prof. Melissa Steyn¹ as a way to examine how power operates on difference, shaping life opportunities:

- i. **Diversity** is best understood as a characteristic of our time that requires us to find ways of 'being different together'. Given the unprecedented levels of human migration, the idea of any homogeneous space or community is an untruth that becomes less true as the world becomes more interconnected. This reality of an interconnected and diverse world necessitates new approaches for interpreting difference and its impact on positions of power.

Given that power never names itself as such, the process of uncovering dominant interests involves a process of interrogation that identifies interests (material, financial, emotional) that are attached to particular relations of power (e.g. the male–female gender power hierarchy). Critical interrogation of power relations also requires reflection on the ways that individuals internalise, or buy into these power inequalities.

- ii. Through the processes of **socialisation** and **normalisation**, power inequalities become accepted as 'common sense'. At this stage, people no longer question the validity or origin of inequalities, but rather use them as guiding principles for life.

Since humans live in a world of meaning, these power dynamics become reconstituted over time and across contexts in ways that will hide or conceal the violence created by relations of privilege and oppression. Ideology plays a pivotal role in this, creating binary systems in which one end of the binary is given preference and privileges over the other. Yet, the reality of human diversity means that life tends to exist in the spaces between these binaries.

2.1.2 Key discussion points

Participants' engagement and discussion were important to the process. These points pick up on issues discussed under this theme.

It is complex and we have to be willing to sit in the fire and keep being changed as we grow and learn more.

(Prof. Melissa Steyn at workshop, 2015)

I learned that people who have power over others can control the lives of people.

(Workshop participant, 2015)

¹ Steyn, M. (2010) 'Critical Diversity Literacy: Diversity Awareness in Twelve South African Organisations', *Innovative Issues and Approaches in Social Sciences* 3.3: 50–82

Mechanisms that contribute or hold in place dominant ideologies include economic and social power relations creating hierarchical structures that perpetuate the status quo. These power structures, in turn, are used to normalise ideas about oppression and dominance. For example, racism uses the ideas of *race* to maintain power inequalities that privilege those who are identified as *white* at the expense of those identified as *black* by dominant notions of racial difference.

In this context, the question is, when does a difference make a difference? The answer is, when society constructs a particular characteristic/trait/feature as being indicative of one's inherent social worth/value.

Initially, common arguments to justify gender- and sex-based discrimination included: 'it is normal' or 'in my country' or 'in my culture'. As the workshop progressed participants were better able to see how these notions can be – and have been – used to justify harm and violation of people's basic human rights. More importantly, they came to see that these ways of thinking about and constructing difference are not static and are often selected simply to maintain a dominant ideology.

The idea that, like culture and tradition, current dominant ideologies around sex, sexuality and gender are *not* fixed or permanent created a space for what participants saw as a more meaningful interpretation of God: one that focused on values and principles, and on a God of love, tolerance, non-judgement and non-violence.

By interrogating what constitutes *normal*, participants saw how dominant groups construct an understanding of the world and how they use this to protect their position of comfort and privilege, ensuring that the world reflects back their world view, ultimately maintaining the status quo.

I think power in most cases is used to suppress human rights. In the case of homosexuals, for example, many African countries still persecute gays and lesbians or treat them as outcasts. I've learned that society's perception become[s] society's power where society becomes more powerful than legislation. Laws can be made but the power is in the society to completely eradicate violence of any form.

(Workshop participant, 2015)

A key learning that arrived early on in the workshop was based on the concept of continuums, which can be used to challenge overly simplistic binaries that largely inform dominant ways of thinking about difference and otherness.

As an example, nobody is born *black* or *white* – nature creates a range of pigmentations. Through ideological processes of social construction, two diametrically opposed and unequal black and white *races* were constructed. As with race, gender and sexuality operate along continuums, with the categories of *male* and *female*, *straight* and *gay* being overly simplistic binaries that erase the full spectrum of human sexed and gendered diversity. And, as with racial binaries that have been constructed so as to privilege whiteness, gender and sex binaries privilege those who have enforced them – namely, heterosexual men.

To create change, advocates must fundamentally challenge the *natural* or *common-sense* sex and gender power orders, because through the process of normalisation subordinated groups internalise their own oppression. This ultimately contributes to the propagation and reinforcement of these ideas, and allows for the maintenance and *ticking over* of socially unjust power hierarchies.

2.2 Gender, sexuality and socialisation

This theme looked closely at the links between gender, sexuality and socialisation, emphasising the systems that influence our real and perceived positions and roles in society.

2.2.1 Key information

The following is a summary of information shared by presenters during these sessions.

Gender relations

These are historically dynamic, and the complexity of genders indicates tensions that can open up possibilities for change.

Considerable evidence and research show that constructions of gender change over time and across social contexts. Economic change, war, generational turnover and broader cultural shifts all shape the performance and embodiment of gender.

Gender inequality and **sexuality** are interconnected systems of oppression that affect us all and are intrinsically linked to gender and/or sexual identity. Heteronormativity asserts that heterosexuality is the only sexual orientation and norm (which is normal) and that sexual and marital relations *only* occur between a man (who has a penis) and a woman (who has a vagina). Anything else is deemed abnormal.

Heterosexism – a system of oppression that gives heterosexual people privileges to the disadvantage of those who are not – is held in place by homophobia and limits people's ability to express themselves.

Ideas around heteronormativity need to be emphasised and challenged when addressing gender inequality.

Sexuality and socialisation

In understanding sexuality and the socialisation process, media clips (newspaper and video) were used to understand the role of religion and religious institutions in shaping gender roles and policing sexualities.

Sexuality forms an intrinsic part of all human actions and has to do with the personality and the ego. While religion has made these issues taboo, sex and sexuality are fundamental parts of self-expression.

Sexuality is mediated through religion, family, peers, law, economics and culture. These influencers created a dominant discourse, with different messages for women and men.

The issue of sex and how and why people have sex is complex. Ideas around sex and sexuality are influenced by a variety of factors including family values, peers and traditions. There are also different cultural nuances relating to sex and sexuality. People have sex for numerous reasons and not simply to procreate. These include economic, social and cultural reasons.

Institutions of socialisation

Humans are social beings and subject to socialisation in families, schools, the *in group*, rites of passage, the *out group*, religion, media and cultural and traditional institutions. Through socialisation, norms and stereotypes are formed.

Less obviously, this differentiation facilitates discrimination as it manifests itself in power relations between men and women, boys and girls. Before birth, children are assigned a sex and gender norms begin to play a role – from their name, to the clothes they will wear and

colours that will adorn their walls. This assignment includes predetermined roles and expected behaviours, and the assigned gender roles and stereotypes reinforce patriarchy and define what it means to be a man or a woman.

There are many examples of how this forms an ideal of a man who is violent, aggressive, and promiscuous, and a woman who is humble, nurturing, and subservient. In reality, the differences are not as stark, yet are perpetuated because they are believed to be natural rather than constructed.

As an example, societal norms suggest that a woman wearing tight jeans or a miniskirt is inviting male attention and therefore, particularly from a religious perspective, followers are socialised to be modest and adhere to a more modest dress code. But, culture is changing and regardless of dress or any other behaviour, people have the right to security and privacy of their being.

Normalisation

By delving into normalisation, participants were challenged to question how and why weaker groups propagate dominant ideologies. In the course of the normalisation process it is clear that a point is reached where those who created the dominant ideologies no longer need to enforce them; they have become so normal as to be beyond question. Indoctrination in this process means that new ideas of identity are seen as normal and accepted and those that do not conform to are considered abnormal.

2.2.2 Key discussion points

We don't live what we are taught; acceptance, non-judgement.
(Workshop participant, 2015)

Everybody created by God is created for a reason. Don't need to limit your territory. Rise above the occasion. We write people off too quickly. You are nothing. You will always be nothing but, those who trust in God will always reach their destination.
(Workshop participant, 2015)

The answer is always on the ground with the simple things. Start somewhere – even at home, identify positive role models and exploit them to be change agents.
(Workshop participant, 2015)

During the discussions, participants noted that while human rights-based approaches form an integral part of legal and constitutional frameworks, religion often acts as a moral guide, influencing people's behaviour from a moral standpoint.

As moral institutions they *police* the behaviour of followers. In this capacity, religious leaders have great influence in shaping minds by providing spiritual and moral guidance. The challenge arises when the ideal contradicts people's lived experiences. A further contradiction arises between culture, tradition and religion. Participants noted that at times culture speaks against religion and vice versa. Time and again, when validation for a practice or belief is not found in religious texts, practitioners turn to tradition and culture to provide the requisite justification.

Participants were keen to understand how they could affect change and specific actions they could take became an integral part of this discussion. These included:

- Focus on principles and values.

Christian participants focused on the need to be like Christ, who was humble, loving and provided safety and protection. They also emphasised the need to find a balance between moral and rights-based approaches, with the objective of reaching a point where individuals are respected first as human beings.

Muslim participants drew on the Prophet Mohammed, who was known as the comforter and shared important messages about the role and significance of women in the Muslim faith:

- Engage with compassion and understanding: consider what is needed to create a fairer order and then engage in discussion around social justice.
- Take action: diversity is about struggle and bringing people to equality will require a struggle, because change is often resisted and feared. In understanding this, advocates have a responsibility to act against oppression and inertia.

2.2.3 Religion and culture and tradition

Key information

Bafana Khumalo presented on the links between religion, culture and tradition.

Religion and culture are not homogenous ideas, but rather superstructures that emerge from political economies. They exist in historical time and specific geographies, and are socially constructed, reiterated and elaborated. One of the most important features of religion and culture is that they are linked to power and always articulated by the people in power – usually men.

Religion and culture are related to patriarchy in the way that they reflect patriarchies and are used to maintain patriarchal structures. Articulations of patriarchy vary in different cultures and religions across time and space. Nevertheless, cultures and religions privilege *masculinities* while subordinating *femininities*. Additionally, cultures and religions rely on specific masculinities and femininities to reproduce themselves, which more often than not is accomplished through violence.

Box 2.1 Culture, tradition and religion – Bafana Khumalo

Across Africa gender transformation remains a challenge. While the situation is generally receptive to transformation, and policies exist at regional and sub-regional levels, often culture is assumed to be rigid. In fact, culture is dynamic, not static, and evolves with time. It is – or should be – life enhancing, affirming, and about building and growth.

Anecdotal evidence shows that distortion of culture by those in power has, at times, resulted in abusive practices. Evidence also shows that culture adapts to challenges. For example, during Shaka Zulu's reign (1818–28), boys' initiation rituals were stopped to enable him to build an army.

Other practices were initially life enhancing. For example, *ukuthwala* – the practice of abducting young girls and forcing them into marriage, often with the consent of their parents – was used to force marriage negotiations in instances where families were in dispute. Today, the tradition has been bastardised; young girls are abducted and forced to marry much older men. This was done at the behest of men and not for the good of women.

Alternative models

In KwaZulu-Natal (KZN), King Inkosi's wife was well educated. When apartheid ended, she led the land reclamation process. However, during the celebrations the king's tribe insisted that he find a new wife. King Inkosi refused and, ultimately, the gender commission upheld his decision. They remained as king and queen.

(Cont'd).

Box 2.1 (Cont'd).

Instances like this show that gender transformation is possible. *Ubuntu* is about being human and is central in the African cosmology. When addressing leaders with this concept, it is possible to question the disempowerment of women, because *ubuntu* does not distinguish between male and female.

Through this work, the possibility exists to harmonise culture with democratic processes by developing focused men's forums and, creating synergies between women and men on gender issues and integration.

Key discussion points

In the ensuing discussion, participants noted how this theme highlighted that culture and/or traditions are often used to justify a negative stance if justification for a practice cannot be found in religion. In light of this, participants noted the importance of contextualising cultural beliefs to avoid normalising harmful practices.

Given that traditional leaders are important custodians of culture the question became how is this done without shunning their culture and tradition?

Participants noted that personal experience would empower them to understand and articulate these issues. Furthermore, a focus on the spirit of culture and the underlying concept of *ubuntu* provides opportunities to call for change by affirming the positive roles of culture and tradition, since the goal is not to posit African cultures as being inherently bad, but rather about looking at possibilities for creating change.

2.3 Exploring the types and impact of SGBV

2.3.1 Key information

A number of presenters discussed SGBV, including:

- Lucinda van den Heever and Elizabeth Mills: What is sexual diversity? How does violence impact on sexual orientation, gender identity and expression (SOGIE)?
- Steve Mmapaseka Letsike: SGBV and gender identity non-conforming people.
- Bianca Marks: Gender sexuality and violence.
- Mpho Mabhena: What do religious texts say about SGBV?

The following is a summary of information shared through these sessions.

Sexual and gender-based violence (SGBV) refers to all violence that is committed against a people based on their perceived or actual sex and/or gender. It is a gross violation of human rights, and is a cause and a consequence of gender inequality.

SGBV includes: physical, verbal or sexual violence against women and girls (VAWG); the victimisation of people because of their masculine or feminine traits or sexual orientation; and any form of violence that stems from unequal power relations.

Although women and girls are the most affected by SGBV, boys and men also experience it and suffer the consequences of unequal power structures and gender norms that may lead them to perpetrate SGBV against others.

Box 2.2 How does violence impact on sexual orientation and gender identity and expression (SOGIE) – Lucinda van den Heever and Elizabeth Mills

Everyone is subject to a system of oppression that asserts heterosexuality as the only sexual orientation and norm (that which is normal); and that sexual and marital relations occur only between a man (who has a penis) and a woman (who has a vagina and breasts). Anything else is considered abnormal. This is acted on and manifests itself in many different ways in society.

There is a strong link between masculinity, rigid gender and sexual norms, and homophobia and transphobia. Masculinity is strongly moulded by homophobia and transphobia. The worst thing is for a man to be homosexual or a woman. These beliefs cripple men's *ability* to extend emotional connections and care to other men, including their own boy children and, it gives men and women *licence* to hurt homosexual and transgender people.

Levels of homophobia and transphobia

1. Repulsion: homosexuality and transgender are seen as a 'crime against nature'. Lesbian, gay, bisexual, transgender, queer and intersex (LGBTQI) people are sick, crazy, immoral, sinful, wicked, paedophiles. Anything is justified to change them: prison, hospitalisation, negative behaviour therapy, electroshock therapy, etc.
2. Pity: heterosexual chauvinism. Heterosexuality is more mature and certainly to be preferred. Any possibility of 'becoming straight' should be reinforced, and those who seem to be born 'that way' should be pitied, 'the poor dears'.
3. Tolerance: homosexuality and transgender are just a phase of adolescent development, which many people go through and most people 'grow out of'. Thus LGBTQI people are less mature than straights and should be treated with the protectiveness and indulgence one uses with a child. LGBTQI people should not be given positions of authority because they are still working through their adolescent behaviour.
4. Acceptance: still implies there is something to accept. Characterised by such statements as 'You're not a lesbian to me, you're a person!' or 'What you do in bed is your own business', or 'That's fine with me as long as you don't flaunt it!'

Positive levels of attitudes

1. Support: works to safeguard the rights of LGBTQI people. People at this level may be uncomfortable themselves, but they are aware of the homophobic and transphobic climate and the irrational unfairness.
2. Admiration: acknowledges that being homosexual or transgender in our society takes strength. People at this level are willing to truly examine their homophobic attitudes, values and behaviours.
3. Appreciation: values the diversity of people and sees gay/lesbian and transgender people as a valid part of that diversity. These people are willing to combat homophobia in themselves and others.
4. Nurturing: assumes that LGBTQI people are indispensable in our society. They view LGBTQI people with genuine affection and delight, and are willing to be allies and advocates.

Homophobia and transphobia hurts everyone

Homophobia and transphobia have been used to divert attention away from searching for solutions to pressing and serious societal concerns, and onto LGBTQI people.

Homophobia and transphobia push heterosexual males to constantly *prove* their masculinity and thus their heterosexuality. They pressure young people to become sexually active with members of the *opposite* sex/gender to prove they are *normal*. This premature sexual activity can result in emotional damage, as well as increasing the chances of teen pregnancy and sexually transmitted infections. It also causes people who are members of the LGBTQI community to struggle to achieve self-acceptance and maintain self-esteem.

2.3.2 Key discussion points

I realise that I have to get rid of my need for submission because it relates to fear. And I do not need someone to submit to me anymore.
(Workshop participant, 2015)

The introduction of marital rape as a form of SGBV dominated the initial discussion by participants.

Marital rape

I got to understand clearly that there is marital rape as, I used to disagree that there can be rape in marriage.
(Workshop participant, 2015)

While sexual rights are not universally recognised, the idea of the right to consent to sex is generally accepted. Therefore, if someone is forced to have sex within marriage it is considered marital rape.

The concept of marital rape was deeply contested. Some participants believed it was a woman's duty to provide sex to her husband, making marital rape impossible. A biblical verse often quoted was:

Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations. In this way you will be kept from giving in to Satan's temptation because of your lack of self-control.
(1 Corinthians 7:5)

Often it is used solely in reference to a woman who may not say no to a man. The verse, however, is clear that man and wife should not deny each other.

The practice of *lobola* – a custom by which a bridegroom's family makes a payment in cattle or cash to the bride's family shortly before marriage – also featured heavily. While no agreement was reached, the following stood out as important points of debate:

- Does *lobola* amount to ownership?
- Has the practice of *lobola* been bastardised from its original intentions?
- *Lobola* means different things in different countries. In Botswana it is seen as a token of appreciation to the family and is used to strengthen relationships between families.
- Do women know what they are agreeing to when *lobola* is accepted?
- Do women hold any real power in making these decisions?
- Can a woman say no to sex?
- What role do conjugal rights play?
- How do morals, ethics and human rights fit in with this practice?
- How can we challenge these norms and practices?

Participants also shared examples of violence they had experienced or perpetrated. Participants were particularly hard pressed to think of themselves as perpetrators of violence, which indicated their limited knowledge of the many forms of violence and the difficulty of putting oneself in the position of oppressor rather than oppressed.

This exercise was important because it offered religious leaders a space to examine the ways that they perpetuate violence towards people in their circles of influence or faith

communities. The discussions provided room for reflection on different forms of SGBV including: corporal punishment of children; violation of boys and girls through cultural practices (e.g. female genital mutilation); and physical abuse and emotional violence, such as humiliation and expulsion. Religion is often used to support this violence.

The impact of violence on men, women, trans and queer individuals

The video showed the need to focus on the human story. Through this we see a shift in mind-set and the world will start opening their eyes and in my lifetime.
(Workshop participant, 2015)

The video was a powerful tool for training and internalisation of the concepts by participants. The video about David had a very sad ending that defies human rights principles and encourages me to integrate multi-sectoral approaches in the work I do.
(Workshop participant, 2015)

Participants were deeply committed to understanding and learning more about LGBTQI issues and many felt they lacked the skills and knowledge to affect change. The videos in particular highlighted the reality and hardships many homosexuals in Africa face; participants were distressed after watching them and expressed anger and shame at the role they or their communities play in perpetuating violence against LGBTQI people.

I was touched by the movie. Velisa [the character] had to suffer just because she was lesbian. This is what is happening in daily life and really I have already started to help my community through the 'Men as Peacemakers'... I think I am ready to change people's attitude on homophobia and transphobia to positive attitude for every individual to live a free life.
(Workshop participant, 2015)

From a religious perspective, homosexuality is a sin. Many texts were cited to support this; however, some participants felt these texts were misinterpreted and that homosexuality was not condemned. Even in discussing the biblical story of Sodom and Gomorrah there were conflicting views on interpretation, which remained unsettled. However, all agreed, that often texts are chosen to support a specific stance, while ignoring others that point to a different interpretation.

The painful point for the session was what religious texts say about SGBV and HIV/AIDS? Misinterpretation of the texts and judgement had a huge impact on the texts chosen; most focused only on judgement but were not clear why homosexuals are discriminated against or refused their rights.
(Workshop participant, 2015)

This brought up the question of acceptable and unacceptable sin. Participants were clear that everyone sins and therefore nobody has the right to judge; yet, for example, unmarried sex is considered acceptable, while homosexuality is condemned. Again, who decides this and how it affects the work of gender advocates remain pertinent questions.

No matter our opinions about homosexuality being sinful – but everyone is a sinner before God and our own righteousness is like filthy rags before God. Instead, we should accommodate our brothers and sisters and like Jesus Christ show love and acceptance, compassion, solidarity, unity for all man.
(Workshop participant, 2015)

The notion of homosexuality as a Western phenomenon segued into a discussion of choice. Africans have accepted many Western behaviours, so who decides what is acceptable and, what is not? Ultimately, many religions practised in Africa themselves came from the West.

These discussions revealed possible openings to discuss transformation within the faith sector. While many identified with the importance of acceptance and non-judgement, fear of engaging faith leaders on these issues remained throughout the workshop.

These fears included:

- Being considered atheist.
- Being labelled homosexual oneself.
- Going against the teaching of the holy texts.
- Expulsion.
- Being misunderstood.

In considering how best to address these fears, participants homed in on the principles and values underlying all religions. These included tolerance, acceptance, non-violence, the value of human life and love. Many believed if discussions centred on these ideals change would be possible.

Key issues that emerged when discussing LGBTQI issues – in any context – included:

- What *causes* homosexuality? Is it nature or nurture?; and
- The idea of homosexuality as a choice. After listening to testimonials and watching personal stories many asked who would choose such a hard life.

Despite this, inability to comprehend homosexuality as natural often led to confusion. Nowhere was contention greater than in this area; mostly, it appeared, because participants simply found it difficult to understand issues that felt so removed from their reality. This is the situation they will face in their own circles of influence.

Participants also shared words used to refer to homosexuals. Not one was positive; however, the existence of the words pointed to the existence of African gay people, because there would be no need for names if they did not exist.

Participants were encouraged to see the process as a journey towards acceptance. This allows not only for their own reflection and acceptance, but also among faith leaders. Ultimately, communication and information are crucial to create the desired changes.

2.4 Religion and sexual and reproductive health and rights, and sexuality rights, and the role of faith leaders

2.4.1 Key information

SRHR was discussed by a number of presenters including:

- Judy Merckel: SRHR – What are they and who are they for?
- Sakhile Mhlongo: Women's health and challenges of attaining reproductive justice – stories from Marie Stopes.
- Vuyani Pule and Tian Johnson: Sexual pleasure and faith.
- Nkazimulo Qaaim Moyeni: Muslim perspectives on sexuality.

The following is a summary of information shared through these sessions.

Sexual and reproductive health (SRH) issues are a leading cause of health problems globally. Across Africa, less than one-third of the population has access to reproductive health.

Key areas of sexual and reproductive health include societal and biological elements, such as:

- Attitudes, behaviours and social infrastructures that influence sexual relationships, their enjoyment and wellbeing;
- Sexual functioning;
- Female genital operations;
- Contraception;
- Unintended pregnancies (e.g. abortion);
- Conception (e.g. fertility management);
- Maternal health, such as pregnancy, birth and post-natal care;
- Sexually transmitted infections and HIV;
- Prostate health, erectile issues, and circumcision (for men) and cervical health (for women); and
- Reproductive cancers (e.g. breast cancer, penile cancer).

Sexual and reproductive rights (SRR) include rights to dignity, autonomy, privacy, information and health.

In sub-Saharan Africa, where large numbers of people live in poverty, women in particular, disproportionately experience a lack of autonomy in SRH decision-making and high levels of SRH-related illnesses and deaths. Women also frequently experience discrimination, loss of dignity, coercion and violence in intimate and sexual relationships because of their lower status in society. Furthermore, the tendency to place on women the burden of SRH care – both their own and their families’ – and the blame for consequences related to SRH (e.g. unintended pregnancies, miscarriage) is part and parcel of society’s failure to give priority to challenging dominant gender norms and inequitable power dynamics that contribute to poor health outcomes for women and men.

Sex and sexuality

Sex and sexuality form an intrinsic part of our make up as human beings, yet in many respects are considered taboo subjects. As advocates of gender equality, the challenge is to become comfortable talking about these issues. Faith leaders, too, must shift boundaries when talking about sex.

There are many reasons why we have sex. The situations we grow up in influence our ideas around sex. Often, the contradiction between what parents or faith leaders say and learning from peers is different. Given that practice and teachings are not aligned, there is much confusion.

The idea of power and dominant ideology also plays a role in sex, and our sexuality is mediated through various channels such as family, religion, the economy and law.

Sexual rights promote safe and satisfying sex for all and the freedom to choose when to have sex and when to reproduce. Sexual and reproductive rights also include the right to choose when and whom to marry.

2.4.2 Muslim perspective: sexual pleasure and Islam

In Islam there is a specific focus on sexual pleasure within marriage. The Qur'an offers guidelines to the man around sex and foreplay. It says that done right, a wife should desire her husband as much as he desires her. The Qur'an speaks specifically to sexual pleasure within marriage.

Muslims believe marriage is good because it offers opportunities to practice tolerance and compromise. It teaches understanding, sacrifice and moral values.

Islam is not about the suppression of one's sexuality, but discipline. While intercourse is seen as important in marriage, sex outside of marriage is considered *haram*, a sin. True sexual freedom lies in marriage.

In terms of gender equality, Islam was said to be a religion that puts a woman's position above everything. The presenter used the following to validate this statement:

In a narration, the Prophet Mohammed (peace be unto Him) said, 'Paradise lies at the feet of mothers'... emphasising that each of us should cherish and respect his/her mother and that pleasing them will serve well in the hereafter also.

According to the presenter, initially men were allowed more than one wife to provide protection and safety for unmarried women. This was seen as a socioeconomic responsibility. Within all marriages there must be equality and justice for everyone. What the husband does for one wife he is obligated to do for his other wives. Moreover, in Islam what the woman brings to the marriage remains hers, while what the husband brings is shared.

2.4.3 Key discussion points

Participant discussions formed an integral part of the process. These points picked up on issues discussed under this theme.

SRHR and youth

In religious settings, speaking to young people about sexuality is deeply controversial. But young people are having sex. In South Africa, around 30 per cent of teenage girls report ever having been pregnant. In other cases, teenage boys and girls are also experiencing sexual abuse, and faith leaders must address their particular vulnerability to this. For young people, spaces must be made available to learn about their bodies, their sexual desires and sexual health, especially because these subjects are taboo within families and comprehensive sexuality education in schools is inadequate. Often, young people turn to other avenues of learning, such as friends, peers or the internet, all of which are potentially sources of inaccurate information. To avoid this, faith leaders must create safe spaces for young people to discuss these issues, particularly with trained experts who can give concrete advice.

The consequences are unmistakable and faith leaders and advocates cannot continue to ignore the problem.

The question becomes one of response – what are the most appropriate approaches to these challenges and how do faith leaders begin to relate to the realities their congregants face? In this context, communicating about sex in a positive way is critical. Experience shows that people do not in fact have the level of knowledge they are assumed to have; the issues are broader than anticipated. Furthermore, sexual pleasure and sexual health are integral to the wellbeing of all human beings.

For young people, faith and sexuality must be connected. If they are not, young people may, and do, turn to other avenues of learning. To avoid this, faith leaders must create safe spaces for them to discuss these issues.

This should include comprehensive, age-appropriate sexuality education, since young people are burgeoning in all African countries. If their health is not catered for, the consequences for society will be detrimental. Given that schools are often controlled by faith institutions, and since faith institutions are connected with the government, in particular, gender advocates must connect with faith leaders. Suitable approaches that seek to create dialogue are central.

Termination of pregnancy/abortion

What constitutes choice? We need to understand the circumstances before we condemn. What will help are the reasons why.

Since I arrived here I've had controversy in my mind. When I go back I will be able to stand for the truth: human rights.
(Workshop participant, 2015)

If God is a God of freewill who are we to judge?
(Workshop participant, 2015)

You make your bed, you must lie in it.
(Workshop participant, 2015)

In terms of abortion and women's reproductive agency, the line between consensual and non-consensual sex can be complex. Because of patriarchy and social expectations placed on women to submit to men, women often lack power to say no to men's sexual advances in many instances. Participants realised that the more they understood this complexity, the less likely they were to judge.

The key message from this was the role of choice and consequences particularly because this related to how much real power women have in choosing/making their choice. While doctrine says abortion is wrong, participants increasingly noted the need to be flexible based on the lived situations people find themselves in. They felt that religious leaders had failed in their duties; people are scared and it is the leaders' job to address this fear, yet instead they focus on sin and ignore the real issues.

Box 2.3 Women's health and the challenges of attaining reproductive justice: stories from Marie Stopes – Sakhile Mholongo

Marie Stopes is a non-governmental organisation that provides contraception and safe abortion services in 38 countries.

Its mission is to: 'Empower women and couples to have children by choice not chance'.

This presentation sought to make visible the experiences of women in accessing their reproductive rights and the pushback from certain members of society.

'**Reproductive justice** is the complete physical, mental, spiritual, political, economic, and social wellbeing of women and girls, and will be achieved when women and girls have the economic, social, and political power and resources to make healthy decisions about their bodies, sexuality, and reproduction for themselves, their families, and communities in all areas of their lives'.
(Asian Communities for Reproductive Justice)

(Cont'd).

Box 2.3 (Cont'd).

This implies fighting for the right to:

- Have a child;
- Not have a child;
- Parent the children they have; and
- Control birthing options.

Through Marie Stopes' work, the organisation has learned that people do not in fact have the level of knowledge it assumed they had. The issues are also broader than many realise and range from forced contraception and abortion to religious and cultural beliefs.

South African examples:

- 36% of maternal deaths comprise teenage mothers.
- 30% of teenage girls report ever having been pregnant.
- 20,000 learner pregnancies² reported in 2014.
- Up to 3,600 women are raped every day.
- Only 1 in 9 rapes is reported to the police.
- Over 30 girls are abducted and forced into marriage every month in KZN.
- Unconsented virginity testing is still common practice in some areas.

In the course of providing their services some of the issues they deal with include:

- 'I cannot terminate if it's a boy.'
- 'I cannot be touched by a male provider.'
- 'How am I going to explain my pregnancy to the church?'
- 'I needed the job.'
- 'They need proof that I'm not pregnant anymore.'

Sexual pleasure and faith

The one on sexual pleasure [was the session I enjoyed the most]! It is a very important area but it is rarely spoken of or discussed in churches, communities, etc. (Workshop participant, 2015)

Sexuality and sexual pleasure. It was an exploration of myself. (Workshop participant, 2015)

Participants were introduced to the concept of sexual pleasure to enable them to move beyond stereotypical issues, break barriers, educate, inform and develop better understanding.

One of the ways they engaged with this topic was to recreate the female and male anatomy using playdough. The ensuing discussion focused on what was known about each of these body parts and why. This activity and the pursuant discussion provided a safe and fun space to talk about an often overlooked aspect of sex and sexuality.

Participants recognised that it was predominantly the men who designed the models and presented them back to the group. This led to an important discussion around who controls women's sexuality. Many felt women do not take charge in this area because of traditions and culture that encourage men to talk about sex far more than women.

² Girls who became pregnant while at school.

At the end of this session participants shared words to describe how they were feeling. These included:

- Transformed;
- Frustrated;
- Open minded;
- Empowered; and
- Vulnerable.

The take-away message was that knowledge brings transformation. Participants repeatedly spoke of the need to be comfortable talking about these issues and to find innovative ways to allow for discussion.

While participants reiterated the difficulty in addressing these issues with faith leaders, they acknowledged the importance of doing so, particularly with regard to young people, given the links between sexual pleasure and sexual health.

2.5 Being accountable, becoming allies: the role of faith communities in entrenching human rights

We came here empathetic and now some see ourselves as allies in this struggle.
(Hayley McEwan, 2015)

I am blind when it comes to sexual orientation. I think being bisexual is best; just love a person as a person not for being a man or a woman. I cannot however stay blind. I need to be more aware and get more knowledge so that I make less assumptions.
(Workshop participant, 2015)

Hayley McEwan presented on the importance of allies and noted that transformation is a journey and a struggle. To be allies in the struggle for gender equality and gender justice means working with different people, sharing resources and standing together in solidarity for justice.

Allies provide support, information and experience. In choosing allies, participants highlighted the importance of listening to understand and of having a common agenda and vision.

The truth of many movements is that mistakes are made by people with good intentions. Allowing people to speak for themselves and creating shared spaces for learning and growth ensures a common understanding of the issues and the development of people-centred solutions.

Ultimately, it is often about exposure to issues; the more people realise how unfair the power dynamics are, the harder it becomes to deny and avoid this inequality.

3 The way forward

3.1 Role of religious leaders

Religious leaders should:

- Incorporate issues of human rights. Link core scriptural concepts of human dignity and life with the wider spectrum of human rights.
- Focus on characteristics of true believers (protection, love, acceptance, etc.), which are often ignored in the context of LGBTQI. Highlight religious texts that promote the value of an individual and that reflect the idea of connection.
- Have self-clarity – we all have prejudice and must be aware of this. There is disagreement even within the movement. It is important to remember that we move through this in a fluid way, since we live in a deeply transphobic and homophobic society. It cannot be about making people feel bad, since this is a system we all contribute to.
- Infiltrate religious institutions, which are centres of communities, to facilitate community dialogues. We cannot be institutions that are devoid of social context – context reflects what will be fed into the churches.
- Gather more information.
- Create safe spaces, such as the workshop, to talk about sex and related issues.
- Provide resources to other religious leaders.
- Align with existing networks focusing on the issues they seek to address.

3.2 Resources

1. We Will Speak Out – Christian Aid, www.wewillsspeakout.org/resources/

We Will Speak Out (WWSO) is a global coalition of Christian-based NGOs, churches and organisations, supported by an alliance of technical partners and individuals who together commit themselves to ending sexual violence in communities around the world.

The WWSO coalition is committed to empowering women and girls, to transforming relationships between women and men, and to ensuring that the voices of survivors of sexual violence – women, girls, men and boys – are central to their work.

2. Gender-based Violence Hub – joint learning initiative on faith and learning communities, <http://jliflc.com/gender-based-violence-hub/>

The Hub strives to increase the quality and quantity of robust, practical evidence on the pervasive, but poorly understood and uncharted role of local faith communities, both positive and negative, in community health and development and SGBV prevention in sub-Saharan Africa.

3. Sexuality and Social Justice Toolkit – Institute of Development Studies
www.spl.ids.ac.uk/http%3A//spl.ids.ac.uk/sexuality-and-social-justice-toolkit/2-policy-and-law-what-you-need-know/24-interactive-map

The Sexuality and Social Justice Toolkit is a user-friendly resource to assist activists, civil society organisations, researchers and others in understanding some of the most pressing issues relating to sexuality, gender identity and social justice.

Box 3.1 Methodist church case study

Transformation in the Methodist Church of Southern Africa (MCSA)

The goals of transformation in the MCSA are:

- A deepening spirituality.
- A resolve to be guided by God's mission.
- A re-commitment to environmental justice.
- A rediscovery of the priesthood of all believers.
- A commitment 'to be one so that the world may believe'.
- A redefinition and authentication of the vocation of the clergy in the church.
- A re-emphasis of servant-leadership and discernment as our model for ministry.

The MCSA transformed so that its congregants could live spiritually as African people and relate to Christ in an African way. It is an ongoing and long process.

Against a backdrop of racial segregation and discrimination in South Africa, the MCSA Conference of 1958 declared its conviction that 'it is the will of God that the Methodist Church should be one and undivided'.

The Renewal Commission of the 1970s brought some significant changes to Methodist structures, including stipend equalisation, so that pastors in the same churches received the same stipend, and the ordination of women.

At Obedience '81 the Church outlined a clear response of the Methodist people to the darkest years of apartheid in South Africa. It declared apartheid as evil, unjust and against the will of God for humanity.

The Journey to the New Land of the 1990s committed Methodists, for the sake of mission, to significant changes in the MCSA structures. The MCSA began to ask how it could move from a theology of protest and of resisting apartheid oppression to sharing in South Africa's reconstruction.

From this question there flowed six calls for the MCSA:

- For deepened spirituality for all our people in the life of our church.
- The life and work of the church should be directed towards mission rather than maintenance.
- The rediscovery of every member ministry or the priesthood of all believers.
- To truly express what it means 'to be one so that the world may believe'.
- To re-emphasise servant leadership and discernment as our model for leadership and decision making.
- To set ordained ministers free for their primary vocation of preaching, teaching and spiritual guidance.

Out of the journey also came the imperatives of the MCSA's mission.

In resuscitating the vision of 'a Christ-healed Africa for the healing of nations', a mission congress was held in Mthatha in November 2004. That congress produced a mission charter that was approved by MCSA Conference 2005. The charter reaffirmed the pilgrimage of Obedience '81 and the Journey to the New Land. Furthermore, it called for holistic and practical expressions of faith in response to the challenges of HIV/AIDS, racism, sexism, socioeconomic injustices, etc.

Despite these steps, transformation itself has been very slow. Often the lack of will has come from within congregations who will not accept women pastors. This is a clear case of conflicting religion and culture, where culture is used to support biases and values that work against women and other minority groups.

(Cont'd).

Box 3.1 (Cont'd).

In terms of sexuality, the conversation began in the 1990s to decide where the Church stood in relation to same-sex relationships. It remains polarised between two extremes and is struggling to find common ground. All agree on the authority of the scripture and therefore believe they cannot discriminate against anyone. How this plays out practically remains contentious.

Currently MCSA is working to create space so that people can stand for what they believe without penalty and without fear. Personal learning is needed to maintain open dialogue and those involved in the transformation have realised the need to be patient with one another because they are determined to walk with others until they reach a different level. They do not want a split in the Church.

Annex 1 **Definitions based on MenEngage Africa Training Initiative Training Manual**

Sex refers to biological, anatomical and physiological characteristics that define male and female bodies.

Gender refers to the roles, behaviours, activities and attributes, which society considers appropriate and expected for women and men. It includes the social organisation of women's and men's lives and relations. Construction of gender describes the process through which rules for masculinity and femininity are created in a society.

Transformative masculinities refers to the ability for cultural notions of masculinity to be changed. Masculinity refers to the meanings and expressions given to being male and the social organisation of men's lives and relations.

Femininity refers to the meanings and expressions given to being female and the social organisation of women's lives and relations.

Patriarchy can be defined as the systematic organisation of power of the male/masculine over the female/feminine. In practice, it is a system that grants men greater economic, political and social power than women and, renders largely invisible those people who do not conform to the rules of the two-gender system.

Patriarchy is also a system that oppresses those who do not identify as heterosexual or who have sexual desires that fall outside of the narrow confines of heteronormativity. This is because the heterosexual ideas about men's sexual assertiveness and women's sexual passivity are central to patriarchal notions of men's *natural* superiority.

Sexual diversity is a term that recognises that no two people's sexualities are the same; we are all unique in our attractions and orientations. Sexuality is not binary it is a continuum. While the terms are very new, same-sex practice is part of human existence even if people do not identify with homosexuality.

Socialisation is the continuing process by which an individual acquires a personal identity and learns the norms, values, behaviour and social skills appropriate to her or his social position and context.

Normalisation refers to social processes by which ideas and actions come to be seen as *normal* and become taken for granted or *natural* in everyday life.

Sexual orientation refers to which gender(s) or sex(es) a person is attracted to.

- **Gay** is an identity that refers to a man who is sexually attracted to other men.
- **Lesbian** is an identity that describes a woman who is sexually attracted to women.
- **Bisexual** is an identity that describes a person who is sexually attracted to men and women.
- **Straight/heterosexual** is an identity that refers to a person who is sexually attracted to the opposite sex. Transgender is an identity that describes a person whose gender identity does not *match* their biological sex.

- **Cisgender** is an identity that describes a person whose gender identity *matches* their biological sex.
- **Intersex** refers to a person who is born with ambiguous genitalia and is thus not immediately identifiable as male or female from birth.
- **Queer** refers to a complex identity of fluid sexuality. When used as a specific identity, *queer* means something slightly different for each person.

Heteronormativity describes speaking or acting in a way that assumes that everyone else is straight/heterosexual.

Heterosexism refers to a belief that, while homosexuality should be tolerated, heterosexual lifestyles are intrinsically better.

Custom is a practice common to many or to a particular place or class.

Tradition is what you do. An example of this is Christmas, or any ancestral ceremony. Tradition is a practice passed down from generation to generation

The words *custom* and *tradition* are often used interchangeably, but they are not synonymous. A clear-cut, objective definition of custom is elusive. Tradition is easier to define and to identify. Custom and tradition are not interchangeable, but they are mutually influential.

Culture can be defined as the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people. The shared qualities of a group make it unique. Culture is dynamic and transmitted to others. In short, culture is the way of life, customs and script of a group of people.

Traditional cultural practices reflect the values and beliefs held by members of a community for periods often spanning generations. Every social grouping in the world has specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others have become harmful to a specific group, such as women.

Annex 2 Specific texts used during the workshop relating to sexuality, gender and diversity

Leviticus 18:22

Thou shalt not lie with mankind, as with womankind: it is abomination.

Qur'an 7

80 And [We had sent] Lot when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds?

81 Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.

Colossians 3

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God;

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Genesis 2:24

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Genesis 3

1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

John 8

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Ephesians 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Ephesians 5

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

1 Corinthians 14

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

Proverbs 13

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Annex 3 Participants list

First name	Surname	Country
Gogontlejang	Phaladi	Botswana
Joel	Oloo	Kenya
Abdalla	Agolla	Kenya
Caroline	Oloch	Kenya
Robert	Ngaiyaye	Malawi
Golden	Kang'oma	Malawi
Bayano	Valy	Mozambique
Mudashiwa	Bayambake	Rwanda
Innocent	Musore	Rwanda
Pat	Nkosi	South Africa
Comfort	Morake	South Africa
Augustine	Duma	South Africa
Petrina	Pakoe	South Africa
Teboho	Klaas	South Africa
Happy	Phaleng	South Africa
Bosa	Ledwaba	South Africa
Kudzai	Taruona	South Africa
Abdillahi	Mohammed	South Africa
Xolelwa	Mshubeki	South Africa
Munezero	Arnaud	South Africa
Marlene	De Beer	South Africa
Siviwe	Mvinjelwa	South Africa
Nompumelelo	Nyawo	Swaziland
Gotto	Danny	Uganda
Minisi	Monja	Uganda
Beyonce	Karungi	Uganda
Fatima	Haase	United Kingdom

Annex 4 Programme

Religion, Gender and Sexuality workshop, 1–5 June 2015, Garden Court, Eastgate

DAY 1: Monday 1 June 2015 (Gender, Sex and Socialisation)		
Time	Activity	Facilitator
08:30–09:00	Registration desk	Thabang Charlotte Komane
09:00–09:30	Opening multi-faith devotion	Participants
09:30–10:00	Official welcome	Tanya Charles
	Expectations; What I came here for	Tanya Charles
10:00–11:00	Presentations from participants: How do I/my organisation confront gender/sexuality/human rights injustice?	
11:00–11:15	Tea break	
Theme 1: Understanding sexuality, gender and diversity		
What is the difference between sex and gender? How are gender positioned in society?		
11:15–12:15	Presentation: Introduction to diversity, sexuality and gender	Prof. Melissa Steyn, Wits Centre for Diversity Studies
12:15–13:15	Activity: Values clarification exercise	Bianca Marks
13:15–14:15	Lunch	
14:15–15:15	Activity: Doing gender and sexuality	Bianca Marks
Theme 2: Gender, sexuality and socialisation		
Key questions: What is socialisation? What role do religions and other institutions play in shaping gender roles and policing sexualities?		
15:15–16:15	Film screening: Film screening: Digital Story: Abdulai's story – MenCare Clip-Rwanda Rwanda clip by CARE (details from Nkonzo on this) looking at religion's influence on gender roles	Nkonzo Khanyile
16:15–16:30	Tea break	
16:30–16:45	Gallery Walk: A reflection on how faith communities respond to social justice	Tanya Charles
16:45–17:30	Plenary discussion on Gallery Walk: A reflection on how faith communities respond to social justice	Tanya Charles
17:00–17:30	Daily reflections	Mpho Mabhena
End of Day 1		

DAY 2: Tuesday 2 June (SGBV)		
09:00–09:15	Opening daily devotion – led by participants	
Theme 3: Exploring the types and impact of SGBV Key questions: How does violence impact differently on the lives of men, women, trans and queer individuals? How has the faith community responded to the issue of sexual and gender-based violence?		
09:15–10:15	How has the faith community responded to the issue of sexual and gender-based violence? Film Screening: SASA! – Raising Voices – About women’s experiences of violence	Bianca Marks
10:15–11:00	Tea break	
11:00–13:00	Activity: What do religious texts say about SGBV and HIV?	Mpho Mabhena
13:00–14:00	Lunch	
14:00–15:30	Practical session: Action Planning: How FBOs can address GBV and HIV	Bafana Khumalo
15:30–15:45	Tea break	
15:45–17:00	Looking at SGBV and gender non-conforming people	Steve Mmapaseka Letsike, gender activist
17:00–17:30	Reflection session	Hayley McEwen
End of Day 2		
DAY 3: Wednesday 3 June (SRHR)		
09:00–09:15	Opening daily devotional	
Theme 4: Religion and sexual and reproductive health and rights Key questions: What do religions say about sexual and reproductive health and rights (SRHR) and sexual pleasure? What are some of the challenges in attaining SRHR in Africa?		
09:15–10:15	Presentation: Sexual and Reproductive Health and Rights (SRHR) What are they? Who are they for? Challenges in promoting SRHR.	Judy Merckel, SRHR expert
10:15–10:30	Tea break	
10:30–11:30	Presentation: Women’s health and the challenges of attaining reproductive justice: a few stories from Marie Stopes	Sakhile Mhlongo, Marie Stopes
11:30–13:00	Activity 3: Debating SRHR and youth	Desmond Lesejane
13:00–14:00	Lunch	
14:00–16:00	Presentation: Sexual pleasure and faith: report on first ever multi-faith sexual pleasure workshop in South Africa Activity: Sexual pleasure: What is it about?	Vuyani Pule South African Council of Churches Youth Forum (SACCYF); Tian Johnson, SRHR expert
16:30–16:45	Tea break	
16:45–17:30	Daily reflection	Mpho Mabhena
End of Day 3		

DAY 4: Thursday 4 June (Sexuality and LGBTQI Rights)		
09:00–09:15	Opening daily devotional	
<p>Theme 5: Sexuality rights, and the role of faith leaders</p> <p>Key questions: What is sexual diversity? Why is there pushback on supporting and protecting sexual rights? How has religion denied or provided for protection of sexuality rights?</p>		
09:15–10:15	Film screening: <i>Call me Kucho</i> Film about LGBTI rights in Uganda followed by facilitated discussion on the film (p.208)	Haley McEwen
10:15–10:30	Tea break	
10:30–12:30	Skills building: Screening: Digital Stories What is sexual diversity? How does violence impact on SOGIE individuals?	Lucinda van den Heever, AIDS Accountability International; Elizabeth Mills, Institute of Development Studies (IDS)
12:30–13:30	Lunch	
13:30–14:30	Presentation: Muslim perspectives on sexuality Objective: To learn about what the Qur'an says about sexuality	Nkazimulo Qaaim Moyeni, University of Witwatersrand
14:30–15:45	Activity: What do your spiritual texts say about sexuality? What texts are emphasised or silenced? Presentation: Sexuality in spiritual texts	Mpho Mabhena
15:45–16:00	Tea break	
16:00–17:15	Practical session: TRANSATION – A Transgender curriculum for churches and religious institutions – How do we get to acceptance (p.230)	Tanya Charles
17:15–17:45	Daily reflection	
End of Day 4		
DAY 5: Friday 5 June		
09:00–09:15	Opening daily devotional	
<p>Theme 6: Being accountable, becoming allies: the role of faith communities in entrenching human rights</p> <p>Key questions: How can faith communities be more inclusive of diverse human rights? How can faith leaders become allies in social justice work?</p>		
09:15–10:15	Presentation: Gender and sexuality? transformation in the church: looking at the Methodist Church's shifting gender and sexuality attitudes and the developments that led to the inclusion of women priests (incl. Q&A)	Luvuyo Gladstone Sifo, Minister and Pastoral Therapist
10:15–10:30	Tea break	
10:30–11:45	Presentation: Spirituality, culture and tradition and human rights	Bafana Khumalo

11:45–12:30	Discussion: Being accountable and becoming allies in human rights and faith work	Hayley McEwan, WICDS
12:30–13:30	Lunch	
13:30–14:30	Activity: Developing action plans: participants will be asked to develop action plans on any of the issues covered during the workshop focusing on how they will engage their constituents	Desmond Lesejane
14:30–15:00	Discussion: Where to from here? M&E and Toolkit Plans	Elizabeth Mills, IDS
15:00–15:45	Final reflections from participants	Tanya Charles
	Closing	



Brighton BN1 9RE

T +44 (0)1273 606261

F +44 (0)1273 621202

E ids@ids.ac.uk

www.ids.ac.uk

