**Report of the Independent Expert on protection against violence and discrimination based on sexual orientation and gender identity with focus on practices of so-called “conversion therapy”**

**GIN-SSOGIE submission**

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For the purpose of this report, drafted by [GIN-SSOGIE](http://www.gin-ssogie.org/), a global network focused on matters of faith and LGBTI rights particularly in Global South contexts, our focus will be on faith-based practices, definitions and justifications. We are hoping that this work be complementary to other organization’s and activists’ work and reports. This work was carried out with the support of our members and partners and only represents the view of our organization.

**Definitions Vary According to Contexts**

***Are there definitions adopted and used by States on practices of so-called “conversion therapy”? If so, what are those definitions and what was the process through which they were created or adopted?***

Conversion therapy is said to be hard to define due to the multitude of practices, the claims around it (some practitioners deny the fact they practice conversion therapy) and their (often) “under the radar” practices.[[1]](#footnote-1)

Some, including in the State of Canada, define conversion therapy as a practice that aims to change an individual's sexual orientation to heterosexual or gender identity to cisgender, which means identifying with the sex assigned to them at birth.[[2]](#footnote-2) “Conversion therapy is an umbrella term for practices that intend to change an individual’s sexual orientation and gender identity”[[3]](#footnote-3)

More crudely, it has also been defined as, including in the case of Indonesia, a practice aimed at “cleansing LGBT people of their social sickness”[[4]](#footnote-4) through “psychological support and rehabilitation (…) ultimately meaning exorcism”[[5]](#footnote-5)

Others define it, in the case of Canada again, as “’change efforts’ as ‘any counselling, behaviour modification techniques, administration or prescription of medication or any other purported treatment, service or tactic used with the objective of changing a person’s sexual orientation or gender identity.”[[6]](#footnote-6)

Or “treatments or services that ‘seek to change the sexual orientation or gender identity of a person”[[7]](#footnote-7)

**Practices**

***What different practices fall under the scope of so-called “conversion therapy” and what is the common denominators that allow their grouping under this denomination?***

**Exorcism and religious-based practices**

***The case of Latin America***

In most parts of Latin America, the situation is not clear due to the fact that both the Roman Catholic Church and the right-wing evangelicals (different from progressive evangelicals) are lobbying for the Congress of each country to overturn laws that benefit queer communities.

Furthermore, they resort to "pseudo-scientific" studies that only they know to counter the overwhelming evidence that conversion therapies are a form of torture. What many right-wing Christians do --even against anti-discrimination laws-- is to exorcise queer people, banish them from their religious communities, and refuse them access to ministry.

***The case of Sub-Saharan Africa***

***Kenya***

In Kenya, it is believed, by the general public, that conversion therapy only happens in developed countries. However, that is far from the truth as conversion therapy takes place throughout the country.

For example, one individual[[8]](#footnote-8) was taken to a spiritualist to be “prayed gay out”. He was made to hold a burning candle until it melted out in his hands. After this he was ‘cleansed’ by bathing using a mixed concoction of herbs. He was given some to carry home to drink every day for one month. His parents then forced him to go to their home every morning to take the herbs in their presence. The herbs made him extremely sick and he attempted suicide by diving in the deep end of a bridge creek.

In another occurrence, one individual was taken by his mother to a traditional indigenous doctor who claimed to have powers to cast away homosexuality. The doctor made herbs and inserted the herbs in his anus and pushed it in using his (the doctor’s) penis.

More widely, there are many instances, in Kenya of forced marriages in the hope of changing someone, forcing people to dedicate to religion in the hope that they will change, and people being forced to conform in various situations - these are all conversion methods being forced on LGBTI people.

***South Africa***

Although not officially recognized in South Africa, testimonies, including from Reverend Nokuthula Dhladhla (based in Soweto, South Africa) prove that it is a widely used practice: Individuals who do not know how to integrate their sexuality and spirituality are made to abuse substances in order to get “rid of their body of their sin” (according to their religious communities). It makes so many LGBTI people hate themselves and the risks are that some commit suicide, or suffer from severe depression. Furthermore, when change does not happen some are excommunicated from church spaces. Others are forced into marriages because that is the only proof that can show that someone has changed.

***The case of South East Asia***

***Indonesia***

In the case of Indonesia, we speak of Ruqyah-based conversion therapy. (Ruqyah is an Islamic practical treatment of exorcism)[[9]](#footnote-9). For example in November 2018 in Padang, 18 couples deemed as "LGBT couples" were arrested and sent to Social Services and forced to undergo Ruqyah-based exorcism after previously being whipped in public. In this exorcism practice, the Civil Service Police actually uses the term "psychological support and rehabilitation" to treat LGBTI people.[[10]](#footnote-10)

At the family and individual levels, the practice of exorcism as a forced conversion therapy against LGBTI is also common. In Indonesia, this practice is also commonly practiced by families with various religious backgrounds, assuming that LGBTI people are far from religion and God and that they require special handling through religious based practices.

Technically, the process of exorcism is applied with different levels of violence, from verbal violence to the highest-levels of physical harm. At the lowest level of violence, the process usually appears in the form of religious advice or preaching delivered by religious leaders with an LGBTI-phobic perspective. At a higher level of violence, the process of conversion therapy is often done by reading verses taken from the scriptures, often with high intonation. Even physical contact that leads to violence also occurs, such as patting, hitting LGBTI people’s body parts and even using a razor-like tool to draw blood from the body parts, assuming that the “jin” or ghost of LGBTIQ will come out from the inside.[[11]](#footnote-11)

***The case of Europe***

***France***

See Annex 1 (in French).

**Practices executed by State entities**

***Are there any State institutions, organizations or entities involved in the execution of practices of so-called conversion therapy? If so, what criteria have been followed to consider these as a form of valid State action?***

***The case of Indonesia***

The astonishing religiosity in Indonesia is sadly intertwined with the rising tide of hatred toward LGBTI identity. Based on a research released by Wahid Foundation in 2018, LGBTI groups ranked second as the most hated group by Indonesian Muslim communities.[[12]](#footnote-12)

This situation is also exacerbated by the attitudes and statements of several public officials and community leaders who tend to be negative and place LGBTIQ as an enemy that must be opposed. These negative attitudes have been emerging vigorously since 2016 until now. In recent years there are also regulations that openly targeted LGBTI groups.[[13]](#footnote-13)

The implementation of these bylaws have been carried out in a number of practices, from arresting to exorcism practices (see above) including with the support of the Police and Social Services.

**Justifications: Faith-based and Cultural Perspectives**

***The case of Indonesia***

Rejection of LGBTI in Indonesia is often based on the assumption that “LGBTI” comes from the West which is considered to be attacking and destroying Indonesia's culture, even though diverse gender and sexuality identities have actually existed in Indonesian history long ago. This has only been exacerbated by religious stereotypes which have produced a homophobic and transphobic framework although there are progressive movements in religions that have provided supportive space for LGBTI.

In reality and practice, LGBTI individuals in Indonesia are considered to be related to mystical and unseen things. LGBTI people are considered to be possessed by a jinn or ghost, and it is therefore supposed that the identity and sexual orientation can be cured through exorcism. One of the strategies is Islamic-based exorcism called Ruqyah (mentioned above). Although in terms of linguistic and philosophical perspective, Ruqyah means to be gentle or to calm down, it is actually intended psychologically as a way to help people make peace with themselves and dispel their mental anxiety. However, in practice, Ruqyah aimed at LGBTI people is often done in a harmful manner and increasingly causes more suffering for LGBTI people.

Even so, not all Ruqyah is always intended as conversion therapy, because in reality there are some LGBTI people who consciously do it for themselves in order to seek spiritual calm or mental healing. In such a context, this would be a space to counter the conversion therapy movement. Ruqyah and other exorcism practices that are carelessly carried out for conversion therapy must instead begin to be reinterpreted and reclaimed as a safe space so that LGBTI friends can make peace and accept themselves as queer as well as using them as a space to strengthen resilience to various challenges and stigma and discrimination they face everyday. This will be especially valuable for those who seek reconciliation between faith, gender and their sexuality.

***The case of South Africa***

According to South African religious leaders, including Reverend Nokuthula Dhladhla, the motive behind conversion therapy is based on interpretations of what the scripture says and doesn't say. What she has observed is that many pastors use scripture as their basis of their understanding. Over the years she has heard many conversations about how being LGBTI is against nature. The story of creation is used by some religious leaders – and the wider public - mostly as the motivation. Rev. Nokuthula Dhladhla herself was made to undergo conversion therapy and she was made to believe that she was possessed by demons and that they needed to be cast out.

The arguments that are mostly provided are the 8 to 9 texts that are believed to be against LGBTI people. For an example, the story of Sodom and Gomorrah is the most famous and widely used one. No one pays attention to the details of it, the only interpretation of it is that gay men will burn in hell. They throw words like “it is an abomination or unscriptural”, “against the nature of God” or “God only created man and a woman”. According to Rev. Dhladhla, “some will believe that you are bewitched, or if you are a lesbian, especially if you are labeled as a man, an ancestor has possessed you especially when you are a traditional healer.”

Furthermore, cultural arguments are also provided: being LGBTI would be a Western import and unAfrican. In addition to being evil, it would be against (South) African culture. This argument is also based on the fact that most official local languages have no words to describe or name LGBTI people.

***The case of France***

See Annex 1 (in French).

**Risks identified**

***Has there been an identification of risks associated with practices of so-called “conversion therapy”?***

A wide number of international institutions, health practitioners, activists, religious leaders and state representatives have underlined the severe impacts of conversion therapy including depression, risks of suicide, loss of self-esteem, and deep trauma.

***The example of Canada***

From a letter that was written to Doug Schwietzer the Minister of Justice and solicitor general of Alberta from David Lametti, Ginette Petipas Taylor and Randy Boissonnault:

“The Canadian Psychiatric Association, the Canadian Psychological Association and the Canadian Association of Social Workers have condemned therapies with the goal of converting an individual’s sexual orientation. The World Health Organization has stated that conversion therapy has “no medical indication and represents a severe threat to the health and human rights of the affected persons”. The American Psychological Association’s Task Force on the Appropriate Therapeutic Response to Sexual Orientation has indicated that, in relation to minors specifically, it is concerned that conversion therapy can increase self-stigma and distress in children and adolescents.”

“Conversion therapy, which aims at changing a person’s gender identity or sexual orientation, is unethical and harmful. It has been opposed by more than 49 professional associations including the Canadian Association for Social Work Education, Canadian Association of Social Workers, Canadian Professional Association for Transgender Health, Canadian Psychiatric Association, College of Registered Psychotherapists of Ontario, Ordre des travailleurs sociaux et thérapeutes conjugaux et familiaux du Québec, and Ordre professionel des sexologues du Québec. Most authoritatively, the latest Standards of Care of the World Professional Association for Transgender Health state that: Treatment aimed at trying to change a person’s gender identity and expression to become more congruent with sex assigned at birth has been attempted in the past without success […], particularly in the long term […]. Such treatment is no longer considered ethical.”[[14]](#footnote-14)

Moreover, conversion therapy is associated with shame, which correlates with anxiety, depression, and suicidality.[[15]](#footnote-15)

**State safeguards**

***Is there a State position on what safeguards are needed, and what safeguards are in place to protect the human rights of individuals in relation to practices of so-called “conversion therapy”?***

If we are currently observing a move by some States to regulate against conversion therapy (e.g. Canada, France, Germany), we must treat this with caution. Indeed, we are also seeing some states which had regulated against it now possibly regressing (e.g. Brasil). And we are also seeing a great number of States which are still not recognizing its reality and even taking part in the process of conversion therapies including for LGBTI people (e.g. Indonesia). Below is an overview of some of these examples.

***Latin America – movement forward and regressions***

In Brasil, there has been a law against conversion therapies since 1999. Furthermore, we have seen the health practitioners and the Constitution take action against psychologists carrying out conversion therapies[[16]](#footnote-16). Yet, we are seeing Christian groups, with close ties to the government, push for the reestablishment of legal conversion therapies. In Brazil, the right-wing Christian president wants to overturn laws that have recently benefitted the queer communities, and supports the (re)establishment of these therapies. The therapies were outlawed in 1999, but since the beginning of the current president's administration, right-wing Christians in Congress are trying to bring them back in an effort to eradicate the "sin" of homosexuality. And as described above, we are seeing in most parts of Latin America, general pressure from fundamentalist groups with “pseudo-scientific” facts and exorcism to push for conversion therapies.

***North America, Australia and Europe – movement towards legislation***

We are seeing a general move, if still slow and gradual, towards banning conversion therapies in Europe, Canada and Australia. For example, most recently, Canada has showed efforts to move from a federally regulated matter to national state efforts to ban them at a national level.

In Australia, this remain regulated at the federal level as well, with more states moving towards a ban. For example, in the state of Queensland, In November 2019, Health Minister Steven Miles announced that the Palaszczuk Labor Government would introduce legislation to outlaw gay conversion therapy practices in the state. Practitioners engaging in such practices are to face fines and potential imprisonment, particularly where vulnerable people are involved. The legislation is expected to be introduced in 2020.[[17]](#footnote-17)

In France, the National Assembly is to discuss a law proposal in early 2020 with a large national political support already.[[18]](#footnote-18)

In Germany, the cabinet signed a draft bill on December 18th that will legally outlaw such therapies, imposing one of the toughest bans in the world as it would outlaw conversion therapies for minors and adults even in cased in which they have been deceived into seeking treatment.[[19]](#footnote-19)

***Africa – “under the radar”***

In countries on the African continent, the practice still seems to be unrecognized by States. According to Reverend Nokuthula Dhladhla, this seems to be the case in South Africa. And for Ishmael Bahati, this also seems to be the case in East Africa, in Kenya notably. Hence such practices are nonetheless put in place but remain unofficially addressed and thereby prove to be an even greater risk for the LGBTIQ population in such countries.

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Annex 1.

## **Rapport sur les « thérapies » de conversion, ONU**

L’association David & Jonathan, association LGBTI+ chrétienne ouverte à toutes et tous, est une association française loi 1901, laïque, œcuménique et militante, qui regroupe 400 adhérent·e·s de diverses sensibilités spirituelles. Nous nous sommes donc particulièrement intéressés aux thérapies de conversion en contexte chrétien.

Nous sommes prudents par rapport au terme de « thérapies de conversion » qui s’est cependant imposé dans le débat public en France. Les acteurs religieux savent qu’il ne faut pas utiliser ce terme, et même, les promoteurs religieux ou psychologiques de ces programmes ont vite compris le potentiel qu'ils pouvaient tirer des ambiguïtés d'une telle expression, en affirmant fortement publiquement ne pas pratiquer la thérapie de conversion. Un des acteurs identifiés menace systématiquement de procès en diffamation toute personne qui l’accuse de pratiquer des thérapies de conversion.

Nous mettons derrière ce terme un ensemble de pratiques qui visent à détourner la personne de son orientation sexuelle ou de son identité de genre, ou à rendre celle-ci muette. Elles visent principalement l’homosexualité ; la bisexualité en tant que telle y est peu reconnue, de même que la transidentité.

Celles-ci sont présentes dans l’ensemble des Eglises chrétiennes (luthéro-réformées et catholiques comme évangéliques). Les communautés « charismatiques », dans leurs Eglises respectives, semblent cependant le lieu privilégié de développement et de transmission de ces pratiques.

On a pu identifier comme caractéristiques :

- Une vision négative des identités LGBT+, qui est justifiée soit par le registre du péché (plutôt chez les évangéliques), du « plan de Dieu », ou d’une « anthropologie » chrétienne non inclusive vis-à-vis des personnes LGBT+ (luthéro-réformés et catholiques). L’homosexualité, ou la transidentité, est plus ou moins reconnue ou acceptée : elle est soit une blessure guérissable, soit une incomplétude (affective, psychique), soit une « tendance » à ne pas mettre en pratique, et souvent exclusivement une source de souffrance.

- Une confusion entre un registre psychologique et un registre spirituel. Cela permet de cumuler deux registres d’autorité. La construction de pseudo-théories psychologiques est à ce titre très puissante : elles se réfèrent beaucoup à la construction affective de la personne, au rapport aux parents, ainsi qu’à des problématiques de construction de genre (masculin ou féminin). Les personnes sont donc à la fois invitées à travailler sur elle-même et à demander l’aide de Dieu, qui intervient soit à proprement parler dans une « guérison », soit pour une « restauration » de la personne, soit comme soutien face à la souffrance ressentie. On a donc toute une échelle de mélange à différents niveaux entre une théorisation psychologique et un discours spirituel. Les ministères de guérison (la faculté de guérir ou apaiser les souffrances au nom de Dieu) ont eux-mêmes des définitions et usages différents dans les différentes confessions chrétiennes (ils sont théoriquement davantage contrôlés dans les Eglises institutionnelles catholiques ou luthéro-réformés).

- l’abus d’autorité et le non-respect du discernement des personnes. Les pratiques à dénoncer sont celles qui imposent une vision unique et autoritaire au nom d’une autorité religieuse et/ou psychologique, qui suscite souvent la confiance. Elles s’adressent à des personnes souvent vulnérables ou en difficulté par rapport à leur identité LGBT+. Ces pratiques représentent un détournement de l’accompagnement spirituel, qui doit porter le souci du respect du discernement des personnes, là où au contraire la thérapie de conversion cherchera à imposer un chemin unique et préconçu.

La rhétorique commune aux pratiques de thérapies de conversion pourrait se résumer de la manière suivante : tu sens que tu ne vas pas bien, c’est normal, tu vois bien qu’il y a quelque chose qui ne va pas dans le fait d’être homosexuel.

Voici ce que nous avons identifié comme acteurs des thérapies de guérison, ou qui sont remontés dans les témoignages que nous avons reçus :

- La pensée de Tony Anatrella, prêtre et psychanalyste qui a construit une théorisation de l’homosexualité comme immaturité affective. Lui-même a été accusé de pratiquer des attouchements sur des patients, qu’il a justifiés par une méthode de "revirilisation" des hommes en déficit de masculinité, par des techniques psycho-corporelles. Par ailleurs, sa pensée est encore très répandue en contexte catholique, notamment dans les organismes d’éducation à la vie affective et sexuelle catholiques, qui interviennent auprès de jeunes publics, dans des pèlerinages, des festivals chrétiens, et même dans des établissements scolaires privés sous contrat, ce qui laisse craindre qu’il y ait là un terreau fertile pour les thérapies de conversion.

Des sessions ou stages de restauration de l’identité affective et sexuelle, pratiqués par exemple par l’organisme « Torrents de vie », issu du mouvement ex-gay américain. Mais aussi des cas de prières de guérison ou de délivrance, on en a identifié dans des communautés évangéliques. Ainsi que des formations « Se libérer », par un pasteur de l’Eglise Protestante Unie de France qui se défend de pratiquer des thérapies de conversion (http://www.liberer.fr/à. Nous avons eu écho dans ces formations d’invitations à construire une analyse personnelle des défailles psychologiques qui ont conduit à l’homosexualité. On peut aussi y rattacher l’association évangélique « Oser en parler », et les sessions de guérison agapè-thérapies de la Communauté catholique des Béatitudes (« Guérison des blessures profondes », « Renaître à la vie »)

Le groupe catholique « Courage », également issu du mouvement ex-gay américain, propose des groupes de parole et de soutien inspirés des alcooliques anonymes.

On a aussi relevé des cas de refus d’absolution et de pratiques de thérapies de conversion lors de confessions, en contexte catholique, sur du plus ou moins long terme. Nous avons un cas d’une personne gay sous emprise forte d’un prêtre durant plusieurs années.

Ces pratiques peuvent aussi se trouver chez des psychologues, notamment proches de milieux chrétiens.

On peut donc apercevoir une grande diversité de pratiques importantes à prendre en compte. Il faut noter que l’identification des acteurs des thérapies de conversion est complexe. Elles ne sont souvent pas identifiées comme telles, y compris par les victimes. Celles-ci sont souvent très investies dans leur foi, et ne souhaitent pas s’exprimer à l’encontre de leurs Eglises, et restent souvent en difficulté ou tension à ce sujet. Il est donc très difficile de recueillir des témoignages. Un enjeu de nommer et décrire ces pratiques est donc que les victimes puissent se reconnaitre comme telles.

Nous dénonçons principalement dans ces thérapies le fait d’enfermer ces personnes dans une logique de culpabilité et de refoulement dont il n’est pas possible de sortir, et le refus d’un exercice autonome, libre et éclairé de sa spiritualité.

A ce jour, seule l’Eglise Protestante Unie de France s’est prononcée ouvertement contre les thérapies de conversion. Nous soulignons l’importance d’un dialogue avec les Eglises sur le sujet, pour les encourager une vigilance interne par rapport à ces pratiques.

1. See Annex 1 for the case of France (in French) [↑](#footnote-ref-1)
2. Yu, Alvin ”Conversion therapy: What you need to know” *CBC News* (13th July 2019) URL: <https://www.cbc.ca/news/canada/conversion-therapy-what-you-need-to-know-1.5209598> (accessed on 19th December 2019) [↑](#footnote-ref-2)
3. Casey, Bill “The Health of LGBTQIA2 Communities in Canada: Report of the Standing Committee on Health” *House of Commons Canada* (June 2019) URL: <https://www.ourcommons.ca/Content/Committee/421/HESA/Reports/RP10574595/hesarp28/hesarp28-e.pdf> [↑](#footnote-ref-3)
4. Wibawa, Tasha “Islamic exorcisms used as conversion therapy as Indonesian city moves against LGBT population*” ABC news* (5th December 2018) URL: <https://www.abc.net.au/news/2018-12-06/indonesia-lgbtqi-conversion-therapy/10576900> (accessed on 17th December 2019) [↑](#footnote-ref-4)
5. Butler, Gavin “Exorcisms are Being Used as Gay Conversion Therapy in Indonesia” *Australia Today* (7th May 2019) URL: <https://www.vice.com/en_in/article/3k95x5/exorcisms-are-being-used-as-gay-conversion-therapy-in-indonesia> (Accessed on December 17th) [↑](#footnote-ref-5)
6. Casey, Bill “The Health of LGBTQIA2 Communities in Canada: Report of the Standing Committee on Health” *House of Commons Canada* (June 2019) URL: <https://www.ourcommons.ca/Content/Committee/421/HESA/Reports/RP10574595/hesarp28/hesarp28-e.pdf> [↑](#footnote-ref-6)
7. Idem [↑](#footnote-ref-7)
8. We will not name any witnesses or victims throughout the report out of respect for confidentiality [↑](#footnote-ref-8)
9. Johnson, Emily “Islamic Exorcisms used as a ‘cure’ for homosexuality in Indonesia: ‘If I am Muslim, I can’t be gay’” USA Today (8th November 2019) URL: <https://eu.usatoday.com/story/news/world/2019/11/08/indonesia-lgbt-landscape-islamic-exorcism-ruqyah-used-therapy/2507538001/> (Accessed on December 17th 2019) [↑](#footnote-ref-9)
10. Wibawa, Tasha “Islamic exorcisms used as conversion therapy as Indonesian city moves against LGBT population*” ABC news* (5th December 2018) URL: <https://www.abc.net.au/news/2018-12-06/indonesia-lgbtqi-conversion-therapy/10576900> (accessed on 17th December 2019) [↑](#footnote-ref-10)
11. Primastika, Widia “Perda yang Mendiskriminasi LGBT Disebut Melanggar Konstitusi” (7th December 2018) URL: <https://tirto.id/perda-yang-mendiskriminasi-lgbt-disebut-melanggar-konstitusi-da8d> (accessed on December 16th 2019) [↑](#footnote-ref-11)
12. #  Wahid Foundation Seeding Peaceful Islam “Laporan Survei Nasional Tren Toleransi Sosial-Keagamaan di Kalangan Perempuan Muslim di Indonesia” (February 2019) URL: <http://wahidfoundation.org/index.php/publication/detail/Laporan-Survei-Nasional-Tren-Toleransi-Sosial-Keagamaan-di-Kalangan-Perempuan-Muslim-di-Indonesia> (accessed on December 16th 2019)

 [↑](#footnote-ref-12)
13. #  Primastika, Widia “Perda yang Mendiskriminasi LGBT Disebut Melanggar Konstitusi” (7th December 2018) URL: <https://tirto.id/perda-yang-mendiskriminasi-lgbt-disebut-melanggar-konstitusi-da8d> (accessed on December 16th 2019)

 [↑](#footnote-ref-13)
14. Ashley, Florence “Submission to the House of Commons Standing Committee on Health for the study o LGBTQ2 Health in Canada on the Matter of Conversion Therapy” URL : <https://www.ourcommons.ca/Content/Committee/421/HESA/Brief/BR10472186/br-external/AshleyFlorence-e.pdf> [↑](#footnote-ref-14)
15. Robert, Wallace & Hershel, Russell, “Attachment and Shame in Gender-Nonconforming Children and Their Families: Toward a Theoretical Framework for Evaluating Clinical Interventions” (2013) 14:3 International Journal of Transgenderism 113; Greta R Bauer et al, “Intervenable factors associated with suicide risk in transgender persons: a respondent driven sampling study in Ontario, Canada” (2015) 15:1 BMC Public Health. [↑](#footnote-ref-15)
16. It was released, edited by the Federal e Regional Psychology Councils of Brazil, at 2019, a book called “Tentativas de aniquilamento de subjetividades LGBTIs”, in English “Attempts to Annihilate LGBTIs Subjectivities”. It brings the stories of nine people who were impact by the prejudice of the fundamentalist understanding of the Christianity, through the conversion therapies. The book was motivated by the fact that, in 2017, a group of psychologists tried to suspend, with what the Brazilian law calls “Popular Action”, the Resolution CFP nº 01/1999, which establishes roles of psychologists with regard to sexual orientation. Besides this action against the already discussed roles, the Psychology Council had received several complaints against psychologists who were using the idea of the “reversal of sexual orientation”. In answer to that the Psychology Federal Council, in 2018, filed a Constitutional Complaint against the Popular Action. In this case, the Brazilian Supreme Court suspended the Popular Action, in April 24 2019, keeping in full the Resolution CFP nº 01/1999. [↑](#footnote-ref-16)
17. Hirst, Jordan “Queensland Government to ban ‘gay conversion therapy’” *QN Celebrating Australia’s LGBTIQ* Culture (November 2019) URL: <https://qnews.com.au/queensland-government-to-ban-gay-conversion-therapy/?fbclid=IwAR2XBALt57_wLlSqVMk4DcPg9RKmjih7Gn9-LO9vK7_dYDAdzyYJGQxLstk> (Accessed on December 29th November 2019) [↑](#footnote-ref-17)
18. AFP “Contre les thérapies de conversion en France, une proposition de loi pour 2020 » *Huffington Post* (8th October 2019) URL: <https://www.huffingtonpost.fr/entry/contre-les-therapies-de-conversion-meconnues-en-france-une-proposition-de-loi-pour-2020_fr_5d9c39f2e4b0fc935edfe6a2> (Accessed on December 20th 2019) [↑](#footnote-ref-18)
19. Duffy, Nick « German Cabinet Approves Ban on Gay Cure Therapy » *Pink News* (December 18th 2019) URL: <https://www.pinknews.co.uk/2019/12/18/germany-cabinet-ban-gay-cure-therapy/?fbclid=IwAR32EBz8uKJcVUixrTAafoWCm4PlmTfZgn_O6kkV11lKCjdtwK8LjnEE8N8> (Accessed on December 19th 2019) [↑](#footnote-ref-19)