

**UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF MASSACHUSETTS
SPRINGFIELD DIVISION**

SEXUAL MINORITIES UGANDA,	:	CIVIL ACTION
	:	
Plaintiff,	:	3:12-CV-30051-MAP
	:	
v.	:	MAGISTRATE JUDGE
	:	KATHERINE A. ROBERTSON
SCOTT LIVELY,	:	
	:	
Defendant.	:	

**DECLARATION OF ROGER K. GANNAM IN SUPPORT OF
DEFENDANT SCOTT LIVELY'S MOTION FOR SUMMARY JUDGMENT**

I, ROGER K. GANNAM, declare as follows:

1. I am an attorney and Assistant Vice President of Legal Affairs at Liberty Counsel, and counsel to Defendant, Scott Lively, in this case. I submit this declaration upon personal knowledge, except where indicated.
2. Attached hereto as Exhibit 1 is a true and correct copy of an e-mail from Horatio Mihet to Gina Spiegelman, dated June 13, 2014, Subject: SMUG v. Lively: discovery responses.
3. Attached hereto as Exhibit 2 is a true and correct copy of Defendant Scott Lively's Amended Notice of Taking Depositions, October 30, 2015.
4. Attached hereto as Exhibit 3 is a true and correct copy of excerpts from Plaintiff's Supplemental Responses to Defendant Scott Lively's First Set of Interrogatories Containing Confidential Information Subject to the Terms of the Protective Order.
5. Attached hereto as Exhibit 4 is a true and correct copy of excerpts from the transcript of the Deposition of Scott Lively, June 23 and 24, 2015.

6. Attached hereto as Exhibit 5 is a true and correct copy of Chapter 8 of REDEEMING THE RAINBOW, produced in discovery as SMUG000343-000360.

7. Attached hereto as Exhibit 6 is a true and correct copy of the book, HOMOSEXUALITY: PERSPECTIVES FROM UGANDA (Sylvia Tamale ed., Sexual Minorities Uganda 2007), identified in Defendant's Exhibit 5G (#253-1) at 3, and in the Deposition of Plaintiff, Sexual Minorities Uganda, through designee Pepe Onziema (Vol. 1), taken November 10, 2015 (#250-6), at 217:5-221:18.

8. Attached hereto as Exhibit 7 is a true and correct copy of the article, *Kabaka Slams Homos*, The New Vision (Kampala), Sep. 25, 1999, <http://allafrica.com/stories/199909250027.html>, identified in Exhibit 6, *supra*, at 186.

9. Attached hereto as Exhibit 8 is a true and correct copy of the document produced in discovery as SMUG014621 (CONFIDENTIAL).

10. Attached hereto as Exhibit 9 is a true and correct copy of excerpts from the transcript of the Deposition of Frank Mugisha, June 22, 2015 (CONFIDENTIAL).

Pursuant to this Court's Order Regarding Confidentiality of Certain Discovery Material entered March 3, 2014 (Dkt. 106), exhibits containing documents designated "CONFIDENTIAL" will be filed separately, under seal.

I declare under penalty of perjury that the foregoing is true and correct.

Executed on September 1, 2016.

/s/ Roger K. Gannam
ROGER K. GANNAM

CERTIFICATE OF SERVICE

I HEREBY CERTIFY that a true and correct copy of the foregoing was filed electronically with the Court on September 1, 2016. Service will be effectuated by the Court's electronic notification system upon all counsel or parties of record.

/s/ Roger K. Gannam
Roger K. Gannam
Attorney for Defendant Scott Lively

From: [Mihet, Horatio](mailto:Mihet.Horatio)
To: "spiegelman.gina@dorsey.com"
Subject: SMUG v. Lively: discovery responses
Date: Friday, June 13, 2014 1:56:11 AM
Attachments: [Discovery - Lively Responses and Objections to SMUG's First Set of Interrogatories.pdf](#)
[Discovery - Lively Responses and Objections to SMUG's First Request for Production.pdf](#)

Gina -- attached please find Lively's responses and objections to SMUG's First Set of Interrogatories and Requests for Production.

The document production is available for download here:

<https://www.dropbox.com/sh/uu4lxjhb61ldifq/AACqBZQXY2qFRUwP4ccojMyJa>

Kindly confirm receipt.

I will respond separately tomorrow to your last email regarding format of documents production.

Regards,

HGM

Horatio G. Mihet, Esq.*
Senior Litigation Counsel
Liberty Counsel

PO Box 540774

Orlando, FL 32854

800-671-1776 phone

407-875-0770 fax

Offices in CA, DC, FL, VA

www.LC.org • hmihet@LC.org

*Licensed in Florida and Ohio

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**UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF MASSACHUSETTS
SPRINGFIELD DIVISION**

SEXUAL MINORITIES UGANDA,	:	CIVIL ACTION
	:	
Plaintiff,	:	3:12-CV-30051-MAP
	:	
v.	:	JUDGE MICHAEL A. PONSOR
	:	
SCOTT LIVELY,	:	
	:	
Defendant.	:	

DEFENDANT SCOTT LIVELY’S AMENDED NOTICE OF TAKING DEPOSITIONS

PLEASE TAKE NOTICE that, pursuant to Fed. R. Civ. P. 30, Defendant, Scott Lively (“Lively”), will take the following depositions at **Dorsey & Whitney LLP, 51 West 52nd Street, New York, NY 10019**, upon oral examination before a court reporter or some other officer duly authorized by law to take depositions, for the purpose of discovery or as evidence in this action, which depositions will be recorded by stenographic means:

WITNESS	DATE	TIME
Pepe Onziema and Defendant, Sexual Minorities Uganda (Fed. R. Civ. P. 30(b)(6))	Nov. 10, 2015	9:30 AM
	Nov. 11, 2015	9:00 AM

Each deposition will commence on the date and time specified and continue thereafter until the deposition has been completed.

Defendant, Sexual Minorities Uganda (“SMUG”), pursuant to Fed. R. Civ. P. 30(b)(6), will designate an individual or individuals with personal knowledge to appear and attend at the time and place specified for the purpose of testifying to the following areas of inquiry in accordance with this Notice:

- (a) SMUG’s identity, mission, objectives, strategies, funding, activities and membership;
- (b) SMUG’s claims in this lawsuit and evidence regarding: (i) persecution in Uganda, including without limitation the specific persecutory acts alleged by SMUG in its Amended Complaint (Dkt. No. 27) and discovery responses; (ii) wrongful conduct by Lively, including without limitation acts or omissions undertaken by Lively in Uganda, in the United States, or elsewhere; (iii) wrongful conduct by any of the alleged co-conspirators of Lively; (iv) the specifics of any alleged conspiracy in which Lively participated; and (v) specific damages incurred or claimed by SMUG;
- (c) The murder of David Kato, including without limitation SMUG’s statements, knowledge, investigation, and evidence regarding same;
- (d) Proposed, enacted, or repealed legislation in Uganda regarding homosexuality, and SMUG’s involvement, advocacy, and activities regarding same;
- (e) All contact information for Richard S. Ssebagala, including without limitation physical address(es), telephone number(s), e-mail address(es), and social media name(s), handle(s), alias(es), etc., and his United States citizenship, residency, or immigration status;

- (f) Each topic covered by Lively's sixteen interrogatories to SMUG (incorporated herein by reference), as well as SMUG's responses thereto and SMUG's evidence as to those topics;
- (g) SMUG's discovery responses, disclosures, and document production; and
- (h) All other allegations and contentions in SMUG's Amended Complaint, including SMUG's evidence to support them.

Dated: October 30, 2015

Philip D. Moran
(MA Bar # 353920)
265 Essex Street, Suite 202
Salem, Massachusetts 01970
Tel: (978) 745-6085
Fax: (978) 741-2572
Email: philipmoranesq@aol.com

/s/ Roger K. Gannam
Mathew D. Staver
Admitted Pro Hac Vice
Horatio G. Mihet
Admitted Pro Hac Vice
Roger K. Gannam
Admitted Pro Hac Vice
LIBERTY COUNSEL
P.O. Box 540774
Orlando, FL 32854-0774
800-671-1776 Telephone
407-875-0770 Facsimile
court@lc.org

Attorneys for Defendant Scott Lively

CERTIFICATE OF SERVICE

I HEREBY CERTIFY that a true and correct copy of the foregoing was served by e-mail on the following counsel of record for Plaintiff this October 30, 2015:

Pamela C. Spees
Center for Constitutional Rights
666 Broadway, 7th Floor
New York, NY 10012
pspees@ccrjustice.org

Luke Ryan
100 Main Street, Third Floor
Northampton, MA 01060
lryan@strhlaw.com

Mark S. Sullivan
Joshua Colangelo-Bryan
Gina S. Spiegelman
Kaleb McNeely
Daniel Beebe
Vikram Kumar
Dorsey & Whitney, LLP
51 West 52nd Street
New York, New York
10019-6119
sullivan.mark@dorsey.com
colangelo.josh@dorsey.com
spiegelman.gina@dorsey.com
mcneely.kaleb@dorsey.com
beebe.daniel@dorsey.com
kumar.vikram@dorsey.com

/s/ Roger K. Gannam
Roger K. Gannam
Attorney for Defendant Scott Lively

UNITED STATES DISTRICT COURT
DISTRICT OF MASSACHUSETTS
SPRINGFIELD DIVISION

SEXUAL MINORITIES UGANDA,

Plaintiff,

v.

Civil Action No.

**SCOTT LIVELY, individually and as
President of Abiding Truth Ministries,**

3:12-CV-30051

Defendant.

**PLAINTIFF'S SUPPLEMENTAL RESPONSES TO DEFENDANT SCOTT
LIVELY'S FIRST SET OF INTERROGATORIES CONTAINING CONFIDENTIAL
INFORMATION SUBJECT TO THE TERMS OF PROTECTIVE ORDER**

Pursuant to Rules 26 and 33 of the Federal Rules of Civil Procedure, Plaintiff Sexual Minorities Uganda ("SMUG") supplements its objections and responses to Defendant Scott Lively's First Set of Interrogatories as follows:

GENERAL OBJECTIONS

1. SMUG objects to each and every interrogatory, definition, and instruction to the extent it seeks to impose any obligations inconsistent with or in addition to SMUG's obligations under the applicable rules, including the Federal Rules of Civil Procedure and the Local Rules for the District of Massachusetts, or any order of the Court in this matter.

2. SMUG objects to each and every interrogatory to the extent it seeks information protected by the attorney-client privilege, the work product doctrine, or any other applicable privilege or immunity. Inadvertent disclosure of such information shall not constitute the waiver of any applicable privilege, doctrine, immunity, or objection, and nothing contained in SMUG's

Supplemental Response No. 4.

SMUG incorporates its original Response to Interrogatory No. 4 herein and further incorporates its Supplemental Response to Interrogatory No. 2 for the acts of persecution that SMUG has had to divert resources in order to counteract. Subject to and without waiving its specific or general objections, SMUG further states that it is undertaking to quantify the damages it has suffered to date and will disclose to Defendant such information once it is complete.

Interrogatory No. 5:

Separately for each Act of Persecution identified in Interrogatory 2, describe in detail each Lively Act that you contend is actionable and renders Lively liable for that Act of Persecution, and, separately for each Lively Act:

- a) identify the Date(s) and Location(s) of the Lively Act;
- b) provide a detailed description of the Lively Act, and how it contributed to, or assisted in, the Act of Persecution;
- c) if you contend that the Lively Act was itself unlawful, then provide the specific section and/or subsection of the specific law, treaty, international accord, or any other legal authority which the Lively Act violated; and
- d) identify each Person who was a witness to the Lively Act.

Response to Interrogatory No. 5:

SMUG incorporates by reference its objections to Interrogatory No. 2. Subject to and without waiving its specific or general objections, SMUG responds as follows: SMUG refers Defendant to paragraphs 46-93 of the Amended Complaint (Dkt. No. 27), which describe Defendant's conduct that SMUG contends renders him liable for the widespread and/or systematic persecution of the LGBTI community in Uganda. SMUG further incorporates by reference its response to Interrogatory No. 2 for the instances of persecution for which SMUG contends Defendant is liable.

Supplemental Response No. 5.

SMUG incorporates its original Response to Interrogatory No. 5 herein and further incorporates its Supplemental Response to Interrogatory No. 2 for the instances of persecution for which SMUG contends Defendant is liable. SMUG further objects to subpart (c) to the extent that it requires SMUG to draw or render a legal conclusion or prematurely seeks an opinion or contention that relates to fact or the application of law to fact before designated discovery is complete. SMUG further objects to subpart (d) to the extent it seeks information not in SMUG's possession, custody, or control.

Interrogatory No. 6:

Identify each Person whom you "assist[ed] ... in finding necessary medical care, housing and needed resources," OR who has "fled the persecution and [sought] asylum in other countries," OR who has "been arbitrarily arrested and harassed and/or mistreated by the police," as you allege on page 73 of your Opposition to Lively's Motion to Dismiss (Dkt. No. 38), and, separately for each such Person:

- a) identify the nature, Date and Location of the Act of Persecution suffered by that Person, and identify each Person who committed the Act of Persecution;
- b) identify the precise nature of the assistance you provided and the Date on which you provided it;
- c) identify the third party who provided any goods or property or services that you helped secure for the persecuted Person;
- d) identify the Location to which the Person fled or relocated with your assistance (to the extent that Location is different from their present or last known address);
- e) identify the costs and expenses you incurred in providing the assistance; and
- f) identify the nature, Date and Location of each Lively Act that you contend makes Lively liable for those costs and expenses.

Response to Interrogatory No. 6:

SMUG objects to this interrogatory because it seeks information that is neither relevant nor reasonably calculated to lead to the discovery of admissible evidence because SMUG is not seeking compensation for the diversion of its resources to directly assisting LGBTI persons.

Interrogatory No. 8:

Identify each specific fact, way or manner in which this Lawsuit touches and concerns the United States with sufficient force to displace the presumption against extraterritorial application of the Alien Tort Statute. If you contend that the extraterritorial presumption is displaced because of conduct that took place in the United States, then (a) identify each specific act that took place in the United States, (b) the Date on which it occurred, (c) the Location where it occurred, (d) the Person who committed the act, (e) the law which the act violated, and (f) the connection between the act and any Persecution in Uganda.

Response to Interrogatory No. 8:

SMUG objects to this interrogatory because it requires SMUG to draw or render legal conclusions. Moreover, SMUG objects to this interrogatory as it presumes an erroneous interpretation of the law.

Supplemental Response No. 8.

SMUG has no supplemental Response to Interrogatory No. 8 and incorporates herein its original Response to Interrogatory No. 8. SMUG further objects to the extent that this interrogatory seeks information that is already in Defendant's possession, custody, or control.

Interrogatory No. 9:

Identify the specific language and exact terms of the injunction you seek against Lively in this Lawsuit.

Response to Interrogatory No. 9:

SMUG objects to this interrogatory because it prematurely seeks the "exact terms of the injunction [SMUG] seek[s]" before designated discovery is complete and the full extent of Defendant's role in the widespread and/or systematic persecution of Uganda's LGBTI community has been established. Subject to and without waiving its specific or general objections, SMUG responds as follows: SMUG refers Defendant to paragraph (e) of its Prayer for Relief in the Amended Complaint (Dkt. No. 27).

Supplemental Response No. 9.

SMUG has no supplemental Response to Interrogatory No. 9 and incorporates herein its original Response to Interrogatory No. 9.

Interrogatory No. 10:

With respect to David Kato's murder alleged in Paragraph 222 of the Complaint:

- a) Who do you believe killed David Kato, and why? State the basis for your contention.
- b) Do you dispute that David Kato was killed by a homosexual because he was enraged by Kato's failure to pay him for sexual services? If yes, state the basis for your dispute; and
- c) Do you contend that Scott Lively bears any legal responsibility for David Kato's murder?

If yes, fully explain your contention and reasoning, and state the basis for your contention.

Response to Interrogatory No. 10:

SMUG objects to subpart (c) of this Interrogatory to the extent that it requires SMUG to draw or render a legal conclusion.

Subject to and without waiving its specific or general objections, SMUG states that it lacks information and knowledge sufficient to respond to this interrogatory at this time.

Supplemental Response No. 10.

SMUG incorporates herein its original Response to Interrogatory 10. SMUG further states that it included the death of David Kato in paragraphs 10 and 222 of the Amended Complaint in order to present a complete narrative of a SMUG staff member who had been subject to the persecution alleged in the Amended Complaint and subsequently died. SMUG is not relying on the death of David Kato to show Defendant's liability for the events alleged in the Amended Complaint.

Interrogatory No. 11:

Separately for each Communication that you contend Lively undertook in furtherance of any conspiracy or any Persecution alleged by you, identify the Date of such Communication, Lively's Location when he undertook such Communication, each other participant to such Communication, the detailed substance of such Communication, and all evidence you contend supports your contentions concerning such Communication.

Response to Interrogatory No. 11:

SMUG objects to this Interrogatory because it characterizes Lively's communications solely as being in furtherance of, as opposed to also being evidence of, his participation in the conspiracy and/or joint criminal enterprise as alleged in the Amended Complaint (Dkt. No. 27).

Subject to and without waiving its specific or general objections, SMUG responds as follows: The communications SMUG contends constitute evidence of Defendant's participation in and furtherance of the conspiracy and/or joint criminal enterprise as alleged in the Amended Complaint (Dkt. No. 27) include, but are not limited to, those described in paragraphs 47-56, 58-74, and 76-93 of the Amended Complaint (Dkt. No. 27).

Supplemental Response No. 11.

SMUG has no supplemental Response to Interrogatory No. 11 and incorporates herein its original Response to Interrogatory No. 11. SMUG further objects to the extent that this interrogatory seeks information that is in already in Defendant's possession, custody, or control.

Interrogatory No. 12:

Identify each false statement or assertion concerning homosexuality, or concerning homosexuals, lesbians, transgendered, intersex or bisexual Persons, which you contend Lively has made and which you contend is material to this Lawsuit. Separately for each such statement or assertion, state the basis for your contention that such statement or assertion is false, and identify all evidence, including specific Documents (with reference to specific page numbers for paper documents, and specific hour/minute location for audio/visual documents) that you contend supports your contention that such statement or assertion is false.

Response to Interrogatory No. 12:

SMUG objects to this interrogatory because it is unduly burdensome and improperly calls for a narrative response, and because it seeks information that is neither relevant nor reasonably calculated to lead to the discovery of admissible evidence. Subject to and without waiving its specific or general objections, SMUG responds as follows: Defendant's statements that SMUG contends are false include, but are not limited to, those described in paragraphs 54, 59, 72-73, and 81-82 of the Amended Complaint (Dkt. No. 27).

Supplemental Response No. 12.

SMUG has no supplemental Response to Interrogatory No. 12 and incorporates herein its original Response to Interrogatory No. 12. SMUG further objects that the term "material" requires SMUG to draw or render a legal conclusion or prematurely seeks an opinion or contention that relates to fact or the application of law to fact before designated discovery is complete.

Interrogatory No. 13:

Do you contend that Lively has ever advocated violence or criminal penalties against homosexuals, lesbians, transgendered, intersex or bisexual Persons? If yes, state the basis for your contention; identify the substance, Date and Location of such advocacy; identify any Person who was actually subjected to violence or criminal penalties as a result of such advocacy; identify the Date, Location and nature of the violence or criminal penalties; and identify each Person who perpetrated such violence or imposed such criminal penalties.

Response to Interrogatory No. 13:

SMUG objects to this interrogatory because it is unduly burdensome and improperly calls for a narrative response, and because it seeks information that is neither relevant nor reasonably calculated to lead to the discovery of admissible evidence.

Subject to and without waiving its specific or general objections, SMUG responds as

Interrogatory No. 15:

Identify each Person who has provided you with any funds, financial assistance or in-kind goods or services to undertake this Lawsuit (or any aspect of this Lawsuit), and state the nature and amount of such funds, financial assistance or in-kind goods or services provided by each such Person.

Response to Interrogatory No. 15:

SMUG objects to this interrogatory because it seeks information neither relevant nor reasonably calculated to lead to the discovery of admissible evidence.

Supplemental Response No. 15.

SMUG has no supplemental Response to Interrogatory No. 15 and incorporates herein its original Response to Interrogatory No. 15.

Interrogatory No. 16:

Separately for each conspiracy to Persecute that you claim Lively was involved in, identify:

- a) the Date on which the conspiracy started and ended;
- b) each party to that conspiracy, including Lively;
- c) the specific terms of that conspiracy;
- d) the specific responsibilities, actions or omissions that each party to the conspiracy agreed to undertake in furtherance of the conspiracy; and
- e) the specific actions or omissions which each party to the conspiracy actually undertook in furtherance of the conspiracy, together with the Date and Location of those actions or omissions.

Response to Interrogatory No. 16:

SMUG objects to this interrogatory because it is unduly burdensome and improperly calls for a narrative response. SMUG further objects to this interrogatory to the extent that it requires SMUG to draw a legal conclusion and objects that “specific terms,” “specific responsibilities,” and “specific actions or omissions” are vague and ambiguous. Subject to and without waiving its specific or general objections, SMUG responds as follows: SMUG refers Defendant to paragraphs 43-226 of the Amended Complaint (Dkt. No. 27).

Supplemental Response No. 16.

SMUG incorporates its original Response to Interrogatory No. 16 herein and further incorporates its Supplemental Response to Interrogatory No. 2 for specific acts of persecution taken in furtherance of the conspiracy.

Luke Ryan
(Bar No. 664999)
100 Main Street, Third Floor
Northampton, MA 01060
413-586-4800- Phone
413-582-6419- Fax
lryan@strhlaw.com

Attorneys for Plaintiff

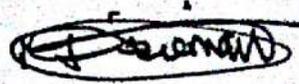
/s/ Pamela Spees
Pamela C. Spees, *admitted pro hac vice*
Baher Azmy, *admitted pro hac vice*
Jeena Shah, *admitted pro hac vice*
Center for Constitutional Rights
666 Broadway, 7th Floor
New York, NY 10012
212-614-6431- Phone
212-614-6499- Fax
pspees@ccrj ustice.org

Mark S. Sullivan *admitted pro hac vice*
Joshua Colangelo-Bryan *admitted pro hac vice*
Gina S. Spiegelman *admitted pro hac vice*
Dorsey & Whitney LLP
51 West 52nd Street
New York, NY 10019
212-415-9200- Phone
212-953-7201 – Fax
sullivan.mark@dorsey.com

VERIFICATION

I declare under penalty of perjury that the foregoing responses are true and correct.

Executed on October 21, 2014.

A handwritten signature in black ink, appearing to read "Pepe Julian Onziema", is written over a horizontal line.

Pepe Julian Onziema

UNITED STATES DISTRICT COURT
DISTRICT OF MASSACHUSETTS
SPRINGFIELD DIVISION

-----x

SEXUAL MINORITIES UGANDA,

Plaintiff, :

Civil Action No

3-12-CV-30061-MAP

- against -

SCOTT LIVELY,

Defendant. :

-----x

51 West 52nd Street

New York, New York

June 23, 2015

9:30 a.m.

EXAMINATION BEFORE TRIAL of SCOTT LIVELY,
the Defendant herein, taken by the Plaintiff,
pursuant to Notice, held at the
above-mentioned time and place, before Michelle
Lemberger, a Notary Public of the State of New
York.

1 Lively
 2 A. And you are referencing Exhibit 25.
 3 Q. I am referencing Exhibit 25, but you
 4 were present. So whether you need to
 5 reference Exhibit 25 is up to you. But I'm
 6 asking you, was there a meeting of about 50
 7 members of the Ugandan Christian Lawyers
 8 Association on the evening of your arrival in
 9 Uganda in 2009?
 10 A. Yes.
 11 Q. Did you speak at that group?
 12 A. Yes.
 13 Q. What did you understand was the
 14 purpose of speaking before that group?
 15 A. To educate the Ugandans on the
 16 homosexual movement and agenda.
 17 Q. Did you ever give an interview to a
 18 thing called Roadkill Radio?
 19 A. Yes, I did.
 20 Q. And Roadkill Radio is an Internet
 21 radio show, to my understanding, am I right
 22 about that?
 23 A. I don't know.
 24 Q. Do you know if it's for broadcast
 25 over the air waves or just over the Internet?

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1 Lively
 2 A. I don't know.
 3 Q. Okay. How many interviews have you
 4 given to Roadkill Radio?
 5 A. More than one, but I don't know how
 6 many.
 7 Q. In response to your -- to the
 8 document request in this case, you produced a
 9 link to an interview you gave on Roadkill
 10 Radio.
 11 Do you recall that?
 12 A. Yes.
 13 Q. And did you state on the Roadkill --
 14 in the Roadkill Radio interview that the
 15 purpose of your going to Uganda was to help
 16 Ugandans strengthen their laws against
 17 homosexuality?
 18 MR. MIHET: Objection. Form.
 19 A. I don't recall saying that.
 20 Q. Have you ever said to anybody that
 21 the purpose of you going to Uganda was to
 22 help Ugandans strengthen their laws against
 23 homosexuality?
 24 A. Not that I recall.
 25 Q. Was the purpose of you going to

[Page 119]

1 Lively
 2 Uganda to help Ugandans strengthen their laws
 3 against homosexuality?
 4 A. My purpose was to educate the
 5 Ugandans about the homosexual movement and
 6 agenda.
 7 Q. If you stated on the Roadkill -- in
 8 the Roadkill Radio show that you produced to
 9 us in this litigation that the purpose of
 10 your going to Uganda was to help Ugandans
 11 strengthen their laws against homosexuality,
 12 would that have been a false statement?
 13 MR. MIHET: Objection. Form.
 14 A. I think it would have been a
 15 reference in retrospect as to conversations
 16 that I had in Uganda at the time.
 17 Q. You know what the word purpose
 18 means, don't you?
 19 A. Um-hum.
 20 Q. Is that yes?
 21 A. Yes.
 22 Q. So let's get back to my question.
 23 If you said to the people who
 24 interviewed you on Roadkill Radio that the
 25 purpose of your going to Uganda -- not what

[Page 120]

1 Lively
 2 happened there, but the purpose in going to
 3 Uganda was to help Ugandans strengthen their
 4 laws against homosexuality, would that have
 5 been a lie?
 6 A. No.
 7 MR. MIHET: Excuse me, let me
 8 object. Objection. Form.
 9 Argumentative, calls for speculation
 10 and hypothetical.
 11 Q. All right. So the answer to my
 12 question is, no, it would not have been a
 13 lie, correct?
 14 A. Right.
 15 Q. So, in other words, it would have
 16 been the truth, right?
 17 A. It depends on how you interpret the
 18 sentence.
 19 Q. Okay. Well, did you just say --
 20 setting aside the interpretation, did you say
 21 to the people on Roadkill Radio that the
 22 purpose of your going to Uganda was to help
 23 Ugandans strengthen their laws against
 24 homosexuality?
 25 MR. MIHET: Objection. Asked

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UNITED STATES DISTRICT COURT
DISTRICT OF MASSACHUSETTS
SPRINGFIELD DIVISION

-----x

SEXUAL MINORITIES UGANDA,

Plaintiff, :

Civil Action No

3-12-CV-30061-MAP

- against -

SCOTT LIVELY,

Defendants. :

-----x

51 West 52nd Street

New York, New York

June 24, 2015

9:00 a.m.

CONTINUED EXAMINATION BEFORE TRIAL of SCOTT
LIVELY, the Defendant herein, taken by the
Plaintiff, pursuant to Notice, held at the
above-mentioned time and place, before Michelle
Lemberger, a Notary Public of the State of New
York.

1 Lively
 2 If we need to slow down so you can
 3 get your bearings, let me know that. Okay?
 4 A. Thank you.
 5 Q. In addition, there were objections
 6 yesterday to the form of some of my
 7 questions. And because we don't have a judge
 8 here to rule on whether or not the form of my
 9 question was correct, there may be some
 10 questions that sound similar to questions I
 11 asked yesterday, but it is the effort, me
 12 trying to cure your counsel's objections to
 13 that. So you will have to bear with me on
 14 that. Okay?
 15 A. I will do my best.
 16 Q. All right. So in other words, it
 17 may be that you are hearing a question that I
 18 asked you yesterday, but I'm asking it in a
 19 different manner so as to satisfy your
 20 counsel's objection regarding the form of my
 21 question. So it will not be a circumstance
 22 at trial to ask a question multiple times
 23 that would be objectionable, but we would, of
 24 course, have a judge there to rule on the
 25 objections. So maybe I would or maybe I

[Page 297]

1 Lively
 2 wouldn't have to ask it again.
 3 But today I have to ask it again,
 4 because your counsel, as he deemed
 5 appropriate, made objections to form. So I'm
 6 going to be asking some questions today that
 7 may be similar to yesterday, but I'm going to
 8 be trying to cure some form objections that
 9 he made.
 10 MR. MIHET: To the extent the
 11 questions, the substance of the
 12 question is the same, we will object
 13 as the question having been asked and
 14 answered. The time to cure the
 15 problems would have been yesterday
 16 not today. And we may choose to have
 17 the court reporter read back
 18 Mr. Lively's answers from yesterday
 19 rather than having him answer the
 20 same questions again.
 21 MR. BETKE: If you choose to
 22 cure -- if you choose to do that, we
 23 will not abide by the agreement you
 24 made regarding time if it impacts the
 25 completion of the deposition. And I

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1 Lively
 2 will have you know, we do have a
 3 conference with the court today, so
 4 if you try any effort to obstruct
 5 this deposition today, we will raise
 6 that issue with the court. Okay?
 7 MR. MIHET: That's fine. And I
 8 would also say, we were much more
 9 forgiving than we should have been
 10 yesterday with your outbursts. We
 11 will not do that today. We expect a
 12 modicum of civility to be in place
 13 and the witness will not subject
 14 himself to the type of treatment that
 15 he received from you yesterday.
 16 MR. BETKE: I object to the
 17 characterization of what happened
 18 yesterday. I don't believe there
 19 were any outbursts.
 20 However, as always, any
 21 forgiveness of any kind of my actions
 22 is always appreciated so I thank you
 23 for the forgiveness for whatever you
 24 believe in civility I may have
 25 perpetrated yesterday. I thank you

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1 Lively
 2 for that forgiveness, so we are
 3 apparently, according to your
 4 statements, starting with a fresh --
 5 on a fresh page today, which I
 6 appreciate. So let's go.
 7 BY MR. BETKE:
 8 Q. What was your purpose in going to
 9 Uganda in March of 2009?
 10 MR. MIHET: Objection. Asked
 11 and answered.
 12 A. To educate the Ugandans about the
 13 homosexual movement and agenda.
 14 Q. Was part of your purpose in going to
 15 Uganda to assist Ugandans in strengthening
 16 their laws against homosexuality?
 17 MR. MIHET: Objection. Asked
 18 and answered multiple times.
 19 A. I learned about the intention to
 20 strengthen the law during the conference.
 21 And so to the extent that it's within the
 22 context of the time I was at the conference,
 23 yes.
 24 Q. Okay. But how about before you went
 25 to the conference?

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[3] (Pages 297 to 300)

1 Lively
 2 A. No, my purpose in going was to
 3 educate the Ugandans about the homosexual
 4 movement and agenda.
 5 Q. Have you ever advocated violence
 6 against members of the LGBT community?
 7 A. Absolutely not.
 8 Q. Have you ever committed an act of
 9 violence against someone you understood to be
 10 a member of the LGBT community?
 11 A. Absolutely not.
 12 Q. There it is, right on cue, the
 13 jackhammers.
 14 May I have the exhibits, please?
 15 Thank you.
 16 I'm smiling because as soon as I
 17 stop talking the thing stops, but I know as
 18 soon as I start to ask a question, the
 19 jackhammer is going to start again.
 20 I'm going to direct your attention,
 21 Mr. Lively, to Plaintiff's Exhibit 42 which
 22 the top of it has an e-mail dated August 9,
 23 2013, and this is the one we were talking
 24 about yesterday. We were specifically
 25 talking about a sentence, It will accomplish

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1 Lively
 2 the objective of stopping foreign
 3 interference in Uganda and destructive
 4 propaganda efforts of groups like SMUG while
 5 preserving basic civil rights of homosexuals
 6 who live their lives privately and discreetly
 7 in society.
 8 I will hand it to you. I am asking
 9 you a general --
 10 A. What part of this were you reading?
 11 Q. I was reading from here, but I'm not
 12 going to really ask you about it. I was just
 13 trying to give you a lay of the land from
 14 yesterday. It would be this sentence from
 15 yesterday, just to sort of get us back there
 16 in fairness to you because I'm jumping
 17 around.
 18 A. Okay.
 19 Q. At the time you wrote that, how did
 20 you know of the existence of SMUG?
 21 A. In this -- well, I had been sued by
 22 this time, by SMUG.
 23 Q. All right. So did you know of the
 24 existence of the SMUG prior to being sued by
 25 SMUG?

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1 Lively
 2 A. No. I never heard of the name SMUG.
 3 Q. And you know that's the acronym, but
 4 have you heard of an organization called
 5 Sexual Minorities of Uganda?
 6 A. No.
 7 Q. Do you recall what you discussed
 8 with members of parliament while in Uganda?
 9 MR. MIHET: Objection. Asked
 10 and answered.
 11 A. Well, I gave a presentation; I
 12 didn't have conversations, individual
 13 conversations with them, but, yes, I remember
 14 what my presentation was about.
 15 Q. What was that about?
 16 MR. MIHET: Objection. Asked
 17 and answered.
 18 A. It was to suggest to those members
 19 of parliament that in the law that I knew at
 20 that point they -- whether contemplating they
 21 should not focus on punishment but they
 22 should focus on rehabilitation and therapy.
 23 And I testified as to my personal experience
 24 as a former alcoholic and drug addict who
 25 chose a diversion instead of losing my

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1 Lively
 2 license, that it was analogous to that and
 3 that they should see people who struggle with
 4 homosexuality as human beings.
 5 Q. After the -- strike that.
 6 Was there a firestorm or I don't
 7 know what word you'd use, or uproar, after
 8 the passage of the Antihomosexual Bill in
 9 2009?
 10 MR. MIHET: Objection. Form
 11 and mischaracterizes the facts.
 12 Q. In your opinion, was there like a
 13 public outcry that at least came your way?
 14 MR. MIHET: There was no
 15 passage of any act in 2009, Counsel.
 16 MR. BETKE: I'm sorry,
 17 introduced. I apologize, I'll
 18 withdraw that question.
 19 Q. Did it appear to you that there was
 20 at least in the media an outcry or a
 21 firestorm about the introduction of the
 22 Antihomosexual Bill in 2009?
 23 MR. MIHET: Objection. Form.
 24 A. I don't know that it was -- first of
 25 all, I'm only responding to news reports that

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1 Lively
 2 stay out of it.
 3 (Video continues playing)
 4 "MR. LIVELY: Life results was
 5 they went from the highest age rate
 6 in Africa to the lowest through
 7 promotion of abstinence and fidelity
 8 in marriage, Christian values. And
 9 that got the attention of the
 10 globalists who as, you and I know and
 11 many of the listeners know, in the
 12 sexual revolution really is the
 13 primary lever of the globalists.
 14 MS. SIMPSON: Yes.
 15 MR. LIVELY: To tip over
 16 countries that break their backbone
 17 and make it easier to bring them
 18 under control. And so when Ugandans
 19 did this it set off alarm bells and
 20 so they began infiltrating Ugandans's
 21 society to sort of launch a sexual
 22 revolution there to undermine the
 23 Christian successes that they had,
 24 especially on AIDS.
 25 Well, Ugandans responded to

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1 Lively
 2 that by taking on this challenge of
 3 the sex activists, as you call them,
 4 and in 2002 they had their first
 5 national pro-family conference,
 6 pornography and obscenity.
 7 I, just by coincidence, if you
 8 believe in coincidence, I ended up as
 9 the keynote speaker for that. And as
 10 a result of that became, you know,
 11 really helped them launch their
 12 movement.
 13 So when in 2009 they had not
 14 been able to stop George Soros and
 15 these others from, you know, creating
 16 a sexual revolution there, they knew
 17 they needed to strengthen their laws.
 18 And in anticipation of that they held
 19 this conference that I went and spoke
 20 at.
 21 Well, that conference was to
 22 sort of educate the leaders of the
 23 society so that when the law came out
 24 that they have an easier time, you
 25 know, being able to implement it.

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1 Lively
 2 Well, I spoke to the Ugandan
 3 parliament, at least members of it,
 4 in their assembly hall, urging them
 5 to focus on rehabilitation and not
 6 punishment. But, when the law came
 7 out and it quoted a capital
 8 punishment provision for a category
 9 called aggravated homosexuality,
 10 which is mostly focused on
 11 pedophilia, but could have been
 12 construed to include repeat offenders
 13 of simple homosexuality. And the
 14 homosexuals and the leftists around
 15 the globe just went crazy on this
 16 story, and then pointed at me and
 17 accused me of being the mastermind of
 18 what they began calling the kill the
 19 gays bill, which is a blatant lie.
 20 MR. GRAY: But you spoke --
 21 MR. LIVELY: From the
 22 beginning, it's opposing that --
 23 MR. GRAY: You spoke against
 24 both the death penalty and
 25 imprisonment when you spoke in

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1 Lively
 2 Uganda, didn't you, in 2009?
 3 MR. LIVELY: Yes, yes, I did.
 4 However, I actually did write some
 5 suggested modifications. They sent
 6 me a draft of the bill before they
 7 actually brought it forward. And I
 8 sent my comments back. What I did is
 9 I -- wherever they had quoted prison,
 10 I slashed it to, you know, knowing
 11 that they weren't going to eliminate
 12 it completely, I slashed it down. I
 13 took the death penalty out in my
 14 suggested revision, and I added two
 15 categories based on rehabilitation
 16 and promotion of pro-family values in
 17 the national school system.
 18 And so I got that in the
 19 document to show what I actually
 20 said. And I'm on record of that from
 21 the beginning.
 22 MS. SIMPSON: Well, I think
 23 last time we talked to you we had the
 24 same discussion and you've been
 25 consistent. So I want to talk about

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[25] (Pages 385 to 388)

<p>1 Lively 2 the lies. Because this group, the 3 Sexual Minorities Uganda, SMUG, I 4 mean, you know, that's what they 5 refer to themselves as, right? 6 MR. LIVELY: You can't make 7 this up -- 8 MS. SIMPSON: You know, isn't 9 there a big clue in that, you know? 10 But I'm reading from one of the news 11 reports that was done here by our sex 12 activist community, okay? And I'm 13 going to read some of the hyper 14 assertions that just -- and I want 15 you to address these, okay? Now, 16 let's just give some background. 17 This case brought by SMUG has 18 been filed in the United States 19 District Court of District of 20 Massachusetts. Okay? So this is a 21 filed lawsuit. Here you go, people. 22 47 pages of it, right, Pastor Lively? 23 MR. LIVELY: That's right. 24 MS. SIMPSON: And, man, you are 25 just, you are so powerful and so</p> <p style="text-align: right;">[Page 389]</p>	<p>1 Lively 2 probably now very comfortably 3 ensconced and remunerated by George 4 Soros -- but anyway, keep going. 5 MS. SIMPSON: My thinking and 6 knowing what you talk about, you 7 haven't worked to eradicate any trace 8 of LGBT, Q plus, plus, advocacy, 9 quite the contrary. You are saying 10 Hey, there's hope, there's healing, 11 there's a different way of doing 12 things and that's the greatest form 13 of advocacy I can think of. 14 MR. LIVELY: Well, you know, I 15 am against the advocacy. Actually I 16 take the position that homosexuality 17 should be criminalized. I'm 18 actually -- I take that position even 19 here in the United States, but that 20 it should be criminalized like 21 marijuana or speeding on the highway 22 is criminalized, so that you have a 23 public policy basis to prevent, or 24 the advocacy that I think should be 25 prohibited and that is gay pride</p> <p style="text-align: right;">[Page 391]</p>
<p>1 Lively 2 influential, for you to have 3 accomplished all this is just amazing 4 stuff. 5 Okay. Here is a direct quote 6 out of the extra report. U.S. 7 Evangelist leaders like Scott Lively 8 have actively and intensively worked 9 to eradicate any trace of LGBT 10 advocacy and identity, SMUG Executive 11 Director Frank Magusha says; true or 12 false? 13 MR. LIVELY: Magusha is 14 actually -- one of the elements that 15 they put in there as evidence of 16 crimes against humanity, which that's 17 a big sort of a punch line of this 18 whole thing, that's what this lawsuit 19 is for. It's a civil suit for crimes 20 against humanity. 21 And one of the very few pieces 22 of evidence that they put in there, 23 is the fact that the people at issue 24 fled Uganda, which is all 25 self-claimed that you deduct and he's</p> <p style="text-align: right;">[Page 390]</p>	<p>1 Lively 2 parades, public school advocacy, 3 promotion of homosexuality to school 4 children, that kind of thing. That's 5 what I mean by advocacy. I am 6 against those -- 7 MS. SIMPSON: I have a simpler 8 solution. Just cut the public money 9 to all these various organizations 10 and activities, and you solve three 11 quarters of the problem. 12 MR. GRAY: But Frank Magusha -- 13 MR. LIVELY: As an attorney 14 also, the problem is, if you have, at 15 least in U.S., Canada has a different 16 legal context, but in the U.S., you 17 can't have unequal treatment of like 18 groups. So you couldn't do that in 19 the United States, for example, 20 unless there was a public policy 21 reason. 22 You know, people, the 23 pro-marijuana advocates here in the 24 U.S., they can't go to Congress and 25 get money to go into the schools and</p> <p style="text-align: right;">[Page 392]</p>

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CHAPTER EIGHT: UNDERSTANDING “GAYSPEAK”

There is no shame in believing a lie...until you learn the truth.

The Homosexual Message

The disordered nature of homosexuality is self-evident; therefore any effort to normalize or legitimize homosexuality must use lies and deception to gain public support. The homosexual appeal for public support includes several standard falsehoods that are repeated constantly by its spokespersons and presented to the public as proven facts:

“Homosexuality is innate and normal” (often called the “born that way” argument).

“Homosexuality cannot be changed.”

“Heterosexual children cannot become homosexual.”

“Homosexuals and heterosexuals are separate but equal sexual types.”

“All disapproval of homosexuality is motivated by hate and fear.”

“Homosexuality is equivalent to race, and disapproval of homosexuality is like racism.”

“Homosexuals are helpless victims who need special legal protection.”

“Toleration of homosexuals requires approval of homosexual conduct.”

“Homosexual suicides and mental health problems are caused by social disapproval.”

An essential task of pro-family advocates is to expose the falsehood of these assertions. People, especially social and political leaders, need to know the truth, and it is our job to inform them. Fortunately, there is a wealth of authoritative documentation to support the pro-family position on these topics; many useful resources are provided in Section Four.

Another factor that helps us articulate the pro-family position is that most of the pro-homosexual arguments are patently illogical. They so completely fail the test of honest scrutiny that the resort to scientific evidence is unnecessary to prove the arguments false.

Agenda? What “Gay” Agenda?

One example of the “gay” movement’s reliance on deception is its audacious insistence that it has no agenda. Homosexual activists and their best-trained allies ritually challenge any reference to the “gay” agenda with an affected tone of incredulity. “What agenda?” they exclaim, as if the entire homosexual movement, with its hundreds of organizations and thousands of activists, all working to achieve specific political goals, were invisible. What is most interesting about this is not that they want to deceive people into believing that they have no agenda, but that they would insist this is true in the face of reality.

What does it tell you about a group of people obviously organized and working to change society, who not only pretend to have no agenda, but who also make the promotion of this self-evident falsehood a leading tactic in their campaign? They must either be very stupid (which is clearly not the case), or very confident that they can make the public accept the lie. They seem convinced, just like the Nazi propagandists who advocated this tactic, that if they tell the lie long enough and loudly enough, it will supplant the truth. Perhaps it will. Is it really any more of a lie than the assertion (now accepted by a great many otherwise intelligent people) that homosexuality is perfectly normal behavior equivalent to normal sexual relations between husbands and wives?

Unfortunately, most of the deceptive rhetoric used by the “gay” movement is more subtle. If Christians are to restore respect for the truth, they must learn how to recognize and expose these lies.

The Illogic of Pro-“Gay” Arguments

The success of the campaign to propagandize so-called “gay rights” is an amazing triumph of rhetorical manipulation. He who defines the terms controls the debate -- and by extension, public opinion. On this issue the terms have been defined (in many cases invented) by the talented sophists of the “gay” movement.

Sophistry, it must be noted, is the ancient Greek art of persuasion by subtly false reasoning. The key to overcoming sophistry is to simplify and clarify what the sophists have intentionally made complex and vague. That process begins by defining the terms and concepts being used in the arguments. One quickly discovers that most arguments advocating “gay rights” depend upon hidden false assumptions and deliberately ambiguous terms. It’s all smoke and mirrors.

Among the most common terms and concepts in the “gay rights” arsenal are: *homosexuality*, *sexual orientation*, *heterosexism*, *diversity*, *multi-culturalism*, *inclusiveness*, *discrimination*, *homophobia* and *tolerance*. These words and phrases are used by “gay” sophists to frame the question of homosexuality as a civil rights issue. It is a context chosen to favor homosexuals to the extent that they cast themselves as victims and their opponents as oppressors. Yet even within this context, “gay” arguments are easily refuted.

What is Homosexuality?

Some people might be tempted to skip past this section because they think they understand this term. That is the first mistake made by every victim of “gay” sophistry. Failure to clarify the essential terms at the beginning allows one to be trapped by his or her own assumptions. It’s like signing a contract to buy a used car without clearly identifying the car.

The definition of homosexuality is not as settled as one might think. Until 1986, homosexuality was almost universally defined as same-gender sexual conduct. By extension, a homosexual was defined as anyone who engages or desires to engage in such conduct. The “gay” movement itself embraced this definition, in which the term “homosexuality” had meaning only in relation to same-gender sexual *behavior*.

After 1986, the “gay” movement began to redefine homosexuality as a normal and immutable condition equivalent to heterosexuality, a state-of-being completely independent of conduct. Under the new definition, “straights” can choose same-gender sexual relations and “gays” can choose opposite-gender relations without any alteration of their true “sexual orientation.”

Why the change in strategy?

1986 was the year that the United States Supreme Court, in the case of Bowers v. Hardwick, upheld the right of states to criminalize homosexual conduct. The “gay” movement had argued that homosexual sodomy should be viewed by the court as a fundamental privacy right no different than marital sexual relations. The court firmly rejected that argument in 1986, though, unfortunately, the constitutional right of states to regulate homosexual conduct was overturned in Lawrence v. Texas in 2003.

Thwarted in its goal to legitimize homosexual conduct as a fundamental right, the “gay” movement turned to the only other basis on which it could claim constitutional protection: minority status as a “suspect class.” The Supreme Court recognizes minority status only for those groups which 1) have suffered a history of discrimination, 2) are powerless to help themselves and 3) are defined by *immutable characteristics*.

This is the secret to understanding why the “gay” movement now denies that homosexuality is behavior-based and instead insists that homosexuality is innate and unchangeable. It is not science. It is a legal and political strategy.

The problem is that they can’t back up the claim. There exists no truly objective means of determining whether a person is innately homosexual. One cannot take a blood test or DNA test to prove that he or she is “gay.” We must depend entirely upon a person’s claim that his or her homosexuality is innate. The taint of political self-interest alone makes such evidence wholly untrustworthy. Self-declared homosexuals can’t even prove that they sincerely believe that their homosexuality is innate. Instead, they argue that homosexuality *must* be innate because no one would *choose* to be “gay” and incur the resulting social stigma. This argument is invalid, since many people choose lifestyles that others condemn. Moreover, there are many homosexuals who freely admit that their lifestyle is a voluntary preference. This assertion is supported by a series of recent studies in Sweden, Denmark, Finland and the United States which reveal that the primary factors

associated with male and female homosexuality are environmental, not genetic, and include such conditions as a permissive social atmosphere, residence in an urban environment during one's teen years, separation from the same-sex parent, and for women, a college education (1).

Finally, to the consternation of "gay" propagandists, many people continue to leave homosexuality and become fully heterosexual. Although effective therapies have been developed by mental health professionals like Dr. Joseph Nicolosi, and have allowed many to change away from unwanted homosexuality, others change *spontaneously* over the course of their lives (2), and still others leave homosexuality behind through spiritual support and fellowship in groups like Exodus (Christian), JONAH (Jewish), and Courage (Roman Catholic). An interesting development reported on the Exodus website (www.exodus-international.org, January 2009) is the dramatic upswing in attendance at their conferences now that homosexuality is being increasingly normalized in mainstream society.

1. Hansen, Trayce, Ph.D. "Legalizing Same-Sex Marriage Will Increase Prevalence of Homosexuality: Research Provides Significant Evidence," reproduced on NARTH website, updated Oct. 14, 2008.

2. Satinover, Jeffrey, M.S., M.D., "The 'Trojan Couch:' How the Mental Health Associations Misrepresent Science," p. 11, reproduced on NARTH website, accessed Jan. 2009.

On the question of choice, it must be noted that all sex but rape is voluntary and thus every sexual act involves a conscious choice. A person's inclination toward a form of sexual conduct may not, for any number of reasons, be consciously chosen, but the mere existence of desire does not justify the act. To accept otherwise would be to validate adultery and pedophilia. Society has the right to require people to suppress harmful desires, even if it is difficult for them to do so.

In reality, the "gay" movement does not want a biological cause to be found. If science were to identify a biological cause of homosexuality, that day would begin the "race for the cure." (And a great many purportedly self-accepting homosexual men and women would secretly join that race.)

Since the "gay" movement can't prove it, the assertion that homosexuals are born that way remains nothing but a hypothesis -- one which provides no justification for abandoning long-standing, experience-tested social policies. Remember, society doesn't have to prove that homosexuality is not innate. "Gay" activists are the ones attempting to change things and the burden of proof is theirs.

Nevertheless, there is plenty of evidence that homosexuality is not innate. As mentioned above, there is a very considerable body of testimony from men and women who once lived as homosexuals. These ex-"gays" have renounced their former lifestyles and many have become heterosexual in self-identification and desire, while others have stopped at the point of comfort with their own gender and freedom from same-sex desires. The "gay" movement's challenge to former homosexuals to, in essence, prove they aren't still innately "gay" is the height of absurdity since homosexual immutability was never proven in the first place.

Why is the question of immutability so important? Because if homosexuality is not innate, it must be acquired. And if it can be acquired, we ought not allow homosexuality to be legitimized

to our children. If there remains any shadow of doubt as to the cause of homosexuality, we must err on the side of protecting our children. Indeed we must actively discourage them from viewing homosexuality as safe and normal, when in fact it is demonstrably neither safe nor normal.

It bears repeating here that normalcy is functioning according to nature or design. Normalcy is not based on popular opinion.

In summary, the true definition of homosexuality is same-gender sexual conduct. A homosexual is a person who defines himself or herself by the participation in or desire to participate in such conduct. This definition is both logically and intuitively sound.

For the sake of our children and the health of our society, we must not accept the redefinition of these terms. We must cut away the foundation of the “born that way” argument to reveal that it is not supported by science or social reality, and that since it can’t be proved, it is reasonable to assume that homosexuality may be acquired. Unfortunately, the “born that way” notion is one that predates the “gay” movement’s publicity efforts. For centuries people in western societies have assumed that their friends and relatives who exhibited effeminate homosexual traits *were* born that way, since they seemed unable to change, and since it was often too painful for families to acknowledge the circumstances (such as childhood molestation) which contributed to their homosexuality. Thus we have to fight this conceptual battle on two fronts. We must never allow a discussion to proceed forward if the immutability of homosexuality is assumed as a premise. We must challenge the premise and force the logical concessions, without allowing the subject to be changed.

Sexual Orientation

“Sexual orientation” is a highly ambiguous term loaded with hidden false assumptions.

An “orientation” describes the perspective of a subject toward an object. A sexual orientation therefore describes a person (subject) by the object toward which they are sexually attracted: a homosexual is someone oriented toward someone of the same sex, a bisexual toward both sexes, a pedophile toward children, a sado-masochist toward giving or receiving pain, etc..

By definition, there are an unlimited number of potential sexual orientations. The “gay” movement, however, officially recognizes only four orientations: heterosexual, homosexual, bisexual, and transgendered (i.e. transvestites and transsexuals). Why? Because to recognize other orientations -- pedophilia, for example -- would draw attention to the importance of distinguishing between orientation and conduct, when a major purpose of sexual orientation theory is to legitimize and protect homosexual conduct by *obscuring* this distinction.

This is most clearly seen in anti-discrimination policies that include sexual orientation. Government and corporate policy makers include sexual orientation in anti-discrimination policies in order to protect freedom of thought and speech on the basis of the claim that sexual orientation is nothing more than a state of mind. Americans rightfully cherish the First Amendment right to think and speak freely. The practical effect of such policies, however, is to legitimize and protect any sexual conduct associated with an orientation, and, ironically, to *suppress* the thought and speech of those who object to the promotion of homosexuality. For example, under such policies a landlord is expected to rent to homosexuals even if they admit they intend to commit sodomy on

the property and this is his sole reason for wanting to deny their application. Similarly, employees of an organization which embraces “gay” and lesbian clubs and activities are forbidden to organize Christian clubs on the grounds that their pro-family beliefs might create an uncomfortable environment for homosexuals who want active approval of their lifestyle.

Why is this distinction between orientation and conduct so important? Because sexual conduct has serious public health consequences which society has both a right and an obligation to regulate. In contrast, there are no public health implications to sexual orientation, properly defined. Even a pedophile’s orientation, abhorrent as it may be, is harmless to the public if he never acts upon it. Thus homosexual orientation is exonerated as far as public regulation policy goes.

Policy makers could stop this end run around public health considerations by adding one sentence to existing anti-discrimination laws: “This policy shall not be construed to legitimize or protect any sexual conduct deserving of regulation in the public interest.” The right to claim a sexual orientation should not automatically grant a license for sexual conduct.

Another purpose of sexual orientation theory is to create a context in which homosexuality and heterosexuality hold equal status. The notion of equivalency between homosexuality and heterosexuality is very important to “gay” arguments. For one thing it neutralizes health and safety arguments against the legitimization of homosexuality.

For example, it is an uncontested fact that homosexual sexual behaviors spread disease. When reminded of this, “gay” sympathizers say, “Heterosexuals do the same things.” This isn’t a logical defense of homosexuality per se, since two wrongs don’t make a right. However, it is an argument for treating homosexuality equally with heterosexuality if the two were truly equivalent. But they are not.

Unlike homosexuality, heterosexuality *is* immutable. To define heterosexuality as merely sexual conduct between people of compatible genders is to suppress a fundamental truth about what it means to be human. All human beings with the exception of hermaphrodites (people with a congenital deformity that causes them to have both male and female genitalia) are born with a reproductive system that is heterosexual by nature. We are either male or female. We have sexual feelings only because of chemical and other processes that are rooted in our procreative heterosexual design. Thus, a male sexual orientation toward a female (or vice versa) is self-evidently normal and natural. By contrast, a male-to-male or female-to-female orientation is self-evidently abnormal and unnatural. For homosexuality to be equivalent to heterosexuality, it would need to be rooted in its own homosexual physiology.

In reality, homosexuality is nothing more than same-gender conduct among people who are innately and unalterably heterosexual in form. Homosexuality is thus biologically (and to varying degrees morally) equivalent to pedophilia, sado-masochism, bestiality and many other forms of deviant behavior, or behavior that deviates from the normal design-based function of the human being.

A second reason for espousing the premise of equivalency is that it allows “gay” activists to exploit the civil rights doctrines which would not otherwise apply to them. Discrimination, in the civil rights context, means treating equal parties unequally. If homosexuals and heterosexuals are assumed to be equal, then it is unfair to deny homosexuals all of the benefits that heterosexuals

enjoy. “Gay” sophists have coined the term “heterosexism” to describe favoritism towards heterosexuals. To grasp the implications of heterosexism, simply think of it as “racism” toward homosexuals.

An anti-discrimination policy based upon sexual orientation is always the first step in a homosexual takeover of any organization because it locks in pro-“gay” assumptions. Following the adoption of this policy, the organization must accept as fact that homosexuality is immutable, equivalent to heterosexuality, and deserving of special protection without regard to moral or public health considerations. Criticism of these positions, or even failure to affirm them, can be considered violation of the policy. Where such a policy is enacted, adoption of the rest of the homosexual political agenda is virtually guaranteed. The conclusions are assured by the premises.

The Takeover Process

This varies slightly depending on the type of organization, but is predictable and easily recognized.

The takeover of local governments begins in the local media (where there is never a shortage of “gay” political activists) with a campaign to raise awareness of discrimination against legitimate minorities. A call then goes out to form a Human Rights Commission to study the “problem” and develop community-based solutions. The commission is then formed with quasi-governmental authority. The anti-discrimination policy comes next, often without mention of sexual orientation. That is usually added by amendment later. Opposition is usually minimal because no one wants to be perceived as being in favor of discrimination. This is not a baseless fear. Pro-“gay” activists in both the media and the government greet any opposition with highly-publicized accusations of racism and bigotry. Invariably, one duty of the commission is to gather, analyze and report statistics on discrimination in the community. (This is doubtless where the concept of “hate crimes” originated as a “gay” political strategy).

The use of a reporting plan assures two favorable outcomes for homosexuals. First, they gain a measure of legitimacy merely by being listed together with true civil rights minorities (without having to justify their inclusion among those whose status is based on morally neutral criteria such as skin color and ethnicity). Second, the very nature of the reporting process virtually guarantees an increase of discriminatory incidents from one reporting period to the next as people gradually become aware of the system. This appearance of a growing problem bolsters homosexuals’ demands for additional concessions to their agenda.

The takeover of a corporation begins with the placement of an activist (usually in-the-closet) homosexual in a hiring position. Other undisclosed “gays” are then hired to fill strategic positions in the company. When the ability to control the process is assured, some of the activists “come out of the closet” and form a “Gay and Lesbian Employees Association.” That group then introduces an amendment to the company anti-discrimination policy to include “sexual orientation.”

Democratically-run organizations (including political parties, labor unions and churches) are targeted based upon their vulnerability to takeover by a unified bloc of voting members. Mass infiltration by activists precedes elections, after which time organizational policy (and bylaws) can be controlled by the new activist leaders, who may or may not disclose that they are “gay.” I have heard it said that this was how the Metropolitan Community Church, an entirely homosexual-

controlled religious denomination started, beginning with the takeover of the original MCC, which was reportedly a genuine but struggling Christian church. The so-called mainstream Christian denominations have been particularly targeted, not only because many congregations have seen steeply declining membership in recent decades (so that fewer new “members” are needed to gain a voting majority), but because these denominations have vast property holdings and endowment funds which can be used for activist projects.

Every takeover is followed by consolidation of “gay” power within the organization, starting with some form of “sensitivity training.” Sensitivity training employs proven psychological coercion tactics (i.e. “brainwashing”) to indoctrinate members of the organization in pro-“gay” thinking. By the very nature of the manipulative tactics used, few dare to openly dissent. Those who do are duly noted by the control group and if they are considered a real threat, they are marginalized and may in time be forced out. Sensitivity training is usually mandatory for all members of the organization.

Once the control group has consolidated power, the organization is plundered for its available resources. These include tangible resources such as money and property, but also intangibles such as advertising and vendor contracts and even community goodwill. Charitable giving, too, is exploited, as gifts and grants are diverted away from previously-favored beneficiaries like the Boy Scouts to “gay” controlled organizations. While some resources benefit the internal control group (i.e. domestic partnership benefits and employee perks), most are focused strategically outside of the organization to further the “gay” political agenda in the community.

All the processes described above are made possible simply by the acceptance of sexual orientation as a theory of human sexuality.

In summary, sexual orientation is a term that is used by “gay” activists to deceive both policy makers and the public about the nature of homosexuality. It frames the debate about homosexuality in such a way that the average person is tricked into accepting “gay” presuppositions without challenge. This is even true of those people who continue to oppose the homosexuals’ political goals. Once the presuppositions have been accepted, especially when they become “law” in anti-discrimination policies, resistance to rest of the “gay” agenda becomes much more difficult.

The only effective strategy is to reject and refute the false assumptions of sexual orientation and re-frame the issues on a truthful foundation. Sexual orientation must be exposed for what it is: a nonsensical theory about sexuality invented by “gay” political strategists to serve their own selfish interests at the expense of the welfare of society as a whole.

Diversity

Diversity is a code word for the political doctrine of multiculturalism. By itself it means only “the variety of things,” but as used by the homosexual movement “diversity” is a moral statement about the way society ought to be: a harmonious social pluralism in which every culture is honored for its contribution to the whole. Thus feel-good emotionalism is harnessed to obscure deeply flawed reasoning.

Multiculturalism, meaning the equality of cultures in a pluralistic society, is a valid concept if culture is defined by morally neutral criteria. Society should pursue civic equality in areas such

as race, ethnic heritage and religion. But cultural *practices* are not morally neutral. Few of us would agree that the cultures of Nazi Germany, Stalinist Russia, and Taliban-ruled Afghanistan are the equals of American culture with respect to the deeds they have perpetrated. The “culture” of homosexuality – a way of life rooted in the practice of sodomy – is not equal to the inherited family-based cultures of African-Americans, Asian-Americans or Arab-Americans.

There is no comparison between a shared system of values, beliefs and traditions passed down through generations of a group of people bound by genetic and/or religious similarities, and a set of compulsive sexual/emotional behaviors practiced by a group of random individuals who define themselves as a community based on this practice alone.

The equality inherent in the concept of multiculturalism cannot be extended to such a group; it is an apples-to-oranges comparison.

The companion “gayspeak” word to diversity is *inclusiveness*. Churches and other institutions that have fallen victim to “gay” sophistry openly congratulate themselves on being *inclusive*. This is the same confusion we saw in the term “diversity,” only in a different form. In both cases there is a failure to define the standard of acceptance by which people are welcomed into the circle of inclusion. Without a standard, there can be no objectivity in the process, and any decision to include merely represents the arbitrary will of the person or persons in charge.

In summary, the doctrine of multiculturalism promotes the equality of all diverse cultures in our society under the code word “diversity.” The doctrine’s validity depends upon limiting the definition of culture to morally neutral criteria. The inclusion of morally significant sexual behavior in the definition robs multiculturalism of validity by granting legitimacy to immoral practices. Attempting to fix the problem by excluding some cultures because of their practices (for example cannibalism or slavery) contradicts the premise of equality of cultures. Failure to articulate a standard by which to determine which cultures should be included compounds the problem by vesting arbitrary authority in whomever holds power.

The effective response to a champion of “diversity” is to focus on the definition of multiculturalism and to demand to know the standard for inclusion.

Discrimination

Discrimination is a word whose political redefinition originated in the civil rights movement. In normal usage, discrimination is synonymous with discernment, but as used in a civil rights context it means irrational bias against a person. “Irrational” is the hidden qualifier in the term that distinguishes appropriate discernment from prejudice. In an enlightened society there can be no rational basis for discrimination on criteria such as race, skin color or ethnicity. However, as with multi-culturalism, the introduction of morally significant criteria changes the analysis of discrimination. Discrimination against harmful conduct is entirely rational, and in many cases necessary.

Discrimination is now synonymous with racial prejudice in the public mind. The “gay” movement has exploited this association to legitimize its own claims by adding itself to the list of minorities in anti-discrimination statutes.

In summary, discrimination has been useful to “gay” activists because the public is deeply conditioned to associate this term only with prejudice, especially racial prejudice. The solution is

to add the qualifier “rational” or “irrational” to discrimination whenever one uses the term. At minimum this tactic causes the hearer to consider the significance of the qualifier. It also sets the stage for a discussion about the standard for determining what is rational vs. irrational discrimination.

Homophobia

This term is probably the most outrageous invention of the “gay” sophists. In a way, it shouldn’t even be considered sophistry, since it lacks any hint of subtlety. In contrast to the cleverness of most other examples listed here, the illogic of homophobia is insultingly blatant.

Originally, homophobia was psychiatric jargon invented to describe patients’ fear of their own homosexual inclinations. “Gay” activists simply stole the term and redefined it as “hate and/or fear of homosexuals.”

As a rhetorical weapon, homophobia is unequaled. It serves first to define anyone who opposes the legitimization of homosexuality as a hate-filled bigot. The universal inclusion of all opponents as homophobic is of course not emphasized. Homosexual activists publicly associate this label with violent “gay bashers” and hateful fanatics. When they use the term they want people to think about the killers of Matthew Shepard, but in conventional practice they include every man, woman and child who believes homosexuality is abnormal or wrong. The way to expose this fact is to challenge the advocates of the “gay” position to state the difference between homophobia and non-homophobic opposition to homosexuality. They will reveal that they accept *no* opposition to their agenda as legitimate. (The “gays” outrageous mistreatment of Miss California 2009, Carrie Prejean, for simply giving her opinion that marriage should be between a man and a woman is illustrative of this fact).

Secondly, the term defines opposition to homosexuality as a mental illness. “Gay” activists take special delight in this since it was scant decades ago that homosexuality was listed as a mental disorder in the Diagnostic and Statistical Manual of Psychiatry (the listing was removed by the political maneuvering of homosexual activists in a 1973 vote of the members of the American Psychiatric Association)

Thirdly, the term can be used as the semantic equivalent of “racist,” helping the “gay” movement further indoctrinate the public with the notion that opposition to homosexuality is equivalent to prejudice against racial minorities.

Collectively, these strategic applications of the word “homophobia” serve to intimidate many opponents into silence. When any expression of opposition to homosexuality draws the accusation that one is a mentally-ill bigot equivalent to a racist, few people will venture public opposition. Those who do will tend to be defensive, offering the disclaimer that they are not hateful (unintentionally but implicitly validating the lie that hatefulness is the general rule).

The use of the term is in itself religious discrimination because it implicitly disparages and declares illegitimate the religious teachings of several major world religions. Adoption of the term by government constitutes a *prima facie* violation of the Establishment Clause of the First Amendment, which prohibits the endorsement or inhibition of religion.

In summary, as it is used today, “homophobia” is a nonsense word used by “gay” sophists as

a rhetorical weapon against their opponents. It lumps together all opponents as mentally-ill “gay bashers” and in doing so declares mainstream religious doctrines to be harmful and illegitimate. The solution is to reject the term “homophobia” itself as harmful and illegitimate. Its illegitimacy can be exposed by making pro-“gay” advocates define the term and the distinction between homophobia and non-homophobic opposition to homosexuality.

Tolerance

Tolerance means putting up with someone or something you don’t like in order to serve the greater good of preserving civility. Tolerance is therefore an essential virtue in a diverse society. In the “gay” lexicon, however, tolerance means unconditional acceptance of homosexuality. Anyone who disapproves of homosexual conduct is labeled intolerant, even those who treat self-defined “gays” with the utmost courtesy and respect.

Abuse of language is a dangerous thing. The misuse of the term tolerance is a good example. For every person that gives in to political correctness to avoid being considered intolerant, there is another whose strong disapproval of homosexuality makes him or her *willing* to be considered intolerant. The latter may even begin to see intolerance as a virtue, since it appears necessary to be intolerant to stop the legitimization of sexual perversion. This fosters a climate in which intolerance against legitimate minorities can be more easily justified. As the “gays” have proved, many people just don’t think clearly enough to understand why intolerance of race and intolerance of perversion are different. This confusion serves the racists as easily as it serves the “gays.”

To reaffirm the true meaning of tolerance in the face of “gay” sophistry, point out that tolerance is relative. Some things deserve absolute tolerance and some things deserve zero tolerance but most fall somewhere in between. For example, our society should have high tolerance for freedom of speech (for example, the right to say “I’m gay”) but low tolerance for harmful behavior (e.g. sodomy). The tolerance a thing deserves is relative to the degree of benefit or harm that it may cause.

Conclusion

The heart of “gay” sophistry is the redefinition of homosexuality as a state of being and not a form of sexual behavior. This allows the “gay” movement to define homosexuals as a civil rights minority comparable to African-Americans and other groups whose minority status is based on truly immutable characteristics. In turn, this allows the “gay” movement to inherit and exploit all of the legal, political and social gains of the civil rights movement for its own ends.

Sexual orientation theory is the vehicle for “selling” the idea of homosexuality as normal and immutable. It creates a context in which sexuality can be divorced from physiology. Only by making the design and function of the human body irrelevant can “gay” strategists avoid otherwise self-evident truths about homosexuality.

All of the terms examined in this article, as applied to homosexuals, depend for their

validity upon the theory of sexual orientation, which in turn depends upon the redefinition of homosexuality.

In the end, this battle is won by affirming the obvious. The truth about homosexuality is self-evident. Self-evident truths are not taught, they are revealed. Helping people overcome “gay” sophistry does not require teaching them new facts and figures or raising their level of intellectual sophistication. On the contrary, it requires a clearing away of the misinformation that obscures the simple reality of things.

Indeed, if you find yourself dependent on studies and statistics to persuade someone of the wrongness of homosexuality and the foolhardiness of legitimizing it in society, you have already lost the debate. Consider: a person who remains unpersuaded by a reminder of the obvious truth has revealed himself to be an intellectual “reprobate” (in the Romans 1:28 sense of being lost to the truth) for whom facts are ultimately meaningless. Yet if you, by retreating to secondary evidence, grant that obvious truth is insufficient to prove your case, you voluntarily invite a debate context which favors those who are willing to cheat, lie or ignore facts to win.

This is not to suggest that the pro-family position lacks scientific support. Indeed the great preponderance of evidence, from the most respected research studies, affirms our conclusions. (See Section Four).

Defeating “gay” arguments, however, depends upon asserting the plain truth about homosexuality from the start. If you fail to challenge the presuppositions of the “gay” position, you will forever be at a disadvantage in opposing the many goals of the “gay” agenda. Stand firmly on the truth that homosexuality is an objectively disordered condition deserving of social disapproval because it spreads disease and dysfunction. You will be aggressively attacked for this position, because your opponents know that it is the only position from which you can successfully defeat all of their arguments. You would take less heat if you sought some point of compromise, but you would trade away most of your moral and persuasive authority in the process.

If you decline to stand firm on your pro-family presuppositions, the insights provided in this booklet will not be of much value to you. But if you opt for a determined pro-family stance, they will serve as potent weapons against every form of “gay” sophistry and, if you remain persistent, your courageous stand for truth will ultimately be vindicated.

TEN RULES FOR DEBATING ABOUT HOMOSEXUALITY

(As applied during a hypothetical conversation).

First. Never leave unchallenged any argument in which sexual orientation theory, homosexual immutability or the equivalency of heterosexuality and homosexuality is assumed (which is just about any argument you will ever have on this issue).

“Gay” Advocate: “Can’t you see that denying gays the right to marry is discrimination. Why shouldn’t they have the same basic rights as heterosexuals?”

You: "I'm a little confused by your argument. Are you saying that you think homosexuality is equivalent to heterosexuality?"

Second. Always make the advocates of the "gay" position define the critical terms.

"Gay" Advocate: "Of course they are equivalent. One person is no better than another just because of whom they happen to love."

You: "I still don't get it. How do you define homosexuality and heterosexuality? It's more than a question of romantic feelings isn't it?"

Third. Stay on track. Sophists will always change the subject to avoid having to admit error. The trick is to stay focused until the term in question is defined. Don't allow yourself to be baited into switching topics. Promise to address new topics after your main question has been answered. (Also, watch out for the "tag team" tactic in which a third party will interrupt your discussion to help your opponent change the subject. Make these parties address your question.)

"Gay" Advocate: "Homosexuality is just your sexual orientation. It's the way you're born. Some people are straight. Some are gay. You don't think gay people should be discriminated against just because they have a different orientation, do you?"

You: "I'd like to answer that question after we talk about what sexual orientation is, but I'm still not clear on what you mean by homosexuality. How do you know that it's just the way someone is born?"

Fourth. Don't allow your opponent to place the burden of proof upon you to disprove one of his or her assumptions. The burden of proof is on him or her.

"Gay" Advocate. "Everybody knows that. There are lots of studies. Besides, who would choose to be gay when there is so much hatred and homophobia against them?"

You: "Lots of people make choices that other people hate. That doesn't prove anything. And all the studies that I have seen have been inconclusive. Can you cite me any study that absolutely proves that gays are born that way?"

Fifth. Always address the aspect of conduct, which by nature is volitional.

"Gay" Advocate: "They're out there. But gay people don't have to prove themselves to deserve basic rights. You don't have to prove your heterosexuality to get your rights do you?"

You: “Now we’re back where we started on this question of whether homosexuality is equivalent to heterosexuality. You still haven’t defined what homosexuality is or what heterosexuality is. Isn’t it a question of behavior?”

Sixth. Keep the discussion on what can be objectively observed and measured and away from the subjective. Don’t be diverted into a discussion of abstractions.

“Gay” Advocate: “No, its not about behavior, its about orientation. I already said that. You can be gay and celibate. Being gay is when the person you fall in love with is the same sex as you. Being straight is when you fall in love with someone of the opposite sex. That’s it.”

You: “So where does sex come in. If orientation has nothing to do with sexual behavior, what stops pedophiles from claiming equality with gays and straights? If they never get physical, what does it matter if they fall in love with a child?”

Seventh. Use affirmative statements to reclaim the initiative in the discussion.

“Gay” Advocate: “Yeah, but pedophilia is illegal.”

You: “Right. The behavior is illegal, but not the thoughts and feelings. That’s why its important to be very clear on the definition of homosexuality and heterosexuality before we decide if they’re equal. If we’re only talking about thoughts and feelings, then perhaps they are equal, but then so are all the other orientations you can think of. If we compare them by the types of behavior they involve, that’s a different story.

Pedophile behavior is illegal because it harms children. Homosexual behavior is still illegal in many countries because it spreads disease and dysfunction.”

Eighth. Make the opponent face the flaws in his or her logic.

“Gay” Advocate: “Well heterosexuals engage in the same risky behaviors as homosexuals.”

You: “So would you agree that disapproval of all harmful sexual conduct is reasonable?”

Nine. Follow the flaw to its illogical conclusion.

“Gay” Advocate: “No, I don’t think its anyone’s business what two people do in the privacy of their own bedroom.”

You: “Allow me to summarize what you’re saying. Homosexuals and heterosexuals are only

different as to the choice of their partner, one is same-sex, the other opposite sex, but that they are equal in that both engage in the same types of sexual conduct. You also believe that society has no right to regulate sexual conduct even if it threatens the public health, but you would make an exception for pedophiles. Is that about right?"

Ten. Measure your success by the degree to which you have illuminated the truth for those listening in to your discussion, not by the willingness of your opponent to change his or her mind.

"Gay" Advocate: "I'm not going to let you trap me into some homophobic box. Your problem is that you're a bigot."

You: "Your problem is that you don't understand that homosexuality is very different than heterosexuality. Heterosexuality describes the way all human beings are designed to function as compatible opposite-sex partners. Homosexuality could only be equivalent if it was rooted in a comparable physiological design. Instead, even when engaging in homosexual acts, a person remains inherently and immutably heterosexual by nature. Sexual orientation is just a theoretical model that lets you pretend that sexuality is a subjective state-of-mind and not a form of voluntary physical conduct.

"That's why marriage is closed to homosexuals. It is an institution designed to protect and strengthen the natural family, which is itself rooted in the procreative heterosexual design we all share."

Analysis. The preceding hypothetical conversation is actually a composite of many real discussions between myself and various advocates of the "gay" position. It accurately and honestly portrays the typical comments and attitudes of "gay" defenders. What may be gleaned from this exchange is that one can never truly come to a common understanding with a "gay" sophist, since he or she cares only about winning and not about the truth. Yet there are many people who merely parrot "gay" rhetoric and who are really victims of sophistry, not sophists themselves. These people are persuadable.

The only value in arguing with a true sophist is to hone your debate skills. Usually, however, you will have an audience. In that case, take the opportunity to educate your audience and don't be discouraged that your opponent refuses to see reason.

When all is said and done, the only real solution to the problems created by "gay" sophistry is to restore a truthful standard in every institution where the sophists now hold sway. That means that we who have learned how to defeat "gay" sophistry must actively compete for influence in those institutions and to persuade others who share our love for the truth to do the same.

Hope for Pro-Family Advocates

I will address just three of the many factors which work in our favor in our campaign for change. *First*, the truth is on our side.

Pro-family people often lament the enormous influence which our adversaries hold over America's social, cultural and educational institutions. What they fail to recognize is that our adversaries *require* this level of control. The success of the "gay" agenda depends upon public acceptance of many easily-refuted lies. To maintain this deception, pro-"gay" media must continually reinforce certain essential falsehoods, such as the assertion that science has proved a biological cause of homosexuality. Perpetrating such deception is relatively easy if you control all the major media, but impossible if even a single major (national) media outlet tells the truth. The rise of the Internet as a new information source, and to a lesser extent the success of Fox News, bears this out.

This fact is significant for pro-family advocates: it means that our task is not as daunting as we might think. We don't need to duplicate what the left has done, we only need to ensure that some part of the major media is forced to tell the truth. The power of the truth itself will do the rest. An excellent illustration of this principle is found in the tactic of pro-lifers who carry large pictures of aborted babies in public demonstrations. Every person who sees these pictures instantly recognizes that abortion kills real babies and not just "blobs of tissue." All of the millions of dollars spent by abortion advocates to hide the humanity of the unborn can be undone by a single photograph. In like manner, a full, unbiased examination of "gay" claims, such as the claim that homosexuality is innate, would destroy their carefully constructed public image, without which the homosexual political movement would topple like a house of cards. Be encouraged by the fact that patient repetition of the truth, along with people's practical experience of reality, have begun to turn the tide on the abortion issue.

Our task is not small, but it is achievable. However, it is not enough that existing pro-family media tell the truth, it must also be presented by a mainstream source that the secular public trusts. In other words, our goal should not be to try to compete with the media industry; it should be to take control of some part of it.

Second, there are more activists on our side than there are on our adversaries' side. When you consider that homosexuals currently make up somewhere from two to five percent of the population, and that not every homosexual is politically active, the total number of "gay" activists in America must be quite small relative to their power. On the other hand, pro-family activists are relatively numerous. We just aren't organized. The goal of pro-family advocates, therefore, should not be to try to convert every member of the faith community into a political activist, but to identify the existing activists and begin to work more closely together with them. This is a much more achievable goal.

Third, the "mushy middle" of the American population will support our agenda as readily as it now supports the homosexual agenda once we have regained control of our social (and some media) institutions. We must remember that most people are simply unconcerned about issues which are not directly relevant to their own daily lives. The average person generally goes along with the prevailing social trend. This is just human nature. It was true of the colonists during the American Revolution. It was true of the German people under Hitler. It is true of our society

today. *This is bad news for traditional conservatives, but very good news for missionary-minded pro-family activists.* It means that we don't need to persuade the entire population to our way of thinking: we only need to take back control of the institutions that most influence their lives and the people will, so to speak, persuade themselves

Helpful Tips:

Recognize "Gay" Weaknesses

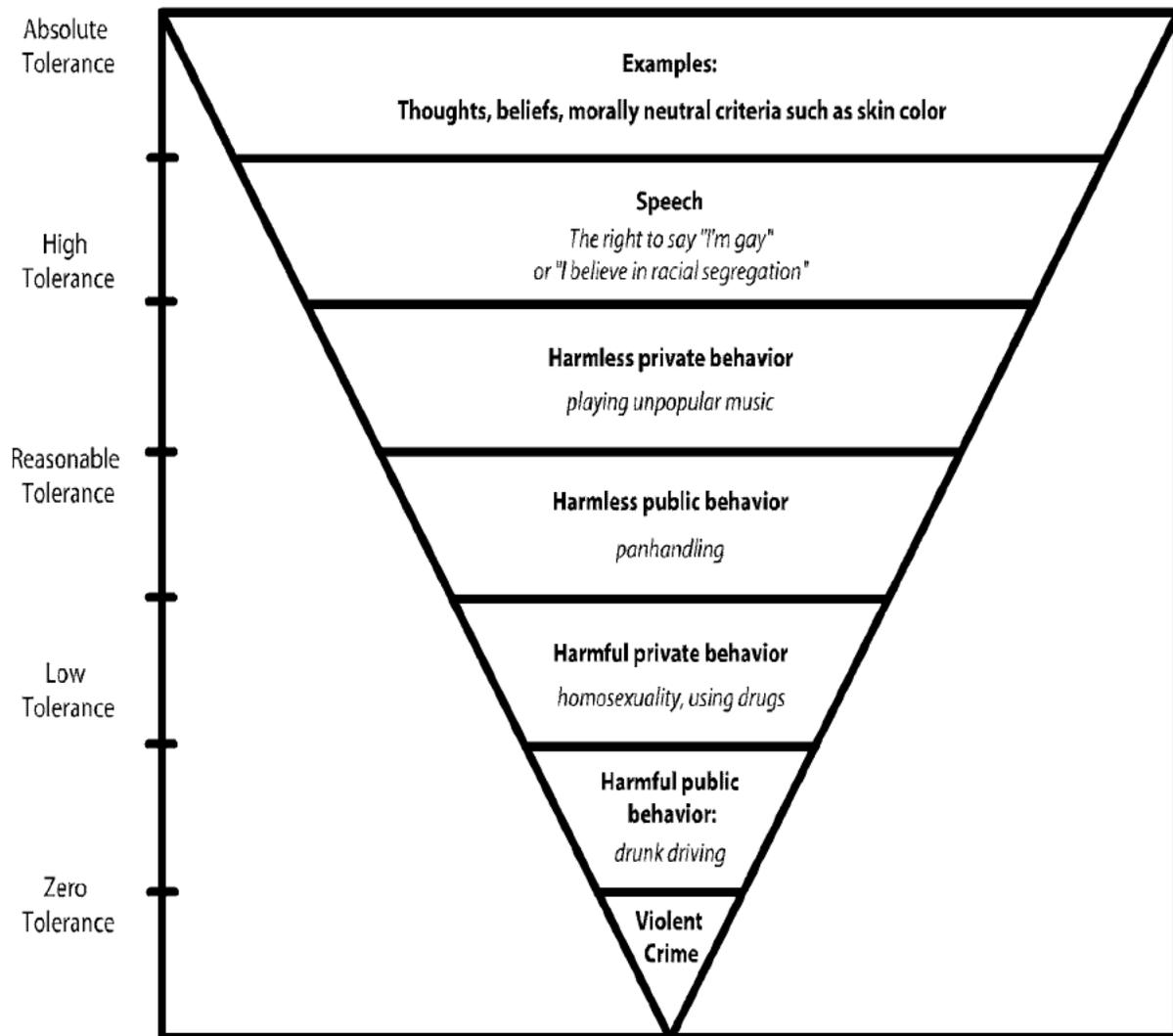
"Gay" power depends upon public sympathy for homosexuals as victims of societal prejudice. This is why the pro-"gay" media religiously suppress all information which reflects negatively on homosexuals and their behavior. This is also why the "gay" movement insists, and the media confirms, that homosexuality is innate -- because fair-minded people (i.e. most people) are reluctant to disapprove of homosexuals for engaging in behavior that they can't control. If the media told the truth about homosexuality, the "gay" movement, and the "gay" political agenda, the public would not be predisposed to accept either the movement or the agenda.

The problem is how to get the public to look at the facts when we have little or no power to change the media. The first step is to understand *why* the public is susceptible to "gay" deception.

Public sympathy for "gays" as victims is not grounded in logic, but in emotion. This is one reason why more women (who tend to be interested in emotional and relationship factors) than men embrace the "gay" cause. In fact, the some people's attempts to bring out the more graphic and disturbing facts about homosexuality have reinforced the idea in the minds of "gay" protectors that pro-family advocates hate homosexuals. Long ago I stopped trying to educate pro-"gay" sympathizers about the unpleasant particulars of "gay" behavior, because it only made them angrier. The facts must be told, but only after a person has become willing to consider that there are two sides to this issue.

An effective strategy is to emphasize the issue of homosexual recruitment of children. The protection of children trumps any argument for "gays" as societal victims. Once parents and grandparents accept that recruitment of children is possible, they become interested in seeing all the evidence against the idea of "gay" legitimacy. This strategy is becoming increasingly powerful as parents and grandparents witness the blatant promotion of homosexuality to their children in public schools (often presented by homosexual activists and accompanied by suggestions that children should experiment to determine their sexual "orientation"), and as research data from numerous countries show that homosexual behavior and self-identification can be *elicited* by one's environment (1). (SAME REFERENCE USED ABOVE) 1. Hansen, Trayce, Ph.D. "Legalizing Same-Sex Marriage Will Increase Prevalence of Homosexuality: Research Provides Significant Evidence," reproduced on NARTH website, updated Oct. 14, 2008.

The Triangle of Tolerance

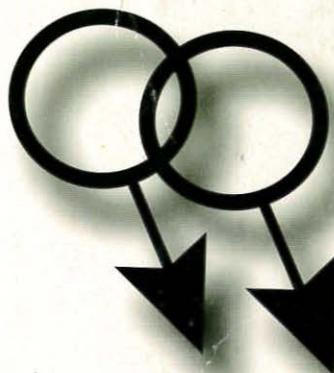
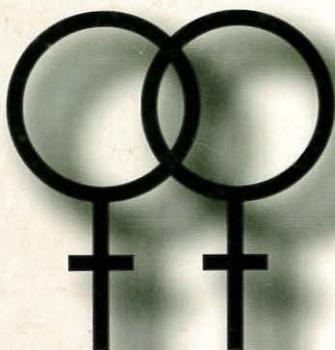


“Gay” apologists misrepresent the concept of tolerance to suggest that “being tolerant” requires unconditional acceptance of all aspects of homosexual “orientation” and conduct. However, tolerance really means “putting up with” what we don’t like in the interest of preserving civility. The amount of tolerance we extend depends on the amount of harm or benefit society receives from the thing in question. For example, as the above graph shows, we have zero tolerance for violent crime, but absolute tolerance for freedom of thought.

Applying this logic, we should extend reasonably high tolerance for people who choose to publicly disclose their homosexual “orientation,” because the social benefit we all enjoy from freedom of speech outweighs the harm of their disclosure. But conversely, the negative public health and moral ramifications of “gay” sex outweigh any supposed social benefit associated with sexual “freedom.”

HOMOSEXUALITY

Perspectives from Uganda



Editor
Sylvia Tamale

Homosexuality

Perspectives from Uganda

Editor

Sylvia Tamale

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Foreword

Bishop Christopher Senyonjo
(D.D. Min)

Welcome to this publication which has been put together by human rights activists and homosexual Ugandans. The book is meant to put forward a reasoned and cogent argument for homosexuals as human beings with the same human rights and social responsibilities as all other Ugandan citizens.

Opposing views are brought in juxtaposition so that the analytical reader has the opportunity to make up their own mind one way or the other. Ultimately the reader will get more and better informed. This publication illustrates homosexuality as a characterised kind of sexual orientation. People don't choose their sexual orientation. They are who they are.

While this anthology might seem to some as an attack on the heterosexual majority, it is obviously nothing of the sort. It is intended merely to put in print the other point of view, a view that has so frequently been disregarded or demonised by the voices of those who refuse the very notion of homosexuality.

Indeed, some of the anti-gay pronouncements in this publication have been made by prominent Ugandans who may sincerely believe that they are right in their perception of facts, in their moral values often comforted by the shield of the law. This publication is not intended to make them change their way of life, gays and lesbians are just asking society to also have a look from a new angle, something that requires Ugandans to give room for a possible understanding to a phenomenon that is truly a mystery.

This book is intended to tell those who would wish all Ugandan homosexuals relegated to deserted islands that it is understandable to feel revulsion and to refuse to understand them. However, what is not okay is for anyone, be they politicians, religious leaders, pastors, print or other media to act in any way that directly or indirectly leads to a homosexual's loss of freedom, right to earn a living or right of association. In other words, we need to exercise tolerance and try to understand people before passing judgement upon them. What is not right is for anyone to hate someone to the detriment of their human rights.

While the contributors to this publication do not doubt the magnitude of the work ahead, there is enough ground to be optimistic since good sense and fair-mindedness of many Ugandans will prevail. It will possibly last a lifetime, but the debate has to start from somewhere, thus this publication.

This volume seeks to show that homosexuality, contrary to popular thinking, is NOT a crime in Uganda. The sexual act of sodomy is a crime, this is the reason why, in August 2007, homosexuals who openly demonstrated have not been arrested.

In a nutshell, it is my hope that this publication helps Ugandans to construct more liberal values given the broad spectrum of views contained therein, in addition to religious commandment and law directives. The mapping of various perspectives on homosexuality embedded in the pages of the book is extremely important and instructive.

I advise to assume a condition of open mindedness in order to benefit from this book, but I trust that readers will find it an interesting and enlightening piece of reading.

Preface and Acknowledgements

Few topics of current interest and discussion have generated as much controversy as the issue of same-sex (homosexual, or gay and lesbian) relations. While that interest is global, the situation in Uganda with regard to homosexuality represents an interesting local African dimension to an issue that is at the core of a clash of perspectives about how we order our lives in the 21st century. Thus, the debate over homosexuality is concerned about sexuality: who people are permitted to have sexual relations with and how; it is concerned about morality: whether such practices are (or should be) acceptable in a society such as Uganda; it is concerned about privacy: whether the state should have a role in determining the legality or otherwise of what is essentially a relationship between two individuals of sane mind and adult age; it is concerned about gender and power relations: gendering human bodies and adopting socially constructed identities, roles and behaviours. Finally, it is concerned with religious doctrine; what do the holy books say about same sex relations, and are the interpretations of the texts correct and acceptable in a modern democracy?

Against the above background, this book seeks to provide a wide-ranging and panoramic collection of articles that have appeared in the Ugandan print media over the last decade, i.e. 1997 to 2007. A preliminary glance at the output will see that it is quite considerable and diverse. However, it is not the aim of this book to simply be a collection of everything that has been written on the topic. Rather, it is a selective compendium of newspaper articles from the two biggest English dailies, ranging from opinion pieces, letters to the editor, news reports and comments that have appeared in the press over this ten year period. In particular, the book divides the coverage into the following categories:

1. Religion
2. Law and politics
3. Health and science
4. Human rights, culture and activism

Each of the chapters of the book brings together what the editor considered as the most interesting, controversial or simply startling perspectives on the homosexuality debate in Uganda. As much as possible, the articles are reproduced verbatim with minimal editing for clarity. The coverage is obviously not exclusive, but it does focus

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most prominent features of the debate on the issue. Obviously, many issues in the book overlap but there is value in having the same topic discussed in different ways by varying authors. Furthermore, each of the above chapters also contains accompanying commentaries by a collection of scholars, activists, observers and pundits, who both offer their perspectives on the subject, but also attempt to provide a more critical and rounded analysis of the issues covered in the collected articles. The book is intended to bring together the wide-range of perspectives on this subject and to offer a 'one-stop' compendium on a topic that is of both general interest to the public at large, as well as of specialized academic concern to a wide variety of disciplines (Philosophy, Law, Political Science, Gender, Medicine, and Mass Communications, to mention only a handful). Furthermore, it provides a historical record of the debate over a subject that is certain to garner even more attention and debate over the coming years. The appended list of article titles on homosexuality in the local press spanning the decade will give readers a fair sense and flavour of the contemporary debate.

A book of this nature could not have been completed single-handedly. I wish to acknowledge with gratitude, the tireless hours that several friends and colleagues who wish to remain anonymous put into this project. The sifting through and mulling over hundreds of newspaper articles, scanning and cleaning, arranging and rearranging, researching and verifying -- were arduous but enriching experiences for all of us. Many thanks to the commentators for their incisive commentaries. Special thanks also go to the print media whose work has allowed this publication the full breadth of debate on this important topic.

Let the debate rage on....

Sylvia Tamale, PhD

Kampala

Chapter One

GOD, BELIEFS AND SCRIPTURES

The New Vision, April 28, 1998

Bishop Okille Attacks Homosexuals in Church

By Nathan Etengu

THE Anglican Bishop of Bukedi Diocese, Tororo, Rev. Nikodemus Okille, has accused church leaders in the West of lobbying for homosexuality to be accepted by churches in Africa.

He said literature sent to him in preparation for the July Lambeth conference in London contains material lobbying Africa and other third world church leaders to accept homosexuality. The conference of all Anglican bishops is held every five years.

Okille was Sunday addressing parents of Namirembe mixed boarding primary school in Pallisa district at the opening of a new girls' dormitory.

The dormitory was built by parents conjunction will, the government at a cost of Shs. 15m. It accommodates 126 pupils.

Okille, delivering a speech on "the moral decay in Uganda society, said homosexuality is nonsense and detrimental.

"To my surprise, even the retired Anglican archbishop of South Africa, Desmond Tutu, calls it a human right," Okille said.

He urged the African community to disassociate themselves from such uncultured norms. He said there was no culture in the world that adores homosexuality. Okille said he was recently surprised when he found boys of Manjasi high school wearing necklaces and earrings. -"I called five of the

boys and invited their parents but to my surprise they told me that I was out of fashion". Okille said.

He said that some students of St. Peters Tororo have been donning dresses bearing badges of Tororo Girls School.

"Are we moving to a situation where men want to be women?" he asked. He added that elitism has made boys adopt women fashions including hairdos.

Okille stressed that the church in Africa must fight hard to disassociate herself from such uncultured norms. There has been debate in the church over the issue recently

The Monitor- June 19, 2001

God sent me to the "outcast"

By Rt. Rev. Dr. Christopher Ssenyonjo
Retired Bishop of West Buganda Diocese

In the month of May I observed two occurrences of great significance for the human race. The first was; His Holiness Pope John Paul's visit to the Greek Orthodox Church in Greece, and then to a mosque in Syria. I interpreted these visits as God's message to us to live together as members of the human race in spite of our differences, of whatever kind. We should be reconciled to one another and love one another. We should not discriminate or reject, or persecute, or oppress or hate another person even if he or she is different from us.

The second occurrence that greatly made an impact on me was Dennis Tito's historic sojourn in outer-space. On his return, he referred to his experience as 'paradise'. You and I would like to go to paradise not just for a few days but forever. We look for a city that God has prepared for us. But as people who are for that paradise, we must sow the seeds of faith, hope and love. Love is the greatest quality of all. Paradise is a place of love. I believe these two events have lessons for us.

I was elected Bishop of West Buganda in 1974 and served the diocese from 1974 to February, 1998.

After my retirement, I set up consultation and counseling services. During my counseling sessions, I have come across a variety of concerns and problems. The people whom I found the most confused were the homosexuals. My studies in human sexuality and human development helped me to handle their perplexities. I still feel that counseling will go a long way to save the lives of many people who would otherwise be lost. During my counseling sessions, some homosexuals came to me for counseling. It is then that I discovered that many of them live under fear. They fear being stigmatized. They experience rejection, recrimination, and all kinds of discrimination. They need a lot of love, respect, understanding and care.

One day, at the end of December 2000, as I was doing my counseling work, one of the young clergy approached me and said that he would want me to provide some pastoral help and counseling for a group of people. At the beginning of this year, in January 2001, he came again and said that he wanted me to meet some of those people. I met them and I realized that they were a group of frightened people who needed counseling and assurance of the love of God. They asked me to be like a father and chairman. At that point, I didn't realize that the church would not have anything to do with Integrity.

To my surprise, at the beginning of March 2001, some confusing statements were put out concerning Integrity Uganda and me. But I knew that the Lord had called me to counsel these so called outcasts. I decided that I was not going to abandon this ministry.

Although I am straight and not a promoter of homosexuality, I recognize that homosexuality is a fact. This I discovered when I was doing research for my doctorate at Yale University and The Hartford Seminary, and again as I counseled a number of people.

People may differ as to how to deal with homosexuality, but this difference should not lead to animosity among Christians. It grieves me deeply that a number of good friends of mine have turned angrily against me. On my part,

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I love them still and wish them no ill. Let us continue to be on speaking terms.

Many people who profess to love Jesus have been known to commend harsh treatment to homosexuals in the name of the Bible, or God and His son, Jesus Christ!

At this point, I appeal to all believers in God to remember that God is love. So in the name of God of Love let no body intimidate or harass my wife, my children, or my extended family because of this ministry I am called to do. I know that they are already suffering because of me but let them be spared more torture or persecution.

It has been alleged by some authorities in the church that I intend to go around schools and, may be churches as well, promoting homosexuality. This is not true. These kinds of rumors are being spread to soil my name. I respect the family unit and the heterosexuality of individuals, as I am also heterosexual.

During this time of confusion and misunderstanding, I am greatly consoled by the words of one of the greatest people of God that I have ever met, Archbishop Emeritus Desmond Tutu of Cape Town, South Africa who sent me an e-mail saying: "I write to assure you of my support for your position and to assure you of my prayers in the very difficult situation that you find yourself in as a result of your principled stand. Please feel free to make public the fact that I support you."

St. Paul is my mentor and good example in my ministry. His ministry, after meeting the Lord, on his way to Damascus, was not easy. But he tried to understand the Jews, the gentiles and the weak, so that more of them may not be made to feel excluded from salvation by Jesus Christ.

I know that I didn't seek being called to this ministry. It is the lord that sent that young priest to speak to me. It is the Lord Jesus Christ who chose me (John 15:16,17). I am not doing this ministry for the sake of money, though I trust that God will not allow me to starve. Some people have been accusing me of being money hungry. I am not.

Let me conclude by emphasizing the fact that my role in this ministry is to provide a listening and counseling to the stigmatized, the rejected, the

confused, the misunderstood, those who are regarded as the scum and the outcasts of the world.

But the church should remember that we are in the world, but we are not of the world (John 15:19). Christ is above our cultures.

I appeal to all the people of good will in Uganda and all over the world, especially the bishops and other ministers in the church to nurse no ill will, nor support recrimination, rejection, or discrimination against any other human being. I know people are different by colour of their skin, the shape of their noses, their political parties, some are left-handed, female, children, male, heterosexuals, and others are homosexuals. We must refrain from mistreating any one because he or she is different from us.

Daily Monitor- 28 Feb, 2007

Anglicans Appear "Obsessed with Sex" – Rowan Williams

Reuters—London

People think the Anglican church is obsessed with sex in a battle over homosexuality that "very few really want to be fighting", Archbishop of Canterbury Rowan Williams said on Monday.

The Anglican communion, a loose federation of 38 national churches, has been split between a liberal minority and a conservative majority, especially since the naming of an openly gay US bishop in 2003.

After a tense meeting of church leaders in the Tanzanian city of Dar es Salaam this month, the Anglican Communion gave the US Episcopal Church a September deadline to stop blessing same sex unions.

Caught up in battle

Speaking to the Church of England synod, the spiritual leader of the world's 77 million Anglicans said: "It feels as though we are caught in a battle very

few really want to be fighting, like soldiers in the trenches somewhere around 1916.”

Williams, who has no power to enforce solutions in a church run by consensus, has said the US Episcopal Church might not be invited to the 2008 Lambeth Conference a once in a decade meeting of all Anglican bishops if it did not comply.

The archbishop, who admits he may be unable to prevent schism in the 450-year-old church, said the public perception was that “we are a Church obsessed with sex”.

“This is what many within the Church feel as well and I’d be surprised if many in this chamber did not echo that,” he told the Church of England “parliament” at a London meeting taking stock of the bitterly divisive issue.

“It is natural to want to say this is a war no one chose, there must be a simple way of halting the conflict,” he told fellow clerics in the church founded when King Henry VIII broke with Rome to divorce his first wife.

Williams, a once liberal theologian moving steadily towards conservative views, was clearly exasperated by the way the row has escalated as traditionalists in Africa, Asia and Latin America challenge the declining churches in the affluent West.

Daily Monitor- 19th April, 2007

Anti-Gays Misread Bible — Anglican Leader

Reuters—Paris

The spiritual leader of the world’s 77 million Anglicans has said conservative Christians who cite the Bible to condemn homosexuality are misreading a key passage written by Saint Paul almost 2,000 years ago.

Archbishop of Canterbury Rowan Williams, addressing theology students in Toronto, said an oft-quoted passage in Paul’s Epistle to the Romans meant to warn Christians not to be self-righteous when they see others fall into sin.

His comments were an unusually open rebuff to conservative bishops, many of them from Africa, who have been citing the Bible to demand that pro-gay Anglican majorities in the United States and Canada be reined in or forced out of the Communion.

“Many current ways of reading miss the actual direction of the passage,” Williams said on Monday, according to a text of his speech posted on the Anglican Church of Canada’s Web site. “Paul is making a primary point not about homosexuality but about the delusions of the supposedly law-abiding.”

The worldwide Anglican Communion is near breaking point over homosexuality, with conservative clerics insisting the Bible forbids gay bishops or blessings for same-sex unions. Its US branch, the Episcopal Church, named a gay bishop in 2003.

In fact, Williams also revealed on Tuesday that he had considered canceling the Anglicans’ once-a-decade 2008 Lambeth Conference, which has the potential to become a flashpoint over homosexuality.

“Yes, we’ve already been considering that and the answer is no,” he told the Anglican Church of Canada’s Anglican Journal. “We’ve been looking at whether the timing is right, but if we wait for the ideal time, we will wait more than just 18 months.”

In the passage of Romans that Williams referred to in his Monday’s speech, Paul said people who forgot God’s words fell into sin. “Men committed indecent acts with other men and received in themselves the due penalty for their perversion,” Paul wrote.

Legislate on the Basis of Religion?

As a strong advocate of gay rights, I couldn’t agree more that religious teaching does raise more questions than it answers on the gay issue. However, despite being a strong Christian myself, I have always maintained that it is futile to approach this debate from the religious point of view as this entails imposing one’s personal beliefs onto others, which could only ever work with coercion.

Legislation on issues concerning homosexuality, prostitution, adultery, etc. should only be addressed within the context of secular, or even cultural, institutions. Only then can we hope for any kind of meaningful consensus.

Williams said these lines were “for the majority of modern readers the most important single text in Scripture on the subject of homosexuality.” But right after that passage, Paul warns readers not to condemn those who ignore God’s word.

“At whatever point you judge the other, you are condemning yourself,” wrote Paul, the first-century apostle whose epistles, or letters, to early Christian communities elaborated many Church teachings.

Williams said reinterpreting Paul’s epistle as a warning against smug self-righteousness rather than homosexuality would favour neither side over the other in the bitter struggle that threatens to plunge the Anglican Communion into schism.

Daily Monitor, 28 May, 2007

Bishop Tutu Attacks Anglicans over Gays

Agencies—Johannesburg

Archbishop Desmond Tutu has called on Africa’s Anglican church to overcome its “obsession” with the issue of gay priests and same-sex marriages.

He said they should “spend time on more pressing issues in the region

Speaking to the BBC World Service, the South African bishop said Zimbabwe, HIV/AIDS and the crisis in Darfur were not getting sufficient attention.

Zimbabwe’s Anglican Church also lacked courage to stand up to President Robert Mugabe’s regime, he said.

This was the 76-year-old “Nobel peace laureate touching raw nerves for the Anglican church in Africa on very sensitive subjects.

In his usual forthright manner, Archbishop Tutu told the BBC that the “Anglican communion was spending too much of its time and energy on

debating differences over gay priests same sex marriages - a subject, he said, that had now become an extraordinary obsession”.

He said: “We’ve, it seems to me, been fiddling whilst as it were our Rome was burning. At a time when our continent has been groaning under the burden of HIV/AIDS of corruption.”

Weekly Observer- 13 June, 2007

Why is Church Obsessed with Gays?

By Fr. Carlos Rodriguez

I once read that during the years of the Bolshevik Revolution in 1917, when the feudal and pauperised Russian society was undergoing dramatic changes, the Orthodox Church was gathered in a synod where they held endless discussions about whether the liturgical vestments worn at some particular feasts had to be of this or that colour.

Why am I telling you this today? The story has come to my mind as I reflected on some recent words by Archbishop Desmond Tutu on the issue of the church and homosexuality.

Despite having retired as archbishop and his advanced age, the South African churchman continues to be a powerful critical voice full of wisdom that cautions us about which direction we are taking.

These days in which divisions in the Anglican communion over the issue of homosexuality are once again making headlines, Tutu has called on Africa’s Anglican Church to “overcome its extraordinary obsession” with the issue of gay priests and same-sex unions, and to spend time and energy on more pressing issues in the region, Like the crisis of Darfur, the AIDS pandemic, and Zimbabwe.

Tutu feels disappointed by the Anglican Church’s lack of courage to stand up to Zimbabwe’s regime, and in his usual forthright manner, he said: “The

Church has not exercised the prophetic ministry that was expected from her”.

It is not my intention to discuss the Church’s official stand on homosexuality.

When one (freely) follows a religious affiliation, it is clear that there are certain demands that are more difficult to accept and abide to than others.

In any case, when one works in the pastoral ministry with the years one learns to be understanding and to leave all judgment to God who knows our human nature and our complicated emotional problems better and from which clay we have been moulded.

Personally, I have excellent friends who are gays and lesbians and my conclusion is that a person’s sexual orientation as such doesn’t say anything about his/her moral texture.

Independent of which ethical code we adhere to, it is a fact that homosexuality has existed in practically every human culture and every stage of history.

For the rest, I also think that it is very unfair to associate every homosexual person with wrongdoings like child abuse or prostitution, which are also practiced in the same measure, if not more, by persons of heterosexual orientation.

Let’s get real

Ephesians 6:5: “Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.”

Based on the above clear and unambiguous biblical exhortation, do the likes of Caesar condemn the abolition of the slave trade? In promising His chosen people a land “flowing with milk and honey”, God knew they were going to have to fight for it (how else would Joshua and the Israelites have appropriated the land of Jericho, not to mention Palestine?). This is the same God that, in the 10th commandment, bids us not to “covet thy neighbour’s possession” and, in the seventh, not to kill.

The bible, I maintain, must be read discerningly. God gave human beings a superior brain which would not easily accept inconsistencies and contradictions, even in His holy word. The “thinking” person simply cannot take the bible at face value.

Desmond Tutu’s remarks are not new.

In an interview last March with (Ugandan) Archbishop Henry Luke Orombi, whose uncompromising position on gay priests and same-sex marriages is well known, I remember hearing him say: “We really want to get rid of these sex issues so that we may concentrate on some other relevant areas like poverty, conflict, AIDS, global warming and trade in Africa”.

The new wave of controversy over the issue however seems to prove that they are still far from getting rid of it.

Desmond Tutu has a point. And it is valid not only for Anglicans. At least I feel that in the Catholic Church we may also take a leaf from him. In Uganda as in the rest of Africa, there are critical issues that cause suffering to millions of human beings. There is corruption, displacement that has lasted for more than a decade.

Thousands of poor people rot in jail on remand while the very rich come out quickly and get hero’s welcome.

I know my own Church well enough and I have seen plenty of occasions in which the authorities end up keeping silent about blatant injustices or couching their statement into such amount of diplomats language that in the end what should have been said “from the rooftops” remains “in the dark.”

The reason that is normal given -at least I have heard it lots of times- is that “we (Church) should not cause friction with the authorities”.

But go and ask many a top cleric about the issues that worry him more in today’s society and you are likely to hear “homosexuality” as his first concern.

Of course, in that case most likely he will have no problem if his words “cause friction” with homosexuals.

The New Vision- August 22, 2007

Religious Groups Demonstrate Against Homosexuality

By Herbert Ssempogo

Religious groups denounced homosexuality and its promoters at a rally in Kampala yesterday.

The Police stopped the groups from marching through the streets before the rally. By 10:00 am protestors, mainly students, had pinned placards on the wooden fence at Kyadondo Rugby Grounds.

"A man cannot marry a man," read one placard. "Uganda is not a dust bin: Do not accept their money," another added.

Protesters, dressed in red under graduate academic gowns, rolled on the soggy ground as they called for the end to homosexuality.

"These foreign practices should not be entertained here," said Dennis Opiyo, 19, a student of Makerere Secondary School.

The protest, the first against homosexuality in Uganda, was organized by an anti-gays group, the Interfaith Rainbow Coalition Against Homosexuality in Uganda.

A week earlier the gays had demanded recognition and full rights. The Constitution prohibits same sex marriages. The Penal Code makes homosexuality a criminal offence, punishable by life imprisonment on conviction.

Addressing the rally, ethics and integrity minister Nsaba Buturo said the Government would not change its anti-gay stand.

"God created Adam and Eve and urged them to go and reproduce. He did not command Paul to wed John or Maria to live with Esther and have children," he said, drawing applause.

The Government, Buturo added, will not tolerate anyone who lures others into lesbianism and homosexuality.

They should not be allowed to pursue an agenda of indoctrinating our children to Homosexuality he said.

He cautioned the media against promoting gay interests. "Must press freedom be used to undermine one of the cardinal provisions of the laws?"

He said the Government was investigating reports that homosexuals had spread their influence to schools and that some victims had died.

One of the organisers of the rally, Pastor Martin Ssempa, of Makerere Community Church, had said a suspect died after being sodomised in Luzira Prisons in 2004.

In a memorandum handed over to Buturo, the coalition urged the Government not to grant homosexuals any rights and not to bow to pressure from foreign pro-gay organisations.

"Government should learn from the Church of Uganda, which has withstood international pressure and had to do without donor funds in order to uphold morality," the statement read.

Fr. David Kyeyune, the Rev Silver Arinaitwe and the Rev Ebert Mugarura represented the Uganda Joint Christian Council.

Pastors Solomon Male, Butch Dodzweit and Alex Mitala of the born again fraternity attended.

Sheik Mohammad Luwemba represented the Mufti Sheik Ramdhan Mubajje. Former MP Mpigi, Rhoda Kalema also attended.

Daily Monitor, October 15, 2007

Mufti Wants Gays Abandoned on Islands

By Andrew Bagala

The Mufti, Sheikh Ramathan Shaban Mubajje wants gays marooned on an island in Lake Victoria until they die.

Sheikh Mubajje told journalists on Friday at Old Kampala Mosque that he sold his proposal to President Yoweri Museveni when they met last week at Hotel Africana.

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"I asked President Museveni to get us an island on Lake Victoria and we take these homosexuals and they die out there," Sheikh Mubajje said during a press briefing after Idd el Fitr prayers.

"If they [gays] die there then we shall have no more homosexuals in the country."

According to some Muslim clerics who attended the meeting, Mr Museveni never commented on the Mufti's proposal of marooning gays.

Sheikh Mubajje said homosexuality could lead to moral decay in the society if left to blossom.

"Homosexuality led to the destruction of the whole generation of Prophet Lut and such behaviors could be devastating to our generation as well. We join other religions in the fight against homosexuality," he said.

The Mufti's statement correlates with recent plans by the Muslim Tabliq youth to form what they called an Anti-Gay Squad to fight homosexuality in the country.

Sheikh Multah Bukenya, a senior cleric in the Muslim Tabliq sect recently said the vice is widely spreading among the young generation.

"We are ready to act swiftly and form this squad. It is the work of the community to put an end to bad practices like homosexuality," he said.

The gay community has for a couple of weeks now been campaigning for recognition their rights.

Homosexuality is illegal in Uganda.

COMMENTARIES

No Human Being Should be Deprived of love

By Christopher Senyonjo
Rt. Rev. Bishop (D.D.Min)

In 1997 just prior to the lambeth Conference of 1998 and soon after it many voices started to be heard inciting hatred against the homosexuals. Many churches and other religious leaders have spoken out bitterly condemning the homosexuals. I for one, even if I am not a homosexual, have been barred from preaching, and officiating at the church of Uganda services because I felt called by God to speak out for the sexual minority people whom some other sympathizers call (the other sheep). If we follow the Lord Jesus who is the truth we should not stigmatize the homosexuals and their allies. We should know the truth and be made free Jn. 8:32. The homosexuals are a real sexual orientation entity who should be heard and not gagged. As religion leaders we should come out and explicitly say that we love all people including the homosexuals. We are enjoined to love even enemies. We should not nurse any feelings of harming homosexuals. What is needed in Uganda today in response to what we read in the newspapers since 1997 to date 2007 is to seek more education and illumination on human sexuality. We should thoroughly read and find out what was really the sin of Sodom and Gomorrah.

What can we find about such verses as in Leviticus 18:22, "a man not to lie with another man" and others also such as in Lev. 20:13? In the first place thorough study of Genesis 19 reveals that the sin of Sodom and Gomorrah was inhospitality as we read in Ezekiel 16:49. On the other hand the incidence in Leviticus 18 and 20 concern temple prostitution and idolatry. I would like to recommend two books that we should read: Daniel Helminiak's book, entitled, *What Does The Bible Really Say About Homosexuality*, (2nd ed. 2000AD) and another book by Jeff Minor and John Tayler Connoley entitled; *"The children Are Free"* (2000AD). Former arch bishop Desmon Tutu does not mince his words when he says that what the homosexuals crave for is their human right But Bishop Dr. Nichodemus Okille was surprised to

hear this. Many people would be surprised to hear such statements from a Bishop because they lack knowledge of human development and human sexuality. In April 1998 the same Bishop was reported comparing homosexuality to bestiality, incest and even having sex with corpses. It is repellent to hear such a statement. We need our church seminaries to seriously have a serious course on human sexuality; such a course would go a long way to inform the church about genuine findings about human sexuality.

In a Daily Monitor paper issue of December 17th 1999 Fr. Anthony A Musaala, as a counsellor wrote a brilliant piece on homosexuality. As far as the courses of homosexuality are concerned, he says, the research is still going on. But I would like to add that the reality of homosexuality is with us. We cannot just brush it away. Although it is not easy to refer to oneself, I cannot help commenting on the furious attacks leveled against me since 2001. A certain Bishop in 2001 falsely accused me that I was backing the homosexuals to supplement my poor retirement package. This is not true but my speaking out for sexual minorities is due to the thorough studying I did for the doctoral degree programme on marriage and human sexuality. Then I responded to the calling of God when it occurred to me that Jesus came to preach the good news to even such people. Luk. 4, 18,19. Homosexuals must be included and not excluded from salvation. No rejection for homosexuals. They need the love of God and of fellow human beings. They need companionship as we read in Gen. 2:18.

I would like to conclude by addressing what has been featuring in the papers-that is "Gay marriages". As theologians, we should look into the meaning of the word marriage and its goal. The religious and cultural perception of the goal of marriage (gamos) is procreation. The other perception of marriage according to Gen 2:18 is "Companionship" It is no good for Adam (human being) to be alone. In order to avoid unnecessary arguments of 'same sex marriages' we could appropriately talk about companionate unions. These unions in the different constitutions would be described as unions that enjoy all the rights of traditional and religious marriages. Let us give ear to the homosexuals so that we can live together in peace and love (agape).

Insights from a Catholic Priest

(Name Withheld)

The debate on homosexual rights in Uganda continues to provoke strong emotions, not least from religious leaders. The consensus among them seems to be that since homosexuality is deemed to be against the Divine law of any religion, all homosexual rights can or ought to be opposed by all with good conscience.

As a catholic priest who also has had to come to terms with same sex attraction since childhood, I beg to differ from this view. It is a view which seems both absurd and dangerous. Since I became a priest over ten years ago I have befriended and counseled many gay men and women, many of whom hold strong religious beliefs and who simply find themselves targeted as the worst sinners for having an orientation they did not choose.

Ugandans were recently taken by surprise when a group of young gay men and women held a press conference at an international hotel calling for an end to the suppression and oppression of sexual minorities in Uganda. They have also taken a case to the High Court of Uganda. The case involves two lesbians who are suing the Uganda government for breach of human rights, following their arrest, and humiliating physical examination at the hands of a Local Council member, in the local police station. All this was done for no other reason than that someone had said to the authorities that the couple were cohabiting lesbians.

A coalition of religious leaders led by Pastor Sempa of Makerere held a public protest against homosexuals at Lugogo Stadium in Kampala opposing homosexual rights and indeed homosexuality itself. Their opponents however, continued unfazed and were recently hosted to a phone - in interview on a major radio station.

Catholic Teaching does not Exhaust the Question

The Catholic Church, like all the churches judges homosexuality as sinful, since it appears to be opposed to God's plan as revealed by natural law (the supposed fact of male-female complementarity), and by a number of selected passages of the Christian scriptures which are considered to be God's ultimate self-revelation to mankind on the subject. Difficulties with arguments from natural law are that they tend to end up as general statements about observed nature, for which exceptions can always be found; since nature is thankfully full of surprises (e.g., birds which don't fly like ostriches, mammals which do, like bats; left-handedness).

If everything in nature is however considered to be natural, including what appears to be exceptions to the rule of nature as we understand them to be, then the term "unnatural" would simply refer to what is different. Unnatural need not necessarily mean immoral.

There is also the fact of artificiality as being decidedly human; often deliberately opposing nature, or manipulating it, or modifying it, to suit a particular goal or purpose.

Technology makes nature obey man, or assists him to a higher goal. Man experiments with nature and brings "a higher nature" to it.

Even if homosexuality was construed as artificial or conditioned behaviour, one would have to look at its goal or purpose in order to form a proper moral judgement about it. Most homosexuals like most heterosexuals seek loving stable relationships, even if personal sexual fulfillment sometimes becomes a pre-occupation for short or longer periods in their lives. That is not an immoral purpose.

Furthermore homosexuals do not set out to commit unnatural acts, nor believe that they do. Rather they feel and do what flows naturally from their orientation or constitution. As a Being is, so it acts, says a well known metaphysical principle. That others judge them to be unnatural may simply be the prejudice of their own nature; the wishfulfillment that all others should be as they are, and so not an argument at all.

There are difficulties with arguments from scripture, mainly ones to do with interpretations and methods of interpretation. Quoting specific passages for or against homosexuality (both could be, have been, found) is not always helpful. The veracity of God's word does not depend on the frequency or force with which it is used but rather the manner and the moment in which it is communicated. Scriptures can be used simply to re-inforce prejudices.

Fundamental or literal interpretations of scripture tend to void it of its power, while seeming to offer an immediate answer to the problem. It is the Pharisees and the Devil who mostly use scripture in this way to test or antagonize Jesus while wanting to appear knowledgeable (eg. The Devil testing Jesus in the desert) or authoritative (Pharisees asking about marriage). Jesus uses scripture to answer, but more importantly to expose hypocrisy or "lazy thinking".

The Weakness of Catholic Tradition

Catholic teaching, when all is said, reinforces arguments against homosexuality by simply saying that her tradition has maintained the same teaching against it.

Tradition contains its own theology which is biblical, pneumatic and historic. Tradition also adverts to a praxis; a way of doing things. Catholic tradition has always

been the cultural formator of catholic life. It is passed on sometime unquestioningly and uncritically from generation to generation and gives the church stability especially in times of crisis.

The weakness of Tradition, however, comes from Fundamentalism. Fundamentalist Catholic tradition refused to believe that the world was not flat, and didn't believe that women had souls, until the Enlightenment. Let us remember that Nazism, apartheid and communism (opposed by the Catholic church) all turned out to be fundamentalist ideologies, some rooted in very traditional myths.

Scientific inquiry and conclusions about homosexuality are ignored by the church at her peril. A faith Tradition which stands against reality makes faith unbelievable. Good Tradition adapts and grows in order to survive and by so doing clarifies itself. For instance, up till the time of the second Vatican council in 1964, the sexual function was commonly understood to be for procreation. Only it was "discovered" by the fathers of the Council that the church also believed that the sexual function could also be for non-reproductive purposes, i.e., to build love in a marriage. Tradition changed!

The Catholic teaching however, concedes that not all homosexuals are necessarily personally responsible for their "anomalous" condition, though maintaining that it is nevertheless "intrinsically disordered", interestingly not so much for what homosexuality is substantially, but because some sex couples are allegedly not naturally open to life" i.e., not able to have children. Having biological children is thus set up as a moral imperative for sexual acts, while it is not according to the teaching of the Second Vat council mentioned earlier. Love is also a moral imperative.

This would seem to make homosexuality some kind of "moral handicap." Does not such a handicap however diminish the freedom and intention, (two of the three conditions) of a person to commit sin? Obviously it does, but then why such round and strong condemnation of the "handicapped"?

The other concession the church makes is that any kind of harassment or deprivation or discrimination towards homosexuals which would harm basic human dignity is unacceptable and must be rejected by all. But is it not naïve to think that the language of moral condemnation including terms such as "intrinsically disordered" will not become grist to the mill of those who are pathologically homophobic within and outside the church?

What are Homosexual Rights?

A right is a claim or title a person has, legally or morally based, due or allowable. Basic or human rights are enshrined in the constitution and are for all; e.g., the right to life, to freedom of worship, freedom of speech, freedom of association, right to justice, to health and education etc. Obviously homosexuals have a right to all of these.

When we read in the press as we have done recently that gays should be stoned to death, deported, jailed forcibly cured, that is a denial of human rights which must be vigorously opposed by religious leaders. Otherwise we become party to the sin of "media mob justice".

Uganda's Penal code section 145 criminalises carnal acts against the order of nature without mentioning homosexuality. Sodomy or anal sex is presumed to be the offending behaviour which this law has in mind and male homosexuals are the presumed offenders, which is why heterosexuals who practice sodomy are never prosecuted. Technically lesbians might not be easy to prosecute under this law either.

Suffice it to say that to be a homosexual is not necessarily to be a sodomite. Homosexuality is not determined by a series of sexual acts. It is determined by the fact of same sex attraction; in other words it is an orientation rooted in being.

The laws of Uganda as they stand therefore, do not and cannot deny the right to be homosexual, though they are regularly interpreted as doing so. This raises questions about the basic right to justice for homosexuals. Are they equal before the law?

Religious leaders in Uganda need to distance themselves from homophobia. Our moral pronouncements about homosexuality should not compromise or erode the basic rights of homosexual persons. If they do we betray our call to truth justice and love.

The Biblical / Religious Argument

By H. Nkalubo

Since the furore erupted publicly in 1999, prominent Ugandans, no doubt emboldened by the politicians, looked to Biblical teaching to condemn Ugandan homosexuals. Uganda, however, has a secular [as opposed to religious] constitution so those who trumpet the Bible as the reason sodomy is wrong miss a vital point: a secular society

has to make and abide by rules and regulations that apply fairly to all whereas religious doctrine need not accommodate those that don't believe. In addition, one can choose to join or leave a faith but citizenship is a right conferred upon one that can't be traded in for something else. The state has a duty to protect all its citizens and Chapter 4 of Uganda's Constitution is unequivocal on this:

21. (1) All persons are equal before and under the law in all spheres of political, economic, social and cultural life and in every other respect and shall enjoy equal protection of the law.

But even if Uganda were a country whose laws were dictated by Biblical fiat, the Bible is subject to interpretation and Biblical teachings have evolved over the years, in recognition of the world's changing realities. In Leviticus [18:22-23] and St. Paul [Romans 1:26-27], homosexual acts are variously called detestable, abomination and against nature. But in Leviticus 11, exactly the same language is used and all these animals are also called detestable:

4 "Nevertheless these you shall not eat of those that chew the cud, or of those who part the hoof: the camel, because he chews the cud but doesn't have a parted hoof, he is unclean to you. 5 The coney, because he chews the cud but doesn't have a parted hoof, he is unclean to you. 6 The hare, because she chews the cud but doesn't part the hoof, she is unclean to you. 7 The pig, because he has a split hoof, and is cloven-footed, but doesn't chew the cud, he is unclean to you. 8 Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you. 9 These you may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat. 10 All that don't have fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination to you, 11 and you detest them. You shall not eat of their flesh, and you shall detest their carcasses. 12 Whatever has no fins nor scales in the waters, that is an abomination to you. ...

Now, as we all know, many believers no longer treat pigs, rabbits, ostriches and the finless sea creatures as an abomination and they certainly do not call those who eat them detestable. And, of course, further on, in Leviticus [25:44-46], slavery is explicitly endorsed:

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44 “As for your male and your female slaves, whom you may have; of the nations that are around you, from them you may buy male and female slaves. 45 Moreover of the children of the strangers who sojourn among you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. 46 You may make them an inheritance for your children after you, to hold for a possession; of them may you take your slaves forever: but over your brothers the children of Israel you shall not rule, one over another, with harshness.

No reasonable person endorses slavery any more and even the Ugandan Constitution expressly forbids it:

Article 25 (1) No person shall be held in slavery or servitude.

If we have relaxed our views about the “abomination” of eating pigs, rabbits, ostriches and so on, why should we use a different standard for those who engage in consensual private homosexual activity? If society has come to a collective agreement that enslaving anyone is unacceptable, why is the same society tied in knots over letting adults exercise freedom to love whoever they please?

Let us not forget that the Bible also clearly says that merely having sinful thoughts is sin enough:

Thou shall not covet thy neighbour’s house, thou shall not covet thy neighbour’s wife, nor his man servant ...nor anything that is thy neighbour’s. (Exodus 20:17)

so that lusting after someone’s husband or wife is a sin even if one doesn’t act on the feelings of longing. If you extend that logic, then it is true that having feelings of attraction for someone of your own gender is sinful even if you do not act upon the feelings. It is not clear why having feelings that you don’t act upon is a sin but, yes, the tenth Commandment says it is a sin. It is in recognition of the impossibility of punishing thought that secular laws address people’s actions and/or the thoughts leading up to their actions. But the Bible sets a standard that must be impossible to live up to and human beings have clearly fallen back to their judgment in cases where God’s intentions were/are not clear.

Like the penal code currently criminalising homosexual acts, the Biblical verses condemning sodomy and the eating of all those creatures do not give any reason for their condemnation. Since human beings have no way of second-guessing God, they

have, rightly, reverted to their common sense, over time, and relaxed about eating pigs, rabbits etc. Likewise, many countries and peoples have done the same about homosexuality.

In any case, the Bible refers to homosexual acts, and these can be performed by anyone, but not to homosexuality which is ingrained, involuntary and which one identifies with even when one is not having any sex whatsoever. That then leaves unanswered the awkward but legitimate question: if some people’s only natural sexual inclination is to those of their own sex, what kind of [natural] sex are they supposed to engage in?

Interpreters of the Bible also tend to make the mistake of presuming to understand God’s mind. No one will ever know why God created homosexuals because He has not explained it. But might it be the same reason he created intersexed people (hermaphrodites) when He knew that each human being only needed one set of sexual organs? Or why He created sickle cell anemia, knowing fully well how challenging it would be for both sufferers and care-givers?

God indeed knew man could have sex with fellow man as Leviticus and St. Paul illustrate. What is not clear (and no one can claim to know since they are not God) is why, in two scriptures, the Bible condemns homosexual activity. So, those who lose themselves in the “God created Adam and Eve; not Adam and Steve” cliché conveniently forget that it also serves to highlight the FACT that homo-sex (and by extension, homosexuality) has been a REALITY throughout human history as Leviticus suggests.

To say that accepting the marginalized is antithetical to Christianity, When Jesus doesn’t seem to have said anything at all about gay sex but constantly preached about love and understanding of the wounded and marginalized and despised, is to turn the Gospels on their head.

Chapter Two

LAW & POLITICS

The Monitor-1st December, 1998

Brenda Gets Caution

By Emmanuel Mulondo

Kizza Ssembajjwe, who October 28 posed as a 'woman at the Port-Bell pier, Luzira, was yesterday convicted and sentenced to a caution for being idle and disorderly.

Ssembajjwe, alias Brenda, was, however, acquitted of a second charge of criminal trespass.

Delivering Judgement at the Buganda Road Court, Magistrate Charles Kisakye said right from the inception of the case, the State had laboured to show that the accused conducted himself like a woman by wearing women's clothes.

"I find no law in Uganda prescribing dressing codes for different sexes," Kisakye said.

He, however, added that Ssembajjwe's failure to explain his presence at the pier was proof that he conducted himself in a manner likely to cause a breach of public peace which is an ingredient of being idle and disorderly.

Kisakye said the prosecution had failed to prove criminal trespass because it had failed to prove the ingredients of an intent to commit a felony, assault or annoy as demanded by the Penal Code.

He accordingly cautioned Ssembajjwe for being idle and disorderly. He said it was Ssembajjwe's first offence and that he had spent 30 days on remand.

A smiling Ssembajjwe, wearing a white T-shirt and blue jeans, remained calm as he left the dock.

Ssembajjwe hit the headlines October 29 following his arrest at the Luzira railways pier, Kampala. he had permed hair and a bleached face and wore women's clothing, including a bra, and jewellery.

He said he was looking for fish when people began to ask him whether he was a man or woman.

The New Vision- 28th September, 1999

Arrest Homos, Says Museveni

By Josephine Maseruka

President Museveni has directed the Police to arrest homosexuals and charge them in the courts.

"I have told the CID to look for homosexuals lock them up and charge them." Museveni said while opening a three-day Eastern and -Southern Africa regional workshop for parliamentarians on reproductive health, rights and legislation.

"For those who want to lower the age of consent from 18 years will face my opposition," he said amid clapping and ululation.

The workshop, attended by participants from 19 African countries, is funded by the UNFPA and the Uganda Parliament and is aimed at reviewing legis-lation in the region to Include reproductive health rights. Museveni's remarks on homosexuals come three days after Kabaka Mutebi Friday condemned homosexuals, rapists, dealers and child sacrifice.

On September 10, Sebastian Walusimbi at Wandegeya, "married" Kanyiginya alias Joyce and held a party at Zura's shop on Biashara street.

Another homosexual wedding was recently held at a bar near Nakivubo Guest House.

Homosexuality is a crime in Uganda and carries a punishment of life imprisonment.

In his 36-minute address, often interrupted by deafening applause from an excited audience Museveni said UN Conventions were made without involving African states "and therefore they are not universal to Africa."

He said Europeans have their values and cultures not applicable in Africa. He cited homosexuals who are allowed to freely demonstrate in Europe yet homosexuality is abominable in Uganda.

He caused laughter when he said, "Recently I was watching a demonstration of about 300,000 homosexuals in Europe and some politicians apologised for not participating in such great demonstration".

He said he could not tolerate such abominable acts "because even the Holy Bible spells it out clearly that God created Adam and Eve as husband and wife but not men to marry fellow men, as it was the case in Wandegaya." Museveni cautioned African legislators against assuming that Africa is over populated.

"I want to caution those against high population that you need a critical mass of people to be able to compete favourably in the fast growing world." Museveni stated.

'He said Africa was colonised because of poor organisation of tribes and because it was depopulated.

"We must protect the health of mothers by not allowing early pregnancies, too close pregnancies, too many children and too late pregnancies but we must not confuse it with population because we need an optimal population. In relation to resources," he said.

The Monitor- 28th September, 1999

Museveni Opens War on Gay Men

By Jane Nandawula

President Museveni has said he ordered the Department of Criminal Investigation (CID) to arrest the alleged homosexuals who wedded recently at Wandegaya. The President revealed this yesterday at the opening of a three-day workshop on Reproductive Health and Reproductive Rights (RH&RR), at the International Conference Centre.

He also said that he ordered CID to look for any other homosexuals, arrest and charge them in the court of law. "I have told the CID to look for those Wandegaya homosexuals lock them up and charge them, he said.

Museveni received approval from the house when he denounced homosexuals in Uganda, and advised them not to "copy American behaviours".

The workshop being attended by Parliamentarians from 19 countries of Eastern and South Africa has been organized by the Forum of Africa and Arab Parliamentarians on Population and Development (FAAPPD) in conjunction with United Nations Population Fund (UNFPA).

"The other time I was in America, I was [watching] TV and I heard that homosexuals held a convention and 3,000 homosexuals attended (Laughter). You know, I also heard that American leaders sent apologies for not attending the convention... that we are so busy please... yes, the leaders sent apologies," Museveni said amidst big applause from Ugandan Parliamentarians.

Museveni further said that he has seen pictures of Ugandan homosexuals in local newspapers, which he said look like those ones he saw in America.

The President said that his father and the Bible informed him that God-created only Adam and Eva and not a "man to man".

"I did not see God creating man and man", Museveni told the workshop which was heavily attended. Among those present were Vice President Speciosa Kazibwe, the Speaker of Parliament Francis Ayume plus the

Chief Justice, Samuel Wako Wambuzi and the deputy Speaker of Senegal's Parliament, Mustafa Ka.

In the same workshop, Museveni sharply opposed the crusade against overpopulation in Uganda. He said Uganda's problem is not overpopulation but backwardness. Uganda is 236,000sq/km with 22.1m people.

Museveni said due to under-population, Africa could not protect itself from colonialists. "It is not enough to say that we were colonized because we didn't have guns. China did not have the guns but was able to protect itself. but what were our grandfathers doing. Why didn't they capture those guns from the colonialists. And by the way, their guns were not very different from spears," Museveni said. He said high population in India compels the Indians to trade competitively.

"But for us, because the forests and the mangoes are there, we say we are over-populated," he said.

"...Yes, over-population can affect planning but please do not make a strategic mistake that Africa is over-populated," the President said. He added that Uganda needs more people for manual labour in the process of industrialization.

Museveni's remarks were humorous throughout and amused participants."In Africa, that is where you see men carrying loads on their heads as though they are pick-ups," he said while explaining how backward African countries are.

The workshop will among other things review the existing laws pertaining to marriage, rape and defilement plus labour and employment.

Museveni said he is opposed to those who want the age of marriage lowered to 16 from 18 years. "Now, those who are saying that we should lower the age will have to face my opposition," he said. He said NRM has been successful in amending the Penal Code to raise the age of marriage to 18 and making defilement punishable by death.

The Monitor- 12 November, 1999

Homos in West are Beasts – Minister

By Mohammed Seengooba

Minister of State for security Muruli Mukasa, has referred to homosexuality as a "bad a crime" and described gays in the West as beasts.

He declared that Uganda is not going to accept donations from foreign powers to which acceptance of homosexuality is attached as a condition. The minister said it (homosexuality) can lead to the downfall of great civilisations and that "God has decreed that homosexuals be stoned to death."

Muruli Mukasa was addressing a Muslim Youths Congress Convention held at Garden Hotel in Kawempe, Nov. 8.

He was presenting a paper: State Security, Whose Responsibility?"

Muruli Mukasa who is also MP for Nakasongola, questioned the mental state of homosexuals "given the good degree of permissiveness of most women in the country."

He said if a man wanted a woman, he would only have to take a walk down the streets and before the end of the day he would have got a woman of his choice.

The minister warned that security will promptly arrest homosexuals wherever they come across them.

On security, Muruli Mukasa said government attempted to retrieve 40,000 guns from the Karimojong but failed.

He however defended the Uganda People's Defence Forces (UPDF), saying that failure to disarm the Karimojong was not indicative of failure of the entire force.

He reasoned that UPDF restrained itself, "fearing to cause a civil war in the area because the Karimojong were ready to fight."

He said the Karimojong problem will be solved In the long run "because Ugandan authorities and their counterparts in Kenya have reached an understanding about security questions related to the warring Karimojong and the Turkana."

On Muslims' complaints that they are marginalized, Muruli Mukasa said even Muslims have sects; and *Sheikhs* of one faction refer to spiritual leaders of other sects as *Kafirs* (pagans).

The Monitor-3rd October, 2004

FM Station Penalised Over Gays

By Rosebell Kagumire

Kampala - The Broadcasting Council has fined Radio Simba Shs 1.8 million for hosting homosexuals on a talk show.

The radio faced the Broadcasting Council Ethical Committee after it hosted a group of self-confessed gays on their programme *Olutindo* on August 26 this year.

According to a statement signed by the Council chairman Mr Godfrey Mutabazi, Radio Simba defied the Electronic Media Act, which prohibits any broadcasting that is contrary to public morality.

Radio Simba also contravened the Penal Code Act, which stipulates that homosexuality is illegal in Uganda.

The New Vision- 12 October, 2004

Radio Simba Was Publicly Promoting Homosexuality

By Nsaba Buturo
State Minister for Information

I wish to respond to the editorial of *The New Vision* of October 5, entitled "Is this the New Thought Police" The editorial was both inaccurate and a gross misrepresentation of the Broadcasting Council on the issue of Radio Simba FM's hosting of homosexuals.

Let me put the record straight, On August 25, Radio Simba hosted a group of self-confessed gays on their *Olutindo* programme Members of the public later complained to the Broadcasting Council.

As custodians of the airwaves, the Council investigated and established that public morality had been infringed by Radio Simba. Both the producer and presenter of Radio Simba were later summoned before the Council's Ethical Committee. They appeared together with their counsel and admitted that the programme was not in public interest as defined in our laws.

Indeed, after listening to the recording of that programme, the Council came to the same conclusion. It was not merely an advocacy for recognition of homosexuality but an outright promotion of homosexuality using the airwaves. *The New Vision* was too hasty to write its editorial. If the Editor had asked for a recording of the show, maybe he would have appreciated why the Council took the action it did. *The New Vision* should be reminded that to argue for an illegality to be made legal is not the same thing as to promote it. To use their example, whilst one can advocate for the defilement age to be lowered, one cannot say that defilement is good and should be encouraged!

In the past, several stations have hosted programmes/debates on homosexuality but they have done it within the confines of the law. What Radio Simba did was wrong. It offered a platform to gays to promote homosexuality at a very prime time contrary to the minimum standards of broadcasting.

The question which the Editorial does not answer is whether, in their view, the ruling of the Broadcasting Council is in accordance with Ugandan laws or not.

Homosexuality is illegal according to Section 145 (c) of the Penal Code Act, Cap 120 of Uganda and the law governing broadcasting in Uganda, the Electronic Media Act Cap 104. The latter provides for minimum broadcasting standards which include broadcasting only what is in compliance with the existing law.

The Broadcasting Council will continue implementing the law in a fair and rational manner as it is empowered to do.

The New Vision, 22 October 2004

Buturo Blasts Envoy Over Gays

By Anne Mugisa

The Government yesterday blasted the Netherlands embassy First Secretary, Francesco Mascini, over his call to debate homosexuality.

The internal affairs minister is to meet diplomats to “remind them about diplomatic behaviour,” state minister for information Dr. Nsaba Buturo said yesterday at the weekly Government press briefing at Nakasero.

Mascini said on Monday that Uganda should open debate on homosexuality and accord them their rights as his country did 40 years ago.

Buturo said diplomats accredited to Uganda had made it a habit to make public statements of a political and moral nature on matters that were a preserve of Ugandans.

He said donating money did not justify their attempts to force Ugandans to accept practices offensive to their culture.

“It is unprecedented and undiplomatic that an envoy should lecture Ugandans about how they should conduct their moral issues,” Buturo, who was flanked by northern Uganda rehabilitation minister Grace Akello, said.

“Lecturing Ugandans through the press is an affront to our sovereignty,” he added.

The New Vision, 24 February, 2005

Why does New Vision Promote Homosexuals?

By Nsaba Buturo

Minister of State for Information and Broadcasting

To many Ugandans, the play, which *The New Vision* has ferociously defended, promotes lesbianism and homosexuality. Far from the huge deception the organizers and promoters have portrayed, the play is not about violence that is regrettably meted upon our women. It is not even about any collective action society should take to stamp it out.

Our laws are clear about the obnoxious practice we know as homosexuality. The Penal Code outlaws it. Besides, it is repulsive to our culture and traditions.

That is why the Media Council, in its own wisdom, banned the play’s performance at Ndere Theatre and the Government supported the council’s decision.

What has been *The New Vision* response following the ban? In *The New Vision* of February 18, you doubted whether the council’s decision and Cabinet’s support were constitutional. You boldly stated that the Government is hypocritical and has infringed the Constitution.

You went further to urge the organizer of *The Vagina Monologue* to go to the Constitutional Court on account that freedom of expression had been violated.

There is something strange about *The New Vision*’s persistent position on matters such as pornography and homosexuality. *The New Vision* is urging the public to sue its employer!

As your position is that in spite of what the law says about homosexuality, the right to freedom of expression must disregard the law!

Where in the world is there unfettered freedom of the kind you want to see in Uganda? Any responsible government such as ours, has a duty to protect

the unsuspecting population against immorality sharks, who genuinely believe in practices such as homosexuality and they want to impose these on the population.

Our laws abhor homosexuality, pornography and such other vices.

In the United States for example, the story is different.

I agree that there have been inconsistencies in the way the Media Council treats the pandemic of immorality in our Country. This should stop.

However, such reported inconsistencies should not provide an excuse for the likes of *The New Vision* to advocate that because application of the law is inconsistent, nothing against public immorality should be done.

Increasingly, *The New Vision* is articulating the rights of homosexuals. This practice has increased over the last few months. Increasingly, too, the paper in which the Movement Government has majority shares, is promoting illegality presumably under pressure from its rivals in the print media.

Progressively, one is witnessing an organized campaign in the media and schools to 'soften' Ugandans' revulsion against vices such as homosexuality.

As long as the Constitution's stand is that Homosexuality is a criminal practice. *The New Vision* should not advocate a contrary view through use of orchestrated tactics designed to undermine Ugandan's social as well as moral order.

Finally, the Movement Government is the author of the freedom we are all enjoying: Freedom of expression, association, etc. The Government will jealously guard against any attempt to erode these freedoms.

However, it believes that freedom *a la carte* is dangerous and it does not exist anywhere, including in the more established democracies. If Government were to follow *The New Vision's* line, people would soon clamor that it is their right to go naked on the streets of Kampala.

Would *The New Vision* defend their rights to do sell (sic) freedom with responsibility is the issue here. Responsibility entails observance of Uganda's and not other countries' laws.

Sunday Vision – 26th August, 2007

Tough Anti-gay Law Due

By James Nsaba Buturo

Minister for Ethics and Integrity

The recent press conference by masked homosexuals calling for recognition has provoked a strong response from religious groups. Alfred Wasike talked to the Minister for Ethics and Integrity, James Nsaba Buturo.

What is the government's position on homosexuality?

Under the laws of Uganda homosexuality is unnatural and therefore illegal. Anyone caught in the act is liable to life imprisonment. It is also important to add that homosexuality is totally unhealthy.

Why are people calling press conferences and demanding acceptance? Why now?

The truth is that apologists of this vice have been working hard, penetrating our society, going to schools and other institutions of learning. We suspect that they feel that it is about time they became more open than they have been.

Are they targeting CHOGM and the related publicity?

We think it is partly to do with the forthcoming Commonwealth summit and their feeling is that the Government and the country are now vulnerable to external pressure. There is no way our laws can be changed on account of the expectations of the international community.

How serious is homosexuality in Uganda?

It is serious to the extent that we know they are pumping money into our society. But on the issue of numbers, it is very small. But if we were to leave it, many of our people would become victims of these temptations. For the first time we have seen a consistent pattern of publication of articles, especially in the print media and our interpretation of that is this is their effort to soften the Public and make homosexuality acceptable in Uganda. That is

an indication that they are intensifying their effort to have vice spread in our society.

Do you think the media has been infiltrated as well?

No doubt and we have evidence of that. We are doing more to find out the magnitude of that infiltration. If we get firm evidence, we will not hesitate to deal with those we think are part of the conspiracy. But at the moment our laws do not address the problem of promotion of homosexuality. They don't point out that promotion is a crime nor do they say that if someone came to you and said he is gay or she is lesbian, that in itself does not constitute a crime. You have to be caught in the act.

How do you intend to get those involved in the acts?

That is why we are interested in having catalogues of people we think are involved in perpetuating the vice of homosexuality. We are also considering revising the laws. Even now as we speak a prominent radio presenter and someone called Victor are busy. So the homosexuals are working through the electronic and print media. The recent press conference in Kampala shows that they took advantage of the weakness of the law. We are now considering changing the law so that promotion itself becomes a crime. I have a meeting with the Attorney General and the Minister of Internal Affairs this week. We want to look at it critically and also find other ways of making a statement that in so far as our society is concerned, this matter is reprehensible. The argument that others are doing it so we should also be open, quite frankly, is nonsense.

What about the argument that it is one of the fundamental rights?

Of course that is their other argument that some one should feel free to do what they choose. Well, clearly, then people will start sleeping with animals; dogs and of course commit bestiality, which is another crime, and then they will quote human rights issues. Human rights must have a limit and it is part of a society to decide what its values are and sticking to those values strictly.

What do you say about accountability in Pentecostal churches? What is the Government's position since some people feel certain pastors are fleecing their flock?

This issue of rights as you pointed out must be put in context. There is no right that is limitless. The Government's responsibility is to care for, defend and protect the interests of Ugandans. So we are interested in finding out where there is no accountability. But I must point out that there is accountability in some churches and none in others. That is why the policy proposal, which we are almost finalizing emphasizes accountability.

Accountability is not, a matter of faith, so the Government cannot be accused of interfering in the work of the churches. We want structures of governance that are well established so that people can enjoy their freedom to worship, but also be protected in case there are abuses like the ones you are talking about.

Who should the church and other religious leaders be accountable to? The NGO board or the people who faithfully give tithes and offerings?

The issue of accountability should be left to the congregation. We have seen this work very well in the older churches like the Church of Uganda and the Catholic Church. They do so regularly and we think it is the right way. We also think that it is not right for churches or religious organizations which are concentrating on matters of faith to be treated like ordinary NGOs. There was a time when that was necessary. That explains the law that we have today. But it is about time we rethink.

What kind of rethink are you talking about?

The ethics and integrity ministry is responsible for matters to do with religion. So it is among our proposals that churches, and other religious organizations directly deal with my ministry. But these are proposals we will discuss in due course. Otherwise, it is important that the Government respect religious institutions because they are doing commendable work in the country. We serve the same constituency therefore each side should make it easier for the other to operate without friction.

What about members of congregations who feel that they are giving more than they are getting out of their churches or other religious organization? Any redress for that type of people?

(Laughs) These are matters of faith. If you belong to a religious group, it is really a choice. That is not an area the Government can enter.

What about the electric gadgets that some pastors are alleged to be using to simulate miracles?

It looks like this was not a properly researched position by whoever originated that story. I don't believe that is true. I think it was hyped up by people who don't value religious organizations. They took advantage of that story and also of the mistakes or crimes committed by individuals who may be pastors. The impression now is that pastors or religious leaders are not to be trusted. That is not correct and we should not encourage such stories.

Is it because you are a member of a Pentecostal church?

This is common sense and that's how it should be. If you are to go by the stories which somebody originates for different motives, you then end up in chaos. It is strictly to do with what is true, what builds a society and faith is a very important issue here because it deals with honesty, it deals with matters of good governance and we cannot afford to discourage our people from being religious. Obviously it is a matter of choice, but there are principles that build a nation like ours and we need them now.

Daily Monitor- 29 August, 2007

Govt Wants Court Dismiss Gays' Case

By Lominda Afedraru

Court should dismiss the case filed by two gay activists seeking protection of their rights to live freely in society without prejudice.

The Attorney General (AG) yesterday asked the High Court to halt the activists case by allowing him to appeal the procedure used to file it. The AG's representative, Ms Susan Adong asked court to dismiss the case.

Ms Juliet Victor Mukasa, a 32-year old gay rights activist and Ms Yvonne Ooyo, a 24-year old Kenyan, sued the AG for alleged violation of their right to privacy, personal liberty, and the right to freedom from torture, inhuman and degrading treatment as provided in the Constitution. However, the AG opposes the suit, saying the aggrieved used a wrong procedure to file the case. Homosexual activities are in Uganda and if court in the duo's favour, it would bring a new legal regime.

Ms Adong told court that the case should have been filed using ordinary plaint, meaning that Ms Mukasa and Ms Ooyo must testify as witnesses in person rather than in writing. However, the presiding judge Stella Arach Amoko dismissed the AG's request.

The two ladies, represented by city lawyer Ladislaus Rwakafuzi, claim that on July 20, 2005, Local Council officials of Kireka Zone in Kampala forcefully entered Ms Mukasa's house in search of homosexual tools.

They claim this is a breach of their right to privacy as guaranteed in Article 27 of the Constitution. They also accuse policemen of Kireka police station of arresting them on claims that they were engaged in homosexual activities in the same house. They say this was a breach of their right to personal liberty and freedoms. They want court to declare the acts unconstitutional, and pay damages and costs of the suit. The AG denies the claims but is yet to make submissions. Court resumes on September 12.

New Vision- August, 17, 2007

Gaetano Suspended Over Homo Talk Show

By Anne Mugisa

The Broadcasting Council has suspended Capital Radio presenter Gaetano Kaggwa and programme controller George Manyali for "allowing foul language" in their breakfast show last Wednesday.

The council also wants the men to prove that they are qualified to present the programme. The one-week suspension took effect yesterday.

Council secretary Kagole Kivumbi said in the meantime the council is to establish if the men could have stopped a woman calling herself a lesbian from using "vulgar" language on the show that runs from 8:00am to 10.00 am.

According to the council, the woman, Vicky Mukasa, used language that breached broadcasting ethics. Kivumbi cited the use of four letter words and the explicit reference to female genitalia.

He said this was inappropriate in the morning "when families including children are listening." He said the standards must be followed and that the station must have the capacity to stop such language going on air. "The airwaves are a public facility so the public interest should be taken into account." The council summoned Gaetano and Manyali yesterday. According to Kivumbi, they did not provide evidence that they are qualified to present the programme.

Consequently, the council, he added, would meet the management to discuss the matter.

If proved that the language was foul, the radio station will be required to apologise to the public and to undertake never to repeat the error, Kivumbi said.

But if the practice persists, other disciplinary measures would be taken, he added.

In a reaction, Gaetano said the management of the radio, was behind him. However proprietor William Pike could not be reached for a comment yesterday.

Gaetano said he was being victimized because the show "was not vulgar" but "a straight forward debate except perhaps for once or twice when the lady was a bit derogatory."

Vulgar language, he added, has been used in other shows but nothing has happened.

"In the instance that vulgar language was used, that is regrettable."

The New Vision- 5 September, 2007

Homosexuality is Against our Culture

By Martin Sempa

As homosexuals in Uganda demand recognition, many religious leaders have come out to criticize the act. Pastor Martin Sempa, one of the anti-gay activists, recently wrote to the Director of Lesbian, Gay, Bisexual and Transgender Rights Programme at the Human Rights Watch, Scott Long. Below is the letter.

Dear Mr. Long,

Your August 23 letter to President Museveni and press release complaining about Uganda's laws and policies regarding homosexuals contains flawed logic, numerous errors and misrepresentations. In addition it shows an unacceptable lack of respect for Uganda's culture and values.

First you talked about our church, Makerere Community Church, as a recipient of PEPFAR HIV/AIDS funding. The fact is that Makerere Community Church has never received funding. And even if we did in the future, getting donor funding in no way obliges us to change our laws and

values as a people. We are a proud African race whose faith, values and cultures have been handed down for many generations.

You also state that, we “burned condoms to discourage people from using them in the fight against HIV/AIDS. The truth is that condoms failed us massively. What you are talking about was a batch of more than 40 million Ngabo condoms, which were found to be faulty and defective and had to be recalled and destroyed. As you are aware, just recently the South African government recalled millions of condoms because they too were faulty. We encourage you to deal in facts, not opinions or speculations.

What you characterize as “harassment” of homosexuals or “threatening statements” by high government officials is in reality nothing more than the enforcement of the laws of our country prohibiting homosexual activity. These laws reflect our culture and the sentiments of the vast majority of our people. As a sovereign nation, we not only have the right, but also the obligation to enact laws that are supported by the vast majority of our people and reflect our culture and these values. Last week, Steadman and associates carried out a research which showed that an overwhelming majority of Ugandans, 95%, find homosexuality morally repugnant and absolutely unacceptable to our culture.

Democratic principles of governance mandate our government to make laws consistent with the values and aspirations of our people.

These laws are also necessary to protect innocent people, including the youth, who may be tempted to engage in risky sexual behaviour and who are sometimes the victims of these acts. We have far too many instances of innocent people who have been victims of homosexual abuse. A case in point is Benjamin Buloba who was sodomized and bled to death on October 15, 2004. Post-mortem indicated much trauma to his rectum and he is reported having died trying to put toilet paper in his rectum. It would be irresponsible to us to repeal this laws in so far other reason than to try to protect people from this kind of activity and to vigorously prosecute and punish those who commit these crimes.

Even more troubling is the implication in your letter that because your organization disagrees with the laws, we should somehow simply ignore

them and not enforce them. To criticize our government officials and even our President because they have spoken out in support of the enforcement of our duly passed laws is completely unacceptable. Ugandans decide Ugandan laws and policies, not special interest outside NGOs.

Your letter also asserts that homosexuals are entitled to certain “rights” and that these “rights” are being violated by the enforcement of our laws. We reject this assertion as it is obviously based on the false assumption that homosexual individuals are somehow “born that way” and that homosexuality is innate and immutable and therefore are entitled to special rights. I know from my own experience that homosexuality is not innate and immutable. In my own congregation, there are a number of people who have reoriented from homosexuality to heterosexuality. As I know you are aware, there is a great deal of psychological research that proves conclusively that sexual reorientation is possible for many people. I suggest that you visit the Website of the National Association for Research and Therapy of Homosexuality (www.nafh.org) to review this literature.

I can certainly understand why organizations like yours want people to think that homosexuality is fixed, like race, and cannot be changed, because you know that would make people more sympathetic to your “sexual rights” agenda which conflicts with the strong family values of Uganda. However, the Ugandan people will not be fooled. Ugandans who struggle with same-sex attraction have the same civil rights as all other Ugandans. I believe strongly that they should be treated as everyone else, with equal dignity and respect. However, that does not mean that we are willing, nor are we obligated in any way, to give these individuals special “rights” based on the “concerns” of your organization. This is especially true because to do so would only encourage and reinforce a behavior which has been confirmed by medical and social science data to be not only unhealthy for individuals, but also for society.

One final point that I find very upsetting and completely unjustified is your lecturing us on reducing the impact of the HIV/AIDS pandemic. Uganda has been a leader in reducing the rate of infection, and we have done it almost entirely by stressing abstinence before marriage and fidelity after

marriage. To suggest that we are not doing a good job with our young people is simply not supported by the facts. To also suggest that because our HIV/AIDS prevention programmes do not cater specifically for homosexuals is to suggest that not only should we condone their sexual behaviour, but that they have some special right to engage in risky behaviour that actually spreads this disease.

We are committed to providing counseling and treatment to all people who suffer with sexual addictions as well as homosexual struggles. As stated above, we have many in our midst who have experienced redemption and change. We promise help for everybody struggling with homosexual feelings “for those who are willing, there is healing”.

I strongly suggest that you refrain from attempting to interfere in the internal affairs of other countries. However, if you cannot resist the urge to do so I suggest that you at least get your facts straight.

The New Vision- 28 September, 2007

Govt Drafts Homosexuality Bill

By Conan Businge

The Government is drafting a Bill on how to deal with homosexuality, according to the ‘State Minister for Youth and Children Affairs, James Kinobe.

“The Government is drafting a Bill which will handle lesbianism and homosexuality. This will have to go with a social approach to the gays’ issue. Some of these teenagers do not even know the dangers involved,” Kinobe said yesterday.

Speaking at the opening of the first annual meeting of Partners in Population and Development in Africa (PPDA), Kinobe noted that homosexuality in schools was growing.

“Several gays’ cases in boarding schools have already been reported to me. This is a dangerous trend which needs quick action,” he told the meeting in Kampala.

He cited a case in a boarding school where a teenager was expelled after sexually molesting fellow boys. He went back home and did the same to his village-mates.

“Such a child needs counseling. Expelling is not enough because you are continuously endangering the children around him.”

Earlier, the PPDA’s director, Harry Jooseery, cautioned Government to handle issues of diverse sexual orientation with care.

But Kinobe said the Government was not planning to let homosexuality spread without proper legislation. “The Bill will help determine how we can handle such cases: We are going to do consultations before tabling it in Parliament. We generally, do not think these people have to be given rights.

COMMENTARIES

September 2004

The Law & Human Rights

By H. Nkalubo

The basis of Uganda's attitudes towards homosexuality is well articulated in our country's constitution. The legal bedrock of those opposed to homosexual activity is chapter 20 of Uganda's penal code:

Section 145 (Offences Against Morality)

Any person who --

- (a) has carnal knowledge of any person against the order of nature;
- (b) has carnal knowledge of an animal; or
- (c) permits a male person to have carnal knowledge of him or her against the order of nature, commits of an offence and liable to imprisonment for life.

Section 146:

Any person who attempts to commit any of the offences specified in section 145 commits a felony and is liable to imprisonment for seven years.

Taken literally, Uganda's sodomy law is as indiscriminate as the penalty for sodomy is clear: any person, male or female, homosexual [gay] or heterosexual [straight], who engages in sodomy is a criminal and potentially faces a jail term of seven years to life. For the purpose of this discussion, since the penal code does not offer one, let's use the Chambers 21st Century definition of sodomy:

a form of sexual intercourse in which someone inserts a penis or similar object into the anus of a man or woman; buggery.

This edict, however, raises a number of issues:

1. The law, as already pointed out above, does not define what amounts to "carnal knowledge against the order of nature", rendering it amorphous. Some of the questions it doesn't address are: At what point would the crime occur – when a man and woman, two men or women jumped into bed? What if they consented to

homosexual sex but did everything else except anal penetration? And what would the preponderance of acceptable evidence be? Would there have to be an eye-witness at the point of anal penetration? What if a defendant argued, when presented with evidence of buggery, that the penetration was self-inflicted, using a sex toy or other object; how would prosecutors prove otherwise?

In being so vague, the sodomy law actually contravenes Article 28 (12) of Uganda's Constitution, which stipulates that:

"Except for contempt of court, no person shall be convicted of a criminal offence unless the offence is defined [emphasis mine] and the penalty for it prescribed by law."

The sodomy law does not define the offence and so it is constitutionally unenforceable. Following the logic of the Chambers definition, however, until there is anal penetration, no crime has been committed. That means that if a man and woman or two women consent to sexual relations that do not entail anal penetration, they commit no crime. It would not be enough for them to close their bedroom door behind them; buggery has to be witnessed and/or proved.

2. This penal code also directly contravenes article 24 of Uganda's Constitution which declares that:

"No person shall be subjected to any form of torture or cruel, inhuman or degrading treatment or punishment."

and article 27 (2) on the right to privacy of person, home and other property, which stipulates that:

No person shall be subjected to interference with the privacy of that person's home, correspondence, communication or other property.

This penal code criminalises the act of carnal knowledge against the order of nature but it does not criminalize the being. In other words, homosexual sex is illegal but not homosexuality because it is possible to be homosexual and one doesn't engage in any carnal knowledge or, indeed, any sexual activity whatever.

The only realistic way of enforcing the sodomy law would be for the police to rely on eavesdroppers and a peripatetic sex-brigade ready to break down bedroom doors of both heterosexual and homosexual couples to catch offenders *in flagrante delicto*. This would entail an egregiously cruel and degrading intrusion into the private lives of citizens. Indeed that was one of the reasons cited by United States Supreme

Court's Justice Kennedy in rendering the majority judgment¹ that struck down the Texas sodomy law in June 2003, effectively knocking the final nail in the coffin of all sodomy laws in the United States of America. He argued that:

Liberty protects the person from unwarranted government intrusions into a dwelling or other private places. In our tradition the State is not omnipresent in the home. And there are other spheres of our lives and existence, outside the home, where the State should not be a dominant presence. ...

Like the law the American justices struck down, Uganda's sodomy law is outmoded. But that does not render it toothless. For one, it is a symbolic weapon that empowers detractors. Even though the law may not specifically mention them, it is reasonable to assume that the entire law was designed to target homosexuals. The law empowers some sections of society, with tacit approval from the state, to reduce specific citizen's sexuality to a sex act. Homosexuals remain stigmatised if the only referral point about them is what they are assumed to do in bed. Consenting heterosexuals have not historically been prosecuted for anal sex and understandably so; only homosexuals immediately get branded with the scarlet letter of homo-sodomy once their sexuality is revealed. It does not matter that one is not having sex or that one may even be a virgin. Once word leaks out that one is gay, the assumption is that one is practicing sodomy. Justice O'Connor could not have put it better in her assenting opinion (*Ibid*, Pgs. 27-29) in the Texas sodomy case:

Moral disapproval of a group cannot be a legitimate governmental interest under the Equal Protection Clause because legal classifications must not be "drawn for the purpose of disadvantaging the group burdened by the law." But the Equal Protection Clause prevents a State from creating "a classification of persons undertaken for its own sake." ... And because Texas *so rarely enforces its sodomy law as applied to private, consensual acts, the law serves more as a statement of dislike and disapproval against homosexuals than as a tool to stop criminal behavior*: [my emphasis]

Texas, however, argued that the sodomy law doesn't target homosexuals per se but, homosexual behaviour but the Justices would not hear of it:

¹ SUPREME COURT OF THE UNITED STATES, No. 02-102: John Geddes Lawrence and Tyron Garner, petitioners v. Texas on writ of certiorari to the court of appeals of Texas, Fourteenth District [June 26, 2003]

While it is true that the law applies only to conduct, the conduct targeted by this law is conduct that is closely correlated with being homosexual. Under such circumstances, Texas' sodomy law is targeted at more than conduct. It is instead directed toward gay persons as a class. "After all, there can hardly be more palpable discrimination against a class than making the conduct that defines the class criminal."

When a State makes homosexual conduct criminal, and not "deviate sexual intercourse" committed by persons of different sexes, "that declaration in and of itself is an invitation to subject homosexual persons to discrimination both in the public and in the private spheres ..."

In the words of Justice Jackson:

"The framers of the Constitution knew, and we should not forget today, that there is no more effective practical guaranty against arbitrary and unreasonable government than to require that the principles of law which officials would impose upon a minority be imposed generally. Conversely, nothing opens the door to arbitrary action so effectively as to allow those officials to pick and choose only a few to whom they will apply legislation and thus to escape the political retribution that might be visited upon them if larger numbers were affected." *Railway Express Agency, Inc. v. New York*, 336 U. S. 106, 112-113 (1949) (concurring opinion).

That this law as applied to private, consensual conduct is unconstitutional under the Equal Protection Clause does not mean that other laws distinguishing between heterosexuals and homosexuals would similarly fail under rational basis review. Texas cannot assert any legitimate state interest here, such as national security or preserving the traditional institution of marriage.

Indeed, in 1999, a number of prominent Ugandan politicians cited the sodomy statute as the basis for their public calls for gays to be arrested and imprisoned. Since then a number of otherwise law-abiding Ugandan gay citizens have lost their livelihoods and/or freedom to associate as they please on account of the whispering campaign that was generated by the series of unfortunate public pronouncements. In May 2004, a prominent journalist, Paul Waibale² confirmed that this penal code is interpreted as against the individual rather than their actions:

² Paul Waibale Snr, "The Other Side of the Coin": *New Vision*, Monday, 31st May, 2004

Consequently, anybody who confesses on Uganda [sic] soil that he is a gay or lesbian is “pleading guilty” to one of the most serious crimes on our statute books.

The ruinous nature of this law cannot be exaggerated.

Are Homosexuals Asking for Privileges Heterosexuals Don't ask for?

By H. Nkalubo

What about the argument that gay men and women are asking for special privileges, to be treated as though they are special? Though it is a worthy question, it is apparent that this is not correct.

Mere suspicion that one is gay, in Uganda today would still be like the kiss of death. The *Red Pepper*'s McCarthy-like witch hunts that have happened as recently as September 2007 are designed to frighten heterosexuals into action against homosexuals which is why headlines such as “Homo Terror”³ are routinely thrown around even when the real terror is being perpetrated by the *Red Pepper*. The naming and shaming of gays by the *Red Pepper* is intended to galvanise the majority, thereby cowing the minority into fearful silence. Being homosexual is a threat to one's livelihood as a number of gays have found out to their cost. The *Red Pepper*'s publishers know this and they have tried to take advantage of it by pretending that they are simply doing their journalistic duties. That their “naming and shaming” campaigns have so far proved ineffective is testament only to the poor readership this paper enjoys and the lack of credibility it has among critical Ugandans rather than the public climate towards homosexuality.

Contrary to misconception, the debate is also not about asking for permission to have sex; gays everywhere are already doing that. The debate is about ensuring that the climate of institutionalized intimidation is not extended into work places and the streets as Uganda's *Red Pepper* tabloid has attempted to do with their McCarthy-like “homo terror” lists over the past two years. It is about letting those that recoil against homosexuals (in fear, disgust or both) know that it's okay to recoil but it is not okay to deprive homosexuals of their right to exist peacefully in mainstream society.

3 *Red Pepper*; Sunday, September 9, 2007

In fact people can be as emotional as they want; no law can or should attempt to stop that. What laws should and must do is to stop people acting ruinously on their emotions. Institutionalized discrimination should never be propagated by state law, as is currently the case with the anti-sodomy law in Uganda.

Why then are a Majority of Uganda's Population Against Homosexuality?

By H. Nkalubo

In August 2007, a Kenya-based research organisation, The Steadman Group, found that more than 95⁴ percent of Ugandans were against homosexuality, while only four percent were in favour of legalising it. What the pollsters seem not to have asked is whether the people who answered to the poll actually knew any homosexual or what they wanted done about homosexuality. There have been calls by pastors and some politicians⁵ to have homosexuals arrested but, the majority of Uganda's people have not expressed such hostile sentiments and understandably so, because Ugandans are a tolerant people.

So, while it may be true that Ugandans are against homosexuality, there is no evidence to suggest that they would like to see homosexuals rounded up and jailed simply on account of their sexuality. That in turn would suggest that if presented with the arguments, most Ugandans would not subscribe to the notion of jailing homosexuals en masse. The acceptance that Ugandans have shown to the gays they actually know suggests that the antipathy the general population is a result of lack of understanding and is not deep rooted or implacably hostile.

The anti-gay crusaders in Uganda are not necessarily bigots as such. But they are consumed by a syndrome well articulated in Richard Wright's *Native Son* (1940). In that novel, the main character, a down and out black man called Bigger Thomas, finds himself attacking a rat in his cell, not because the rat has provoked him but because he is irrationally afraid of it. He has been raised to the view that rats are creepy and his reflexive response is to attack even though the rat would likely have gone its way had he let it.

Fear is as controlling as love or hatred and I feel that this is really what drives the relentless anti-gay crusaders. Fear governs the questions they ask themselves,

4 *The Monitor*, August 23, 2007, Page 3

5 *The New Vision*, September 28 1999 [Arrest Homos], page 2

namely that if they accept homosexuality, will that not threaten their very (male) heterosexual dominance? They are also deeply afraid that it might effeminize society, if, gradually, more people stopped being ruled by the fear of the unknown and accepted homosexuals. The hurt and harm their pronouncements cause are secondary to the reflexive instincts they have for maintaining their dominant heterosexual position, a position attained thanks entirely to God who is responsible for what we all are.

In the Bigger Thomas story, the rat recoiled into the corner of the cell. With no other place to go, and with Bigger approaching it menacingly, it charged at him, screeching hysterically. Interestingly, Bigger Thomas himself was in jail on account of events driven by the irrational fears white people had for black people in the United States of America, fears that made white people heap injustice and dehumanization on blacks because they were afraid of losing their 'superiority.'

Uganda, of course, has a host of other social problems that actually have profound moral and social implications on the fabric of the country; backroom abortions; female genital mutilation; spousal battery; child and family abandonment; family murder-suicides; infanticide; medical negligence and malpractice, child mortality due to poor medical care; illiteracy due to lack of teachers and resources; the carnage on Uganda's roads, misappropriation of public funds and so on. The real problem with sodomy laws anywhere is that they achieve little else but act as shields for vigilantes and zealous busybodies who wish to direct hateful and spiteful actions towards the victims. Indeed, that is how the *Lawrence Vs Texas* came to be heard by the United Supreme Court. It was the result of a neighbour making a trumped up weapons violation charge:

Responding to a reported weapons disturbance in a private residence, Houston police entered petitioner Lawrence's apartment and saw him and another adult man, petitioner Garner, engaging in a private, consensual sexual act. Petitioners were arrested and convicted of deviate sexual intercourse in violation of a Texas statute forbidding two persons of the same sex to engage in certain intimate sexual conduct. (Op Cit, pg.1)

Laws like these are as pernicious as they are irrational because they have no realistic chance of stopping the homo-sex, or same-gender loving for that matter. It is thus justified and imperative to keep chipping away at them doggedly no matter how long it takes, regardless of how popular they might be to the majority of the population. Idi Amin's decree that gave the Indians 90 days to vacate Uganda in 1972 was immensely

popular. Yet, even though the majority of Ugandans were cheering Amin, and some still do to this day, it was wrong and inhumane for him to uproot a whole people who had known no other way of life. Even popular laws must be challenged if they serve no other purpose than to victimize a cross-section of otherwise innocent citizens.

Religious notables have argued that to acknowledge the rights of the homosexual would destroy Ugandan morality and social cohesion. This is the type of argument that detractors, the more prominent of whom included the Church of England, used against the suffragettes in Britain and the United States as they fought running battles with law enforcers from 1900 through the 1920s to get the vote for women. Those against women suffrage claimed that women were unintelligent, hysterical, irrational and of inferior intellect⁶ :

To the question (Is there not a grave danger that unflattering generalizations about women may be erroneous?) ... when a generalisation finds acceptance among the thoughtful, we have come as close to the truth as it is possible for humanity to come. ... the belief of men in the inherent inferiority of women in the matter of intellectual morality, and in the power of adjudication, has never varied.

Using the same doctrinaire mindset in 1959, a trial Judge in the Commonwealth of Virginia (USA) handed down a 25-year banishment and the following judgment⁷ against a white man and black woman who had contravened Virginian laws against interracial marriage:

Almighty God created the races white, black, yellow, malay and red, and he placed them on separate continents. And but for the interference with his arrangement there would be no cause for such marriages. The fact that he separated the races shows that he did not intend for the races to mix.

It wasn't until eight years later, in 1967, that the United States Supreme Court struck down this judgment. It is worth noting that opinion polls conducted in 1967 showed that 72% of black and white Americans were still opposed to interracial marriages, so the Supreme Court bucked popular opinion for what was right.

The same absolutist belief in "the truth" and an uncompromising assumption that he can read God's mind had a prominent Ugandan pastor say this about public opinion and his expert understanding of homosexuality (see article reproduced on p.41 of this book).

⁶ Almroth Wright [1913] *The Unexpurgated Case against Woman Suffrage*, page 33

⁷ U.S. Supreme Court *LOVING v. VIRGINIA*, 388 U.S. 1 (1967)

The article is notable for the writer's self assured finality and messianic ability to discuss a phenomenon the pastor does not live with.

Repealing the sodomy law would obviously, by itself, not change attitudes towards homosexuals. But it would take the wind out of the sails of those that use it to discriminate or harass. It would be a symbolic step towards embracing rather than alienating a cross section of citizens that are unfairly marginalized and pilloried. Also, Ugandan lawmakers would finally be admitting what the rest of the civilized world knows already and what Justice Kennedy (Op Cit, 2003) articulated so well:

The statutes do seek to control a personal relationship that, whether or not entitled to formal recognition in the law, is within the liberty of persons to choose without being punished as criminals. This, as a general rule, should counsel against attempts by the State, or a court, to define the meaning of the relationship or to set its boundaries absent injury to a person or abuse of an institution the law protects. It suffices for us to acknowledge that adults may choose to enter upon this relationship in the confines of their homes and their own private lives and still retain their dignity as free persons. When sexuality finds overt expression in intimate conduct with another person, the conduct can be but one element in a personal bond that is more enduring. The liberty protected by the Constitution allows homosexual persons the right to make this choice.

Sodomy laws are malicious, un-enforceable, outdated and iniquitous. They institutionalize prejudice and allow government unacceptable prurience into people's private sex lives. In the United Supreme Court judgment (Op Cit, 2003, Pg. 52) even Clarence Thomas, a dissenting justice, acknowledged that much:

I join Justice Scalia's dissenting opinion. I write separately to note that the law before the Court today "is . . . uncommonly silly." . . . If I were a member of the Texas Legislature, I would vote to repeal it. Punishing someone for expressing his sexual preference through noncommercial consensual conduct with another adult does not appear to be a worthy way to expend valuable law enforcement resources. . . .

So, the only purpose the sodomy laws serve is to express official disdain for a particular class of citizens based on a perception about their lifestyles rather than anything tangible that they have done – and this is illegal according to Uganda's Constitution:

Article 21. (1) All persons are equal before and under the law in all spheres of political, economic, social and cultural life and in every other respect and shall enjoy equal protection of the law. . . .

Homosexuals are not a security threat. They are not an economic threat. There is no evidence anywhere in the world that they are a threat to any institution that the state protects. They should be allowed to live their lives in peace.

Laws & Human Rights

By Sylvia Tamale

The human body provides a practical and direct medium of social control, which is at the disposal of the state. Through legislation on sexuality, the state tries to control the body, and so the desire and the minds of women and men. The term "homosexuality" does not appear anywhere in the Penal Code of Uganda nor do the terms sodomy, Lesbian, Gay, Bisexual and Transgender. However, the law contains thinly veiled provisions that are interpreted to cover these acts:

Section 145 of the Penal Code:

Any person who—

- (a) has carnal knowledge of any person against the order of nature;
- (b) has carnal knowledge of an animal; or
- (c) permits a male person to have carnal knowledge of him or her against the order of nature, commits an offence and is liable to imprisonment for life.

Section 148 of the Penal Code:

Any person who, whether in public or in private, commits any act of gross indecency with another person or procures another person to commit any act of gross indecency with him or her or attempts to procure the commission of any such act by any person with himself or herself or with another person whether in public or in private, commits an offence and is liable to imprisonment for seven years.

The offences quoted above fall under the Penal Code chapter entitled, "Offences Against Morality." They were direct imports from the colonial British penal laws, which were steeped in Victorian Judeo-Christian tradition. Such codes frowned

upon any form of non-procreative sex and considered it sinful. It did not matter that the sexual acts were between two consenting adults. The absurdity of this alien, victimless offence is evidenced by the absence of prosecution and conviction records in the Ugandan courts' criminal registry.

Prosecutions under section 145 is particularly problematic as it is difficult to catch people "in the act" of having unnatural carnal knowledge (sex). The wide discretion that section 148 grants to judicial officers in determining what amounts to "gross indecency" is open to abuse. It may be interpreted to cover acts ranging from petting, necking and kissing to penetrative sex. Indeed, in 2003 the offence of "gross indecency," which targeted homosexual acts, was erased from the criminal code of the country that Uganda imitated its law from (England). It is ironic that the former colony is holding on tightly to such laws.

Note that the penal code does not address sexuality or "sexual orientation" but focuses narrowly on the sexual acts. Furthermore, the crimes of "carnal knowledge against the order of nature" and "gross indecency" may potentially be committed by homosexuals as well as heterosexuals or even individuals (e.g., through masturbation).

When Brenda—the transgendered person—was arrested for cross-dressing and dragged before the court, the confused magistrate could not find an appropriate law under which to convict him ("I find no law in Uganda prescribing dressing codes for different sexes..."). Brenda was convicted under the unconstitutionally vague law of "idle and disorderly" persons (see *New Vision*, December 01, 1998).

The Constitution of the Republic of Uganda

Article 21 (1): All persons are equal before and under the law in all spheres of political, economic, social and cultural life and in every other respect and shall enjoy equal protection of the law.

Article 31(2a): Marriage between persons of the same sex is prohibited.

Article 31 (2a), which contradicts Article 21, is a recent (2006) insertion in the Ugandan constitution. It was driven and sponsored by conservative forces that are part of the fundamentalist backlash that the country has been facing in the last decade or so. Such forces are determined to outlaw the rights of all people engaged in homoeroticism (same sex love & desire).

The homophobic sentiment expressed by Uganda's premier law is likely to "legitimize" rights violations of gays and lesbians in the country, including acts such

as unjust loss of jobs, expulsions from educational institutions, assaults, murder. It goes against the spirit of Articles 24 and 27 of the same constitution, which articulate "Respect for human dignity and protection from inhuman treatment" and the "Right to privacy of person, home and other property," respectively. These rights are integral to one's enjoyment of nondiscrimination and equality.

International Treaties and Agreements

The Universal Declaration of Human Rights (UDHR)

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The International Covenant on Civil & Political Rights (ICCPR)

Article 26: All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

The Beijing Platform for Action

Paragraph 96: The human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence.

The African Charter on Human and Peoples Rights

Art. 3.1: Every individual shall be equal before the law.

Art. 3.2: Every individual shall be entitled to equal protection of the law.

Legal Activism Around Issues of Homosexuality & Gender Identity

The struggle against the complex phenomenon of sexuality in our country must be a multi-faceted one, including law reform, test cases, political engagement, submission of policy comments, public awareness through education, etc. The "human rights framework" offers the best strategy as this approach will help move the needs and concerns of Lesbians, Gays, Bisexuals and Transgendered people (LGBTs) to a

more powerful and assertive realm of *rights*, which can be legislated, monitored and enforced.

It is extremely important to place the rights of homosexuals under the general rubric of "*sexual rights*," that includes the sexual rights of other marginalized groups such as women, people with disabilities, the elderly, etc. However, LGBTs must always challenge the traditional boundaries of the human rights framework and also recognize the limitations of a rights-based approach. For example, the right to privacy should not jettison the state's obligation to protect its citizen against violence and abuse that takes place within the home.

Two Approaches of the Rights Framework

1. Evolutionary Claims, i.e., those that seek to apply existing rights to new claimants (e.g., LGBTs) and new situations; and
2. Revolutionary Claims, i.e., those that makes new and transformative sexual rights.

Evolutionary Claims

The Right to Privacy:

The Ugandan Constitution specifically provides for the right to privacy (Art. 27). This existing right must be extended to respect the private life of citizens to include consensual same sex behaviour.

The Right to Equality and Non-Discrimination

There is need challenge arbitrary criminalization of sexual activity solely on the basis of majoritarian sexual preference (i.e., heterosexuality) as being discriminatory under Art.21 of the Constitution.

The Right to bodily Integrity and protection from violence

LGBT individuals routinely suffer at the hands of homophobic communities and law enforcement agents. Forcible regulation of sexuality must be challenged under Art. 24 of the Constitution and protection from violence extended to LGBTI citizens.

The Right to Human Dignity

Sexual conduct is part of LGBT's experience of being human, therefore, criminalizing it violates their right to dignity as provided for under Art. 24 [Also see the South African 1999 case of *National Coalition for Gay & Lesbian Equality v. The Minister of Justice*]

The Right to Health:

Demand that protection from HIV/AIDS be extended to LGBT communities. Objective XX of the Constitution requires the state to take all practical measures to ensure the provision of basic medical services to the population.

Freedom of Association and Expression:

Demand that LGBTI groups should be free to associate and express their views without repression as provided for under Article 29 of the Constitution.

Revolutionary Claims

Principle of Sexual Autonomy (PSA)

Some countries (e.g., India) have constructed the principle of sexual autonomy (PSA) at the centre of sexual rights. They argue that as long as an individual is not causing harm to someone else, that individual should be left free to have their own sexual means and practices. Uganda would do well to adopt a similar principle.

In short....

Both evolutionary and revolutionary claims can be pushed through the judicial and the legislative routes:

- Test Cases and Class Action litigation in Constitutional Courts & Supreme Courts
- Demand for a reconceptualization of existing rights, especially relying on international treaties.

Entry Points for Legal Activism

1. The Prevalence of HIV/AIDS in the country and the African continent generally; LGBTs can exert pressure on government and the national AIDS commission to address their plight.
2. Demand for recognition of the rights of intersexed people as their plight is less likely to invoke homophobic sentiments.
3. Forming coalitions with like-minded groups (e.g., women's rights groups) to challenge anti same-sex and other sexual regulatory laws.
4. The ongoing test case filed in the High Court (*Oyoo & Mukasa v. Attorney General Misc. Application 247 of 2006*) provides an unprecedented opportunity for the judiciary to pronounce itself on the rights and dignity of this minority section of the Ugandan population. Hopefully, the case will enable Ugandan jurisprudence to stabilize its most fundamental concepts—rights, freedoms & equality.

19th October, 2007

Homosexual and Transgender Human Rights Case in the High Court of Uganda:

Yvonne Oyoo and Juliet Mukasa V The Attorney General

By M.B.

"I would rather die struggling to break the chains of bondage than live pretending to be comfortable with the chains. I will fight to whatever level as long as I am not accepting oppression. I will not negotiate with anyone about freedom of gays and lesbians. I will not compromise my vision of a free Uganda for LGBT people. I will not bow down to oppressors or traitors. I am a human being who is homosexual and will forever fight for equality and justice. I will not be intimidated. My homosexuality does not deprive me of my citizenship of Uganda. I am only exercising my constitutional rights. Enough is enough! No guts, no victory!"

Victor Juliet Mukasa

Ugandan LGBTI Human Rights Defender

Quoted in Black Looks

On the 25th of May 2007, Ugandan lesbian, gay, bisexual, transgender, and intersex (LGBTI) people filled Court Room Two of the High Court of Uganda to hear a case where the government is being held to account for violating the constitutional rights of homosexuals and transgender people. The case of *Yvonne Oyoo and Juliet Mukasa v. The Attorney General of Uganda* concerns violations of Oyoo and Victor's rights on the 20th of July 2005.

On that night, an agent of the government illegally searched the home of Victor Juliet Mukasa and seized documents from her house related to her work as a Human Rights Defender. This amounted to trespass and theft. The guest found in her home was dragged to the agent's office and then to the police where she was forced to undress to prove she was a woman. Both the guest, and later Victor, were treated

in an inhuman and degrading manner amounting to sexual harassment and indecent assault.

The actions of the government agents, a local council chairperson and the police, violated Victor and Oyoo's constitutional rights. Article 23 of the Constitution of Uganda guarantees protection of personal liberty and Article 24 ensures respect for human dignity and protection from inhuman treatment, stating that "No person shall be subjected to any form of torture, cruel, inhuman or degrading treatment or punishment." Article 27 guarantees the right to privacy of person, home and other property, stating that "(1) No person shall be subjected to (a) unlawful search of the person, home or other property of that person; (b) unlawful entry by others of the premises of that person. property. (2) No person shall be subjected to interference with the privacy of that person's home, correspondence, communication or other property."

The case of Yvonne Oyoo and Juliet Mukasa v. The Attorney General of Uganda was an application under Article 50 of the Constitution of Uganda for the enforcement of fundamental rights and freedoms guaranteed in Articles 20 – 45 of the Constitution. The purpose of this case is the enforcement of Ugandan constitutional rights as applying to LGBTI people regardless of suspicion of homosexuality or transgenderism. Renowned Counsel Lad Rwakafuzi is the lead lawyer for Victor and Oyoo.

As the hearings progressed, more and more LGBTI Ugandans came to court to hear the case to enforce their basic human rights. It was an impressive sight to see forty to fifty people entering court, many wearing homemade large rainbow stickers and shirts reading "LET US LIVE IN PEACE". The case served as a catalyst for incredible change, uniting the LGBTI community and giving people the courage to speak out for the first time about the discrimination they have faced and the dreams they have of living in peace in Uganda.

The solidarity built throughout the successive case hearings led to a 45-day media campaign carried out by the umbrella LGBTI organisation, Sexual Minorities Uganda (SMUG). The goal of this campaign was to engage the nation in a public conversation about LGBTI rights, to help people see the human side of this issue, and to bring about greater understanding and space for Ugandan LGBTI people to live in peace.

The media campaign was launched on 16 August 2007, with the first-ever Ugandan LGBTI press conference and the message printed boldly across a banner "God Created Us Lesbian, Gay, Bisexual, Transgender, and Intersex (LGBTI) LET US LIVE IN PEACE". A panel of eight representatives from the Ugandan LGBTI community spoke about a range of issues, including HIV/AIDS and police treatment.

give these individuals special rights." In fact the constitution allows for such "special rights." Under Art 32(1), it provides for affirmative action in favour of "groups marginalized on the basis of any reason created by history, tradition or custom, for the purposes of redressing imbalances which exist against them." Homosexuals certainly fall within such a category and should be paid special attention in HIV/AIDS programmes, for example.

Finally, Mr. Sempa argues that to accord homosexuals any rights "would only encourage and reinforce a behaviour which has been confirmed by medical and social science data to be not only unhealthy for individuals, but also for society." Let us assume for argument's sake that it is true that homosexual behaviour is unhealthy. Is that reason to criminalize it with a maximum penalty of life imprisonment? How come Ugandans who endanger their own and other lives through alcohol and tobacco abuse, intake of excessive fats, lack of exercise, etc. are not declared criminals?

Currently the voices that are the loudest and that get listened to in African cultural discourse are mostly those of fundamentalists who view culture selectively. When it suits their hetero-patriarchal interests, they will fly the cultural flag to keep minority groups in a subordinate position. Moreover, culture is not static, but constantly changing and responding to shifting socio-economic and political conditions.

Chapter Three

HEALTH & SCIENCE

Sunday Monitor - 27 May 2001

Why Homosexuality Should be Shunned

By Julius Mucunguzi

There's no 'gay gene' - research

The debates on homosexuality and the church reminded me of the Lambeth Conference in 1998 when Rtd. Bishop Dr. Christopher Ssenyonjo of West Buganda Diocese is said to have been the only African bishop to disagree with other bishops including Archbishop Livingstone Nkoyooyo and argued for the counselling of gays in the church.

At another conference held by the Episcopal Church in the US last summer in Denver Colorado, a motion regarding the ordination and blessing homosexuals was defeated-barely.

I was shocked to learn that some churches in the US are led by homosexuals! And even more to learn now that our own Ssenyonjo supported the motion in Lambeth! In fact I got into some problems one time when I was put to task by some people to explain my remarks that "homosexuality is not normal and natural." They wanted me to explain what is natural and normal. In the US, there are certain things that have lost their original meaning, such that you cannot talk about absolute truth. Your "truth" about marriage, sexual orientation, might not be another person's truth. Now we hear that Gay Rights Movement could be bankrolling Ssenyonjo.

I have argued with friends that American civilisation which we cherish so much was built on the principles of natural law and truth—of morality and that its collapse will inevitably be due to the sacrifice of these moral principles at the altar of political expedience and postmodernism thinking.

When the Founding Father said, “We hold these Truth to be Self Evident,” they were in effect saying that there is an objective Truth about issues like a family, sexual orientation and the like.

But to see our own people beginning to advocate for such weird lifestyles like homosexuality is absurd to say the least. I know that these gay rights movements in the US have a lot of money, but we can’t afford to sacrifice our morals in exchange for it.

So, I don’t agree with those who say that the government should not get involved in the debates about homosexuality. It is the duty of government to protect its citizens from harmful behaviour.

Advocates for the recognition of homosexuality as a normal lifestyle reason that it is an inborn orientation that results from genetics. But this is not true because research disproves it.

A study carried out by the respected US based National Institute of Health in 1995 said that “Homosexual behaviour is learned, and occurs among those who are vulnerable to the environmental factors that tend to produce homosexual behaviour:

These were the facts and steps of the study:

“A set of male fruit flies,” the study reports, “formed mating chains with each other after their body chemistry was altered. A close look at the study reveals that the most reasonable conclusions from the evidence are that male and female sex drives are quite different, and that frenzied males, under certain conditions, will mate with anything, even other males. “

There were even some media organisations that wanted to make political capital out of the study.

Time Magazine, for instance, reported that the new study “adds to the mounting evidence that homosexuality has genetic origins.” (Larry Thompson, “Search for a Gay Gene,” *Time*, June 12, 1995, pp. 60-61, at 60).

The *Time* article and other media reports ignored key elements of the study that work against the claim that homosexuality may be hereditary or even partly hereditary. One finding was that altered females were not affected in any discernible way.

Another finding—that normal males resisted sexual advances by the altered males for up to two hours and then succumbed to same-sex activity—indicates strongly that homosexual behaviour is environmentally induced.

From the study: “At the beginning of chaining periods, in bottles containing [more than] 80 percent transformants [treated flies], non-transformants males were observed only at the head of fast moving chains where they repeatedly displayed repelling signals to advancing suitors -- i.e. wing-flicking, face-kicking, and/or running away. After a 2-hr. exposure to vigorous transformant courtship, many if not all, of the non-transformants were observed courting and inducing courtship.”

“Lead males would typically break off their heterosexual advances after experiencing one or more of her repelling signals such as kicking his face and/or running or flying away. During vigorous chaining periods, females predominantly grouped together in tight clusters however, no female-female courtship was observed in or outside of these dense packs.”

The male “homosexual” activity might have had little to do with preference and merely involve frenzied mating with the nearest available partner

But the notion of being “gay” is a calculated construct of self-identification for political purposes. Many people struggling with homosexuality reject the idea that their defining characteristic is to be “gay.” The *Time*-article does concede that “[t]he type of gene they’ve been studying in fruit flies could not begin to account for the complex variations in human homosexual behaviour. For one thing, the gene does not cause flies to renounce heterosexuality altogether. If a ‘gay1 fly is surrounded by females instead of males, he’ll fertilise the lady flies.”

Otherwise sexually normal prison inmates sometimes indulge in homosexual behaviour, not because of genetics but because of the immediate environment (coercion, lack of opposite sex partners, peer acceptance of the

behaviour). According to psychiatrist and author Jeffrey B. Satinover, "It is common knowledge that when some heterosexual men are placed in isolation for long periods of time with each other that they will engage in homosexual behaviour. But, once released, they will resume their heterosexual behaviour."

The social sciences are increasingly looking to animals or insects for clues to human behaviour, even though human sexuality is quite different. But if any lessons are to be drawn for human purposes, they might be these:

- The sexes are quite different in their sexual needs, drives and reactions to particular stimulants.
- A culture that hopes to maintain its sexual norms is at risk when a critical mass of deviant behaviour occurs.
- Homosexual behaviour is learned, and occurs among those who are vulnerable to the environmental factors that tend to produce homosexual behaviour.

In March 1993, two Columbia University psychiatrists examined the various studies purporting to find a homosexual biologic component. They concluded that "there is no evidence at present to substantiate a biologic theory the appeal of current biologic explanations for sexual orientation may derive more from dissatisfaction with the present status of psychosocial explanations than from a substantiating body of experimental data."

In other words, politics, not science, is driving the debate.

An honest look at the evidence of 70 years of psychology, therapeutic research, the history of the entire human race, and the moral codes of all the great civilisations tells us that homosexuality is not only universally discouraged as learned behaviour but can also be temporary, controlled, or even changed.

Given the well-documented, socially and medically destructive effects of homosexual behaviour on individuals, families and communities, compassion and prudence should lead us to discourage any cultural promotion of homosexuality as a moral and normal activity. Media reports indicate that homosexual experimentation among high schools students has increased

considerably in recent years as schools have presented homosexual activity as normal, desirable and even "cool."

Sexually vulnerable young people are being steered onto a behavioural path that they and their families will sorely regret and which will even cost some of them their lives at an early age.

Homosexual behaviour, like other destructive vices, can be learned - and unlearned. Under no circumstances should it be promoted, particularly through misrepresentation of scientific studies.

That is why retired Bishop Ssenyonjo and friends should be discouraged.

jmucunguzi@monitor.co.ug

juliusmucunguzi@hotmail.co.ug

The New Vision - 8th February, 2006

Same Sex Relationship Pose Health Risk

By Andrew Kitatta

Homosexuality is gaining acceptance as a way of life around the world. However, Africa seems to be reluctant. In Germany, immigration officers ask people wishing to become citizens what their stand on homosexuality is. The answer could determine whether or not one's application for citizenship is accepted.

Everything that God has commanded us to do is for our good. For example, in the Old Testament, in the book of Leviticus, God commands the Israelites not to eat meat with blood in it. Today nutrition experts tell us that meat with blood in it contains dangerous toxins that could be responsible for many debilitating diseases like cancer. A more evident example which is the root cause of some of our biggest problems today is sexual immorality, and homosexuality in particular.

There is a general increase in instability and promiscuity among homosexuals which makes the incidence of serious and incurable sexually transmitted diseases (STDs) higher. Multiple partners is the norm in the homosexual community with many not disclosing their HIV status to their partners. At the 13th international AIDS conference in Durban, a study presented revealed that a significant number of homosexual and bisexual men with HIV continue to engage in unprotected sex with people who do not have a clue that they might be contracting the virus. Some studies in the US indicate that the average homosexual has hundreds of sexual partners in his/her lifetime. With HIV being spread through normal sex at a high rate, the prevalence of HIV in Uganda would increase significantly if homosexuality was common. Another health risk is anal cancer caused by a cancer-causing strain of Human Papilloma Virus (HPV) through receptive anal intercourse. HPV is a collection of more than 70 types of viruses that cause warts in various parts of the body. More than 20 types are incurable STDs that can affect the genital tract of both men and women. Most HPV infections are asymptomatic with only one in a hundred people experiencing genital warts.

Other health risks are the various kinds of hepatitis, a potentially fatal liver disease that increases the risk of liver cancer. Of particular interest is hepatitis A. One of the high risk groups is homosexual men since most transmission is by the fecal-oral route.

Apart from the health risks, homosexuals should remember that they are committing an abomination against God's will. The argument that homosexuals are "just born that way" and should therefore be allowed to live that way is not convincing.

The writer is a regular reader of New Vision

Homos Suffer Because of Stigma

By Caroline Tushabe

Sir — Many of us Ugandans think that homosexuality is a very recent phenomenon in our cultures and in our lives. That's what the anonymous witness implies in her testimony "I was once a lesbian" published in *The Sunday Vision* of June 11. The writer also tells us that it is possible for a person to be cured of homosexuality. Homosexuality has always been thought of as a disease or a phase - something you catch or go through and then get rid of. It is neither. As the witness tells us, it is very clear that she was not a person who liked intimacy with people of the same sex, but had to have same sex intimacy as a result of having no access to her boyfriend. A situation like this is very misleading in various ways when used as an example of "curing" a person of homosexuality: first, homosexuals are not homosexuals because they lack sex, whether quality or quantity, with people of a different sex.

Second, an experience where people of different sex have sexual intercourse does not make any one of them heterosexual. Similarly, having sex with a person of the same sex does not make, automatically or gradually, any one of them a homosexual. A person does not need to engage in a certain kind of sexual experience to take on the identity. There are many people who identify as lesbians or gay amidst harassment and denial of space and freedom. What traumatized the witness was not the fact that she had had sexual experience with other women, rather her mistreatment by the school administration and her parents. The witness, like all students at one point or another and for different reasons, was irresponsible for skipping preps just to engage in sex. It would also have been irresponsible of her had she skipped preps to engage in heterosexual sex; it wasn't because of lesbianism that she missed preps. We also need to note that there are virgins who know themselves as homosexuals and would like to publicly identify as such. But the fear of those who hate homosexuals keep many in self-denial and

in silence. Yet it is not only homosexuals who are silenced. Parents and relatives of those who are homosexuals are silenced too. When we go around denying existence of homosexuality, denying human rights to people who identify as homosexuals, we are actually showing the depth of our own fear of people who identify as homosexuals.

In many countries and also from the witness, HIV/AIDS has been associated with homosexuality. What we do not say is that there is discrimination toward homosexuals when giving information and treatment. Doctors, nurses, and other healthcare providers are not immune from certain ways of thinking. Homophobia deters them from saving a life!

Homophobia thus prevents homosexuals from seeking the right information and treatment because they know that instead of getting treatment they will get condemnation. So when homosexuals are not educated about preventive measures that fit their sexual orientation and are not treated, many if not all, will die of STDs not because their sexual orientation is prone to diseases but because people themselves are denied access to appropriate information and care. Such issues should be addressed by the ethics ministry.

Daily Monitor- June 28, 2006

Men's Sexual Orientation Determined Before Birth

Reuters—New York

A man's sexual orientation appears to be determined in the womb, a new study suggests.

Past research by Dr Anthony F. Bogaert of Brock University in St. Catharines, Ontario and colleagues has shown that the more older brothers a man has, the more likely he is to be gay. But it has not been clear if this is a prenatal effect or a psychosocial effect related to growing up with older male siblings.

To investigate, Bogaert studied 944 gay and straight men including several who were raised with adopted and half or step-siblings. Bogaert found that the link between having older brothers and homosexuality was present only if the siblings were biologically related.

The New Vision - 6th July 2006

HIV: Don't Ignore Homosexuals

By Paul Semugoma

He was young: In his mid 20s, medium height and unremarkable. He had recently been diagnosed HIV-positive. We talked, took tests and discussed the results. And then, he told me he was a homosexual. But he was a healthy young man. How would he stop his lovers from getting HIV? I did not know.

The link between 'HIV and gay sex is well known outside Uganda. First cases of 'the new disease' in 1983 were identified in gay men.

They became a 'key population' in HIV because they have high rates of infection, transmission and STDs.

Most Ugandans know HIV prevention in heterosexuals, but do not know how to prevent it in homosexuals.

Questions

Do we have gay people in Uganda? Do they know how to prevent HIV transmission? Do the HIV service organizations know the importance of gay sex?

I did the research in Kampala funded by Ford Foundation. I interacted with some gay people. They included prominent professionals, students, male commercial sex workers, lesbians, former prisoners and gay men living with HIV.

We talked about their concerns and problems, HIV and STDs prevention and care. I then talked to service organizations.

Results

We have many myths about homosexuals.

- We think there are no homosexuals in Uganda when they are all around us. They cannot tell us lest we kill them with hate.
- We think they do not count, but gay men are a key population in HIV.
- Some gay people believe a man cannot get HIV from sex with another man. They hear from the media about getting HIV by having sex with a woman and about prevention when having sex with a woman.
- Women, especially, do not believe sex with another woman could spread HIV.
- Gay men know about condoms, but many admitted not using them. The lubricants they use include: pre-cum (the fluid secreted saliva, petroleum jelly and baby oil. All these are not good. Precum contains HIV. Saliva is too thin and the others are oil-based lubricants that destroy rubber condoms, leading to tears. Some believed one cannot get STDs from the anus.

Policies

Homosexuality is illegal and socially unacceptable in Uganda. But that does not mean it does not exist.

Adolescents in schools experiment with it and it is common among prisoners. Some of it is rape, most is consensual and it is all unprotected. We should not assume an adult will not have sex for years because it is illegal. Prisoners are only given boxes of condoms as they leave prison.

Service Providers

Many service organisations do not know much about homosexuality.

Those who know are scared because of a rumour that one prominent person lost his job because he advocated HIV prevention amongst gay people.

The draft National HIV Prevention Policy does not tackle the question, Uganda's ABC for HIV/ prevention cannot work because:

- Abstinence has marriage as an endpoint. This is not possible for gays in Uganda.

- Being faithful to one partner would expose one as a homosexual. 'Hit and run' affairs seem to be the rule.
- Condoms are not used. Cheap water-based lubricant is not available for gay men, neither are the dental dams for gay women.

Community implications

Gay Ugandans are part of the larger community. Gay men also have sex with women to hide their identity and lesbians have sex with men.

They are under the pressure to get married or have children. Prisoners, exposed to gay sex, rejoin the general population.

Recommendations

We cannot keep marginalizing them in the fight against HIV because they are part of us. We need to know their HIV prevention needs and constraints. They lack information and basic prevention materials like lubricants and dental dams.

There is a need to correct these deficits to devise innovative programmes for them because they interact with society. Any effort to stop an extra transmission benefits all Ugandans.

Monitor Thursday, September 27, 2007

Homosexuality is not Genetic

By Joseph Byamukama

The "genetic and unchangeable" theory has been actively promoted by gay activists and the popular media. Is homosexuality an inborn and normal variant of human nature? No. There is no evidence that homosexuality is simply "genetic." And none of the research claims there is. "Only the press and certain researchers do. The US Psychiatric Association wrote: "Currently there is a renewed interest in searching for biological etiologies for homosexuality." But to date, there are no replicated scientific studies supporting any specific biological etiology for homosexuality. "Gay gene"

researcher Dean Hamer, himself a gay, as the sources say, was asked by Scientific American if homosexuality was rooted solely in biology. In his reply, he said: "Absolutely not. From twin studies, we already know that half or more of the variability in sexual orientation is not inherited. It is the same for every human behaviour - environment matters for extroversion, smoking cigarettes, just about anything you can name. Our studies try to pinpoint the genetic factors not negate the psychosocial factors. These genes do not cause people to become homosexuals. the biology of personality is much more complicated than that. There is not a single master gene that makes people gay. I don't think we will ever predict who will be gay."

Simon Le Vay, the author of the *Hypothalamus Study*, noted, "It's important to stress what I didn't find. I did not prove that homosexuality was genetic, or find a genetic cause for being gay. I didn't show that gay men were born that way, the most common mistake people make in interpreting my work," (*Nimmons*, 1994, p. 64). He also said that "people who think that gays and lesbians are born that way are also more likely to support gay rights," (1996, p. 282). The attempt to convince the public that individuals are born gay is a tactic to advance legal changes in our culture on behalf of gays. There is substantial evidence based on years of clinical experience that homosexuality is a developmental disorder. Every child has a healthy need to identify positively with the parent of the same sex, have same-sex friendships, a positive body image and a confident sexual identity. Homosexual feelings can occur when these needs are not appropriately met. The adolescent's unmet needs become entangled with emerging sexual feelings and produce same-sex attraction. Therapy consists in helping male clients to understand the emotional causes of their attraction and to strengthen their masculine identity. There is no need for those who feel burdened by same-sex attraction to wait for the development of genetic surgery. At-risk adolescents and parents have a right to know that homosexuality is preventable and treatable and the sooner intervention the better the prognosis.

Gays; It's not Just About Genes

By Andrew M. Potts

Mr Joseph Byamukama tries to present himself as an expert on gays yet misleads readers throughout his article, "Homosexuality Is Not Genetic" Mr Potts (*Daily Monitor* September 27). One might ask if he has ever even met one?

In trying to prove this he cites no scientific research that is less than a decade old (a very long time in science) when the strongest research in this area has appeared since the turn of the millennium and has continued to strengthen in recent years. He also quotes out of context and misrepresents the scientists behind the few studies he mentions.

He begins: "There is no evidence that homosexuality is simply genetic and none of the research claims there is" but contradicts himself in the very next breath by then admitting "certain researchers do." He then confuses genetic and biological causes as being the same- some biological conditions are the result of a gene, or combination of genes in a person's DNA- but many others are not. The diet of a pregnant woman determines what nutrients and minerals reach her baby and can effect the development of a child. So too can the levels of hormones that her body produces. Even the amount of stress she is subjected to during pregnancy may affect her child's growth and create changes that will last for the rest of its life. Things do not have to be genetic for them to be biologically inborn and unchangeable.

Despite that a number of genes have been identified that seem to play a role in whether a person is gay or not- by the Dean Hamer Byamukama mentions and by others too- in 2005 identical stretches of DNA on chromosomes 7, 8 and 10 were found to be more common in gay men than in heterosexuals by researchers at the University of Illinois at Chicago.

Byamukama also tries to discredit the idea that homosexuality is linked to the hypothalamus by citing a study-by researcher Simon Le Vay that was

disproved but is also over 16 years old. More recently Sweden's Karolinska Institute has found activity clearly linked to homosexuality in this same part of the brain and this research has been successfully repeated in the UK.

Most deceptive of all though he selectively quotes the American Psychiatric Association (the very same organization that in 1973 declared homosexuality not to be a mental illness or disorder as Byamukama believes) as if it was on his side. Yet this same organization holds that homosexuality is "a normal variant of human sexuality", that sexual orientation is not changeable, and is firmly against the unproven "therapies" that Byamukama promotes- writing, "in the last four decades, "reparative" therapists have not produced any rigorous scientific research to substantiate their claims of a cure" for homosexuals.

If his position that gay men and lesbians are the result of children not bonding to a parent of the same gender was true, all children raised by just one parent should turn out gay and all orphans should be bisexuals.

Daily Monitor- September 6, 2007

Homosexuals may Annihilate Society with HIV/AIDS

By Joseph Byamukama
Makerere University

I am disappointed with how people are determined to sell their culture and country by disguising under the so-called 'human rights', in order to obtain funding from foreign nations.

Statistics show that among the groups that have directly or indirectly contributed to the widespread of HIV/Aids are gays. Macioni's wrote "There are specific behaviors that place people at a high risk for AIDS.

The first is anal sex that can cause rectal bleeding and thereby allow easy transmission of HIV. This practice is therefore extremely dangerous and, of

course, the greater, the number of sexual partners, the greater the risk. Gay males, in some cases with many sexual partners, commonly practice anal sex. For this reason about two thirds of persons with Aids are homosexual or bi-sexual males."

Those who practice homosexuality should not be personally condemned but their behavior should be and solutions should be sought. The National Centre for Infectious Disease in 1992 stated that male homosexuals are 1,000 times more likely to acquire HIV than the general population.

COMMENTARIES

Comments on "Science and Health Articles on Homosexuality in the Ugandan Press"

By Dr. Paul Semugoma

Introduction

Same sex attraction is an important subject which has been around for years. Sex and Sexuality has been studied and discussed and discoursed for many years in academic cycles. There has always been a lot of scientific and medical interest in this subject. Curiously, a lot of what appears in the press in Uganda is skewed information. A lot of it is pseudo-science, trying to get a scientific reason to condemn homosexuality. A lot is a mixture of religious and scientific facts mixed to shore up some positions. Uganda being a deeply conservative country, it is understandable that in discussions about sex and a taboo subject like same sex attraction, many false statements and outright ignorance is exhibited.

The facts

Definitions

There is a popular misconception that Homosexuality is the act of sex between two men. This is not true. Homosexuality as scientifically defined is a sexual orientation, the sexual attraction to a member or members of the same biological sex. With this definition, it can be appreciated that the act of sex can happen between women and women and also between men. One may be a homosexual (sexually attracted to the same sex) without having ever had sex with another person of the same sex. A person who is not homosexual may have homosexual sex. This does not make that person homosexual (that is, it does not make that person develop an attraction to the same sex.)

Scientific History

Originally, (contemporary western history), homosexuality was considered a subject of religious significance. It was variously condemned or allowed according to the culture or customs of the group of people.

In Western Europe,

Till about the 18th Century, it was mainly a subject of religious sin and discourse and condemnation. In the 18th Century, with the explosion in scientific methods and study, it became a subject of medicine and specifically psychiatry. Doctors argued that homosexuals were sick people. In that context, they urged that they should not be punished, but helped to change. In the 19th Century, this was cemented and homosexuals were regularly 'treated.' In the early 20th century, real scientific study of homosexuality was accomplished. Homosexuals were studied in the context of day to day life, rather than the imprisoned and psychiatrically disturbed individuals who were the subjects of study at first. The Kinsey studies in the US scrapped the notion that homosexuality was a rare phenomenon. Further studies established that homosexuals could be well adjusted individuals in society.

By the late 20th Century, scientific evidence was overwhelming that homosexuality is a sexual orientation. Homosexuals were different but not sick. They were normal. In 1973, the American Psychiatrists Association (APA) removed Homosexuality from list of diseases or disorders in Diagnostic Statistics Manual (DSM-4). In 1994, the World Health Organisation (WHO) removed homosexuality from the International Classification of Disease (ICD-10). It now specifically states that Sexual Orientation is not a Disorder or Disease. Efforts to change homosexuals have always been in society. But increasingly, the prevalent scientific and medical opinion has been that Sexual Orientation is not changeable. Also it is increasingly appreciated that attempts to change the sexual orientation of a person do more harm to the self respect and psychological well being of the person than benefit. They are not to be recommended.

Causation

The cause of homosexuality has been under intense scientific study. Most of these studies are still ongoing. As the knowledge increases, it is appreciated that sexual orientation is not a simple subject, but complex and with multiple causes and effects. Amongst established scientific fact at the present the cause of homosexuality has not been tied down to a single gene. It is acknowledged that there is influence from the

genetic inheritance, the environment of the individual and influences in the upbringing of the individual.

Genetic tendency has been demonstrated or implied from such diverse scientific observations like: The presence of homosexual orientation in virtually all animal species. It is not a human phenomenon. The fact that it has been demonstrated that homosexual orientation can be installed in some animals after changes in their genes. This was done with the fruit fly (*Drosophila*) and more recently (Oct 2007) with the worm that is studied so much in science; *C. elegans*. Identical twin concordance studies demonstrate a genetic influence. Birth order studies also demonstrate that there is at least a maternal influence.

Homosexuality and Medicine

Homosexuals are people who have a different sexual orientation from most other people. It has been noted that they, as a group, may tend to have some problems or differences relative to the rest of the population. This should not be used to condemn them. It is like saying that Sickle Cell Disease people have a tendency to have malaria more commonly than those who do not have sickle cell. A characteristic of a person is not used to condemn him medically. But it may be useful as a pointer to specific problems that the person may have.

HIV/AIDS

Homosexuality does not cause HIV. That is simply not true. Homosexual men have a higher incidence and prevalence of HIV than the general population. This fact should not be used to condemn homosexuality or stigmatise it. It has been proved that HIV control measures can and do work in homosexual populations too. There are specific HIV prevention measures which can be done.

Homosexual men are a key population in HIV prevention. It is interesting to note that in 26 years of the epidemic, Uganda has not had a single HIV prevention programme amongst gay men. This is not because they are not important. It has been because of a denial that they exist, denial that they are important, intense popular homophobia (fear of homosexuals) and ignorance.

Facts About HIV and homosexuality

- Historically, and in scientific fact, homosexual men are a very highly vulnerable group to HIV.
- Homosexuals are stigmatised, and hidden, and this makes them invisible.

- HIV prevention amongst homosexuals differs from that amongst other parts of the population.
- Homosexuals mix with the rest of the population. They are not isolated.

Having a programme for HIV prevention is a national priority in Uganda which is held back because most people 'hate' homosexuals. We have to wake up. This is a true problem where all Ugandans can do something. The minority homosexuals cannot do it all.

Ugandan press

The following have been consistently shown in the Ugandan press:

- 'Homos can be helped to change'. This is a widely held opinion in Uganda. As we have observed, it is against mainstream scientific evidence. It is true that so called 'conversion' therapies exist. But the fact is that they are not considered to work, and do the clients more harm than good.
- 'Same sex behaviour poses health risks'. This is a pseudo scientific reason for justifying a bias against a group. Homosexuality is condemned because of the risks that it is thought to have. It is a fact that homosexuals are a subgroup of the whole. Yet to condemn because of medical science carries particular pitfalls. For example, homosexual men have a higher incidence of HIV than the mainstream population. At the same time, homosexual women have a lower incidence of HIV than the mainstream population. So, should gay men be condemned and lesbians be promoted in the course of HIV prevention?
- Myths. There are several myths that are discussed as 'gospel truth' in the press. It is popularly thought that homosexuals are 'recruiting' that homosexuality is 'increasing' and that the young are particularly vulnerable to it. These myths are counter to the scientific observation that it is almost impossible to change the sexual orientation of a person. The heterosexual person is not going to be changed to become homosexual. And the homosexual person is not going to be changed to become heterosexual.

Summary

The debate on homosexuality in Uganda is generally uninformed. Newspapers publish myths as facts, they follow the general trend in spite of credible scientific views and is popularly misinformed.

It is apparent that most of the writers and authors are negative about the subject of homosexuality, and go ahead to give their myths as gospel truths. In many cases, religion is taken as the standing point, ignoring the fact that different religions have differing views about the subject. For example, the Catholic Church and the Anglican congregations have quite differing opinions on the same. Yet most take it that because both are 'Christian' that means that their take on the issue is the same.

There are many important issues concerning homosexuals in Uganda. Most important is HIV, but there also problems of individual acceptance, mental health and other physical health issues. Disinformation, misinformation and myths which are prevalent seem to be the knowledge that is recognised. Yet there are credible sources of information all over the world to correct misconceptions.

sexual orientation in men.

There is a lot of scientific studies that are conveniently ignored by anti-homosexual activists in the country.

Comments on "Homosexuals may Annihilate Society with HIV/ AIDS"

By Dr Paul Semugoma

This is a response to Joseph Byamukama's article p.78 of this book. Speaking from the medical point of view, this is the worst kind of use of a scientific and medical fact. The fact that is being used is that gay men have a higher vulnerability to HIV than the rest of the population. If we extend this logic further, we can examine the pitfalls.

- Lesbians, women have a lower risk of getting HIV than heterosexual women, so lesbianism should be encouraged as a method of controlling the spread of HIV. Of course this would not be acceptable to the writer.

- People who have Sickle Cell Disease are liable to pass it to their children. So they should not be allowed to have children. This again is absurd logic.

There are numerous other examples which one can cite, saying that since one group is subject or vulnerable to a disease condition, then this group should have its human rights trampled on, and of course, the advocate for that position is usually not a member of the group so condemned. That kind of reasoning caused doctors to work in Hitler's Concentration Camps. That kind of reasoning is exactly what the Hippocratic Oath is against.

It is true that male homosexuals as a group are more vulnerable to HIV infection than heterosexual population. This is not used to condemn homosexuals, because homosexuality is a sexual orientation which cannot be changed. Rather they should be taught and given the means to protect them against HIV. This is possible.

Gay men in countries outside Uganda have had successful programmes to control HIV in their communities. These programmes did not condemn gay men, or anal sex, but empowered them with knowledge and behavioural change capacities. Condemnation of this kind is bad.

A worse problem with the article's reasoning is the increase of HIV Stigma. This is a very important issue. Stigma stops people from getting tested for HIV, getting treatment, also protecting themselves, their lovers and the society at large.

Chapter Four

HUMAN RIGHTS, CULTURE & ACTIVISM

The New Vision- 29 April, 1998

Homosexuality is a Time Bomb in Schools

By Joanne Oparo

There is a time bomb yet to detonate, the percentage TNT is relatively minimal, not enough to cause an explosion but its increasing steadily, rapidly, surely.

The year was 1998, Stephen was transferred to a boarding school by his disciplinarian father. Since he was admitted to P.2, his bullies were P3's ranging from the ages of eight to ten. It was a rare form of bullying. Stephen and his fellow newcomer were ordered to strip them to mount each other. He was too young to understand it at that time but now he knows what it was; a homosexual act instructed by below ten boys.

The shocking revelation is that homosexual behaviour has been shown to start at not only high school level but also primary school level. Stephen's case of bullying may sound isolated and fairly innocent but the truth is that a good number of primary level children in single sex boarding schools practice homosexuality in one way or another. Research showed that sexual intercourse may not be inclusive of the relationship which thrives on friendly, yet possessive acts such as washing each others clothes, spending together,

eating together and sleeping with each other on the same bed, a kiss or two tops it up.

The graduation of the children from primary to secondary collaborates with an advancement in sexual activity due to adolescence. Those who continue in single sex boarding schools and who have no access to members of the opposite sex release their energy on their schoolmates, this involves sexual intercourse, as reveals one girls experience: "I needed more than what I did in primary. That time it was mental but now even my physical body is involved."

Most homos are led into such behaviour simply by the absence of the opposite sex in close vicinity for long periods of time, others just playfully for the fun of it do it once expecting to never venture again, only to realise that the desire triggered by the hormonal system is recurrent and so ' they find themselves hooked to it. Others are bullied into it and if one is an adolescent, there is a fifty percent chance that one will be stimulated by the bullying act and may get trapped.

John (not real name) revealed that he was forced into it by the head prefect who had his own room, but eventually he liked the feelings he got and he stuck to it thenceforth.

Scientists believe that homosexuals are born homosexuals and are not immoral heterosexuals. A BBC report said that the on going tests on homosexuals has proved that homosexuals respond differently to sound impulses compared to heterosexuals and that is a step further to prove their nature given sexual behaviours.

The interesting fact is that the total number of converts into the homosexuality is surely rising and it's only a matter of time before they'll start screaming for attention.

The Monitor- 30 September, 1999

End Magendo Homo Market

By Colin Agabalinda

The recent order by President Yoweri Museveni to arrest homosexuals and take them to courts of law is very irritating (See, "Museveni Opens War On Gay Men" *The Monitor*, Sept. 28).

Equally irritating is the condemnatory approach the press and some sections of society are using to address the problem.

In fact, the police has in the past been involved in investigations of alleged homosexual activities. Unfortunately all this misses the point and cannot help eliminate the problem.

Who is a homosexual? A homosexual is a person who is attracted to those of his own sex. A lesbian is a female homosexual. A bisexual is one who has attraction for both his/her own sex and also for the opposite sex.

Homosexuality is a very complex problem and is greatly misunderstood by a large section of society, including leaders like Museveni.

The complexity defies stereotyping such as the effeminate man and the masculine woman.

Unfortunately, homosexuality is a lifestyle practiced by millions world-wide and which has invaded all levels of society, Uganda being no exception.

In fact, a significant number is found among the well educated, the urbane and sophisticated who hold responsible positions in business, industry and government.

In the developed world, there is an increasing militancy among homosexuals, resulting in an open defence of their lifestyle and the formation of gay organisations to fight for their rights.

In Uganda, due to harassment from the law and the police, societal pressures, and general intolerance, many of them do actually live a double life.

Many homosexuals have become devious as they attempt to cover up their behaviour and associations. Fear of discovery is likely to become an obsession and thus a heavy load of guilt is carried by many homosexuals as they realise both the moral and legal implications of the practice.

Such behaviour should not be dismissed simply as an alternative lifestyle or different orientation. Neither should it be argued that any individuals were born to be homosexuals. An attempt to explain homosexuality as a sickness avoids the real issues.

What needs to be realised here is that many homosexuals feel that they have not chosen their sexual orientation. The causes of homosexuality are very complicated. It has been argued that at birth, a human being is neither gay nor straight. But that it is the influences, both direct and indirect, that later form the individual's orientation.

A more realistic fight against homosexuality should therefore look into its causes.

Today, reports on homosexual marriages are a pointer to the fact that homosexuality is being institutionalised underground. In my view, the real problem here is the threat homosexuality poses to the establishment and perpetuation of the human race.

Singling homosexuality out as a special crime or sin is uncalled for. After all, doesn't carnal immorality go along with adultery, fornication, prostitution and pornography? Are not all these evils morally wrong, socially unacceptable and in some instances illegal?

This is About More than Gay Behavior

The issue is whether or not individuals should be respected for being who they are (gay or straight) regardless of whether they are having sex or not. I am gay, have always been gay. My attraction for other men doesn't give anyone else (or it shouldn't) the right to ridicule or humiliate me solely on account of my different sexual orientation. To accept that would be no different from Hitler's efforts to cleanse Germany of all Jews and non-white people.

I do not condone homosexuality. Nevertheless I think the law against homosexuality should be scrapped and the police should have nothing to do with it. After all, the arrested homosexuals will only be sent to prison, one of the established places for homosexual practice.

The President and society generally need to take a hard look at their attitudes and treatment of gays and lesbians and instead address the problem more realistically, putting the causes in consideration and without being emotional.

President Museveni and those who share his views ought to know that persecution of homosexuals cannot eliminate it. At best, it can send it underground and at worst will force homosexuals to take on a militant approach.

Homosexuality directly affects three categories of people: (a) practising homosexuals; (b) victims of homosexual practices; (c) affected families i.e. where a member of a family is a practising homosexual.

Therefore, institutions like the church, family based NGOs, responsible individuals etc. but not the police are better placed to assist all the three categories above through counsel and other related approaches.

These institutions can only be effective if homos are easily identifiable, not operating underground where Museveni is forcing them to go.

What probably should be illegal is homosexual defilement (where a homosexual does it to a person below a certain age); homosexual rape (where a homosexual penetrates another person without his consent), homosexual harassment and abuse, and homosexual prostitution.

Homosexuality is an African Thing

By Muniini K. Mulera

There is nothing like sex, politics and religion to arouse human passions into heated debate.

Thus it is not surprising that the issue of homosexuality has been front and centre in the print and electronic media over the last two weeks, thanks to presidents Yoweri Museveni and Daniel Arap Moi and Kabaka Ronald Muwenda Mutebi who pronounced themselves on the matter as if on cue.

If the Ugandan President's rather inadvisable declaration of war on homosexuals has served some good, it is that he has forced the debate on homosexuality out of the closet and into the open.

However, what has been striking so far has been the strident and polemical nature of a lot of the anti-gay arguments, one of which is that homosexuality is foreign to Africa.

In fact, there is documented evidence which suggests that the condition may have existed in Africa for many generations, and probably predates the arrival of the Europeans and even the Arabs.

One clue is the abundance of African words and phrases that refer to homosexuality or a variation of same-sex patterns.

The Langi speak of *mudoko dako* [transformed man], who is treated as a woman, and may live as a legitimate wife to a man.

The Ovambo (Angola) speak of *eshengi* (plural *ovashengi*), "he who is approached from behind."

The Hausa (Nigeria) speak of *kifi*, lesbianism.

The Swahili speak of *mke-si-mume*, woman, not man, or male and female homosexuals; *mashoga* (singular *shoga*), male; *basha* (plural *mabasha*), partner of *mashoga*; *misago*, "grinders," lesbians.

The Mpondo refer to tinkonkana or boy-wives, while the Banyarwanda speak of *umuswezi*, *umukonotsi*, *kuswerana nk'imbwa*, *kunonoka*, *kwitomba*, *kuranana inyuma*, *ku'nyo*, all of which refer to male homosexuality.

The Tsonga refer to nkonkana or boy-wife, the Zande speak of *nopngo-techi-la* or boy-wives, while the Zulu refer to them as *izinkotshane*.

The Zulu also have the *skesana* or cross-gender males and *iqgeenge*, masculine partners.

While literature on homosexuality in Africa is rather scanty, one book which sheds some light on the subject is *Boy-Wives and Female-Husbands: Studies of African Homosexualities*, by Stephen Murray and Will Roscoe.

The authors quote anthropologists who reported in the eighteenth, nineteenth and early twentieth centuries that homosexuality was a well known practice across Africa.

For example, we learn that male Bangala of Congo indulged in mutual masturbation; the people of Lango informed one Driberg in 1923 that homosexual conduct was very common among the Iteso and Karamojong.

The authors quote Ugandan sociologist Dr Tibamanya Mwene Mushanga's 1973 paper in which he reported homosexual activities among the Bahima of Nkore.

"In the old kingdom of Rwanda, Maquet reported that male homosexuality was common among Hutu and Tutsi youth, especially among young Tutsi being trained at court. They were made sexually available to guests at the court", the book reports.

Of course the book recycles the claims by Faupel who reported back in 1962 that Kabaka Mwanga of Buganda had killed the Christian pages largely because they had rejected his sexual advances.

Is homosexuality equal to heterosexuality?

Obviously homosexuality and heterosexuality are both involuntary phenomena, with the former afflicting fewer people than the latter. But this question is a diversion: the pertinent issue is whether or not the minority's sexual bond should be respected and those that are so inclined be expected to live their private lives civilly.

Mwanga "found it increasingly difficult to fill his harem of page boys and it is supposed to have been enraged when Mwafu, his favourite, refused any longer to submit to anal penetration by the king," Faupel claimed.

We will never know whether Mwanga was or was not a homosexual, but one suspects that Christian writers might have chosen to tarnish the king's reputation in the aftermath of his execution of the young Christian converts.

One Lawrence, writing in 1957, asserted that among the Iteso, "people of hermaphroditic instincts are very numerous. The men are impotent and have the instincts of women and become women to all intents and purposes; their voices are feminine and their manner of walking and of speech is feminine.

They shave their heads like a woman and wear women's ornaments and clothing. They do women's work and take women's names."

This description is more consistent with transexualism (the person believes they are trapped in the body of the wrong gender) than homosexuality.

Nevertheless this is another indication that sexual identity disorders are not foreign to Africa. How long these concepts and behavior have existed is unknown. They may of course have arrived with the Arab and European slave traders, or the nineteenth century colonial conquerors.

What these reports suggest however, is that homosexuality is not a recent phenomenon of the television and airplane era.

So, why do some people work themselves up so over homosexual sex?

It is reported that America's J. Edgar Hoover, who spent much of his working days as Head of the FBI, hounding homosexuals out of the famed spying institution on the grounds that they were a security risk, turns out to apparently have been a closet homosexual himself!

So, it is quite possible that some of those who argue so vociferously against homosexuality are in denial. They use constant ridicule and verbal harassment as self laceration, in the hope that, by ridiculing homosexuals, they can banish their own suppressed homosexual feelings.

Instead it is, at the very least, as African as most of the other imported behaviors and tastes from Europe which have become part of our contemporary culture.

Thus the argument that homosexuality is foreign to Africa means very little.

One suspects that those who use this argument to justify their war against homosexuality do so as part of their denial that such an abomination cannot possibly be African.

It is reminiscent of many Ugandans' reaction to the late Philly Bongoley Lutaaya's revelation that he had AIDS. "*Alimba*" (he is lying), they declared, even when those with an eye for clinical detail could tell that indeed the great musician was suffering from the fatal illness.

Just like the claims that homosexuality violates Biblical teachings, or that it threatens our children and society cannot withstand logical scrutiny and analysis, the "it is not African" argument is equally null and void.

In my view, those who are so inclined, ought to invest their intellectual and material resources in the scientific study and improved understanding of the biological and/or environmental causes of this condition.

The Monitor- 24 February, 2000

Can't Hate Homos and Love Blacks

By Andrew M. Mwenda

I was attending a meeting of our students' union last week when I observed something profoundly important for Uganda.

Students were discussing discrimination against black and other people of color in jobs in England.

There were many who consider themselves black: students from Asia, Africa, the Caribbean, etc, supported by a significant number of white students as well.

But the largest groups of the white community supporting the anti-discrimination against blacks cause were from the gay and lesbian fraternity.

Why?

We must take a historical journey into origins of different forms of discrimination against minorities to understand this phenomenon.

About 120 AD, during the days of the Roman Empire, a meeting was called in Rome to discuss whether black people were human beings.

It unanimously ruled that they were not, at least not to the level of the white people.

Nonetheless, the fact that this question was brought up for discussion was a sign that some in the Roman Empire felt that black people were as human as white Romans.

But why did the Romans hold a discussion on an issue that today appears so apparent? Were the Romans stupid?

Let's look at the history of modern America, "the land of the free."

When the United States constitution was written and promulgated declaring that "all men are born equal" in 1781, this reference to "all men" did not include Blacks, native Indians and women.

These were not human beings, at least not of the quality of white men, as to be equal citizens.

It is only in the past 70 years that Blacks, native Indians and women were allowed to vote in America.

The same (for Blacks and women) applies in Europe.

Were Europeans and Americans stupid till recently?

The answer lies in the feelings, values and beliefs that their societies had constructed towards these minorities.

You Are Pro-Gay!

There is a big difference between being pro-gay and believing that gay people should be treated with respect and humanity. Being pro-gay suggests that you encourage homosexuality; I do not believe that any of us who have argued for the humane treatment of gay have asked any one to abandon heterosexuality.

These belief in inferior and superior races still remain dominant in large sections of industrialized and “culturally sophisticated” Europe and North America.

Indeed some from the “inferior” races (our own Timothy Kalyegira among them) support this view.

People were taught from birth that women and non-white people were inferior human beings. This social construction became a way of life.

Anyone socialized thus would genuinely believe and seek to uphold such institutionalized racism (to South Africa till the 1990s) and Patriarchy.

Well, because the equality of all men is accepted in mainstream thinking today, we take it for granted.

Indeed there are still large sections of people in America and Europe who think black people and women are inferior.

They have only to feign tolerance to live with the new state of affairs, meantime in large and small corporations in these countries, women and people of color are still discriminated in jobs on the basis of their race and gender hence the meeting of our student union.

This discrimination is not just racial and patriarchal. It exists in many communities against particular ethnic groups or religions across the globe e.g. Jews against Arabs and vice versa, Tutsi and Hutu in Rwanda and Burundi, Muslims, Christians and Hindu, Batooro against Bakonjo, Bahima and Bairu.

God Created Adam and Eve

Yes, God created man and woman to marry and live together. But why? For procreation? What about sterile couples? Are they ‘queer’, too? To only engage in hetero-sex? Does this mean we should condemn a man that has consensual anal sex with his wife in their own space?

Also, the same God seems to have allowed Samson to have up to 700 wives and/or concubines; is that the same standard we want to still follow today? How about the Bible’s implicit endorsement of slavery? That was a strong argument that the Confederates used to fight to keep their slaves in the USA during the Civil War there. Do you still believe they were right?

You would find that cross cultural marriages among these communities was considered an abomination of unimaginable proportions.

This leads to the prejudices held against gay and lesbian people even among those who claim to be advocates of democracy and liberalism in Africa but for our purposes, Uganda.

They hold, and genuinely so, that homosexuality is abominable because, among others, God says so, it is unnatural, inhuman etc.

They call homosexuals pigs and dogs even forgetting that these animals possibly do not even practice same sex relations.

To use God to justify one’s intolerance of gay and lesbian people is difficult to sustain. What if the gay and lesbian people do not believe in God?

Or if they do, what if they believe that God accepts their sexual preference, because he created them that way?

The other centre of argument is that homosexuality is not natural. What does being natural mean? Many homosexuals actually say that as they grew up sexually, they were attracted to people of the same sex.

They say therefore that their sexual preference is natural because it was developed not out of choice but nature.

To insist that they go out with people of the opposite sex is like telling a heterosexual to go out with a person of the same sex.

It does not satisfy them.

But what if people are gay or lesbian by choice? The argument is that it would mean homosexuality is an adopted practice and therefore not natural.

But shouldn’t individuals be free to decide how to enjoy their sex? Should the state legislate or society decide by cultural fiat on how two consenting adults should have their sex?

The argument that a man’s and woman’s sexual parts are designed for penetration one by the other assumes that all heterosexual relations are penetrative through the so-called natural points of entry.

First, if gay men enjoy sex via each other’s behind, so do many heterosexual men who approach women from the same behind too. But more than that, heterosexual relations also involve oral sex where the tongue is used for

sexual stimulation. The anti-homosexual lobby would be hard pressed to justify their position on “natural points of sexual penetration” because clearly, it would appear the mouth and tongue were “naturally” made to eat (food) and speak.

The deeper we go into what two consenting adults do in the privacy of their bedroom or car during a sexual encounter, the clearer it becomes that state and society should keep out of it:

That homosexuality is abominable is not a natural but historical prejudice just like the superiority or inferiority of races and gender.

There is therefore no difference between a “white” racist who thinks Black’s are sub-human and a Ugandan who holds the same for homosexuals.

From our student’s union meeting, I realized an interesting element I have never thought about deeply. The groups in the Western societies of North America and Europe which are anti-gay and anti-lesbian are actually the right wing organizations that are racist.

Some of these groups plan to purge their societies of Black people and homosexuals:

Black people being dangerous sub-humans and homosexuals being invalids in the white race.

The groups that are tolerant of homosexuals and accept Black people as equals are the liberal organizations of the left and centre.

These believe in the equality of races and oppose discrimination of minorities whether on grounds of race and sexual preference.

Cultural Considerations

Yes, Kayondo, cultural considerations cannot be divorced from the legislative and/or moralizing process. We are all a product of our upbringing [read culture]. But when one is talking about human rights, one needs to understand that they transcend cultural norms. Until the 1930s, women in Britain and America didn’t have the vote and the suffragettes fought running battles with lawmakers until they forced change. No reasonable person is now saying that women don’t deserve to vote. That was a cultural taboo (almost the world over) that was slaughtered in all but a few remaining countries such as Saudi Arabia and Kuwait.

Most Black people and homosexuals belong to these left of centre organizations. Those Ugandans who take an anti-homosexual stance would find support in the West from those groups who think that they too as Black people, should be discriminated against.

What a paradox!

The Monitor, 8 February, 2003

Come on Dr. Tamale, Gayness is not African

By Mary Karoro Okurut

Dr. Sylvia Tamale (who else?), one of Uganda’s outstanding women activists has called for gays to be recognized as one of the marginalized groups in the country whose rights need to be protected and upheld.

Tamale, one of the most known law dons is quoted by the press as having made the remarks at a consultative workshop on the draft principles for the establishment of the Equal Opportunities Commission (KOC).

Tamale is said to have argued that since gay rights are recognized by international bodies as one of the marginalized groups, Uganda too should follow suit and include gays among those groups to benefit front affirmative action.

Nothing surprising here -because for starters- Tamale and controversy are twin sisters. Identical twins at that.

Tamale’s contribution would have won accolades if it had been made to a law class at an American University, in a society where homosexuality is generally accepted. But it is a different cup of tea when you are selling such ideas to a society where homosexuality is culturally and morally repulsive and completely against the law of the land. And in discussing this issue I am concentrating purely on the Ugandan context.

Let's look back in time a little. This thing called homosexuality is an imposition on us. It was never African; it is a foreign culture.

If Dr. Tamale tried to explain this business of lesbian females letting loose their passions on each other they would be scandalized and promptly ask if there are no men who would be only too happy to do it for them.

This whole concept of gays is just not in our culture, though some say - without due evidence - that one or two of our many kings I will mercifully leave nameless, used to have their own "boy friends". But even then, history suggests that it is an influence brought in from the outer world; it was not native.

When Tamale says gays too should be recognized, she is in effect saying that they ought to be given seats in Parliament like the women, youth and disabled. As a nation, that would be an overt statement of intent to encourage homosexuality and reward those who practice it.

If such a thing happens (God forbid!), shall Parliament have any respect left?

Imagine this scenario. The chairman of the Electoral Commission, Dr. Badru Kiggundu calls for nomination of aspirants to represent gays in Parliament. Then you have the aspirants marching forward (hopefully they'd be very few). After nomination, the campaigns begin and the gay candidates begin theirs too; what would their manifesto be like?

Obviously, their first step would be recruitment of more members from the heterosexual mainstream (to join the gay cause). Targets would be the young people - our teenage boys and girls - who are not yet exposed to sex. With "role models" high up in Parliament, we would expect many young people to try out this bizarre movement. They will think it is "cool" to be a homosexual.

Is this what we want as a nation?

We should be encouraging and upholding our positive cultural values, not copying what our society considers the moral decadence of the West and imposing it on our morally pristine context just because we think everything from the developed world is good.

As a professional who knows that homosexuality is illegal and punishable in Uganda; as a mother who ought to protect Uganda's children, as a wife who ought to protect the marriage institution and as a Ugandan with a duty to preserve the sanctity of our beliefs; Tamale has failed miserably.

Very surprising and extremely disappointing for a woman we have always known as a brilliant lawyer and who is supposed to be a role model for the younger generation blowing the trumpet for deviance as our society sees it.

Is it the lawyer who always tell us that good law should reflect the felt need and aspiration of the society something we all agree with, but tell us, Tamale, is protecting gay rights in Uganda something that we as a society can be proud of?

Tamale, if one of your boys, announced he is going to get married and then presents you with a male "bride" just how happy would you be? Or if your daughter presented you with a female "husband" to be, would you call us to share your happiness? Would you bless their union?

Or are you fighting for a framework that could destroy other families while assured that your own will remain intact?

How would you like to be remembered in history? As the woman who fought to make this society a better place to be in the true African context, or as one of those who fought for legislation that would rip the cherished values of this society apart?

Analyze your own argument a little further, are you by the legislation you call for, mending this society or breaking it to pieces?

My ardent prayer is that we uphold those African values that we hold dear, not to blindly copy and take on Western culture wholesale.

We have many crucial issues in this society that you'd imagine a PhD carrying lawyer would be most concerned about domestic violence, defilement or a Domestic Relation law that has never matured.

The Monitor- 10 February, 2003

Homosexuality is as African as the Baobab Tree

By Muniini K. Mulera

Dear Tingasiga:

On everybody's list of the towering giants of Western thought and civilisation, one finds painters like Leonardo da Vinci and Michelangelo Buonarroti, great thinkers Desderius Erasmus and Sir Francis Bacon, music composers like Piotr Tchaikovsky and Camille Saint-Saens and kings like England's Frederick the Great.

These and many other men of substance -soldiers and statesmen, scholars and inventors, politicians and philosophers, writers and performers were celebrated and revered by their societies during their lifetime.

They also lived with a great secret that most took with them to their graves. They were homosexuals.

This column does not have space for an exhaustive account, or even a full list, of the homosexual men whose thoughts and works have had an enormous impact on Western civilisation and by extension, that of the colonized peoples of the world.

As such, we can only limit ourselves to a few examples of well-known homosexuals who have contributed to Western civilization's march to its dominant position in human history.

In art, the name of Leonardo da Vinci (1452-1519), painter of the glorious *Mona Lisa, the Last Supper, St. John the Baptist* and other magnificent pieces, is synonymous with beauty and genius.

He was also accomplished in mathematics, civil engineering and aviation.

Like the other great artists of the High Renaissance Michelangelo and Raphael, Leonardo was a life-long bachelor who assiduously stayed clear of women. He preferred the company of handsome young men.

Michelangelo Buonarroti [1475-1564], painter of the ceiling of Rome's Sistine Chapel, sculptor of the great Dome of St. Peter's Basilica and great poet, barely concealed his homosexual proclivities. His vast output is dominated by magnificent paintings of nude males.

The greatest scholar and thinker of the European Renaissance was Desderius Erasmus, a Dutchman who lived from 1466 to 1536.

A theologian and intellectual of great distinction, Erasmus was also a prolific writer, whose works include *Praise of Folly*, a masterpiece in which he used satire to attack superstitious religious rituals and uncritical theories that were peddled by scientists of the day.

An ordained Catholic priest who even took monastic vows, Erasmus used his prolific pen to expose the vanity of Church leaders. In his spare time, he enjoyed the favors of handsome young men in the various centers of learning that he called home.

Sir Francis Bacon [1561-1626], an English genius, went to Cambridge to study science at the age of 12.

He was a lawyer by 20 and a member of the House of Commons at 23. His writings are still considered great examples of the highest peaks of English philosophy.

Though he was a homosexual, he rose to become Attorney General, Lord Chancellor and Keeper of the Seal under King James I. We should note in passing that King James I himself was a certified homosexual.

Speaking of kings, Frederick the Great [1721-86], who ruled Prussia for 46 years, raised his originally small German state into the great European power that it became, all the while bedding men.

On the other hand, King Ludwig of Bavaria [1845-86], famous for among other things his extravagant support for arts, led a tragic life barely able to conceal his homosexuality.

The poor fellow could not even go through the mechanical process of producing an heir to the throne.

Instead he appealed to the royal physician to declare him unfit to marry, failing which, he threatened, he would drown himself.

On June 13, 1086, he did just that, taking with him his doctor who for some reason had accompanied him on the boat.

The one profession that is oversubscribed with homosexuals is music and the performing arts in general.

The best known example was Piotr Tchaikovsky (1840 -1893), the great Russian composer of classical music.

It was Tchaikovsky's music that my music teacher at King's College Budo, the late Brian Bowles, used to introduce us to European classical music.

What Monsieur Bowles forgot to tell us was that Tchaikovsky was a homosexual who battled "the demon" throughout his life.

As I write this letter, I am listening to a most delectable piano concerto by Camille Saint-Saens [1835-1921], a multi-talented French composer and intellectual.

Saint-Saens was a child genius who wrote music at the age of three; was a music analyst by seven; a piano prodigy; and the greatest organist of his time. He also wrote books on various subjects, including painting, philosophy, poetry and plays, and studied astronomy and physics. He also spoke several languages.

Though he married and sired children, he was a homosexual who eventually walked out of the marriage, and spent his last days touring the world, performing his piano concertos.

Other examples include George Frideric Handel, composer of *The Messiah* and other joyous music; John Maynard Keynes, the internationally renowned economist; Serge Diaghjley, the Tsar of Russian Ballet; Billy Strayhorn, the African-American composer who, together with Duke Ellington, composed some of the most enduring Jazz music, Oscar Wilde the literary genius from Ireland; Robert de Montesquieu, the French poet; Walt Whitman, the American poet, author of *Leaves of Grass*; D.H. Lawrence, he of *Lady Chatterley's Lover* and of *Sons and Lovers* and T.E. Lawrence (of Arabia), British soldier and author of the *Odysey of Homer* and other books.

All were highly gifted and productive members of the human race in spite of their homosexuality. Indeed it is possible that their extraordinary achievements were conditioned and inspired by their personal circumstances.

Many of these will be familiar to President Yoweri Museveni's Press Secretary, Mary Karoro Okuth who penned a homophobic column this past weekend in which she repeated the old myth that homosexuality was a foreign culture imposed on Africa's "morally pristine context." [See: Come on Dr. Tamale, Gayness Is Not African, *The Monitor*, Feb. 7].

Karoro, whose column was rich with personal invectives against Dr. Sylvia Tamale, a respected lawyer and academic who has been advocating for the human rights of homosexual people in Uganda, provided no evidence to support her argument.

This was not surprising of course, for no such evidence exists.

On the other hand, there is very strong historical evidence that shows that homosexuality is as African as the baobab tree.

We dealt with this subject in this column more than three years ago [Homosexuality Is An African Thing, *The Monitor*, Oct. 11, 1999].

Thus we need not repeat the facts, or be detained by a debate whose staying power is a reflection of man's capacity for denial and self-delusion.

The best we can do is to refer sister Karoro to the vast literature on the subject, published in reputable journals and books.

Literature which should assure her that her heterosexual children will not be converted to homosexuality just because Dr. Tamale seeks to protect the rights of fellow citizens.

Karoro can be assured that acceptance of the reality that this is a natural condition among some of our people will not encourage its proliferation. It will only bring the homosexuals out of the closet, where they currently indulge their habits, albeit in fear of getting caught.

I urge my sister Karoro to look around without straying too far. She may discover one or two homosexuals among her very close friends and associates, including the married ones, whether educated urbanites or illiterate peasants.

Why, even within the State House where sister Karoro toils on behalf of the republic, there may be at least one African woman who looks at her with a lustful and longing eye.

Once she comes to this realization, she may be in position to look for and to fight for the rights of the Michelangelos and Handels and Tchaikovskys and Keyneses of Uganda and Africa, whose enormous potential remains unrealised because they live in a prison of cultural oppression and denial.

Daily Monitor- 17 February, 2003

These are my Reasons for Supporting the Gays

By Dr Sylvia Tamale

Below are the main reasons why I support the rights of homosexuals in Uganda.

For more than 13 years I have been a human rights activist with a special concentration on the rights of women. As a woman born and bred in Uganda, I have encountered many instances of discrimination and oppression both in this country and elsewhere. There are so many hurdles that stood (and still stand) in the way of realizing my full potential, Thus I know what it feels like to be a second-class citizen, to be marginalized and to be discriminated against.

As a human rights activist, not only would it be hypocritical, but also inconsistent for me to pick and choose which category of marginalized, oppressed groups to support. How could I possibly demand for my own right for equality while stifling that of another human being who just happens to be different from me? All marginalized groups in society deserve the full protection of the law. In fact human rights norms are designed precisely to ensure that those in power (and the majority) do not abuse the rights of minorities. Homophobia to me is no different from racism, sexism or tribalism.

For the best part of my intellectual life, I have had to resist and/or unlearn many 'harmful' ideologies that were drummed into my head through education, socialization, culture, the law, religion, etc. For example, ideologies that teach us that men are superior to women or that Blacks are inferior to Whites. Similarly I have tried to maintain an open mind and read extensively to educate myself about homosexuality. I discovered that in fact there is convincing scientific evidence that indicates that the sexual orientation of a person is not a freely chosen characteristic, but like race and gender, is a product of genetics. In other words, homosexuality is natural and not a sickness.

As a person who strongly believes in justice, I do not feel that the sexual orientation of two consenting adults should be the basis for discrimination. Such people may be different from the majority of Ugandans but they certainly do not harm anyone or violate the rights of fellow citizens by being homosexuals.

I constantly tell my students that difference and diversity (based on sex, race, culture, religion. etc.) should never be the basis of our intolerance and prejudice.

As a woman, who has suffered at the hands of blatantly discriminatory laws on our statute books, I have learnt not to take the law for granted; I tend to approach it with a critical and analytical mind. Therefore, for the Penal Code to criminalize a victimless act like homosexuality in the name of "morality" makes it jurisprudentially suspect in my eyes. Especially since the same law does not see any immorality in a husband committing adultery.

My research has also revealed that homosexuality is in fact not "an importation from the West" as many would have us believe, but rather that it has historically been practiced globally. Same sex patterns have been found to exist among many indigenous African communities.

Several studies point to evidence that it was practiced in pre-colonial Uganda, including the study of our own highly acclaimed Sociologist, Dr. Tibamanya Mwene-Mushanga. At least 10 African countries (including Burkina Faso, Eritrea, Congo, Chad, Mali, South Africa, Comoros, Sao Tome

& Principe, Reunion and the Central African Republic) do not criminalize homosexual relations.

My support of homosexuals is not simply based on the fact that “the West recognizes it” as some people seem to suggest. It took decades for homosexuality to be recognized in most Western countries but that does not mean that homophobia does not exist in these societies even today. In the United States of America, for example, the persecution and even murder of homosexuals is not an uncommon occurrence. Many homosexual youth in that country commit suicide simply because they are not free to express their normal human sexuality.

I do not find the religious arguments against homosexuality persuasive either because I have come to learn that historically, religion has been manipulated and misinterpreted to oppose the rights of various groups - slaves, women, colonials, blacks and other colored people, etc. What I know is that Jesus Christ embraced “and tolerated all those that were considered outsiders and he reiterated for us “to love thy neighbor as you love yourself”. In this case I think that we need to literally take the speck out of our brothers’ (and sisters’) eyes before we can see the logs in our own.

The Church Should Solicit State Support Against Homosexuality

By Asuman Bisika

On Sunday, November 2, Bishop Gene Robinson, an openly gay Clergyman, was consecrated as and enthroned as bishop of New Hampshire Diocese in the USA amidst world protests. This is a turning point in the Church history.

These protests however, represent a debate, the outcome of which will depend on how we look at homosexuality: is it a social or a moral issue? Although most ‘contemporary religions are vehemently opposed to homosexuality; Christianity faces the biggest challenge from homosexuality because of its tendency to tolerate Pop culture.

Pop Culture can be defined as unbridled social disposition. In fact, the worldwide - uproar sparked off by the consecration of Bishop Robinson represents a clash between Pop culture and Christianity. However, given the trend of the global appreciation of Pop Culture beyond the Judeo-Christian domain of western civilisation, this clash is not limited to Christianity.

The influence of Pop Culture on Christianity can be traced to the 17th century activism for reforms in the Church. By the time the Native Anglican Church was formed in protest against strict Roman Catholic doctrines and the cultural power of Christianity the defining influence of contemporary Western civilisation had waned very drastically. This was a departure from the image and disposition of Christianity as an institution from which states that devolved from the Roman Empire derived moral justification to exercise power.

In his book titled *Homosexuality in History*, the Rev. Robert Buchanan traces homosexuality to early Greek and Roman civilisations. It is said that 14 of the first 15 emperors were homosexual. During the republican period

of the Roman Empire, Cicero, a contemporary of Julius Caesar, declared without challenge that there is nothing illegal about a man taking another to the country in order to enjoy his erotic sensual pleasures. In one of writings, Cicero argued:

“Although one could easily have sex with his wife at home, a man in the baths, a prostitute in the brothel, and a slave in a dark corner, he would have only been criticized if he were not able to keep everything in its place.”

According to Rev. Buchanan, the anti-homosexual attitudes towards the Roman Empire can therefore be attributed to the rise of Christianity as ‘a state religion.’ The opposition against homosexuality was so strong, that even the rise of intellectualism and the Protestant Reformation did little to change the negative attitude towards homosexuality. The Spanish Visigoths punished homosexuals by castration. The Reformation brought even stronger condemnations of those who committed homosexual acts.

France punished homosexual behaviour with loss of the testicles for the first offence, loss of the penis for the second offence, and death by burning at the stake for a third offence. Henry VIII of England outlawed homosexuality in England in 1533, with penalties including loss of property and death. This practice continued until the early 1700s.

The earliest record of a death penalty for homosexual acts in what was later to become the United States was in St. Augustine, Florida in 1566, when a man was executed by the military. The United States maintained the death penalty for convicted ‘sodomites’ until about 1779, when President Thomas Jefferson proposed that Virginia drop the death penalty for the crime and replace it with castration.

The revolution in France brought an end to criminal laws regarding sexual activities in 1810 under the Napoleonic Code. England abolished the death penalty for acts of homosexuality in 1861. Rev. Buchanan attributes the rise of tolerance towards homosexuality to the interaction of many subcultures in the 13th century.

With the Catholic Church’s influence, Western Europe gradually changed its attitude toward homosexuality. The state, in partnership with the Church

officially opposed homosexuality. However, this was certainly not what was always practiced.

According to Rev Buchanan, King Charlemagne of France, who considered himself personally responsible for the creation of a Christian Europe (Christendom), is said to have been shocked upon hearing that some of the monks in his kingdom were sodomites.

He sought to preserve the monks from such evils, but no civil legislation against homosexuality was enacted.

This gives credence to the argument that the Church needs the complement partnership of the state in order to appropriately deal with homosexuality. And to start with, the Church should not limit its protests to gay clerics in leadership roles, but should solicit for the support of the state to deal with homosexuality as a universal vice.

The New Vision, November 18, 2004

US Poll a Lesson to Gay Activists

By Chibita wa Duallo

Homosexuality has been rejected where it originated, hence has no place here.

There were many surprises in the recent American elections. One of them was that the result between the two major candidates ended up not being as close as had been anticipated. The other is that 11 out of 11 States voted to define marriage as a union between one man and one woman. This effectively put to rest agitations for same sex marriages.

Abortion and homosexuality were big issues during the elections. Eleven States decided to put the issue to vote alongside the presidential vote. The majority voted in favor of defining marriage the traditional legal way.

It is suspected all the 50 States would have voted the same way had the question been put to all of them.

The homosexual advocates are said to have mistaken the populace's liberalism on social issues for an equal dose of liberalism on moral issues. This vote is significant for the whole world for many reasons. There are other reasons, however, why the overwhelming vote against same sex marriages, is important for the rest of the world.

There was a meeting of Anglican Bishops in Lambeth, United Kingdom about five years ago. This is a global meeting of Anglican Bishops that takes place once every 10 years.

The meeting serves as a policy-making and agenda-setting platform.

One of the issues at the forefront was whether the church, against clear scriptural teachings, should accept homosexuality as a lifestyle. Most of the African and Asian Bishops refused to endorse this proposal. The Bishops from the Western world, America inclusive, remarked that the African Bishops were still primitive. A rift started emerging between the homosexual leaning faction of the Anglican Church

Constitution of South Africa promulgated in 1996

Section 9 Equality

(1) Everyone is equal before the law and has the right to equal protection and benefit of the law.

(2) Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination may be taken.

(3) The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.

(4) No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of subsection (3). National legislation must be enacted to prevent or prohibit unfair discrimination.

(5) Discrimination on one or more of the grounds listed in subsection (3) is unfair unless it is established that the discrimination is fair.

and the more conservative group.

This rift came to a head early last year when the American Episcopal Church ordained an openly practicing homosexual as Bishop. Many African churches immediately cut ties with this particular diocese.

It is against this backdrop that the American voters have decided to display a rare 'primitive' streak as well. They have refused to give the legal and moral recognition to homosexuality that the Western Bishops so eagerly craved at Lambeth. In effect, the masses of America have distanced themselves from their Bishops. They voted for Bush, contrary to what much of the world reportedly wanted, but voted against same sex marriages in line with the wishes of the rest of the world.

Those American Bishops who are advocating homosexual marriages are, therefore, leading people who are not following them. The people have proved to be more conservative, more morally uncompromising than their Bishops.

It is against this backdrop that a small vocal minority is bent on pushing these rejected deviant values down the throats of Ugandans.

There are several documented incidents of meetings of people in influential positions heading international organizations here in Uganda.

They are abusing their stay by engaging in criminal activities, activities that are definitely incompatible with their status. It should not take long before these people are exposed and made to answer for their activities that undermine the values and laws of their host countries

These meetings are aimed at corrupting the morals of unsuspecting young people. This is tantamount to corrupting public morals, a criminal offence.

Just like homosexuality remains an offence punishable by imprisonment in Uganda and many other 'primitive' countries, there is ample evidence that taxpayers' money that is contributed to international organizations is being used to corrupt public morals.

The recent elections in America have shown us one thing: Homosexuality has been overwhelmingly rejected where it originated and hence has no business being accommodated here, where it is an offence.

Daily Monitor- 18 May, 2006

Treat Gays Humanely

By Jim Ofwono

In recent weeks there has been strong condemnation of homosexuality in the print media.

Whereas I agree that homosexuality is abominable in Africa, allow me to remind fellow Ugandans that a number of homosexuals have made great contributions towards the technology which everyone enjoys while praising God for the gift of wisdom he gave to man.

It is a fact that the founder of computer science, the originator of computer technology, is a man called Allan Turing who was an open homosexual!

Allan and Von Newmann are the major brains behind what is now called The Universal Turing Machine which led to a discovery of a computer in 1948.

However, due to harassment directed at Alan for being a homosexual, he committed suicide in 1954 and the world lost such a great man due to poor handling of the issue.

I am concerned that the way the issue of homosexuality is being addressed in Uganda today by the church of Uganda, among others, cost us the good some homosexuals offer to the society. All our efforts should be directed at helping the gays change their behavior rather than condemning them.

Imagine what would happen if the ghost of Alan came to this world and found anti-gays in front of a computer! For further information search "Alan Turing" on the Internet or read *Alan Turing: The Enigma* by Andrew Hodges

Sunday Pepper- 10 September, 2006

Homos and Lesbos Deserve No Respect

By Patrick Mugumya

This week the *Red Pepper* has sustained attacks from contrasting sides of the social spectrum. The spiritual ones from the Miracle Centre ripped into us for 'slagging' their Pastor and accusing him of smuggling wine and the very evil ones blasted us for exposing them and their wicked ways.

More of the spiritual attack later, but first the attack from those from Sodom itself (so to say) captured the limelight.

Some time last month we printed the names of people that have sex the wrong way. I mean not in the way that you and I know it. The kind that Ali G calls Batty Boys, the men who go via the Exit Holes of fellow men for sexual pleasure. Little did we know we had unsettled low-lying ants. And this week after receiving and publishing their side of the story, the *Red Pepper* found itself in the headlines and again because of the batty boys and their female equivalent.

Amnesty International, that group known for standing up for unfortunate fellows who find themselves under persecution accused the *Red Pepper* of harassing and bashing homos and Lesbos.

And on Friday Human Rights Watch also ripped into the *Red Pepper* in the name of you guessed right; homos and lesbians. Amnesty International (AI) said they "strongly condemned the ongoing targeting and intimidation of lesbian, gay, bisexual and transgender (LGBT) people in Uganda. ..after the publication in the *Red Pepper* of the names of several men (who are) gay.

Human Rights Watch (HRW) said that our decision: "to publish the names of alleged homosexuals is a chilling development that could (foretell) a government crackdown."

The homos in South Africa have also bombarded our front desk with phone calls and one of our editors had his email mobbed with traffic that our server almost crashed.

In essence, the men of Side B (as they are commonly called in Kampala) are up in arms. And they have found friends ready to defend them and when president Museveni declared that there are 'no homosexuals in Uganda' he was wrong, they are here. But should we be afraid, should we change our laws to accommodate them or should we continue giving to them what they deserve-scorn?

I am of the view that there is no serious problem. The homos we have in Uganda are basically perverted idiots or desperate men and women looking for a quick dime, just like prostitutes.

Others are human beings that I cannot describe because a normal person like me cannot possibly understand them. And however much I try I cannot feel any sympathy for people like homos and gays. That's why I am even surprised that the AI and HRW could stand up for them.

But it must be because in the countries where the two organisations are based being a homo and a lesbo is normal business. Let me note that I am not against these people because I am a moralist. This is not about morals. I believe in freedoms and people need to do what they think makes them happy. But in the search for happiness one must follow the laws of the country in which they find themselves.

And in Uganda being a homo or a lesbo is a crime and these fellows need to respect that just like the drunkards realise that its against the law to drink and drive so when they drink, they'll not drive and if they do they'll expect nothing but jail. Likewise if you are a homo or a lesbo and you are caught then Luzira it is.

HRW criticises Uganda for signing into law a constitutional amendment stating that "marriage is lawful only if entered into between a man and a woman"

I wonder what the researchers for the HRW see marriage as. So should we have a constitution that is so porous as to allow human beings to marry goats or cows? And why would a man marry a fellow man?

Of what benefit would such a marriage be? Where will they get children? Of course the batty boys will say that the government should not be concerned about people's marriages but why not?

If marriage is so private why then would a man who wants to marry a fellow man want the government to legalise their union?

The Human Rights Watch says that the men whose names the *Red Pepper* published have been threatened and harassed. Amnesty International says that they have been ostracized by colleagues and families. And I say they are actually getting off lightly. They are lucky not to have been picked up by the Police and caged.

The only things that are homosexual are the animals like monkeys, dolphins, elephants and penguins and they all live in the wild not in Uganda.

And AI and HRW are calling on the *Red Pepper* not to publish more names to save them from mockery and harassment. That homos and lesbos are normal humans-just like monkeys and dolphins are?

Homosexuals are not men like me. Lesbians are not girls like the girls I know. Actually after the publication of these statements by HRW and AI I now know what kind of people they are. COWARDS that is what they are, desperate, pathetic cowards who cannot show their faces in public and say it loud that we are homos and we are proud of how we do it.

I wonder how they can even think of demanding respect and acceptance from the general public when even to themselves its shameful to be what they are. I cannot respect someone who uses the back door when the front door is wide open and who cannot put his head up and own up to his decision.

Human Rights Watch says that it criticized the Abstinence till marriage programs that the government was championing last year.

It says that it denied young people knowledge on sexual matters. I totally agree with that but prohibiting homos and lesbos the liberty to break Uganda's laws is not the equivalent of denying kids information about sex.

You cannot fight one evil with a bigger evil. But if homos want respect they must be ready to fight for it. It won't come to them on a platter. They must remove the veil and show their faces, in public. Until then, men and

women who hide in their wickedness do not deserve to have even their name mentioned in public

0772354769

mugumya@mal.redpepper.co.ug

The New Vision- July 4, 2007

The Homosexual Struggle is a Human Right Issue

By Opiyo Oloya

Dear Dr. Nsaba Buturo, Minister of Ethics and Integrity, I understand where you are coming from in making homosexuals appear to be dangerous deviants that should be relegated to the dustbin of society.

In fact, your utterances about gays remind me of someone I once knew. You see, when I arrived in Canada in 1981 as a refugee, I came face to face with an alien culture that turned my life upside down.

At Queen's University in Kingston, about two and half hour drive from Toronto, I became aware of an organization called the Queen's Homophile Association (QHA). When I asked fellow students what the organization was about, I was told that it supported homosexuals, bisexual and trans identified individuals to live openly and positively with their sexual orientation.

I did not know what all those terms meant. Imagine my horrors when it was explained to me that members of QHA were young men and women who were attracted to their own gender rather than the opposite sex. I was thoroughly confused, disgusted, and very scared.

Nothing in my upbringing in Pamin-Yai village, west of Gulu had prepared me for what I saw as an abomination to society. I was afraid that, alone in this twisted new world, I might become a victim of these strange people who could hurt, worse, make me a member of their group.

I had no experience to fall back on since I had never met a gay-person, let alone spoken to one. I was complete in my ignorance, prejudice and deep fear of homosexuals. As the 1980s turned into the 1990s, more homosexuals began "coming out" in the open in Canada.

Coming out was the most radical statement a gay person could make at the time, namely telling family, friends and the larger society that he or she was homosexual. In the meantime reports of incidences of violence against homosexuals became routine in Canadian media. Interestingly, I cannot recall any headline about homosexual violence against heterosexuals.

Gays, it seemed, adopted a Gandhi-like approach to unprovoked violence fight hatred with love. They refused to be pushed into violence. Instead, they used the legal system to claim their charter rights to be treated equally with dignity as human beings.

Savvy activism also allowed gays to come across as open-minded and tolerant individuals, which translated into wider acceptance in society. Today in Canada, gays are our neighbors, our co-workers, our Members of Parliament, our police officers, and so forth. Not surprisingly, on Saturday, June 24, here in Toronto, the 27th Annual Pride Parade mounted by gays and lesbians attracted thousands of people worldwide including some of Canada's leading politicians. The event pumped an estimated \$80m to the local Metro Toronto economy.

Meanwhile, it took me considerable time to come around to understanding and accepting gays and lesbians as people who deserve to be treated with respect. Vehement denunciation of homosexuality slowly gave way to reading about gays and lesbians, and learning about why they are the way they are.

I came to the conclusion that some gays and lesbians choose their sexual orientations, but the majority of them are wired before birth to be homosexuals. There is nothing they or any body else can do about it, that's who they are. They may deny it, hide it, run away from it, but they are just that homosexuals.

The turning point for me came early in the 1990s when a girlfriend invited me to dinner with some of her friends. Around the dinner table were highly educated, very respectable men and women in the community, about seven or eight in all including my friend. It was only during the course of dinner that it became apparent that I was in the company of gays and lesbians including my girlfriend.

I was the only straight (not gay) person at the table, but at no time was I made to feel unwelcome or out of place. They respected me for who I was and I respected them just as much. Today, I harbor no lingering fear or anger toward homosexuals.

In fact, I believe that the gay and lesbian struggle is very much a human rights issue that ought to be taken up by people who believe that no human being should live under oppression. It is no different from the struggles that minority groups continue to wage around the world the untouchables of India, the Roma (also known as gypsies) of Europe, the Falun Gong in China, and many others.

My suspicion is that those threatening hateful e-mails you claimed to have received from homosexuals are not from homosexuals at all. That is not their approach to creating understanding about who they are but rather I suspect that you are the victim of hoaxers masquerading as homosexuals.

I get literally dozens of e-mails each week claiming to be this or that, but I know enough not to believe any of them. The point is that in the wicked wild world of the internet, you cannot and should not believe everything you read.

On the other hand, I do encourage you to take time to understand your own fear and anger about homosexuals you might learn something about yourself and about them.

opiyo.oloya@sympatico.ca

Daily Monitor- 21st May 2006

Gays Contributed to Technology, So What?

By Moses M. Kasiibayo

I am responding to Jim Ofwono's article, *Treat Gays Humanely* (*Daily Monitor*; May 18), The said article was provocative and myopic. The argument that homosexuality should not be condemned just because one of its renowned practitioners made a contribution to technological advancement is immature, absurd, stupid, and irrational.

Why should homosexuals be treated 'humanely' when the practice they are encouraging is inhuman? Please revise the word 'humane'. Mr Ofwono are you saying that the examples you gave, including Allan Turing; a name that I have been ignorant about, made a contribution to technology because they were gay? I wish we would not even have to mention this word. It is disgusting, but because it is a serious threat to morality abnormality, we have to stand firm and condemn it.

The gift of wisdom that God gave to man is insulted by people like Mr Turing and their followers because when God created man, he decided to give him a female partner: God did not give Adam a fellow man so that they could excel in computer knowledge and then say that because of their achievement they could justify for being gay.

I am not a staunch Christian, but I submit that God can never be dragged into this stupid argument because he exhibited his dislike for homosexuality by destroying residents of Sodom and Gomorrah cities for engaging in this unnatural sex.

Clergymen, stand up! Tell the masses that the proceeds of immorality are nothing but that if Turing sends his ghost to Uganda, as Ofwono would like to imagine, let us give him back his computers and ask Bill Gates to think harder.

Homosexuality is abhorred worldwide, although the so-called 'developed countries' call it 'a human right.' What an insult to human reasoning! If an intelligent Ugandan discovered, say, a cure for HIV/Aids and happened to belong to that camp, would future generations remember him for the former or the latter? So, whoever Turing was, thanks for the computer. But being gay is not great.

Okay Ofwono, when that fellow [Turing] committed suicide in 1954, how come computer knowledge did not grind to a halt just because "the great gay" had died?

The Bill Gates of this world are more known for better reasons in the field of computing other than immorality. Homosexuals have nothing to offer society. I hold very strong opinions on some issues and I think the Church of Uganda's stand against homosexuality are plausible. If we do not condemn this western moral decadence, we shall be in trouble.

Daily Monitor-August 14, 2007

Gays; Lessons From the Bible & the Greeks

By Cato N. Lund

Homosexuals are not arrested by the police, and for very good reasons. This group is completely harmless and doesn't hurt a fly. In all cultures, including the Western, they have nevertheless been detested and persecuted. It is easy to understand why; any tribe going homosexual would eventually disappear as there would be no procreation.

Male homosexuality is often called sodomy, with reference to the sins of Sodom and Gomorrah as described in Genesis chapter 19. Sad to say, there is not much moral advice to collect from that chapter. The men of Sodom demanded from Lot that he should hand over two guests to them so they

could do with them as they pleased. That would have been a breach of the rules of hospitality and Lot's moral obligation to protect them.

"So, what does he offer to save his guests? "Lot went outside to meet them (the men of Sodom) and said: "No, my friends. Don't do this wicked thing. Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof" (Gen. 19,6-8)

It is quite risky to uncritically use the Old Testament as a moral yardstick. St. Paul's letter to the Romans contains some strong accusations against his Greek and Roman contemporaries. Among other vices like wickedness, evil, greed, depravity, envy, murder, strife, deceit, malice, God-hating, insolence, arrogance and boastfulness, he also mentions unnatural relationships woman-to-woman and man-to-man. He had good reasons, for him who had sat at the feet of Gamaliel; the Greco-Roman Antiquity must have been very close to an abomination.

That otherwise much praised culture included homosexuality. Any reader of Plato's book: *The Symposium in Athens* will know that the participants with Socrates at the head, held homosexual love in much higher esteem than heterosexual.

The latter was just for procreation and marriages were arranged with little consideration for love, or Eros, the subject of the Symposium. Compared to such arrangements a relationship between men represented true love with no ulterior motive. That attitude has never been repeated, not even today, as homosexuality is becoming a non-issue. My own country had a lesbian Minister of Justice some years ago, later we got another government with a gay Minister of Finance.

These ministers belonged to parties of the left and-right respectively, and both lived, and live, in registered partnerships. But none of them, and no other homosexuals as far as I know, infer that theirs is a lifestyle every body ought to emulate. And there is no evidence to indicate that the number of homosexuals is increasing.

People are differently wired from others. For them to direct their sexuality towards their own sex is the only direction it can take. To try otherwise, may cause severe mental disorders. I know, because it happened to one of my best friends, a devout Christian who has lived more than half his life depending on strong psycho-pharmaca.

I fail to understand that anybody can believe that people can deliberately choose the problems attached to a life as homosexual. It affects a certain fraction of any population; most people would be surprised if they knew how many homosexuals they know. And Ssekabaka Mwanga had certainly not been under too much Western influence, though I have seen Arab traders being blamed for his homosexuality.

cn@utlonline.co.ug

New Vision- 17 August, 2007

Kampala Homosexuals Speak out

By Alfred Wasike

In an unprecedented show of boldness, the homosexual community in Uganda yesterday came out and addressed their maiden press conference, complaining about discrimination and demanding acceptance by the public.

"Please, let us live in peace. Stop persecuting us. God created us this way. We are children of God as well," shouted more than 30 homosexuals: led by Victor Juliet Mukasa, leader of the Sexual Minorities Uganda (SMUG), their umbrella organization comprising Freedom & Roam, Spectrum Uganda, Integrity Uganda and Icebreakers Uganda. Some of them wore masks.

The Uganda Penal Code Act criminalizes homosexuality. The law regards homosexuality as an unnatural offence punishable with life imprisonment. The Penal Code says any person who has carnal knowledge of another against the order of nature commits the offence.

Mukasa said their community comprises of lesbians (woman and woman), gays (men and men), bisexual (men and women), transgender (born with female genitals but with a male mentality) and intersex (born with more than one sexual organ or hermaphrodite). She abbreviated their community as LGBTL

Dressed in a dark male blazer, Mukasa said in a female voice: "I am a trans-gender. I was born with a vagina but my mentality is different." She revealed that in order to hide her identity, she had been strapping her breasts with belts, bandages and other materials.

"In a landmark case, we, Ugandan LGBTI people assembled at the High Court of Uganda two months ago to reinforce our right to privacy, dignity and property. There were no charges against us. We had done nothing wrong," Mukasa said.

She said her group went to court because the Police raided, her home in 2005, arrested her guest, stole many documents, dragged them to Kireka Police post and forced her guest to strip naked in order to prove that she was a woman.

"We were treated in a degrading and inhumane way. Many of us have suffered similar injustice. We are here today to proclaim that these human rights violations are completely unacceptable" she protested as the roomful yelled, "Leave us to live in peace."

They said they were concerned about the spread of HIV/AIDS because medical institutions discriminate against them. They urged the Police and LDUs to stop harassing their members.

"Don't lay a hand on us, we are the homosexual children of God. God created us this way and all we ask is let us live in peace."

Another transgender, Brenda Kizza, with a male face and female body shocked the media when she said the Police had tortured her so much that at some point they kicked her teeth out. She opened her mouth to show her fake teeth. "I had to buy these because I lost the originals, curtesy of policemen," she testified in Luganda. Several others also testified.

Someone in the audience identified himself as Dr. Paul Ssemugoma and estimated that there are at least 500,000 homosexuals in Uganda. There were human rights defenders like Jessica Nkuuhe, Sarah Mukasa, Beatrice Were and others.

Daily Monitor- August 17, 2007

Homosexuals Demand Acceptance in Society

By Katherine Roubos

Lesbian, gay, bisexual, and transgender Ugandans held their first-ever press conference at Speke Hotel yesterday to launch a media campaign to advocate for their rights.

A rainbow banner declaring "God created us like this, Lesbian, Gay, Bisexual, Transgender, and Intersex (LGBTI, Let Us Live In Peace)" hung above the row of seven panelists, some of whom wore elaborate masks to hide their identity. The atmosphere was almost festive, as many human rights and feminist groups gathered in support.

The English/Luganda statement issued by the Sexual Minorities Uganda (Smug), a coalition of four Ugandan LGBTI organizations discussed issues of HIV/Aids, police brutality and discrimination.

Smug demanded safe access to health care for LGBTI people, saying: "To successfully stop HIV/Aids, we must treat every person with the dignity and attention they deserve."

"Our goal with this media campaign is to reach out to all Ugandans so that people realize we are not something imported from the West," said spokesperson Laurence Misedah, a gay Kenyan who participated in the meeting to show solidarity from across East Africa. "We were accepted in our communities before the colonialists came and we ask you for that same

acceptance that was part of our African culture before we were destroyed by laws from the West".

Medical doctor Paul Semugoma exposed the lack of education about LGBTI health in medical schools. He said when an HIV positive gay man came to his office, he did not know how to advise him on safe sex. "A patient came to me, entrusted me with his health, and even with all my training I did not know how to help him. That was when I realized that if we were going to stop the HIV/Aids epidemic, we needed to educate ourselves about sexual health for gays and lesbians, too," Dr Semugoma said.

Citing the Kinsey report and the Stonewall studies, Dr Semugoma stated that 3-10% of the population is LGBTI. If three per cent of Ugandans are gay, and there are 15 million Ugandans over the age of 18, it would mean that there are at least 450,000 LGBTI Ugandan adults.

Aids activist Beatrice Were criticized the government policy because it does not include outreach to gay people for prevention, testing, or treatment.

"We are off target with our policies and efforts," Ms Were said "Because we are denying a population education and treatment Blame and exclusion will only cost us lives."

Police

A man wearing a mask, and a name card with the alias "Douglas," condemned the brutality and corruption of police treatment of LGBTI people. "The goal of the police is to protect all people within the borders of Uganda," he said "It is not legal for the police to beat or bribe people."

However, LGBTI people report that police have repeatedly demanded sexual favors or personal bribes in exchange for release from custody.

"This is not protecting Ugandans, it is threatening people for profit. That is certainly not within the law," exclaimed Douglas.

Public opinion

Sarah Mukasa, a human rights defender and long time women's rights activist, sympathized with the persecution facing LGBTI people in Uganda. Ms Mukasa compared the current demands from homosexuals with the fight for a woman's right to choose her life partner.

“We have big problems in Africa, but two consenting adult choosing to have a relationship is not one of the big issues,” she said.

Minister of Ethics and Integrity Nsaba Buturo continues to state that homosexuality is illegal and should not be considered a human right. The community affairs official for the Uganda Police declined to comment on the assertions made at the press conference regarding police corruption and brutality.

Daily Monitor, 22 August, 2007

Rally Denounces Homosexuality

By Katherine Roubos

About 100 people gathered at the grounds of Kyadondo Rugby Club in Kampala yesterday to rally against homosexuality.

Members of the Interfaith Rainbow Coalition Against Homosexuality delivered a document to Minister of Ethics and Integrity Nsaba Buturo, calling for stronger government action against what Pastor Martin Ssempe described as “a well-orchestrated effort by homosexuals to intimidate the government”.

Born-again Pastor Ssempe of Makerere University Community Church was the key organizer of the event.

The rally was convened in response to a news conference held last week by Sexual Minorities Uganda at which gay, lesbian, and transgender Ugandans asked the government to let them live in peace.

Gays have reported various forms of harassment, especially from the police.

Placards with a variety of slogans ranging from “God hates Homosexuality, He loves Homos”, to “Government Fight Homosexuals and Lesbians”, “Homosexuality causes Aids”, and even “Homosexuals are not ready for Chogm” were pasted along the fence outside the demonstration venue.

Inside, protestors chanted and shouted similar slogans to each other and spoke to the swarming media. The rally was originally planned as a march from Wandegeya to the rugby grounds, but police denied the protestors permission, saying they could not organize sufficient security for the march at short notice.

Pastor Ssempe said he convened the protest to urge more government officials to speak out against homosexuality.

He condemned outside pressure from Canada and the Netherlands to change Ugandan laws or increase rights for homosexuals, calling it an “imposition of Western values”;

At the rally, Pastor Sempa warned protestors that every empire in history fell after homosexuality emerged in its culture. However, he regularly argues that homosexuality is a recent phenomenon with no historical roots. He did not comment on this inconsistency. Homosexuality is generally frowned upon in Uganda and is illegal. Minister Buturo, who is a born-again Christian and is actively opposed to homosexuality, came to show his support at the rally.

“Must press freedom be used to subvert one of our cardinal founding laws?” the minister said in reference to the recent string of articles published on homosexuality.

The Interfaith Coalition document delivered to Dr Buturo declares that homosexuality breaks three laws at once: it is against the law of God, the law of nature, and the law of the land.

The document claims that “the majority of Ugandans consider homosexuality culturally repugnant and hostile to civilized society, equity, morality, and the dignity of human nature”.

Former Anglican Bishop Christopher Ssenyonjo said he supported everyone’s right to publicly voice concerns, but felt that the language used at the rally was inappropriately threatening.

“Their use of threatening language is very un-Christian said Bishop Ssenyonjo, who has ministered to gays. “We are no longer in the era of an eye for an eye. The Lord taught us to respect each person, however different, as full human beings.”

On Aids and homosexuality, Dr Paul Semugoma said that “Aids is not a homosexual disease, but homophobia keeps gays from seeking health services, which hurts everyone”.

He rejected the idea that homosexuality causes HIV/Aids. He said that Aids treatment programs should provide outreach specifically to homosexuals.

Said Dr Semugoma: “Are we saying that Uganda has the most homosexuals in Africa because our HIV/Aids rate used to be one of the highest in the world? No!”

Meanwhile, Deputy Attorney General Fred Ruhindi has denied reports that he had ordered the arrest of homosexuals as some FM radio stations were reporting in Kampala yesterday afternoon.

“I said the law says [homosexuality] is an offence, but the power to arrest is with the police,” Mr Ruhindi said, adding that “if anyone wishes to have a different position on the law, they can go through the normal legal channels to pass an amendment”.

With Christianity and traditional beliefs strong across the continent, it is common to hear homosexuality denounced as “un-African” or an import.

The New Vision- 25th August 2007

Uganda Under Fire Over Homos' Protest

Nairobi

An international human rights group has accused President Yoweri Museveni's government of promoting “state homophobia” in Uganda and urged the repeal of a colonial-era law against sodomy.

Human Rights Watch's attack added to a fierce social debate in the east African nation, where gays and lesbians have been increasingly vocal in demanding rights, while Christian groups have taken to the streets to denounce them.

Homosexuality is proscribed in many African countries, with gays and lesbians often living secret lives to avoid prejudice. New York-based HRW sent a letter to Museveni calling for legislative reform and an end to his “long record of harassing” lesbian, gay, bisexual and trans-gender people.

“For years, President Museveni's government has drummed up homophobia and denied the basic rights of LGBT people for his own political advantage,” said HRW researcher Juliana Cano Nieto in a statement sent to media on Friday.

“If lesbians and gays can be punished simply for speaking up for their rights, the freedom of all Ugandans are endangered.”

The issue came to the fore in Uganda earlier this month when an advocacy group, the Sexual Minorities Groups in Uganda, took the unprecedented step of holding a news conference to demand recognition.

Even so, most hid their faces behind masks. That prompted demonstrators from the Inter-faith Coalition of church groups to rally in Kampala demanding a crackdown, waving placards like “Arrest all homos,” and railing against a U.S. newspaper intern who had written on homosexuals in Uganda.

“Homosexual acts are criminalised in Uganda under a sodomy law inherited from British colonial times, although punishments were substantially strengthened in 1990,” HRW added, saying the deputy attorney-general had recently vowed to apply it.

“State homophobia and well-funded fanaticism are undermining Uganda's efforts to combat the spread of HI V/AIDS,” Nieto added.

HRW accused Museveni's government in power since 1986, of harassing gay organisations, promoting discrimination through state media and raiding homes of activists.

Ugandan officials were not immediately available to respond. Activists say Uganda, with a population of about 31 million, has some 500,000 gays and lesbians.

With Christianity and traditional beliefs strong across the continent, it is common to hear homosexuality denounced as “un-African” or an import of “Western immorality”.

Daily Monitor- 28 August, 2007

Tabliqs Squad to Fight Gays

By Al-Mahdi Ssenkabirwa & Ephraim Kasozi

Muslim Tabliq youth plan to form what they call an 'Anti-Gay Squad' to fight homosexuality in the country.

Sheikh Multah Bukenya, a senior cleric in the Muslim Tabliq Sect said the vice is widely spreading among the young generation.

"We are ready to act swiftly and form this squad that will wipe out all abnormal practices like homosexuality in our society," he said last Friday during prayers at Noor Mosque in Kampala.

"It is the work of the community to put an end to bad practices like homosexuality."

The debate on homosexuals intensified recently when they addressed an unprecedented press conference in Kampala, demanding recognition of their rights.

A group of religious leaders later held a demonstration in the city, saying homosexuals have no place in society. Homosexuality is illegal in Uganda.

"If prostitutes can line up on streets just next to State House and no one acts against them; how fast do you expect the government to crackdown homosexuals who operate in hiding?" Sheikh Bukenya wondered.

Tabliqs are known for their militant approach to resolving conflicts. In 1991, they stormed the Uganda Muslim Supreme Council (UMSQ) headquarters at Old Kampala and uprooted the then administration which they accused of not serving the interests of Islam. Some policemen and Tabliqs died in the clash.

The UMSC publicist Haji Nsereko Mutumba supported the initiative. "We are against homosexuality on the spiritual side but also urge the government to enforce the laws. We support any non violent struggle against homosexuality," he told *Daily Monitor* by phone.

Mr Asan Kasingye the police publicist said: "The police welcome everybody who wants to work with us to fight crime but they should use legal means."

He said the police welcomes information that would help fight all forms of crime.

Daily Monitor- 29 August 2007

The Futility of Fighting Homosexuality

By Adrian Jjuuko

I thought that the issue of homosexuality will never arise again for debate in Uganda, but I was grossly wrong. The issue is back and the so called moralists, naturalists, and Christians and humanists are up in arms against homosexuality.

Rallies have been held against homosexuality, words have been exchanged and one would not be mistaken to think that a full scale war is about to break out in Uganda over the homosexuality issue (remember the American civil war which blew out over the issue of slavery?).

However before we take sides we should look at homosexuality more closely. True, the whole act sounds abhorrent when you hear about it for the first time, but it is not wise to condemn something that you do not know about.

What is wrong with two mature and consenting adults having sex in any way they want in their privacy? We all know that in Uganda, you cannot have sex, whether anal, oral or in public. The homosexuals do not do it on the streets. So, how will your morals get corrupted if you cannot even see them? How does it really affect you? Is it worse than defilement, or rape, which are incidentally done the "normal way"? Or would you prefer a man

mounting a cow? I have not seen pastors coming up with a rally to oppose homosexuality. But their colleagues are involved in the same act.

Homosexuality has been here for time immemorial (Christians, open your bibles and read about Sodom and Gomorrah). God tried to fight it by burning down the two cities, but it still exists to date.

Homosexuality is not western. It is simply historical. It may as well be part of our culture. Those who claim that God is against homosexuality are proceeding from a wrong point of view. The Bible is not every one's holy book, and also no one has told our good Christians that the homosexuals are their fellow believers.

The constitution gives every one a right to exercise their freedom of religion. By forcing God onto the homos, we would be violating their rights. If they are Christians, the church has a way of dealing with those who disagree with it. For those who think that homosexuality is immoral, they are also not better off. What is morality? Morality is a very elusive concept. In Karamoja for example, moving half naked and women is perfectly moral, yet in Buganda these are gross immoral acts. Your morality applies only to you and so do not force it on every one else.

For the naturalists who think homosexuality is unnatural, they also miss the mark. Do they want us to believe that homos are not human, or that homosexuality is not a natural occurrence? Have you ever talked to a born homosexual? If you talk to these people, you will find out that the, same way that you naturally crave for the opposite sex is the same way they do for their own sex. They cannot stand the opposite sex naturally. Blame nature and God but not these unfortunate beings.

Pastor Ssempe and company seem to suggest that homosexuality spreads HIV/Aids more than all other types of sex combined. Does this have a scientific basis?

Homosexuals fall under the minorities, a group of people whose rights have been violated since time immemorial. The majority through the use of their numbers tend to impose their will onto the minority.

Just a few decades ago, women world-over were not allowed to vote but today, one would be mad to deny them the right to vote or be voted.

In South Africa, as recent as 1999 the blacks were not considered as people. In USA 50 years ago blacks were not free, but today one of them is standing for president. So, a few years from now homosexuals will be free. The rights movement will not leave anything in its way, as it progresses towards a new and accommodative world.

Whichever way the debate ends the anti-gays will be the losers. You simply cannot supervise how sex is done in all households. This is what makes even the Penal Code provision on unnatural offences redundant.

If those few homosexuals had not talked, no one would have known that they are homos. The reason they stand up to be counted is because they are being (dehumanized).

Stop harassing them and you will not hear about them. May be a word of advice to those irreconcilably opposed to homosexuality; in case one approaches you, simply ward them off the way you do when an undesirable person of the opposite sex approaches you.

That is the way things are done in a free and modern world.

The New Vision- 31 August, 2007

Why did the Homos Hide Behind Masks?

By Jennifer Ampurire

I strongly agree with Eddie Semakula's view that homosexuals are sugarcoating immorality. Two weeks ago, homosexuals found their way to the media with complaints against discrimination and demanding acceptance by the public.

To my surprise, these people fighting for their rights, hid their faces behind masks!

This implies they know the law of the land and cultural values of Uganda but insist on promoting their interests. They should look for help from cultural

and religious leaders to find their true selves. For any sensible Ugandans, homosexuality remains an abomination.

Sunday Monitor- 2 September, 2007

Another View on Homosexuality

By Betty Mudenga

I was amused to read how the church(es), especially the born again, are targeting homosexuality with the apparent purpose of diverting society's focus away from the many scandals that have recently been associated with them.

So, what is all this noise about people who are different, but still human? Studies have revealed that homosexuality is not a western import. It has been there since ancient times among all human societies, including our own Ugandan one. Unfortunately, we cannot say the same about Christianity. Why not focus more on the serious problems haunting the church?

Remember, those who shout the loudest are often the one's hiding their own crimes and guilt.

bmudenga@yahoo.com

Daily Monitor-15th September 2007

Homosexuality is Where the Money is

By Gawayya Tegulle

A few years ago, some quick with in the Zimbabwean capital of Harare wondered (rather too loudly) why President Robert Mugabe was always walking with his hands firmly clasped behind his back, resting on his hips.

Now, that happened to be the time that Mugabe's predecessor former President Canaan Sodindo Banana (RIP), was in court on serious charges:

Having sex against the order of nature and for good measure, without the man's consent.

Some chap who claimed to speak for the President (a false claim, it turned out) explained that Uncle Bob - a man whose sojourn in the armed forces had trained him to be always alert-was not sure which way Mr Banana might emerge from and he was not about to take chances.

My Zimbabwean friends and I (enjoying the comfort of the fabulous Safari Courts Hotel in Windhoek, Namibia) heartily laughed at the story. At that time, it was just a story to laugh at and do nothing about.

Now, I no longer find it funny; as it is clear that Uganda is under a highly systemic homosexual invasion, orchestrated by powerful forces in the American and European capitals that wield political and financial muscle.

This has changed the rules of the game; and moved the queers from being a social problem, to the more complex domain of what I will call the political economy of homosexuality.

Homosexuality has been around for some time in this country, but as an exception to the general rule; committed in secret places by people too ashamed to be known.

It has been kept at bay, not by Uganda's strict legal regime on this subject (which is hard to enforce anyway), but by the unwritten law of the land; the sheer repulsion with which this wonderful society treats homosexuality.

Unwritten laws are more effective than written law because they are 'written' in the hearts of people, embedded in their minds and collectively form a strong aggregate force called social conscience, which cannot be easily broken.

Aware of this fact, the homosexual lobby has now taken unprecedented steps to force their way in.

The concern for this society shouldn't be the few deviants among us, every society has its weirdos anyway; chaps who will sleep with members of their own sex, or your dog and goat.

The bigger worry should be the new players being fronted by the global -homosexual lobby which is so well organised; they make the Italian Mafia look incompetent.

Many donor agencies, loaded with millions of dollars, are looking for Non-Governmental Organisations (NGOs) to fund. Initially they will offer to fund innocent programmes but on condition that the recipient NGO must promote homosexuality, under the guise of human rights.

Didn't you wonder how come the homosexuals were so bold that they even dared stage a press conference? It is this inflow of big money and powerful backers that has given them boldness to take on the state and society.

Didn't you wonder why at the press conference, some of them were masked? Simple: Most of them are not homosexuals, just sharp Ugandans who appreciate that though home is where the heart is; it is the homo where the money is (flowing). Individuals of repute (mostly those involved in health and human rights) are being recruited to campaign for the homosexuals.

Writers and speakers in various sectors are being paid to use the media to promote the homosexuals' cause. All these are puppets on a chain, with the strings being pulled by the puppet masters in the western capitals.

Global homosexual lobby

A close analysis of the recent American-based Human Rights Watch (HRW) report that condemns Uganda for oppressing homosexuals, tells you that the global homosexual lobby is using what used to be credit organs to tighten the noose around the necks of decent communities. HRW has a strong homosexuals lobby mainstreamed in its structures.

Politically, international conventions to which Uganda is signatory are being cited (and conveniently misinterpreted) with intent to compel government to toe the line and change the law. Soon, aid money to Uganda will be tagged on acceptance of homosexual in our society.

History shows that with sustained pressure from the domain of political economy; no social conscience is too strong to be broken.

So like Uncle Bob in Harare, you too may soon have to walk with hands clasped firmly on your behind.

gtegulle@yahoo.com
0782-285999

Women Should Talk About Sexual Violence

By Sylvia Tamale
Dean of Law, Makerere University

There has been a tendency in the media to treat victims of sexual violence differently, depending on their sexual orientation. Is there any difference if one is sexually assaulted because they are 'gay' or 'straight'?

The Media Council seems to think so, judging by the outrageous treatment they meted out to Gaetano Jjuuko Kaggwa when he hosted a lesbian on his morning show. But the difference is actually non-existent, as the following comparison illustrates.

One afternoon in the early 1990s in Tororo district, an elderly woman called Regina Awor was walking down a village path when it started raining. She ran as fast as she could to the nearest hut in search of shelter. As she stood on the veranda under the thatch watching the downpour, the occupant of the hut, one Stephen Apai, emerged from behind the doorway, grabbed her and forced her inside. He repeatedly raped Awor; her yells for help were drowned by the rain and thunder.

Awor sought justice in the Uganda High Court. At the trial, Awor described what happened: "He made me his wife and worked on me." The prosecutor wanted her to be more explicit, to provide a blow-by-blow account of what had happened in the hut on that fateful day. The court was packed with strangers and the traumatised Awor insisted on speaking figuratively. The prosecutor was desperate to prove the essential ingredients of rape: penile/vaginal penetration and lack of consent "beyond any reason of doubt."

Justice Lugayizi let Stephen Apai off the hook because, in his view, Awor's evidence was "vague and meaningless." The judge said: "The complainant has only herself to blame for the fact that this case collapsed. She stubbornly refused to say exactly what took place inside the accused's hut on the day in issue."

Given the age, trauma, stigma and cultural sensibilities related to the violent crime of rape, such judgment was the height of insensitivity to the victim's needs. Indeed, when one considers such realities and the low conviction rates for rape in Uganda, it is not surprising that women have little faith in the law providing the victim with a sense of justice.

In contrast to Awor's case, on August 22, 2007 Victor Juliet Mukasa, a lesbian, was on a morning radio talk show relating her experience of sexual violence. With her voice breaking with emotion, she graphically spoke of men forcing their penises not only into her vagina, but also into her mouth.

One week after the show, the Uganda Broadcasting Council suspended the presenter and the controller of the show for "allowing foul language" on their show.

The two cases I have recounted above clearly demonstrate the contradictory way in which the state treats issues of sexual violence. It is a state that cannot make its mind up whether it wants women to provide vivid details of their experiences of sexual assault or to shut up about them.

In the Awor case, the victim of assault was denied justice only because she tried to use "polite" or "clean" language to describe her experience. When Mukasa, another survivor of rape, called a spade a spade, the state cried foul and justice was denied.

Such hypocrisy is outstanding and boldly reveals that the reality of violence against women is part of the patriarchal state. Justice for victims of sexual assault in a male-dominant society is skewed to favour the interests and values of those in power (i.e., heterosexual, middle class men).

The fact that the crime of rape in our penal code falls under the chapter, "offences against morality" instead of the chapter, "offences against the person" is very telling, indeed. Rape is not primarily about morals, nor is it about sex, but control, power and dominance.

I urge, all women to speak directly about the taboo subject of sexual violence even if your voice shakes!

Homosexuality is a Real Vice

By Michael Ssali

The debate on whether to legalise homosexuality and lesbianism has occupied the columns of our newspapers for weeks now. But it's the views of those who support legalizing the practices that have shocked me most. Equally disturbing are the views of those who say that the public is paying more attention to homosexuality and lesbianism than the issues deserved; that there are more pressing issues including corruption, civil wars, and insecurity to talk about.

Many people who have written in favor of legalizing homosexuality claim that some people are "wired" differently and that's why their sexual desires are oriented towards members of their own sex. So they want society to be tolerant and accept "minority freedoms." Others defended the practices saying that we ought to accept it because they are as old as humanity in Africa. The defenders also want the churches to embrace homosexuality and even grant same sex couples the sacrament of matrimony! They argue that homosexuality is an innocent act by two consenting adults who do their thing in privacy,

My view is that homosexuality and lesbianism are vices just like bestiality, incest, masturbation, rape, and defilement. Surely, a man who commits bestiality with a goat is nothing but abnormal. Similarly, a father who makes love with his daughter or a mother who does the same with her son should not be tolerated. The problem with homosexuality and lesbianism is that they are not designed for procreation. Besides, myths have no reference to it.

For instance, among the Baganda, there is a myth that the first man was called Kintu. Kintu found himself so lonely that he went to Gulu (God) who gave him his daughter, Nambi. Nambi became Kintu's wife. The two produced children who are the Baganda today. And among the Kikuyu, the

first man was called Gikuyu. Gikuyu also found himself lonely, and one morning, he placed a pot of njotd (traditional beer) under a mugumo tree and, facing Mount Kirinyaga (Mount Kenya), he prayed to Ngai (God) for a wife. Ngai gave him Mumbi as a wife and the two produced nine daughters. Men married the daughters and produced children who are Kikuyus today.

It is healthy to debate sexuality related issues. An English poet and novelist David Herbert Lawrence wrote: Sex is not a thing to talk about, it is you. Issues of sexuality, however much we suppress them, cannot work. It deserves our time and attention.

The New Vision- 13th October, 2007

Gays Rap US Over Funding Activities

By Geresom Musamali

An international organization has protested to the US government over its funding of anti-gay activists in Uganda.

The International Gay and Lesbian Human Rights Commission accused Pastor Martin Ssempea of waging a campaign against gays and lesbians, with funds from the US.

The organization's Africa representative, Gary Alan Johnson, in an October 10 letter, expressed concern that African homos were not only excluded from HIV prevention services, but that "homophobic" organisations are receiving funding for programs that will further stigmatize homosexuality."

The American Embassy in Kampala confirmed that Ssempea had received funds for HIV/AIDS Prevention Council of Uganda.

In principle, said public affairs officer Lisa Hilbonn, the American Government did not encourage discrimination on tribal, religious or other grounds such as sexual orientation.

Ssempea, however, denies having received any money from the US government, either as an individual or through his Makerere University Community Church.

"They should prove that I have received the money, either as a church or as an individual," he told *Saturday Vision*.

Receiving money from the American Government did not mean that they should become "propaganda agents" of lesbians and gays, he charged.

"We have an age-old culture where homosexuality is not only taboo but also morally repugnant. Our laws are clear. Lesbians and gays are against the laws of our country, of God and of nature."

Another group accused of having received funding from the US Government is the Uganda Moslem Tabliqh Women's Desk.

Johnson cited Sheikh Multa Bukenya as one of the people who, along with Ssempea, were spreading homophobia (fear of homos) in Uganda.

But the American embassy said although they had given some money to the Moslem women's association, there was no evidence linking Bukenya to the group.

Sheikh Bukenya, for his part, denies having received any money from the American Government.

"The only time I received anything from the US embassy was soon after the 9/11 bombings," he said. "They sent me reading materials explaining that there are many Moslems in America and they are treated well."

Daily Monitor- 16th October, 2007

Rights Body Pleads for Gays

By Agnes Asiimwe

Human Rights Watch has said Uganda's rising homophobia is a threat to HIV prevention and has called on the United States to "halt role in funding prejudice and fear".

In a lengthy letter to the US Congress and Global Aids Today, HRW has asked the US government to condemn the threats against lesbian, gay, bisexual, and transgender (LGBT) people, and clarify that it does not support using its HIV/Aids funding to promote homophobia.

"In recent weeks, members of President Yoweri Museveni's government have called for enforcement of the country's sodomy law which punishes consensual same-sex sexual relations with up to life in prison and have reportedly threatened to pass new laws extending and expanding the reach of punishment," the letter reads in part.

HRW singles out Mr Freddie Ruhindi, Dr Nsaba Buturo and Pastor Martin Sempa for publicly condemning homosexuality. "Minister Buturo declared that homosexuality broke three laws, "the law of God, the law of nature, and the law of the land," says HRW. The letter also accuses Dr Buturo for writing to both Unaid and the Uganda Aids Commission to protest the inclusion of LGBT members in HIV/Aids initiatives.

In a letter dated August 26 to President Museveni, Scott Long, the director of Lesbian, Gay, Bisexual and Transgender Rights Programme at HRW expressed "serious concern" over statements by Ugandan officials against LGBT people. HRW said they are yet to receive a response from Mr Museveni. Pastor Ssempe said the letter was aimed at intimidating Africans to succumb to gay activities. "These are homosexuals' tactics to intimidate Africans to accept homosexuality," he said. "These are actually Nazi field tactics."

The Church of Uganda has in the past rejected aid from dioceses that have gays among their clerics after the Anglican Church allowed the ordination of a gay bishop.

COMMENTARIES

Is Homosexuality a Lifestyle Choice?

By H. Nkalubo

One becomes aware of one's sexual orientation not by having sex, but by experiencing feelings of sexual attraction. Contrary to popular misconception, therefore, homosexuals do not identify their sexuality merely in terms of having sex. Sexuality is a combination of our thoughts, our feelings, attractions and the level to which all of them combine to affect our very existence and interaction with other beings. Sexuality is about who we are, about our very humanity, and is, thus, involuntary.

Except in a handful of stubbornly inward looking societies, it is now widely accepted that no one chooses to be gay or straight. Those claiming the contrary would be implying that they, too, could choose to be gay and/or flip back to whatever lifestyle choice they decided to make at any time. Yet the opprobrium, social ruination, incarceration, persecution, isolation and even summary execution that gays still have to contend with in many societies should be evidence enough that no one can choose such a lifestyle. It is perverse to think that, after the abuse heaped on gays by the press and their own peers in places like Uganda and Zimbabwe, even more young men would 'choose' the lifestyle that potentially puts their lives in danger. But that is precisely what is happening with many more men realizing that they are not alone in their feelings of physical and emotional attraction to other men.

Homosexuality poses no threat to mainstream heterosexual social values. For that, the threat is really from child defilement, family abandonment, spousal battery and rape; paths already well trodden by straight men. Despite apocalyptic predictions, there is no evidence that homosexuality poses a discernible threat to the furtherance of the human race. The world already has more than its share of natural births. The health threat a gay lifestyle poses to a country like Uganda is also largely a chimera. Uganda's HIV/Aids crisis reached the current pandemic proportions thanks almost entirely to heterosexual activity. It beggars belief that gay Ugandans will be any less aware than their straight counterparts about safe sex if information is made available to them.

Hiding behind antiquated and/or oppressive laws has long been a hallmark of dictatorial regimes and inward looking societies; Nazi Germany, Apartheid South Africa, Amin's "I had a Dream" edict against the Asians etc. It is the duty of every individual with the avenue to do so to make sure that due broadmindedness is exercised to protect lifestyles that might not conform to the mainstream.

Consensual sex between sane adults, in the privacy of their home(s), is their business. The skirmishes should be about changing outdated laws on this subject. No one has to like a Jew, an atheist, a Catholic, a female voter or an emancipated Black man. Decent people understand, though, the need to de-Nazify leaders and opinion formers, to disabuse them of the hubristic tendency to suppose that they have a right to ridicule and fan the flames of rage against people whose colour, creed, race or lifestyle they disapprove of. As a final thought, consider this: unlike sexual harassment, racism, or xenophobia, pillorying homosexuals is like walking through a minefield since gays are not always so obviously identifiable.

Homosexuality is African

By Val Kalende

History is full of powerful people and societies who have oppressed others on the basis of highly flawed information and beliefs, only to be proved wrong after their targets of oppression have gone through hell. If our government can take time to condemn homosexuality and through its officials, to incite the public against homosexuals, it would do better to commission serious scientific studies to examine the historical and contemporary prevalence of homosexuality in Uganda. It is quite possible that such a study might reveal that homosexuals have existed in Africa for as long as man has been around. They might be shocked that there are homosexuals among their aides and public servants. What we know is that human sexuality and sexual identity are as complex as all other aspects of human development. Whether it is a consequence of nature or nurture remains unanswered although there is some evidence that suggests that there is a genetic basis for homosexuality. We do not have to learn from the west. A European wag could be forgiven for laughing at all those Africans who crave cheap applause every time they condemn all things European. From the expensive European suits to luxury European cars, Africans have imbibed western culture more

than any homosexual ever could. Homosexuality is not a western, African or an Asian practice. It is a human sexual preference practiced by all races and peoples across time and space. What makes it dominant in some societies and not others is not the cultural behaviour or traditions of the people but rather the form of government (i.e. liberal democratic or authoritarian dictatorship) in a particular country.

Liberal democratic systems give a lot of liberty to people and tend to tolerate preferences even when these preferences are at odds with what the majority want. Authoritarian systems always define good and bad, wrong and right. Something considered culturally bad and dangerous is unnatural. That explains why it was considered "natural" for women to be subordinate to men until the early 20th century. It is most ridiculous to use tradition to justify hostility toward homosexuals. After all our traditions had human sacrifice, allowed men to beat their wives and did not espouse modern medicine. Tradition is neither static nor is it always a source of enlightened knowledge on many issues.

Significance of the Mask at the LGBT Press Conference

By Val Kalende

After the press conference that launched Sexual Minorities Uganda's media campaign, people questioned why conference organisers hid their faces behind masks if what they demand for is recognition in society. According to the SMUG chairperson, Ms Juliet Victor Mukasa, the masks at the press conference carried more of a symbolic meaning than what the public perceived: "The men and women behind those masks were lesbians, gays and transgender Ugandans who were brave enough to speak out for their rights as homosexuals", she explains. "The idea of the masks was a way of making people understand that it could be you with a gay child or a gay parent and that you have to understand that you may never get to know who they really are until you help them put off that mask".

According to Victor (she prefers to be referred to as such), the masks were meant to send out the message that people could be living with their sons, daughters, teachers or parents without realising that they are homosexuals. Most homosexual people are living in the closet simply because of the consequences that accrue from

orientation. Respect of human rights is still a big challenge to our government and it may not be too long for us to get to that level where human rights are fully respected. The percentage of the population in support of gays does not have to be 95 percent for homosexuality to be a human rights issue. The lesbian, gay, bisexual and transgender community in Uganda has had enough torture and disrespect for us to sit and wait until something can be done. Suffice to say, numbers don't really matter.

The Truth about Homosexuality in Schools

By Val Kalende

There have been several press reports about a so-called time bomb that is yet to detonate. That time-bomb is the alleged promoting of homosexuality in schools. The outcry has been made loud enough and it is becoming sickening to those who know that you do not have to promote something for human beings to adopt it.

Truth is, not every one who attends a single sex school comes out gay or lesbian. At the same time there is no assurance that if our children go to mixed sex schools they will not be gay or lesbians. What this argument implies is that one does not have to go to single sex school to be homosexual or else everyone who comes out of those schools would be homosexual. While it is true that some people become homosexuals merely out of peer pressure, it is not true that everyone else does. Many people are sexually attracted to people of the same-sex long before they even hear of words like homosexuality.

On April 29, 1998, *The New Vision* newspaper ran a headline that said 'Homosexuality is a time bomb in schools'. In this article, the writer argued that homosexuality is largely related to issues of behavioural influence and peer pressure. But she reported that "most homos are led into such behaviour simply by the absence of the opposite sex in close vicinity for long periods of time, others just playfully for the fun of it do it once expecting to never venture again, only to realise that the desire triggered by the hormonal system is recurrent and so they find themselves hooked to it".

While this argument is sometimes the case in single-sex schools, the same incidences happen in mixed schools and in other places outside the school setting. Scientists believe that homosexuals are born homosexuals and are not immoral

heterosexuals. There is countless scientific evidence that sexual orientation is natural and is not something that human beings just adopt. There is evidence that some school authorities expel students from school on mere suspicion that they could be homosexuals. But even with 100 per cent proof that a student is gay, no one has the right to deny students a future on the basis of sexual orientation.

Martha Gabula, a senior-six student of Concerted College in Ntinda was severely beaten by her head teacher on suspicion that she was 'sleeping' with other girls. According to press reports, she was admitted to Mualgo hospital but it was too late to save her life. The school authorities had been reluctant to rush her to hospital. The school heads claimed that Gabula had been bullied by fellow students who suspected her to be gay and she took an overdose of tablets that made her unconscious. But according to post-mortem reports from the hospital, she did not die of an overdose of tablets but of heavy loss of blood. A case against the school head teacher was filed in court but it seems to have disappeared in oblivion.

When a boy is caught in the act of having sex with a girl inside the school premises the best punishment that he can get is a suspension. When students like Gabula are held on mere suspicion, they receive harsher punishments, even death. This discriminatory action does not solve any of the problems regarding homosexuality in schools. Schools have been violent towards homosexual students from time immemorial but homosexual acts have never ceased to exist.

Press Homophobia

By Val Kalende

In 2006 the *Red Pepper* tabloid published a list of gay men exposing their first names and places of residence and work. A week later the same tabloid named 10 lesbians who they claimed were the most popular in Kampala. On October 2, 2007, the same tabloid exposed 20 men this time with more detailed information about them. A week later they ran a similar list of lesbians, together with the names of their alleged partners and where they work or the businesses they own in town. This famous list of top lesbians also listed several gay and lesbian organisations in Uganda including organisations that fund them and the amounts of money each received. The *Red Pepper* in 2006 reported that a certain diplomat had used his money and power to lure

a boy into “sodomy”. Several similar group and individual outings have taken centre stage in newspaper pages.

As a result, the named people have lost their jobs or have been disowned by their families. On several occasions, SMUG has warned the *Red Pepper* against outing homosexuals but these warning have come to no avail. Similarly, warnings from human rights organisations like the Human Rights Watch have not been enough to stop the tabloid from invading people’s privacy. There is nothing criminal about two consenting adults being in a same-sex relationship. They are not stepping on anybody’s toes. The social misfits that the media should expose are the rapists, murderers, corrupt government offices or men who batter their wives in the name of patriarchy. You have to be human first to be homosexual and it is on this basis that human rights are inalienable for every human being.

What rights do Homosexuals have?

By Val Kalende

About 120 AD., during the days of the Roman Empire, a meeting was called in Rome to discuss whether black people were human beings. It unanimously ruled that they were not, at least not to the level of white people. Nonetheless, the fact that this question was brought up for discussion was a sign that some people in the Roman Empire felt that that black people were as human as white Romans. But why did the Romans hold a discussion on an issue that today appears so apparent? Were the Romans stupid? It is only in the last 76 years that Blacks, native Americans and women were allowed to vote in America. The same (for Blacks and women) is true for Europe. Were Europeans and Americans stupid?

The answer lies in the feelings, values and beliefs that their societies had constructed towards these minorities. The criminalisation of homosexuals in Uganda is closely related to these examples. Just like people were taught from birth that women and non-white people were inferior human beings, people are today still being taught that homosexuality is immoral. This leads to prejudices against gay and lesbian people even among those who claim to be advocates of democracy and liberalism in Uganda. They hold that homosexuality is abominable because, among others, God says it is unnatural. They call homosexuals pigs and dogs. The government’s war against homosexuality is therefore not surprising, given the power that it wields in society.

However, homosexual people should enjoy the same rights and freedoms as their heterosexual counterparts, including the freedom from harassment by the state and individuals.

Before government and its officials launch a full-scale war against homosexuals, they ought to ask themselves what harm a group of consenting adults will cause to society by engaging in activities which do not harm anybody. Homosexuals as a group are not any more dangerous than heterosexuals. In Uganda today, we are engaged in a national debate on little inconsequential issues of how people have sex while the big questions that affect our lives rarely questioned, let alone addressed.

Our government should concern itself with more fundamental matters that really affect our society than dehumanising homosexuals.

And as former Canadian Prime Minister, Pierre Elliot Trudeau once said, “The government has no business in people’s bedrooms”.

The Importance of Gay Rights Allies

By Val Kalende

Having allies provides a winning formula to every struggle. This is why sexual minorities, in their underprivileged community need influential faces to back them up. First of all, allies will identify themselves as heterosexual individuals or human rights defenders with a different point of view from the negative attitudes of homophobic people. They openly campaign for the rights of sexual minorities and they will stand up against harsh treatment from the government and society to fight to death for the rights of the marginalised. These fearless people are driven by courage and it is from that courage that marginalised people such as homosexuals gain strength to find hope in their struggles.

The LGBT (Lesbian, Gay, Bisexual and Transgender) struggle in Uganda has amassed great impact from working with allies. Allies help sexual minorities to break through walls which they cannot easily penetrate by themselves.

Human rights organisations such as Amnesty International, Human Rights Watch, the International Gay and Lesbian Human Rights Commission among others are vocal in the fight against brutality, torture and discrimination against sexual minorities. What is disturbing though, is the silence from our local human rights organisations that do not speak out for sexual minorities and work under fear of supporting them.

fear losing their business licences for supporting an illegal practice. This comes from the denial of freedom of expression by the state. However, the LGBT struggle still finds a lot of backup from its allies.

On October 21, 2000, the *Daily Monitor* newspaper ran a news article entitled "Amnesty raps Uganda on Gays." It implicated Uganda in acts of torture against homosexuals. This report came months after President Museveni had openly called for the arrest of gays that consequently led to the arrest of five people who were attending a private meeting. "They were accused of being homosexual and held in illegal detention centres, army barracks and police stations for up to two weeks before being released without charge," said the report. "All five were tortured".

After the launch of SMUG, media campaign that sparked off state and public criticisms, the Human Rights Watch penned a letter to President Museveni blaming his government for "promoting homophobia in the Ugandan society." The letter also accused the President for harassing gay organisations and promoting discrimination through state media.

Human rights activist and Dean of Faculty of Law, Makerere University, Sylvia Tamale has been branded a "promoter" of homosexuality in Uganda. Her vocal outcry for the recognition and respect for sexual minorities has always received heavy criticism from both government and the public. Her self-driven support for sexual minorities (and other marginalized social groups) has even been related to money from the west which some claim is the reason she boldly stands up for gay rights. In her letter to the *Monitor* newspaper of Monday, February, 17, 2003 (reproduced on page 106 of this book), Dr Tamale states that, "As a woman who has suffered at the hands of blatantly discriminatory laws on our statute books, I have learnt not to take the law for granted; I tend to approach it with a critical and analytical mind.... For the Penal Code to criminalise a victimless act like homosexuality in the name of 'morality' makes it jurisprudentially suspect in my eyes."

Bishop Christopher Senyonjjo was cut off from official duties of the Anglican Church for defending homosexuals and declaring that the so-called clobber Bible scripture that is often used to bash homosexuals is misinterpreted by Christians. The liberal-minded Bishop and also head of Integrity Uganda, a voluntary organisation that offers counselling and moral support to victims of homophobic hate crime and discrimination.

The LGBT struggle has made good friends and partners over the years but whereas some are open about their stand on homosexuality, others prefer to offer support through the back door, which is also very helpful to the LGBT community.

Gays, a too easy target

By Kenneth Mikola

Every so often, something happens that brings out our prejudices at their worst. One such event came this year in February. It was the Summit of Anglican Primates held in Dar es Salaam.

The discussions at the meeting focused mostly on the place of gay clergy in the Anglican Communion, but the media turned its coverage into something more ambitious a debate, or for that matter attack, on homosexuality.

In a rare show of consensus, most of the media were uniformly shrill and unfettered in their homophobia. As one newspaper declared, "there is no place for homos in Tanzania".

The same reaction was seen in Uganda in August and early September this year, when the question of gay rights became a big issue again. There were endless stories and letters to the Editor denouncing "homos"; and pastors fell over themselves to hold anti-gay demonstration.

Newspaper columnists weighed in, as one did in Uganda *Sunday Pepper* newspaper, with "Homos and Lesbos Deserve No Respect". It is a typical headline. An earlier one from the state-owned *New Vision* screamed, "Homosexuality rears its ugly head...." Some years ago, in the now defunct *Crusader* newspaper, a rabidly anti-gay article was entitled; "I hate homos. Period". Uganda's President Yoweri Museveni has declared many times that "Homos should be arrested". Fortunately he softened later on by saying that it would not disturb him if the homo acts are consumed indoor. Though not a bad change of concept, it is quite a funny evolutionary position since sex is normally taking place within four walls.

These types of headlines are endless. One of the most striking things is that they never change. You read a headline from 1987 and one today, and they are as bigoted and hysterical. The one headline that you will never see is of a gay person "coming out", with the result that, as Uganda's *Daily Monitor* put it rather ungamely once, they are largely condemned to live in "an underground alternative sexual market".

One reason for this is that gays are the only group of people for whom it is alright to call for their murder just because they are different, as some articles have done in newspapers, and you will not get in trouble. Occasionally, a newspaper, most notably *Daily Monitor*, might break from the pack and take and offer an open-minded view of gays and lesbians. But even that is confined to an article which, nine out of ten times,

is written by a non-Ugandan writer – usually a piece contributed by a European or American.

One reason this gay-hating environment thrives is that prejudices against LBGTs is rarely ever publicly challenged. Politicians rave against “homos”, and it doesn’t cost them votes. The churches and mosques denounce gays as evil people who need to be “saved”, and their congregations will not desert them for being hateful.

Secondly, men dominate the media in Africa. The main media markets in Africa are Egypt, South Africa, Nigeria, and Kenya. In none of these countries are any of the main newspapers edited by a woman. The only notable exception is South Africa, where Fariel Haffajee is editor of the weekly *Mail & Guardian*; and in Kenya where Catherine Gicheru is Editor-in-Chief of the new soft news publication *Nairobi Star*.

This matters because to most of the men in leadership, acceptance of gays is a weakness. Women are not, of course, more enlightened on this matter but living in a very patriarchal society where they have been trampled upon for generations, at least they bring a little more empathy to the question. They understand what it means to be excluded and discriminated against.

For example, be it in Kampala, Nairobi, or in supposedly enlightened Johannesburg, in a country where homosexuality is legal, it is not uncommon for women who are wearing “revealing” dress, which ranges from see-through blouses to mini-skirts, to be set upon by a male mob and beaten, stripped, and humiliated.

Men who cross-dress are treated the same way. A famous example in Uganda is that of Brenda Kizza, who some years ago was arrested for dressing in women’s clothes. He was stripped for the cameras to reveal his false breasts. For days, the story was all the rage.

However, perhaps the single biggest reason why the question of gays and lesbians kicks off so much hysteria is that it is where the African (predominantly) male power elite have taken their last stand. Power and the benefits that comes with it are arranged in most of Africa around a philosophy based on “natural order”. The cornerstone of this “natural order” is the man who is the head of the home. He is head of the home partly because he is presumed to be the bread winner, even if as in most rural societies, he doesn’t work the land with his own hands. His wife or children do. However, he almost always owns the land, and women are barred by tradition or law from inheriting.

The man chooses his wife or wives. Women aren’t expected to choose their partners. Their job is to wait to say yes, or no, in situations where they have that freedom. Sometimes, they have no say. Any woman who initiates a relationship

with a man is considered a prostitute and a disgrace to her family because she has violated the “natural order”. In this world, therefore, sex is something that men ask or demand and the women give or submit to. A gay or lesbian relationship breaks up this infrastructure in a violent way. If the primary sexual relationship becomes that between a woman and another, and excludes a man, or between a man and a man, and therefore it is another accepting sex from another, the “natural order” around which power is structured in our societies will eventually fall apart, and everything will have to change.

In a world where Africa feels it has lost where it is losing out on everything, the fear about embracing a different concept of sexuality and thereby losing the last ground on which traditional authority feels secure, is immense. However, are precisely these reasons making deep prejudices against gay people wrong.

Many African societies, which as we have described, cling to a very insular form of tradition as the only thing that is “ours” in the face of the very many crises confronting them, deny themselves a way out.

This is because, no societies would benefit more from more open and tolerant social attitudes than those in Africa. Just by learning to live with our differences, and not persecuting gays for example, would change Africa in ways that all interventions so far haven’t. Why? Because, unlike accepting our ethnic diversities, which means sharing political power and economic resources, in reality don’t have to write any cheques or cede any creative power to those who are gay.

However, because making equal space for lesbian and gay people would be such a huge leap it would, in turn, allow us to more easily achieve the “smaller things”, like offering political concessions to one another that Africa desperately needs to make democracy work.

“Was I Consulted?”

By Edith Mpanga

For several years now, I have been an active participant in the campaign for the right of Ugandan homosexuals to lead their lives free from the fear of persecution. My activities have been mainly confined to online debate, an experience which has accorded me considerable exposure to the different facets of the anti-gay argument. For myself – a heterosexual wife and mother – the experience has also provided a frightening insight into the ugly reality that prejudice can be.

During my “cyber” travels, I encountered one passionate anti-gay interlocutor who angrily fired a question at me: “Was I consulted?” This was in response to my firm insistence that the Universal Declaration of Human Rights (UDHR) was based on the understanding that “...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”. This “human family”, I added, includes homosexuals as equal members. My friend hit back with: “I don’t care what the mad world out there thinks. This space called Uganda will never accept homosexuals as part of our society”.

I reflected on the gentleman’s views. If the Ku Klux Klan had been consulted, would they have willingly signed up to the recognition that black people are equal human beings to themselves and deserve to be treated so? Hardly so. They probably would have presented a bible-based argument countering this view. Or a quasi-Darwinian one demonstrating that, in the evolutionary process, black people are the link between the apes and “real” (i.e. white) people. This, you see, is what they firmly and wholeheartedly believe. The strength of conviction is not that different from my friend’s feelings about homosexuals.

What about followers of the Mohammed doctrine? Could they ever accept that Christian “infidels” are equal to themselves? Would they be justified in killing of the “infidels” based on their beliefs? What about the severely mentally and physically handicapped? Do all able-bodied and able-minded people consider them completely equal to themselves? What about women? How many cultures out there officially consider them to be inferior and openly sanction their outrageous treatment because of this? The elderly and infirm? Should they be treated as inferior because they fall outside the bell curve? The list is endless. The bottom line is that we ALL have our own prejudices about other people, mainly borne of the cultural milieu in which we were brought up. If, driven by the passion of our prejudices, we turned on each other, who, I ask, would remain standing? Had the Geneva Convention tried to accommodate all these prejudices, the UDHR would never have been signed. The point is that, however strongly we feel about certain groups of people, the common denominator of our humanity obliges us to treat each other with dignity and respect.

“Oh, come on, you can’t compare a wheelchair-bound woman to a practising homosexual, surely”, I hear you say. But why not? The basic aim for each of them is to live their lives as happily and productively as everyone else. The woman will be bypassed for promotion because she is disabled, while the homosexual will have to lie about his sexuality just to get the job, and thereafter constantly look over his shoulder

lest his lie be discovered. Whatever form it takes, prejudice hurts and oppresses its victims in the same way. Your turn and mine may be just round the corner. The ultimate loser is society in general.

And why, I’ve always wondered, do people get so exercised about gay men in particular? Is this really the most important issue society has to deal with today? I have yet to hear anyone spell out the exact loss to Ugandan society that accommodating our gay brethren would entail. Are we a dying population that opting for childlessness would be considered a disservice to society? Has homosexuality surpassed polygamy in being responsible for the spread of HIV/AIDS? Why is polygamy tolerated and homosexuality not?

I’ll conclude by quoting from someone who knows a thing or two about prejudice:

“A man who takes away another man’s freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else’s freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity. When I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both.” – Nelson Mandela

The Cultural Aspect

By H. Nkalubo

It is true that laws are not enacted in a vacuum. Societies have always set rules and regulations based on their cultural values. It is thus not unreasonable to argue that the sodomy laws on Uganda’s statutes protect cherished cultural norms that might otherwise be compromised. Yet, the evidence strongly suggests that even this argument would be based on a misconception.

There is a school of thought that wants to have one believe that homosexuality was introduced to Africa, and specifically to Uganda by the Arabs. Apollo Kagwa¹ is one such writer who makes this untrue claim. Because most of Africa relied on oral history, there were no written records of homosexual practice before the advent of the Arab slave traders and European colonialists. But a cursory examination of disparate African cultures shows that homosexuality is not alien, and was at one time institutionalized in disparate cultures across the whole continent.

The fierce Azande of Northern Congo tolerated it and warriors paid bride price to the parents of boys they took in as their wives while they were away at war.

Murray and Roscoe¹ persuasively illustrate that various Western anthropologists discovered the truth with their own eyes and ears. According to Murray and Roscoe, one anthropologist, Brian MacDermot² had this to say about the Nuer:

... [an informant] began to tell a story [that] contradicted "all I had thought and learnt so far about Nuer homosexual relations: ... Doereding now told me about a crazy man he had once known who lived near Nasir in the Sudan and who frequently dressed as a woman. ... the man had actually become a woman ... the prophet of Deng had agreed to his change of status ... therefore he could dress in women's clothes and behave as a woman ... and was allowed to marry a husband."

The evidence is simply overwhelming especially when one learns that many anthropologists embarked on their research with pre-conceived prejudices against homosexuality, intent on finding evidence that it did not exist. Sometimes, they even denied having witnessed it, only to concede grudgingly what they had observed after persistent questioning. Alan Merriam³ denied the presence of homosexuality among the Bala only to contradict himself in a later report when he admitted that "kitesha, a gender defined social role, is a homosexual." Evans-Pritchard denied having witnessed any homosexual activity in his publication of 1932⁴ too, only to admit, reluctantly, in later articles⁵ that he had witnessed acceptance and tolerance of homosexuality among the fierce Azande of Northern Congo. Another commander, Ganga, told Evans-Pritchard that "there were some men who although they had female wives, still married boys. When a war broke out, they took their boys with them, although they were left in camp, as befitted their wifely status, not their future as warriors."

In the 1930s, Geoffrey Gorer⁶ complained that among Dahomean royalty:

"Sexual perversion and neurotic curiosity were developed to an almost European extent."

- 1 Murray and Roscoe (1998) *Boy Wives and Female Husbands*: St. Martin's Press
- 2 Brian MacDermot (1972) *The Cult of the Sacred Spear: The Tale of the Nuer Tribe in Ethiopia*: Hale.
- 3 Alan P. Merriam (1971) "Aspects of sexual behavior among the Bala (Basangye)." In *Human Sexual Behavior*, ed. D. Marshall and R. Suggs, Pgs 71-102. New York: Basic Books
- 4 Edward Evans-Pritchard (1932) "Heredity and gestation as the Zande see them." *Sociologus* 7:400-13
- 5 Edward Evans-Pritchard (1971) and (1973) "Some notes on Zande sex habits." *American Anthropologist* 75:171-75
- 6 Geoffrey Gorer; *Africa Dances* [1935] 1963: Pg 141

It would appear that many of these anthropologists, armed with Biblical morality, were anxious not to find any evidence that told them that homosexuality was universal and couldn't thus be the moral 'pestilence' they had been taught it was.

Obviously, all cultural norms are not static or beneficial for all time and societies that reject change end up atrophying. That is why mothers now visit and spend nights under the same roofs as their sons-in-law, whereas it used to be taboo in Buganda for them to even be in the same room. The aunt's role as a 'virginity' arbiter on the wedding night has more or less been discarded in most African cultures. There is no compelling reason why homosexuality is detrimental to African cultures so it should no longer be criminalized.

Most of those who assert that African cultures are hostile to homosexuality are just unwittingly revealing a closet mentality borne out of a primeval fear of the inexplicable. Sexuality is not cultural. Rather, it is attitudes towards sexuality and some sexual practices that are. Given the evidence that homosexuality is not alien to African cultures, the question has to be of what detriment it would be to embrace people that have always been with us, indeed people that Africans had always tolerated until the natives' minds were changed by the teachings of the missionaries.

Nature or Nurture?

By H. Nkalubo

On the issue of whether homosexuals are born or made⁷, no one has convincingly explained why anyone would choose a lifestyle that would put them at such odds with mainstream sensibilities, condemning them to a life on the fringes of acceptability. It is also important to remember that both biological and social factors are beyond every child's control, so homosexuality cannot be voluntary whether one is born that way or is made that way by socialization. If one becomes gay because of childhood trauma, one is gay through no choice of one's own. If one is born with strong gay genes and turns out to be gay, that is not one's fault either.

In any case, even The Vatican acknowledges that there are people who are gay by nature in its Declaration on Sexual Ethics entitled *On the Pastoral Care of Homosexual Persons* [Catholic News Service Documentary Service 16, no. 22, 1986].

- 7 In the New Vision, September 5, 2007, Pastor Sempa inveighs against Scott Long and states: "we reject this assertion as it is based on the false assumption that homosexual individuals are somehow "born that way" and that homosexuality is innate and immutable...]

In that encyclical, the Catholic Church liberally calls homosexuality morally wrong, but it also acknowledges that there are homosexuals that cannot help being so:

“Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder. Here, the Church’s wise moral tradition is necessary since it warns against generalizations in judging individual cases. In fact, circumstances may exist, or may have existed in the past, which would reduce or remove the culpability of the individual in a given instance; or other circumstances may increase it.”

The Vatican’s contradictions on this subject can’t be papered over with high-minded encyclicals. While accepting that some people are involuntarily gay, there is only vague allusion to a chaste life and self-denial as solutions for those whose only natural sexual orientation is to those of their own sex. Neither alternative is a realistic suggestion of course.

But the Church justifies its ambiguity over homosexuality by claiming to love the sinner but not the sin. While this is reasonable, one is left wondering why sodomy is a sin. Is it because the Bible says it is, and a sin is a sin? That hardly addresses the other Biblical sins (which harm others) that the Church doesn’t seem to view with the same mortification. For instance, gluttony and corruption (theft) are deadly sins but you do not hear the clergy haranguing their overweight flock and corrupt public officials the way they inveigh against homosexual ones.

In addition, too, it is the Catholic Church’s teaching about marriage between a man and woman being primarily for procreation that buttresses those that use Church teaching to castigate homosexuals. The argument is that homosexuality is against nature since it cannot lead to natural conception. As Andrew Sullivan, an Irish-American social commentator, argues⁸, the Church’s stance is full of contradictions:

The sexual act, the Church affirms, must have two core elements: a “procreative” element, the willingness to be open to the creation of new life; and a “unitive” element, the intent to affirm a loving, faithful union. In this, the Church doesn’t single out homosexuals for condemnation. The sin of gay sex is no more and no less sinful on these grounds than masturbation, extramarital sex, marital sex with contraception, heterosexual oral sex or, indeed, marital sex without love.

In some ways, of course, homosexual sex is less sinful. The heterosexual who

8 Andrew Sullivan: “What You Do” *The New Republic* (Mar 18, 1996)

chooses in marriage to use contraception, or who masturbates, is turning away from a viable alternative: a unitive, procreative sexual life. The homosexual has no such option; he/she is denied, because of something he/she cannot change, a sexual act which is both unitive and procreative. If a lesbian had sexual relations with a man, she could be procreative but not unitive, because she couldn’t fully love him. And if she had sex with another woman, she could be unitive in her emotions but, because of biology, not procreative. So the lesbian is trapped by the Church’s teaching, excluded from a loving relationship for no fault of her own; and doomed to a loveless life as a result.

The Church urges compassion for such people... But the Church’s real compassion is reserved for another group of people who, like homosexuals, are unable, through no fault of their own, to have unitive and procreative sex: infertile heterosexuals. The Church expresses its compassion not by excluding these couples from the sacrament of marriage, but by including them. Sterile couples are allowed to marry in church and to have sex; so are couples in which the wife is post-menopausal. It’s understood that such people have no choice in the matter; they may indeed long to have unitive and procreative sex; and to have children. They are just tragically unable, as the Church sees it, to experience the joy of a procreative married life.

Homosexuality vs Morality

By H. Nkalubo

So, why is homosexuality and/or homo-sex (sodomy) an offence against morality? While it is common to use the two interchangeably, it is worth taking the trouble to establish the distinction between homosexuality and sodomy. Sexual behaviour is not always harmonious with sexual orientation. In other words, people who are primarily heterosexual may engage in sexual experimentation with someone of the same gender (for example, during adolescence), or may engage in repeated activity when no other outlet is available (e.g., in prison). Similarly, homosexually oriented persons may engage in heterosexual acts, marry and become parents. In neither case does the behaviour define the person’s enduring emotional and sexual attraction.

Homosexuality, like heterosexuality, is the being. It is who we are regardless of whether or not we are having sex. Sexuality is having feelings of sexual attraction and, crucially, involves no action whatever. We are gay or straight even when we are fast asleep, even when we are still virgins, and there is no behaviour exposed simply by our sexuality. Why then is consensual sodomy a crime as the late Paul Waibale so vociferously put it in 2004?

It is easy to see why sex with animals is wrong; sex with animals is not consensual. In fact, there is easily arguable abuse of the animal which cannot enter into a consensual relationship of any nature with a human being.

The operative word is consensual but one has to factor in secondary aspects such as informed choice, intellectual maturity and mental competence. So, someone underage may agree to have sex with an adult but, by virtue of their being underage, there is no informed choice on their part and they are not competent to make that choice.

Likewise, to have sex with the certifiably insane is immoral; it is taking advantage of someone who doesn't have his/her full mental capacities to make an informed choice. Murderers, rapists, petty thieves, kleptomaniacs and corrupt public officials are obviously doing something immoral and they hurt other individuals if not society as a whole.

On a wider basis, the case against divorce is clear enough. In Matthew⁹, Mark¹⁰ and Luke¹¹ divorce expressly carries the condemnation of the Bible. Divorce has however come to be par for the course in all parts of the world, still without much of a murmur from the same moralists who single out homosexuality for 'fire and brimstone' denunciation. Yet, with divorce people, and often innocent children, get hurt emotionally, sometimes for life.

But what social or moral good is protected in criminalizing consensual sex that has no wider defined harm the way divorce, corruption, alcoholism and drug addiction do? Neither this law nor any moralistic opinion seems to have an answer to this question.

9 Matt. 19:3,7,8,9 - (Pharisees) "Is it lawful for a man to divorce his wife for any cause at all? (Jesus) "Moses permitted you to divorce your wives; but from the beginning it has not been this way. I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

10 Mark 10:2,4,11,12 - (parallel to Matt. 19)

11 Luke 16:18 - "Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery."

Gay Person or gay Practice? Whoever has ever met a gay Person knows the Difference

By T. Musoke

Under the *Daily Monitor* column "Morality", on 27th September 2007, Mr. Joseph Byamukama writes that homosexuality is not a normal variant of human nature, since there is no evidence of any "gay gene" from research. On the contrary, in his view homosexuality is a developmental disorder.

These assumptions are a simplification of a more complex debate, whose nature is not "moralistic" but "scientific", cultural and political.

The debate has its origin in the difference between sexuality and sexual orientation. These are two different concepts which Mr. Joseph Byamukama, for political reasons, decides to remove while informing his readers. Both of them are found in nature. Sexuality means that the person is born man or woman. Sexual orientation means that a person can be born straight, homosexual, bisexual or transgender. The nature is rich in variety and differences.

Scientific research on sexual orientation started at least 130 years ago, with the classification of Karl Heinrich Ulrichs a German national in 1860s, who distinguished three categories of "males", corresponding to the scientific terms of heterosexual, homosexual and bisexual. A recent definition of sexual orientation by Le Vay, 1993, defined sexual orientation as "the direction of sexual feelings or behaviour toward individuals of the opposite sex (heterosexuality), the same sex (homosexuality) or some combination of the two (bisexuality)".

Sexual orientation has both psychological and physical components: for example a gay person is not only someone practicing sex with a same sex partner, but also falls in love and has romantic feeling for same sex persons. Sexual orientation is a scientific aspect characterising human beings and cannot be changed and this is why conservative and religious groups avoid and hide the term sexual orientation, using instead "sexual preference" and "lifestyle", in so doing they suggest that every person is a potential bisexual who can choose to be either heterosexual (the normality) or homosexual (the deviant behaviour). This is a very wrong assumption.

In Uganda, where religious and conservative groups are leading the public debate, there are pastors and highly "educated" academics who argue that homosexuality is a

choice, a “vice” that comes from the “western world”, a developmental disorder, an aberration to be condemned as crime that can be successfully “treated”.

Homosexuals do not choose to be gay. Archbishop Desmond Tutu of South Africa said: “Who is that fool that would choose to be a homosexual in a society that disregards and punishes such a condition?”. Homosexuality is not a choice, it is part of the personal identity and can never be changed. On the other hand, if a person is not gay he will not become gay while getting in touch with gays. What we are in nature cannot be changed; sexual orientation is not a contagious disease; it is a state of mind.

Many believe that homosexuality is not genetic but caused by a developmental disorder, and it can therefore be treated like a disease where it occurs. However scientists never show any example of a re-oriented gay into a heterosexual? Whoever tried through counselling or treatment, no longer advised by national health structures but solely by religious groups has never reversed his conditions. The same good family, with good background, can generate children of which one can be gay and the other three or four not. The children receive the same attention, same education from the same parents but the sexual orientation in one of them may be towards the same sex. The self confessed daughter of the Vice President of the USA is a living example. It is nature that shapes in different forms and must be understood and accepted.

The fact is that even though you can avoid and remove the “homosexual practice the “homosexual identity” on the other hand will remain intact. A person can choose to practice sex with someone of the same sex, for curiosity, pleasure, money or other reasons. It is not necessarily the case that all people who practices homosexuality, perhaps occasionally, are gay. The homosexual, on the other hand, is a person who is physically attracted by people of the same sex and falls in love with people of same sex.

If we have to talk about bad morality, we have to refer to heterosexuals who decide to practice sex with same sex people. However, gay people are not immoral since they just follow what their nature tells them to do. They simply have sex with the person they are in love with.

The best way to understand what homosexuality is about to meet and talk to a homosexual person who, despite all threats and psychological pressures is still free to express himself and narrate his story. He will say that it was not a choice: who can freely choose something that attracts the hate of people? Why choose to be in love with a person of the same sex, when it would be so much easier to fall in love with the other sex members?

A gay person can fall in love with a person who is straight (heterosexual) but not interested in his or her love. On top of that, the gay person can even be blamed and insulted for his sentiments. Therefore that person will be suffering for both the loneliness and the general hostility around him or love. At times a gay person doesnot practice any sex at all. In societies where homosexuality is prohibited, it is dangerous to even look for a partner such that one may spend all his life without a sexual encounter; is this justice? In a society where the homosexual identity is totally frustrated, many gay people behave as if they are not gay, they try to look for the opposite sex, try to conform to the rules of society, get married, just to discover later on that they are unable to satisfy their wives.

If you meet a gay person, sometimes you can even notice that his nature is expressed physically, for example the type of voice. For example, a gay man with have a voice like a woman. Is this a choice? Is this immoral? Is this a deviation? It is brutal behaviour to hold someone responsible for something they are not responsible for and it is immoral and disrespectful to judge a condition which is freely sprouting from nature.

Where did Homosexuality Originate? A Lesson for any Democratic Person

By T. Musoke

In 2004 the electoral results in the USA saw the victory of republican president G.W. Bush and, at the same time, the vote of 11 states in a referendum approved the constitutional amendment against same sex marriage in America.

Mr. Chibita wa Duallo in his article in *The New Vision* of November 18th 2004 argued that “Homosexuality has been rejected where it originated from, hence it has no place here”. This comment raises several issues.

In the USA as well as in many areas of the world there are still debates about the nature and legal status of “gay marriage”; a controversial issue does not mean that homosexuality is rejected as a whole.

The issue of same sex marriage originates in the 1970’s from the needs of many gay tax payers to secure the civil recognition of their rights and contribution to the

state. Moreover, the traditional view of marriage as a “reproductive family” in many societies was replaced by “love marriages”, disregarding the reproductive aspects and gender relations. If marriage is based on love, then anybody in love can marry. Finally, in 2004 the American Anthropological Association released the statement that “a vast array of family types, including families built upon same-sex partnerships, can contribute to stable and humane societies”.

Many American states, despite the conservative federal law on marriage, recognise same sex marriage or “legal unions”, which in fact offer same rights and responsibilities of marriage to same sex couples (among them Massachusetts, Connecticut, Vermont, New Jersey, California, New Hampshire, Maine, Hawaii, Oregon, District of Columbia and Washington).

Even though the concept of “marriage” applied to homosexuals is still a controversial issue in political and social terms - which also raises a debate within the gay movement itself - Mr. Duallo cannot conclude that homosexuality was rejected as a whole in the USA.

Indeed in all towns in the USA, starting from the liberal San Francisco, homosexuals meet openly and freely, are visible in the streets, own shops, bars, leisure centres, the fashion industry, publish magazines and run radio and TV programs. The same happens in all Western Europe, North America, Latin America, Japan, Australia, New Zealand and other countries. This is possible since these societies accept homosexuality as a normal expression of nature.

Mr. Chibita wa Duallo further states that homosexuality originated in America. Perhaps he thinks that, like a disease, homosexuality is spreading all over the world from America. Obviously, this information is not correct. The fact is that homosexuality is a condition of human beings which disregards time in history, culture and geographical location. It was there within the Greek society of Socrates, in the Middle Age, during the Renaissance with Michelangelo and Leonard of Vinci and among the Kabakas of Uganda. The truth is that in America the new modern gay and lesbian movement was officially born on June 28th 1969 with a quest for civil rights during the Stonewall revolt of New York. This date is the beginning of the actual movement for gay rights and the date of June 28th has become an annual commemoration of gay pride. It was time for gays and lesbians to “come out” and their slogan was: “we are not like rats hidden in the darkness of pubs and bars, we are human beings.”

The historical background is one of “liberation movements” of the sixties and seventies which spread all over the world including the women’s movements for equal

rights, the movement for peace against the American war in Vietnam with the slogan “Make Love not War.” Among these was also the movement for “sexual liberation” of the young generation against traditional views. The same desire for human rights led to the formation of the black rights movement and the rebellion of African Americans to demand equal rights in a society that considered blacks inferior to whites.

During the 1960s in the USA, homosexuals opened many bars where to meet. However, police raids were a constant source intimidation, with closures over alcohol licences, arrests over “indecent” or simply gathering information on gays.

On 28th June 1969 the police raided the “Stonewall Inn” a gay bar in New York and arrested 13 people. Many of the customers were gay blacks and Hispanics, therefore the decision of the police might have also had a racist component. The crowd started to revolt against the police, growing to about 2000 in number against 400 police officers and chanting the slogan “gay power” (like the well known “black power”). The revolt continued over five days. The new gay liberation movement was born to inform the world that oppressing homosexuals is also a form of racism and discrimination and that the recognition of them is part of the process for a real democracy where minorities are free to express themselves like blacks in white societies, gays, or oppressed ethnic minorities within the states.

The gay movement has always been a peaceful phenomenon. It extended to Europe, thanks to the rock music of the Seventies. David Bowie, the Queen, Boy George and Culture Club and the Cure represented the culture of awareness and the societies as a whole started to understand who homosexuals were, while before they had always been existing but only underground.

Getting back to Uganda, it is only now that gays and lesbians are starting to “come out”. Mr. Duallo claims that they should not even think of being accepted in Uganda, since even America has rejected them. This represents a form of intimidation counteracting the struggle for the rights of existence and for democracy. Again, Mr. Duallo says that “a small vocal minority is bent on pushing these rejected deviant values down the throats of Ugandans”. Mr. Duallo describes as “deviant values” and as “offences,” the struggles by gay activists trying to liberate Ugandans from the ignorance about homosexuality. According to him, it would be better to cover up everything, prevent people from speaking, loving and from having a normal life like other human beings. Mr. Duallo views simply support an undemocratic society where the “ethical state” decides what is good and what is bad in the name of so-called “values”.

Gays are in Uganda not because of a Western or American influence prompted by immoral donations and international organizations but because gay and lesbians are naturally present in any society. Does Mr. Duallo understand the meaning of solidarity of many foreigners for the suffering of the gay people in Uganda? He does not. Ugandans cannot be influenced by anyone and even diplomats in Uganda sometimes have no right to talk. On the contrary the modern, globalised world is made up of international relations and exchanges. Even many refugees from Africa are welcome to Europe, United Kingdom to escape the brutality of certain societies as is the case for gays in Ugandan society.

The only difference is that in certain societies like Uganda, the taboo is still too strong preventing and honest an intellectual discussion. The fear to break the taboo is great since it may unveil many other forms of oppression and violence perpetrated by this society against women and children. Of course it is much more gratifying to say that bad behaviours are because of "western influence". But instead, here more than in Europe, we see abandoned children and violence in homesteads. Where then is this strong and highly moral African society? The truth is that it is not there. The wonderful moral African society without deprecation exists only in the politics of the so-called pastors, redeemers. Finally, from the anthropological point of view, it is incorrect to say that "culture" is a rigid, immutable complex of aspect. On the contrary, culture is changing and developing not only in Europe, America, Asia, but also in Africa. I am sorry for Mr. Duallo who fears change.

It is a fact that most of the people who are condemning homosexuals have actually never met one of them. It is the same for white Americans when they had blacks as slaves since they did not know them as equal human beings.

In my experience, I have met young Ugandan guys who are probably gay, but they cannot come out freely since society is hostile. This prompts them to spend their lives without any sex. Others cannot accept themselves as homosexuals because were told that homosexuals are devils. They will be always unhappy, frustrated and incapable of realising their identity.

This is what Mr. Duallo and all the conservative scientists against homosexuality want, the unhappiness of the gay people.

If Mr. Duallo had met a gay person, he would start to think about this repression. If Mr. Duallo was born gay himself, he would be very angry at leaving a life without love for a fellow man because it is deviant. Perhaps he would do everything in secret, like it has always been, and say to the world: "No I am not gay" yet he is, but it is an offence.

What if your Child tells you: "I am a Homosexual"

By Kenneth Mikola

For many years I had an ambivalent attitude toward gay people. I neither cared enough to affirm their rights to be and get on with their lives like all of us, nor did I find their way of life disagreeable enough for me to take a strong position.

I remember it was in 1992 in Boston. A group of African friends and I got to arguing about gay rights at a barbeque. These were very educated people. Not that I expected that to influence their views on gay issues, but I hoped that at least it would make them measured in their hostility.

My position was not particularly supportive of gay rights either. However, they still found them "too neutral on this crucial matter", and for that reason alone very annoying.

One of them then said something that was forever to change my views on gay rights. He said: "As they say, people who support homosexuality do so only until the day their son or daughter walks in and says they are gay. Then the pretence ends".

The remark was meant to disabuse me of my "neutral" views. It had the opposite effect. Our first child was only a few months old then. I realized that where I was, I was ready to raise a child who is heterosexual. But then what if she came home in the future and said she was gay, would I turn her away or still just love her as much. From then on, it was clear what I had to do.

Back home in Uganda for over 10 years now, I have never have got over the fact that, in the main, the one group of people towards whom there tends to be no ambivalence whatsoever are gays and lesbians.

So grown men will snatch a nine-month old baby from its crib and defile it, and the family will hush up the outrage if he is a relative because it would be "too disgraceful" if word got out. Sometimes, he will pay the equivalent of a \$100 "fine" and the matter would be forgotten. In South Africa, we have known six men to defile a child.

Fathers sexually assault their teenage daughters. The mother and relatives know of it, but will never speak out. Among some of our societies where the beliefs in traditional rituals are still strong, there will not be a cleansing ceremony.

These abhorable people will still be elected to public office. They will not be hounded out of their jobs at the local school, or even in the local church.

They can do all these horrible things and get away with it. However, if they happened to love someone of the same sex, it would be hell. They would not be elected to office, of course.

Families that hide incest, and protect men who defile children, will however find the voice to denounce the same people if they were gay. There will be cleansing ceremonies. There would be no denials. There would be no shortage of ostracism.

So I thought that, perhaps, homophobia in Uganda and Africa in general, is something we have never seen for what it is --- the shaky moral crutches of societies in crisis. And in the refusal or failure, to recognize the genuine attraction that a man can have for another man, or a woman for another woman, might lay the reason for why life tends to be so brutish in our part of the world.

It is still a few years to go before the sexual choices of our daughters as adults is something we have to deal with. But whatever choices they make, if they ever seek my views, there is nothing more liberating than knowing that I can answer; "if you care for her" or "care for him", and continuing loving them as much as I do today.

The biggest gain for me in getting to where I am is that I think this journey has made me a better citizen. I think it would for many Ugandans too.

The Computer, a Homosexual Invention

By P. Musisi

I have chosen to comment on the letter to the editor written by Moses Kasiibayo, London and published on the 21-5-2006 because it is a letter that contributes to society with hatred; it adds confusion and does not encourage people to live in harmony. Moreover the letter was a Monitor Day's Pick and in that way it may have been perceived as a righteous piece of work.

Moses Kasiibayo answers to a letter by Jim Ofwono published by the *Daily Monitor* on the 18th May 2006. It defines it provocative, myopic and the fact that homosexuality should be excused as immature, absurd, stupid and irrational.

Jim Ofwono is not a homosexual—in his articles he says that homosexuality is abominable in Africa—he is instead someone who welcomes human values in right just and fair people even when there are big differences within them. Jim Ofwono used the example of Alan Turing since Turing was a great scientist gone unrewarded

by a society that benefited greatly from him. He also explains that despite strong differences such as sexual orientation, race, colour, cultural or economic differences everyone can contribute to society. This is very much in line with posthumous recognition given to Turing.

Turing is considered to be the father of modern computers, he was a homo and he died suicidal in 1954 at the age of 42 as a result of the discriminating attitude of the then British laws. Moses Kasiibayo is still part and parcel of those backward concepts, he wishes to eliminate from society all what is slightly different from his values, he wrongly steps onto a judging pedestal and addresses a kind of humanity that he simply does not understand and he consequently gives wrong judgements whom he would wish others to adopt.

The Turing Award is given every year to researchers in the field of computing science, the Manchester city inner ring road was named Alan Turing Way and a statue of Turing was unveiled in Manchester in 2001. In 2007 the building housing the School of Mathematics, the Photon Science Institute and the Jodrell Bank Centre of Astrophysics is named the Alan Turing Building. A plaque marking Turing home was fixed in 1998 in Warrington Crescent-London, and a memorial plaque was unveiled in 2004 in Wilmslow on the 50th anniversary of his death. A bronze statue was unveiled in 2004 at the University of Surrey. The Universities of Puerto Rico and of Bogota' have their laboratories named after Alan Turing. The Cambridge University named its computer laboratory "Turing Room".

Moses Kasiibayo concludes his letter by saying: "If we do not condemn this western decadence, we shall be in trouble". I conclude: Decadence begins when words such as those of Moses Kasiibayo are given ground.

The Book of Nature is Written by the Numbers not by the Church

By P. Musisi

The churches on earth base their belief and their own existence upon the guidelines of their respective holy books (Bible, Koran, Torah, etc.). This occurs up to now despite the fact that science has often disproved the holy books. It seems that human beings do prefer believing in words instead of facts.

The most classic example proving the falsity of the bible is the one related to the rotation of earth around the sun as affirmed by Copernicus and Galileo around the sixteen hundred, a reality that every body on planet earth is now accepting. But the Bible said that the Sun rotates around the Earth (Joswa 10, 12).

On the basis of the above saying Pope Pius V had the great scientist Galileo condemned. Galileo was excommunicated and sent to prison till the end of his life which occurred six years later.

The Church did not accept the scientific discoveries of Galileo and maintained its position and it was only in 1994 that Pope John Paul II offered the excuses of the Church to Galileo. More than 350 years after the death of the great philosopher and scientist.

It is strongly the case that the same situation will recur once again when science will finally clarify (many elements are already available) on the existence of a kind of "homosexual gene" determining the sexual orientation in the human beings. The Church will surely and stubbornly wait for some few centuries before admitting defeat so that all present supporters of the Bible and their descendants will not suffer any form of shame.

Galileo Galilei (1564-1642).

Italian scientist, Professor at Pisa, later moved to Padua and then to Florence. While studying medicine he deduced the formula for the swing of the pendulum. He later studied the falling of bodies disproving Aristotle theory. He worked on the three laws of motion although it was Newton who formulated them mathematically. He invented the telescope and he observed the four biggest satellites of Jupiter, the phases of Mercury and supported the Copernicus theories of the rotation of the Earth around the Sun. This last theory described in the treaty "*Dialogue on the Two Maximum*

Systems of the World" written in 1632 was declared a heresy by the Church. He defied the Pope by making his views even more explicit and as a result he was brought before the Inquisition (the church tribunal) and at the age of 70 he had to recant his theory, which he did in order to save his life.

Copernicus Nicolaus (1473-1543)

Polish cleric and astronomer. His treatise "*De Revolutionibus Orbium Celestium*" of 1543 expounded the Copernican system and laid the foundation of modern astronomy. By assuming the earth's diurnal rotation and postulating a Sun-centered universe, he challenged both ancient science and religious dogma.

Concluding Remarks

Homosexuality represents one of the last bastions of legally-backed and state-sanctioned oppression and intolerance on the African continent. In Uganda, the controversy and wide coverage of the issue in the period covered in this book (1997-2007) have forced the country's sexuality skeletons out of the closet. Hopefully, the newspaper clippings reproduced here as well as the commentaries in each chapter have pushed the debate forward among Ugandans. It is also our hope that it will compel many to rethink their stance on homosexuality.

As the old saying goes, "Minds are like parachutes, they work best when open!" If anything in the pages of this book has nudged and challenged your beliefs or rocked the foundations of your comfort zone, then it has achieved its purpose. Doubtlessly, the prominence of public debate around homosexuality has placed the topic firmly within the wider ambit of democratic practice.

It would serve Ugandans well to draw on the wisdom in the words of Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights." Difference should not be translated into discrimination. Our greatest concern should be the protection of citizens' rights. This book may have done little to change the reader's mind about the controversial topic of homosexuality. But let it represent the beginning of the end to homophobic hatred in our country. The beauty of intellectual debate is that it leaves room for people to "agree to disagree" while maintaining respect for each other.

The articles in this publication clearly show that homophobia in Uganda is alive and well. Moreover, it takes on a gendered character. Institutions such as culture, the law and religion are vehicles that states use to perpetuate patriarchy and subordination. By maintaining a regime of compulsory heterosexuality, the Ugandan state seeks to enforce conventional gender relationships and identities, and to keep a stranglehold on public discourse about these topics. The fire that was lit with the media debate that has been raging since the late 1990s should not be allowed to go out.

The struggle continues...

Vocabulary

A

- Activism** (n) - A policy of taking direct and often militant action to achieve an end.
- Adrogyne/Adrogynous/Adrogyny** (n) - 1. A person whose biological sex is not readily apparent, whether intentionally or unintentionally. 2. A person whose identity is between the two traditional genders. 3. A person who rejects gender roles entirely.
- Agism** (n) - Discrimination of individuals based on their age, i.e. of the elderly based on the notion that they are incapable of performing certain functions such as driving, or of the young based on the notion that they are immature and therefore incapable of performing certain tasks.
- Ally** (n) - An individual that supports the struggles of a group; not part of the group him/herself.
- Antisemitism(or Anti-Semitism)** (n) - Hatred toward Jews; prejudicial belief in the "racial" or religious inferiority of Jews. The term itself was first used in 1879.

B

- Bigendered/Dual Gendered** (v) - A person who possesses and expresses a distinctly masculine persona and a distinctly feminine persona. Is comfortable in and enjoys presenting in both gender roles.
- Biological Sex** (n) - Classifies a person through any combination of body type, chromosomes (genetics), hormones, genitals, and reproductive organs.
- Bisexual** (n) - Individuals attracted to members of all genders.
- Butch** (adj) - 1. Masculine or macho dress and behavior, regardless of "sex" or "gender-identity." 2. A sub-identity of lesbian or gay based on masculine or macho dress and behavior.
- Bisiyaga** (n) - Luganda word literally meaning garbage, commonly used to describe Homosexuality.

C

- Cross Dresser** (n) - One who enjoys dressing as the gender opposite to that which matches their biological sex.
- Culture** (n) - 1. The total of the inherited ideas, beliefs, values and knowledge, which constitute the shared bases of social action.

2. The total range of activities and ideas of a group of people with shared traditions, which are transmitted and reinforced by members of the group.
3. The artistic and social pursuits, expressions, and tastes valued by a society or class, as in arts, manners, dress, etc.

D

Discrimination (n) - A biased decision based on a prejudice against an individual group characterized by race, class, sexual orientation, age, disabilities, etc . . .

Diversity (n) - A situation that includes representation of multiple (ideally all) groups within a prescribed environment, such as a university or a workplace. This word most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, e.g. diversity within the Asian-American culture includes Korean Americans and Japanese Americans. An emphasis on accepting and respecting cultural differences by recognizing that no one culture is intrinsically superior to another underlies the current usage of the term.

Drag Queen/King (n) - A man or woman dressed as the opposite gender, usually for the purpose of performance or entertainment. Many times overdone or outrageous and may present a "stereotyped image."

E

Ethnicity (n) - A quality assigned to a specific group of people historically connected by a common national origin or language. Ethnic classification is used for identification rather than differentiation.

Eurocentrism (n) - The practice of consciously or unconsciously privileging the culture of Europe over other cultures.

Eros (n)- Life instinct (in Freudian theory) the group of instincts, especially sexual, that governs acts of self- preservation and that tends towards unhibited enjoyment of life.

Ethics (n)- A social, religious, or civil code of behaviour considered correct.

F

F to M / FTM / F2M - Female to male. Abbreviation used to specify the direction of sex or gender role change, usually used by those who identify as transsexual.

Feminism (n) - Movement advocating equal rights, status, ability, and treatment of women, based on the belief that women are not in any way inferior to men.

Femme (adj) - 1. Feminine or effeminate dress and behavior, regardless of "sex" or "gender-identity." 2. A sub-identity of lesbian and gay based on feminine or effeminate dress and behavior.

G

Gay - 1. (n) People whose sexual and romantic feelings are mostly for the same gender: men who are attracted to men, and women who are attracted to women. Gay is a term that generally refers to males. 2. (adj) Pertaining to homosexuality.

Gender (n) - System of sexual classification based on the social construction of the categories "men" and "women," as opposed to sex, which is based on biological and physical differences, which form the categories "male", and "female."

Gender Assignment (v) - The cultural assignment of a person's gender, usually at birth. In western culture this is typically done by physicians by observation of the sex organs at birth.

Gender Attribution - The way we perceive others' gender, which affects the way we relate to that person, typically without thought.

Gender Bending (v) - Dressing or behaving in such a way as to question the traditional feminine or masculine qualities assigned to articles of clothing, jewelry, or mannerisms.

Gender Blending (v) - The crossing or challenging of traditional gender boundaries.

Gender Identity - Characterization of an individual who identifies with a gender, which is out of synch with their biological sex.

Gender Roles (n) - Sex role behaviors that a culture assigns to a given gender. Jobs, economic roles, chores, hobbies, dress, parenting, etc.

Gene (n) - A unit of hereditary composed of DNA occupying a fixed position on a chromosome. A gene may determine a characteristic of an individual by specifying a polypeptide chain that forms a protein, or regulate the operation of other gene, or repress such operation of other genes.

Genetic (adj) - of or relating to genetics, genes, or the origin of something.

Genetics (n) - The genetic features and constitution of a single organism, species or group.

H

Hermaphrodite (n) – A person who is biologically intermediate between male and female. (a). “True hermaphrodite” – a person with both ovarian and testicular tissue, i.e. a person with ambiguous gonads. (b). “Pseudo-hermaphrodite” – a person with two ovaries or two testes, but ambiguous genitals. The term “Intersexual” is now commonly preferred.

Heterosexism (n) - Social structures and practices which serve to elevate and enforce heterosexuality while subordinating or suppressing other forms of sexuality.

Heterosexual (adj) - Pertaining to individuals attracted to the opposite sex.

Heterosexuality Sexual attraction between a male and a female. (Compare bisexuality and homosexuality)

Hetero normativity () - The idea that views Heterosexuality as the normal and only legitimate way of sexual life.

Homophobia (n) - Intense hatred or fear of homosexuals or homosexuality

Homosexual (adj) - Individuals attracted to members of one's own gender.

Homosexuality A sexual attraction between persons of the same sex

I

Intersexual (n) – A person who is biologically intermediate between male and female. Formerly known as hermaphroditism, it is an umbrella term used for several conditions that result in individuals having partially or fully developed sex organs of both genders.

K

Kuchu (n) - A self identification form by Ugandan homosexuals.

L

Lesbian – 1. (n) Term used to refer to women whose sexual and romantic feelings are mostly for the same gender. 2. (Adj) - Pertaining to female homosexuality.

M

Minority (n) - Term used to describe a group that represents a relatively smaller percentage of the overall population of a nation/state/ continent etc.

Multiculturalism (n) - The practice of acknowledging and respecting the various cultures, religions, races, ethnicities, attitudes and opinions within an environment.

Morality (n) - Conformity, or degree of conformity, to conventional standards of moral conduct.

Mores (n) - The custom and conventions embodying the fundamental values of a group or society.

N

Nature (n) 1. The whole system of the existence, arrangement, forces and events of all physical life that are not controlled by man.

2. Tendencies, desires, or instincts governing behaviour.

Nurture (n) 1. The act or process of promoting the development

2. To educate or train

P

Prejudice (v) - Exerting bias and bigotry based on uniformed stereotypes.

Privilege (n) - Power and advantages benefiting a group derived from the historical oppression and exploitation of other groups.

Promote (v) - To further or encourage the progress or existence of.

Q

Queer – An umbrella term that can refer to anyone who transgresses society's view of gender or sexuality. The definitional indeterminacy of the word Queer, its elasticity, is one of its constituent characteristics: “A zone of possibilities.”

Questioning – A term used to refer to an individual who is uncertain of her/his sexual orientation or identity.

R

Race (n) - 1. Classification of humans based on genetic characteristics. 2. Classification of people based on common nationality, history, or experiences.

Racism (n) - An act of discrimination based on an ideology of racial superiority.

Religion (n) - 1. An organized belief system based on certain tenets of faith. 2. A belief in a supreme supernatural force or god(s)

Right (n) - 1. Freedoms and privileges inherent in all human beings and guaranteed by Law

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2. Human Rights- are inherent, intrinsic and unalienable, available to us by virtue of being human.

S

Sex (n) – 1. System of sexual classification based on biological and physical differences, such as primary and secondary sexual characteristics, forming the categories “male” and “female” as opposed to gender which is based on the social construction of the categories “men” and “women.” 2. A classification based on reproductive biology. Most people think of sex as wholly bipolar, with male and female as the only possibilities; more precisely, it is a continuum with most individuals concentrated near the poles.

Sexual Reassignment Surgery (SRS) – A surgical procedure, which changes one’s primary sexual organs from one sex to another.

Sexual orientation - Preference for sexual activity with people of the opposite sex, the same sex, or both. (See bisexuality, heterosexuality, and homosexuality.)

Stereotype (v) - Generalizations, often exaggerated and inaccurate, about what certain groups of people are like.

Straight (n) - Heterosexual person.

T

Tolerance (n) - Acceptance and open-mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.

Transgender – An umbrella term for people who transgress society’s view of gender as necessarily fixed, unmoving, and following from one’s biological sex. Transgendered people can include transsexuals, cross-dressers, drag kings/queens, masculine women, feminine men, and those who defy what society tells them is appropriate for their gender.

Transsexual – One who identifies as a gender other than that of their biological sex. As a result of this mismatch, most transsexuals change their bodies surgically or hormonally.

List of Articles on Sexual Minorities & Gender Issues In the Ugandan Press: 1997-2007

Date	Newspaper	Title of article	Author/source
1997-10-04	<i>The Crusader</i>	I hate homos. Period	Charles-Martin Jjuuko
1998-01-01	<i>The New Vision</i>	Brenda gets caution	Emmanuel Mulondo
1998-04-28	<i>The Crusader</i>	I am not ashamed that I’ am gay, says George Michael	Chris Boffey
1998-04-28	<i>The New Vision</i>	Mugabe attacks gays	Reuters
1998-04-28	<i>The New Vision</i>	Bishop Okille attacks homosexuals in church	Nathan Etengu
1998-04-29	<i>The New Vision</i>	Homosexuality is a time bomb in schools	Joanne Oparo
1998-05-01	<i>The Crusader</i>	Give homos a break- Archbishop Tutu	Isabirye Musoke
1998-05-03	<i>Sunday Monitor</i>	Gay marriage in Good’s church? Blasphemy	Asiimwe Robinah Akiki
1998-05-07	<i>The New Vision</i>	Letter to Bishop Okille	Opio Oloya
1998-05-09	<i>The Crusader</i>	Soccer scandals. Lesbians, homos score	Joseph Kabuleta Kiiza
1998-05-16	<i>The Monitor</i>	No sodomy, Bishop Okille tells Carey	Charles F. Guluma
1998-05-18	<i>The Monitor</i>	Anti-gay war lost?	Asiimwe Robina Akiki
1998-05-24	<i>The Monitor</i>	I am African and gay	Christian M.
1998-05-25	<i>The New Vision</i>	Homosexuals have rights	Name Withheld
1998-06-14	<i>Sunday Vision</i>	I will die fighting homosexuality	Bart Kakooza
1998-06-26	<i>The Monitor</i>	Nobel laureate Jose Cela angers gays	AFP

1998-07-05	<i>Sunday Monitor</i>	Dr. Carey is for gay priest ordination	Helena de Bertodano
1998-07-07	<i>The Monitor</i>	Sugar daddies, not gays are the issue	Ronnie Rooke
1998-07-20	<i>The Monitor</i>	Church rejects gay	Reuters
1998-07-20	<i>The New Vision</i>	Anglican church will not be homophobic	Reuters
1998-07-22	<i>The Monitor</i>	Museveni warns off homosexuals	Henry Ochieng
1998-08-06	<i>The New Vision</i>	I'am gay! And it's my right to be!	Name Withheld
1998-08-06	<i>The New Vision</i>	Bishop divided on gays	Reuters
1998-08-06	<i>The Crusader</i>	No one is born gay	Daniel K. Kalinaki
1998-08-07	<i>The New Vision</i>	Anglican say no to gay sex	Reuters
1998-08-07	<i>The Monitor</i>	Bishop Okille says NO to homosexuals	O. Omoding
1998-08-08	<i>The New Vision</i>	Good stand	The New Vision
1998-08-08	<i>The Monitor</i>	Don't waste time with gays	Chris M.
1998-08-09	<i>Sunday Vision</i>	Bishops say no to homosexuality	Anthony Mugere
1998-08-09	<i>Sunday Vision</i>	What is the future of gays in church?	Nakalanzi Kalibbala
1998-08-16	<i>The East African</i>	Gay debate shows strength of African Church	Paul Redfern
1998-08-18	<i>The Crusader</i>	Minister warns of homosexuals	Harry Sagara
1998-08-31	<i>The New Vision</i>	Nkooyoyo hails bishops' stand on homosexuality	Josephine
1998-09-02	<i>The New Vision</i>	Gays? well, why not?	Robert Serunjogi
1998-09-09	<i>The people Newspaper</i>	Carey apologizes to gay for pain caused by the Church	Victoria Combe
1998-09-12	<i>The Monitor</i>	Homos should sue Museveni	Richard Kalule
1998-09-13	<i>Sunday Monitor</i>	Youngster who cares for homosexuals	Asiimwe Robinah

1998-10-29	<i>The New Vision</i>	Man arrested posing as a woman	Milton Olupot
1998-10-30	<i>The New Vision</i>	Man defends Port Bell "woman"	Hassan Matovu
1998-11-03	<i>The New Vision</i>	Don't victimize Brenda	The New Vision
1998-11-03	<i>The Monitor</i>	Release man, woman Brenda	Mugoligo Rwendura
1998-11-04	<i>The New Vision</i>	Transvestites	Maggie Mirembe
1998-11-05	<i>The Monitor</i>	Must one be man or woman?	Sylvia Tamale
1998-11-10	<i>The New Vision</i>	Why was Brenda exposed so?	Mary Abbo
1998-11-11	<i>The Monitor</i>	Homo nabbed with 15 years boy	Tom Malaba-Ongom K.
1998-11-12	<i>The Monitor</i>	Homo man is a Pastor	Tom Malaba
1998-11-12	<i>The New Vision</i>	Brazilian homosexual suspect held	Enock Kakande
1998-11-13	<i>The Monitor</i>	Homo Pastor was just indiscrete	Lauryn Nakiyuka
1998-11-14	<i>The New Vision</i>	Pastor held for homosexuality	Crazy Kampala
1998-11-23	<i>The New Vision</i>	Men who fall in love with the girl in them	Vincent Kinene
1998-12-01	<i>The New Vision</i>	Banana may have fled - Gaborone	Reuters
1998-12-01	<i>The New Vision</i>	Fugitive Banana may have fled Botswana	Reuters
1998-12-04	<i>The New Vision</i>	I fell in love with my feminine side	Joan Mugenzi
1998-12-09	<i>The New Vision</i>	Brenda you are a heroine	Kevin O'Connor
1998-12-10	<i>The New Vision</i>	How fair is the idle and disorderly law?	Emmanuel Mulondo
1999-01-17	<i>Sunday Vision</i>	Youth warned on sodomy	Nakalanzi Kalibbala
1999-01-19	<i>The Crusader</i>	Ex-president gets 10 years for homo-sex	--
1999-01-19	<i>The Monitor</i>	Sodomy: Banana jailed	Reuters

1999-01-19	<i>The New Vision</i>	Banana sentenced to ten years	Harare
1999-08-01	<i>The East African</i>	Child sex scandal. Briton was in Uganda	Paul Redfern
1999-08-01	<i>The East African</i>	Homosexuality rears its ugly head and children pack alcohol for break	Anthony Mugeere
1999-08-04	<i>The New Vision</i>	Is it criminal for one to be homosexuals, Vision?	Zahid Wissanji
1999-08-04	<i>The New Vision</i>	Tell-all volume shakes Vatican	Guardian
1999-08-25	<i>The New Vision</i>	Are we homosexuals because of underwear?	Name Withheld
1999-09-03	<i>Bukedde</i>	Enfo, z'abalya ebisiyaga zizuuliddawa Nakivubo	Michal M. Seebowa
1999-09-04	<i>The New Vision</i>	Police quiz suspected homosexuals	Geoffrey Kamali
1999-09-12	<i>Sunday Vision</i>	Wandegeya Homos "marry"	Vision reporter
1999-09-12	<i>The Monitor</i>	Homo teacher apologises	Zurah Neetah Nakabugo
1999-09-13	<i>The New Vision</i>	Police probe Kampala's homosexual wedding	Geoffrey Kamali
1999-09-16	<i>The New Vision</i>	Man to man union is not marriage	Chibita wa Duallo
1999-09-16	<i>The New Vision</i>	True, it's happening on the streets	Catherine Kigozi
1999-09-25	<i>The New Vision</i>	Kabaka slams homos	Josephine Maseruka
1999-09-26	<i>The Monitor</i>	Fight abortion, not gays	Name Withheld
1999-09-27	<i>The Monitor</i>	Gays, lesbians demonstrate	Reuters
1999-09-28	<i>The Monitor</i>	Museveni opens war on gay men	Jane Nandawula
1999-09-28	<i>The New Vision</i>	Arrest homos, says Museveni	Josephine Maseruka
1999-09-28	<i>The New Vision</i>	Your paper is a mouthpiece of prejudice against gays!	Name Withheld

1999-09-29	<i>The Monitor</i>	Homos to open station	Wandera W'Ouma
1999-09-29	<i>The Monitor</i>	The Mystery of Ugandan homos	----
1999-09-29	<i>The Monitor</i>	Gays good for women	Akello Florence
1999-09-29	<i>The New Vision</i>	84% Reject homosexuals	Charles Wendo
1999-09-30	<i>The New Vision</i>	Homosexuals are errant humans just like the rest of us!	Sgt. Geoge Ssegene (Rtd)
1999-09-30	<i>The Monitor</i>	End Magendo homo market	Colin Agabalinda
1999-10-01	<i>The New Vision</i>	Moi joins in was on gays	Nairobi - Agencies
1999-10-01	<i>The New Vision</i>	Probe on homos flops	Geoffrey Kamali
1999-10-01	<i>The New Vision</i>	Homo report out Sunday	Enock Kakande
1999-10-02	<i>The Monitor</i>	Gays speak out – There may be 660 thousand homosexuals in Uganda	Group of homosexuals
1999-10-02	<i>The Monitor</i>	Gay outburst mere diversion	concerned citizen
1999-10-02	<i>The Monitor</i>	I can't help being gay	Lenny Kabunga
1999-10-02	<i>The New Vision</i>	School owners rap gays	Eric Lakidi
1999-10-03	<i>The Monitor</i>	I am with Kenyatta; never "behind" him	Austin Ejiet
1999-10-04	<i>The Monitor</i>	Gas hide-outs found	Wamboga-Mugirya
1999-10-04	<i>The Monitor</i>	Museveni, Moi; don't peep in people's bedrooms	Muniini k. Mulera
1999-10-04	<i>The East African</i>	Gays are Easy Targets for Macho Leaders	Charles Onyongo Obbo
1999-10-04	<i>The New Vision</i>	U.S. leader backs gays	Reuters – Los Angeles
1999-10-05	<i>The New Vision</i>	Women urged to fight homos	--
1999-10-05	<i>The Monitor</i>	Museveni, police homo probe out – Story was false	Julius Mucunguzi
1999-10-05	<i>The Monitor</i>	No excuse for being gay	Lenny kabunga
1999-10-05	<i>The Monitor</i>	Who's this Bart Kakooza?	Lauryn N. Nakiyuka
1999-10-06	<i>The Monitor</i>	Who'll take care of old homos?	Frank Musisi- Los Ang

1999-10-06	<i>The Monitor</i>	Accept gays or no debt pardon	EEric Rodriguez -USA
1999-10-06	<i>The Monitor</i>	School expels boy for being gay	Kyapi Evelin Matsanura
1999-10-06	<i>The Monitor</i>	Mazrui attacks Museveni over homo arrests	Julius Mucunguzi
1999-10-06	<i>The New Vision</i>	Mazrui defends gays	Okello Jabweli
1999-10-06	<i>The New Vision</i>	Museveni, gets real on homosexuals	David Kintu
1999-10-07	<i>The Monitor</i>	Can we beat the gays?	Semu Nsibirwa - India
1999-10-07	<i>The New Vision</i>	Prof. Mazrui de tour into homosexuality was not the key issue – We’re Africans first	Tajudeen
1999-10-07	<i>The New Vision</i>	Take it or leave it, gays are sodomites!	Peter Nyanzi
1999-10-08	<i>The Monitor</i>	Baby defiler was a homo - report	Jane Nandawula
1999-10-08	<i>The Monitor</i>	Homosexuality: Ban single sex schools?	Mary K. Okurut
1999-10-09	<i>The New Vision</i>	Wandegeya homo has ministerial connection	Vision Style
1999-10-10	<i>Sunday Monitor</i>	Jo’burg; the homosexual’s paradise	The Economist
1999-10-10	<i>Sunday Vision</i>	Stop gay-bashing already	Andrew M. Mwenda
1999-10-10	<i>Sunday Monitor</i>	God wouldn’t have destroyed Gomorrah	Okaya Charles Andrew
1999-10-10	<i>Sunday Monitor</i>	Go get yourself a woman	Nabateregga M. Nassolo
1999-10-10	<i>Sunday Monitor</i>	Homos have longer manhood - study	The National Post

1999-10-13	<i>The New Vision</i>	Gay tutors rapped	Josephine Maseruka
1999-10-13	<i>The Monitor</i>	I only want to help homos	Bart Kakooza
1999-10-14	<i>The Monitor</i>	A catholic view of homos	Ggenza Musoke Gyavira
1999-10-14	<i>The Monitor</i>	MP warns on homosexuality	Matovu Abdallah T.
1999-10-14	<i>The Monitor</i>	Check salons for gays	Name Withheld
1999-10-14	<i>The New Vision</i>	Homos rampant in Jinja	Vision reporter
1999-10-15	<i>The Monitor</i>	So now village men are homos?	Nabusaty L. Wamboka
1999-10-16	<i>The Monitor</i>	Why gangsters are pro-homo	John Kintu
1999-10-17	<i>Sunday Monitor</i>	Widowed with children, and accused of being homosexual	Muwuta Fred
1999-10-17	<i>Sunday Monitor</i>	Let homos do their thing	Sylvia Tamale
1999-10-17	<i>Sunday Monitor</i>	Weak men should fear homos	Joseph Were
1999-10-17	<i>Sunday Monitor</i>	Court okays gay parents	AFP
1999-10-18	<i>The Monitor</i>	French gays to marry	Claire Rosemberg
1999-10-18	<i>The Monitor</i>	The following people are gay!	----
1999-10-18	<i>The Monitor</i>	Follow God’s manual on gays	Martin P’Oburu
1999-10-19	<i>The New Vision</i>	What should we say about homosexuality?	Davis Munday
1999-10-20	<i>The Monitor</i>	Museveni’s anti-homo talk angers Swedish parliament	Moussa Awuonda in Stockholm
1999-10-21	<i>The Monitor</i>	Give homophobics their peace!	Anne Mugisha Bwomezi
1999-10-24	<i>Sunday Vision</i>	Uganda should notify visiting homos about impending arrest	Anja Hogel
1999-10-24	<i>Sunday Monitor</i>	Is it gay pride or homo harassment at boys’ schools?	Musaazi Namiti
1999-10-24	<i>Sunday Monitor</i>	Want to ruin a guy? Call him a homo	Wahome Mutahi
1999-10-26	<i>The Monitor</i>	Gays don’t need Kakooza’s help	Christian Mutebi

1999-10-27	<i>The Monitor</i>	Museveni attack on homos worries US	James Tumusiime
1999-10-27	<i>The Monitor</i>	Is gay bashing takeover plot?	John Kalenzi
1999-10-27	<i>The Monitor</i>	Church hits at homos	Sylvia Juuko
1999-10-28	<i>The Monitor</i>	Nabudere raps West for putting homosexuals above democracy	Jane Nandawula
1999-10-28	<i>The New Vision</i>	In the 60' homosexuality moved from the alleys of immorality to the front doorsteps of activists	Patrick Luganda
1999-10-29	<i>The Monitor</i>	UK gays win	Reuters
1999-11-01	<i>The New Vision</i>	Paul Waibale is vehement that homosexuality is a serious matter here	Paul Waibale
1999-11-01	<i>The New Vision</i>	Gay activists harass Mugabe in London	DPA - London
1999-11-03	<i>The Monitor</i>	Movt can never embrace homos	James Magoda Ikuya
1999-11-03	<i>The New Vision</i>	Capital Gang, has the President long eyes?	Xavier Ejoyi
1999-11-03	<i>The New Vision</i>	Museveni's position on gays is politically right	Onapito Ekomoloit
1999-11-04	<i>The New Vision</i>	Yes, homosexuals deserve no living here	James Magoda Ikuya Dep. Director Info&PR
1999-11-07	<i>Sunday Vision</i>	Ugandans must reject homosexuality	F.D.R. Gureme
1999-11-07	<i>Sunday Vision</i>	Internet drives gay bar broke	Andy Goldberg in San Francisco
1999-11-07	<i>Sunday Vision</i>	Gay doctor flees Uganda	Alfred Wasike
1999-11-07	<i>Sunday Monitor</i>	Are homos NRM's new political ladder? Yes	Charles Onyango Obbo
1999-11-07	<i>Sunday Monitor</i>	Homos form lobby group	Kisuule Magala Katende

1999-11-12	<i>The Monitor</i>	Homos in West are beasts-Minister	Mohammed Ssengooba
1999-11-13	<i>The New Vision</i>	Nkoyooyo supports Museveni on gays	Enock Kakande
1999-11-14	<i>Sunday Vision</i>	Fleeing gay doctor may be another opportunists	Joan Ejangu
1999-11-14	<i>Sunday Vision</i>	Abnormal family relationships can sometimes cause homosexuality	Barasa Sitati Wasike
1999-11-15	<i>The Monitor</i>	Mugabe, Blair fight at meet-	AFP
1999-11-15	<i>The East African</i>	Despite Moi and Museveni, US gays plan safaris	Kevin j. Kelley
1999-11-16	<i>The New Vision</i>	"Brenda" demanded money for sex - Cop	Richard Enjomu
1999-11-16	<i>The Monitor</i>	Gay guys do their thing	--- London
1999-11-17	<i>The Monitor</i>	Musevenisoftens stand on homos	Julius Mucunguzi
1999-11-17	<i>The new Vision</i>	Museveni doesn't mind quiet gays	Durban
1999-11-18	<i>The Monitor</i>	Homo held	AFP
1999-11-18	<i>The Monitor</i>	Hurray to gay phobia	C. S--II
1999-11-18	<i>The New Vision</i>	Gay Briton charged over Mugabe threat	AFP
1999-11-21	<i>Sunday Monitor</i>	Mugabe venoms Blair some more	AFP
1999-11-21	<i>Sunday Monitor</i>	Gay story was killer	Richard Kalule
1999-11-21	<i>Sunday Vision</i>	Homos and multipartists look similar to the Movement	Joachim Buwembo
1999-11-21	<i>Sunday Vision</i>	Museveni backpedals on gays	----
1999-11-21	<i>Sunday Vision</i>	UN offers homos asylum	James Mujuni
1999-11-24	<i>The Monitor</i>	Museveni still tough on homos	Henry Ochieng *
1999-11-25	<i>The New Vision</i>	Clergy sixth in child sex abuse	Kikonyogo Ngatya

1999-11-26	<i>The Monitor</i>	Kako expels 4 homo students	Kisuule Magala Katende
1999-11-28	<i>Sunday Monitor</i>	Big homo debate today	Kisuule Magala Katende
1999-11-28	<i>Sunday Vision</i>	Enough of this backwardness! Gays are human too	Joe Busine Amooti
1999-11-29	<i>The New Vision</i>	Prisons, schools breed most homosexuals	Dismus Buregyeya
1999-11-29	<i>The Monitor</i>	Gay war must go on	Tolit K. Acana
1999-11-30	<i>The New Vision</i>	Museveni backed on gays	---
1999-11-30	<i>The New Vision</i>	20 homos get saved-Pastors want gays killed	Kisuule M. Katende
1999-12-04	<i>The New Vision</i>	Police arrested me for refung to have sex with them, says Brenda	Paul Ocheng
1999-12-04	<i>The New Vision</i>	Things fall apart for Julius Kaggwa	---
1999-12-04	<i>The Monitor</i>	Pastors won't kill gays	Rev. Martin Sempa
1999-12-06	<i>The Monitor</i>	Gay book burnt long ago	Robby Muhumuza
1999-12-06	<i>The New Vision</i>	Gays: Is Uganda biting the hand that feed her?	Isamil Dramundru
1999-12-11	<i>The Monitor</i>	UK drops charges over Mugabe gay protest	Reuters - London
1999-12-13	<i>The Monitor</i>	Gay men become parents of twins	Reuters
1999-12-15	<i>The New Vision</i>	US probes harassment of gays in the military	Reuters
1999-12-17	<i>The Monitor</i>	It's irresponsible for Uganda's leaders to incite hatred against homos	Mathias Mazinga
1999-12-18	<i>The New Vision</i>	Court acquits Brenda	Vision reporter
1999-12-27	<i>The Monitor</i>	Pupil pin homo tutor	Siraje Lubama
2000-01-03	<i>The Monitor</i>	Gay teacher assaulted 5	Siraje Lubama
2000-01-03	<i>The Monitor</i>	Fight for justice, not homos	Christine Howlett

2000-01-12	<i>The New Vision</i>	Avoid gay sex, Janet tells youth	Milton Olupot
2000-01-12	<i>The New Vision</i>	What is freedom	Name Withheld
2000-01-16	<i>Sunday Vision</i>	Teacher faces sodomy charges	Richard Enyomu
2000-01-17	<i>The New Vision</i>	Youth rap gays	Alfred Wasike
2000-01-18	<i>The Monitor</i>	I've got asylum as a homo	Mike Kategaya
2000-01-22	<i>The Monitor</i>	Don't be a homo and proud	Jasper T.M.
2000-02-09	<i>The Monitor</i>	Kissing Londoners and married homos	Titus W. Kakembo
2000-02-24	<i>The Monitor</i>	Can't hate homos and love blacks	Andrew M. Mwenda
2000-02-26	<i>The Monitor</i>	Mwenda, don't become a homo	Michael J. Ssali
2000-03-07	<i>The Monitor</i>	Banana appeals prison sentence	AFP
2000-03-14	<i>The New Vision</i>	Pontiff angers gays	AFP
2000-05-16	<i>The Monitor</i>	Gay couple sparks fresh row in Dar	Alfred Mbogora
2000-05-30	<i>The Monitor</i>	Banana loses gay case appeal	AFP
2000-07-01	<i>The Monitor</i>	US tie knot	Leslie Gevirtz
2000-07-04	<i>The Monitor</i>	Bishop banned from Gay meet	AFP
2001-05-01	<i>The East African</i>	US gays reach out to Uganda's ostracized bishop Ssenyonjo	Mutumba Lule
2001-05-05	<i>The New Vision</i>	COU bans Ssenyonjo	Vision reporter
2001-05-06	<i>Sunday Vision</i>	Ssenyonjo's fight for gays	Ndawula kalema
2001-05-06	<i>Sunday Vision</i>	Govt should avoid the gay rights debate	Kabushenga
2001-05-07	<i>The New Vision</i>	Mukono varsity snubs Ssenyonjo	Nicholas Kajoba
2001-05-08	<i>The Monitor</i>	Bishop Sekadde explains why Senyonjo backs homosexuals, lesbians	Tom Malaba

2001-05-09	<i>The New Vision</i>	Uganda gay's scene	Titus W. Kakembo
2001-05-09	<i>The New Vision</i>	It is not true that at Lambeth conference, Bishops disagreed with gays support in Churches – I have never been homosexual	Bishop C. Ssenyonjo
2001-05-09	<i>The New Vision</i>	Integrity-Uganda: Prophets or profit?	Auburn Traycik
2001-05-10	<i>The New Vision</i>	Defrock Ssenyonjo	Joyce Namutebi
2001-05-13	<i>Sunday Vision</i>	Homosexuality is no pleasant walk	--
2001-05-13	<i>Sunday Vision</i>	Mukono diocese bans Ssenyonjo	Nicholas Kajoba
2001-05-17	<i>The New Vision</i>	I' am not chairman of the gays!	Christopher Ssenyonjo
2001-05-17	<i>The New Vision</i>	It's shoking that a bishop stands with homosexuals	Elisa Mutungi
2001-05-17	<i>The New Vision</i>	Homosexuality remains a crime in this country	Chibita wa Duallo
2001-05-17	<i>The New Vision</i>	If you are gay in Uganda, the law will catch up with you	John Kamyia
2001-05-18	<i>The New Vision</i>	Bishop warned on gays	Joyce Namutebi
2001-05-18	<i>The Monitor</i>	Homos on war path with God, says Bishop Okille	Ssozi K. Stephen
2001-05-18	<i>The New Vision</i>	Defrock Ssenyonjo, clerics appeal	Dismus Buregyeya
2001-05-20	<i>Sunday Monitor</i>	Church soft on pro-gay bishop, says minister	Henry Mukasa Nsubuga
2001-05-21	<i>The New Vision</i>	Kabushenga has erred on homosexuality, I'd say!	James E. Mutumba
2001-05-21	<i>The new Vision</i>	MUK, Mukono students condemn homosexuality	Milton Olupot
2001-05-22	<i>The New Vision</i>	We are gay and human	Gay Uganda gayuganda@yahoo.com

2001-05-26	<i>Sunday</i>	Homosexuals destroyed Sodom and Gomorrah	Isa Kavuma
2001-05-27	<i>Sunday Monitor</i>	Why homosexuality should be shanned- There is no gay gene - research	Julius Mucunguzi
2001-05-27	<i>Sunday Vision</i>	Poverty made Bishop Ssenyonjo deviate	Titus Kakembo
2001-05-27	<i>Sunday Vision</i>	Ssenyonjo earns sh 30.000 a month	Tina Turyagenda
2001-05-27	<i>Sunday Vision</i>	We homos are normal people, too	Richard Mugaga
2001-05-28	<i>The new Vision</i>	Gays, take heart, you will win in the end!	Name Withheld
2001-05-29	<i>The Monitor</i>	Gays are people, like you and me	Charles Kyazze
2001-05-30	<i>The Monitor</i>	Can the state legislate against gays?	Rev. Amos Kasibante
2001-05-30	<i>The New Vision</i>	Many people double up by being heterosexual and homosexual, depending on convenience	Sylvester Kaddu
2001-05-31	<i>The New Vision</i>	It was Adam and Eve, not Adam and Steve!	Max Sherurah - Eldoret
2001-05-31	<i>The Monitor</i>	God sent me to the "outcast"	Christopher Ssenyonjo
2001-06-01	<i>The Sunrise</i>	Gays are sinful criminals	Ronah Apoli
2001-06-02	<i>The Monitor</i>	No breathing space for gays	Ssozi Thadeus
2001-06-04	<i>The Monitor</i>	Gays can't be left alone	Fulgence Mungereza
2001-06-07	<i>The Monitor</i>	Gays: Ssenyonjo is right	Jane Nyadoi
2001-06-10	<i>Sunday Monitor</i>	We're no better than Bishop Ssenyonjo	Yiga Richard Mary
2001-06-11	<i>The New Vision</i>	Homos, your freedom stops where my nose starts	Fulgence Mungereza

2001-06-24	<i>Sunday Monitor</i>	Uganda blacklisted over gays	Badru D. Mulumba
2002-01-11	<i>The Monitor</i>	Gays ought to fight for rights	M. Kirumira
2002-01-25	<i>The Monitor</i>	Whose gay rights?	Andrew Kaggwa
2002-02-04	<i>The New Vision</i>	Mugabe blames gays for his woes	AFP
2002-04-15	<i>The Monitor</i>	Respect minorities rights, says Col. Otafire	Victor Karamagi
2002-04-23	<i>The Monitor</i>	Internet cafes blamed for homosexuality	Wossita Samuel
2002-06-28	<i>Sunday Vision</i>	Rowan the rebel	BBC/Guardian
2002-06-28	<i>Sunday Vision</i>	Lesbians run pub in Ntinda	Vision correspondent
2002-06-29	<i>The Monitor</i>	More men now prefer each other	Caroline Nakazibwe
2002-08-06	<i>The Monitor</i>	Gay rights rebel takes over Anglican church	Ben Perry
2002-08-30	<i>The New Vision</i>	Counsellors disregard inborn homosexuality	Denis Juuko
2002-09-04	<i>The Monitor</i>	Sodoma and Gomorrah at Canterbury!	Peter Shimiyu
2003-01-10	<i>The New Vision</i>	I was attacked by police homos	Kennedy Oryema
2003-01-14	<i>The New Vision</i>	What wrong did the gay policemen do to Oryema	Gay Uganda Gayuganda@ yahoo.com
2003-02-05	<i>The New Vision</i>	KUM don fights for rights	Charies Ariko
2003-02-07	<i>The New Vision</i>	We gays are thrilled by Tamale	Michael M.K. Secretary for Spoctrun Uganda
2003-02-08	<i>The Monitor</i>	Come on Dr. Tamale, gayness is not African	Mary Karooro
2003-02-09	<i>The Monitor</i>	Villa man denies he 's homosexual	Chris Mubiru
2003-02-09	<i>Sunday Vision</i>	A field of homos	Joseph Kabuleta

2003-02-09	<i>The Monitor</i>	Gay sex is against the order of nature	Rugaba Husein Kashillini
2003-02-10	<i>The New Vision</i>	Gay rights not a priority in Uganda	Geoffry Walakira
2003-02-10	<i>The Monitor</i>	Tamale, gayness is sin before God	Olukor Stephen
2003-02-10	<i>The Monitor</i>	Homosexuality is as Africa as the baobab tree	Muniini K. Mulera
2003-02-11	<i>The New Vision</i>	Muniini is not convincing about homosexuality	Y.Mpairwe
2003-02-12	<i>The Monitor</i>	Makerere don defends gays	Alex B.Atuhaire
2003-02-12	<i>The Monitor</i>	Sodomy is too Africa what polygamy is to the West	Joseph Bak Sweden
2003-02-14	<i>The Monitor</i>	Act against gay people	Milton O.Nkoba
2003-02-17	<i>The Monitor</i>	These are my reasons for supporting the gay	Dr. Sylvia Tamale
2003-02-17	<i>The New Vision</i>	Don sticks on gays	Charies Ariko
2003-02-17	<i>The Monitor</i>	Tamale right on gay rights	Doreen. K
2003-02-17	<i>The Monitor</i>	I say, let gays do their thing	Muniini K. Mulera
2003-02-18	<i>The Monitor</i>	Homosexuality is against God's plan	Dr. Myers L.
2003-02-19	<i>The New Vision</i>	I disagree with Sylvia Tamale	Name Withheld
2003-02-23	<i>Sunday Monitor</i>	The gays in Uganda	Daniel K.Kalinaki
2003-02-23	<i>Sunday Monitor</i>	A story about two gays and a lesbians	Daniel K.Kalinaki
2003-02-23	<i>Sunday Monitor</i>	Dr.Sylvia Tamale devil's advocate or rights activist	Elizabeth Komeo
2003-02-23	<i>Sunday Monitor</i>	A psycholoist's point of view on gays	Elizabeth Komeo
2003-02-23	<i>The Monitor</i>	What can we do to homosexuals	Emmanuel D.Gyazaho
2003-02-25	<i>The New Vision</i>	Pan – Africanists rap gay sympathizers	Fortunate Ahimbislbwe
2003-02-25	<i>The New Vision</i>	Tamale is right	Philip Aligawesa

2003-06-20	<i>The New Vision</i>	Okot Ongong raps homos pornography	Henry Mukasa
2003-06-20	<i>The New Vision</i>	Sex workers invade Kasese	John Nzinjah
2003-06-24	<i>The Monitor</i>	Church of Uganda joins fight against gay Bishop	Julius Mucunguzi
2003-06-24	<i>The New Vision</i>	Gays march	Saon Paulo
2003-06-27	<i>The New Vision</i>	Where Kampala's wicked always love to retire	Pldon Karelre
2003-06-30	<i>The New Vision</i>	Where homos smooch in public	Patrick Luganda
2003-06-30	<i>The New Vision</i>	Same – sex spouses	Kristin Kovner
2003-07-03	<i>The New Vision</i>	Gay wedding shocks Anglicans	Guardin
2003-07-06	<i>Sunday Vision</i>	Not so holy matrimony	Guardin
2003-07-10	<i>The Monitor</i>	Gay priest refuses to take bishop post	Agencies
2003-07-10	<i>The New Vision</i>	CoU warns dioceses on gays	Thawite and S.Miria
2003-07-10	<i>The New Vision</i>	Gay bishop forced out, friends say	BBC
2003-07-10	<i>The Monitor</i>	Priest confers sexual scandal in pulpit, quits	AFP
2003-07-10	<i>The Monitor</i>	Wedding bells for scanadian gays	Agencies
2003-07-13	<i>The Monitor</i>	More girls leave school to engage in commercial sex – study	Mazzolid Primary School
2003-07-13	<i>Sunday monitor</i>	Lesbian couple	Hilary Joseph Bainemigisha
2003-07-14	<i>The New Vision</i>	Bishop to issue pro-gay document	Reuters
2003-07-22	<i>The Monitor</i>	Orombi firm on gay issues	Emmanuel N.Mugarura
2003-07-29	<i>The Monitor</i>	Greed is a greater sin than gay sex	Christine Howlet

2003-08-04	<i>The New Vision</i>	Homosexuality is no human right	Sseremba Caegar
2003-08-06	<i>The Monitor</i>	Church postpones vote to confirm gay bishop	AFP
2003-08-07	<i>The New Vision</i>	Homo bishop splits church	John Kakande
2003-08-07	<i>The New Vision</i>	Homosexual US bishop angers Church	Geoffrey Kamil
2003-08-07	<i>The New Vision</i>	Gay Bishop approved	Reuters
2003-08-07	<i>The Monitor</i>	Church of Uganda firm against Homosexuality	Emmanuel N. Mugarura
2003-08-07	<i>The Monitor</i>	Gays Bishop confirmed	Agencies
2003-08-08	<i>The Monitor</i>	Anselm rights were violated	Samuel Bakari
2003-08-08	<i>The Monitor</i>	Africans angry over gay Bishop	BBC
2003-08-09	<i>The Monitor</i>	Then they said, let's have a gay Bishop	Daniel K. Kalinaki
2003-08-09	<i>The Monitor</i>	Being gay has nothing to do with faith	Nabusayi L. Wamboka
2003-08-09	<i>The New Vision</i>	Gay unions recognised	Reuters
2003-08-10	<i>Sunday vision</i>	The Anglican Church a hosed divided	Guardian news
2003-08-10	<i>Sunday vision</i>	Bible is clear on homosexuality	Nicklison twinamatsiko
2003-08-11	<i>The New Vision</i>	Schism looms in Church over gays	Paul Waibale Senior
2003-08-12	<i>The Monitor</i>	We must resist new gay Bishop	Clement Lalobo
2003-08-12	<i>The New Vision</i>	Kanya's Anglicans may cut US ties	Reuters
2003-08-12	<i>The New Vision</i>	US gays to aid Ugandans	John Kakande
2003-08-13	<i>The Monitor</i>	We shall not accept people in the church	Henry Ochieng
2003-08-13	<i>The New Vision</i>	Election of gay priest as Bishop is old hat	Oplyo oloya

2003-08-13	<i>The New Vision</i>	Ssenyonjo backs Us gay Bishop	John Kakande
2003-08-14	<i>The New Vision</i>	Canada to okay gay marriages	Reuters
2003-08-14	<i>The New Vision</i>	Is the Church guilty of breaking the law	Chibita wa Duallo
2003-08-14	<i>The New Vision</i>	Homos undermine societal ethics	Patrick Kajuma
2003-08-14	<i>The New Vision</i>	Beauty show reminds us of our archaic laws	Tajudeen
2003-08-14	<i>The New Vision</i>	Ssekamanya hits at gays	Josephine Museruka
2003-08-17	<i>The Monitor</i>	Law against gays as for the Jews	Christine Howlett
2003-08-17	<i>Sunday Monitor</i>	Gays: it's time to amend the Bible	Austine Ejiet
2003-08-18	<i>The New Vision</i>	Gay Bishop is sign of moral decay	Samuel Alimundabira
2003-08-21	<i>The Monitor</i>	Gay bishop should have declined job	Vicent babalanda
2003-08-28	<i>The Monitor</i>	Gay body targets MPs, journalists	Patrick Onyango
2003-09-02	<i>The Monitor</i>	Church of Uganda cuts relations with US Diocese	Emmanuel N.Mugarura
2003-09-09	<i>The New Vision</i>	S. African bishop raps colleagues on gays	Reuters
2003-09-24	<i>The New Vision</i>	Gays are to stay	Serunjongi Mukilibi
2003-09-26	<i>The Monitor</i>	African's male sex workers need help	IRIN
2003-09-26	<i>The New Vision</i>	Lawal acquitted	AFP
2003-10-01	<i>The New Vision</i>	I disagree with Serunjogi on gays	Isaac Muheni
2003-10-06	<i>The New Vision</i>	Prostitutes	Flonce Nakaaya

2003-10-06	<i>The Monitor</i>	Gays threaten to form party	Mwanguhya C. Mpagi
2003-10-11	<i>The Monitor</i>	Why form a gay God	Sumit Baudl
2003-10-16	<i>The Monitor</i>	Nkoyoyo at summit on gays	Frank Nyakairu
2003-10-19	<i>Sunday Monitor</i>	The Church should move with the times	Name Withheld
2003-10-22	<i>The New Vision</i>	Archbishop of Canterbury interview on gay bishop	Anglican Co. News Service
2003-10-22	<i>The Monitor</i>	A man called Gene Robinson	Badru D.Murumba
2003-10-22	<i>The Monitor</i>	Wapa's pay held over allowances	Mercy Nalugo
2003-10-25	<i>The New Vision</i>	We have no room for gays, says Nkoyoyo	Ssejjoba Masaka
2003-10-27	<i>The New Vision</i>	Gay bishop hopeful	AFP
2003-10-27	<i>The Monitor</i>	Gay bishop are an abomination	Moses B.Ayebare
2003-10-27	<i>The New Vision</i>	Homos plan 1m groundwork	Anne Mugisa
2003-10-28	<i>The Monitor</i>	Nkoyoyo wants homosexuals out of church	Robert Muhereza
2003-10-29	<i>The New Vision</i>	Gay bishop accuses Uganda of intolerance	John Kakande
2003-10-29	<i>The Monitor</i>	Ugandan gay raises issues in Manchester	BBC
2003-11-03	<i>The Monitor</i>	Gay splits in Church' will heal	Agencies
2003-11-03	<i>The New Vision</i>	Gay bishop installed	Reuter
2003-11-04	<i>The Monitor</i>	Church of Uganda rejects gay bishop	Emmanuel N.Mugarura
2003-11-04	<i>The New Vision</i>	Uganda cuts ties with gay bishop	
2003-11-05	<i>The New Vision</i>	Gay US bishop wrong	James Gayo
2003-11-06	<i>The Monitor</i>	Church to blame for gay bishop	Tom Mayanja

2003-11-06	<i>The New Vision</i>	Gay bishop vexes God and Caesar	Chibita wa Duallo
2003-11-06	<i>The New Vision</i>	Donors want gay rights	Nasur Wambedde
2003-11-07	<i>The Monitor</i>	Bukenya backs Nkoyoyo and gays	Mwanguhya Charles
2003-11-07	<i>The New Vision</i>	Gay bishops lack values - Nkoyoyo	Simon Mugenyi
2003-11-07	<i>The New Vision</i>	MPs warn donors on gay lobby	Joice Namutebi
2003-11-07	<i>The New Vision</i>	Americans cut funds to Uganda churches	Richard Komakech
2003-11-07	<i>The Monitor</i>	Go the whole hog on gays	Christine Howlett
2003-11-07	<i>The Monitor</i>	Woe unto you homosexuals	John Batwala
2003-11-09	<i>Sunday Monitor</i>	What does the bible say about being gay?	BBC
2003-11-09	<i>Sunday Monitor</i>	Is Nkoyoyo weeping more than bereaved?	Nabusayi L. Wamboka
2003-11-12	<i>The New Vision</i>	Nkoyoyo warns on scholarship	Wilfred Sanya
2003-11-12	<i>The New Vision</i>	Nkoyoyo look into the cause before doing anything else	John Sozi
2003-11-12	<i>The New Vision</i>	The church should solicit state support against homosexuality	Asuman Bisilka
2003-11-12	<i>The Monitor</i>	Bishop Senyonjo backs gay clergy	Simon Kasyate
2003-11-13	<i>The monitor</i>	Gays are rebels, Nkoyoyo says	Wossita Samuel
2003-11-14	<i>The Monitor</i>	Should we accept the gay?	William Lapyem
2003-11-14	<i>The Monitor</i>	Does love distinguish between gender?	Name Withheld
2003-11-15	<i>The Monitor</i>	In defence of the gays	Nabisubi Diana
2003-11-17	<i>The Monitor</i>	Howlett did not get it on gays	Tom Mayanja
2003-11-19	<i>The Monitor</i>	Mayanja mixed his facts on gays	Christine Howlett

2003-11-20	<i>The Monitor</i>	Robinson advocates for evil thins. Period	Francis Lubega
2003-11-26	<i>The Monitor</i>	Tamale under fire	Elizabeth kameo
2003-11-26	<i>The New Vision</i>	Our laws state these categories have no rights, though they have rights as human beings	Sam Mutabazi - Human Rights Commission
2003-11-28	<i>The Monitor</i>	Dr. Tamale must be restrained now	Dr. Grace M. Kyeyune
2003-12-03	<i>The Monitor</i>	The killer finding was that very many men who are gay, are otherwise "happily" married to women	Charles Onyango Obbo
2003-12-11	<i>The Monitor</i>	Dr. Tamale easily getting irrelevant	Rick Bunya
2003-12-12	<i>The Monitor</i>	A good lesson from the gay	Elizabeth Kameo
2003-12-17	<i>The New Vision</i>	Quit church, pastor tells gay critics	Patrick Elobu Angonu
2004-01-21	<i>The New Vision</i>	"gays deserve tolerance"	Solomon Muyita
2004-01-22	<i>The Monitor</i>	"Most gays are sexual perverts"	Brussels
2004-02-2	<i>The New Vision</i>	Teachers asked to fight homosexuality in schools	Fortunate Ahimbisibwe
2004-02-12	<i>The New Vision</i>	Bush backs ban on gay marriage	Washington
2004-02-16	<i>The Monitor</i>	Gays in mass wedding	AFF
2004-02-18	<i>The New Vision</i>	Spain's gays get boost	Madrid
2004-02-19	<i>The Monitor</i>	US Gay marriages to continue	San Francisco
2004-02-20	<i>The Monitor</i>	Bush troubled by gay marriages	AFF
2004-03-02	<i>The New Vision</i>	Gays lobby New York mayor	New York
2004-03-05	<i>The New Vision</i>	US congress in heated debate over gay marriage	Washington
2004-03-09	<i>The New Vision</i>	Gay cleric takes up his office	New Hamshire

2004-03-09	<i>The New Vision</i>	Letters, Homosexuality (has no place)	E. Nnumetekamwa
2004-04-05	<i>The New Vision</i>	Annan gay policy irks Africans	United Nations
2004-04-15	<i>The Monitor</i>	Anglican bishops meet over gay funds	AFP
2004-04-15	<i>The New Vision</i>	Anglicans meet over "gay cash"	Nairobi
2004-04-22	<i>The Monitor</i>	Gay numbers increase in Teso	Patrick Elobu Angonu
2004-05-02	<i>The New Vision</i>	Letters, Draft law on lesbians and homosexuals	Simon Rwenionga
2004-05-12	<i>The New Vision</i>	Indonesia, Ex-Australian diplomat jailed for having sex with young boys	Amlapura
2004-05-17	<i>The Monitor</i>	Gay marriages to be legalised	AFP
2004-05-18	<i>The Monitor</i>	Wedding rush as US state legalises gay marriages	AFP
2004-05-18	<i>The New Vision</i>	Gays allowed to wed in US state	Cambridge
2004-05-29	<i>The Monitor</i>	Homosexuals normal, says rights association	David Ssempijja
2004-05-31	<i>The new Vision</i>	How come gays and lesbians met here?	Paul Waibale Senior
2004-06-04	<i>The Monitor</i>	Would you have a sex change?	Jasmine Mbabazi
2004-06-04	<i>The New Vision</i>	Fight Homos - Odoki	Joyce Namutebi
2004-06-07	<i>The Monitor</i>	Gays marry in France	Paris
2004-06-07	<i>The New Vision</i>	First gay wedding in France	Begles
2004-06-13	<i>The Monitor</i>	US Church condemns homosexual culture	Robert Mwanje
2004-07-20	<i>The New Vision</i>	Chief decries homosexuals	Kibuuka Lumu
2004-07-20	<i>The Monitor</i>	Villa's Micho hints at gay	Daniel K. Kalinaki

2004-07-27	<i>The Monitor</i>	Public Announcement, Looking for Simon Paul Kasolo involved in homo sexual activities	
2004-08-05	<i>The New Vision</i>	US State backs gay wedding ban	St. Louis
2004-08-10	<i>The Monitor</i>	Letters, Judging gays may be rash	Rev. Amos Kasibante
2004-08-11	<i>The Monitor</i>	Cops probe tycoon on homosexuality	Daniel K. Kalinaki
2004-08-13	<i>The Monitor</i>	Orombi warns on lesbianism	Ahmed Wetaka
2004-08-26	<i>The Monitor</i>	Cheney for gay marriage	BBC
2004-09-28	<i>The New Vision</i>	Luweero rejects sh60 million from US gay diocese	Ronald Kalyango
2004-10-02	<i>The New Vision</i>	Simba Radio fined for homos	Jude Etyang
2004-10-03	<i>The Monitor</i>	FM station penalised over gays	Rosebell Kagumire
2004-10-03	<i>The New Vision</i>	Spain okays gay unions	Madrid
2004-10-06	<i>The Monitor</i>	Three held over homosexuality	Zurah Nakabugo
2004-10-11	<i>The Monitor</i>	Kisekka rejects gay cash donation	Rogers Mulindwa
2004-10-12	<i>The New Vision</i>	Radio Simba was publicly promoting homosexuality	Nsaba Buturo, Minister For Information
2004-10-20	<i>The Monitor</i>	Open debate on gays - Dutch diplomat	Solomon Muyita
2004-10-20	<i>The New Vision</i>	Gays unite against Bush	Los Angeles
2004-10-20	<i>The New Vision</i>	Debate homosexuality - envoy	Herbert Ssempogo
2004-10-21	<i>The Monitor</i>	Diplomats must press for more serious needs	Editorial opinion
2004-10-22	<i>The New Vision</i>	Buturo blasts envoy over gays	Anne Mugisa
2004-10-23	<i>The Red Pepper</i>	Landlord sodomises tenants	Del Omony

2004-10-23	<i>The Red Pepper</i>	Homos invade MUK Gay association launched	Walakira G. Nyanzi
2004-10-25	<i>The Red Pepper</i>	Sexually controversial DJ Racheal Confesses, I may be gay, so what?	Maryian Alowo
2004-10-25	<i>The Monitor</i>	We don't have any lesbians – Mary Hill	Otushabire Tibyangye
2004-10-25	<i>The New Vision</i>	Letters, Yes let's start public debate on homosexuality!	N.J. Kasha
2004-10-26	<i>The New Vision</i>	African Anglican bishops condemn homosexuality	Arua
2004-10-27	<i>The New Vision</i>	France launches the first TV station for homosexuals	Paris
2004-10-30	<i>The New Vision</i>	Homosexual census on	Timothy Bukumunhe
2004-11-01	<i>The New Vision</i>	Priest raps homo critics	EddieSsejjoba and Dismus Buregyeya
2004-11-04	<i>The New Vision</i>	11 States say no to gay marriage	Los Angeles
2004-11-04	<i>The Monitor</i>	11 States shun gay marriages	CNN
2004-11-07	<i>The Monitor</i>	Style up, Dutch diplomat	Concerned parents
2004-11-08	<i>The New Vision</i>	Mukono bishop slams gays	Nicholas Kajoba
2004-11-16	<i>The New Vision</i>	It's wrong to push for gay rights	Name Withheld
2004-11-16	<i>The New Vision</i>	EU deadlocked over anti-gay nominee	Brussels
2004-11-18	<i>The New Vision</i>	US poll a lesson to gay activists Homosexuality has been rejected where it originated, hence has no place here	Chibita Wa Duallo
2004-11-18	<i>The Monitor</i>	Letters, Reply to concerned parents of gays	Concerned Gay sons and daughters

2004-11-22	<i>The New Vision</i>	Letters, I would say, it's a right to be gay and push for it!	Paul Nsubuga
2004-11-24	<i>The New Vision</i>	Letters We gays are not criminals or evil	Paul Nsubuga
2004-11-26	<i>The Monitor</i>	Task force to check homos in prison	Al-Mahdi Ssenkibirwa
2004-11-29	<i>The Monitor</i>	Government warn UNAIDS over gays	Izama Angelo
2004-12-03	<i>The Sunrise</i>	M7 Praises Bush stand on Homos	Henry Lutaaya
2004-12-04	<i>The Monitor</i>	Letters, Immorality in homosexuality	Herbert Masaba
2004-12-07	<i>The Monitor</i>	Oppose gay culture – US Bishop	Robert Mwanje
2004-12-11	<i>The New Vision</i>	Canada paves way for homos to marry	Ottawa
2004-12-12	<i>The New Vision</i>	Letters, No one is born gay!	Pastor Benson Zearl
2004-12-13	<i>The New Vision</i>	Letters, Sylvia Tamale!	Roselyn Gibson
2004-12-14	<i>The Monitor</i>	Our government should do more I stamping out homosexuality	Frank Mutagubya
2004-12-16	<i>The New Vision</i>	Bishop warns laity against homosexuality	Vision reporter
2004-12-16	<i>The New Vision</i>	25% of China gays have over 100 sexual partners	Beijing
2004-12-31	<i>The New Vision</i>	Letters, Collison should prove the science of gays	Bernard Ochaya
2005-01-05	<i>The New Vision</i>	Museveni praises church on homos	---
2005-01-05	<i>The Monitor</i>	Church praised over gay fight	Kelvin Nsangi
2005-02-09	<i>The new vision</i>	A letter to education on homosexuality	Opiyo Oloya
2005-02-11	<i>The Monitor</i>	Pastor Sempa did us proud	Masaba Herbert

2005-02-14	<i>The New Vision</i>	Homosexuals need help to drop the unnatural sexual orientation	Abraham Ahabwe
2005-02-18	<i>The new Vision</i>	Homosexuality is an offence, period	Chibita wa Duallo
2005-02-24	<i>The New Vision</i>	Why does New Vision promote homosexuals?	Nsaba Buturo
2005-02-26	<i>The Monitor</i>	Homosexuals appeal to UHRC	Solomon Muyita
2005-03-04	<i>The New Vision</i>	Act, end violence against women	Adam Wood-British High Commissioner
2005-03-04	<i>The New Vision</i>	No debate on gays, says Orombi	Jude Etyang
2005-03-04	<i>The New Vision</i>	US, Canadian churches have up to 2008 to repent	Archbishop Luke Orombi
2005-03-07	<i>The Monitor</i>	Makerere homos worry Nsibambi	Elias Biryabrema
2005-03-09	<i>The New Vision</i>	Orombi has never yielded to homosexuals demands	Rev. Aaron Mwesigye
2005-03-13	<i>Sunday Vision</i>	Buturo talks tough on homosexuals	Flavia nakagwa
2005-03-14	<i>The Monitor</i>	Homosexuality a reality in our schools	Josepha Jabo
2005-03-16	<i>The New Vision</i>	Church should listen to homosexuals	Bishop C. Ssenyonjo
2005-04-17	<i>Sunday Vision</i>	MUK probes gays	Isaac kalembe
2005-04-18	<i>The Monitor</i>	Makerere toughens on homosexuality	Emma Masumbuko
2005-04-24	<i>Sunday Monitor</i>	City authorities okay homosexuals	Charles Mwanguhya
2005-04-24	<i>Sunday Vision</i>	Trailing homosexuals	Sunday Vision reporter

2005-05-15	<i>Sunday Vision</i>	Lesbians invade Kampala	Sunday Vision reporter
2005-05-19	<i>The Monitor</i>	SA govt challenges gay wedding rights	BBC
2005-06-06	<i>The New Vision</i>	HIV: Don't ignore homosexuals	Paul Semugoma
2005-07-15	<i>The New Vision</i>	Involve lesbians in AIDS struggle	Fred Ouma
2005-09-02	<i>The Sunrise</i>	Gays want politicians support	Bwire Eric
2005-09-05	<i>The New Vision</i>	C is quite crucial in the ABC gospel	Paul Ssemugoma
2005-09-13	<i>Daily Monitor</i>	Kajura says he is not gay	Jonathan Akweteireho
2005-09-20	<i>Daily Monitor</i>	Teachers advised to fight homosexuality	Alfred Tumushabe
2005-09-24	<i>The New Vision</i>	Homosexuality spreading to schools	Charles Ariko
2006-01-17	<i>The New Vision</i>	Homosexuals' rights have been ignored	Jacquiline Kasha
2006-01-19	<i>The New Vision</i>	Kasha, homosexuality is a crime in this country	D.B. Nsiime
2006-02-08	<i>The New Vision</i>	Same sex relationship pose health risk	Andrew Kitatta
2006-02-08	<i>Daily Monitor</i>	Cameroon tabloid names gays in top position	BBC Yaounde
2006-03-09	<i>Daily Monitor</i>	Ugandan bishop angers Americans	Frank Nyakairu
2006-03-18	<i>Daily Monitor</i>	Ssenyonjo is a rebel - Nkoyooyo	Mercy Nalugo
2006-03-21	<i>Daily Monitor</i>	Rising homosexuality among prisoners irks Byabashajja	Tabu Butagira
2006-03-28	<i>The New Vision</i>	Bishop Ssenyonjo undesirable in Church of Uganda	Bishop Luke Orombi

2006-03-28	<i>The New Vision</i>	Pro-gay bishop Ssenyonjo defies Archbishop Orombi	Our reporter
2006-03-28	<i>Daily Monitor</i>	I will die a Bishop, says Ssenyonjo	Jude Luggya
2006-05-18	<i>Daily Monitor</i>	Treat gays humanely	Jim Ofwono
2006-05-21	<i>Sunday Monitor</i>	Gays contributed to technology, so what?	Moses M. Kasibayo
2006-05-29	<i>The New Vision</i>	Gays defy march ban	Moscow
2006-06-07	<i>The New Vision</i>	Aussies to ban gay marriage	Camberra
2006-06-08	<i>Daily Monitor</i>	Bush renews gay marriage ban call	BBC Washington
2006-06-28	<i>The new Vision</i>	Homos suffer because of stigma!	Caroline Tushabe
2006-06-28	<i>Daily Monitor</i>	Men's orientation determined before birth	Reuters - New York
2006-07-06	<i>Daily Monitor</i>	Nigeria bishops scorn homosexuality	BBC - Abuja
2006-08-15	<i>Daily Monitor</i>	Makerere freshers warned against homosexuality	Evelyn Lirri
2006-08-16	<i>Daily Monitor</i>	Gay right commission condemns Uganda's gay policy	Ashan Ntabadde
2006-09-03	<i>Sunday Vision</i>	Ghana bans gay conference	not available
2006-09-04	<i>Daily Monitor</i>	Premier lauds church on homosexuality	Gaaki Kigambo
2006-09-05	<i>Daily Monitor</i>	Gays key in Aids war	Valentine Kalende
2006-09-06	<i>Daily Monitor</i>	Stop witch-hunting us lesbians and gays	Sexual minorities Uganda
2006-09-08	<i>Red Pepper</i>	Specialists explain growing lesbiaism	not available
2006-09-10	<i>Red Pepper</i>	Rights body hits at the red pepper	not available
2006-09-10	<i>Sunday Pepper</i>	Homos and lesbos deserve no respect	Patrick Mugumya

2006-09-10	<i>Sunday Pepper</i>	Pope slams gay marriage as folly	Read Human rights Watch statement on Uganda homos
2006-09-15	<i>The New Vision</i>	Open letter to Mama Dr. Sylvia Tamale	Bob Nuwagira
2006-10-20	<i>Daily Monitor</i>	Resist gays, lesbians	Jerome Ntege
2006-11-23	<i>The New Vision</i>	Uganda protest SA gay marriages	Patrick Jaramogi
2006-12-08	<i>Daily Monitor</i>	No room for same-sex marriages	Moses Serugo
2006-12-19	<i>Daily Monitor</i>	US church split over sexuality	BBC Washington
2007-02-13	<i>The New Vision</i>	Anglican leaders meet in Tanzania amid gay rift	Reuters - Dar es Salam
2007-02-15	<i>The New Vision</i>	Rebel Tanzania bishop accepts funds from gay churches	Reuters - Dar es Salam
2007-02-15	<i>Daily Monitor</i>	Anglican church split over Sentamu gay stance	Peter Nyanzi
2007-02-28	<i>Daily Monitor</i>	Anglicans appear obsessed with sex - Rowan Williams	Reuters
2007-04-19	<i>Daily Monitor</i>	Anti-gays misread Bible - Anglican leader	Reuters
2007-04-22	<i>Daily Monitor</i>	Not ashamed of her sexuality	Millicent Muthoni
2007-05-10	<i>Daily Monitor</i>	Anglican church turmoil over gay issues deepens	Reuters Chicago
2007-05-21	<i>The New Vision</i>	Homosexuality is immoral	Ronalds Semukaaya
2007-05-25	<i>The New Vision</i>	Stigma forces homos underground	Paul Bangirana
2007-05-28	<i>Daily Monitor</i>	Bishop Tutu attacks Anglicans over gays	Agencies Johannesburg
2007-06-07	<i>The Weekly Observer</i>	Why is church obsessed with gays?	Father Carlos Rodriguez

2007-06-13	<i>Daily Monitor</i>	Fight gay acts in school - Orombi	Fred Muzaale
2007-07-04	<i>The New Vision</i>	The homosexual struggle is a human rights' issue	Opiyo Oloya
2007-07-06	<i>The Monitor</i>	Why gay people campaign for fair trade, Third World	Rev. Amos Kasibande
2007-07-08	<i>The Monitor</i>	Sodomy in church	Simon Kasyate
2007-07-13	<i>The Monitor</i>	Sodomy pastor resigns	Rodney Muhumuza
2007-07-13	<i>The New Vision</i>	Pastors to probe sodomy allegations	Herbert Ssemppogo
2007-07-15	<i>The Monitor</i>	Museveni's lawyer to help sodomy victim	Simon Kasyate
2007-07-22	<i>The New Vision</i>	Museveni warns pastors: "Sodomy, extortion, electric gadgets in churches are illegal"	Cyprian Musoke & Elisabeth Namazzi
2007-07-27	<i>The Monitor</i>	Lesbians want protection	Katherine Roubos & Val Kalende
2007-07-30	<i>The Monitor</i>	Court summons pastor over sodomy	Lominda Afedraru
2007-07-31	<i>The Monitor</i>	Sodomised? Courts must offer remedy	Moses Sserwanga
2007-08-11	<i>The Monitor</i>	Why police are not arresting homos. Testimonies: we are being persecuted	Katherine Roubos
2007-08-12	<i>The New Vision</i>	Nigeria gays face stoning	Reuters
2007-08-14	<i>The Monitor</i>	Nigeria: Eighteen homos face death	Agencies
2007-08-14	<i>The Monitor</i>	Gays; lessons from the Bible and the Greeks	Cato N. Lund
2007-08-17	<i>The Monitor</i>	Homosexuals demand acceptance in society	Katherine Roubos
2007-08-17	<i>The New Vision</i>	Kampala homosexuals speak out	Alfred Wasike

2007-08-20	<i>The New Vision</i>	Homos can be helped to change	Fr. Ambrose Bwangatto
2007-08-21	<i>The Monitor</i>	Churches plan demo against homos	Ephraim Kasozi
2007-08-21	<i>The New Vision</i>	Religious leaders protest gay demands	Herbert Ssemppogo
2007-08-21	<i>The New Vision</i>	Homosex has no place in Uganda	Miriam Kiconco
2007-08-22	<i>The Monitor</i>	Rally denounces homosexuality	Katherine Roubos
2007-08-22	<i>The New Vision</i>	Religious groups demonstrate against homosexuals	Herbert Ssemppogo
2007-08-22	<i>The Monitor</i>	VP Bukonya to oppose abortion, homosexuality	Michael J. Ssali & Issa Aliga
2007-08-22	<i>The Red Pepper</i>	"We won't let you shaft our bums"	Tony Kizito
2007-08-23	<i>The Monitor</i>	95 per cent Ugandans oppose homosexuality	Rodney Muhumuza
2007-08-23	<i>The Monitor</i>	Homos: would police let terrorists meet the press?	James Wasula
2007-08-25	<i>The New Vision</i>	Uganda under fire over homos' protest	Nairobi
2007-08-25	<i>The Monitor</i>	Ugandan government accused of "State homophobia"	Reuters
2007-08-26	<i>The Monitor</i>	Church rebukes "lesbian evangelist"	Reuters
2007-08-26	<i>The New Vision</i>	Masses reject gays	Elizabeth Agiro
2007-08-26	<i>The New Vision</i>	Tough anti-gay law due	Alfred Wasike
2007-08-27	<i>The Monitor</i>	Gays in Uganda at HIV risk - activists	
2007-08-27	<i>The New Vision</i>	The war on homos isn't yet won!	Emmanuel Nkeramihigo
2007-08-28	<i>The Monitor</i>	Tabliqs plan squad to fight gays	Al-Mahdi Ssenkibirwa
2007-08-29	<i>The Monitor</i>	Migrate, Buturo tells gays	Agness Nandutu

2007-08-29	<i>The Monitor</i>	The futility of fighting homosexuality	Adrian Jjuuko
2007-08-29	<i>The Monitor</i>	Government wants court to dismiss gays' case	Lominda Afedraru
2007-08-30	<i>The New Vision</i>	Let's look homosexuals in the eye and help them	Hilary Bainemigisha
2007-08-30	<i>The New Vision</i>	Gaetano suspended over homo talk show	Anne Mugisa
2007-08-31	<i>The Monitors</i>	Homosexuals are sick and vectors of chronic immorality	Hussein Kibdi
2007-08-31	<i>The Monitors</i>	Tolerate gays	P.A. Kampala
2007-08-31	<i>The Monitor</i>	Anti-gays hit back at Human Rights Watch	Al-Mahdi Ssenkibirwa
2007-09-01	<i>The Monitor</i>	Tracing the origins of gay demands in Uganda	Reporter
2007-09-01	<i>The New Vision</i>	Anti-gay group hits back at rights activists	Alfred Wasike
2007-09-02	<i>The Red Pepper</i>	We Name guys and babes who enjoy bum sex in Kampala	
2007-09-02	<i>The Monitor</i>	Another view on homosexuality	Betty Mudenga
2007-09-02	<i>The Monitor</i>	Visa politics might actually be hiding behind the gay bashers	Joachim Buwembo
2007-09-02	<i>The Monitor</i>	The real sin of Sodom and Gomorrah	Rev. Amos Kasibante
2007-09-03	<i>The Monitor</i>	Orombi consecrates anti-gay US bishop	Alfred Tumushabe
2007-09-03	<i>The New Vision</i>	Gay row: Uganda consecrates American bishop	Raymond Baguma
2007-09-04	<i>The Monitor</i>	Science explains why homosexuals exists	Andrew M. Potts
2007-09-05	<i>The New Vision</i>	Homosexuality is against our culture	Martin Sempa

2007-09-05	<i>The Monitor</i>	Brothers, sisters, hear me; even gays will enter heaven	Charles Onyango-Obbo
2007-09-06	<i>The Monitor</i>	Homosexuality may annihilate society with HIV/AIDS	Joseph Byamukama
2007-09-07	<i>The New Vision</i>	Homosexuality: Ugandans brace yourselves for more	Rev. Fred Mwesigwa
2007-09-07	<i>Daily Monitor</i>	I salute Archbishop Orombi and Bishop Guernsey	Musa Eweru – MP Amuria, Min. of State for Relief
2007-09-09	<i>The Red Pepper</i>	Homo Terror! We name and shame top gays in the city	
2007-09-11	<i>The Monitor</i>	Why then do gays seek to adopt children?	Susan K. Muiyiyi
2007-09-11	<i>Daily Monitor</i>	Rev. Kasibante erred on Sodom	Philip Aligawesa
2007-09-12	<i>The Monitor</i>	Obbo; God will slam the doors on homosexuals	John Katto
2007-09-13	<i>The Weekly Observer</i>	Should gays have freedom of existence?	John Vianney Nsimbe
2007-09-07	<i>Daily Monitor</i>	I had no agenda to defend gays	Rev. Amos Kasibante
2007-09-13	<i>The Weekly Observer</i>	Letters, Should gays have rights?	Gloria Atuhura, Jimmy Okello, Eddie Ssemakula
2007-09-13	<i>The New Vision</i>	Court agrees to hear lesbian case	Hillary Nsambu
2007-09-14	<i>The Monitor</i>	The Bible is no basis for ostracising homosexuals	John Smythe
2007-09-14	<i>Daily Monitor</i>	Rev. Kasibante needs more Bible lessons	Phillip Aligawesa
2007-09-15	<i>The Monitor</i>	Homosexuality is where the money is	Gawaya Tegulle

2007-09-16	<i>The Red Pepper</i>	20 top city lesbians named and shamed – Homo Terror	
2007-09-16	<i>The New Vision</i>	Homosexuality defies morality	Ugandan Christian Lawyers' Fraternity
2007-09-16	<i>Sunday Monitor</i>	Reform the Church from within—Consecration of an American anti-gay bishop	Msgr. J.W. Katende
2007-09-18	<i>The Monitor</i>	Gay confessions enough evidence	S.P. Oriokot
2007-09-18	<i>The New Vision</i>	Women should talk about sexual violence	Sylvia Tamale
2007-09-20	<i>The Monitor</i>	Homosexuality is a real vice	Mr. Michael Ssali
2007-09-20	<i>The Monitor</i>	US Church faces another showdown on gay clerics	Reuters
2007-09-20	<i>The Monitor</i>	I'm gay but not because of money	Robert Ekyomuhendo
2007-09-21	<i>The Monitor</i>	Alienating gays, lesbians will spark backfire	Val Kalende
2007-09-21	<i>The New Vision</i>	Avoid homos, Tororo bishop advises youth	Joseph Wanguzi
2007-09-23	<i>The Monitor</i>	Saggy fights for gay rights	Harry Sagara
2007-09-23	<i>The Monitor</i>	Homosexuals in court over rights	
2007-09-24	<i>The New Vision</i>	AG wants gay case dismissed	Hillary Nsambu
2007-09-25	<i>The New Vision</i>	Gay activists write to President	Mary Karugaba
2007-09-07	<i>Daily Monitor</i>	Changing one's sex is a medical issue	Cato N. Lund
2007-09-26	<i>The Monitor</i>	Prof. Smythe is an immoral theologian	Bernard Bingwera
2007-09-27	<i>The Monitor</i>	US Anglican leaders agree to halt ordination of gay clergy	BBC
2007-09-27	<i>Daily Monitor</i>	Homosexuality is not genetic	Joseph Byamukama

2007-09-28	<i>The Monitor</i>	Gays, lesbians have no place in heaven	Esther Anthonia
2007-09-28	<i>The New Vision</i>	Government draft homosexuality Bill	Conan Businge
2007-10-01	<i>The new Vision</i>	Letters, No Rights for gays in Uganda	Ponsiano Ssemaganda
2007-10-02	<i>The Monitor</i>	Gays; it's not just about genes	Andrew M. Potts
2007-10-03	<i>The Weekly Observer</i>	Homosexuality tendencies can go away with counselling	Dr. Fred Kigozi
2007-10-05	<i>The Monitor</i>	Like homosexuality, stealing dead bodies is global business	Omar Kalinge Nnyago
2007-10-12	<i>The Monitor</i>	Why the fuss about gays?	Cato N. Lund
2007-10-13	<i>The New Vision</i>	Gays rap US over funding activists	Geresom Musamali
2007-10-15	<i>The Monitor</i>	Mufti wants gays abandoned on islands	Andrew Bagala
2007-10-16	<i>The Monitor</i>	Rights body pleads for gays	Agnes Asimwe
2007-10-18	<i>The Weekly Observe</i>	Anti-gay stance could cost Uganda aid	Reporter
2007-10-18	<i>The New Vision</i>	Canada church to bless gay unions	Reuters
2007-10-21	<i>The Red Pepper</i>	Homos are selfish, Buturo	Emmanuel Muwonge
2007-10-23	<i>Daily Monitor</i>	What's unnatural about gays?	K. Danladi
2007-10-30	<i>The Monitor</i>	Archbishop Lwanga calls on Ugandans to fight homosexuality	Joseph Kiggundu (photo)

Homosexuality has been a controversial subject for decades. However, contention over the issue has literally exploded over the years, culminating most recently with the rift in the Anglican Church following the appointment of its first gay bishop. A great deal of heat has been generated over the topic, but not much light. Ugandans of all walks of life, straight and gay, male and female, liberal and conservative, have joined debate on this issue. In light of its contemporary relevance, this publication seeks to provide a panoramic overview to the many dimensions and perspectives of the debate on homosexuality in Uganda. It comprises select newspaper articles covering the ten years from 1997 to 2007 as well as commentaries by scholars, professionals and activists. The range of selections is drawn from both those who have been prominent in the debate, as well as the many short, concise letters to the Editors representing the variety of public opinions on the subject. The topics covered include religion, law, politics, health & science, human rights, culture and activism. The book also contains a compendium of all newspaper titles printed on this subject over the said period.

About the Editor: Dr. Sylvia Tamale is a Ugandan feminist & human rights activist. She is the Dean of Law and Associate Professor at Makerere University, Kampala

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SEXUAL MINORITIES UGANDA (SMUG)

info@sexualminoritiesuganda.org

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Uganda: Kabaka Slams Homos

Kampala — Kabaka Ronald Muwenda Mutebi II has condemned the barbaric acts of defilement, rape and homosexuality now rampant in the country.

"I strongly condemn such barbaric acts which are dehumanizing and they must be stopped forthwith," Mutebi told hundreds of people at Mityana SSS, Namukozi.

The Kabaka, who appeared with his wife Lady Sylvia Nagginda, for the first time since the August 27 wedding, smiled and waved to enthusiastic people, most of them school children. Mutebi regretted that local papers were reporting the inhuman actions and the brutal way children are murdered for sacrifices.

"I strongly caution teachers who defile their pupils and students because a nation cannot have an independent future when the youngsters have been subjected to violence and abuse right from childhood," Mutebi stated.

He regretted the acts of incest among parents and their children and the increasing numbers of homosexual cases. The Kabaka was prompted to comment on defilement by the Mengo minister of education, Mr. Crysestom Musingo, who reported that several teachers in Buganda continue to defile their pupils and students.

"Mbakubira omulanga obutesittazza baana bamwe era ebikolwa ebyobukambwe birina okukomezebwa mbagirawo," Mutebi said in Luganda.

(I appeal to you not to embarrass your children, such violent actions must be stopped forth with.) Mutebi inaugurated a youth vocational centre, Mityana Hope project constructed at sh30m from sponsors, Mr. and Mrs.

Adrian Spir from Britain, Barclays Bank and Nile Safaris Limited. At St. Andrews' Cathedral, Namukozi in Mityana diocese, Mutebi was applauded when he disclosed the people who had pestered him to get a wife. He named the former Ssabalangira Besweri Mulondo, former Attorney General Mr.

Abu Baker Mayanja, Mr. George Kalanzi and his personal secretary Kiggundu Waggumbulizi, who were all present. The Kabaka commended the bishops from Buganda for the commendable job they offered in preparing them for the holy matrimony. Bishop Wilson Mutebi condemned the immorality among Ugandans, and criticized the nude women and girls who parade their bodies for prostitution and beauty contests. Mutebi later planted a tree at the school. The function was attended among others by the Bishop of Namirembe Samuel Balagadde Ssekadde, the Senior Presidential Advisor Mr.

Samson Kisekka and wife minister Nyanzi and local leaders.

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