

## **Introduction**

### **1. Background**

From the conception of the Universal Declaration of Human Rights in 1948, the issue of Human Rights has been of major interest to all nations of the world. The Ghanaian Constitution determines the fundamental human rights attributed to all people "whatever his race, place of origin, political opinion, colour, religion, creed or gender" (Ghanaian Constitution, pg11: 1992) and these rights must be upheld and protected at all cost. In line with this, the Constitution of Ghana made provision for the formation of a body that is not politically biased to protect these fundamental rights of the people as mandated by the United Nations to member countries. Hence the Commission on Human Rights and Administrative Justice (CHRAJ).

One of the mandates of CHRAJ is to "promote, protect and enforce fundamental human rights and freedoms and administrative justice for all persons in Ghana" (CHRAJ Annual Report, 2005) in line with this are concerns in relation to the increasing activities of homosexuals in Ghana. The health, human right and cultural repercussions of these practices were motivating factors for undertaking this study into the perceptions on homosexuality which helped to understand the Ghanaian public better and will help maintain human rights for all people as mandated by the constitution.

### **II. Nature of Study**

The reasons for undertaking this project in assessing the perceptions of Ghanaians in the Sekondi-Takoradi Metropolis were, to find out the potential health implications related to the homosexual community, to consider the human rights of the homosexual community and thirdly to examine these issues in terms of the Ghanaian cultural context.

In terms of health, we researched into two connected issues, one for the health implications directly connected to the homosexual community and secondly for the wider public. The concern of the report here is largely in connection to the views from Dr. Roland Sowah, the Western Regional coordinator for HIV/AIDS, that as the homosexual community grows particularly in the western region we cannot ignore the greater effects particularly in terms of health.

In relation to human rights, our focus was on the respect for dignity and equality and freedom from discrimination, amongst others. As such we were interested in assessing the perceptions of both the

homosexual and non-homosexual community to determine whether this or any other human rights violations may have occurred.

Thirdly we assessed the perceptions within the cultural context and the repercussions for Ghana's traditional values. We considered Christian, Muslim, Traditionalists, educationalists and civil society's views in an attempt to analyse the perceptions of the broadest spectrum of the Sekondi-Takoradi metropolis. This gave us scope to consider whether there is potential for homosexuality to fit within the Ghanaian cultural context.

The report is of relevance to the region because the Western Regional Coordinator of HIV/AIDS Dr. Roland Sowah, in an interview with Citi FM on 21<sup>st</sup> May 2010, said that Takoradi is known to have a registered population of over 2000 homosexuals, ([www.ghanaweb.com](http://www.ghanaweb.com)) this is not an insignificant number, however we can reasonably assume that there may be a greater population who have concerns about being openly homosexual due to potential social stigma. Furthermore, Takoradi was recently the location for a meeting for homosexuals, in a region with a seemingly open and outspoken homosexual community we had hoped to gain knowledge through research, interviews and questionnaires about any potential human rights abuses, health and cultural implications that occurred in the Sekondi-Takoradi Metropolis.

Finally, a neutral approach was maintained by the study, and intended to neither reject nor promote homosexuality but to investigate the perceptions of people living in the Sekondi-Takoradi Metropolis. It was recognised that there are a significant number who maintain an anti-gay sentiment and their justification for this needs consideration.

## **2. Objectives of the Study**

1. To assess the public opinions surrounding homosexuals in Sekondi-Takoradi
2. To ascertain the opinions of homosexuals in terms of how they feel they are being treated.
3. To find out any potential health implications for the homosexual community
4. To consider how Ghanaians cope with homosexuality
5. To examine how the Ghanaian cultural system may integrate with homosexuality

## **3. Significance of the Study**

- The study will help to educate the public about homosexuality

- The study will help in understanding the knowledge base of the people in Sekondi-Takoradi in terms of homosexuals and their human rights
- The study shall also look in the role of CHRAJ in promoting the human rights of homosexuals
- The study will also help homosexuals understand important health implications
- The study will attempt to explain how our culture may accept homosexuality

#### **4. Scope of the Study**

Although this study, in general, was aimed at finding the perception of Ghanaians on homosexuals, it was impossible to solicit information from all Ghanaians for an accurate representation. For the sake of resources and convenience, however, this research was limited to the Sekondi -Takoradi Metropolis. For members of the public, randomly selected places in and around Takoradi were used for the collection of data. Furthermore, letters were sent for specific interviews which were prearranged in order to account for a wide spectrum of society. A meeting was attempted with the homosexual community but ultimately failed; this limits the scope of the study. In order to account for the cultural aspect of this report we set up focus group interviews with members of Churches, Mosques and Chiefs from the Sekondi-Takoradi region.

The study was expected to last for a period of one month but was duly extended. .

#### **5. Methodology**

The main method used for data collection in this study was one on one interview, though focus group discussions were employed as the situation necessitated. The questions were largely the same for all people interviewed, however specific questions relating to the respondents field of expertise or situation were added where appropriate. All interviews can be accessed in the reports appendix.

A selection of people from a wide spectrum of society was chosen with the aim of ascertaining the broadest range of responses. These included religious leaders, educationalists, governmental staff, N.G.Os, police amongst others.

Also, in order to avoid the error of conformity and other biases in the study, probing, close-ended and leading questions were avoided as much as possible.

## Results

### Interview 1: Manager of the Tourist Board

- **Interviewed the director of the Regional tourist board.**
- **Interview was conducted in English**
- **The interviewee was asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

1. **General Views** – The respondent was concerned that homosexuals were perverts, however he was sympathetic to those he felt may have been brought up like that. In connection to that he felt the line between becoming homosexual or heterosexual was thin and for that reason he felt homosexuality should not be encouraged. He did not have any homosexual acquaintances but felt if he were to meet one he would aim to counsel the person, however he would never leave his children in the company of a homosexual. The respondent was aware of both the alleged party and the protest held recently Takoradi although he did not attend either, furthermore, he would not attend either in the future.
2. **Legalisation** – The respondent was anti-legalisation of homosexuality and homosexual or same sex marriages. He felt that to practice homosexuality in private was acceptable but that legalisation may potentially glamorise it resulting in an increase in the numbers of the homosexual community.
3. **Religious Affiliation** –The respondent made reference to Sodom and Gomorrah as justification for his concerns in terms of homosexuality. He reiterated that we should be sympathetic but he was worried about the results of being overly accepting.
4. **Human Rights** – In terms of discrimination the respondent felt that it would be very difficult to discriminate against a homosexual whilst it was not obvious who they were, and for that reason he would not. He felt that if there were specific laws targeted at homosexuals then that could be a violation of their human rights. The respondent did not believe that the constitutional law, that all men should be treated equally should be applied to homosexuals, in justification he made reference to kleptomaniacs and stated that they are not allowed to steal; he felt that the same premise could be applied to homosexuality.

5. **Health Implications** – In terms of health implications the respondent made brief reference to HIV but was otherwise unsure of potential risks. In terms of the greater population his concerns were focused on the decrease in procreation.
6. **Cultural Values** – In reference to Ghana's cultural values the respondent was concerned that it may damage Ghana's image, specifically because it went against the Bible's teachings. Furthermore he felt Ghana should not blindly follow the western world. The respondent felt that Ghana's cultural setting could not accept homosexuality; he believed that its apparent growth in Takoradi may have been due to activities in East Africa but he felt the Muslim protest made it clear that they were not welcome here.
7. **Specific concerns** – The respondent was questioned on the topic of homosexuality and tourism, his specific concerns were in relation to sex-tourism. He did not want Ghana to become a destination for sex tourism generally. However he has had no issues with homosexual tourists in the region thus far.

#### **Interview 2: Pastor Sackey (Pentecost Church) Date: 29/06/10**

- **Interviewed Pastor Sackey**
- **Interview was conducted in English**
- **The interviewee was asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix**

#### Topics

1. **General Views** – Whilst the respondent considered homosexuality a sin and gave biblical references in support of this notion he believed that homosexuals can be reconciled; he encourages his church members to share the gospel of Christ to homosexuals. The respondent was aware of both the party and the protest but attended neither. He felt it was good that the Muslim's protested in a peaceful manner and thought it was a shame that the Christian community had not done more to prevent the growth of the homosexual community. He had however organised seminars in a number of secondary school recently.
2. **Legalisation** – The respondent felt that both legalising the practice generally and legalising marriage was wrong. The respondent believes that marriage is a religious sacrament and should be maintained as God intended.

- 3. Religious Affiliation-** The respondent felt that within Christendom there were divergent views on the subject. However he felt the root of the issue was in creation in Genesis because God fashions Man and Woman in his own image, sexual intercourse should be of this nature too. Homosexual behaviour is therefore immoral. Whilst not having any homosexual members in his Church, he would welcome them there in order to offer them practical love, support, hope and counselling. The respondent listed a number of quotations from the bible that reject homosexuality. In terms of whether homosexuality is spiritual, the respondent was unsure. He felt it wasn't because it is a lust of the flesh, but it could be because if one persists in homosexual behaviour that person may be possessed spiritually. He would not bless the marriage of homosexuals in his church, he felt called a homosexual union a marriage was a misnomer.
- 4. Human Rights –** In terms of discrimination the respondent felt he did not believe in it, if they are homosexuals they are still human beings who need our love and compassion. However as he considered homosexuality a sin and illegal he would not accept them as they were but aim to counsel them so that they may change.
- 5. Health Implications-** The respondent had done research into the health implications of homosexuality and believed that the action puts you at a greater health risk. He listed issues such as hepatitis A, B and C, anal cancer, higher rates of alcohol and tobacco use, HIV/AIDs, depression and anxiety and STIs.
- 6. Cultural Values -** The respondent believed that as homosexuality is on the rise in Ghana its affects will grow, as a deeply religious country he felt many people consider homosexuals promiscuous, paedophile and criminals. In terms of direct affects on cultural values the respondent listed 8 areas for concern, 1) it may have repercussion for the traditional marriage system, with men devaluing women and the unmarried giving preference to same sex marriages, 2) women will be viewed as mere sex objects, 3) it will affect the moral fabric of the youth and be detrimental to their growth and development and worsen the spread of HIV 4) more divorce 5) more out of wed-lock pregnancies 6) increasing neglect of child care 7)children in homosexual marriages would be more likely to engage in sexual behaviour and 8) there would be an increase in public ridicule, embarrassment and confrontation.
- 7. Specific Concerns –** The respondent felt that pushing homosexuality underground would be a problem also, as things tend to multiply faster that way. He was also concerned about the lack of the Church in taking action to resolve the problem.

### **Interview 3: Pentecost School Teachers- New site**

- **Focus Group Interview was conducted in English**
- **The respondents will be referred to as Respondent A, B, C etc.**
- **The interviewees were asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

**1. General Views-** Respondent A felt that God had not created human beings to behave in a homosexual manner, by behaving in this way he considered homosexuals to be below animals. He had heard of an all boys secondary school where homosexual relations frequently took place amongst the boys, however the teachers felt they could not do anything unless the students were caught in the act. He also mentioned a teacher from the school who had been sacked some years previous because of his sexuality. He had heard of both the alleged party and the protest in Takoradi although he did not attend either he felt he would attend a protest in the future. He also did not believe a man could love another man.

Respondent B referred to the bible and stated that God created Adam and Eve and therefore homosexuality was wrong. He was critical of the government for not taking enough action in dealing with the homosexual community. All other respondents had heard of both the protest and the alleged party in Takoradi but made no comments as to whether they would attend one in the future. Respondent C was against homosexuality but disagreed with Respondent B that it was a problem of the government, he felt that teachers, parents and leaders needed to do more to prevent the growth of homosexuality. Respondent D cited Ghanaian cultural values as his justification for being anti-homosexuality; it would disrupt Ghana's marriage system and have repercussions for procreation. Respondent E felt that blindly copying other cultures had resulted in the spread of homosexuality throughout Ghana; he was concerned that lawmakers were in support of homosexuality and that it would have similar repercussions as those of Sodom and Gomorrah. All replied that as it was a missionary school anybody caught practicing homosexual behaviour would be instantly dismissed.

- 2. Legalisation** –They were all against legalisation of homosexuality in general and same sex marriage.
- 3. Religious Affiliation** – Respondents A and B both referred to religion as their reason for being against homosexuality. Respondent A felt that as God had created Adam and Eve then

homosexuality was wrong and all homosexuals would be punished. Respondent B felt that God had recognised it was not appropriate for Man to live alone which was why he created Woman so that they might live as one.

4. **Human Rights** – In terms of the constitution, the groups focus was upon employing homosexuals. Respondent A felt that everyone should be treated fairly in front of the law; however he felt if he knew someone was homosexual it would be difficult for him to employ him. All respondents felt they would have an issue employing a homosexual, Respondent E stated that they should be offered compensation but would still sack a homosexual employee. The group felt that by behaving in a homosexual manner, homosexuals were in fact discriminating against themselves and not instead being discriminated against.
5. **Health Implications** – Respondents A and B referred to the need for homosexual men to wear pampers. Respondent C thought that HIV/AIDs and other STI's would be problematic for the homosexual community.
6. **Cultural Values-** Respondent A was concerned about the implications for procreation and Ghana's traditional marriage system; he also had concerns for same sex couples with children as he felt that they wouldn't be capable of raising children in an appropriate manner. Respondents B and C both felt that your capability to work will be reduced.

#### **Interview 4: Nana Busumakura**

- **Interviewed the Chief Nana Busumakura.**
- **Interview was conducted in English**
- **The interviewee was asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

1. **General Views** – the respondent felt that homosexuality was an abomination; he felt that as animals do not practice it homosexuals were below animals in terms of intelligence. The respondent was aware of both the alleged party and the protest but did not attend either, he thought that the Muslim protest organisers may have brought him a copy of the petition but they did not. As far as the respondent was aware homosexuality is not part of Ghana's cultural or traditional heritage. The respondent had heard there were homosexual activities in the community but had no idea of numbers.

2. **Legalisation** – the respondent was completely against legalisation of both homosexuality in general and the marriage, when informed about the minister who married a gay couple he remarked that the minister must be sick. He felt that even if activists considered it an infringement of rights it was the proper thing to do for the common good.
3. **Religious Affiliations** - The respondent felt that Churches were not doing enough; the respondent believes it is upon the Churches to act on people spiritually and morally so we do not find ourselves in the same position as Sodom and Gomorrah.
4. **Human Rights** – In terms of the constitution the Respondent felt it was hard to determine whether homosexuals had rights, as much of the newer laws conflict with those left over from colonial times. The respondent went on to talk about moral rights, instead of human rights, the Respondent had issue with decisions about rights being decided by parliament with little or no contact with the people on the ground, he compared homosexuals to thieves.
5. **Health Implications** – The respondent made no reference to particular health issues but felt that it was not natural and therefore could not be healthy.
6. **Cultural Values** – The respondent felt that homosexuality had the potential to turn Ghana upside down and that was problematic. However he felt they should not be banned but rehabilitated wherever possible. The respondent felt it was not likely the cultural setting would accept homosexuality in the future.
7. **Specific Concerns** – In terms of tradition, the respondent was not aware of any punishments although he considered homosexuality a taboo. The lack of punishment was put down to its relative youth in Ghanaian society. However he felt as a leader he would not punish a homosexual but attempt to counsel them, before Chiefs had the power to banish people from the community however this is no longer the case.

### **Interview 5: GES Metro Director**

- **Interviewed the GES Metro Director.**
- **Interview was conducted in English**
- **The interviewee was asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

1. **General Views** – The respondent has had some interaction with the homosexual community in his role as a social worker, in this role he helped to counsel them, some he believed changed whilst others did not. If a friend, relative or colleague was homosexual he would attempt to change them, he was concerned about their redemption. The respondent was aware of both the alleged party and the protest but did not attend either and would not attend one in the future. He however felt motivated to write articles speaking out against homosexuality particularly directed at youth.
2. **Legalisation** - The respondent did not believe homosexuals or same sex marriages should be legalised but made no direct comment on legalisation in general.
3. **Religious Affiliation** – The respondent justified his views on homosexuality based on bible scripture, he made mention of Romans 1:18 and felt he would be condemned by God if he supported homosexuality. He felt the homosexuals may be saved if they accepted Jesus into their lives.
4. **Human Rights** – In terms of the constitution the respondent felt that homosexuals needn't be attributed the same rights as heterosexuals. However he did not comment on whether discrimination against homosexuals was a violation of their human rights.
5. **Health Implications** – The respondent made no comment in terms of health implications
6. **Cultural Values** – The respondent felt that Ghana's cultural, social and moral norms ostracised homosexuality and for that reason they should not be accepted. He was concerned that poverty levels may be partly responsible for luring people into homosexual practices. The respondent was concerned that if homosexuality were legalised, the homosexual community would not be respected and productivity would suffer, it would break up families and the respondent believed that homosexuals are not appropriate role models for future generations.
7. **Specific concerns** – As an educationalist, the respondent frowned upon the practice and thought it would be irresponsible to install homosexuals as teachers or leaders. The

respondent confirmed that sexual education, including homosexuality is taught in schools in the Sekondi-Takoradi metropolis.

#### **Interview 6: GES Staff Members**

- **Interviewed four members of staff from GES.**
- **The respondents will be referred to as Respondent A, B, C and D where they commented on any issue.**
- **Interview was conducted in English**
- **The interviewee was asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

1. **General Views** – Respondent A felt that homosexuality is culturally unacceptable and went against the purpose for which God created the anus. Respondent A had heard of both the alleged party and the protest although he did not attend, he would not attend the party in the future but would take part in a protest.

Respondent B considered homosexuality deviant behaviour which went against all cultural, physical, religious and social norms. Respondent B hadn't heard of the party but had witnessed the protest; Respondent B would attend a party for the purposes of educating himself about homosexuality. Respondent B felt that outright condemning homosexuality was not the answer and that we need to better understand the justifications for their actions if we are to help with the issue.

Both respondent A and B felt that homosexuality was an acquired trait or habit, Respondent A felt that it was the result of interference from western human rights activists and felt there was a need for human rights and societal norms to co-exist. Respondent B felt it must be acquired as it was deviant from God's plan.

2. **Legalisation** – Respondent A thought that as homosexuality did not conform with Ghana's cultural, religious or social norms it could not be legalised.

Respondent B felt that it should remain criminal; however he also felt that homosexuals needed better education on the implications of their practice.

Respondent C was concerned that Ghana would suffer the fate of Sodom and Gomorrah if homosexuality was legalised.

Respondent D was also concerned about displeasing God through legalisation of homosexuality.

- 3. Religious Affiliation** – Respondent A believed that the homosexual community requires patience and believed that they were capable of change, he also felt that prayers were required in order to cure them, however as it opposed God's word it isn't right.

Respondent B believed that associating homosexuality with demonic influences was a flimsy excuse for their behaviour.

Respondent C believes that if you allow the Devil to use you then he will.

- 4. Human Rights-** Respondent A felt the homosexuals shouldn't be allowed the rights because all rights come with limitations. As homosexual activity was a limitation for heterosexual citizens, homosexuals should not be allowed it either. In terms of discrimination, respondent A felt that if society was against a certain practice then discrimination against them was acceptable.

Respondent B felt there was no problem employing a homosexual in a public or private company as long as the contract allowed for it; however he felt they could not be employed in religious work. Respondent B felt that if they are not conforming to societies norms then discrimination is acceptable and not a violation of their rights. Respondent C would not employ a homosexual because he was concerned about the reaction from God, in terms of discrimination respondent C compared homosexuals to thieves and felt they should be treated like other social deviants.

- 5. Health Implications** – Respondent A made reference to the destruction of the anal passage and having to wear pampers, resulting in infections as well as HIV/AIDs, the inevitable poor health would also affect one's normal activities.

- 6. Cultural Values** – Respondent A's focus was upon the degradation of Ghana's cultural norms, A was particularly concerned about procreation and felt that children in particular needed better education against the action. Respondent B was unhappy with human rights activists who fight for homosexual rights because B felt that was contributing to the moral and cultural degradation of Ghanaian society, he was particularly concerned with the community based values which B felt were the core of African society, B felt it would have repercussions for family, community and the nation. Respondent C felt that as the majority of the Ghanaian population were either Christian or Muslim, the cultural context would not accept homosexuality.

- 7. Specific concerns** – Respondent A explained how students had sexual education in school but there was no emphasis on homosexuality, nor did he think there should be.

### **Interview 7: Superintendent Lawrence Gbele and Superintendent Dwamenakenten**

**Date: 29/06/10**

- **The respondents will be referred to as respondent A and B.**
- **Interview was conducted in English**
- **The interviewees were asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

- 1. General View** – Respondent A felt he had no problem with homosexuality he was aware the bible forbid it but he said there were lots of things the bible prohibits and people need to be happy. Respondent A has not had any interactions with homosexuals but felt if he did, privately he would frown upon it but believes they are free to act as they choose.  
Respondent B did not have a problem but felt it did not fit with Ghana's cultural context.  
Both respondents were aware of the party and the protest, and the police provided an escort for the protest but they were not personally involved. Respondent B had met one homosexual couple in university, he had attempted counselling them but they did not want his help, however he feels that outside their sexuality they are no different so it does not matter.  
Neither respondent thought you could be born homosexual but that it was an acquired trait, not a Ghanaian trait.
- 2. Legalisation** – Respondent A was of the opinion that whether it was legalised or not people would still practice it, as such he didn't have a problem with it being legal, he felt as other countries had legalised the practice Ghana would have to as well. In terms of marriage, respondent A felt it was their decision and made reference to the marriage which occurred in Takoradi.  
Respondent B did not believe it should be legalised as it went against Ghana's cultural norms, he felt that if same sex marriages would be legalised we would face the same problems of Sodom and Gomorrah.

The respondents were questioned on whether it was currently a criminal act under the constitution, they replied that the constitution mentions unnatural carnal knowledge but they felt this applied to cases where one party was forced into it, but if it was through free choice it was not an issue.

- 3. Religious Affiliation** – Respondent A made no comment in terms of his religious affiliation. Respondent B felt that as a catholic he would never agree with anybody who was homosexual, he felt that whilst he was a proponent of human rights you must be able to account for your own actions.
- 4. Human Rights** – Both respondents A and B felt there was no need to discriminate against homosexuals and that if it took place it would be a violation of their human rights. Respondent A was of the opinion that if laws to prevent homosexuality came into place then that would be contra to their rights, such as their human right to free association. Respondent B felt that everyone should be treated equally before the law.
- 5. Health Implications** – Respondent A felt that the health implications were likely to be the same as heterosexuals although he felt there might be weakening of the anus. Respondent B thought there would be serious health implications but did not give any specifics other than the weakening of the anus.
- 6. Cultural Values** – Respondent A felt that homosexuality was not part of Ghana's culture and was concerned that those practicing it may become outcast by society, however it was concerned about pushing the practice underground and it worsening. Respondent A thought that as a new practice it seemed morally unacceptable but that it might change over time. Respondent B was worried about procreation, but felt it was important to uphold the constitution and human rights. Respondent B was concerned about the morality of the practice and the repercussions for Ghana's cultural values, he felt that people needed to be educated and sensitised to it so they would refrain from the act.
- 7. Specific Concerns** – In terms of women and children (respondents interviewed were from DOVVSU) both respondents felt there were sufficient measures in place to protect children, and if women were of age they believed it was their decision and not a problem.

### **Interview 8: Imam Dauda**

- **Interview was conducted in English**
- **The interviewee was asked questions in an informal interview style, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

1. **General Views** – The respondent considered it illegal and therefore wrong, the respondent believed that God created things in pairs for a purpose and homosexuality contradicted that purpose. The respondent felt that as Muslim even if it was legalised he would still consider it wrong as it is an abominable act. The respondent quoted directly from the bible in defence of his position. According to Islamic law anyone practicing homosexuality will be taken to the top of a tall building or mountain and thrown to their death. If the respondent was aware of someone who was homosexual he would first look into that persons reasons for doing it, if they ought to be punished he would encourage others to distance themselves from them, not to buy or sell from them.  
  
The respondent was aware of both the alleged party and the protest but attended neither, as his position does not allow it, however he said he would arrange further protests in the future if the practice continued.
2. **Legalisation** – The respondent did not believe homosexuality should be legalised in Ghana, as justification he was concerned with the punishment we would receive from God, such as natural disasters he also referred to Sodom and Gomorrah. He would not recognise a gay marriage amongst the Muslim community as it is not accepted by Islam.
3. **Religious Affiliation-** The respondent referred to chapters of the Qur'an which consider homosexuality a sin.
4. **Human Rights** – In terms of the constitution, the respondent felt that he did not consider homosexuals as equal members of the community, whether the constitution accepts them or not, as the respondent believes there are certain constitutional laws which are below Islamic law.
5. **Health Implications** – The respondents made reference to damage caused to the anal passage.
6. **Cultural Values** – The respondents concerns were in terms of future generations who will be influenced into becoming homosexual

### **Interview 9: Chief of Anaji**

- **Interview was conducted in English**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### **Topics**

1. **General Views** – The respondent considered homosexuality as deviant from society's norms, from Ghana's cultural heritage and from the wishes of God who the respondent believes created the opposite sex for a reason. However he considered these things relative and thought outside of Ghana notions of right and wrong were different. If he met a practicing homosexual then he would have a problem with that person, however, if someone came to him in need of help he would counsel that person. He believed that it was not possible for someone to be born homosexual and that it was an acquired trait. He had heard of both the alleged party in Takoradi and the protest but as a Chief he could not attend either.
2. **Legalisation** –He did not believe homosexuality or same sex marriages should be legalised, he believed that as we do not have homosexuals in the animal world the same should apply to human beings.
3. **Religious Affiliation** –He wondered how homosexuality could be accepted by Christianity, as he stressed that homosexuality defeats the purpose for which God created the world.
4. **Human Rights** – The chief felt that all persons should be granted all rights as allowed by the constitution but added that the practice of homosexuality should not be allowed. He believed that disallowing homosexuality was not a discrimination against the people themselves but the practice; as such he did not consider it a violation of their human rights.
5. **Health Implications** –He had heard that homosexuality may transmit AIDs but he wasn't sure.
6. **Cultural Values** –His biggest concern was with the break up of the traditional marriage system that is dependent upon the union between man and woman. Furthermore he added that Ghana would never accept homosexuality even though he recognised the problem appeared bigger now, he put that down to the global media.
7. **Specific Concerns** – He stressed that two issues were being mixed when we discuss human rights and homosexuality and that there was confusion between human rights and social deviance and that whilst nobody would deny another human being their rights homosexuality is socially deviant and so there is a problem with the practice. He thought it was unnecessary

to educate people about homosexuality as it would run the risk of encouraging them to get involved.

#### **Interview 10: T. Poly Rector**

- **Interview was conducted in English**
  - **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**
1. **General Views** – Personally the respondent is against homosexuality, he felt that in particular it should not be allowed to occur in schools, although he added that when people were older they may choose to be homosexuals. He believed that homosexuality was an acquired habit or trait and therefore it was not genetic. He did not believe it was spiritual but that people may be lured in by promises of monetary gains, or he was concerned you may try it once and then become addicted in a similar manner to drugs. He was aware of the alleged party in Takoradi but had not heard about the protest. He felt that he would not attend a future protest even though he is against homosexuality. In his position as an educationalist he has had no contact with gays but because of the practice of 'Supi', at times he had to counsel girls and young women who were lesbians. He believes with counselling they may be rehabilitated.
  2. **Legalisation** – he was against both legalisation in general and same sex marriages, he would prefer abortion be legalised as homosexuality goes against the scriptures.
  3. **Religious Affiliation** – In terms of religion he stressed that homosexuality was an affront to God. He feared that we might suffer the same fate as those in Sodom and Gomorrah.
  4. **Human Rights**- In terms of the constitution, he stated that all men should be treated equally before the law, however only if they covered up their homosexuality or only acted on it in private. In terms of discrimination he noted that nobody should be discriminated against, however, in terms of work he felt he would feel obliged to sack someone who was openly homosexual if it interfered with the type of work he was doing, for example a teacher. He also had issues with the rights of individuals, whilst accepting that everybody has rights he was concerned with society at large, and thought that as long as you live in a society there should be checks and balances on those individual rights.
  5. **Health Implications** – He made mention of over-use of the rectum so that they cannot control their bowels. For women he believed there would be bronchial problems. For men and

women he was concerned that their genitalia would rot. He confirmed that he educated his staff on these issues.

6. **Cultural Values** – He felt that a nation without a culture was at danger of extinction. Then he mentioned his religious concerns as well as non-religious ones. In terms of religion he wondered who we were to tell God he was wrong and in a non-religious sense he believed his family and society would not accept him which would lead to bigger social problems. He thought that homosexuals do not know what they were doing is wrong and there was a problem with parents in the Ghanaian society. He was anxious that parents weren't assertive enough in educating their children to prevent the degradation of Ghanaian culture.
7. **Specific concerns** –He talked at length about the education system, and how in JHS and SHS students learn about sex education and human rights. However, he was insistent that the responsibility to control homosexuality falls to the parents and that if parents spent more time educating their children then people wouldn't turn to homosexuality.

#### **Interview 11: Collins Avenue Primary Teacher - Mr Kwaku Tufuor-Frimpong**

- **Interview was conducted in English**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### **Topic**

1. **General Views** – The respondent's views were established based on his belief in Christianity, God created Adam and Eve and humans should honour that arrangement, therefore homosexuality was morally wrong. He recalled that some girls, when he was in school had practiced lesbianism but he felt he would not condemn anybody practicing homosexuality as long as it was consensual. He considered homosexuality an acquired trait. He had heard of both the alleged party in Takoradi and the protest, he hadn't attended either and wouldn't attend one in the future.
2. **Legalisation** – He was unsure when it came to legalisation, he felt as he neither condemned it nor condoned it the decision should be left to the lawmakers, reiterating as long as it was consensual and as long as there were no minors involved.

3. **Religious Affiliation** – He referred to Ghana's religious pluralism and felt that if Ghana allowed different religions then there was potentially room to allow homosexuality as well, he believed it was important to allow diverse opinion.
4. **Human Rights** –He was concerned about the abuse that human rights activists had been getting whilst supporting the homosexual community as he felt that as long as the constitution was unclear on homosexuality and as long as the act was consensual, they deserved all their rights.
5. **Health Implications** –He states that the anus had not been designed as a sexual organ and as such homosexual activity was likely to spread infections and the anus walls were likely to tear and bleed.
6. **Cultural Values** –His major concerns in terms of Ghana's cultural values were with regards to marriage, as Ghana's culture does not condone marriages between either two men or women. He stressed that if Ghana's culture would change to allow for homosexuality it would take hundreds of years for it to become rooted.

#### **Interview 12: Teacher from Islamic School**

- **Interview was conducted in English**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### **Topics**

1. **General Views** – The respondent felt personally that as a free man he could only give medical advice to someone who was gay. He believed homosexuals needed to know that it was harmful to them. However as a Muslim, homosexuality was prohibited and he referred to Sodom and Gomorrah for justification. He didn't know any homosexuals but felt if he had a colleague he wouldn't mind too much. He supposed that as he believed homosexuality was an acquired trait it could potentially be cured. He had heard of the alleged party in Takoradi but did not attend and would not attend a similar event in the future, however he had helped organise the protest and attended, he would attend another protest in the future.
2. **Legalisation** –The respondent was against legalisation as he felt in a country with a strong Christian and Muslim presence it would create problems and break up families, furthermore

he felt that it would be bad politically and economically, although he did not expand upon those points.

3. **Religious Affiliation-** He is a Muslim and said there were a few chapters in the Qur'an that prohibited homosexuality including the chapter of Rud, furthermore he made mention of Sodom and Gomorrah, and said that if God punishes something then Islam also forbids it.
4. **Human Rights** – The respondent felt that all men should be treated equally before the constitution and that discrimination of any kind was a violation of a person's human rights however he stated that only if Ghana legalised homosexuality we could speak of discrimination.
5. **Health Implications** – The respondent made no mention of health implications.
6. **Cultural Values** – He was concerned that homosexuality could be responsible for the breaking apart of society. He felt that Islamic and Christian cultures were capable of working together but homosexuality cannot fit in. Furthermore, he did not want to see a time when Ghana accepted homosexuality.
7. **Specific Concerns** – The respondent was clear that a society had a particular way of living and to attempt to change it would tear apart that society.

### **Interview 13: Coordinator of ATWWAR**

- **Interview was conducted in English**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

### **Topics**

1. **General View** – The respondent felt that homosexuality was a disease, similar to HIV and that nobody would be born with that desire and as such it was an acquired trait. In the nature of her work, she had met a number of lesbians. She said on a professional level she would never treat anybody differently however she would not share intimate things with a homosexual person. Furthermore, she would not employ a homosexual as she felt they tended to be child molesters. She was of the opinion that homosexuality may be cured.
2. **Legalisation** – She was against legalisation of homosexuality and was concerned that legalising homosexuality would demonstrate a rejection of God; in turn she was concerned God would reject us.

- 3. Religious Affiliation** - She felt that homosexuality was a perversion of God's creation. However, as a Christian she said she had been taught not to judge, the judgement of men shall be reserved for God so although she considers them perverts she would still treat them as humans.
- 4. Human Rights** –She stressed that human rights were for human beings, and as such they should be applied to all humans. However she also considered homosexuality as an act which would not even be undertaken by animals, let alone humans. She felt the emphasis upon individual human rights failed to take into consideration the impact an individual's rights may have on another person.
- 5. Health Implications** – The respondent was aware of the weakening of the anus, and adult men having to wear pampers, she also made mention of anal fistulas.
- 6. Cultural Values** – When asked about cultural values, her biggest concern was that the spread of Homosexuality would increase and that would result in more HIV/AIDs cases throughout the country. She was worried that homosexuals may lure others into the practice and that would contribute to the destruction of traditional values. She was concerned that if people did not speak out against homosexuality there may come a time when homosexuality will be accepted as a cultural norm.
- 7. Specific Concerns** – She was concerned for children in same-sex marriages and stressed that same sex marriages and adoption by homosexuals should not be allowed. Furthermore, she thought that students should learn about homosexuality and its implications in school in an attempt to prevent them from practicing it.

#### 14: Market Women

- **Focus Group Interview was conducted in Fante and translated into English.**
- **The respondents will be referred to as Respondent A, B, C etc.**
- **The interviewees were asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### Topics

1. **General View** – Respondent A was against homosexuality, she did not know anybody that was homosexual. She had heard of the alleged party in Takoradi and the protest but did not attend either and would not attend either in the future.

Respondent B thought homosexuality was a bad thing, and not appropriate considering Ghana's cultural context. Whilst she did not know anyone who was homosexual she said she would not talk to a person who was openly gay, she stated that she would be worried if a friend, relative or child was homosexual. She had heard about the alleged party in Takoradi and the protest but had attended neither however she might attend a protest in the future.

Respondent C was concerned that Ghanaians may suffer the same fate as Sodom and Gomorrah. She did not know anybody who was gay but if she met someone she would try to talk them out of it, if they did not change she would cut them out completely. She had heard of the alleged party in Takoradi and the protest but attended neither and would not attend one in the future for any reason.

Respondent D felt that homosexuality was a deviation of social norms, and she would refrain from being friends with anyone that refused to change. She heard about the alleged party in Takoradi afterwards but did not attend and wouldn't attend one in the future.

Respondent E was against homosexuality, as she felt we would experience the same fate as Sodom and Gomorrah, she did not know anybody who was homosexual but thought that as a Christian she would not shun anyone who was homosexual but would attempt to counsel them and let them know of any health implications. She had heard about the alleged party in Takoradi and the protest but did not feel it was necessary to attend either.

2. **Legalisation** – All respondents were against legalisation; Respondent E felt in particular that legalisation would have negative effects for the youth and the generations to come who are the future of Ghana.
3. **Religious Affiliation** – Respondent A was concerned that homosexuality may be a spiritual infliction and that it could be related to those who perform rituals for quick money.

Respondent A felt that as God had created Adam and Eve, Man and Woman that homosexuality was wrong. All other respondents felt it was not a spiritual infliction but an earthly lust. Respondent E was worried about suffering the same fate as Sodom and Gomorrah.

4. **Human Rights** – Only Respondent A made any comment on the topic of human rights, she felt that discriminating against a homosexual was not a violation of their human rights; she felt she would rather train an unqualified heterosexual than employ a homosexual.
5. **Health Implications** – Respondent A was not aware of any particular health implications. Respondent B thought homosexuality would result in weight loss and STIs. Respondent C thought that homosexual intercourse was abnormal and would therefore result in Gonorrhoea. Respondent D was unsure of the health implications.
6. **Cultural Values** – Respondent A felt that as God had created man and women, homosexuality was against Ghanaian culture. Respondent B was concerned for Ghana's traditional marriage system. Respondent C felt that it was an imported behaviour, western culture, rather than Ghanaian culture and therefore would affect Ghana's cultural values. Respondent D was concerned on the impact it would have on procreation.
7. **Specific Concerns-** Respondent A was concerned that homosexuality may take root in Ghana and the effects that may have for Ghana's youth.

#### **Interview 15: Regional Coordinator of Ministry of Women and Children's Affairs**

- **Interview was conducted in English.**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### **Topics**

1. **General View** – The Respondent stated that both culturally and physically it was not acceptable, personally he was against it. As a member of the regional AIDs committee he had come into contact with Dr. Sowah and had been informed that there was a homosexual community in Takoradi. He did not know any homosexuals personally however if he did he would want to counsel them in order that they may refrain from homosexual activities; however he thought he would also be suspicious of them and not trust any homosexual around his children. He was aware of both the alleged party in Takoradi and the protest but had not attended either. He stated that he may attend the party out of curiosity; he would also attend a

future protest. He was unsure whether homosexuality was a condition that may be cured. He believed that with persistent counselling you may be able to cure homosexuality.

2. **Legalisation** – The respondent was against legalising homosexuality, he felt that the constitutional law which refers to unnatural carnal knowledge was directed at homosexuals, however, as law is dynamic, lawmakers need to act fast to make it clear that homosexuality is illegal.
3. **Religious Affiliation** – He was of the opinion that homosexuality was not a spiritual act but a lack of self-discipline or self-control.
4. **Human Rights** – Whilst the respondent felt that homosexuals have their rights, he stressed that rights always go with limitations, as it is illegal the respondent felt they were not protected by the constitution. He did not believe that discrimination was a violation of their human rights. He thought that if he was aware someone was homosexual it would make it difficult for him to employ him.
5. **Health Implications** – He felt that the anus was not designed for sexual activity and as a result there will be side effects. He was aware that a number of gay men have to wear pampers.
6. **Cultural Values** – The respondent felt that Ghana's cultural norm was heterosexual and as such the introduction of homosexuality would have implications for Ghana's cultural values. He was concerned that homosexuality may contribute to the breakdown of marriages. He was concerned that homosexuality may contribute to issues such as hard drug abuse, burglary and other anti-social behaviour. Furthermore, he felt that it would never be a norm for Ghana; he blamed the apparent prevalence of homosexuality on globalisation.
7. **Specific Concerns** – In his capacity as regional coordinator for women and children he was concerned about Sodomisation of children, of foreigners having affairs with children. He was of the opinion that homosexuals prefer younger boys. He stressed that parents needed to act to educate their children on the subject; however he added that students in SHS should be taught the negative implications of homosexuality.

#### **Interview 16: Member of Public (Chemist)**

- **Interview was conducted in English.**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### **Topics**

- 1. General View** – The respondent referred to creationism and stated that it was abnormal to be homosexual and that it was a bad practice. He was of the opinion that human beings were not created for the purpose of homosexuality and that even animals don't behave in such a way. He did not have a friend, relative or colleague who was homosexual however if he did he would try to educate that person about the effects, the health implications and the ungodly manner. He was aware of the alleged party in Takoradi and the protest but did not attend either; he would not attend either in the future.
- 2. Legalisation** – Rather than legalised he wanted to see homosexuality abolished from Ghana and measures put in place to curb the practice.
- 3. Religious Affiliation** –He was of the opinion that as God had created man and woman it was not appropriate to conduct homosexual relations.
- 4. Human Rights** – In terms of the constitution, he stated that all humans should be treated equally.
- 5. Health Implications** –He believed that there were multiple complications resulting from homosexuality, including having to wear pampers. Ultimately, he believed that homosexuality would result in death, due to infectious and viral diseases.
- 6. Cultural Values** – He stated it was immoral to practice homosexuality and therefore, there would be repercussions for morality. Furthermore, he was concerned about the strain on health expenditure. Finally he had issues with the destruction of family ties. He could not perceive of Ghana accepting homosexuality in the future.

#### **Interview 17: Dr. Boateng**

- **Interview was conducted in English.**
- **The interviewee was asked questions in an informal way, the topics covered are reviewed below. (Please find questions attached in the appendix)**

#### **Topics**

- 1. General View** - The respondent felt that homosexuality was not part of the Ghanaian culture and as such it was a weird practice. He was concerned that people may be enticed into it for financial or material gain. However, he believed that homosexuality should not be criminalised but rather he was of the opinion that homosexual people needed counselling. He thought that homosexuality was an acquired trait and not genetic and therefore he felt people

could abstain from it. He had no friend, colleague or relative who was homosexual however if he did his relationship would not change but he'd try to help them to change their ways. He had heard of both the alleged party in Takoradi and the protest, he did not attend either and would not attend either in the future.

2. **Legalisation** – He stated that legalisation of homosexuality and same sex marriages should not occur.
3. **Religious Affiliation** – As a Christian he thought that homosexuality was wrong because of what happened to Sodom and Gomorrah.
4. **Human Rights** – Whilst he believes that all human beings are equal before the law, he considered homosexuality as a flaw and believed that more significantly we live in a society that is respectful of morals, he considered homosexuality an immoral act. On a professional level he would never discriminate against someone because of their sexual orientation, he would never ask someone their sexual orientation and his aim is always to get the person back to full health.
5. **Health Implications** – He stated that anatomically sex was created for both pleasure and procreation and as such the male and female sex organs are compatible, he was concerned that the damage to the anus through anal sex would be great. He thought that the damage was also likely to contribute to the prevalence of HIV/AIDs. When asked whether he thought the system by which STI patients are treated in Ghana (i.e. having to bring in their partners) was likely to discourage homosexual patients to come in, he replied by saying that whilst that might happen it was a good practice as it meant both partners could be treated. Furthermore, he said he would treat someone who came in alone but would prefer them to bring in their partner, and as he mentioned previously, he will not discriminate against a patient who is homosexual.
6. **Cultural Values** – He admitted that homosexuality was a foreign habit and that there has never been any resemblance of homosexual practice in the Ghanaian society as such he found it difficult to accept culturally and was concerned for the implications it might have.
7. **Specific Concerns** - The respondent remarked that if people were to practice homosexual intercourse it should be with lubrication and high quality condoms; however he did not advocate homosexual intercourse at all.

## Analysis

### Health Implications

Of the 29 people interviewed, 12 made reference to the damaging of the anal passage and the subsequent requirement to wear pampers or nappies. Considering homosexual intercourse poses a high risk of spreading HIV/AIDS only 8 of the 29 interviewed made references to either HIV or AIDs which is alarming. 5 of the interviewees made mention of the fact that there is the risk of sexually transmitted infections and another 5 also referred to infectious diseases. Though they had no knowledge of what these infections might be, they just knew the risk was present. One was concerned about the connection between health and the economy; significantly they believed legalising homosexuality would increase health issues of this kind resulting in greater economic pressure on health care service in the country, which was perhaps a fair assessment. Whilst two of the interviewees connected homosexuality to health issues such as alcoholism, drug abuse and other anti-social behaviour, neither of them were clear on whether these were directly linked to homosexuality or whether it was due to the homosexual community being ostracised. There is however the School of thought that since homosexuality is not a typical Ghanaian culture but borrowed, there are other behaviours that have been found to be peculiar to them. One notion which was common to most interviewees was that, Ghanaians tend to follow blindly and adopt other deviant practices accompanied with homosexuality. A behavioural comparative study, (Sexuality and Well Being Study) by the British Journal of Psychiatry in England and Wales revealed a higher incident of illegal drug use, alcoholism, psychological problems and violence in the gay community than the general public.

One of the interviewees made reference to lesbians suffering bronchial problems but couldn't justify his claims though there are concerns that homosexuals may suffer oral tract problems as a result of anal-oral intercourse. There was much less reference to problems suffered by lesbians as those which referred to gay men.

The most frequently referred to health issue was that of rectal leaking, or damage to the anal walls leading to persons wearing nappies or pampers. This must be an embarrassing condition for the homosexual community and a potentially costly one also; perhaps ways to alleviate it should be researched. For example, encouraging the use of lubrication, if homosexuals feel they want to partake in anal intercourse.

One respondent referred to the rotting of the genitalia, this could have been in connection to sexually transmitted infections, and in particular gonorrhoea is sometimes considered to 'rot' your genitals. Other sexually transmitted infections are of issue too, Human Papillomavirus in particular which has been reported can in some scenario's results in anal cancer.

In addition, three respondents weren't sure of specific health implications but felt that anal intercourse wasn't natural and as such its effects on those attempting it were likely to be negative. It is perhaps a concern that those and four others interviewed were not aware of any health implications, as prevention is always more effective than the cure.

This report has been unsuccessful in making contact with members of the homosexual community, however, on the Gay Ghana Website, a Lesbian Gay Bisexual Transgender (LGBT) platform supporting the gay community in Ghana has proved a valuable resource for assessing the perceptions of the from the homosexual community. In terms of health, the Gay Ghana website focuses on HIV/AIDS and comments on issues faced by the homosexual community. A lack of education on the causes of HIV has left some homosexuals believing that the cure is religion, furthermore "There are few, if any, HIV prevention or awareness campaigns targeting the LGBT community, even though a substantial amount of work is directed to heterosexuals. Because of the silence, a recent study found that while most gay men in Ghana knew HIV was sexually transmitted, many thought the risk was greatest with vaginal sex"(www.gayghana.org), secondly the Gay Ghana website is concerned that because of the system in place to deal with sexually transmitted infections, whereby you must also bring in your partner, homosexuals afraid of the reaction, or stigmatisation they would face in the public hospitals and those who cannot afford a private doctor are dying of preventable diseases. However, on interviewing Dr. Boateng he was of the opinion that the system in place was the most efficient at treating STI's and that he would treat homosexual patients without any problem, furthermore he would treat a patient who came in alone.

Whilst it was promising that 8 of the interviewees were aware that homosexual intercourse puts them at a high risk of contracting HIV/AIDs, the majority of those interviewed did not mention the issue which is alarming. Furthermore, it is problematic that the homosexual community had confusing information directed at them. Although homosexuality is certainly taboo in Ghana, issues as life threatening as HIV and AIDs need to be taken seriously in order to protect both homosexuals and the greater Ghanaian population. In addition, there is

growing concern that there are many more conditions which both the homosexual community themselves and the general public need to be aware of if Ghana is to promote healthy living.

## **Human Rights**

Eleven of the twenty nine interviewed were of the opinion that all human beings should be treated equally before the law, however seven of those interviewed were of the notion that homosexuality was illegal in Ghana and that they had no protection under the constitution. This notion might be flawed since the constitution has not made a clear stand on legality and criminality of the practice. Homosexuality was considered to be similar to being a thief or kleptomaniacs by two of those interviewed as such whilst a large number of those interviewed felt that the person should be afforded all rights, there was little consensus that those people should have the human right to freely practice homosexuality. This is not an unusual phenomenon in that most of the international human rights covenants have mentioned little by the way of sexuality, it is a highly contested subject even in countries where it has been legalised. The Human Rights education Association recognises that “for many public officials and opinion-makers the expression of homophobic prejudice remains both legitimate and respectable - in a manner that would be unacceptable for any other minority” (www.hrea.org). Whilst the general consensus advocated equality in front of the law, it was of concern that eight respondents would not employ a homosexual on grounds of their sexuality which is potentially discrimination. Additionally six of those interviewed did not consider discrimination against homosexual people a violation of their human rights. Three of the interviewees equated homosexuality with perverts, rapists and child molesters as justification for discrimination, however as far as our research has allowed there is no evidence that any of these accusations are true.

In relation to the human rights of homosexuals in Ghana, all interviewees were asked whether they believed homosexuality should be legalised in Ghana. Legalising activities like homosexual intercourse though might have implications, have proven beneficial in other countries where it makes it easier to educate people on health and rights issues in particular. Furthermore as the community can operate freely in public, there is potential they are less likely to resort to risky practices or prostitution when finding a genuine partner is much easier. Regardless of this, all but one of those interviewed were adamantly against legalisation. All of those interviewed referred to religion as either their justification for being

anti-homosexuality or as a concern in case of legalisation. As a country with a large Christian or Muslim population, the respondent's religion will inevitably have an impact on their opinion. As literal readings of the Bible speak out against homosexuality, much of the basis for the interviewees concerns had their roots in biblical commandments. Eight interviewed were concerned that should homosexuality be legalised in Ghana they would suffer the same fate as Sodom and Gomorrah. More than one of those interviewed thought that the constitution was not clear enough of homosexuality and that it needed clarification, ideally criminalising it as they felt currently the ambiguous nature of the term "unnatural carnal knowledge" may allow for homosexuals to be protected by the law.

### **Cultural Context**

Overwhelmingly, the biggest concerns of the interviewees were the implications of accepting homosexuality on Ghanaian traditional marriage system with eight respondents displaying concerns and a further five referring to both traditional marriage and procreation. In particular one of those interviewed seemed to suggest that legalising homosexuality would result in no procreation as all people would choose to be homosexual. This fear is largely unfounded, in that, in countries where legalisation has occurred, homosexuals still make up a minority of the overall population. Apart from this, for the most part people's concerns were reasonably vague, respondents referred to Ghana's traditional values, five made reference to the splitting up of families as a result and four were concerned that homosexuality went against Ghana's norms and as such would contribute to the splitting apart of society. Another four respondents were worried about Ghana's public image.

It is evident from the research that concepts such as family, community and nation are integral to Ghanaian cultural values. In line with this, one particularly interesting comment by two of those interviewed was on the difference between individual rights, and community or social rights which some felt were more appropriate in the Ghanaian context; as such some of those interviewed thought it was inappropriate to consider only the rights of the individual without respect for larger effects. From this frame of reference many thought that homosexuality shouldn't be considered a human right due to the potential negative implications it may have for society or Ghanaian culture at large. Although this is an interesting issue, what it fails to consider is that by ignoring or attempting to ostracise an issue such as homosexuality any

potential risks may actually be encouraged as those individuals wishing to practice homosexuality have to do it under constraints, this has implications particularly in terms of health but also in terms of the methods of attracting potential partners, for example two of those interviewed discussed monetary gain as a reason for young men being tempted into homosexuality.

### **General Analysis**

Whilst the opinions of most of those interviewed shared many similarities, there was a reasonable disparity between those who felt that greater education was needed on the subject. Some felt that educating students about the implications of homosexuality was a responsible attitude to undertake, but that it should fall to the parents as well. Others felt that only the negative effects should be taught, though there are concerns that might instigate in them the curiosity to try it. Education is important; one of the most valuable lessons learnt from this report is that information concerning homosexuality is ambiguous, confused, or at best patchy. Most seriously not all were clear on potential health risks and in a country with a growing homosexual community and HIV/AIDs epidemic, education is a valuable key. This report has demonstrated the on the whole homosexuality is not welcome in Ghana, the respondents had various concerns for tradition and culture however, it is unlikely you will ever be able to eliminate homosexual practices in a community but it is possible to increase awareness and potentially remove the dangers of unprotected sex through a neutral and informative education programme.

## Limitations

- **Time** – Ideally the report should have been a longitudinal study, whereby we monitored people's perceptions over a number of years in order to document any change in perception and a larger number from the Sekondi-Takoradi population should have been interviewed, however, this was not possible as we were restricted on time.
- **Money** – As the report was limited economically, it was unable to cover a larger number of surveys as the transportation costs were too great.
- **Lack of communication with homosexual community** (except for gayghana.org) – In initiating this report CHRAJ had hoped to arrange meetings and communicate with the Sekondi-Takoradi homosexual community however it quickly became apparent that this would not come to fruition. Limited access to the homosexual community through the website [www.gayghana.org](http://www.gayghana.org), made it possible to research homosexual issues via this medium.
- **Limited number of interviewees** – As the report aimed to research the perceptions of the Sekondi-Takoradi metropolis, interviewing a larger number of people would have provided a fairer account of the perceptions, however, this was not possible due to constraints such as time and money.
- **Lack of interview with Dr. Sowah** – The report had hoped to interview Dr Sowah, as his outspoken concern over homosexuality had been important in instigating the research.
- **Car** – Having a car would have made us more efficient considering cost and time involved in taking taxis to all the locations.
- **Lack of interview with traditionalists** – The report would have had a fairer balance of ideas with inclusion of a traditionalist but lack of funds did not allow for the interview with any traditionalists. The traditionalist would have provided a non-Christian or Islamic perspective for the study.

## Recommendations

- Project should be well supported (financially) to make participants more active and interested in the project right from the start to finish.
- Persons in charge of the project should help participants in booking interviews with people of high rank to avoid delaying time process
- Larger sample size should be used in future study in order to reflect a better representation of the entire Ghanaian public.
- Interviews with Ghanaian homosexuals would be essential to improve upon the research.
- More research needs to be undertaken in terms of the STI healthcare system, if it is currently failing homosexuals who fear reproach by attending together.
- An interview with a specialist on Homosexual health issues may prove useful.
- The criminal code on unnatural carnal knowledge should clearly state which practices it deems unnatural so as to clear up the confusion over whether homosexuality is legal or illegal.
- Although this report has shown that generally members of the Sekondi-Takoradi population do not accept homosexuality their lack of knowledge particularly in terms of healthcare could have implications for society, education outreach with a focus upon homosexuality could benefit society.

## Conclusion

Our conclusion will have two sections first we will examine how successfully we have met our objectives as laid out in our proposal secondly we will provide brief summaries of our findings in terms of health, human rights and culture.

Our objectives were as follows:

**1. To assess the public opinions surrounding homosexuals in Sekondi-Takoradi**

The report was successful in assessing some public opinions surrounding homosexuals in Sekondi-Takoradi as we achieved twenty nine in depth interviews or focus group discussions with members of the Sekondi-Takoradi metropolis. In addition we covered various different groups within society, Christian, Muslim, Educationalists, Police, NGOs and CSOs, as well as members of the public on the streets. However, due to the financial and time restraints we could not interview a larger percentage of the public and this may have affected our ability to correctly assess public opinion.

**2. To ascertain the opinions of homosexuals in terms of how they feel they are being treated.**

The report was unsuccessful in ascertaining the opinions of the homosexual community; unfortunately we were unable to communicate with any homosexuals in the Sekondi-Takoradi metropolis. As homosexuality is evidently frowned upon by Ghanaian society, the homosexual community is hard to make contact with. However, we gained limited knowledge from the gay Ghana website. We commented on the website with the aim of arranging a meeting and although one person replied and gave some information regarding the topic he did not want to arrange a meeting.

**3. To find out any potential health implications for the homosexual community**

- Our interviews allowed us to assess what the public thought that the potential health implications for the homosexual community may be, however, we had hoped for an in depth interview with Dr. Roland Sowah, the regional director for HIV/AIDs but this did not come to fruition. It was interesting to learn what the opinions of the public were, nevertheless it was concerning that not all of those interviewed were aware of many of the health implications. Furthermore, we learnt from the Gay Ghana website that the homosexual community

themselves were often unsure of implications, particularly in terms of HIV/AIDS which means better systems of education need to be put in place to tackle this issue.

**4. To consider how Ghanaians cope with homosexuality**

- Our report found out that on the whole, a small section of those that were interviewed are willing to cope but others were not because they think homosexuality is deviant behaviour and should not be accepted. Of those who were willing to cope with homosexuals, they would give them counselling but were not prepared to cope if they did not change.

**5. To examine how the Ghanaian cultural system may integrate with homosexuality**

- The majority of those that were interviewed felt that Ghana's cultural system could not accept homosexuality now or in the future. A small number felt it might be possible to change but that would take hundreds of years. People were most concerned about Ghanaian Traditional marriages and were afraid that homosexuality would cause break up in marriages and then procreation would suffer. If there was any chance of homosexuality integrating with Ghanaian cultural values, the legality issue would have to be cleared up: one interesting finding from the report is that the law forbidding unnatural carnal knowledge is not clear enough in terms of whether it forbids homosexuality or not.

Concerning the health implications, a number of the people interviewed knew the gays and lesbians were at risk of getting infected with STIs, AIDS and other genital infections. A few were of the assumption that because the anal passage is not meant for sexual intercourse, the homosexuals are bound to have health problems. However they didn't mention the diseases related to homosexuality. Less than half of those interviewed were aware of the connections between HIV/AIDS and homosexuality, furthermore the homosexual community had confusing information directed at them which is highly problematic and may have detrimental effects for society.

With regards to the issue of legalising and the rights of homosexuals in Ghana, all but one of the interviewees due to their religious affiliation felt that homosexuality shouldn't be legalised in Ghana. Nonetheless many of them felt homosexuals should be treated equally before the law. And the minority said since it hasn't been legalised no constitutional law should protect them. It was concerning that a small number felt discrimination against homosexuals was acceptable, particularly in terms of employment.

As to the side effects of the practice of homosexuality on Ghana's culture, almost all of the interviewees were of the opinion that homosexual conduct would have negative impacts on the cultural setup and beliefs and practises of Ghanaians. A few talked about how it would affect procreation and the traditional marriage system. Others suggested that before the practise of homosexuality is made lawful in Ghana the voice of those in society who are against it should be considered.

## Appendix 1: References

- CHRAJ Annual Report 2005
- [www.hrea.org](http://www.hrea.org)
- [www.gayghana.org](http://www.gayghana.org)
- [www.ghanaweb.com](http://www.ghanaweb.com)
- The Ghanaian Constitution (1992)

## Appendix 2: Interview Data

Please find attached all interview data.

### **Interview 1: Director of Tourist Board for Western Region**

#### **1. What is your view on homosexuality?**

- *Homosexuality is a perversion. Homosexuals are perverts however sometimes it is not their fault. It could be inborn, they could have been brought up like that, and in those cases we should be sympathetic for them as we are for nymphomaniacs or kleptomaniacs. However, that does not mean that we should accept or condone it.*
- *Homosexuality can also be acquired and there is a thin line between growing up homosexual and growing up normal, particularly for girls. The fact that supi (?) is accepted means its inborn and that's why we shouldn't make it easy to become homosexuals, if we glorify it people who wouldn't normally become homosexual might. That is why legalising it is not good and shouldn't be done.*
- *Homosexuality shouldn't be glamorised by having parties.*
- *Law should be hard on adoption; it should be a criminal offense for a homosexual to adopt a child. If a child grows up with both parents one sex they are more likely to become*

*homosexual because the child will think that is normal, and that will deprive the child of its human rights.*

**2. Do you know a friend, relative or colleague who is homosexual**

- *No.*

**3. If yes, how did you react to that?**

- *N/A*

**4. If no, how do you think you would react?**

- *It would depend on the circumstances. I might sympathise but it depends on what they were doing.*

**4b. Would you treat a colleague differently?**

*-I would be careful about letting him get close to my children, and I would talk to him about that but I wouldn't tell my children because I wouldn't want to prejudice them against him.*

**5. Are there any specific implications concerning the tourist board regarding homosexuality?**

- *There are in so far as prostitution is concerned because we don't want the country to be turned into a sex-tourist destination like Thailand for example. Brothels for homosexuals would not be welcome.*

**6. Have you had any issues with homosexual tourists, specifically in the western region?**

- *No*

**7. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *No, if it was legalised, it would glamorise it, if they want to do it in their own homes ok but otherwise, no.*

**8. Do you think gay marriage should be legalised in Ghana?**

- *Not legalised, no, but if it is their preferences. If they can do it without being accorded the same rights as heterosexuals, as long as they are not out in the open its ok.*

**9. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *No – if you were a kleptomaniac you would pick-pocket because you are sick, everyone has certain rights but certain morals and ethics should rule.*

**10. Do you have any idea about the health implications on the practice of homosexuality?**

- *Not too sure, apart from HIV, reason why it shouldn't be encouraged is because it easily becomes the norm and then what happens to procreation. If they are sick then we should sympathise.*

**11. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *Well the bible says that it shouldn't be allowed. It's a genetic thing, can't change it but bringing it into the open and making it free will dent Ghana's cultural image.*
- *As Africans we are at a certain stage of social and cultural development. We shouldn't just do what the western world is doing. It is like, in the western world there are so many things that women don't have to do, they have more machines. Here we still need women to do things and if we let them be feminists they won't do the home jobs. As we advance things might change. We'll get there (western standards) but were not there yet, you can't force women into politics just because you want gender balance in the same way we tend to copy blindly the western world.*

**12. Have you any comments on moral issues concerning homosexuality?**

- *No.*

**13. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *I'm Christian, obviously Christians from the bible they think allowing homosexuality will suffer fate of Sodom and Gomorra. We should sympathise but we should not make it easy.*
- *Somebody said there is treatment for it, maybe it is possible to change it depends, if it is acquired we can use psychiatric matters, but if your born I wonder, maybe by changing sex.*

**14. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, I heard about it in the papers.*

**15. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes.*

**16. Did you attend either?**

- *No.*

**17. Would you attend one in the future?**

- *I wouldn't, but those demonstrated against homosexuality had his sympathy.*

**18. Do you think discrimination against homosexuals is a violation of their human rights?**

- *No, I don't think it is, It depends what discrimination is, I don't think anyone discriminates because they can't tell a homosexual when they see one. Unless they state that they are homosexuals I don't think anyone would. If there were laws against homosexuals then that*

*might be discriminating but if it's a personal choice then it's ok. He might rape me or my child.*

**19. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *I don't know quite suddenly this thing has come up its coming into papers, people are talking about it. There is a Bar in Accra where homosexuals were going and it got pulled down.*
- *With the party they held here out in the open I can't tell whether it is coming out in open because of what is happening in East Africa, homosexuals are emboldened to come up, if we're not careful we could be over-run. I'm happy there was a protest because if they (the homosexuals) were testing the ground to see if they were accepted then the protest proved they were not.*

**Interview 2 with Pastor Sackey (He also typed some answers himself which are attached)**

**1. As a religious leader, what is your view on homosexuality?**

- *I view it as a sin because I am a church leader. Leviticus 20:13. Some say its a mental disorder but it's a lust of the flesh. But I'm not condemning homosexuals. But I am against same sex marriage. Homosexuals can be freed from sin, can lead normal lives as other. Homosexuality goes against scripture (Corinthians – Homosexuals have no share in Kingdom of God)*
- *There is a temple, the temple of Diana some of that background are coming into the Church and so there is hope for homosexuals. Just like a drug addict if he believes in Lord Jesus Christ he can be saved.*

**2. What does Christianity/Islam say about homosexuality?**

**3. Do you have any openly homosexual members in your church?**

- *Not in my line of work, probably because of set up of church. Not denying there might be homosexuals in church but because it is frowned upon people don't come. I believe that when Church set up a unit then people will come.*

**Do you have plans to set up a unit?**

- *Specialised ministries for particular issues, drug addicts, street girls we could do a similar thing for homosexuals eventually we will get one.*

**4. Have you had an encounters with homosexual people?**

- *Yes, when we were growing up, no videos or gadgets, cinema halls and stuff. Young people who want to watch films but can't pay there some men who sleep with young boys then let them in. If you want to get to bottom of issue you need to go to movie houses. Some people want to sleep with people for money in Tema for example.*

**5. As a pastor or an Imam what would you do if you find out one or a group of your members were homosexuals?**

- *I never treat anybody differently, I look at everybody from perspective of the love of God. I don't no discriminate. I witnessed Rastafarians. I do not judge people by their appearance even if their deep down in sin.*

**6. Would you welcome more/any homosexual members into your church?**

**7. Do you know of any bible quotations that are against homosexuality?**

**8. Do you think homosexuality is spiritual?**

- *Just like any other sin you will found out your possessed and you want free yourself you cannot. I counselled a young man involved in pornography he said he cannot sleep without masturbating. He needed praying for him, something has taken hold of him. Just like drugs. If a Christian falls into sin, homosexual or others. God talks to you eventually that's deliverance.*
- *Usually, an obsessed person can get out of it with counselling but when you become possessed something has taken over you and you cannot, e.g. masturbation. It should not be taken lightly. As a pastor you need to act really fact, otherwise it controls anything you do.*

**9. Has anyone come to you in need of prayers because of their homosexuality?**

*No*

**10. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

**11. If gay marriage is legalised in Ghana would you bless the marriage of gay members in your church.**

**12. Do you think gay marriage should be legalised in Ghana?**

**13. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

**14. Do you have any idea about the health implications on the practice of homosexuality?**

- *So many, I've looked on gay website, journals and others. Homosexual behaviour puts you at greater risk of hepatitis A, B and C, cancer, alcohol, tobacco use, substance use, anxiety, STIs and HIV/AIDS*

**Why would they?** *Let's take substance abuse, there lifestyle goes with it, if your involved in certain lifestyle it means certain abuses. Some of them are really depressed.*

**15. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

**16. Have you any further comments on moral issues concerning homosexuality?**

**17. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

**18. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, I heard about it on the news.*

**19. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes, the muslims*

**20. Did you attend either?**

- *No*

**21. Would you attend one in the future?**

- *I would not protest but if there was a Christian protest I would join. I recently organised a seminar for secondary schools. The response of the Church in general is concerning me. We don't speak out against things but I really respect the Muslim's tact, they did it peacefully but they made their voice heard.*

**22. Do you think discrimination against homosexuals is a violation of their human rights?**

- *I don't believe in discrimination. If they are homosexuals they are, they are sinners but should not be discriminated against. They need our love and compassion. We need to reach out and love them. If we push them away they will do it more. If they are openly gay and proud there is still no point to give up on them. I listened to it on the news, they interviewed some people in Accra, even if they think that how they were born we should still not give up. People need to be counselled. I don't believe anyone is born with, so they can be treated.*

**23. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *No, not ready, do you remember in 2006, they wanted to have a conference but because of the way we are born and bred people did not allow it. If we are to allow homosexual to have their own way they need to legalise it. Recent homosexual activities could affect Ghana's culture. For example, traditional marriage system. Men will no longer cherish marrying women and wouldn't have to struggle to marry women. They will lie. Maybe I shouldn't generalise it but some will opt to be homosexual, they will be influenced particularly the youth.*

- *Women will be viewed as sex objects and the moral fibre of youth will be affected. There will be more divorce, and it could also give rise to out of wed lock pregnancy. Children in homosexual marriages more likely to end up the same way.*
- *It is a disorientation of our nature, some people there make up, way they dance, behave like a women.*
- *Going underground is a problem, everything done under cover grows fast.*

Answers typed by Pastor Sackey prior to Interview:

**1. As a religious leader, what is your view on homosexuality?**

*-Personally, I view homosexuality as a sin. Leviticus 20:13 clearly forbids homosexual practices. It reads: "If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death". Therefore I oppose same-sex marriages. However, I take the perspective that the homosexual can be delivered from their homosexuality. I believe that homosexuality goes against scripture and God's created order for marital relationships. God designed that a man shall be married to a women, not to a man. I also believe that homosexuals will not inherit the Kingdom of God. I Corinthians 6:9-10 reads; "Or do you not know that the unrighteous shall inherit the Kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the Kingdom of God".*

*However, homosexuals can be reconciled to God – I Corinthians 6:11, "And such were some of you; but you washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God". I, therefore, preach Christ to all men, and encourage my church members to share the Gospel of Christ to homosexuals.*

**2. What does Christianity say about homosexuality?**

- *Homosexuality is a big issue in our world today. And within Christendom there are divergent views regarding the issue of homosexuality. However, fundamental to the view of Christianity about homosexuality is the theology of Creation found in Genesis. God, in his infinite wisdom and love, brings into existence all of reality as a reflection of his goodness. He fashions mankind, male and female, in his own image and likeness. God designed sexual intercourse between a man and a woman within the confines of marriage.*
- *However, the fall of man culminated in sin. Genesis 19 recounts the story of the unnatural and abnormal wickedness of the men of Sodom in demanding to "know" Lot's guests carnally or sexually which led to their destruction.*

- *The Church celebrates the divine plan of the loving and life-giving union of men and women in the sacrament of marriage. It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behaviour therefore acts immorally.*
- 3. Do you have any openly homosexual members in your church?**
- *No.*
- 4. As a Pastor what would you do if you find out one or a group of your members were homosexuals?**
- *In the first place what such people need most is compassion and unconditional love. We should not be judgemental. If any of my church members were homosexuals, I will offer them practical love, support, hope and counselling.*
- *Also, I will offer them a strong sense of community – teach and educate my church to be a place where there is true love, fellowship, care and concern for one another. Where these exist we can easily accommodate homosexuals so that they might find God's forgiveness and deliverance.*
- 5. Would you welcome more/any homosexual members into your church?**
- *First, the church needs to be educated now concerning the issue of homosexuality. There should be awareness creation on this challenge. Then church members must open up to welcome homosexuals without being judgemental.*
- *So yes, I will welcome any homosexual into Church where the gospel of Christ is proclaimed so that people will have the opportunity to receive Christ as their Lord and Saviour. He is the only one who can truly set the homosexual free.*
- 6. Do you know of any Bible quotations that are against homosexuality?**
- *Leviticus 18:22; Leviticus 20:13; Deuteronomy 23:18; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:9-10; Jude 1:7 and Genesis 19.*
- 7. Do you think homosexuality is spiritual?**
- *No and Yes. No, because homosexuality is a lust of the flesh, like any other sin. It is the manifestation of sexual desire toward a member of one's sex or the erotic activity with a member of the same sex.*
- *Yes, because if one persists in homosexual sin, like any other sin, that person can be said to be possessed spiritually.*
- 8. Has anyone come to you in need of prayers because of their homosexuality?**
- *No.*

**9. If gay marriage is legalized in Ghana would be bless the marriage in your church?**

- *To call the union of two persons of the same sex a "marriage" is a misnomer. Marriage is a divinely ordained institution designed to form a permanent union between one man and one woman for the purpose of procreation, among other. This is what God intended marriage to be – Genesis2:18-25*
- *If God, in the original creation of humans, had created two persons of the same sex, then we could bless a homosexual marriage.*

**10. Do you think gay marriage should be legalized in Ghana?**

- *No. Marriage is a religious sacrament or ceremony and should be maintained as God intended it to be.*

**11. Do you think that the constitutional law "all men...should be treated equally" should be applied to homosexual in this country?**

- *Yes, but unnatural carnal knowledge is illegal under our criminal code. Homosexuality, lesbianism and bestiality are therefore offences under the laws in Ghana.*
- *The majority of gay men and women in Ghana do not profess their sexuality because of section 104 of the Ghanaian criminal code that makes "unnatural carnal knowledge" a crime.*
- *The law defines unnatural carnal knowledge as "sexual intercourse with a person in an unnatural manner or with an animal" Past criminal cases have defined sodomy and more specifically gay sex as a crime.*

**12. Do you have any idea about the health implications?**

- *Gay websites, medical journals, psychological journals and Centres for Disease Control all points to the fact that homosexual behaviour has greater health risks. Diseases such as hepatitis A, B C, Anal cancer and higher rates of alcohol and tobacco use are prevalent among homosexuals. A recent study conducted by the Gay and Lesbian Medical Association (GLMA) confirms that homosexual lifestyles carry serious health risks. These include HIV/AIDS, substance abuse, depression and anxiety, cancer and sexually transmitted diseases.*

**13. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *Until about some few years back, many Ghanaians blindly believed homosexuality did not exist in this country. However, homosexuality is now an issue in the forefront of the national agenda. Many Ghanaians in the deeply religious nation consider homosexuality evil and*

*disgraceful. Many blame gay men for AIDs in Ghana and label them as promiscuous, paedophiles or criminals.*

- *Traditional values mark a country! The majority of Ghanaians are Christians and less than half of the country is either Muslim or of indigenous belief. Most religions in Ghana do not condone homosexuality and view it as an abomination. Recent homosexual activities could affect our Ghanaian culture in the following ways;*
  - 1) *Homosexual activity could negatively affect the traditional marriage system. Men will devalue marriage and women and children in existing marriages, whilst the unmarried could give preference to same sex marriages instead of traditional heterosexual marriage.*
  - 2) *There could be a negative impact on the value of the Ghanaian women as men will view women as mere sex objects*
  - 3) *Homosexual activities could affect the moral fabric of some of the youth since some of them would like to indulge in it, which is detrimental to their growth and Development it could also worsen the spread of STIs and especially HIV/AIDS*
  - 4) *Homosexual activities could lead to an upsurge in divorce*
  - 5) *Homosexual lifestyles could give rise to out-of-wedlock pregnancies*
  - 6) *There could be an increase in neglect of child-care. Unique needs of male and female child that are met by parents of the opposite gender will not be met.*
  - 7) *Children in homosexual marriages are more likely to engage in sexual behaviour*
  - 8) *There could be an increase in public ridicule, embarrassment and confrontation as men who braid their hair, wear earrings, make up or generally behave like women are an affront to Ghanaian culture.*

**14. Have you any comments on moral issues concerning homosexuality?**

- *The silence of the Church regarding the homosexual issue is rather abysmal. There is an urgent need to return to God and the Bible. And the Church, which is the light of the world, must make that clarion call. Our modern culture is degenerating and deteriorating because we have departed from the ways of God. And this could results in our doom unless we return to the truth. We can never live our own lives independent of God. We need a massive and united front to combat these unacceptable practices and lifestyles.*

**15. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *Again, I call on our nation to return back to God. We all need to obey His commands and live to please Him, not ourselves.*

### **Interview 3 with Pentecostal Teachers**

#### **1. As an educationalist what is your view on homosexuality?**

- *A. It is unfortunate that we have homosexuals in midst of humanity. When you consider God, God created man in his own image and because of that he gave us animals. Animals are not homosexuals. Homosexuals are behaving far below animals. It is dehumanising to do something, it is abnormal.*
- *B. When God created man he said it's not good for man to be alone which is why he created women. A man and woman will be one. Man must marry women and women must marry me. Homosexuality is shocking, it is not good. It is not good for Ghana because it is a Christian country. I blame the government of Ghana because for example we have a big party in Takoradi. What will be done about it? They are not doing anything so it means they agree. It is the governments fault because they allow it. The regional ministers, what are they doing?*
- *C. I don't blame it on the government, because legally we have freedom of association. I think homosexuality is not solely on the government because to punish them might be against the law. Responsibility should be on teachers, leaders, parents. If you look at education system round the world, parents work, children go home and watch it on the tv. When we say we are fighting it we have a tall order, we need to do it in the immediate environment.*
- *D. Culture has its own meaning. In basic schools we define culture as the way people live, if we look at the way Ghanaian people live then homosexuality is not ok. We have so many reasons why we marry. Marriage should be backed by both families and for purposes as well such as procreation. How can homosexuals procreate and there are health implications as well. We have been teaching children about deviant behaviour but still people do it. We need to put Christianity aside and think about the root causes because not everyone is a Christian; we need to look at our culture because everyone in Ghana shares the same culture. In a different country members are trying to spread it but since it is not our culture we would do well to stop it.*
- *E. Every country has its own culture. Sometimes people might wonder why should a man go for a man. In my opinion it is copying blindly that has lead us to it. I don't know if those who do it want to bring this to our culture. In the government we have lawmakers, but rights have*

*limits so government should put their foot down. Some of the lawmakers are even supporting it, that is why it's difficult to talk about, because some lawmakers are encouraging it. Western countries have led us to them, you can't call your father stupid like you can in other countries. It all boils down to this, these people want to challenge God. We have limits. We are praying that it stops because otherwise it will be like Sodom and Gomorrah.*

**2. Where does that come from?**

- N/A

**3. Do students learn about homosexuality in schools?**

- *They are taught about it. In science they do about reproduction. Its better they will know something about it, because if you don't teach them they will try and practice it.*

**4. If they do not, do you think they should?**

- N/A

**5. Might this change in the future?**

**6. Do students learn about human rights?**

- *Yes.*

**7. Do students have sex education?**

- *Yes*

**8. Does that include homosexual relations?**

- *Yes*

**9. Do you think including homosexual sex education in schools might benefit students?**

- *As said before "yes because if you don't teach them they will try and practice is"*

**10. What would you say should be done to students caught practising homosexuality?**

- *A. They should castrate them*
- *B. They would be instantly dismissed, because this is a missionary school. So homosexuality is not allowed to occur in this school. Even the parents would back us.*
- *C. Because it is a missionary school i think this (B's comment) is the official line but I'm not sure.*

**11. Have you had an encounter with a homosexual or do you know a friend, relative or colleague who is homosexual?**

- *A. I don't have any but a friend told me they do it, in secondary schools it is happening, if you like you can join them. They form a group at school. It's a male school and they feel like enjoying themselves, there are no females so they need to satisfy themselves. The teachers*

*were told but they didn't catch anyone so they can't do anything about it. The boy asked his parents to remove him from the school and the parents accepted.*

- *B. Last month or so I was buying something somewhere. There was a guy who wanted to be a female; he doesn't dress in female clothes but the things he is wearing, his hair. The way the guy behaves. He has opened a restaurant and a lot of boy workers are with him. I heard he was a homosexual so I went to see and there was a boy getting advice, I was convinced he was a homosexual he said "use what you have to get what you want" I didn't understand, he was advising this small boy, my friend said he was a homosexual. He talks like a lady.*

**12. If no, how would you treat one if you came into contact with them**

- *C. According to what's happened, how they changed through prayers and advise. It's an evil act, it's just evil, God will punish those people*
- *D. If I encountered someone I wouldn't touch his cup. **Lesbians?** I don't know*
- *E. I would advise them to stop.*

**Would that be discrimination?**

- *A. You, if you are gay are in fact discriminating yourself so it's your own fault. The one thing about Ghanaian culture, you wouldn't let your children play with a thief, he will teach you how to steal. In the same way you might become homosexual.*
- *B. Psalm 1. Homosexuals have their association so they are discriminating themselves. We have our own interests at heart, not discrimination.*

**13. If yes, how was your experience?**

- *N/A*

**14. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *No.*

**15. Do you think gay marriage should be legalised in Ghana?**

- *A. Homosexual or same sex marriage should never be legalised. I don't understand how a man can love a man its abnormal.*

**16. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *A. Homosexuals should be treated fairly, should be employed fairly but if I knew he was a homosexual it would be difficult for me to employ him/her.*
- *B. Personally, I think otherwise.*
- *C. If you employ a homosexual he might influence other people.*

- *D. You might become a part of it, so because he was a homosexual. I would want to discourage him from being homosexual.*
- *E. Even if I had to sack him and compensate you I will.*
- *A. I would monitor you until you do something wrong and then sack you.*
- *B. If behaviour is not to standards then you should be sacked*
- *C. What he (B) means is if you have signed a contract, (i.e agreeing not to behave homosexually in the office) then you would be fired if you go against it.*

**17. Have there been reports about the occurrences of homosexuality to your office?**

- *A. They had a teacher once; a long time ago he was sacked. He was dismissed because he was gay.*
- *B. I heard a student girl at a different secondary school influenced a teacher to do that, she has repented and confessed. She allowed the madam to do those things.*

**18. If yes, what was your reaction?**

- *A. It was right to sack him.*

**19. If no, in your opinion what should be the appropriate line of action?**

- *N/A*

**20. Do you have any idea about the health implications on the practice of homosexuality?**

- *A. Putting on pampers*
- *B. Men are coming for the pampers*
- *C. HIV/AIDS, STI's other diseases*
- *A. God created them to get married to women and because they broke that law they will be plagued with syphilis.*

**21. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *A. It is wrong because if you practice this, what will you teach your children? You stop procreating, some people give birth before they go do it – what will that person teach that child? That is why the lawyers who come on radio and defend them I don't know what they tell their relatives about that. Are they saying God should take over their consciousness? They are going away from our culture. I don't want to talk just about God, but he can't protect you at expense of spoiling our culture.*
- *B. I read a book about a man who was the best hairstylist. People in high position were his customers. He was trying to be gay, but because of rumours he was forced to marry and had children and a wife and a boyfriend, he spent the first night with his wife and then the others*

*with his boyfriend. He lost his job because he was a homosexual. If you are a homosexual then you can't effectively work.*

- *C. As soon as people hear he is homosexual then I won't get my hair done again so he had to cover it up.*

**22. Have you any comments on moral issues concerning homosexuality?**

**23. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

**24. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, at Tanokran (sp?)*

**25. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes*

**26. Did you attend either?**

- *No, neither.*

**27. Would you attend one in the future?**

- *A. I didn't go but was happy. If there was another then I might go.*

**28. Do you think discrimination against homosexuals is a violation of their human rights?**

- Refer to previous comments on discrimination

**29. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *A. What are we doing to stop it? My advice is that we are all Christians (in the room) we know the word of God clearly states that something is true. Lets intercede that God will open their eyes to that it is wrong. We should pray for them.*
- *B. Not everyone that mention the name of the lord will go to heaven. If you are a Pastor and you are officiating such things (i.e. gay marriage or freely letting homosexual members of church) then you are not a Christian.*
- *C. I don't think those officiating those marriages are not Christ like so are not Christians, maybe they are religious groups but they are not Christian. It needs to be a collective way, teachers, government, parents, family heads.*
- *D. Churches shouldn't close doors to homosexuals*
- *E. As to how we can live as true Christians I believe some will go to heaven and some will go to hell.*
- *B. Every Church has in its constitution with different things happening, in some teenage girls who get pregnant are suspended – why not homosexuals?*

- *C. They know that poverty is here, a man who sleeps with a man can get a land cruiser, so if they use their money they can get what they want.*

#### **Interview 4 with Nana. Busumakura**

##### **1. What is your view on homosexuality?**

- *My personal view. I think for me it's an abomination, Yeah. **In what sense?** Simply said, well when you look at animal who are supposed to be less intelligent you learn alot. You would never see animals of the same gender having an affair. Homosexuality is the least degree of intelligence a person can sink to. Have you ever seen any animals, a dog, a cat, a chicken having a sexual affair with the same sex? How can a human being created in image of God do such a thing, putting religion aside, how can human beings do it.*

##### **2. Does Ghana's cultural heritage allow for homosexuality?**

- *Not as far as I know, not within Takoradi. Tradition frowns on that. It's not part of what we call civilisation. It's just normal for a man to be with a woman.*

##### **3. Do you think this might change in the future?**

- *I don't think cultures ever will society might...not accept it but because of human rights we might.*

##### **4. Do you know of any homosexuals in your community?**

- *I've heard of it.*

##### **5. If so, have the numbers increased in recent times?**

- *No assessment of these thing, but I think numbers have grown recently because of oil increases, if money increases then so to do these things.*

##### **6. If yes, have you met them?**

- *No, few reports and I've had a few discussions with elders but because of Human Rights we limited to have far you can tamper. Also had a discussion with police. They also talk about human rights and according to police it's a criminal act*

##### **7. Within the traditional area, is homosexuality a taboo, are there any punishments for it?**

- *Yes, we haven't experienced it here but it's definitely taboo because it is not accepted by society. Not just Takoradi, I don't think in Ghana there is any religious leader who would accept homosexuality. In terms of punishment, traditional leaders are the custodian, but I have a pastoral background. First thing I would do is counsel them. People claim they have genetics but also there are people who have been peer pressured into it so it's two different*

*situations, I would give medical advice. Depends on gravity of situation. If people tried to institutionalise is we would have to take action. In older days we had to power to banish people but now we do not.*

**8. Do you think homosexuality is a spiritual thing?**

- *Coming from a pastoral background its bondage. From traditional point of view it could be a curse. These things can be put on you.*

**9. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *No*

**10. Do you think gay marriage should be legalised in Ghana?**

- *No. Apparently a minister blessed a homosexual marriage in Takoradi? That minister is sick. Due to natural situations such as AIDs it is not appropriate or wise. Even if people think we are infringing on rights it is for the common good.*

**11. Do you think that the constitutional law that “all men...should be treated equally” should be applied to homosexuals in this country?**

- *The constitution still upholds lots of laws from colonial times. The laws are confusing because we keep adding to it, and sometimes the law's conflict. The police say as long as they're not caught in the act then they cannot be arrested.*
- *That constitution should be interpreted properly. The U.S have this problem with terrorists taking them to Guantanamo Bay, because of the legislator they are having problems. This issue of human rights cannot be properly defined.*

**12. Do you have any idea about the health implications on the practice of homosexuality?**

- *It's like putting a square peg in a round hole. It's not natural. Naturally it's not health. Can you use your eyes to breath? Naturally we don't breath through our mouths, it was not made for that.*

**13. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *In turning thing upside down. I think there's also a psychological effect. It not ust a matter of arresting or banning them. I think the community should try and rehabilitate them. They could be a member of your family. Even prisons aren't for punishment but correction.*

**14. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *I don't think I know of it, but I was aware there was a group of people meeting.*

**15. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes, saw it on tv.*

**16. Did you attend either?**

- *No.*

**17. Would you attend one in the future?**

- *I can't protest but what I was expecting was the Muslims to bring a copy of the petition to me but they didn't.*

**18. Do you think discrimination against homosexuals is a violation of their human rights?**

- *We talk about human rights but what about moral rights. We don't need law or scripture. We need to know the right thing to do. We have our cultural rights and norms. This is a problem with the constitution everything is decided in parliament without consulting the people on the ground.*
- *So, If I'm poor and I steal should my human rights be protected.*

**19. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *No.*

**Anything else?**

- *As much as society does not agree to it they must not be shunned. I think Churches are not doing enough. Look at the book of Genesis, book of Paul. What happened in Sodom and Gomorrah. It's almost upon the Church to work hard on it spiritually and morally.*
- *My first priority would be to counsel them to find out there problems. Black people become prostitutes because of financial problems. Out of group of 50 or 100 maybe 5 may have genuine hormonal problems, the others have financial, spiritual or social problems.*
- *I've watched documentaries about men who feel like women in their bodies. They had to go through sex operations. That is different. They actually go through operations. These things are different, homosexuals are not the same.*

**Sex Education?**

- *Everything should be included because otherwise people don't understand what they are doing. Once you step into it, you get hooked. This gay community, some were lured in by their friends and do not know how to get out of it. Previously, when AIDS was identified people didn't know what to do. Then they realised they needed counselling. It needs teaching in schools so people know the facts. Even at home because charity begins at homes. Most parents are not aware, I think the Homosexual community before had not come out properly. People were not talking about it. In 1986 I think there was a homosexual in Accra, a*

*hairdresser people didn't talk about it because it was not public knowledge. Now it is so people should talk about it.*

### **Interview 5 with GES Metro Director**

**30. As an educationalist what is your view on homosexuality?**

- *The profession frowns upon the practice, not the best for school children because their the future leader and it would be abnormal for a lesbian or gay to be a leader. It's not right.*

**31. Do students learn about homosexuality in schools?**

- *It is part of the social studies curriculum.*

**32. Do students learn about human rights?**

- *They are taught human rights, in basic and senior high schools. They have guidance and counselling placements for basic and senior high schools.*

**33. Do students have sex education?**

- *The responsibility should be on the teachers to teach that because parents are busy and they don't get time to be with their kids. Through sex education most students now know about sexual health and reproductive issues.*

**34. Does that include homosexual relations?**

**35. Is homosexuality acquired or inborn?**

- *I don't really know if its acquired or inherited but social values serve as check and balances to suppress the practice.*

**36. Have you had an encounter with a homosexual or do you know a friend, relative or colleague who is homosexual?**

- *I was a house master in senior high and we had a case. I was a social worker and we came into contact with lesbians with schools.*

**37. If no, how would you treat one if you came into contact with them**

**38. If yes, how was your experience?**

- *I helped counsel them, there were some that changed but others that didn't.*
- *I would treat a family or friend with compassion and I would get close to the person to redeem him because I think he is a lost sheep who won't be accepted in God's kingdom. I would ask guidance counsellors to advise students if they were caught in the practice.*

**39. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

**40. Do you think gay marriage should be legalised in Ghana?**

- *As a typical traditional African, I believe it shouldn't be.*

**41. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *Gays shouldn't be given the same privileges of heterosexual Ghanaians in the constitution.*

**42. Have there been reports about the occurrences of homosexuality to your office?**

- *No.*

**43. If no, in your opinion what should be the appropriate line of action?**

- *Think the best way to curb the situation in schools is to punish or sanction but because of human rights influence nowadays they should be taken to counselling placements to be advised, if after that then they should be sacked from the school.*

**44. Do you have any idea about the health implications on the practice of homosexuality?**

**45. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *Gays and lesbians will take up positions which will be frowned upon, if legalised. Subordinate workers who are heterosexuals will not respect their managers or leaders if they are homosexuals. Wouldn't help productivity because leaders will lose their respect, especially in public institutions. It will effect family relations, it can break up family ties, because some wouldn't want to associate themselves with the homosexual family member, it would cause conflict.*
- *I think the effects on Ghanaian cultural values, homosexuals cannot act as role models or mentors to the future generations.*

**46. Have you any comments on moral issues concerning homosexuality?**

- *The social, moral norms ostracise homosexuals and because in typical Ghanaian value they are given names like "kojo besia". It is morally wrong because it is not socially accepted.*
- *I think the financial problems enables the gays to lure Africans into the practice.*

**47. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *As a Christian I am against it because it is condemned by the bible.*
- *Romans 1:18 ...punishment from God on homosexuals.*
- *As a Christian, I will be punished, condemned by God if I support the homosexuals and I won't go to heaven.*

- *Because the Anglican Church blesses homosexual marriage most Africans are withdrawing from the Church.*
- *I feel sorry for the youths who in their lust for money accept the practice of homosexuality because they would be condemned by God, but they can adhere to God's salvation by accepting Jesus Christ into their lives.*

**48. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes.*

**49. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes.*

**50. Did you attend either?**

- *No.*

**51. Would you attend one in the future?**

- *I wouldn't attend any gay party because the bible says Christians shouldn't mix with sinners like gays.*
- *I wouldn't protest on the street, but I write articles and I would speak out against homosexuality as a youth activist. I would write about the negative effects to people. I would teach the youths to evangelise to the homosexuals because I think they would listen to the youth more, they don't want to listen to the old people.*

**52. Do you think discrimination against homosexuals is a violation of their human rights?**

**53. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *No, because our social values keep us together it shows the difference between Africans and Europeans.*
- *Ghana's culture condemns the homosexual practice.*
- *Ghana's typical tradition won't accept homosexual practice.*

**Interview 6 G.E.S Interviews**

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**54. As an educationalist what is your view on homosexuality?**

- *A. Culturally not accepted, religiously I think it is a bad practice that won't be easily accepted. The physical problems, God created the anal passage for faeces to pass through so it is wrong for God to use it for sexual purposes. Authorities should outlaw it.*
- *B. It goes against cultural, physical, religious and social norms. It is deviant behaviour.*

**55. Where does that come from?**

56. Do students learn about homosexuality in schools?

- A. *The Beijing conference which brought about the setting up of girls clubs to educate women and girls on sexual health issues. It doesn't explicitly teach about homosexual relations but on sex education.*

57. If they do not, do you think they should?

58. Might this change in the future?

59. Do students learn about human rights?

- A *The school children are taught civics and about human rights in social studies. N.G.Os for disadvantaged children they write magazines on child's rights. They ask the school children to purchase the magazine written by the N.G.Os which teaches about adolescent reproductive issues.*

60. Do students have sex education?

- *Girl child education teaches about sex in schools.*

61. Does that include homosexual relations?

62. Do you think including homosexual sex education in schools might benefit students?

- *Emphasis laid upon homosexuality is not accepted*

63. What would you say should be done to students caught practising homosexuality?

- *Students should be counselled or educated to let them understand the implications of the practice.*

64. Have you had an encounter with a homosexual or do you know a friend, relative or colleague who is homosexual?

- *Haven't had any contact with any homosexual but he witnessed a report from the school whereby the school boy was influenced by an adult male into homosexual activity but they couldn't get the boy for interview.*

65. If no, how would you treat one if you came into contact with them

- A. *I would counsel and educate a lesbian or gay should he come into contact with one.*
- B. *The best way is not to shun them but to accept them and get to know why they are into it before judging them*

66. If yes, how was your experience?

67. Do you think homosexuality should be legalised in Ghana as it is in some other countries?

- A. *Because it doesn't fit into the cultural, religious or social norms of Ghana it shouldn't be legalised.*

- *B. Since its a criminal act it shouldn't be legalised, it is an unnatural act and even some heterosexual activities are not permitted to be done in public. The homosexuals should be accepted but they need to be educated on the negative effects of homosexuality.*
- *C. Ghana won't have God's favour just like the people of Sodom and Gomorrah if it is legalised.*
- *D. "God bless out homeland Ghana..." If God is the basis of Ghanaian society, for the most part, it shouldn't be legalised because it will displease him.*

68. Do you think gay marriage should be legalised in Ghana?

- *No.*

69. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?

- *A. They shouldn't be given rights because their practice is a limitation, (gave reference to the bible and adam and eve). For everyone right given there are limitations, they shouldn't be given any human rights because it is a limitation given to all heterosexual citizens. All heterosexuals have limitations so should homosexuals. Even the constitutional law that all mean are equal some are given more privileges than others.*
- *B. I think that there is a conflict if a homosexual is employed in religious organisations but in public or private institutions they can be employed. In religious institutions it conflicts, but even in public or private, if they companies rules are against their sexual orientation they shouldn't be employed but if there is nothing stating that then they can.*
- *C. I wouldn't employ a homosexual because I feel it would displease God and he wouldn't get God's favour to flourish.*

70. Have there been reports about the occurrences of homosexuality to your office?

- *I haven't had any reports of homosexuality to the workplace*

71. If yes, what was your reaction?

72. If no, in your opinion what should be the appropriate line of action?

- *I would accept the person and look out for reasons why the person is a homosexual. If a colleague is homosexual I wouldn't go about telling people but I would recommend the Gay or Lesbian to a counsellor for advice.*
- *B. I think along the same lines. I would let the homosexual know about the negative health effects. I think if the colleague is found homosexual I don't think he should be sacked.*
- *I think I would refer the person to a counsellor for a change of mind.*

73. Do you have any idea about the health implications on the practice of homosexuality?

- *It will destroy the anal passage, wearing pampers will make one feel awkward. It exposes one to infections, STIs, HIV/AIDs. I think it will waste your time and body on earth because in the long run you'll go to hell. Poor health will affect ones normal activities.*

74. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?

- *It's know talked about and everyone knows about it, it can destroy the Ghanaian cultural foundation. It will effect procreation. It will erode our cultural values if more Ghanaian's especially kids get themselves involved in it. It could lead to the setting up of a gay or lesbian community. I think everyone especially those in primary schools should be educated more.*

75. Have you any comments on moral issues concerning homosexuality?

- *A. Since it opposes God's law it isn't morally right.*
- *B. I think along same lines, I don't agree with human activists who fight for homosexual human rights because they help increasing the moral degeneration in the country. Their unnatural act is a limitation to heterosexual human rights. I suggest the activists should advise the homosexual isn't acceptable in the country they should stop and conform to societal norms. For the common good of all Ghanaians, not the individual interests that is the core of Africanism so homosexuality will affect the family system, the community and nation at large.*

76. Do you think homosexuality is acquired or it is inborn?

- *A. It's not inborn, neither is it inherited because it is not a practice that has been in African society, it is acquired. I think it is the influence of modern westernisation on human rights. Human rights activists should defend responsibly. Societal norms and human rights should co-exist peacefully.*
- *B. It is acquired because it's a deviation of God's creation of man and woman.*

77. With regards to your religious affiliation do you have anything else to add concerning homosexuality?

- *If one gives him or herself to Christ one can be saved. They need our patience, it is just like boiling a stone if you are patient enough you can make them change no matter how difficult it is. Prayers can help cure them.*
- *B. I think associating it with demonic influences is a flimsy excuse to blame one's action on.*
- *C. If you freely avail yourself to the devil they can use you and lure you into their practices.*

78. Were you aware there was a party celebrating homosexuality in Takoradi recently?

- *A. Heard of it*
- *B. I hadn't heard of it.*

79. Were you aware there was an anti-gay protest in Takoradi recently?

- *A. I heard about the protest*
- *B. We witnessed the procession on the streets.*

80. Did you attend either?

- *No*

81. Would you attend one in the future?

- *A. I wouldn't attend a gay party but I would take part in a protest*
- *B. I would attend the party but as to make an impact by trying to influence them, talking to them and getting to know more about them so I can understand them. I think going there, as an observer, will let me gain more knowledge. I wouldn't outright condemn them but I would let others know that this is why there into it so if we want to help them stop the practice this is how we can go about it.*

82. Do you think discrimination against homosexuals is a violation of their human rights?

- *A. If society is against the practice then it is ok if there being discriminated against.*
- *B. If their practice doesn't confirm to general rules then they are not being discriminated upon.*
- *C. I compare them to thieves, they should be treated like other social deviants.*

83. Do you think that the current Ghanaian cultural setting can accept homosexuality?

- *A. Ghanaians are not ready because of our perceptions of homosexuality. I*
- *B. I think Ghanaians just accept them to refine them.*
- *C. I think the two major religious groups, Christians and Muslims are not in favour so it won't be easily accepted.*

#### *Suggestions*

- *Actions of human rights that go against societal values should be considered and not tolerated. Should set limitation for human rights that conflict with societal values.*
- *Homosexuality should be talked about in all public places, Churches, markets, everywhere, so to let people know about the positive and negative effects.*
- *I think that because rights aren't absolute, limitations are set on bigamy and other social practices, like how some heterosexual practices aren't allowed in public places there shouldn't be any law to legalise homosexuality in Ghana.*

### **Interview 7 with Superintendent Dwamenakenten and Superintendent Lawrence Gbele**

#### **1. What is your view on homosexuality?**

- A. *Personally, I don't have a problem. It's a matter of choice. It's like normal sex there are so many things the Bible prohibit, but if it makes you happy.*
- B. *I don't have a problem but in terms of Ghana's culture it doesn't go.*

#### **2. Are there any laws that prohibit it?**

- A. *Yes if you look at criminal code it mentions something, unnatural carnal knowledge. That's why it is a matter of choice. Criminal code describes it as unnatural, but if someone doesn't want it then it is a problem, but if they agree.*
- B. *Its only unnatural when someone is forced into it.*

#### **3. Do you know a friend, relative or colleague who is homosexual**

- A. *No*
- B. *I was on campus with two guys who confessed to being homosexual, there were about 15 or 16 in the room and two were gay.*

#### **4. If yes, how did you react to that?**

- B. *Didn't feel comfortable as a Ghanaian culturally. I was also advising and counselling them but they ignored me, they did not want counselling.*

#### **5. If no, how do you think you would react?**

- A. *Naturally or personally I my frown upon it but it is their choice so I will not interfere in their activity.*
- B. *On their behaviour, outside sexuality they can do anything so it would not come into it.*
- A. *I would not allow my child to play with children who had homosexual parents. But when they are of age it is up to them. I wouldn't mind. I would frown upon it and advise but if she doesn't take it there is nothing you can do.*

#### **6. Do you believe homosexuality is acquired or inborn?**

- A. *It is foreign to Ghana*
- B. *Foreign culture that is creeping in, born with it?*
- A. *Unless, psychology*
- B. *Unless you can personally research into it, but I believe it cannot be inborn.*
- A. *Even normal sex, even if it not taught you inherits it. That instinct can be in someone but if its not culturally practiced.*

**Is it western?**

- *A. I don't know if its western but it is not part of Ghanaian culture. Just like HIV/AIDs*

**7. What might be the motives if not cultural?**

- *B. I think when you talk to people who went in, most went in because of financial problems. Some are financial because it was not part of us, or some might say "I met a white friend who was doing it and he talked me into and I joined"*
- *A. I don't know how they think about procreation. This homosexuality, maybe it is their idea, maybe they don't want to procreate. If for some, some churches, specifically Catholic Church they say not to do that. If you are not worried about being a part of that group you might go for the opposite sex.*

**8. Do you have any concerns regarding homosexuality and children in particular?**

- *A. OK, for children have to be talked out of thing. As for women if she is of age and they decide to go that way there is nothing we can do.*
- *B. They have legislation which protects children enough. When a child below that engages there is legislation.*

**9. Do you have any concerns regarding homosexuality and women in particular?**

- *A. If two adult women decide to go that way how do you talk them out of it. If an adult and child there is a problem.*

**10. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *B. No*
- *A. Whether it is legalised or not people still practice it. Prostitution not legal but it is increased.*
- *B. They have meeting, either legalised or not*
- *A. I don't have a problem with it being legal.*
- *B. I do because culturally.*
- *A. It is legalised in other countries, Ghana is not an Island.*

**11. Do you think gay marriage should be legalised in Ghana?**

- *A. It is their choice, there was a marriage in Takoradi*
- *B. Culturally or religious it is not good, in the Bible it says it's bad. I see it as the end of time that the bible has prophesised.*

**12. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- A. I am of the view that when you try to bring laws to prevent it then the human rights aspect comes in, if you make a law against homosexuality then it conflicts with the right to associations. Human rights law is entrenched.
- B. Why not, they should be treated equally before the law. But do we see equality before the law, practically, if people have immunity then everyone should be equal what is the point?

**13. Do you have any idea about the health implications on the practice of homosexuality?**

- A. I don't see any difference between normal sex lives and homosexual. It's going to be the same thing
- B. I think it will be, some have to use pampers because they will discharge from the anus. God has a way for women. As for a man, how do you go about it.
- A. I think homosexual can discharge easily
- B. Serious health implications

**14. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- A. Naturally, it is not our culture. People will feel that it shouldn't be the case and then if you have a family of 10 and you decide to become homosexual you will become outcast. That's why it should be your right, in a Christian home is one person decides to practice homosexuality.
- B. If we all decide to participate in homosexuality who will procreate.
- B. Cultural values are subjective. Culturally I am an Ashanti man, I would not want a relative to be gay but the constitution must be respected. Humans must have their rights.
- A. And if you try and stop them they will go underground and it will be worse. It's better to allow people to express their feelings.

**15. Have you any comments on moral issues concerning homosexuality?**

- A. The moral issues, once it is a new practice. Those who practice will be frowned upon but it is still their right.
- B. Morally, me, I believe it's not good it's not a good practice. I wouldn't like to see or associate with someone practicing that. What if a chief was a homosexual.
- A. That's is because it is a new practice, when it is accepted more it will be ok.

**If it is legalised do you think those that abhor it will change their mind?**

- A. Maybe with time.

**16. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *B. As a Catholic I would never agree to anyone who practiced that. I would go against it. The Bible also gives us rights. But end of day you must account for your actions. Bible is also a proponent of Human Rights, just like constitution but at the end of the day society must look at what they're doing.*
- *A. No comment*

**17. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *B + A - Yes*

**18. Were you aware there was an anti-gay protest in Takoradi recently?**

- *B + A - Yes*

**19. Did you attend either?**

- *We were not part of it but the Muslim's requested police escort so we escorted them*

**20. Would you attend one in the future?**

- *B. Maybe in my capacity as a policeman but not otherwise*
- *A. I might go to the party if I want to be inquisitive and know what happens but not as part of it, in terms of protest we are restricted we don't get involved in demonstrations.*
- *A. If a group wants to protest we are duty bound to protect them*
- *B. We don't join any form of associations*

**21. Do you think discrimination against homosexuals is a violation of their human rights?**

- *B. We don't have to*
- *A. It should be a violation of their rights.*

**22. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *A. That is...the way of people as they've started practicing it, it is becoming their culture. It is becoming our culture for more who practice it. Currently it is a culture we are working on, gradually it is becoming. I believe there will be a time when it becomes a norm in Ghana.*
- *B. You can't say it's not becoming part of it. Constitution says you can't touch a thing.*

**23. Have you had any reports of homosexual violence, or anyone brought a report before you?**

- *No.*

**Anything else?**

- *B. Civil society must educate so that people will not have the urge to go and do that practice. We need to sensitise people, to refrain from engaging in this act.*

### **Interview 8 with Imam Dauda**

#### **24. As a religious leader, what is your view on homosexuality?**

- *It's illegal; its name by definition means same sex.*
- *God created things in pairs and so homosexuality contradicts the definition of marriage which is a legal union between a man and a woman to produce offspring.*
- *As a Muslim would hate it even if it's legalised because it's considered an abominable act.*

#### **25. Is there a citation in the Qur'an which is against homosexuality?**

- *Koran 2:22-23: God cautioned men not to have sex with their wives when the wives are in their monthly. It also warns that any man who goes into a woman through her anus has committed an abomination.*

#### **26. Is there a law in Islam which is against homosexuality?**

- *The law prohibits sex between man and animals. Both of them are put to death when caught.*

#### **27. What would be done to Muslim's caught practicing homosexuality if it was legal?**

- *The gay or lesbian would be taken to the top of a mountain or tall building and thrown down to die*

#### **28. Do you have any openly homosexual members in your church?**

- *No*

#### **29. As an Imam what would you do if you find out one or a group of your members were homosexuals?**

- *Would first look into why the person is a homosexual before punishing him. If he or she ought to be punished then he would advise the heterosexual members to disassociate themselves from the homosexuals. (not to sell or buy to and from them.) Islam advocate that Muslims are not to communicate with people who go against Islamic laws*

#### **30. Do you know of any Qur'an quotations that are against homosexuality?**

- *Koran 2:22-23*

#### **31. Has anyone come to you in need of prayers because of their sexual orientation?**

- *no*

#### **32. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *No, because I believe that God would indirectly punish us with natural disasters if it should be legalised. In the Koran angel Gabriel turned the city of Sodom and Gomorrah down, killing its entire people when they practised homosexuality. I even think that the destructive nature of recent floods in some parts of the country is the outcome of our sins.*

**33. If gay marriage is legalised in Ghana would you bless the marriage of gay members?**

- *no because homosexuality is forbidden in Islam*

**34. Do you think gay marriage should be legalised in Ghana?**

- *No because Islamic forbids fingering and sex through the anal passage.*

**35. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *In my opinion gays and lesbians shouldn't be treated equally because we will all account for our conduct. God's constitution in the Bible or Koran cannot be amended. I don't consider certain laws in the constitution superior than Islam values.*

**36. Do you have any idea about the health implications on the practice of homosexuality?**

- *it affects the anal passage, causing gays to wear pampers. And even Islam preaches against engaging oneself in things or activities that would affect one's body.*

**37. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *I believe that they can influence future generation or the youth to become them. I remember this story about a quarrelsome couple, whose children thought it was okay to argue about everything and so became as grouchy as parents.*

-

**38. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *It's immoral and degrades us as humans because animals don't even do that.*

**39. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

*Yes*

**40. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes, I was an organiser of the protest and the first person to write a sermon about homosexuality.*

**41. Did you attend either?**

- *No*

**42. Would you attend one in the future?**

- *My position as an Imam doesn't permit me to but I will continue to organise protest against the practise because when it's repercussion from God comes it would affect all and sundry.*

**43. Do you think discrimination against homosexuals is a violation of their human rights?**

- *Since Islamic laws put sanctions on persons caught in the practise and also warn its members to dissociate themselves from homosexuals. Again Islamic laws are superior than manmade constitution I don't think discrimination against them is a violation of their human rights*

**44. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *No*

**Interview 9 with Chief of Anaji**

**1. What is your view of homosexuality?**

- *My general view, well homosexuality is something I look at as a deviance from the norms in society, especially from our cultural heritage. God in his wisdom created opposites. Like forces repel, God created man and woman for a purpose. Apart from that, right and wrong is relative and it depends on where you live. In Ghana, homosexuality has deviated from the norms. My view is that homosexuality is not accepted. Not that their being denied their rights, I don't think anyone is disallowing them their rights to food, shelter etc. But as he has deviated from the norms he doesn't have rights, just the same as a thief.*

**2. Does Ghana's cultural heritage allow for homosexuality?**

- *Not as far as I know*

**3. Do you think this might change in the future?**

- *At present, as I see it I don't think it will change, the practice, not the person, it depends on future generations.*

**4. Do you know of any homosexuals in your community?**

- *Haven't met anyone*

**5. If you had a colleague who was homosexual how would you react?**

- *If it was simply that he's a homosexual and he's not practicing then no it would be fine but if he was practicing I might have problem with it. Deviants need counselling, some will take it, some will not. Everyone who is deviant from society can be counselled and can be punished.*

**6. Within the traditional area, is homosexuality a taboo, are there any punishments for it?**

- *Practice hasn't come so it's not really a taboo, not really surfaced here for us to think about punishment, if it surfaced then we would have to deal with it.*

**7. Do you think homosexuality should be legalised?**

- *No, I don't think so, God in his own wisdom created positive and negatives, male and female. We don't have homosexuals in animal world so how can we say that it should be legalised.*

**8. Do you think gay marriage should be legalised?**

- *No, like poles in nature repel. Like poles should not come together.*

**9. Do you think that the constitutional law that "all me...should be treated equally" should be applied to homosexuals in this country?**

- *Yes, why not. It should be applied to everybody, irrespective of how you've deviated from the norms. The person itself should have all the human rights, but the practice no.*

**10. Do you have any idea about the health implications on the practice of homosexuality?**

- *No, that much I don't know. I have heard homosexual can transmit AIDs but I'm not an expert.*

**11. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *Yes, if society you are living in finds homosexuality as deviant, nor a norm then it will effect our culture.*

**12. Have you any comments on moral issues concerning homosexuality?**

- *Marriage for instance, it's a divine institution that goes on between men and women. In our heritage it's the whole family that gets involved so how do you unite two males.*

**13. Do you think it's a western import?**

- *Yes and no, it's not all western world who accept homosexuality. We have our own culture that we should adhere to, if it's good then yes but if not then why would we want it.*

**14. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *I don't see how homosexuality can be accepted by Christianity. I don't think they should be accepted in Church. Purpose of God creating man and women is defeated. I heard about the gay wedding, it boils down to the same thing, the minister is also a deviant.*
- **Homosexuals worship God though?** *We have thieves they still go to Church it's the same thing.*

**15. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, I heard but I have no knowledge*

**16. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes*

**17. Did you attend either?**

- *No*

**18. Would you attend one in the future?**

- *As a Chief I cannot attend such things*

**19. Do you think discrimination against homosexuals is a violation of their human rights?**

- *What sort of discrimination, the way I see it, it's not the persons that's not accepted but the act. You are a homosexual you are an individual it's the practice.*

**20. Do you think homosexual sex education should be taught in schools?**

- *I don't think its necessary. If you do that you bring people's minds to it. We need to teach Christianity, but we don't need to preach against homosexuality.*

**21. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *It's not possible. The issue has not even risen. We cannot even consider it. But knowing our people I don't think it can.*
- *Homosexuality seems to be bigger now, because of the media people talk about it. That's why we know more about it. News is all over the place, media is all over the place.*

**Is it different in Takoradi?**

- *They are about the same but every community has its own idiosyncrasies*

**22. Do you think it is spiritual?**

- *It's beyond me, because human beings differ in so many ways. No two human beings are the same.*

**23. Do you think homosexuality is acquired or are you born with it?**

- *I don't know why you should be born to be a homosexual. Are people born to be thieves, or the environment cultivates it. Long ago we never heard of homosexuality, those who were born earlier were they born homosexual?*

**24. Anything you want to add?**

*I think we should have a look, I think we are mixing two things here, Human Rights and social deviance. I don't think anyone is denying them their Human Rights, I don't think their being denied. Only their practice.*

**Interview 10 with T/poly Rector Interview**

**1. As an educationalist what is your view on homosexuality?**

- *From the point of education I'm very much against it. I don't think it's something that should be encouraged especially in our institutions. People should be allowed to grow to a certain age and then decide. Personally, I am against.*

**2. Do students learn about homosexuality in schools?**

- *Not in formal way. It's never in syllabus or curriculum. I have served the institution in capacity of guidance and counselling unit and we had opportunity to talk to students about what could be the results of homosexuality. But it is not a formal part and I don't think it is in any institution in Ghana, but we can't run away from it.*

**3. Do students learn about human rights?**

- *Yes, they do. Human Rights is not a subject taught in tertiary institutions unless you are doing some aspect of law. Our ethics policy too, but it is not a subject that is taught across the board in tertiary institutions. Our ethics policy covers come of it. In our orientation period too is also an opportunity when we are discussing human rights, your freedom ends where someone else's begins.*
- *Although anyone in tertiary level their opinions should already be formed. Any changes must be done earlier in basic schools. Adults above twenty have already formed opinions for life.*

**4. Do students have sex education?**

- *Not in tertiary institutions per se.*

**5. Do you think including homosexual sex education or sex education in schools might benefit students?**

- *I don't believe it should apart from students who are doing family life or population studies. If there is anything to be taught it should be taught from home or basic school that will give them a good social and cultural background and then when they get here it will be better. There are so many homes today where it is taboo and then students learn from their friends or by trying these things.*

**6. What would you say should be done to students caught practising homosexuality?**

- *We haven't had any students engaging in it, when it comes to some form of misbehaving involving sexual partners we've had some incidences. A few years ago a young man nearly raped a female. If you force it, it is rape.*

**7. Have you had an encounter with a homosexual or do you know a friend, relative or colleague who is homosexual?**

- *No, I have not had any direct contact with anyone who has admitted to being homosexuality. I've done a lot of counselling but never anyone who was homosexual. Closest I've come is to*

lesbians, where they had the supi system. In those days it was just for fun, it wasn't meant to be carried on through but it is no longer the case. When you start the supi it will grow. A girl came to me, she said she felt more comfortable in the presence of women than men, she said she doesn't feel any attraction to males only female. She started from secondary school but by the time she was leaving she was going out with a man, unfortunately I don't have any contact but it reinforced my conviction that if we need to help people we need to start early. It is very difficult to break people's habits when they don't think it is wrong.

**8. If no, how would you treat one if you came into contact with them**

- First thing to do is to sack them. And if possible maybe rehabilitate, but there are not formalised. But these things are complicated, not allowed nationally or in constitution. Some of these things, if you want to open it up you'll open yourself to add more harm. If you are going to educate you need to begin early. It is at that level that people begin to form friendships and association.
- If people need help I would help but it is not common for people to openly confess they are gay. In Europe and America people do it. But if anyone admits that they are gay, they have reached a point where they can be helped. I wish people could be bold enough to talk about it. Same as people with AIDs because of the stigma attached. I'm wondering how these things can come out.

**What if they didn't want to change?**

- They won't normally come to you and say that, it doesn't happen, if they say they are gay it is because they need help. The stigma, the kind of shame they think will bring a family.

**9. Do you think it is spiritual?**

- I don't believe it is spiritual. It is a question of choice, people are not hypnotised into it. People make choices with their eyes open. Some are lured into it by monetary gains; some are forced into it by circumstances beyond their control. At the end of the day if you are not interested then you have a choice. If people are being raped or defiled, the people try to put some fear into the people. The people recoil, an old man might say to a young boy 'if you mention it you'll go mad' so he won't talk about. I don't want to accept it may be spiritual, it will be negligible in terms of statistics. It's the same if you go for fun and then get addicted, it's a similar cycle to those who take drugs.

**10. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- I would prefer abortion to be legalised than homosexuality. For good reason it is one of the abdominal things in scripture. God would have created two men, not a man and a woman.

**11. Do you think gay marriage should be legalised in Ghana?**

- *No.*

**12. Do you think that the constitutional law that “all men...should be treated equally” should be applied to homosexuals in this country?**

- *Why not? I mean if you are a homosexual it doesn't make you a subhuman being. Some of the homosexuals would come out we would be surprised, they are men of high position and we respect them. As long as they keep that lifestyle covered. Even if a man says he is gay then I do not think we should sack him but I might tell others to be wary.*

**13. Have there been reports about the occurrences of homosexuality to your office?**

- *No.*

**14. Do you have any idea about the health implications on the practice of homosexuality?**

- *Yes, a lot of people have medical problems with the rectum getting overused. After a point they cannot even control their bowels. Many of the ladies have bronchial problems, societal problems too. These people realise that they are not well. The genitalia will rot. That is part of the education I give my staff and students. I showed all my teaching staff photographs and then a teacher said he has such problems he went to the doctor and now he is well.*

**15. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *I believe a nation without culture is going to the brink of extinction. If we miss our values there will be some problems. Seriously speaking, are we trying to tell God he was wrong? And then, not religiously, what would my family say? Would they be proud of me? I want our culture to be held in high esteem. If today we are behaving like this then God help our great grandchildren.*
- *(he showed us pictures of Gay Pride in Takoradi) So, when they say homosexuality is there perhaps it is after all. These people were not shamed to go out. What implications does it have? If men begin to dress like women and women dress like men. It is simply because of these things that are why women fold change the way they dress. In Ghana, they call them ekitasia (sp?) it means to cover yourself up until the day your meant to marry, but does it happen? I was invited to minister in Takoradi at a youth programme. Usually the people come forward and dance. One lady was dancing, it was like gymnastics display and both her breasts popped out, right in Church. She had to run out, her dress was too low cut and her brassiere was not firm enough. People have, it's part of culture, if they call you ekitasia then they have seen something good in you and they want to protect it.*

**16. Have you any comments on moral issues concerning homosexuality?**

- *Yes, I think homosexuals need help, they are people that don't see anything wrong with what they are doing but they should know by and by that they cannot continue, They will realise how much they have lost. I wish that parents will act as parents. There are too many people who are not parents. A parent needs to give training they do not just bring forth. So in our language we have a word for that ana aoofo (sp?). If you are a father you are a ja (?), a father is prepared to look for something and leave something, an inheritance a legacy. We call a mother, ana (sp?), you don't easily find it. If you are a mother and you bring forth and throw your baby away you are not a mother. Our vocabulary is very rich in meaning and I wish people would consider what it meant. Where are the parents of these children we call street kids? Even in some instances where they have no mother or father, where is their extended family? This is where we must go back to our roots and pick out what we have lost.*

**17. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *Not anything else, I'm highly against it, Its and affront to our society, to the God I serve. It's for the same reason Sodom and Gomorrah were destroyed. Romans Chapter 1, it the same, people are no longer interested in doing what's right. Everyone talks about human rights, it's my right, fine but you are not an Island, As long as you live in a community there should be checks and balances. A few years ago up north there was a tribe who had a special tradition. If the women are found to have been out the house chatting during the day then the husbands will padlock their mouths shut. Why were they doing it? They felt certain issues, secrets of the family should not go out. Christian community tried to stop them, if you go to certain places, recently the plateaus of Nigeria they have discovered a group of people living there, they are virtually naked they don't know anything of people around them like prehistoric times. Missionaries have been going to try and change them and they are coming round to it. Every group, every society have norms which must be upheld. If they go against society it becomes a problem. We do not have to measure ourselves against others. In a typical English or American family a father has to ask to visit his son. It is not the same here, if your mum and dad come you can say I wasn't expecting you, that is their society. In African society you cannot do. So why are we copying things, it ought not to be like that. If it is good ok but if it does not suit us we should not follow some of the human rights.*

**18. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, maybe, I have no idea about exactly where the venue was*

**19. Were you aware there was an anti-gay protest in Takoradi recently?**

- *No, I travel out of town a lot.*

**20. Would you attend a protest?**

- *No, even though I'm against it, you won't see me on the street.*

**21. Do you think discrimination against homosexuals is a violation of their human rights?**

- *It depends by what you mean by discrimination, it's not easy to know whether one is homosexual. But people should not be discriminated against. I would not discriminate but you cannot determine who is homosexual, so it is not easy to know. Over here you cannot know who is gay, so you cannot discriminate. If I found any lecturer practicing it, involving my staff or students. I would dismiss the person but if you do it in your own home ok, but if it was to affect your work then I will have to step in. If your lifestyle doesn't affect your work then it's non of your business.*

**22. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *No.*

**23. Do you think you can be born a homosexual?**

- *No, people acquire it. Absolutely nobody is born to be a homosexual in the same way nobody is born to be a thief. Sometimes society contributes to it. If a young girl may get sexually abused she might grow up fearing men and she'll want to be a lesbian but she was not born to be a lesbian.*

**Interview 11 with Mr Kwaku Tufuor-Frimpong**

**1. What is your view on homosexuality?**

- *My view, basically is based on religion. We are told as Christians about Sodom and Gomorrah. God became so angry and decided to destroy them with fire. It tells us it's not good for two men and two women to marry. God created Adam and Eve, Marriage should be between a man and a woman, so if two people should engage in homosexuality it's morally wrong. It also has health implications. I don't know how they go about it but generally it is not good.*

**2. Are students taught about homosexuality?**

- *When it comes to certain topics that have something to do with it then we talk about but there are no specific topics. Our society views sex education in a different way, we need to rely on*

*the parents. No specific subjects where we teach these things but topics such as caring for individual might talk about, but it is not taught as a topic. Also it might get taught in religious or moral education.*

**3. Have you had any cases of students practicing homosexuality reported in the school?**

- *I just came here this year but before I was at GHS. Over there we had not had any problems but we know it might happen, when I was there we organised a virgins club. We advised them on sex and drug issues to try and talk. We do anticipate these things might happen.*

**4. Do you have a friend, relative or colleague who is homosexual?**

- *Not really, I might speculate but no specific. No friends, relatives or colleagues. Some of my school mates, ladies, they would tell us their doing lesbianism.*

**5. How would you react if a friend, relative or colleague was homosexual?**

- *I for one, I'm someone I do not like discrimination if someone does something I might not like it but I won't discriminate. I will not condemn you. Some people are not homosexuals but they are sexually promiscuous, that is not good, but he's also entitled to his human rights. As long as it is consensual then ok.*

**6. Do you think homosexuality is acquired or can you be born with it?**

- *I don't think anyone was born homosexual. It is habit formation. Something they decided to do, probably through influences or they try it and they get into it. Some of them you might not know and there are some who were born feminine, they develop it and try moving with girls and they take boys.*

**7. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *That is something you'd probably have to leave to the lawmakers. As I say I don't go with it or condemn it entirely, so how should I know. Those who decide are in a better place to decide. I wouldn't advocate for it, if they do it fine if they don't, fine.*

**8. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *Yes, that is why I was saying it is within their rights, though they have gone beyond morality. As long as they have not infringed then it's ok. Providing the partner is not a minor and providing it is consensual. Once they do not breach it, they should be treated fairly.*

**9. Do you have any idea about the health implications on the practice of homosexuality?**

- *In situation where two men have sex, I am told one pushed his penis into the anus of the other. The anus is a passage for faecal matter. If you put your penis into it you can get many*

*infections, friction is very great so it can tear. In a women there is natural lubrication but not in a man.*

**10. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *Culturally, Ghanaians are well resourced in culture. We cherish marriage, between a man and women. We do not condone a marriage between two men. If gays root in Ghana, it will undermine our culture. People will not regard the marriage as it is now. The families won't agree to marriage, culturally it is not good.*

**11. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *I only heard of it, I think it was an allegation as those involved said it wasn't a gay party. But maybe some of his friends are gay, that is what they were saying, it was not specifically for the notion of having a gay party. He was not gay. It might just be speculation.*

**12. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes, I heard of it. I don't see why I should go against it. We should leave them to do it if they want.*

**13. Did you attend either?**

- *No*

**14. Would you attend one in the future?**

- *I wouldn't, if I went to a party, everyone will assume I am also gay, I wouldn't involve myself in a protest either.*

**15. Do you think homosexuality might be here to stay in Ghana?**

- *Well, for it to stay it would take a long time, 100 years for it to be rooted in Ghana. Our culture is different from the U.S for example, democracy is embedded, anybody from a different country can stay for 10 years and then become the president. It will take a long time, those who are involved will take a lot of bashing. But people who are doing it are hiding it. You can't pinpoint it.*

**16. Do you think if the homosexual community is pushed underground it will cause more problems?**

- *I don't think so, I think anyone who wants to do it, will do it whether your suppressed or not.*

**17. Do you think discrimination against homosexuals is a violation of their human rights?**

- *I even went for a wedding and the pastor talked about homosexuality, he condemned it. I wasn't happy, for human rights activists, she goes with laws. The laws state this, she is saying it is wrong to discriminate against them as long as they don't go against the constitution.*

*People are bashing her, she is not condoning it but as a lawyer she knows it is within their rights. As long as it is consensual she should not be chastised.*

-

**18. Anything else to add?**

- *Like I said initially once we do except religious pluralism, in Ghana we have three main religions, but there are others too, and Homosexuality as well might be like a religion that people want to practice. So as long as we allow diverse opinion they should do it, if it's in a proper manner. Must be consensual and no young boys. We should allow them but not hype them, if we don't give advertisement to them, and they themselves will stop. If we educate people away then they wouldn't do it.*

**Interview 12 with a teacher Collins Avenue Primary School**

**1. What is your view on homosexuality?**

- *Islamically it is prohibited. Islam has taken sources from the people of Sodom and Gomorrah. Muslim's read the bible and the Qur'an, anything God detests in the bible it is the same in Qur'an. If God punishes something then islamically we don't do it. Personally, as a free man. If a person says he wants to be a gay the only advice I can give his is medical. The reasons given to people, so people know it can harm you, that needs to be given to homosexuals.*

**2. What does Christianity/Islam say about homosexuality?**

- *There are specific topics in the Qur'an that talk about it, I can't remember exactly but there are three places, there are even a few chapters given to Sodom and Gomorrah, the Chapter of Rud as well.*

**3. Do you have a friend, relative or colleague who is homosexual?**

- *No*

**4. If you did how would you treat them?**

- *Depends on relationship, maybe if we work together I wouldn't mind much.*

**5. Do you think homosexuality is spiritual?**

- *No, I don't think so, just a mental attitude.*

**6. What might be the causes or origins then?**

- *The origins, I don't know, they originate from the people of Sodom and Gomorrah. But I think it's in peoples mind to explore different ways of doing things. Instead of doing the normal things, It's curiosity if someone says it's not good you want to see for yourself.*

**7. Do you think people may be born homosexual?**

- *I don't think so, it is acquired, through their environment.*

**8. Do you think homosexuals may be cured?**

- *Yeah, Inshallah, to me it is a mental attitude maybe if you meet a psychological doctor, you can be cured.*

**9. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *I don't think so my reasons would be 1) for majority of us, is either Christian or Muslim, if it were legalised there would be family problems and secondly, medical implications, maybe you need cream of other things, it is not good for the government, lots of problems economics-wise because of health implications. Religiously someone who is very strong Muslim or Christian would never welcome home gay persons, Even in Church they cannot marry. We practice a standard family system it would break up homes and society.*

**10. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *People should be treated equally, I believe that , I believe that they should be treated fairly.*

**11. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *We know, Ghanaians or even Africans in every community we have our culture. Our grandparents, our cultural values do not allow for these things. It will effect our cultural values, in the way that, those who are very conservative see a gay person going contrary to our culture, it will break apart society. Christianity and Islam moral attributes intermarry but homosexuality does not.*

**12. Have you any further comments on moral issues concerning homosexuality?**

- *Morally, traditionally, religiously it's not allowed.*

**13. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, I heard of it.*

**14. Were you aware there was an anti-gay protest in Takoradi recently?**

- *Yes I was involved in organising the protest because homosexuality is not good culturally or religiously*

**15. Would you attend one in the future?**

- *I would attend another protest*

**16. Do you think discrimination against homosexuals is a violation of their human rights?**

- *Yes, discrimination is a violation of Human Rights. If constitution of Ghana legalised it, but if i behave wrongly I don't think it is wrong. If it were legalised and people discriminated it would be wrong. But protesting should not be illegal.*

**17. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *I don't think so, I don't think ever, I don't want to see that time.*

**18. Anything else to add?**

- *I think that the people and the government should understand that every society has their own way of living. If people live in different way it can break the entire structure. They would had to go deep, either legalise it or remove it.*

**Interview 13 with Coordinator of ATWWAR**

**1. What is your view on homosexuality?**

- *It is a disease, like HIV because I would not think there is a human being created with that desire. It is a desire we acquire.*

**2. Do you think people may be born homosexual or is it acquired?**

- *No, there are two things, bisexual and homosexual. If someone is bisexual it means you can go straight and you might be forced. But let's say in some all circumstances you decide to have sex but homosexuality is an acquired trait, like you acquire HIV. Nobody willingly acquires HIV, if I'm a child and I get sodomised I might grow up to be one.*

**3. Do you have any particular concerns in terms of children?**

- *It has been very difficult getting children to talk, so we are making a frantic effort to get child officers to convince children to talk to us. It is not that easy, as an institution, we look for young people to employ to get information we really require.*

**4. Do you have a friend, colleague or relative who is homosexual?**

- *I can't say they are my friends, but maybe colleagues, this secretariat is national for world march of women for Ghana, I have come across a lot of lesbians.*

**5. How did you react to that?**

- *Well, by my training I can't relate to people differently. Basically, I'm a teacher and my training taught me to put all people on same level. The in depth relationship may not come. Just because you're a lesbian I would still say hello, be fair and share my food but I wouldn't share intimate things. It's not healthy; you don't share intimate things with a corrupt mind. Their principles are different.*

**6. Would you employ a homosexual?**

- *I will not employ a homosexual because it is a disease and because it is a human action, how do I protect the little child, where is the right of the child. An innocent child who is*

*naive and impressionable so I will not take you, just as you would not take a child molester because they tend to be molesters.*

**7. Do you have anything to add in terms of your religious affiliation?**

- *Homosexuals are perverts.*

**8. Do you think homosexuality is a sin?**

- *It is not for me to judge, my religion doesn't allow me to judge. Basic principles of Christianity is to show love, God knows better, if he judges men fine. You just need to show love, that is what we were brought here to do. In my mind I see them as perverts but even that doesn't bar me from treating them as humans*

**9. Do you believe homosexuality may be cured?**

- *Yes, it can be unlearned. Just as gender, gender is a construct and can be deconstructed.*

**10. Do you believe homosexuality may affect Ghanaian cultural values?**

- *Yes, it will, we don't sodomise. Sodomy is a new thing that has been introduced. It is rising past 1 or 2%. Globalisation and the concept of global village are not helping issues. It is not a positive trait, because if HIV can be spread by sexual intercourse, sodomy spread HIV faster than having multiple partners because they do not use the natural canal. They both get bruises and there is mixing of blood. Anal canal may expand from pressure within but does not expand in the same way as a vagina. You are swimming against the tide.*

**11. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *You know, homosexuals are human beings, and human rights are for human beings. But when humans start behaving like animals, well even animals have sex the right way. Internationally, what we have not come to grasp with is that our actions impact on ourselves and people around us, what about the person near him whose environment is being impacted differently.*

**12. Are you aware of any health implications?**

- *Yes, there is the expansion of the anus, when women are circumcised they get fistulas, Homosexuals get the same thing. Anus expands so it cannot control what passes through, that's why we have pampers for adults.*

**13. Do you believe there are certain circumstances that may cause people to turn to homosexuality?**

- *It could be, but I don't know what they might be.*

**14. Do you have anything to add in terms of moral values?**

- *Lots of concern, it is a disease and the more they bring innocent people into their fold, they spread it. If i lure you into a certain way of having sex, then you get used to it. It is only by the grace of God that one can extricate oneself from this.*

**15. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *I don't and we dare not do it. We depend on God for everything and the day we reject God he will reject us.*

**16. What is your view on same-sex parents?**

- *I would be worried for the child, because it would be no good example for child. A mother's love and a father's love is different and God in his wisdom made them different for a reason. Same sex marriages and adoption should not be allowed.*

**17. Do you think students should learn about homosexuality in schools?**

- *Yes, they should be told about it and it's implications. People are hiding behind Human Rights and doing a hell of wicked things.*

**18. Do you think it is a criminal act?**

- *It leads to a lot of criminality, anything that is not accepted by God. The repercussions of sin are death. It leads to violence, because if you really fear the lord you will not push your penis into someone's anus, It is not acceptable physically.*

**19. Can you see a time where Ghana may legalise and accept homosexuality?**

- *If those of us don't speak up, then it may happen. We should mount up pressure and create awareness about its spiritual, physical, health and economic implications because if people in 10 years who should be working and creating wealth will be bed-ridden because of the homosexuality.*

**20. Had you heard there was a party celebrating homosexuality in Takoradi recently?**

- *No.*

**21. Had you heard there was a protest against homosexuality in Takoradi recently?**

- *No.*

**22. Would you attend either in the future?**

- *I would attend a protest; I am not ashamed to say.*

**Interview 14 with Market Women**

**1. What is your view on homosexuality**

- *A. I feel it is not a good thing*
- *B. It is not a good thing, women and women or men and men, it's not something we are used to in Ghana and it might have serious health implications*
- *C. It's like Sodom and Gomorrah, Ghanaians might suffer the same fate.*
- *D. God didn't make man that way, it's a deviation from societal norms it's against the bible.*
- *E. Not good, against God's will, just like Sodom and Gomorrah.*

- *F. I've heard about it in SHS among girls, its called Supi and it's predominantly in single sex schools, I think it was introduced to Ghanaians by foreigners and I'm concerned about the youth particularly.*
  - *G. It's against the bible and the promise God made to Abraham that he would be father of all nations wouldn't be fulfilled if homosexuality was the norm.*
- 2. Do you know a friend, relative or colleague who is homosexual, if you did how would you react?**
- *A. I know nobody involved in it, except I have seen a man around but I'm not sure if he's homosexual, I think he might be because he acts like a woman.*
  - *B. I don't know anybody, if I did I wouldn't talk to the person let alone do anything whether it was legal or not, I would be worried if I had a child, relative or friend who was homosexual.*
  - *C. I don't know anyone but if I did I would try to talk them out of it, if they did not listen I would cut them off completely.*
  - *D. I don't know anyone, but I'd also advise them to refrain, if they refused I would no longer be friends.*
  - *E. I don't know anyone, but I'd counsel them and let them know it's a curse and the health issues involved, like having to wear pampers. As a church member, if the person was found to be a homosexual he would not be sacked but advised that if he would repent his sins would be forgiven.*
- 3. Are you aware of any health implications?**
- *A. I'm not aware of any.*
  - *B. There will be weight loss and STIs.*
  - *C. Gonorrhoea as a result of the abnormal way of sex.*
  - *D. I don't know.*
- 4. How do you think recent homosexual activities may affect Ghana's cultural setting?**
- *A. Adam was created first, then Eve to help him, God made man in the beginning in such a way that he belongs with a woman and not a man.*
  - *B. It will affect the culture of our traditional marriage between men and women.*
  - *C. It's not part of Ghana's cultural values, it's learnt from western culture.*
  - *D. It will affect procreation.*
- 5. Do you believe it is spiritual?**
- *A. It is spiritual and could be related to saints and those that perform rituals for quick money. In the olden days people used their own body parts for these rituals for now new requirements may include restrictions such as being with the opposite sex.*
  - *B and C. It's not spiritual.*
  - *D. It's not spiritual but a result of human lusts of earthly things*
- 6. Do you think it should be legalised**
- *A. It should not be.*
  - *B. No.*
  - *C. No,*
  - *D. No.*

- *E. No, I'm concerned about the youth and the generations to come, they are the future of the country and church and if this is the path, it projects a bad future. I believe someone of Christ would not be involved in such practices.*
- 7. Have you heard about the party celebrating homosexuality in Takoradi recently, have you heard about the protest, would you attend either in the future?**
- *A. I only heard after, I would not take part or allow my children to take part for any reason.*
  - *B. I was not aware of the party but I heard of the protest, I wouldn't attend a future party but I would attend a protest.*
  - *C. I was not aware of the party but I had heard about the protest, I would attend neither in the future for any reason.*
  - *D. I didn't know about the party and protest until afterwards, I would not be a part of either in the future.*
  - *E. I heard about the party but I didn't attend, same for the protest, I wouldn't attend it's not necessary.*
- 8. Do you think discrimination against homosexuals is a violation of their human rights?**
- *A. I don't think it would be a violation of their human rights as I personally wouldn't work with a homosexual, regardless of qualifications, I would rather train a heterosexual on the job.*
- 9. Do you think it might take root in Ghana?**
- *A. I'm praying that it won't gain root in Ghana, I'm mostly concerned about the youth.*

### **Interview 15 with Western Regional Coordinator for Women's and Children's Affairs**

- 1. What is your view on homosexuality?**
- *We heard it, I've not seen it myself. I'm a member of the regional AIDs committee. The regional coordinator Dr Sowah, he told us there are homosexuals in Takoradi. Since that, it's gone out, it is very rare and that information is from a credible source. We frown upon it because sexual intercourse is between a man and women. Culturally, it is not acceptable, physically it is not acceptable and it can lead to AIDs. Some Muslims protested and they ended at Regional coordinators office because of a wedding which they believe is un-Islamic, many people are against it, we are advising people to be wary of their conduct in SHS especially. Personally, I am against it.*
- 2. Are you aware of any specific health implications?**
- *Once you pass semen through the anus there will be side effects. God has made us in such a way that we should not use it in such a way. I don't know particular diseases but people are wearing pampers because of the unnaturalness of what they are doing.*
- 3. Do you have a friend, relative or colleague who is homosexual?**
- *No.*
- 4. How would you react if one of your friends, relatives or colleagues was gay?**
- *First and foremost, I'll advise you to refrain from such habits, but I would also be suspicious of you, particularly around my children. Also, because of the stigma I would not associate myself with you, otherwise I may be branded as a homosexual.*

- 5. Would it affect your decision in terms of employing somebody?**
  - *How can you know? Well if I had the knowledge, you're still a human being but if it something you hate it would inform your decision.*
- 6. Do you have any specific concerns in terms of women and children?**
  - *Yes, culturally it's not a good practice. If you have women and children engaging in it they are becoming wayward. Another concern is it is un-Ghanaian, they have imported it and it will spoil our children. Anyone who indulges this, they always socialise amongst themselves, we are naturally gregarious.*
- 7. What are your specific concerns in terms of children?**
  - *Sodomisation, with our children. Foreigners are having affairs with children. Homosexuals are preying on innocent young boys, because they prefer them. As most adults frown on the act they have to go for children.*
- 8. What are your specific concerns in terms of women?**
  - *Lesbianism, they use wood to insert into one another and it is not hygienic.*
- 9. Do you think homosexuality should be legalised in Ghana as it has been in other countries?**
  - *No, a major concern is that we have to replenish the population. Suppose all of us got into that way, we are born and then die, the family system is replenished by marriage and giving birth.*
- 10. Do you think gay marriage should be legalised?**
  - *No.*
- 11. Do you think there are any links between society and the increasing numbers of homosexuals?**
  - *Lots do it out of ignorance, they are not aware of the side effects. They have seen some movies and want to practice it. Practice is mostly linked to hard drugs, some commit armed robbery, they'll be burgling, they behave anti-socially.*
- 12. Are there structures in place to protect women and children?**
  - *No, structures are the parents. We have the children's act 560, to protect children against torture. Women as well, anything harmful is a breach of their act. Unnatural carnal knowledge if an offence.*
- 13. Do you think the constitutional law "all men should be treated equally" should be applied to homosexuals.**
  - *They have their rights, but rights go with limitations or example because I'm hungry I have the right to steal, you see there are some limitations. If it is unlawful, it is unlawful. Rights are so open ended. So they can't use that, you don't have the right if it's unlawful, You can't claim it, laws and policies have been instituted, otherwise we'd be in the animal kingdom.*
- 14. Do you believe the unnatural carnal knowledge law refers to homosexuals?**
  - *Yes, it includes homosexuals, law is dynamic, law drafters need to act fast to curb it. Law is dynamic so the government can deal with the issue. Law can be strengthened and it should be criminalised.*
- 15. So you believe it should be considered a criminal offence?**

- *A child below 16 years should not have sexual relationships. So if you are a homosexual or not you can be taken. Moral oppression, moral hazard, they can use that law to deal with you. Pushing a child to a moral hazard, there is a law. Morally I can't engage in an immoral act, homosexuality is immoral act so law can be used against you. Ghanaian culture needs taking into consideration when determining moral acts.*

**16. Do you think discrimination against homosexuals is a violation of their human rights?**

- *No, its not, you see if you go through the bible, even naturally God has created the garden of Eden, God created Adam first, then Eve was brought. So now that we can't claim we're discriminating against you. If it's not natural you can't force it to be natural, otherwise you'll be in the jungle.*

**17. In what ways do you believe recent homosexual activities may affect Ghanaian cultural values?**

- *Yes, because of time immemorial, it's not our way of life. It comes back to the point that culturally its abnormal because that's not the way of doing things. The Ghanaian norm is heterosexuality and it is against our norm*

**18. Have you had any reports to your office?**

- *No, but I attended meetings but also recently the Muslim community have been dealing with it. I've heard about it in the papers and radio, there was a picture of homosexuals having a party in Tanokran.*

**19. Do you believe homosexuality may contribute to the breakdown of marriages?**

- *It can, if I'm married and suddenly your husband turns to homosexuality, then it will break it up. Some acquire a new lifestyle. If I'm married and I acquire this lifestyle it would lead to marriage breaking down.*

**20. Do you believe it is spiritual?**

- *No, I don't think so, it is a lack of self-discipline, a lack of control.*

**21. Can you be born homosexual?**

- *No, it is an acquired habit, you're not born a homosexual.*

**22. Do you think homosexual relations should be included in sex education?**

- *Yes, social studies, upper primary and SHS, up to SHS. Homosexuality is a new development. Teachers should be taught the negative side of homosexuality as it is an emerging issue.*

**23. Do you believe homosexuals can change or be cured?**

- *You see, some habits die hard but I know people can change good situations to bad situations, however if they are counselled, it's difficult but with persistent counselling it can.*

**24. Were you aware there was a party celebrating Homosexuality in Takoradi recently?**

- *Yes.*

**25. Were you aware of the anti-gay protest?**

- *Yes.*

**26. Did you attend either?**

- *No.*

**27. Would you attend one in the future?**

- *I may attend the party out of curiosity. As I was saying I haven't seen them before that would give me an insight. I would also attend a protest.*

**28. Do you think there may come a time when Ghana accepts homosexuality?**

- *It will never be a normal thing, it's a habit people copy you see, it's fanciful. Once you are influenced by a culture because of globalisation, because they get money. We need to pray that it doesn't get out of hand.*

**Interview 16 with Chemist Downtown**

**1. What is your view on homosexuality?**

- *For humans, we go from creation it's morally wrong for human beings to behave as such. That is not the procedure, it's not normal way to go, it's abnormal, and it's very bad.*

**2. How did you develop that view?**

- *God did not create us as such, even animal don't behave as such.*

**3. Do you have a friend, relative or colleague who is homosexual?**

- *No.*

**4. If you did, how would you react?**

- *I would educate the person about the effect and the health implications and the ungodly manner.*

**5. Do you believe homosexuality should be legalised as it is in other countries?**

- *No, abolished not legalised there should be measures put in place to curb that practice or there can be education on it to curb that practice.*

**6. What about gay marriage?**

- *Same, it's not good.*

**7. Do you think the constitutional law that all men should be treated equally should be applied to homosexuals?**

- *All men should be treated equally*

**8. Do you know about any specific health implications?**

- *It can lead to so many complications to the extent that you have to wear pampers. People come here to buy pampers, but i can't tell who there for. It can lead to death, you can die. In the course of that practice your partner can introduce viral diseases and infections which may lead to death.*

**9. Do you believe recent homosexual behaviour may affect Ghanaian cultural values?**

- *Firstly, it's immoral to practice homosexual, it will affect morality, it will affect the moral fabric of our society and secondly it will put burden on our health expenditure because they have to be treated. If you have a brother or a sister practicing it you will feel shy to call them your relative.*

**10. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *Yes, I heard something went on*

**11. Were you aware there was an anti-gay protest recently?**

- *Yes, I heard of it.*

**12. Would you attend either in the future?**

- *I wouldn't want to take part in either, not for any reason.*

**13. Do you think Ghanaian cultural setting will accept homosexuality in the future?**

- *For now, I don't think so, I don't think any government would allow for its citizens to do it. Even in England there was an Anglican Bishop who is gay and has married a man. Ghana should not accept it.*

### **Interview 17 with Dr. Boateng**

#### **1. What is your general view of homosexuality?**

- *I feel that whether it be homosexual or lesbianism it is not traditional or a part of African culture. I feel it is weird that people should engage in it. I am concerned that people may be enticed into it, with money and other material things that encourage people to do it who would not normally. Homosexuals need counselling, they don't need to be put in prison. I don't think it is genetic, it's an acquired habit that you get from the environment, people can abstain from it.*

#### **2. What are the health implications associated with homosexuality?**

- *Anatomically, I know that sex was created for pleasure and procreation. The male and the female sex organs are compatible, others are not. Most homosexuals have anal sex, I cannot fathom why an organ that has been devised for waste evacuation would be used for sex. I cannot perceive how two men may love each other.*

#### **3. What do you think of the reported undercover men handing out cheap condoms and lubrication in Accra.**

- *If you have to do it, the only way is to do it with condoms and lubricants. If they are cheap, as in poorly manufactured then you expose yourself to more risks, it is even worse. Either way it doesn't really make it any better because the process is flawed, anal sex is flawed.*

#### **4. Do you have any concerns for society?**

- *25 years ago, when HIV was first found we had concerns. In homosexual intercourse, the anus has a sphincter, if you force through it you will have a leaking rectum and that will result in multiple STIs.*

#### **5. Do you know a friend, relative or colleague who is homosexual?**

- *No.*

#### **6. If yes, how did you react to that?**

#### **7. If no, how do you think you would react?**

- *In terms of work I don't ask people about their sexual orientation but either way it would not influence my treatment. My friendship with any homosexual would not change I believe same sex relations are an abomination but my problem would be to try and help them out to try and get them out of that relationship.*

**8. Do you believe that the Ghanaian healthcare system, with its insistence on bringing in your sexual partner in order to treat STI's may contribute to the level of infections among the homosexual community as they are afraid to come in together and believe they will not be treated otherwise.**

- *Depends on the bias of the healthcare provider. We are saying that we assume the sick person is an opposite sex so it is advisable that you bring the person along, so they both get treated. If a same sex person came and I was treating him I wouldn't be prejudice my aim is that he is treated and there both treated, so we can eradicate the disease. I would still treat the person if they came in alone but I would want you to bring in your partner.*

**9. Do you think homosexuality should be legalised in Ghana as it is in some other countries?**

- *No.*

**10. Do you think gay marriage should be legalised in Ghana?**

- *No.*

**11. Do you think that the constitutional law that "all men...should be treated equally" should be applied to homosexuals in this country?**

- *Fundamentally my belief is that homosexuality is an abomination. Yes, we're all men equal before the law but morally I think it's a flaw. We live in a society where we have our morals. I think homosexuality is as bad as incest.*

**12. In what ways, do you believe, recent homosexual activities may affect Ghanaian cultural values?**

- *Traditionally, this is a foreign habit, has there been any resemblance of homosexuality in the remotest parts, we can talk about koja besia, but these men are not homosexual, they have mental problems and behave like women, that is not the same thing, In Ghana here there has never been homosexuality, I find it difficult to accept culturally.*

**13. With regards to your religious affiliation do you have anything else to add concerning homosexuality?**

- *As a Christian I don't think it is bible based, because of what happened in Sodom and Gomorrah, so for people to go to that extent is wrong.*

**14. Were you aware there was a party celebrating homosexuality in Takoradi recently?**

- *I heard of it and I was shocked*

**15. Were you aware there was an anti-gay protest in Takoradi recently?**

- *I heard that people were threatening to go on demonstration.*

**16. Did you attend either?**

- *No.*

**17. Would you attend one in the future?**

- *No.*

**18. Do you think that the current Ghanaian cultural setting can accept homosexuality?**

- *No, I dread to think of such a thing occurring in the future.*

### Appendix 3: Budget

Date	Reason	Cost
21.06.10	Office – Anaji	Gh. 3.00
	Anaji – I. Adu	Gh. 1.50
	I. Adu – Town	Gh. 1.50
	Town – Office	Gh. 1.50
	Batteries for Recorder	Gh. 5.00
	<b>Total</b>	<b>Gh. 12.50</b>
22.06.10	Office – New Takoradi	Gh. 2.50
	New Takoradi – Christian Faith	Gh. 2.50
	Town – Beach Road and return	Gh. 1.60
	Bethel – Office	Gh. 1.50
	<b>Total</b>	<b>Gh. 8.10</b>

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23.06.10	Office of the Metro Director - Collin's Avenue Islamic Primary	Gh. 1.50
	Collin's Avenue Islamic Primary - office	Gh. 1.50
	<b>Total</b>	<b>Gh. 3</b>
24.06.10	From Pentecost School – GES Metro Director's office	Gh. 1.80
	GES Metro Director's office – CHRAJ Office	Gh. 1.50
	<b>Total</b>	<b>Gh. 3.30</b>
25.06.10		
28.06.10	From T Poly – Anaji Palace	Gh. 2.00
	From Anaji Palace – 12 Apostle	Gh. 1.00
	12 Apostles – GES Metro	Gh. 2.00
	GES Metro – Office	Gh. 1.50
	Beach road – Town	Gh. 0.80
	Town - Office	Gh. 0.80
	<b>Total</b>	<b>Gh. 8.10</b>
29.06.10		
30.06.10	Office – DOVVSU	Gh. 3.00
	DOVVSU - Effia Nkwamta	Gh. 1.50
	Effia Nkwamta – Ibrahim Primary	Gh. 1.20
	Ibrahim Primary – Town	Gh. 1.50
	Town - Office	Gh. 150
	<b>Total</b>	<b>Gh. 8.70</b>

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02/07/2010	Office – T Poly	Gh. 2.00
	Anaji – T Poly	Gh. 2.00
	T Poly – Office	Gh. 2.00
	Total	<b>Gh. 6.00</b>
7/07/2010	Office – Regional Directorate	Gh. 3.00
	Total	<b>Gh. 3.00</b>
8/07/2010	Office – Collins Avenue	Gh. 2.00
	Collins Avenue – Office	Gh. 2.00
	Total	<b>Gh. 4.00</b>
9/07/2010	Anaji – ATWWAR	Gh. 3.00
	ATWWAR – Office	Gh. 2.00
	Total	<b>Gh. 5.00</b>
	Grand Total	<b>Gh. 61.70</b>