



The moral high ground may be a threat to diplomacy. A look into the Ugandan Anti Homosexuality Law

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Abstract

The current fall out between Uganda and the West specifically supra-nationals around LGBTQI rights is too critical for any serious writer to ignore. Not just for another reactive article but for the most part a call to protest the grounds upon which diplomatic relations on this issue are shaped. Facts straight, the case of Uganda is not unique as there are over 67 countries of the world people who identify as gay or with different sexual orientations are persecuted, criminalized, imprisoned and murdered on the basis of their orientation.

Unpacking the this fallout requires noting that Uganda recently amended its Act Homosexuality law which calls for death punishments, years of imprisonment to not only people that identify as LGBTQI but also people who are viewed to “promote” or ally with the community. In its response to this law, the World Bank suspended all the funds allocation to Uganda as a protest vote against the “citing that it contradicts Bank values.

Two wrongs don’t make right, right? So lets delve into the facts. First start off by noting that the Ugandan Law on LGBTQI rights is cruel. illogical and demands a challenge for the reason that it criminalizes people for how they identify themselves and imprisons allies to these people. This law is inhumanely groundbreaking in spirit and common sense. The law is not just controversial, it’s built around fear mongering, religious and cultural bias and stereotypes which smear LGBTQI people as hateful, and an “imminent threat” to human existence. Every law abiding citizen should certainly be concerned about a weaponized legal system against identity.

However, its also equally important to understand and respect that there are countries or communities that ban homosexuality as an act or bar LGBTQI persons from certain privileges. Not just Uganda, but also in the United States where the LGBTQI community in



13 States is banned from getting married. Its therefore true for Uganda as it is for many Americans that homosexuality is a “sin” and “unnatural”.

Lessons from the past should teach us that what is written in blood can never be erased in ink. Unpacking this ‘fall out’ at a diplomatic stage is with no doubt problematic if and when the stage laid out entirely on moral ground. The danger of the moral high ground to modern state functions and relations with supranational organisations or even to other States by way of morality demands urgent revision.

When institutions like the World Bank raise the bar and play on a moral high ground “values”- critics and observers alike argue why? Why reactive resolutions are only issued against countries like Uganda when it comes to LGBTQI rights. Almost blind to most recent abuses of human rights and other forms of impunity orchestrated by the same government on political dissent, torture of rights activists, journalists, and mass killing of citizens. Do the rights of LGBTQI matter more than the lives of others? Certainly not! LGBTQI would agree tot that too. It becomes of such premises therefore draw questions the nature and spirit the West’s response to how countries all over the world uphold human rights.

A more in-depth investigation in to the world bank directive to suspend financing to Uganda may mirror the just war doctrine of the collective self-defence and the Responsibility to Protect using monetary restrictive and economic sanctions as weapons of warfare. In this fashion one may argue that the World Bank is asserting coercive “militarily-engineered action” to “call to order” states that are viewed as diversionary to “ shared values”. Such extreme action from military text books not only contradict the core mandate of the bank, but should be avoided as far as possible or may be perhaps only regarded as the last resort. In instances such as the case of Uganda, diplomatic criticism in the form of downgrading of political ties, international criticism, dialogue or mediation are more reasonable responses especially a supranational like the world bank is true interested and committed to its core mandate. And not a moralistic supervisor of nations.

Suffix to note that its common sense morality that for the World Bank acting as an economic moralist institution that take a high moral ground on countries such as Uganda in tackling of egregious LGBTQI rights violations is a certainly a threat to the global economy, and likely to advance ‘unintended’ socioeconomic strain, and repercussions to all Ugandans including the LGBTQI community.

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