



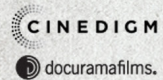
"ENRAGING."
- TIME OUT

"HEARTRENDING."
- THE VILLAGE VOICE

"IMPRESSIVE."
- VARIETY

"INSPIRING."
- THE NEW YORK TIMES

BY GOD'S
GRACE
I AM
WHAT I AM
1 Oct. 15:19



CALL ME KUCHU

A FILM BY KATHERINE FAIRFAX WRIGHT & MALIKA ZOUHALI-WORRALL

A DISCUSSION GUIDE FOR ACTIVISTS



“THE HARDEST WORK IS DONE BY
LOCAL ACTIVISTS LIKE THOSE
YOU WILL SEE IN THIS FILM.
TO THEM I WANT TO SAY: YOU
ARE AN INSPIRATION TO ME...
I AM PROUD TO JOIN IN THIS
GREAT HUMAN RIGHTS CAUSE.”

**- UNITED NATIONS SECRETARY
GENERAL BAN KI-MOON**

ACKNOWLEDGEMENTS

This discussion guide was developed in collaboration with Amie Bishop, to whom we are profoundly grateful for the time, enthusiasm, and intelligence she contributed in helping create this thorough, detailed and insightful document.

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We are also thankful to the Scalibrini Center of Cape Town, which generously allowed us to include some sections adapted from their guide, “From The Same Soil: Facilitator’s Guide.”

None of this would have been possible without generous funding from The Fledgling Fund, and we are also grateful to Outright Action International, which has provided distribution support to share this guide with activists around the world.

Design: Malika Zouhali-Worrall



This guide is dedicated to the memory of our friend and activist, David Kato (1964-2011).
A luta continua, the struggle continues.

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Human Rights for LGBTIQ People Everywhere.

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HOW TO USE THIS GUIDE

TIPS:

KNOW YOUR AUDIENCE

- As you plan your screening and discussion of *Call Me Kuchu*, think carefully about who you want your audience to be. This will make it much easier to structure an event, plan publicity, and evaluate results. Once you know your audience, you can better tailor your discussion questions and identify appropriate resources to recommend to them after the screening.

USE THE ADDITIONAL RESOURCES IN THE ANNEXES

- The annexes at the end of this guide (pages 16-21) are designed to provide additional helpful information to support you in successfully facilitating your screening. Throughout the guide, there are useful suggestions on how you can use these annexes.

READ THE GUIDE

- Be sure to read through the whole guide ahead of time so you can plan your discussion.

ADDITIONAL RESOURCES: To help with thinking about logistics, see Annexes 3 (page 18) for a basic checklist and suggested schedule to assist with preparing for your screening.

GOALS:

The goal of this discussion guide is to stimulate meaningful dialogue and action regarding the challenges facing Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQI) people, particularly in sub-Saharan Africa. Users of this guide should feel free to choose and adapt the exercises to best fit their specific needs and audiences.

The guide is intended to accompany screenings of *Call Me Kuchu* in a variety of contexts, including:

- Community screenings to raise local awareness;
- Training workshops with human rights defenders;
- Educational sessions for various types of professions – such as journalists, and social service and health care providers – that interact with the affected communities;
- Advocacy events with policy makers and policy influencers, including members of parliament, government officials, diplomats, civil society and funders of civil society;
- Classroom screenings with students.

We designed it to be a helpful tool for human rights defenders, community-based organizations, international agencies, teachers, and others to:

- Deepen understanding of the conditions under which LGBTQI people live in Uganda and other countries where homosexuality is criminalized or highly stigmatized;
- Generate discussion around the strategies used by the Ugandan movement to combat discrimination and persecution from the government, police, religious leaders, journalists, and others in society;
- Identify ways in which lessons from Uganda can be applied in other settings;
- Educate and support families of people who are LGBTQI so they can understand what their family members might face;
- Enhance collaboration among advocates within sub-Saharan Africa, as well as with LGBTQI supporters globally;
- Help viewers learn more about human rights for LGBTQI people, and how they can support LGBTQI communities both at home and abroad.

ABOUT THE FILM



Call Me Kuchu is an award-winning feature-length documentary that portrays the last year in the life of the late Ugandan gay activist, David Kato, who was tragically murdered in 2011. Filmed over the course of 18 tumultuous months from 2009 to 2011, the film examines the realities faced by David and those in the wider LGBTQI activist community in Uganda as they fight a proposed “Anti-Homosexuality Bill,” while combating persecution and discrimination in their daily lives.

As the bill awaits debate in Uganda’s Parliament, local newspapers aggressively “out” LGBTQI people using sensationalist headlines and photographs. David, one of the first gay men in Uganda to come out publicly, is one of the few who dare to publicly protest state-sanctioned homophobia. Working with his fellow activists, David successfully challenges Uganda’s government and tabloids in the courts, on television, and at the United Nations.

An emotional and personal journey, *Call Me Kuchu* shows how one man’s courage inspires a new generation of human rights activists.

WHAT DOES KUCHU MEAN? - The word “kuchu” is a positive slang term used by Uganda’s lesbian, gay, bisexual, transgender, queer, and intersex (LGBTQI) community to refer to each other and themselves.

DIRECTED BY: Malika Zouhali-Worrall & Katherine Fairfax Wright

RUNNING TIME: 86 minutes

FOCUS COUNTRY: Uganda

KEY ISSUES: LGBTQI rights, sexual orientation, gender identity and expression, freedom of speech, freedom of religion, international and national law, homophobia, transphobia, discrimination, colonialist legacies, US evangelicalism, persecution, resilience, acceptance.

WHAT THE PRESS SAID:

“A scary but inspiring film with real heroes and villains.”

- THE NEW YORK TIMES

“Uplifting, an excellent documentary”

- NATIONAL PUBLIC RADIO

“The filmmakers allow the enormity of the film’s political concerns to be telegraphed through the stories, experiences, & astute analysis of ordinary queer folk and their hetero allies”

- THE VILLAGE VOICE

“Connects the dots of the issues perfectly, enabling the audience to see how personal struggles are inextricably linked to global struggles”

- INDIEWIRE

A MESSAGE FROM THE DIRECTORS

During our first days in Kampala in early 2010, Member of Parliament David Bahati told us: “There is no longer a debate in Uganda as to whether homosexuality is right or not – it is not.” We were tempted to believe him. State-sanctioned homophobia was gaining momentum across the continent, with many attempts to pass homophobic laws and arrest LGBTQI people in countries from Senegal to Burundi.

But during that first week in Uganda, we also met David Kato. We soon realized that the man known as the “grandfather of the Kuchus” was one of the most outspoken and inspired activists in East Africa. The more time we spent documenting his work, the more evident it became that, contrary to the M.P.’s claim, David and his fellow activists were, in fact, generating a public debate in Uganda that was shaking the foundations of the country’s discriminatory status quo and drawing international attention. Uganda was now a frontier in the global battle to ensure that LGBTQI people could exercise their human rights.



Directors Katherine & Malika with Bishop Senyonjo & Longjones Wambere speaking after a San Francisco screening of the film. ©Ana Grillo.

Our goal with this documentary was to ensure that it took the viewer beyond the chronicle of victimization so often depicted in the international news media. Instead, we wanted to tell the nuanced story of David and Kampala’s Kuchus as they worked to change their fate. Over many months, we documented the daily lives and courageous work of David and his fellow Kuchus – although we had no idea of the brutal tragedy that was to come.

In telling this crucial story, we explore the paradox of democracy in a country where a judiciary recognizes the civil rights of individual Kuchus, yet the popular vote and daily violence threaten to eradicate those rights altogether. We also examine the nature

and consequences of profound religious faith, as expressed both by American and Ugandan evangelical leaders, and by the LGBTQI community and its allies.

Since its world premiere in 2012, *Call Me Kuchu* has played at more than 200 festivals worldwide and been theatrically released to critical acclaim. We were honored that many of the activists featured in the film—some of whom have since sought asylum in the US and Europe—were able to join us to speak directly to the audience during many of these screenings. The film is also currently featured in the United Nation’s Free & Equal international LGBTQ screening series.

David Kato shared our strong belief in the power of film to document and educate viewers, and perhaps most importantly, to humanize Kampala’s Kuchu movement. A story told in his words, David Kato’s final testimony lives on in this film, while his work is carried on by those he left behind. It is with David in mind that we are determined that *Call Me Kuchu* will have the broadest impact possible. We are thankful that you are interested in making this happen by facilitating dialogue within your community.

In solidarity, a luta continua,
Malika Zouhali-Worrall & Katherine Fairfax Wright
Directors, *Call Me Kuchu*

THE ACTIVISTS FEATURED IN THE FILM



DAVID KISULE KATO

David lost his job as a head teacher in Uganda when he was discovered to be gay. One of Uganda's first LGBTQI activists, he fought for human rights for more than ten years, and at the time of filming worked for the LGBTQI advocacy group, Sexual Minorities Uganda (SMUG). He lived on a small farm, which he hoped would one day provide a safe home for many of his friends.



NAOME RUZINDANA

A warm-hearted and mature activist of Rwandan origin who has experienced more than her fair share of persecution, Naome is David's closest friend and an equally gutsy advocate in Uganda's fledgling movement to defend the human rights of LGBTQI people there.



STOSH MUGISHA

After enduring a "corrective" rape at a young age, Stosh spent years feeling lonely, confused, and suicidal. The female-to-male transgender activist, however, found solace in Kampala's tightknit LGBTQI community.



LONGJONES WAMBERE

A grassroots LGBTQI counselor, Longjones has always shied away from the limelight of activism. Yet, after a terrible tragedy, Longjones feels compelled to become one of the public faces of the Kuchu movement in Uganda.



BISHOP CHRISTOPHER SENYONJO

Bishop Senyonjo has been expelled from the Anglican Church of Uganda for his theological defense of Uganda's LGBTI community. Nonetheless, armed with a PhD in human sexuality and a thorough understanding of Biblical scripture, this purple-robed sage and straight ally doggedly continues his work to establish a Kuchu counseling center and safe house.

HOW TO BE A GOOD FACILITATOR

Call Me Kuchu is emotionally powerful and may elicit difficult feelings, especially among viewers who have experienced similar types of discrimination. We recommend the facilitator(s) watch the film and read this guide ahead of time, and, if possible, an experienced facilitator lead the discussion. Key skills in a strong facilitator include:

VERBAL & NON-VERBAL

COMMUNICATION SKILLS: Speaking clearly; being enthusiastic, calm, and confident; using simple language; respecting diverse points of view even if you disagree; providing clear instructions; and using “we” / “us” instead of “they” / “them.”

LISTENING SKILLS: Paying attention to body language; showing interest in the person who is speaking; listening to both what is being said and the emotions that are behind what is being said.

QUESTIONING SKILLS: Asking open-ended, rather than close-ended questions; asking clarifying or challenging questions without being intimidating; asking about personal views and feelings; and giving and asking for feedback.

OPEN VS. CLOSE ENDED QUESTIONS:

Close-ended questions only allow for “yes” / “no” answers and are often limiting. Open-ended questions allow for a range of different answers. For example, “Did this film make you feel sad?” is a close-ended question, whereas “How did this film make you feel?” is an open-ended question.

SYNTHESIS AND SUMMARIZING SKILLS:

Summarizing key points made by the audience, identifying key themes, and wrapping up discussion.

ADDITIONAL RESOURCES:

- See Annexes 1 & 2 (pages 16-17) to learn about appropriate LGBTQI terminology, and the legal basis of human rights for LGBTQI people.
- Annex 4 (page 19) provides additional information on how the facilitator can effectively guide the learning process, which is made up of four stages: watching the film, reflecting on the film, looking at the bigger picture, and taking action.

ESTABLISHING DISCUSSION GUIDELINES:

Before initiating the discussion, it is important to create clear guidelines and a sense of safety. You may either refer to a pre-determined list, written on a flipchart, or develop a few key points together as a group. Ideally, guidelines would include some or all of the following:

CREATE SPACE FOR EVERYONE TO SPEAK. If some members tend to speak a lot, encourage them to step back and allow others to speak. If members tend to be quiet, help them feel empowered to share their experiences and opinions—but also allow them to pass if they do not wish to speak.

ALL QUESTIONS ARE WELCOME. Encourage everyone to feel free to ask anything.

STAY POSITIVE. Encourage individuals to speak up by positively reinforcing all contributions.

ENSURE ONLY ONE PERSON SPEAKS AT A TIME. It is critical that everyone be heard.

USE “I” STATEMENTS. Speak from your own experience and lead statements with “I think,” “I feel,” or “I believe.”

MAINTAIN CONFIDENTIALITY, when necessary. Establish at the beginning of the discussion that confidentiality can be requested and will be respected.

IF NECESSARY, PRESS PAUSE. Discussions about violence, injustice, and homo/transphobia may trigger intense feelings for some. As the facilitator, it is your job to help ensure that the conversation is productive and supportive. If the conversation gets heated, take a moment to acknowledge how the film may elicit strong emotions that tap into difficult experiences faced by group members, and remind participants of the purpose of the discussion.

STICK TO THE AGENDA. Start and end on time and follow the agenda that you have outlined. Not doing so may make participants confused or unfocused.

Following these guidelines will help ensure a respectful dialogue and encourage communication among group members in a safe, comfortable learning environment.

INITIATE THE DISCUSSION

INTRODUCE YOURSELF AND THE FILM. Before showing the film, introduce yourself and describe the film, including its title, who made it and when, and the community that it is about. Then describe the plan for screening and discussion, including the schedule and main objectives. Finally, cover any key logistics and thank any significant partners or volunteers who helped organize the event. Keep it brief, there'll be plenty of time for discussion later.

SCREEN THE FILM. Ensure the audience is comfortable, and that everyone can see and hear the film.

INITIATE THE DISCUSSION. You can do this through a four-step process:

1. Reflection
2. Discussion questions
3. Action-planning
4. Wrap-up.

FIRST STEP: REFLECTION

Depending on the size of the group, different methods can be used to elicit initial responses to the film. Below are a few techniques you can choose from for this immediate reflection period.

TIP: Remember that many people may feel emotional and may not be ready to talk right away, so it is important to gently acknowledge that the film stirs up a lot of feelings and that people should speak only when ready.

- **ONE-WORD OR ONE-PHRASE FEELINGS:** Ask each person to describe, in one word, how the film made them feel.
- **SILENT REFLECTION:** Pass out small cards or paper and ask each person to write down their immediate feelings, thoughts, or reflections. Collect the cards and read a few samples of what people have written. Then ask if anyone in the audience wants to elaborate. An alternative approach is to ask people to write down a few words on large paper already posted on the wall. Review the comments aloud and ask if anyone wants to elaborate.
- **BUZZ GROUPS OR PAIRS:** Ask the audience to take five minutes to share their reactions with

their neighbors in pairs or small groups. Then ask a few of the groups to share what they said.

SECOND STEP: DISCUSSION

After leading the audience through an immediate reflection period, move to more specific questions.

TIP: Review and select questions from the suggestions on the following pages *before* your screening event. The questions you choose should be based on your objectives and on the audience. Be open to following specific themes or discussion points that go beyond what is listed here. The main point is to foster connection with the film's main themes and to encourage positive change, whether in attitude, belief, or through action.

The suggested questions on the next page are presented in two categories:

1. Questions for people familiar with, and/or part of LGBTQI communities and the struggle for human rights; and
2. Questions for people who are less familiar or unfamiliar with the issues facing LGBTQI people in Uganda and around the world.

SUGGESTED DISCUSSION QUESTIONS

I. FOR AUDIENCES FAMILIAR WITH OR PART OF LGBTQI COMMUNITIES

- Which moments of the film jumped out at you?
- What touched you personally about the film? Did anything in the film surprise you? How so?
- Did you have any particularly strong reactions to certain characters or themes? Which of the people in the film did you relate to the most? Which ones and why?
- What do you think motivated the characters to act, even when it brought risk to themselves?
- What aspects of *Call Me Kuchu* remind you of your own experience or that of someone you know?
- Did you see any strategies and tactics used by the activists in the film that might be relevant to your situation? Were there any that need to be adapted or changed?
- What might you have done differently regarding the various challenges faced by the Ugandan activists, for example:
 - In responding to the Rolling Stone newspaper's ongoing attacks?
 - In dealing with ongoing threats to safety and security?
- Naome tells the pastor: "The ones I've met are natural. They are born homosexuals." What are the most effective strategies for countering the argument that homosexuality is a choice, a Western import, and/or unnatural?
- Longjones says: "You can hide, but you can never hide forever." What does this statement mean to you?
- Frank Mugisha, Executive Director of Sexual Minorities Uganda told Amnesty International: "Advocacy around LGBTI rights usually has more success when it is conducted not only by LGBTI organizations, but also by mainstream human rights and civil society organizations, such as women's rights organizations, trade unions and national human rights institutions." How feasible is this approach in your setting? What alliances could still be made?
- Do any of the following statements reflect your own experiences?
 - David says: "The problem is that I am no longer really stable in Uganda. But I've told people that I'll be the last one to leave this country [because] if I run away, who is going to defend the others?"
 - Longjones says: "All my life I've just always encouraged myself, because I know if I don't encourage myself I'm really going to break down."
 - Stosh says, "It is one thing being outed, and another one being denied."
- The United Nations General Secretary, Ban Ki-moon said in 2013: "We should all be outraged when people suffer discrimination, assault and even murder, simply because they are lesbian, gay, bisexual, and transgender.... This is one of the great, neglected human rights challenges of our time."¹ What change is necessary in your country to enable LGBTQI people to live in freedom, dignity, and safety? What are the next steps?
- Are there key issues that are important to you that the film does not address? What are they?

¹ Ban Ki-moon, Secretary General of the United Nations, in a video message to the Oslo Conference on Human Rights, Sexual Orientation and Gender Identity, on April 15, 2013.

"IF I RUN AWAY, WHO IS GOING TO DEFEND THE OTHERS?"

— DAVID KATO

SUGGESTED DISCUSSION QUESTIONS

2. FOR AUDIENCES LESS FAMILIAR WITH LGBTQI COMMUNITIES & INTERESTED IN LEARNING MORE

- Which moments of the film jumped out at you?
- What touched you personally about the film? Did anything in the film surprise you? How so?
- Did you have any particularly strong reactions to certain characters or themes? Which of the people in the film did you relate to the most? Which ones and why?
- What do you think motivated the characters to act, even when it brought risk to themselves?
- Naome says “It will take time for those that were saying I should be stoned to death to accept me.” In what ways, if at all, did this film change your thinking about LGBTQI people?
- Stosh is a transgender person who was born female but identifies as male. What kinds of challenges do you think he faces in his daily life in Uganda?
- Naome tells the pastor: “The ones I’ve met are natural. They are born homosexuals.” How common is this belief – that homosexuals are born the way they are – among your peers? Among broader society?
- Currently, 36 countries in Africa have laws that criminalize same-sex relationships. If you were a politician, would you allow LGBTQI people to live freely? Explain.
- Did anything about the LGBTQI struggle remind you of any discrimination you have experienced,

or any other civil rights movements?

- What do you think are the main ways to bring about social change, such as changing anti-LGBTQI laws, even in countries where change is opposed?

THE ROLE OF THE MEDIA

- The editor of The Rolling Stone newspaper, Giles Muhame, feels that he is simply doing his job as an investigative reporter by “outing” people who are or perceived to be LGBTQI. He says: “We shall ignore the right of privacy in the interest of the public.” Do you agree that the right of privacy should be ignored in this situation? And do you think he is rightfully exercising a journalist’s “freedom of expression” even if it has the potential to incite violence? Why or why not?
- Can you think of any ways to encourage more constructive coverage of LGBTQI issues within the media?

THE ROLE OF RELIGION

- How does religion influence, both negatively and positively, the experiences of LGBTQI Ugandans?
- Archbishop Desmond Tutu wrote, “I cannot keep quiet while people are being penalized for something about which they can do nothing: their sexuality. To discriminate against our sisters and brothers who are lesbian or gay on grounds of their sexual orientation for me is as totally unacceptable and unjust as apartheid ever was.”^[2] Do you believe that this is an effective argument to make? Why or why not?
- How do you feel about the role American Christians in Uganda have in influencing sentiments regarding LGBTQI people?
- Are there key issues that are important to you that the film does not address? What are they?

“THE ONES I’VE MET ARE
NATURAL. THEY ARE
BORN HOMOSEXUALS.”

— NAOME RUZINDANA

² Archbishop Desmond Tutu. “All Are God’s Children: On Including Gays and Lesbians in the Church and in Society.” The Huffington Post, June 11, 2011. http://www.huffingtonpost.com/desmond-tutu/religion-homosexuality_b_874804.html

GROUP ACTIVITIES

ACTIVITY 1: STATEMENT GAME

RECOMMENDED AUDIENCE: Those less familiar with the LGBTQI movement.

RECOMMENDED TIME: 10-15 minutes

PURPOSE: To encourage reflection and discussion among audience members about their values and belief regarding some of the key themes highlighted in *Call Me Kuchu*.

PREPARATION: Put up three signs against a wall, with some distance between them. One sign says: AGREE; another says: NEUTRAL; and the third says: DISAGREE.

INSTRUCTIONS: Read out a statement and ask participants to go stand by the sign that represents their opinion. Once everyone is in place, ask one or two people from each to discuss their reasoning. Allow people to change their minds and move to another sign, if they would like.

SAMPLE STATEMENTS

(Facilitators are encouraged to develop other statements depending on their audiences.)

“LGBTQI people should keep their private lives to themselves.”

“People with strong religious beliefs should not be forced to accept LGBTQI people as deserving of equality.”

“Organizations and individuals from other countries should never interfere with the laws, beliefs, or practices of another country.”

“LGBTQI people have the same rights as heterosexual people to be parents.”

ACTIVITY 2: IDENTIFYING AND FIGHTING DISCRIMINATION

RECOMMENDED AUDIENCE: All

RECOMMENDED TIME: 15-20 minutes

PURPOSE: To identify specific types of discrimination observed in the film & discuss potential responses.

TIP: A list of the types of discrimination seen in the film can be found in Annex 5 (p.20). As the facilitator, you can use these as a reference for this activity.

PREPARATION: Post several large sheets of flipchart paper on a wall or use a white board. Distribute 2 regular sized pieces of paper and a pen/pencil to each group.

INSTRUCTIONS: Depending on the size of the group, break people into smaller groups of 3-5 people. Then read the following: “*Discrimination against LGBTQI people can come from different places and take many forms. In your small group, take 5 minutes to list the forms of discrimination that you observed in the film – how were the LGBTQI people in the film prevented from living normal lives?*” Have someone be a note taker.

After 5 minutes, ask the note taker for each group to read their list. As facilitator, you will write down each new idea on the flipchart paper or board.

Next, read the following: “*The activists in Call Me Kuchu took many different approaches to fighting discrimination and advocating for their human rights, and to providing various kinds of support to the LGBTQI community. In your small group, take 5 minutes to list all the approaches that you noticed they used to combat discrimination and provide community support.*” Have someone take notes.

After 5 minutes, ask the note taker for each group to read off their list. As facilitator, you will write down each new idea on the other large flipchart paper or board.

Next, ask the entire group to think about which methods in the advocacy list are best suited to address which of the forms of discrimination that were just listed. Ask people to volunteer their suggestions. Encourage discussion and debate. Draw arrows to show which items on each list connect.

If the participants are advocates, ask:

- Which of these advocacy methods do you use in your work?
- What are the different types of support you currently provide to your community?
- What successes have you had?

If the participants are a general audience or students, ask:

- What can you do to help prevent at least one of these types of discrimination against LGBTQI people?
- Which of these forms of discrimination have you experienced yourself or seen in your community?

ACTION PLANNING & CLOSURE

THIRD STEP: ACTION PLANNING

For all audiences, the discussion should ideally conclude with a collective or individual commitment to take at least one action or step inspired by the film. You can ask guiding questions to help the group, such as:

- What have you gained from watching the film and from the discussion?
- How do you see yourself taking this process further?

Such actions could include:

- Finding ways to support the human rights movement in Uganda, including fundraising;
- Using the film to stimulate or inspire movement-building in one's own community or in other communities outside of Uganda;
- Committing to educating others about what audience members learned about Uganda's movement;
- Learning more about the global movement for human rights of LGBTQI people.
- Screening the film for another community that could benefit from seeing it.

TIP: As the facilitator, you can use Annex 6 (p.21), a detailed list of various organizations and resources that people can go to for support, or to find out what actions they can take in solidarity with persecuted LGBTQI communities.

This can also be a moment when the facilitator can ask the participants if they have any questions that were not covered during the discussion.

SUGGESTED EXERCISE 1: THE IMPORTANCE OF FOLLOWING LOCAL LEADERS

FACILITATOR: Refer to the updated guidelines on how National, International and Regional partners can support Ugandan LGBTI Persons and their allies. (Issued by the Civil Society Coalition on Human Rights and Constitutional Law, March 3, 2014: <http://76crimes.com/2014/03/04/lgbt-ugandans-heres-how-you-can-help-us/>)

You can either print this out as a handout and ask the audience to read it, or read the list aloud for them.

FOR ACTIVISTS/HUMAN RIGHTS DEFENDERS: Ask, "Would defining desired actions that could be taken by supporters be helpful to your movement? What are the risks/benefits? Does anything on this list surprise you? If yes, why?"

FOR GENERAL AUDIENCES: Ask, "In what ways is it important to follow the guidance of local activists? What would be the risks of not doing so? How best might you seek out the guidance of local activists?"

SUGGESTED EXERCISE 2: STIMULATING ACTION

FACILITATOR: Ask the audience to think about at least one action they will take based on what they learned from the film. Solicit responses in one of three ways, depending on the size of the group:

1. Ask each participant to state one action they will take. Go around the room so that everyone speaks.
2. Hand out small cards or paper and ask each person to write down what they commit to do. Ask for volunteers to read what they wrote. Then ask the participants to post the piece of paper in a visible place when they go home as a reminder.
3. Ask participants to form small groups of 2-4 people and have them brainstorm for 5-7 minutes on key actions. Then ask for volunteers to report out to the larger group.

FOURTH STEP: CLOSURE

- Ask the audience if anyone has any final remarks or observations.
- Thank the audience for attending.
- Be available for a little while after the formal closure of the session to talk with individuals who may have questions.

ANNEX I: TERMINOLOGY & DEFINITIONS

- **BISEXUAL:** A person emotionally, physically, and/or sexually attracted to males/men and females/women. This attraction may involve a preference for one gender over others.^[3]
- **CISGENDER:** Describes someone who feels comfortable with the gender identity and gender expression expectations assigned to them based on their physical sex at birth.
- **GAY:** Men attracted emotionally, romantically, and/or sexually to men. Colloquially used at times as an umbrella term to include all LGBTQI people.
- **GENDER EXPRESSION:** This includes the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.
- **GENDER IDENTITY:** This refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, or with the way they are made to express their gender. An individual's gender identity may be male, female, or non-gender conforming, which is neither male nor female. It may also be more than one gender, or no gender.
- **HETEROSEXUAL/HETEROSEXUALITY:** The term 'heterosexual' is used to refer to people who are primarily physically, sexually and emotionally attracted to people of the opposite sex.
- **HOMOPHOBIA:** The irrational fear or hatred of homosexuals, homosexuality, or any behavior or belief that does not conform to rigid sex role stereotypes. Assumes heterosexuality is superior.
- **HOMOSEXUAL:** A person primarily emotionally, physically, and/or sexually attracted to members of the same sex.
- **HUMAN RIGHTS DEFENDER:** A term used to describe people who, individually or with others, act to promote or protect human rights. The term "human rights defender" has been used increasingly since the adoption of the 1998 Declaration on Human Rights Defenders. Until then, terms such as human rights "activist" or "worker" had been most common.^[4]
- **INTERSEX:** Intersex individuals possess genital, chromosomal or hormonal characteristics that do not correspond to the given standard for 'male' or 'female' categories as for sexual or reproductive anatomy. Intersexuality may cover a wide range of conditions.
- **KUCHU:** A positive slang term used by Uganda's lesbian, gay, bisexual, transgender, queer, and intersex community to refer to each other and themselves.
- **LESBIAN:** The term 'lesbian' refers to a woman who is primarily physically, sexually and emotionally attracted to other women. It can refer to same-sex sexual attraction, same-sex sexual behavior, and same-sex cultural identity for women.
- **QUEER:** Now used as an umbrella term for sexual and gender minorities that are not heterosexual or cisgender. Originally meaning strange or peculiar, queer has been historically used as a slur against those with—or perceived to have—same-sex desires or relationships. More recently, the word has been reclaimed by the LGBTQI community to establish community and assert a politicized identity as an alternative to LGBT. Queer can include lesbians, gay men, bisexuals, transgender people, intersex persons, and other gender-nonconforming people.
- **SEXUAL ORIENTATION:** Refers to each person's capacity for profound emotional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender, or the same gender, or more than one gender.
- **TRANSGENDER:** Transgender people are individuals whose gender expression and/or gender identity differs from conventional expectations based on the physical sex they were assigned at birth. Commonly, a transgender woman is a person who was assigned 'male' at birth but has a female gender identity; a transgender man is a person who was assigned 'female' at birth but has a male gender identity. Not all transgender individuals, however, identify as male or female. Transgender individuals may or may not choose to undergo gender reassignment treatment or surgery.

3. Sources: N. Peterson at the LGBT Resource Center at UC Riverside 2003-2004. Other sources include: The University of Colorado LGBT Center, Colorado Springs; Wikipedia; and "From The Same Soil: Facilitator's Guide." by the Scalabrini Centre of Cape Town.

4. United Nations Office of the High Commissioner on Human Rights. "Human Rights Defenders: Protecting the Right to Defend Human Rights, Fact Sheet No. 29." Geneva. April 2004.

ANNEX 2: FACTS & FIGURES ON LGBTQI HUMAN RIGHTS

HUMAN RIGHTS VIOLATIONS & CRIMINALIZATION LAWS

In many countries, LGBTQI people are denied their right to equality before the law and experience serious human rights violations and abuses. Persecution and violence against people who are or are perceived to be LGBTQI is prevalent worldwide. As described below, laws criminalizing same-sex sexual activity are a violation of human rights, yet, currently, 78 countries criminalize homosexuality. Of these, 36 are on the African continent. Penalties for offenders include fines, imprisonment, and corporal punishment. Seven countries impose the death penalty. (For a list of countries that criminalize homosexuality, see <http://www.globalequality.org/component/content/article/166>)

An important idea that could be helpful to explain to some audiences is the fact that LGBTQI people do not claim any “special” or “additional rights,” but simply the enjoyment of the same rights to which all people are entitled. Below are more detailed descriptions of the current protections for LGBTQI people under international law and treaties.

THE STATUS OF LGBTQI PEOPLE UNDER INTERNATIONAL LAW^[5]:

The human rights of LGBTQI people are well established under international human rights law, as set out in the Universal Declaration of Human Rights and subsequent human rights treaties. Many states whose laws criminalize same-sex behavior argue that the human rights of LGBTQI people are ‘special’ rights or ‘fringe’ rights, with no basis in international law. As the UN Office of the High Commissioner for Human Rights has said, this is simply false. All people, regardless of sexual orientation or gender identity, are entitled to enjoy the protections provided for by international human rights law, including, but not limited to the following rights,

- to life, security of person and privacy;
- to be free from torture, arbitrary arrest and detention;
- to be free from discrimination and to equality before the law;
- to freedom of expression, association and peaceful assembly;
- to marry and found a family;
- to the highest attainable standard of health.

5. Amnesty International. “Speaking Out: Advocacy Experiences and Tools of LGBTI Activists in Sub-Saharan Africa.” London, 2014.

KEY TREATIES AND OTHER MECHANISMS:^[6]

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR, 1948)

All people, including LGBTQI people are entitled to enjoy their human rights. The universality of human rights is set out in the Universal Declaration of Human Rights (UDHR), which states that “All human beings are born free and equal in dignity and rights,” (Article 1). The UDHR also states that, “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind.” (Article 2).

INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

In 2003, the UN Human Rights Commission found that laws punishing homosexuality violated the ICCPR’s guarantees of non-discrimination and privacy and held that discrimination on the basis of sexual orientation is prohibited by existing articles.

INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL, AND CULTURAL RIGHTS (ICESCR)

Article 12 of the ICESCR guarantees “the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.”

THE YOGYAKARTA PRINCIPLES (2006)

This document interprets established international human rights law in the context of sexual orientation and gender identity and serves as the main tool for international LGBTQI human rights defenders.

6. Adapted from: “From The Same Soil: Facilitator’s Guide.” The Scalabrini Centre of Cape Town

ANNEX 3: PRE-SCREENING CHECKLIST & SAMPLE TIMETABLE

SOME IMPORTANT FACTORS TO CONSIDER WHEN PLANNING YOUR SCREENING, INCLUDE:

1. VENUE: In selecting a venue, consider these factors:

- Is it large enough to comfortably accommodate the expected number of participants?
- Is it sufficiently close to public transportation and/or is parking available?
- Does it have electricity?
- Does it have windows that will need to be covered?
- How do you want the seating to be arranged?
- Does the configuration of the space encourage discussion?
- Is the screen big enough and will everyone be able to see it?

2. TESTING: Test the screening equipment and sound beforehand to make sure everything is working properly.

3. MATERIALS NEEDED: Ensure that you have all necessary materials in sufficient quantities. These could include:

- Print outs of any of the Annexes to use as handouts
- Blank paper and pens
- A white board, or flipchart paper
- Marker pens for the flipchart or white board

4. WATCH THE FILM: View the film before screening it both for content and to make sure the DVD or link is working properly.

5. PROMOTION: If needed, develop flyers or posters and online media to promote the screening. Consider partnering with local organizations, schools, or advocacy groups to publicize the event. Social media, of course, can be very effective.

6. INVITE THE AUDIENCE: Send invitations to targeted community members and ask for RSVPs.

7. FOLLOW UP: Follow-up with invitees who have not RSVP'd.

8. REFRESHMENTS: Provide adequate food and beverages.

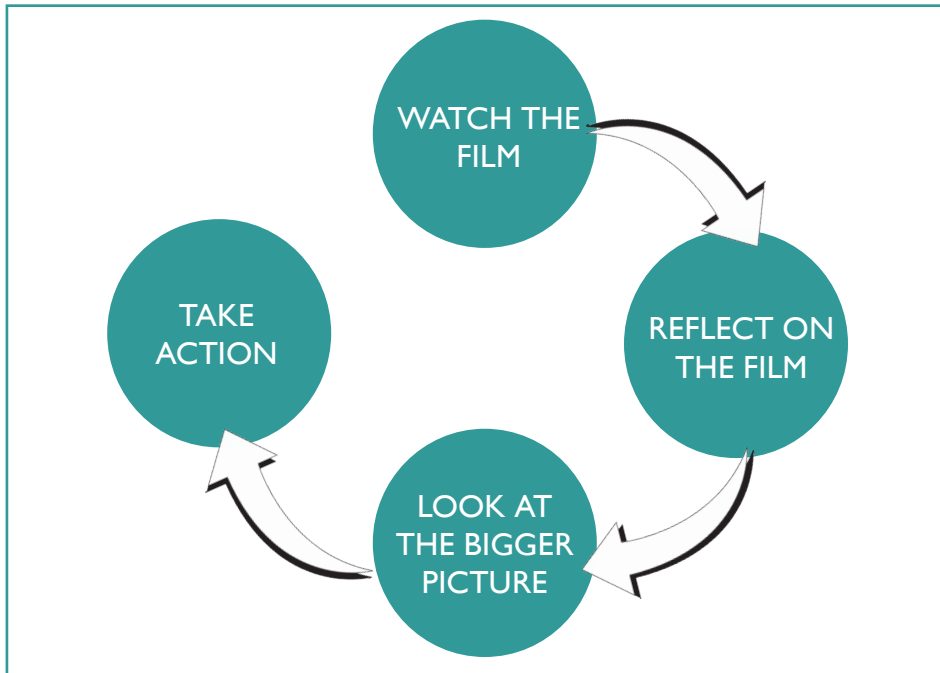
9. PLAN FOR YOUR GOALS: Ensure that the planned structure of the event allows you to meet your objectives. Do you need local experts to be present to help with the discussion? Is the size of your group manageable for the kind of discussion you want? Large groups work well for information-sharing, while smaller groups permit more intensive and detailed discussion.

10. DRAW UP A SCHEDULE: Leave sufficient time for everyone to participate in the discussion and in creating a plan of action. It will be important to allocate sufficient time to discussion and, if relevant, action-planning.

SAMPLE EVENT TIMETABLE

ACTIVITY	TIME FRAME	PURPOSE / DETAILS
<i>Pre-screening reception (optional)</i>	30 minutes	<i>Builds excitement for the film event and encourages audience members to get to know each other</i>
Film introduction	5 minutes	Gives context to the event
<i>Call Me Kuchu</i> film screening	86 minutes	The centerpiece of your event
Post-screening discussion	45-75 minutes	Debriefing, sharing of reflections, analysis and debate, action planning
<i>Post-screening reception (optional)</i>	30 minutes	<i>Allows participants to gather or linger to further discuss the film</i>

ANNEX 4: THE FOUR STAGE LEARNING CYCLE



The role of the facilitator is to create a comfortable and safe learning environment to encourage open dialogue during the post-screening discussion. In essence, the facilitator guides the learning process—called the Learning Cycle, which is made up of four stages:^[7]

- **WATCH THE FILM:** The audience and facilitator watch the film together, thereby making it both a group and individual experience.
- **REFLECT ON THE FILM:** After the screening, the facilitator leads the audience in reflecting on the film and sharing their views, feelings, and reactions. This will help audience members identify issues that resonate with them personally and within their own communities. It is critical that the ideas and values of every individual are respected during this process so that audience members can be heard and can learn from each other. This initial reflection period is not a time for debate.
- **SEE THE BIGGER PICTURE:** After the reflection period, the facilitator leads a discussion during which audience members analyze, debate, and discuss the key themes and issues highlighted in the film. The facilitator should encourage participants to link the film's themes to their own lives and the societies in which they live. This will help add new understanding to the shared knowledge they may already have.
- **TAKE ACTION:** The facilitator transitions the discussion to a consideration of both group and individual actions that audience members may take to promote inclusion, acceptance, and equality for LGBTQI people within their own communities and the broader world.

7. From Social Transformation and Empowerment Projects (STEPS) for the Future: Facilitator's Manual. Cape Town, South Africa. <http://www.steps.co.za>.

ANNEX 5: FORMS OF DISCRIMINATION & ADVOCACY RESPONSES

FORMS OF DISCRIMINATION ILLUSTRATED IN THE FILM, WITH EXAMPLES (For use in Group Activity 2, page 14)

A. HOUSING DISCRIMINATION. (Longjones and Stosh moving house because of threats from their landlord and neighbors.)

B. LEGAL DISCRIMINATION. (Sodomy laws that propose a prison sentence for anyone “caught in the act” of homosexuality; also, early in the film, Fred tells David how he was forced to strip by the police.)

C. CULTURAL DISCRIMINATION. (The “corrective” rape endured by Stosh.)

D. RELIGIOUS DISCRIMINATION. (Ugandan and American Christian leaders preaching that homosexuality is evil; the pastor preaching at David’s funeral.)

E. MEDIA DISCRIMINATION. (Rolling Stone newspaper publishing a front-page story claiming that homosexuals were responsible for terrorist bombings in Kampala.)

F. POLITICAL DISCRIMINATION. (The proposed Anti Homosexuality Bill.)

G. HEALTH DISCRIMINATION. (Potential discrimination against those providing HIV testing to known “homosexuals.”)

ADVOCACY METHODS, WITH EXAMPLES:

A. LEGAL ACTION. (David Kato’s court case against the Rolling Stone newspaper, which was won based on their constitutional right to privacy.)

B. WORKING WITH INTERNATIONAL ORGANIZATIONS, SUCH AS THE UNITED NATIONS. (The reports and testimony that David and Longjones contributed to the Universal Periodic Review (the UN human rights review) of Uganda in 2011.)

C. WORKING WITH FOREIGN GOVERNMENTS/ DIPLOMATS. (The Norwegian diplomat who attended the meeting as an ally to work with David and Longjones on their report for the Universal Periodic Review; President Obama and Hillary Clinton speaking out publicly in support of the Ugandan LGBTQI community.)

D. MEDIA. (David speaking on local TV news and Longjones speaking at a press conference are two examples of Ugandan activists who are working to take control of the story.)

E. ONE-ON-ONE INTERACTIONS. (Naome having a personal conversation with the pastor about his attitude towards LGBTQI people.)

F. BUILDING ALLIANCES. (This could be with parents, such as David’s mother, lawyers, doctors, religious leaders, journalists, diplomats, human rights organizations, landlords, academics, or others.)

G. INTERNATIONAL MASS CAMPAIGNING. (This was done via social media, such as Facebook, and petitions such as Avaaz’s one million signature petition.)

H. DOCUMENTING EVENTS. (At one point in the film, David says an element of his job is to document cases of discrimination against the LGBTQI community.)

I. RELIGIOUS LEADERS. (Bishop Senyonjo took a brave and important step when he took over the sermon at David’s funeral and subsequently created a congregation for LGBTQI people and their allies.)

COMMUNITY SUPPORT METHODS, WITH EXAMPLES:

A. LEGAL SUPPORT. (Early in the film, David provides legal advice to Fred, who had recently been arrested and charged with sodomy.)

B. RELIGIOUS/PASTORAL SUPPORT. (As demonstrated by the Bishop’s sermon at David’s funeral, and also at his new congregation of St Paul’s Center.)

C. EMOTIONAL SUPPORT. (When Naome visits Stosh in hiding, she provides emotional support.)

D. SEXUAL HEALTH SUPPORT. (In the film, we see that one way Longjones supports the LGBTQI community is to provide condoms that prevent the transmission of infections such as HIV/AIDS, and other sexually transmitted diseases.)

E. SELF-CARE SUPPORT. (This can come in the form of community events, such as the gay couple’s anniversary party shown at the beginning of the film, and the drag party that Longjones organizes.)

F. HOUSING SUPPORT. (Safe havens or safe houses can be crucial, and we see that Bishop Senyonjo is working to create a safe space for members of the LGBTQI community who need somewhere to stay for a period of time.)

ANNEX 6: USEFUL RESOURCES & WHERE TO GO FOR SUPPORT

INTERNATIONAL / REGIONAL ORGANIZATIONS & RESOURCES

- **Amnesty International** www.amnesty.org
- **Human Rights Watch** www.hrw.org/topic/lgbt-rights
- **Outright Action International** (formerly International Gay & Lesbian Human Rights Commission, ILGHRC) www.outrightinternational.org/
- **Astraea Lesbian Foundation for Justice** www.astraeafoundation.org/
- **International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA)** www.ilga.org/
- **United Nations Free & Equal Campaign** www.unfe.org/
- **United Nations Free & Equal Global Screening Series.** A collection of documentaries and narrative films that explore the lives of LGBTQI people in different parts of the world. The films are available for non-commercial screenings at UN offices worldwide for educational purposes. www.unfe.org/en/global-film-series
- **“Speaking Out: Advocacy Experiences and Tools of LGBTI Activists in Sub-Saharan Africa” - an Amnesty International publication.** Designed by Amnesty International for use by LGBTI activists, individuals and organizations in sub-Saharan Africa, this toolkit is intended to equip activists with key concepts and tools around advocacy. <https://www.amnesty.org/en/documents/AFR01/001/2014/en/>
- **The Coalition of African Lesbians** www.cal.org.za/new/
- **The Kuchu Times** A journalistic multi-media site formed to provide a voice for Africa’s Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) community. www.kuchutimes.com/
- **African Sexualities: A Reader.** Ed. by Dr. Sylvia Tamale (who is interviewed in *Call Me Kuchu*). A groundbreaking book by African activists that uses research, life stories, and artistic expression—essays, poetry, news clips, songs, fiction, letters, and photographs—to investigate the intersections between sex, power, masculinities, and femininities.

UGANDAN ORGANIZATIONS & RESOURCES

- **Sexual Minorities of Uganda** www.sexualminoritiesuganda.com/
- **Spectrum Uganda** <http://www.spectrumuganda.net/>
- **Human Rights Awareness & Promotion Forum** www.hrapf.org/
- **Civil Society Coalition on Human Rights and Constitutional Law.** A coalition of 51 Ugandan civil society organisations, including human rights, feminist, HIV-focused, LGBTQI, media and refugee organisations formed to pro-actively contribute to elaborating a positive sexual rights agenda for Uganda, and strengthen the capacity of civil society to engage in and contribute to these debates. www.ugandans4rights.org/
- **Erasing 76 Crimes blog.** A blog focused on the human toll of the anti-LGBTQI laws in 76+ countries, and the struggle to repeal them www.76crimes.com/
- **The Center for Constitutional Rights’ website on the “Sexual Minorities Uganda v. Scott Lively” case.** Up-to-date information on the ongoing U.S. federal lawsuit brought by Sexual Minorities Uganda and the U.S.-based Center for Constitutional Rights against American evangelical Scott Lively for his role in the persecution of LGBTQI people in Uganda. <https://ccrjustice.org/home/what-we-do/our-cases/sexual-minorities-uganda-v-scott-lively>

MORE INFORMATION ON THE FILM:

- **Social media:** Like *Call Me Kuchu* on Facebook at www.facebook.com/callmekuchu or follow the film on Twitter www.twitter.com/callmekuchu
- **Website:** Watch the trailer and see photos from the film’s worldwide tour at callmekuchu.com
- **Contact:** Contact the filmmakers by email at callmekuchu@gmail.com

CALL ME KUCHU: THE ACTIVIST'S DISCUSSION GUIDE

Call Me Kuchu is a critically-acclaimed and award-winning documentary that portrays the last year in the life of the late Ugandan gay activist, David Kato, who was tragically murdered in 2011. Filmed over the course of 18 tumultuous months from 2009 to 2011, the film examines the realities faced by David and those in the wider LGBTQI activist community in Uganda as they fight a proposed “Anti-Homosexuality Bill,” while combating persecution and discrimination in their daily lives. As a member of a small community that dared to publicly protest state-sanctioned homophobia in his country, David worked with his fellow activists to successfully challenge Uganda’s government and tabloids in the courts, on television, and at the United Nations. An emotional and personal journey, *Call Me Kuchu* shows how one man’s courage inspires a new generation of human rights activists.

This discussion guide was developed by the filmmakers in collaboration with Amie Bishop, and through a consultative process with LGBTQI activists around the world. The goal of this guide is to help human rights defenders, community-based organizations, international agencies, teachers, and others facilitate meaningful dialogue with a group of people after a screening of *Call Me Kuchu*, about the challenges facing Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQI) people in sub-Saharan Africa. This guide can be used in a variety of contexts, including community screenings, training workshops, or classrooms. More specifically, it has been designed to enable facilitators to work with communities to:

- Deepen understanding of the conditions under which LGBTQI people live in Uganda and other countries where homosexuality is criminalized or highly stigmatized;
- Generate discussion around the strategies used by the Ugandan movement to combat discrimination and persecution from the government, police, religious leaders, journalists, and others in society;
- Identify ways in which lessons from Uganda can be applied in other settings;
- Educate and support families of LGBTQI people to increase their understanding of issues that the members of this community might face;
- Enhance collaboration among advocates within sub-Saharan Africa, as well as amongst LGBTQI supporters globally;
- Help viewers learn more about human rights for LGBTQI people, and how they can support LGBTQI communities both at home and abroad.

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OUTRIGHT
ACTION INTERNATIONAL
Formerly known as the International
Gay and Lesbian Human Rights Commission