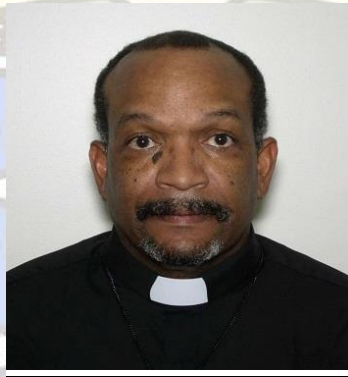


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**PRESS RELEASE**

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 The government of Uganda recently enacted a law that thoroughly proscribes homosexual acts. As a consequence, the government and people of Uganda have been severely criticized in the international community, and especially in the West.

No Ugandan or African leader can make the case in favor of Uganda's law in quite the same way that African Americans can make that case, and so the African American community—especially its Christian and church leaders; its public

officials and public figures; its human rights lawyers and social activists—must help both Uganda and all of Africa in responding to the West, as follows:

The plight of African American fathers, men, and boys in the United States of America, together with the decline and fall of the African American family in the United States of America, since at least 1970, give no credence or plausibility to criticisms emanating from the United States or the West against Uganda’s laws.

Men and women on the African continent need look no further than to the condition of the Black family in the United States, easily from 1619 up to the present, and say: OUR TRADITIONAL AFRICAN LAWS ON SEXUALITY ARE DESIGNED TO PREVENT A SIMILAR DETERIORATION OF THE FAMILY STRUCTURE:

**A.**

“The family structure of African Americans has long been a matter of national public policy interest. A 1965 report by Daniel Patrick Moynihan, known as *The Moynihan Report*, examined the link between black poverty and family structure. It hypothesized that the destruction of the black nuclear family structure would hinder further progress toward economic and political equality...

“In 1991, 68% of black children were born outside of marriage (where 'marriage' is defined with a government-issued license). In 2011, 72% of black babies were born to unmarried mothers, while the 2018 National Vital Statistics Report provides a figure of 69.4 percent for this condition.”

Source: “African American Family Structure,” Wikipedia (online encyclopedia) [https://en.wikipedia.org/wiki/African-American\\_family\\_structure](https://en.wikipedia.org/wiki/African-American_family_structure)

**B.**

The plight of Black men as fathers, husbands, and community leaders is an *obscure* and *unexamined* topic in both the United States’ and the West’s public discourse. The impact of the West’s cultural preferences upon the African continent and peoples is similarly obscure and unexamined.

See, e.g., Rev. Roderick O. Ford, Esq., “Towards A Federal Common Law on the Black Family: A Petition in General Equity to the Federal Government of the United States of America, Its Courts, Legislature, and Chief Executive,

Regarding the Plight of African American Fathers, Men, and Boys in the United States of America.”

Source:<http://nebula.wsimg.com/6556416efc56e7ff32e8b6808b6c595f?AccessKeyId=CFD051C099636C9F5827&disposition=0&alloworigin=1>

### Conclusion

Though the Western Christendom and Western civilization were built up upon, and enriched by, ecclesiastical canons and family laws that are similar to Uganda’s current statute proscribing homosexual acts, the United States and the West now seemingly do not want either the African continent or Uganda to be built up, and enriched, by those same canons, laws, and principles which were reintroduced and reinforced throughout all of Africa through the West’s imperial national churches.

It would be Wise for Uganda to stand, and to say firmly: "WE ARE A CHRISTIAN NATION!"<sup>1</sup> That would embarrass the West and rally the support of the entire world! In 1955, Dr. Martin Luther King, Jr. said of Negro people during the Montgomery bus boycott: "I want it to be known... throughout this nation that we are Christian people. We believe in the Christian religion. We believe in the teachings of Jesus."

And, lastly, we believe in promoting the spiritual health, economic security, and general welfare of *family life* in Uganda, the continent of Africa, and the entire world.

THE END

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<sup>1</sup> In North America, the United States Supreme Court has reached the same conclusion. See, e.g., *Holy Trinity v. United States*, 143 U.S. 457 (1892)(providing an extensive history of the influence of Christianity upon state and federal constitutional documents and traditions, and concluding that the United States of America is “a **Christian nation**.”); see, also, *United States v. Macintosh*, 283 U.S. 605, 625 (1931) (stating that “[w]e are a **Christian people** ... according to one another the equal right of religious freedom and acknowledging with reverence the duty of obedience to the will of God.”)