

INDEX OF COUNTRY CONDITIONS:

Government Sources:

1. **United States Department of State, *Ghana 2018 Human Rights Report (2019)*; available at: <https://www.state.gov/wp-content/uploads/2019/03/Ghana-2018.pdf>**
 - “The law does not prohibit discrimination based on sexual orientation and gender identity. The law criminalizes the act of ‘unnatural carnal knowledge,’ which is defined as ‘sexual intercourse with a person in an unnatural manner or with an animal.’ The offense covers only persons engaged in same-sex male relationships and those in heterosexual relationships [who engage in sodomy].” (pp. 21-22)
 - “Lesbian, gay, bisexual, transgender, and intersex (LGBTI) persons faced widespread discrimination in education and employment. In June, following his visit to the country in April, UN Special Rapporteur Alston noted that stigma and discrimination against LGBTI persons made it difficult for them to find work and become productive members of the community.” (p. 22)
 - “LGBTI persons also faced police harassment and extortion attempts. There were reports police were reluctant to investigate claims of assault or violence against LGBTI persons, although some activists said that police attitudes were slowly changing. Gay men in prison were vulnerable to sexual and other physical abuse.” (p. 22)
 - “[S]tigma, intimidation, and the attitude of the police toward LGBTI persons were factors in preventing victims from reporting incidents of abuse.” (p. 22)
 - “Amnesty International earlier in the year criticized authorities for conducting involuntary medical tests on two young men who were allegedly found having sex.” (p. 22).
 - “Second Deputy Speaker of Parliament Bagbin said in a radio interview in April, ‘Homosexuality is worse than an atomic bomb’ and ‘there is no way we will accept it in (this) country.’” (p. 22)

2. **United States Department of State, *Ghana 2017 Human Rights Report (2018)*; available at: https://www.justice.gov/sites/default/files/pages/attachments/2018/04/24/dos-hrr_2017_ghana.pdf**
 - “The law does not prohibit discrimination based on sexual orientation and gender identity. The law criminalizes the act of ‘unnatural carnal knowledge,’ which is defined as ‘sexual intercourse with a person in an unnatural manner or with an animal.’ The offense applies to persons engaged in same-sex male relationships and those in in heterosexual relationships [who engage in sodomy] . . . [T]here were reports of adults being prosecuted for consensual same-sex sexual conduct.” (p. 20)
 - “[LGBT people] also faced police harassment and extortion attempts. There were reports police were reluctant to investigate claims of assault or violence against LGBTI persons.” (p. 20)
 - “[S]tigma, intimidation, and the attitude of the police toward LGBTI persons were factors in preventing victims from reporting incidents of abuse.” (p. 20)

3. “Status of LGBTI People in Cameroon, Gambia, Ghana, and Uganda,” Finnish Immigration Service (2015), available at https://migri.fi/documents/5202425/5914056/64429_Status_of_LGBTI_people_in_Cameroon_Gambia_Ghana_and_Uganda_3.12.2015.pdf/678747c6-1b6f-477a-be13-984a62908e47

- “In September 2015, two men were arrested after having been caught during a homosexual act in Amasaman, in the Greater Accra Region. They were taken into custody by the police and the Amasaman District Police Crime Officer said that they would soon be put before court for ‘unnatural carnal knowledge.’” (p. 51)
- “Information Minister Mahama Ayariga explained the president’s position on homosexuality, saying that ‘[t]he President is to execute the laws of Ghana. And the laws of Ghana are very clear on homosexuality. The laws of Ghana appall and criminalise homosexuality, there is no dispute about that. Homosexual conduct, which is unnatural carnal knowledge of one person or another, is criminal and punishable by the laws of Ghana.’” (p. 52)
- “In September 2015, George Boateng, an aspiring presidential candidate for the National Democratic Congress (NDC), the party of incumbent President Mahama, said that during his regime, the punishment for persons found to have indulged in lesbianism, homosexuality and corruption would be death by firing squad. He added that ‘[i]t will be a public event to be witnessed by all to serve as a deterrent. There must be a house cleaning exercise to clear all such terrible acts from the society.’” (p. 54)
- “In September 2006, a gay and lesbian conference, which had reportedly been supposed to take place at the Accra International Conference Centre and at a venue in the city of Koforidua, was banned by Ghana’s government. Information Minister Kwamena Bartels said as homosexuality was illegal in Ghana the gathering was not permitted. He warned that disciplinary action would be taken if anyone was found to have disregarded the law.” (p. 54)
- “The study called ‘Global Views on Morality’, published by the Pew Research Center in 2014, found that 98% of Ghanaians believed that homosexuality was morally unacceptable, this being the highest percentage of all 40 countries that were included in the study. In June 2010, over a thousand youth took part in a demonstration against homosexuality in the Sekondi Takoradi Metropolis. The demonstration was organised by the Muslim community in Takoradi with support from other religious groups and concerned citizens. It followed reports of alleged gay marriages and parties in several suburbs of the city.” (p. 55)
- “In 2013, more than 50 students were reported to having been dismissed from two high schools in Ghana. Wesley Girls Senior High School in Kumasi allegedly dismissed 34 girls for engaging in lesbianism, while Opoku Ware Secondary High School, also in Kumasi, reportedly dismissed 19 male students for ‘practicing homosexuality’. Reports on the incidents included the common belief that African homosexuals try to ‘recruit’ heterosexuals into their ranks...During the same year, Ghana’s Education Ministry reportedly vowed to punish severely any student caught engaging in ‘homosexual or lesbianism activities.’” (pp. 55-56)
- “LGBTI people continued to face widespread discrimination in employment and education, as well as police harassment and extortion attempts in 2014. A shadow

- report on human rights violations of LGBTI people in Ghana submitted in August 2015 stated that disdain and resentment against the LGBTI community had grown in recent years and often led to violence. Also the supporters of LGBTI people were targets of homophobia. Homophobic statements and public support of the criminalisation of same-sex sexual conduct by public officials and religious leaders...served to perpetuate societal prejudices against LGBTI individuals and encouraged more hate speech, hate crimes, and discrimination by both state and non-state actors. According to Prince Kweku MacDonald, executive director of the Gay and Lesbian Association of Ghana (GALAG), the involvement of religious leaders in promoting hate and homophobia within the society as well as in the media had incited people to attack known LGBTI people in their homes and meeting places.” (p. 56)
- “In January 2014, a group of Muslim youth allegedly lynched a gay man named Yaw Nkrumah in the suburb of Nima in Accra and subsequently mounted a search for his supposed partner, Salisu Mohammed. Salisu was a known homosexual in the area and had been advised by Islamic clerics as well as his family to change his sexual orientation. Two men, whose identities could not be established, confronted Nkrumah about his supposed relationship with Salisu and went to mobilise around 30 men who then stormed Nkrumah’s house, where they stripped him naked and lynched him. The group proceeded to Salisu’s house but the latter had been alerted by a family friend about the intended attack. Salisu left the area and went into hiding.” (pp. 56-57)
 - “In August 2014, a 21-year-old man was arrested in Walewale, a small town in the Northern Region of Ghana, on suspicion of being homosexual and ‘recruiting’ other youth into homosexuality. The police stated that the arrest was for the suspect’s own safety, as residents had threatened to kill him and his entire family. The police investigated the matter and considered putting the 21-year old before court. Residents vowed to kill him if he was released by the police, insisting that gay practice was alien to the customs and traditions of the people in the community. Sheik Mahamadu Alhassan, a known Muslim cleric in the area, said that he would personally lead a crusade against the suspect should he dare to visit the community upon his release.” (p. 57)
 - “In December 2014, the people of Libya Quarters at Madina Zongo in Accra embarked on a manhunt for Maiga Larry, a young man believed to be homosexual. Malam Shaibu, an Islamic cleric at Madina Zongo said: ‘We shall burn Maiga to death. We are Muslims and Islam abhors homosexuality.’ The man leading the manhunt was quoted in the Daily Guide saying that ‘This [homosexuality] was what made Almighty Allah angry, and He destroyed Sodom and Gomorrah. We will not allow one person to destroy our community. We shall burn or bury him alive to serve as a deterrent to others who may entertain any thoughts of engaging in homosexuality’.” (p. 57)
 - “[I]n February 2015, two students of St Paul’s Boys High School in Denu, a small town in south-eastern Ghana, became victims of an attack by fellow students who caught them having sex. When teachers tried to protect the two gay boys, the other students started rioting. The police intervened and fired warning shots to disperse the mob, one of which hit a rioting student in the head and killed him.” (p. 58)
 - “In March 2015, posters of suspected lesbians were printed and circulated in town of Teshie, a coastal town in the Greater Accra Region. A day before, homophobic

- residents had violently disrupted an alleged traditional ritual, as it was being performed by suspected lesbian twins for their sick mother. The twins and their friends, all of whom the residents suspected to be lesbians, were stoned and pelted with human feces by an angry mob. The residents vowed to hunt down all lesbians in the area. According to the suspected lesbians, they had already been informed of a planned attack days before the alleged ritual ceremony and had subsequently reported that information to the police. The attack took place nonetheless.” (p. 58)
- “In August 2015, a gay man was assaulted by a group of youth in Nima, a suburb of Accra. They forced him to strip to his underwear and subjected him to incessant whipping. The leader of the youth group, Sulley Fuiseni, was also accused of pouring hot water on another victim in Nima in September 2015.” (p. 58)
 - “The criminalisation of ‘unnatural carnal knowledge’ facilitates blackmail and extortion of gay and bisexual men as it places the victims beyond the protection of the law. Blackmailers often threaten to call the police and to report their victims for being homosexual. Victims know that they are likely to be treated badly regardless of whether the allegations of homosexual conduct can be proven. In many areas, police are widely believed to cooperate with the blackmailers for a small fee. In addition to threats of disclosure, extortionists also used threats of assault, rape, attacks on friends and family, damage to property, or murder...Due to the threat of prosecution and the stigmatised nature of homosexuality in the community, many victims of blackmail and extortion attempt to meet the blackmailers’ demands rather than reporting them to the police. However, such compliance does not usually stop the blackmail, but rather the blackmailers often continue to demand money and other goods from their victims. In addition to the illegality of same-sex activity between men as well as the negative societal attitudes toward homosexuality, the widespread belief that gay and bisexual men are wealthy also makes them particularly vulnerable to blackmail and extortion. Many blackmailers target gay and bisexual men because they believe that they can do so with moral impunity, whereas targeting other people might be more difficult to justify.” (p. 59)
 - “According to an article in the Washington Blade in August 2015, blackmail of LGBTI people is on the rise due to an increase in the use of gay dating websites. Some people pretend to be LGBTI online, set up a victim and then blackmail them for money. Prince Kweku MacDonald, the executive director of the Gay and Lesbian Association of Ghana (GALAG), stated in an article published in March 2014 by African Men for Sexual Health & Rights (AMSHeR) that some antigay hate groups had created profiles on dating sites to lure gay people into their homes to be robbed and sometimes violently beaten or subjected to other abuses. Five people had reported such abuses to the Centre for Popular Education and Human Rights, Ghana (CEPEHRG) office in 2013.” (p. 59)
 - “According to the U.S. Department of State, there were reports in 2014 that the police had been reluctant to investigate claims of assault or violence against LGBTI people. Based on information received from the Human Rights Advocacy Center (HRAC), the USDOS reported that gay men in prison had often been subjected to sexual and other physical abuse. The government took no known action to investigate or punish those complicit in such abuses. For 2012, the United Kingdom Home Office reported that in general the Ghanaian authorities had not provided gay men, lesbians or those

perceived as such with effective protection. According to the Home Office, gay men and lesbians in Ghana were unlikely to find safety through internal relocation, as the homophobic attitudes were prevalent across the country.” (p. 67)

NGO Sources:

4. Human Rights Watch, “*No Choice But To Deny Who I Am*”: Violence and Discrimination Against LGBT People in Ghana (Jan. 2018); available at:

https://www.hrw.org/sites/default/files/report_pdf/ghana0118_web.pdf

- “The retention of section 104(1)(b) – commonly referred to as the anti-gay law – is often seen as tacit state approval of discrimination, and even violence, on the basis of real or imputed sexual orientation and gender identity. The law also contributes to a social environment in which there is pervasive violence against lesbian, bisexual and gender non-conforming women in the home and LGBT people more generally in communities where they live.” (p. 2)
- “Lesbian, gay, bisexual and transgender Ghanaians interviewed by Human Rights Watch said that the combination of the criminalization of adult consensual same-sex conduct and the profoundly religious and socially conservative Ghanaian context has an insidious effect on their individual self-expression. All the interviewees said that they either felt they had little choice but to adopt self-censoring behavior, or worse, deny their sexual orientation or gender identity to avoid suspicion by family members and the communities in which they live. Numerous interviewees told Human Rights Watch that in certain instances, such suspicion has led to violence, extortion and arrests.” (p. 2)
- “Many LGBT Ghanaians told Human Rights Watch that their lives have been torn apart because of the stigma associated with homosexuality; the fear of violence perpetrated by family members and others in the community and homelessness, should their sexual orientation be disclosed. The negative public discourse about LGBT people, who are referred to in derogatory terms in public spaces, combined with the risk of physical violence has severe psychological implications. Many interviewees said they constantly struggle with the stress associated with hiding their sexuality, thus living double lives, to stay safe. Facing the risk of family rejection, many succumb to the pressure to marry. Others, ostracized from their families, find themselves with few economic options, leading some to rely on sex work as a means of survival.” (p. 3)
- “LGBT victims of crime said the anti-gay law inhibited them from reporting to authorities for fear of exposure and arrest. Ghana’s laws ought to protect everyone from violence, but fear that the anti-gay law could be used against them, combined with social stigma, serves as a barrier to seeking access to justice.” (pp. 3-4)
- “Human Rights Watch found that since 2010, and notably from February 2017, a few opinion leaders including government officials and parliamentarians have called for further criminalization of LGBT people. In February 2017, the Speaker of Parliament, Professor Mike Oquaye, referred to homosexuality as an ‘abomination’ and reportedly called for stricter laws against same-sex conduct and in July 2017, during a public discussion with Amnesty International about prospects for abolishing the death penalty, he equated homosexuality with bestiality.” (p. 4)

- “Homophobic statements, not only by local and national government officials, but also local traditional elders, and senior religious leaders, contribute to a climate of homophobia and in some cases, incite violence toward people on the basis of real or imputed sexual orientation or gender identity.” (pp. 4-5)
- “[S]ince the law does not operate in a vacuum, the combination of strong anti-homosexuality religious beliefs and criminalization of consensual adult same-sex conduct increase the vulnerability of LGBT people to violence in the home and in public spaces.” (p. 13)
- “On numerous occasions since 2010 and notably from February 2017, key opinion leaders including government officials, notably parliamentarians, local officials and influential religious leaders, have made remarks that contribute to a climate of homophobia and in some cases, incite violence towards LGBT people.” (p. 15)
- “In 2015, Men Who Have Sex with Men Global Forum (MSMGF), in collaboration with The Centre for Popular Education and Advocacy, Ghana, (CEPEHRG) conducted a survey documenting human rights abuses against sexual and gender minorities in Ghana. Fifty of the survey participants reported that on at least one occasion they had been victims of abuse and discrimination based on sexual orientation. The kinds of incidents included harassment or intimidation in the community, causing the victim to flee for security reasons and losing access to their home and livelihood; sexual assault and abuse, resulting in physical and psychological harm; and denial of protection by the police, including certain cases in which LGBT individuals who file complaints have been subjected to extortion and arbitrarily arrested.” (p. 29)
- “Felix, a 26-year-old gay man, met someone on a social media platform and after chatting for about three months, they decided to meet around May 2016. He told Human Rights Watch: This man invited me to his house. As we were about to get intimate, he left the room and returned with three other men. They started asking me all kinds of questions about being gay and telling me it is an abomination. They told me to take off all my clothes. Then one of them started to rape me, the second guy was taking pictures, while the third was hitting me with a belt. All of this happened at the same time. When they were done, they told me to get dressed and leave. They took my phone and wallet. Felix did not report the rape to the police out of fear that he would be arrested for having ‘gay sex.’ For a period of two months after the rape, the three men regularly contacted Felix threatening to post the pictures on Facebook if he did not pay them. Despite being very poor and unemployed, he gave them 800 CEDIS (approximately US\$182) in total.” (pp. 41-42)
- “In one high-profile case, Accra police arrested a suspect in a vicious mob attack against a man, Arafat, in 2015. The attack was recorded and uploaded to Facebook. After five court appearances in the Fast Track Court, both the prosecutor and the suspect, who had been released on bail, stopped coming to court. Human Rights Watch was informed by representatives of an organization providing legal support to Arafat, that on June 8, 2017, the magistrate struck the case off the court roll. The fact that a widely reported case, with video evidence of the assault and a complainant who not only reported the case but also regularly attended court has not gone to trial leads LGBT people to question whether it is futile to seek justice in the aftermath of homophobic and transphobic violence.” (pp. 44-45)

5. **Solace Initiative, *Ghana’s Legal and Policy Frameworks and the Protection of the Human Rights of LGBT People in Ghana* (2018); available at: <http://solaceinitiative.org/wp-content/uploads/2019/03/Policy-Brief-2018.pdf>**

- “[T]he criminalization and a lack of adequate constitutional protections for the rights of LGBT Ghanaians has resulted in a situation in which violations of the human rights of LGBT Ghanaians take place with high levels of frequency and are met with impunity and tacit government approval. Many of these violations go unreported because LGBT people fear that they will be further abused if they make their sexual orientation known as the reason for their abuse.” (p. 1)
- “[LGBT people] did not believe they could turn to law enforcement to report such abuse due to concerns that the police would either not believe the claims or would arrest them and subject them to additional abuse.” (p. 3)
- “Public mob violence against LGBT individuals . . . also takes place. Several male interviewees described to Human Rights Watch experiences of being severely beaten by mobs of young men, often after being lured into compromising situations and blackmailed on social media. Non violent forms of abuse against LGBT Ghanaians, such as police harassment and reluctance to investigate claims, as well as extortion attempts, are also typical.” (p. 4)
- “[T]he law criminalizing same-sex conduct contributes to violence against LGBT people and gives tacit state approval for anti-LGBT discrimination when it comes to employment, education, and health services.” (p. 4)
- “The retention of section 104(1)(b), commonly referred to as the anti-gay law, is often seen as tacit state approval of discrimination, and even violence, on the basis of real or imputed sexual orientation and gender identity.” (p. 4)
- “In Ghana, constitutional and statutory laws have resulted in a state of affairs where LGBT individuals are denied protections and become targets for persecution by official authorities and abuse by non-official actors.” (p. 5)
- “It is clear that retaining the current laws will continue to aggravate human rights concerns related to the LGBT community in Ghana, by putting people at greater risk of discrimination, abuse, violence, and even death.” (p. 7)

6. **Solace Brothers Foundation, *Factsheet – UPR 2017, Ghana 3rd Cycle of the Universal Periodic Review: Sexual Orientation and Gender Identity*; available at: https://ilga.org/downloads/SOGIESC_Advocacy_paper_Ghana_UPR28.pdf**

- “On 19 March 2017, a hotel clerk witnessed two men having sex. He photographed and filmed as he assaulted and humiliated them. He posted and circulated the footage throughout social media. Media agencies sensationalized the case, lauded the aggressor and labelled the two survivors ‘culprits.’ Days later, the names of the survivors were released while the name of the hotel was withheld and protected.” (p. 2)
- “In December 2014, residents at Madina Zongo district of Accra staged a manhunt of a man accused of being homosexual. ‘We shall burn [him] to death’ because ‘Islam abhors homosexuality,’ said manhunt head, Abdullahi Jibril. ‘We shall burn or bury him alive to serve as a deterrent to others who may entertain any thoughts of engaging in homosexuality.’ The mob severely beat members of the man’s family and

- set fire to a motorbike that they believed belonged to him. There are 2 HR violations in this case. The climate of normalized homophobia in communities, schools and in religious spaces provides the justification (and in some cases the perceived necessity) to perpetrate violent and deadly crimes against people based on SOGI. Violence such as public lynchings stand in direct violation of the right to life . . .” (p. 2)
- “Legal recourse is withheld from survivors or victims of discrimination and violence on the basis of their perceived SOGI. Often, they themselves are subjected to arbitrary arrests.” (p. 2)

7. **Solace Brothers Foundation et al., *Human Rights Violations Against Lesbian, Gay, Bisexual, and Transgender (LGBT) People in Ghana: A Shadow Report, Submitted for consideration at the 117th Session of the Human Rights Committee, Geneva, June-July 2016 (May 2016); available at:***

https://tbinternet.ohchr.org/Treaties/CCPR/Shared%20Documents/GHA/INT_CCPR_CSS_GHA_24149_E.pdf

- “Under the 1960 Ghanaian Criminal Code, same-sex sexual conduct is a criminal offence. This law is used to threaten, arrest and punish individuals for engaging in same-sex sexual conduct.” (p. 2)
- “Subsection (1)(b) of Section 104 of Ghana’s Criminal Code criminalises consensual ‘unnatural carnal knowledge.’ Because ‘unnatural carnal knowledge’ is used to refer to same-sex sexual conduct, the criminalisation of such conduct singles out and discriminates against individuals based on their sexual orientation.” (p. 2)
- “Individuals in Ghana are often arrested on the basis of conduct relating to their sexual orientation, even though their actions are not violating other Ghanaian laws. . . . Some examples include the following: In November 2007, a British citizen, John Ross Macleod, was charged with ‘unnatural carnal knowledge’ and ‘possession of obscene pictures’ because, during a search, police found a CD filled with images of the photographer engaged in sexual intercourse with a 19-year-old Ghanaian man. . . . In August 2014, when a mob in Walewale threatened to lynch a 21-year-old male student for wearing women’s clothes and having sex with men, the police responded by arresting the victim. The mob threatened to kill the student and his family if he were ‘released locally.’” (p. 3)
- “Amnesty International and the NGO Freedom House reported in 2013 that violence against the LGBT community was prevalent and that ‘the persecution of sexual minorities has escalated.’ Examples of violent physical attacks against LGBT individuals in Ghana are as follows: In 2011, in the community of Takoradi in the Western Region of Ghana, the father of a young Ghanaian man set his son’s mattress and clothes on fire when he found out that his son was gay. He warned his son that continuing a gay lifestyle would result in his being disowned. Afterwards, the young man suffered verbal harassment and threats upon his life in his community. . . .” (p. 4)
- “Mac-Darling Cobbinah, the founder and director of the Centre for Popular Education and Human Rights - Ghana (‘CEPEHRG’), an NGO that works on health issues affected men who have sex with men, has received repeated threats from individuals and groups in Ghana. According to Mr. Cobbinah, in 2006, ‘[during] the media hype of the gay conference [in Ghana], there was a threat on our office vehicle. . . . The threat stated, ‘burn you up’ and this forced me to be transported to a nearby country.’

Mr. Cobbinah also received threats from his neighbors when he lived in a part of Accra known as Teshie. The police were asked to intervene in this situation, but the pleas ‘proved futile.’ As a result, he moved to another location near the military camp. One day, when Mr. Cobbinah was on his way home from lectures, he ‘was almost hit by multiple cars.’ The drivers and passengers ‘rained insults on me and promised to kill me the next time they saw me.’ He also mentioned that he has received ‘several death threats on [the] phone and also through text messages’ because of his work.” (pp. 4-5)

- “On March 11, 2012, a group of young men from the Ga-Mashie Youth for Change, armed with ‘canes, cutlasses, stones, and broken bottles,’ attacked a birthday party in the Jamestown neighborhood of Accra celebrating the birthday of a woman who is a lesbian. . . . According to a witness who went by the alias ‘Hillary,’ the attackers beat some of the women at the party, stripped them naked, and stole their phones and money. The attack was reported to the police, but the police did nothing to protect them; the only individuals arrested were some of those attending the party. The LGBT community in Jamestown was under threat for several days and some community members had to go into hiding because the police were looking for them, but not one of the attackers was ever arrested or investigated.” (p. 5)
- “The NGO African Men for Sexual Health and Rights (‘AMSHer’) reported that, in 2013, a group of boys in the Lapaz neighborhood of Accra violently attacked numerous people in the rented apartments in that neighborhood, due to the sexual orientation of the victims.” (p. 5)
- “In December 2014, residents of Libya Quarters at Madina Zongo in Accra conducted a manhunt targeting a young man accused of being homosexual. Malam Shaibu, an Islamic cleric at Madina Zongo, said, ‘We shall burn [him] to death’ because ‘Islam abhors homosexuality.’ The leader of the manhunt, Shehu Munkaila Iddrisu, told the Daily Guide in an interview, ‘We shall burn or bury him alive to serve as a deterrent to others who may entertain any thoughts of engaging in homosexuality.’ The mob severely beat members of the young man’s family, including his mother and father, and set fire to a motorbike that they believed belonged to the targeted man.” (p. 5)
- “On March 4, 2015, a group of women suspected of being lesbians were ‘shit-bombed and pelted with stones’ during a party in Teshie in the Greater Accra region. Their attackers were a group of youths from the area where the attack occurred . . . [who] have vowed to continue the attacks ‘until homosexuality is completely eliminated from the area.’ So far, ‘scores’ of lesbians in the area have been attacked.” (p. 5-6)
- “During a period of time in 2015, the LBGT community in the Nima area of Accra was terrorized by a homophobic vigilante gang called ‘Safety Empire,’ whose stated aim is to ‘wage a crusade against homosexuality.’ The leader of this group, who goes by various names including Sulley Fuseini and Doya Dundu, referred to himself on one of his Facebook pages as ‘The Gay Slayer.’ . . . Fuseini and his gang would attack their victims after Fuseini had lured them on Facebook under the guise of asking them on a date. Upon a victim’s arrival, Fuseini and his gang would strip, beat, and humiliate the victim. Videos of these attacks were posted on social media, thus further humiliating the victim and causing fear in the LGBT community. In one such incident, on August 14, 2015, Sulley Fuseini led a Safety Empire mob in brutally

- attacking a man they accused of being gay. The victim was stripped naked and whipped mercilessly with belts, sticks, and sharp metal. The attackers videotaped the attack. In another incident, on September 4, 2015, Fuseini and his gang attacked a victim with boiling water, causing burns to the victim's face." (p. 6)
- "In January 2016, a mob of students at Opoku Ware Senior High School in Kumasi attempted to lynch three male students who were accused of having 'engaged in homosexuality.' . . . The school responded to this situation by expelling the three intended victims." (pp. 6-7)
 - "[T]he involvement of religious leaders in promoting hate and homophobia within the society as well as in the media recently has also incited people to attack known LGBT people in their homes and meeting places." (p. 8)
 - "In November 2011, then-President John Evans Atta Mills opposed 'any attempt to legalize homosexuality.' In a response to Britain's warning that it would cancel foreign aid to Ghana if same-sex conduct continues to be criminalized, he stated: No one can deny Prime Minister Cameron his right to make policies, take initiatives, or make statements that reflect his societal norms and ideals but he does not have the right to direct other sovereign nations as to what they should do especially where their societal norms and ideals are different from those which exist in Prime Minister [Cameron's] society. . . . I as president of this nation will never initiate or support any attempt to legalize homosexuality in Ghana. . . . Ghana will continue to operate within its constitution regardless of any threats from any country (p. 9)
 - "In July 2011, the Western Regional Minister of Ghana 'ordered the security forces to arrest all gay men and lesbians in the west of the country, and called on landlords and tenants to report anyone they suspected of being gay or lesbian.'" (p. 9)
 - "In February 2013, the current President of Ghana, John Dramani Mahama, also distanced himself from LGBT rights activists, saying, 'Homosexual conduct which is unnatural carnal knowledge of one person or another is criminal and punishable by the laws of Ghana.'" (p. 10)
 - "In May 2012, a group of schoolboys from the Volta Region assaulted an educator from an NGO who was on his way to teach a workshop on sexual health. . . . Instead of charging the group of boys who were guilty of the attack, the police detained the educator." (p. 11)
 - "In April 2013, 19 students at Opoku Ware Secondary High School in the Ashanti regional capital of Kumasi were expelled for 'practicing homosexuality.' The students were additionally accused of meeting secretly to plan ways to persuade other students to engage in homosexual acts. Not long before the 19 expulsions at Opoku Ware SHS, 34 female students were expelled from Wesley Girls Senior High School in Kumasi for 'engaging in lesbianism.' (p. 11)

8. Robert Akoto Amofo, *GHANA: A Country Context Analysis on the Human Rights and Health Situation of LGBT*, COC Netherlands (Sept. 2016); available at <https://solaceinitiative.org/wp-content/uploads/2019/06/Ghana-Baseline-Document-2016.docx>

- "There is no political will to address issues of violence against LGBT people in Ghana. Over the years, various politicians have made homophobic statements against the LGBT community whenever issues of sexual orientation, and gender identity and

- expression (SOGIE) have come up. The most widely known of those comments was made by the late president John Evans Atta Mills in response to former British prime minister Tony Blair, who had called on African countries to respect the rights of LGBT people. In response to Blair's remarks Atta Mills asserted in the media that 'the Ghana Government stands by its position that homosexuality is against the culture and norms of Ghanaians and, therefore, the government would not go against the wishes of the people.'" (p. 5)
- "Stigma and discrimination against the LGBT community in Ghana are manifest in various ways. A 2014 Pew Research Center poll found that 96% of Ghanaians answered 'No' to the question 'Should society accept homosexuality?' Some Ghanaians do not believe or accept that homosexuality exists within the Ghanaian society (especially within individual families) and express shock whenever they are exposed to an LGBT person." (p. 5)
 - "There have been cases where people suspected of being LGBT have been dismissed or suspended from school, expelled from work or banished from their community. In some cases LGBT people are lynched or blackmailed and they are not able to report it to the police for fear of being identified by their perpetrators as an LGBT person to the police." (p. 5)

Media Sources:

9. **Andreas Kamasah, *Family forces gay man to church to burn spirit of homosexuality out of him*, Pulse Ghana (March 19, 2019); available at: <https://www.pulse.com.gh/filla/family-forces-gay-man-to-church-to-burn-spirit-of-homosexuality-out-of-him/4zg56tf>**
 - "A young man has disclosed how his family apparently forced him to a church so that the spirit of homosexuality could be burned out of him In the photos, he is seen being surrounded by some people believed to be his family members, with a burning candle placed on his head as the hot wax melts down his face." (p. 2)
10. **Josh Jackman, *Hundreds of gay people to be 'treated for homosexuality' at camp in Ghana*, PinkNews (Aug. 21, 2018), available at <https://www.pinknews.co.uk/2018/08/21/400-gay-people-treated-homosexuality-camp-ghana/>**
 - "[The leader of the National Coalition for Proper Human Sexual Rights and Family Values, Moses Foh-Amoaning] announced plans to open a 'Holistic Sexual Therapy Unit' at the Korle Bu Teaching Hospital in Accra which will also attempt to 'cure' queer people of their sexuality, according to the state-owned Daily Graphic." (p. 2)
 - "He also revealed plans to make the law, which currently criminalises homosexuality with a maximum prison term of three years, force queer people to undergo gay 'conversion' therapy. Foh-Amoaning said that 'a bill known as 'Who is on the Lord's Side' will then be introduced in Parliament for subsequent passage into law.'" (p. 3)
 - "[The President of Ghana, Nana Akufo-Addo] added that Ghana's government has 'no authority' to make leaps forward in legislating for LGBT+ equality, 'and we will not seek any authority to do so.'" (p. 7)

11. Isaac Kaledzi, *Ghanaians Prefer to Live in Poverty Than Recognize Gay Rights*, Africa Feeds (July 30, 2018), available at <https://africafeeds.com/2018/07/30/ghanaians-prefer-to-live-in-poverty-than-recognize-gay-rights/>

- “Ghanaians are more concerned about the perceived negative consequences of LGBTI issues than armed robbery, high cost of living, unemployment, rape/defilement, and poor infrastructure. Corruption was the number one concern followed closely by LGBTI issues.” (p. 2)
- “About 60% of Ghanaians ‘strongly disagree’ or ‘disagree’ LGBTIs deserve equal treatment as heterosexuals.” (p. 2)
- “Majority of Ghanaians (80%) are ‘very uncomfortable’ or ‘uncomfortable’ associating themselves with LGBTIs.” (p. 2)
- “About 13% of Ghanaians will ‘physically abuse’, ‘verbally abuse’ or ‘force’ an LGBTI to hide his or her identity if they discover a person who is.” (p. 2)
- “More than 75% of Ghanaians applaud homophobic statements by state officials, religious leaders, or influential people in society.” (p. 2)
- “Ghanaians have on several occasions attacked persons they perceive to be gays and lesbians with victims left without protection even from the police.” (p. 3)

12. Jeff Taylor, *Ghanaian Man Whose Partner Was Lynched by Anti-Gay Mob Flees for His Life*, New Now Next (April 2, 2018), available at <http://www.newnownext.com/ghana-gay-man-lgbt-hate-crime/04/2018/>

- “Kwaku Adepa Riche Dallas, 28, is in fear for his life, after a group of around 30 people stormed into the home of the man believed to be his partner, Osei John, 34, stripped him naked, and lynched him because of their belief he was gay. They then turned up at Kwaku Adepa’s home, but he had been tipped off, and was able to flee before his would-be killers could arrive.” (p. 1)
- “Osei John’s family is calling for justice, as police say it is difficult to pin down who is responsible for his death. Kwaku Adepa’s relatives, meanwhile, are imploring the Inspector General of Police (IGP), David Asante-Apeatu, to provide security as they prepare for the funeral for their late Grandmother, Obaapanim Adwoa Adepa Akoto. The family is reportedly still under attack from ‘irate youth’ over their relative’s suspected homosexuality, and in an attempt to ascertain his whereabouts so they can eliminate what they believe to be the ‘curse of homosexuality.’ Violence against the LGBTQ community in Ghana has been a problem for years. Consensual sex among same-sex adult men is still illegal in the country, punishable by years in prison.” (p. 2)

13. *114 Ghanaian lesbians, gays reveal horrific abuses to Human Rights Watch* (Jan. 9, 2018), available at <https://www.primenewsghana.com/general-news/114-lesbians-gays-reveal-horrific-abuses-to-human-rights-watch.html>.

- “In May 2016, in a village outside Kumasi in the Ashanti region, the mother of a young woman organized a mob to beat up her daughter and another woman because she suspected they were lesbians and in a same-sex relationship. The two young women were forced to flee the village. Lesbians, bisexual women, and transgender men are frequently victims of family violence, Human Rights Watch found. Lesbians described being threatened, beaten, and driven from their homes after family members learned of their sexual orientation.” (p. 2)

- “One woman said that when her family heard that she was associating with LGBT people, they chased her out of the house with a machete. She has not been able to go back home to visit her 2-year old daughter. LGBT people’s fear that the law could be used against them, combined with social stigma, serves as a barrier to seeking justice, Human Rights Watch found.” (p. 2)
- “Aisha, a 21-year-old lesbian English teacher from Kumasi was not only taken through a process termed ‘deliverance’ in a church camp, but also rejected by her family when she refused to partake in a forced marriage. She described what her family and church did to her: ‘On January 24, 2015, my older brother told my parents, grandparents and cousins that I am a lesbian and it is all over social media. My mother collapsed, and my grandparents immediately took me to church for ‘deliverance’. I had to stay at the mission house of the church for one month. During the first week they prayed for me. While praying, the junior pastor would beat me with the ‘holy’ cane to deliver me from the evil spirit.’ Aisha told Human Rights Watch that a month later, her parents took her home and wanted to force her to get married. When her uncle intervened, her parents said she could stay in the house but that they did not want to have anything to do with her, and she should not touch or use anything belonging to the family. She said: ‘Until today, I have my own plate, spoon, cup and I cook in the neighbor’s house. If I am not at home by 8p.m., I must sleep outside or at a friend’s place.’” (p. 2)
- “Victoria, a 29-year old lesbian from Cape Coast, told Human Rights Watch that not only did her father disown her when he learned of her sexual orientation in July 2016, but he also reported her to the police, who arrested her.” (p. 2)
- “26-year-old Alexander said that in December 2016, in Cape Coast, a stranger harassed and insulted him in the street because of his presumed sexual orientation and they had a physical fight. Alexander told Human Rights Watch that the next morning, the same man came to his home with a police officer, who arrested him, took him to Bakaano Police Station and informed him that he would be charged for ‘sleeping with other boys.’” (p. 3)

14. Austin Brakopowers, *We Won’t Legalise Homosexuality – Gov’t Clarifies Position, My Joy Online* (Nov. 27, 2017), available at

<https://www.myjoyonline.com/politics/2017/November-27th/we-wont-legalise-homosexuality-govt-clarifies-position.php>

- “Information Minister, Mustapha Hamid told Joy News Monday homosexuality continues to be unacceptable because there is no ‘cultural orientation’ that supports it in Ghana. . . . ‘Since law is premised on customs, what it means is that we cannot make it legal at this stage considering that the customs and traditions of the people abhor homosexuality,’ Mr Hamid said.” (pp. 1,3)

15. “Two men were arrested, forced to pose naked and publicly humiliated because they had gay sex,” PINKNEWS (March 21, 2017), available at

<http://www.pinknews.co.uk/2017/03/21/two-men-were-arrested-forced-to-pose-naked-and-publicly-humiliated-because-they-had-gay-sex/>

- “Two men were arrested and forced to pose naked after they were caught having sex in a Ghana hotel. According to reports in local media, two men aged 18 and 28 were

- arrested over the incident in a [sic] Accra hotel. The pair were discovered by a receptionist who reportedly barged into their private hotel room after growing ‘suspicious’ of the two men. The police were subsequently called over the incident, according to GhanaWeb, and the the [sic] pair were arrested. It appears that the men were forced to pose naked together in a bid to publicly humiliate them, with photos of the incident spreading across social media in the country. A local newspaper, the Daily Guide, published a picture of the pair. In one photo, the pair appear to have been ordered to simulate sexual activity.” (p. 2)
- “Male same-sex sexual acts are illegal in Ghana, and can lead to up to 3 years in prison.” (p. 3)

16. Ghanaian cleric says gay sex makes Allah cause earthquakes, PINKNEWS (May 28, 2016), available at <http://www.pinknews.co.uk/2016/05/28/ghanaian-cleric-says-gay-sex-makes-allah-cause-earthquakes/>

- “A cleric in Ghana has said that gay sex ‘causes earthquakes’. Mallam Abass Mahmud, in an attempt to justify violence against LGBT people, made the comments saying that gay sex causes natural disasters. The cleric gave an interview to local media saying: ‘Allah gets annoyed when males engage in sexual encounters, and such disgusting encounters causes earthquakes.’” (p. 1)

17. “Gay students would have polluted others – Owass Headmaster,” GHANA WEB (Jan. 20, 2016), available at <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/Gay-students-would-have-polluted-others-Owass-Headmaster-409262?ref=ghanacebrities.com>

- “Authorities at the Opoku Ware Senior High School have strongly defended their decision to expel three alleged homosexual students. The school has been criticized by some human rights activists for its action describing it as unjust. But the headmaster of the school, Dr. Alexis Frimpong Nimoh claims the students posed a threat to their colleagues hence the decision to suspend them. He has also rejected criticisms that the school’s action was unjust. According to him, the students would have convinced others to become gays if they had not been expelled. ‘We didn’t want them to pollute others into it. You see this is something that they initiate others into, and they are very powerful and when you trace you would see that they have influence from outside’. Mr. Nimoh added that most of the parents of the suspected homosexuals were not aware that their wards were into such acts. The three boys, were suspended after a disciplinary committee established they were homosexuals, following a ‘caught-in-the-act’ report made against them by their colleagues.” (p. 1)

18. “Three Opoku Ware SHS students suspended for alleged homosexuality,” GRAPHIC ONLINE (Jan. 19, 2016), available at <https://www.graphic.com.gh/news/general-news/three-opoku-ware-shs-students-suspended.html>

- “Three final-year students of the Opoku Ware Senior High School in Kumasi, who are alleged to have engaged in homosexuality on the compound, have been suspended indefinitely. Their suspension, which was made ‘in their own interest’, followed a mob action by a large number of students of the all-boys school who attempted to lynch the three students. The mob wielded clubs, machetes and stones, but they were

restrained from accomplishing their mission by some teachers. The school authorities are tight-lipped over the issue.” (p. 1)

19. “Presidential candidate wants to ‘eradicate gay people by firing squad,’” PINKNEWS (Sept. 8, 2015), available at <http://www.pinknews.co.uk/2015/09/08/presidential-candidate-wants-to-eradicate-gay-people-by-firing-squad/>

- “George Boateng has said that he would have all gay people killed by firing squad if elected. The Ghanaian presidential hopeful has promised to unseat current President John Mahama in the upcoming National Democratic Congress party’s presidential primaries – due to take place in November. Before even doing so, however, Boateng has already delivered some frighteningly brutal homophobic promises to the people of Ghana. Speaking on Kasapa radio, the political hopeful said that it was now time to ‘eradicate’ homosexuality from the country – by seeking out, arresting and executing members of the LGBT community. He declared: ‘There is too much indiscipline in Ghana, under my presidency when a corrupt person, gay or lesbian are arrested the law will make it possible for the courts to sentence the offender to death by firing squad. It will be a public event to be witnessed by all to serve as a deterrent. There must be a house cleaning exercise to clear all such terrible acts from the society.’” (pp. 1-2)

20. “Warning: Violent Homophobe Active in Ghana,” ERASING 76 CRIMES (Aug. 15, 2015), available at <https://76crimes.com/2015/08/15/warning-violent-homophobe-active-in-ghana/>

- “Pastor Jide Macauley today issued this warning about an anti-LGBTI criminal in Ghana reportedly using social media to entrap and assault LGBTI people: ‘This is Doya Dundu, he is based in Ghana and has promised to terrorise the gay community. He uses Facebook and other social media to track down his victims, strip them naked, assault them with sticks and leather, beat and humiliate them publicly and then post the video online. This MUST STOP. He has used words such as ‘we are haunting [sic] for gays’; he claimed that Islamic teaching objects to homosexuality; he is motivated by religious violence towards sexual minorities.’” (p. 1)
- “Dundu described himself on Facebook as a Western Union customer service agent living in Accra, Ghana. He also labeled himself there as ‘The Gay Slayer.’” (p. 1)

21. “Lesbians Shit-Bombed And Stoned,” PULSE.COM.GH (Apr. 3, 2015), available at <http://www.pulse.com.gh/news/cruelty-lesbians-shit-bombed-and-stoned-id3538287.html>

- “Scores of women suspected to be lesbians have been attacked at Teshie in the Greater Accra region. The alleged lesbians were attacked at a party organised in an area called Teshie Mobile. The attackers suspected the party was an engagement ceremony for two of the ladies. One of the victims who spoke on condition of anonymity said they were shit-bombed and pelted with stones. ‘They attacked us during the party.’ ‘They threw stones and feces at us, but I don’t understand their anger, isn’t the right of the individual to decide what they want to do with themselves?’ ‘Why do people have to be attacked because they chose to do what pleases them?’ she bemoaned. Meanwhile, the youth of Teshie who attacked the

ladies have vowed to continue with the attacks until homosexuality is completely eliminated from the area.” (p. 1)

22. *Alleged gay Kinto was framed up – Police, Ghana Web (Feb. 11, 2015), available at <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/Alleged-gay-Kinto-was-framed-up-Police-346222>*

- “The popular entertainment personality, real name Albert Appiah was beaten by a mob after he was allegedly caught attempting to have sex with a fellow man. Kinto, as the young man is popularly called, was reportedly attacked at New Town in Accra after Sunday’s AFCON finals between Ghana and Ivory Coast.” (p. 1)
- “ACP Jango added: ‘The victim called Albert Appiah alias Kinto met Salim on social media...and they used to visit each other, so he went to visit him as he does. From nowhere four people entered the back seat [of the car] alleging that he was sodomising the other guy [Salim], meanwhile they were all sitting at the front [of the car]. And Salim never complained that he had been sodomised and they beat him [Kinto] up mercilessly and even took him to an ATM and asked him to slot in his card and pay them some ransom.’” (p. 1)