



Analysis of Uganda's National Sexuality Education Framework: Ten Areas of Concern

Prepared by Family Watch International

Introduction

The purpose of this analysis is to support the noble goals of Uganda's Ministry of Education in creating a new National Sexuality Education Framework by offering suggestions for removing hidden threats that could be problematic in the future.

We fully understand the role that UN agencies play as aid partners in facilitating many important projects in African countries, including Uganda. We understand their role in facilitating the creation of Uganda's new Framework. We also understand that the Framework has already been launched in Uganda, although it is not widely distributed yet. The Framework is currently promoted on UNFPA's website,¹ and newspaper articles have been written about its launch. Key religious leaders in Uganda have rejected the Framework and are pushing back against it.

It is our hope that the Ministry of Education will incorporate our suggestions for changing controversial elements of the Framework to make it more in keeping with Uganda's intended abstinence-based/sexual risk avoidance (SRA) approach to sex education so the health and well-being of the children of Uganda will be protected and so that parents and religious and cultural leaders throughout Uganda who now oppose the Framework might be able to accept it.²

Overview of the Framework

We commend Uganda for taking the initiative to establish a sex education framework that seeks to ensure that the primary approach to sex education in Uganda is abstinence based and reflects the strong religious and cultural values and morality of the Ugandan people. This is a very rare thing to see in the world today and is highly commendable. Uganda's strong emphasis on the rights of parents to guide sex education, the role of the family in the upbringing of

¹ <http://uganda.unfpa.org/en/news/government-uganda-launches-national-sexuality-education-framework>

² <https://cruxnow.com/global-church/2018/06/17/catholic-input-ignored-in-ugandas-new-sex-ed-program-bishops-say/>

children, the focus on teaching children to delay sexual relations until marriage, and many more elements found in the Framework are also highly commendable.

The U.S. government, based on the best available and most recent research is now revamping its sex education guidelines and redirecting funding away from CSE toward SRA education, which has proven to be much more effective.³ In particular, we commend Uganda for establishing six “cardinal Principles upon which the design of the Framework is founded; namely: (i) God-fearing, (ii) Parental role, (iii) Centrality of the family, (iv) Age-appropriate messaging, (v) Risk avoidance, and (vi) Preparedness, responsiveness, and rehabilitation of learners.”

Since the Framework is intended to guide the creation and selection of sex education programs for Uganda’s children, as well as implementation in and out of schools, it is critical that there be no room for misinterpretation for what is intended by the Framework guidance. Toward this end, and to eliminate serious problems down the road, please consider the suggestions contained herein.

We believe that some of the suggested changes are critical enough to merit a relaunch of the Framework as a 2.0 version that incorporates the concerns of the wider Uganda community. From a public relations standpoint, a relaunch could be presented as evidence that the government is listening to the concerns of parents, teachers, and community leaders. This would be an accurate claim since our suggestions are all aimed at removing harmful CSE elements from the Framework, and more than 10,000 Ugandans (many of whom are religious, community, and government leaders) have signed a petition recently launched by Family Watch indicating that they support the eradication of CSE from Ugandan schools.

It should be noted that one of the major strategies of CSE advocates is to get governments to adopt a sexuality education framework or sexuality education standards without specifying any actual curriculum. They load CSE frameworks or standards with deceptive language that sounds innocent but that is later shown to be a call for their radical CSE programs and/or inclusion of controversial CSE elements.

Before going further, please note that we recognize that while Uganda’s new Framework includes several of these deceptive and controversial elements (as pointed out below), as a whole, Uganda’s Framework development team did an excellent job in keeping out many of the most dangerous CSE elements—not an easy task since the UN agencies were so heavily involved.

The UN and Sweden’s Sexuality Education Agenda

It is highly problematic (although understandable) that UNFPA, UNESCO, and the embassy of Sweden were major partners in the development of Uganda’s Framework. This is because one of their major goals is to use sexuality education as a vehicle to indoctrinate the rising

³ <http://sexedreport.org/>

generation in Uganda to accept LGBT/abortion/sexual rights. Allowing UN agencies and Sweden to help with the Framework is like asking the fox to guard the hen house. Their goals and agendas run completely contrary to Uganda's culture and values.

Two documents published jointly by several UN agencies including UNESCO and UNFPA provide incontrovertible evidence that they intend to promote abortion, homosexuality, transgenderism, and sexual promiscuity under the banner of "sexuality education."

- **"UNESCO International Technical Guidance on Sexuality Education" (Revised Edition)**⁴ – Released in January 2018, this UN publication backed by UNICEF, UNFPA, UNAIDS, UN WOMEN, and WHO promotes a highly controversial, rights-based approach to sexuality education that suggests young children should receive, among other things, instruction about sexual pleasure and masturbation and that they have a right to decide when and with whom they will have sex. The sexuality education Guidance also promotes respect for promiscuous sexual behavior, diverse sexual practices and sexual orientations, and unscientific transgender ideology. It falsely states that abstinence education is ineffective and harmful and that each person, regardless of their age, should be respected in their decision to be sexually active. This Guidance provides clear evidence of the stealth global agenda to manipulate and sexualize children through sexuality education and to promote sexual rights at the expense of sexual health.
- **"Sexual Health, Human Rights and the Law"**⁵ – In this UN publication sponsored by the interagency Human Reproduction Programme (HRP), multiple UN agencies partnered with Planned Parenthood to promote abortion, sexual rights for children, the decriminalization of prostitution, the weakening of parental rights, health services for transgender sex changes, and much more, all under the banner of "sexual health." In other words, the term "sexual health" as defined by multiple UN agencies includes all of these controversial concepts. Truly, this publication also reveals the controversial agenda behind Uganda's UN agency partners.

Quotes below from a report on the Swedish government's development goals also provide evidence of Sweden's highly controversial sexuality agenda in Africa. (Please note that in the remainder of this report, any words within quotation marks that have been bolded or italicized reflect added emphasis. Direct quotes from the Framework will be in a box.)

"Sexual Orientation and Gender Identity Issues in Development"⁶ – by the Swedish International Development Cooperation Agency:

⁴ See a thorough analysis of this document at https://www.comprehensivesexualityeducation.org/wp-content/uploads/15-CSE-Harmful-Elements-Analysis_UNESCO_Final-2.doc.pdf

⁵ See a thorough analysis of this document at https://www.comprehensivesexualityeducation.org/wp-content/uploads/WHO-Sexual-Health-Human-Rights-and-the-Law_UNICEF_withcover.pdf

⁶ https://www.sida.se/contentassets/77a0ee7f307a4ff49fa0514d080748dc/sexual-orientation-and-gender-identity-issues-in-development_718.pdf

- **“This report is the outcome of a study of Swedish policy and administration of Lesbian, Gay, Bisexual and Transgender (LGBT) issues (including intersex issues) in international development cooperation.”**
- **“Any rights, gender and sexuality policy that does not mainstream homosexuality and transgender issues has severe deficiencies in its construct and theoretical framework. There should be no reasonable argument to reduce gender to men and women only and sexuality to heterosexuality only.”**
- **“The sexuality education work supported in Asia, Africa and Latin America deals with sexual orientation by supporting local partners to add these issues to their training, curricula, and program activities.”**
- **“One of the problems defining childhood to the age of 18 is that children are thought and assumed not to have sex and therefore do not need sexuality education ... By depriving young people information about sexuality, sexual orientation and gender identity they are at risk of health hazards, identity problems and discrimination.”**

Concerns/Suggestions Uganda’s 2018 Sexuality Education Framework

Concern #1: Calling the Framework a “sexuality” education framework is highly problematic.

We understand that the government of Sweden and UN agencies played a major role in facilitating the creation of this Framework, and we understand the pressure that Uganda is under to call this Framework a “sexuality education” framework. However, we strongly urge the Ugandan government to rename it the “National **Sex** Education Framework” and to delete all references to “sexuality.” We make this critical suggestion for the following five reasons:

- i. **Uganda’s parliament has banned “comprehensive sexuality education” (CSE), and the term “sexuality education” is just an abbreviated term for CSE.** Therefore, the national perception is that the Framework violates parliament’s ban, and the international perception is that Uganda’s Framework has effectively repealed Uganda’s ban on CSE.

An article on Planned Parenthood’s website titled **“Launch of New Framework Breaks Silence on Sex Education in Uganda”** states, “The Ugandan government’s Ministry of Education and Sports launched the National Sexuality Education Framework, effectively repealing its 2016 parliamentary ban on comprehensive sexuality education.”⁷

⁷ <https://www.plannedparenthood.org/about-us/newsroom/press-releases/launch-of-new-framework-breaks-silence-on-sex-education-in-uganda>

- ii. **The African Group voting bloc at UN headquarters in New York, of which Uganda is a member, strongly opposes the terms “sexuality education” and “comprehensive sexuality education” in all UN documents.** Therefore, for Uganda to have a national education policy based on either of these terms is highly problematic. (See Concern #5 for quotes from the African Group’s official UN statement against “sexual[ity] education” at the time of the adoption of the UN Sustainable Development Goals.)

- iii. **UNESCO’s highly controversial “International Technical Guidance on Sexuality Education” backed by UNICEF, UNFPA, UNAIDS, and UN WOMEN uses the terms “sexuality education” and “comprehensive sexuality education” interchangeably.** Under the banner of “sexuality education,” UN agencies, which are also Uganda’s partners in implementing the Framework, promote transgenderism, homosexuality, sexual pleasure and abortion. As part of “sexuality education,” UNESCO’s Technical Guidance promotes respect for promiscuous sexual behaviour among adolescents, diverse sexual practices and sexual orientations, and unscientific transgender ideology, and falsely states that abstinence education is ineffective and harmful and that each person’s decision to be sexually active should be respected.⁸

- iv. **The term “sexuality” is understood by UN agencies, donor countries and the international community to encompass sexual orientation, gender identity, eroticism, sexual pleasure and more.** See, for example, this quote from UNESCO’s Technical Guidance: “Sexuality” encompasses “gender identity; sexual orientation; sexual intimacy; pleasure” (pg. 17). Accordingly, the term “sexuality education” is also commonly understood to encompass comprehensive education about all of these controversial topics as well as controversial claimed “rights” relating to such. Therefore, long term, it will be extremely difficult, if not impossible, for Uganda to maintain a definition for “sexuality” and “sexuality education” that is completely different from the definition used by the rest of the world, especially when Uganda’s funding and implementing partners adhere to the more controversial definition.

- v. **The World Health Organization (WHO) defines sexuality as:**

“... a central aspect of being human throughout life **encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure,** intimacy and reproduction. Sexuality is experienced and expressed in thoughts, **fantasies, desires, beliefs, attitudes, values,** behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of **biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors**” (WHO, 2006a).⁹

⁸ See an analysis of this document at https://www.comprehensivesexualityeducation.org/wp-content/uploads/15-CSE-Harmful-Elements-Analysis_UNESCO_Final-2.doc.pdf

⁹ http://www.who.int/reproductivehealth/topics/sexual_health/sh_definitions/en/

Since the World Health Organization is respected worldwide and sets the health standards for the world, and since Uganda is a member state of WHO, how can Uganda maintain a separate, different definition for “sexuality” and “sexuality education?” It is also highly problematic that Uganda’s Framework definition for “sexuality education” is built on the foundation of and largely mirrors WHO’s definition (although without the most controversial terms). To illustrate this point, note the bolded words in the definition for “sexuality education” in Uganda’s Framework below, which are identical to many of the words in WHO’s definition for “sexuality”:

Uganda Framework Definition for “Sexuality Education”:

“A lifelong process of acquiring information and forming **attitudes, beliefs, and values** about vital issues such as sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image, and gender roles. It addresses the **socio-cultural, biological, psychological, and spiritual** dimensions of sexuality by providing information; exploring feelings, **values, and attitudes**; and developing communication skills, decision-making, and critical-thinking skills in accordance with the laws and policies of Uganda.”

Most of these words appear to be innocent. However, instead of helping children confirm and strengthen their “values” and “attitudes” in ways that that will help them avoid sexual behavior, UN-supported sexuality education programs encourage children to “explore” their feelings, values, and attitudes and ask children to analyze how their families, religion, or culture have influenced their values. Children are then asked to question those values and establish their own values independently. Then they are told they have a right to decide when and with whom they will have sex.

See, for example, these quotes from UNESCO’s Technical Guidance on Sexuality Education:

- “expectations that govern sexual behaviour differ widely” (pg. 17)
- “... CSE includes ongoing discussions about social and cultural factors ... such as gender and power inequalities ... sexual orientation and gender identity” (pg. 18)
- “respect, acceptance, tolerance and empathy, regardless of ... sexual orientation, gender identity or expression” (pg. 17)
- “explore values, attitudes and social and cultural norms and rights impacting sexual and social relationships” (pg. 34)
- “Certain behaviours are seen as acceptable and desirable, while others are considered unacceptable. This does not mean ... they should be excluded from discussion within the context of sexuality education” (pg. 17)

- “compare and contrast ways that ... religion influence[s] how society views sex, gender and reproduction” (Learning objectives 12-15 years, pg. 65)
- “differentiate between values that they hold, and that their parents/guardians hold about sexuality” (Learning objectives 15-18+ years, pg. 46)
- “acknowledge that some of their values may be different from their parents/guardians” (Learning objectives 15-18+ years, pg. 46)
- “identify cultural, religious or social beliefs and practices related to sexuality that have changed over time” (Learning objectives 9-12 years, pg. 48)
- “question social and cultural norms that impact sexual behaviour in society” (Learning objectives 12-15 years, pg. 48)
- “CSE promotes the right to choose when and with whom a person will have any form of intimate or sexual relationship ...” (pg. 18)
- “Excluding complex issues from CSE renders young people vulnerable and limits their agency in their own sexual practices and relationships” (pg. 18)
- “[R]ecognize that each person’s decision to be sexually active is a personal one, which can change over time and should be respected at all times” (Learning objectives 12-15 years, pg. 71)
- “Support the right for everyone ... to express their sexual feelings” (Learning objectives 12-15 years, pg. 78)
- CSE can “help children and young people form respectful and healthy relationships with ... romantic or sexual partners” (pg. 17)¹⁰

CSE programs have methodical brain-conditioning elements that manipulate children’s values and belief systems regarding sexuality. A major focus in all these programs is on “decision making.” Rather than helping children to make the right choice to abstain, they teach children they have a right to make their own choices, independent of their parents or their religion. Traces of controversial CSE elements (see Concern #9 below) in Uganda’s Framework reveal the fingerprints of SIECUS (the Sexuality Information and Education Council of the United States), Sweden, and multiple UN agencies. The goal of CSE programs is to liberalize children’s values and attitudes towards sexuality and sex, not to affirm their family values and the values of Uganda.

¹⁰ See more at https://www.comprehensivesexualityeducation.org/wp-content/uploads/15-CSE-Harmful-Elements-Analysis_UNESCO_Final-2.doc.pdf

Also, it is crucial to clarify what is meant by “sexual development” in Uganda’s Framework definition. In most UN-promoted “sexuality” programs, children are taught in detail about sexual stimulation, erogenous zones, climax and orgasm, the variation in shapes and sizes of genitals, homosexual attractions, and more.

Moreover, it is clear that a large part of Uganda’s Framework definition for “sexuality education” was taken word for word from SIECUS. See their very similar wording below in the SIECUS definition for “sexuality education,” posted on the SIECUS website. The words that are bolded are the exact same words that are in Uganda’s Framework definition.

Definition of “sexuality education” from SIECUS: “What Is Sexuality Education? Sexuality education is **a lifelong process of acquiring information and forming attitudes, beliefs, and values**. It encompasses **sexual development**, sexual and **reproductive health**, **interpersonal relationships**, **affection**, **intimacy**, **body image**, and **gender roles**.”¹¹

Definition of “sexuality education” from Uganda’s Framework: “**A lifelong process of acquiring information and forming attitudes, beliefs, and values** about vital issues such as **sexual development**, **reproductive health**, **interpersonal relationships**, **affection**, **intimacy**, **body image**, and **gender roles**. It addresses the socio-cultural, biological, psychological, and spiritual dimensions of sexuality by providing **information**; exploring feelings, **values**, and **attitudes**; and developing communication skills, decision-making, and critical-thinking skills in accordance with the laws and policies of Uganda.”

The Annex of Uganda’s Framework also references the SIECUS “Guidelines for Comprehensive Sexuality Education.”¹² These SIECUS Guidelines reveal how SIECUS interprets sexuality education to be defined in practice to encompass sexual orientation, gender identity, abortion, masturbation, sexual fantasy and more.

In other words, Uganda’s Framework builds on the radical definitions of sexuality by WHO and the SIECUS guidelines for sexuality education as its foundation. It should be noted that SIECUS is an aggressive organization pushing for the most controversial forms of sexuality education and sexual rights across the world, and that SIECUS heavily influenced the radical content in the UNESCO International Technical Guidance on Sexuality Education. In fact, one of SIECUS’s former employees was the author of the radical 2009 UNESCO International Technical Guidance on Sexuality Education.¹³

¹¹ <http://www.communityactionkit.org/index.cfm?fuseaction=page.viewPage&pageId=888>

¹² <http://sexedu.org.tw/guideline.pdf>

¹³ <https://www.comprehensivesexualityeducation.org/curriculum/unesco-guidelines/>

Suggested Steps for Resolving the Issues with “Sexuality Education” in the Title of the Framework

For all of the aforementioned reasons, it is imperative that the title of Uganda’s Framework be changed to a “sex education” framework rather than base it on the highly controversial international “sexuality” education definitions and standards of WHO and SIECUS.

This could be easily accomplished by making the following suggested changes:

1. Change the name of the Framework to “National Framework on Sex Education.”
2. Delete the current definition for “sexuality education” and “comprehensive sexuality education” and replace it with a note (see below) explaining why the terms are highly problematic. Change the current definition for “sex education” in the definitions section to one that more appropriately describes the key, positive program elements already outlined in the Framework (see proposed definition below).
3. Except for in the definition section where the definition for “sexuality education” will be rewritten, delete or replace the word “sexuality” throughout the Framework with the word “sex” wherever it makes sense grammatically. In the few places where the term “sexuality” cannot easily be replaced and still have it make sense, ensure the context in which it appears makes it difficult to interpret in harmful ways.

Proposals for New Definitions for Sexuality Education

~~**DELETE: Sexuality education:** A lifelong process of acquiring information and forming attitudes, beliefs, and values about vital issues such as sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image, and gender roles. It addresses the socio-cultural, biological, psychological, and spiritual dimensions of sexuality by providing information; exploring feelings, values, and attitudes; and developing communication skills, decision-making, and critical thinking skills in accordance with the laws and policies of Uganda.~~

Proposed note for “sexuality” and “sexuality education” to be placed in the definition section of the Framework where the definition for “sexuality education” previously appeared:

Sexuality and Sexuality Education: NOTE: *The terms “sexuality” and “sexuality education” will not be used in the Framework because they are often defined in problematic ways. For example, UN entities define sexuality to encompass sexual orientation, gender identity, masturbation, sexual pleasure, eroticism, desires, fantasies, abortion, etc., which are not considered to be appropriate topics to be promoted or taught in Uganda schools. Uganda law provides that parents have the express right to address such topics with their children in accordance with their religious and family values. Schools in Uganda are prohibited from disseminating materials or information on*

such topics, especially information intended to normalize or mainstream such concepts. Schools are also forbidden to refer children to entities, clinics, organizations, or businesses that promote the same.

Proposed Definition for Sex Education

DELETE: Sex education: Any combination of learning experiences designed to help an individual to know how to carry out 'actual sex'; this is not covered in this framework

New Proposal:

Sex education: *In the context of this Framework, sex education in Uganda shall embrace a health-based sexual risk avoidance (SRA) approach, which encourages children and youth to delay sexual activity until marriage and which empowers them to form healthy, stable families in the future. Uganda's sex education shall reinforce the inherent dignity, self-esteem, and value of every student and help children acquire knowledge and skills for self-regulation, sexual risk avoidance/abstinence, understanding and dealing with puberty in healthy ways, forming healthy relationships with the opposite sex, respecting the equality of the sexes, goal setting, coping with emotions and stress, time management, resisting sexual coercion, healthy dating and courtship, refusal skills, conflict resolution, and violence and sexual abuse prevention.*

Students will also be taught skills for resisting negative peer pressure and negative influences from the media, will learn about the negative impact of pornography viewing and will be taught pornography avoidance skills. Students will be taught about the centrality of the family in Ugandan society and in the upbringing of children, about the development of the child in the womb, and about the gift of human life through birth and the birth process. They will also learn about the health risks associated with teen sex, the well-documented benefits of waiting for sex, and that the best protection against pregnancy and STDs (including sexually-transmitted HIV) and the best opportunity for future thriving is by reserving sex for a monogamous marriage relationship.

While STD and pregnancy prevention methods such as contraception and condom use will be taught at older ages, these topics shall not be taught to young children and shall be taught in a manner that does not normalize or condone teen sexual activity. The failure rates for prevention methods will also be clearly disclosed, as well as the research showing that youth are less likely to use prevention methods consistently or effectively, even when intending to do so. Students who become sexually active will be gently encouraged to return to abstinence.

Concern #2: The Framework references the highly controversial “Eastern and Southern African Commitment” to implement CSE, even though CSE has been banned by the Ugandan parliament.

DELETION OF THIS REFERENCE IS A TOP PRIORITY!

This highly deceptive ESA “Commitment” is not legally binding and was never approved by Uganda’s parliament. It was a political commitment (not a legal one) that was obtained under false pretenses and signed by Uganda’s previous Minister of Education. The African ministers, who were invited to a conference for the purpose of signing this agreement, were given false information regarding the nature, effectiveness and content of CSE programs. The ministers likely were never shown the highly controversial CSE curricula and manuals being promoted by the sponsors of the ESA conference. We believe the ESA Commitment was written by CSE advocates, not by governments. It is currently being used aggressively by the International Planned Parenthood Federation (they have it prominently listed on their website) and UN agencies to pressure African countries to accept CSE.

The ESA Commitment was rejected by the African voting bloc at the United Nations when a representative from Zambia brought it to the UN and tried to use it to pressure the African Group to change its position on CSE. The African countries refused.

The Uganda Framework states,

“Uganda is also a signatory to the Eastern and Southern Africa (ESA) Commitments (Annex 3) on sexuality education. The Ministers of Health and Education from 20 countries endorsed the ESA Commitment to scale up access to quality CSE as well as Sexual and Reproductive Health Services for young people. An Inter-Ministerial Committee on ESA commitment has been constituted to guide, among others, in the development of a framework for sexuality education in this country” (see page 4).

The Framework lists the following provisions from the ESA Commitment in Annex 3:

“Annex 3: Southern African (ESA) Ministerial Commitment on Sexuality Education.

The Ministers of Education and Health from 20 countries in Eastern and Southern Africa, gathered in Cape Town, South Africa on 7 December 2013, ... came out with the following Ministerial Commitment on comprehensive sexuality education and sexual and reproductive health services for adolescents and young people in Eastern and Southern African (ESA):

Work together on a common agenda for all adolescents and young people to **deliver comprehensive sexuality education** and youth-friendly SRH services ... Urgently review - and where necessary amend - existing laws and policies on age of consent, child protection and teacher codes of conduct to improve independent access to sexual and

reproductive health services for adolescents and young people and protect children...Initiate and scale up age-appropriate CSE during primary school education to reach most adolescents before puberty, before most become sexually active” (pg. 79).

A post on the blog of AfricaSexuality.org titled **“Comprehensive Sexuality Education and the ESA Commitment”** reveals how the ESA Commitment is being used to promote sexual orientation, sensuality, eroticism, and gender fluidity through CSE.¹⁴

For the protection of Uganda’s children, please DELETE THE REFERENCE TO THE ESA COMMITMENT ON CSE in the text and the reference to it in the annex.

WE ALSO STRONGLY RECOMMEND OFFICIALLY WITHDRAWING FROM THE ESA COMMITMENT ON CSE IMMEDIATELY.

This could be accomplished with an official letter from the Uganda Minister of Education addressed to the Regional Economic Communities (EAC and SADC), UNAIDS, UNICEF, UNESCO, WHO, and UNFPA with copies to the Ministers of Education and Health of the 19 other African countries that also signed this commitment. Family Watch can provide a draft letter outlining highly justifiable reasons for withdrawing from the commitment (i.e., Uganda’s ban on CSE, UNESCO’s 2018 Technical Guidance on CSE that promotes a right for children to sex.)

The example to all of Africa and the awareness that would result by such action would do much to protect not only Uganda’s children from the deceptive and harmful CSE agenda, but it could lead to the protection of many more of Africa’s children.

If a letter is not forthcoming from the Minister of Education withdrawing Uganda from the ESA commitment on CSE, then Uganda’s’ new parliamentary pro-life caucus will likely take this up as one of their first orders of legislative business.

For the aforementioned reasons it is critical to delete all references to the ESA commitment from Uganda’s Framework.

Concern #3: The term “gender” should be either defined as male/female only or deleted throughout the text.

If the term “gender” is not clearly defined as male/female, this leaves the door open for gender to be interpreted to include other controversial genders, such as any or all of the more than 50 genders recognized by Facebook, including transgender (a person who identifies as the opposite sex), bigender (a person who identifies as both male and female), pangender (a person who identifies as multiple genders), and genderqueer (individuals who transgress distinctions of gender). Since “sexuality education” by definition encompasses highly

¹⁴ <http://www.africalsexuality.org/comprehensive-sexuality-education-and-the-esa-commitment/>

unscientific and harmful gender ideology that includes these gender identities, the only way to guard against this in Uganda’s Framework is to ensure the term “gender” is either omitted or is clearly defined in a non-controversial way. Therefore, we recommend first adding to the Framework’s definitions section a definition for “gender” as referring only to a biological male or biological female, and then also making the following changes wherever it makes sense grammatically throughout the text:

- Replace “gender” with “sex” or other appropriate terms.
- Delete “gender” wherever possible. For example, “gender-based violence” can be replaced with just “violence” in most instances, which makes it more inclusive of addressing all forms of violence.
- Replace “gender-based violence” with “violence against women.”
- Replace “gender equality” with “women’s equality,” or “equality between the sexes.”
- Replace “gender stereotypes” with “sex stereotypes.”

UN Consensus Language on Gender

The examples below show how “gender” has been defined in explanatory footnotes in several important UN documents.

“For the purpose of this Declaration and Programme of Action, it was understood that the term ‘gender’ refers to the two sexes, male and female, within the context of society. The term ‘gender’ does not indicate any meaning different from the above.” – Racism: Notes-1

“For the purposes of this Statute, it is understood that the term ‘gender’ refers to the two sexes, male and female, within the context of society. The term ‘gender’ does not indicate any meaning different from the above.” – Rome ICC, Article 7 (3)

“For the commonly understood meaning of the term ‘gender,’ see annex IV to the present report.” – Beijing (1995): 5

“... the word ‘gender’ as used in the Platform for Action was intended to be interpreted and understood as it was in ordinary, generally accepted usage.”

Concern #4: In the “references” section, the Framework cites multiple highly controversial documents that promote “comprehensive sexuality education” (CSE) guidelines, standards and curricula.

Multiple citations in the reference section of the Framework are to CSE advocacy documents and programs that promote masturbation, homosexuality, sexual pleasure, transgenderism, abortion and much more. Since CSE has been banned by Uganda's parliament, a Ugandan government policy document should not cite to these multiple documents that blatantly promote CSE.

Controversial citations in the Framework's reference section that should be deleted:

Why are any of the following highly controversial documents referenced in Uganda's Framework?

1. **BZgA (2010). Standards for Sexuality Education in Europe: A Framework for Policy Makers, Educational and Health Authorities and Specialists.**¹⁵

These sexuality education standards co-published by the World Health Organization recommend among other things:

For Children Age 0-4 years, *"Give information about enjoyment and pleasure when touching one's body . . . masturbation."*

For Children Age 4-6 years, *"Give information about same-sex relationships."*

For Children Age 6-9 years, *"Give information about enjoyment and pleasure when touching one's own body, early childhood masturbation"* and *"Give information about friendship and love towards people of the same sex."*

For Children Age 9-12 years, *"Gender orientation and differences between gender identity and biological sex"* and *"Give information about pleasure, masturbation, orgasm."*

For Children Age 12-15 years, *"Gender identity and sexual orientation, including coming-out/homosexuality"* and *"Give information about sexual rights as defined by the International Planned Parenthood Federation and the World Association for Sexual Health."*

For Children Age 15 and up, *"Help teenagers to develop a change from possible negative feelings, disgust and hatred towards homosexuality to acceptance and celebration of sexual differences."*

2. **FAMPLAN (2008). The Jamaica Task Force Committee for Comprehensive Sexuality Education. The Jamaica Task Force Committee for Comprehensive Sexuality Education. Jamaica.**¹⁶

¹⁵ <https://www.comprehensivesexualityeducation.org/curriculum/who-european-standards/>

¹⁶ https://hivhealthclearinghouse.unesco.org/sites/default/files/resources/bie_jamaica_guidelines_siecus.pdf

This publication promotes abortion, masturbation, homosexuality, sexual pleasure and more as appropriate sexuality education.

3. **Guidelines for Comprehensive Sexuality Education in Nigeria** (Lagos, Nigeria: Action Health Incorporated and Sexuality Information and Education Council of the United States, 1996.)¹⁷

This publication promotes abortion, masturbation, homosexuality, sexual pleasure and more as appropriate sexuality education.

4. **PATH. Life Planning Skills: A Curriculum for Young People in Africa, Uganda Version. Facilitator's Manual and Participant's Workbook. Washington, D.C.: PATH, 2003.**¹⁸

Sample quotes from this publication:

“Safer sex includes remaining faithful to only one lifetime partner who is faithful to you, or using other forms of sexual expression, such as **mutual masturbation** in the place of sexual intercourse. ... Explore the whole body as a source of **pleasure.**”

“Some **reasons for choosing abortion** include: • To finish education. • To save the family name. • To keep the pregnancy a secret. • To please the boyfriend. • To pursue other goals. • To not raise a child in poverty. • To protect the mother's health. • In cases of rape or incest.”

“**The clitoris** is found where the inner lips meet, just below the mons pubis (fatty part over the pubic bone). It is small, shaped like a flower bud, and is very sensitive to touch. **Touching it and the surrounding area helps a woman to get sexually excited.**”

Note that this program was implemented with 22,000 students in 12 districts in Uganda.

5. **RISMJH (2007). An Open Letter to Religious Leaders on Adolescent Sexuality.** Religious Institute on Sexual Morality, Justice, and Healing.¹⁹

This organization promotes the LGBT and abortion rights agenda and advocacy within churches and sexuality education to help mainstream their agenda. A quote from their website states: “People of faith and religious leaders are called to celebrate the presence of lesbian, gay, bisexual, transgender, and queer (LGBTQ) people in our congregations, local communities, and society at large ... **People of faith and religious**

¹⁷ https://hivhealthclearinghouse.unesco.org/sites/default/files/resources/bie_nigerian_guidelines_siecus.pdf

¹⁸ https://path.azureedge.net/media/documents/AH_aya_oos_Uganda.pdf; The facilitator's manual can be seen here: https://path.azureedge.net/media/documents/HIV-TB_aya_lps_facilitator_ugan.pdf

¹⁹ <http://www.religiousinstitute.org>; See also their promotion of abortion rights in this article by their president at: https://www.huffingtonpost.com/marie-alfordharkey/voices-of-faith-speak-for_b_11059078.html

leaders must help to create new understandings of sexual and gender diversity and promote justice for LGBTQ people in all areas of religious and public life.”

6. **UNESCO (2009). International Guidelines on Sexuality Education: An evidence informed approach to effective sex, relationships and HIV/STI education.** These Guidelines published by UNESCO in collaboration with UNICEF, UNFPA, WHO, and IPPF maintain that children have a right to receive instruction about sexual pleasure, masturbation and homosexuality, among other things. Sample quotes from the Guidelines include:

UNESCO Guidelines Learning Objectives for Level I (ages 5-8)

“Girls and boys have private body parts that can feel pleasurable when touched by oneself.” (pg. 43)

“It is natural to explore and touch parts of one’s own body.” (pg. 48)

“Touching and rubbing one’s genitals is called masturbation.” (pg. 48)

“Masturbation is not harmful but should be done in private.” (pg. 48)

“All people regardless of their health status, religion, origin, race or sexual status can raise a child and give it the love it deserves.” (pg. 51)

Learning Objectives for Level II (ages 9-12)

“Relationship between excitement and vaginal lubrication, penile erection and ejaculation.” (pg. 44)

“Many boys and girls begin to masturbate during puberty.” (pg. 44)

“Definition and function of orgasm.” (pg. 49)

“Legal abortion performed under sterile conditions by medically trained personnel is safe.” (pg. 51)

Learning Objectives for Level III (ages 12-15)

“Respect for the different sexual orientations and gender identity.” (pg. 48)

“Both men and women can give and receive sexual pleasure with a partner of the same or opposite sex.” (pg. 50)

“Access to safe abortion and post-abortion care.” (pg. 52)

According to the Guidelines, by age 15, adolescents should be exposed to “advocacy to promote the right to and access to safe abortion.”

The concept of abstinence is mentioned as “only one of a range of choices available to young people.” The Guidelines describe abstinence-only programs as “fear-based” and “designed to control young people’s sexual behavior by instilling fear, shame, and guilt.”

7. **SRHA. Teachers’ Guide. Sexual Reproductive Health and Rights Alliance Uganda.**²⁰ This organization promotes homosexuality and the legalization of abortion in Uganda.
8. **SIECUS (2004). Guidelines for Comprehensive Sexuality Education: Kindergarten-12th Grade,** Third Edition. Sexuality Information and Education Council of the United States. Washington, 2004. These Guidelines are highly controversial in the United States.
9. **UNFPA (2014). UNFPA Operational Guidance for Comprehensive Sexuality Education: A Focus on Human Rights and Gender.** This UNFPA “Guidance” reveals its underlying agenda wherein it asserts that “abstinence-only programmes” are “ineffective” as they are “more likely to contain inaccurate information about such topics as homosexuality, masturbation, abortion, gender roles and expectations, or even condoms and HIV.” It gives examples of model CSE programs, such as a program in Uruguay that recognizes the need to “adapt to differences in gender identities and sexual orientation” among other things. It also touts a UNFPA-supported CSE program in Columbia built on values including the value that, “Sexuality is a social construction that defines our understanding and experience of sex, gender and sexual orientation.” As one of the action items for governments, this Guidance calls on governments to partner with UN agencies to strengthen access to services including “safe abortion services.”

Concern #5: The Framework implies that the UN Sustainable Development Goals call for government implementation of sexuality education.

The Framework states that “Uganda is also committed to Sustainable Development Goal (SDG) 2015 (Annex 1) that has three goals related to sexuality education.” The Framework then lists several SDG goals and targets in Annex 1 that are purported to be about sexuality education. The main problem here is that sexual/sexuality education was explicitly rejected by the African Group (the UN African voting bloc that includes Uganda) at the time of adoption of the SDGs. Therefore, not only is sexual/sexuality education not mentioned in the SDGs, but Uganda, as part of the African voting bloc, played a strong part in getting it rejected.

See 2015 Statement to the 69th session of the UN General Assembly by the Hon. Mr. Fode Seck, Ambassador to the United Nations from Senegal, on behalf of the African Group.

²⁰ <http://srhrallianceug.org>

“With regard to information and education in the context of sexual and reproductive health services, as referred to under Goal 3 and target 3.7, they must be age-appropriate. **The African Group does not think that comprehensive sexual education should be included as part of it.** First and foremost, parents have the right to choose the type of education to give to their children — a right enshrined in the Universal Declaration of Human Rights, which must be respected. **The use of the phrase ‘information and education’ in the context of sexual and reproductive health-care services must not give rise to a right whereby young children and adolescents have access to any and all services, in disregard for the responsibility of their parents.** Nor must it result in an obligation to provide them information or services that are neither lawful nor acceptable at the international level.

With regard to target 5.4, the African Group considers that the phrase ‘within the household’ can refer only to the family. The family, based on a marriage between a man and a woman, is the natural and fundamental unit of society.

Furthermore, with regard to target 5.6, on ensuring that everyone can exercise their right to sexual and reproductive health — as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of the various review conferences — **the African Group would like to note that, when it comes to interpretations as to how the provisions of the 2030 Agenda for Sustainable Development are to be implemented and to any that may run counter to national legislation, the African Group would like to state that they must in no way refer explicitly to the idea of sexual orientation, identity and so forth.”**

Concern #6: The Framework has disrespectful language regarding the role of clergy and footnotes that should be deleted.

The section titled “Use of Framework by Religious Institutions” states,

“Clergy members (e.g., priests, pastors, imams and the religious) have a unique role in supporting sexuality education in schools¹⁹... **Sexuality education that is factually inaccurate, ignores the realities of adolescent life,** puts young people at unnecessary risk for disease and unintended pregnancy tend to ignore religious values and endanger the lives of the learners. **This is morally wrong²⁰.”**

¹⁹ RISMJH (2008). An Open Letter to Religious Leaders on Sexuality Education. Religious Institute on Sexual Morality, Justice, and Healing. www.religiousinstitute.org

²⁰ RISMJH (2007). An Open Letter to Religious Leaders on Adolescent Sexuality. Religious Institute on Sexual Morality, Justice, and Healing. www.religiousinstitute.org (Framework, pg. 69)

“Realities of adolescent life” is a phrase commonly used by LGBT activists and those who believe most teens are sexually active or that teen sex is appropriate. Based on the ideas

advocated by the organization referred to in this footnote, this is intended to be a criticism of religious leaders who deny the “rights” of adolescents to be sexually active or who deny their preferred sexual identities. This same organization also claims that abstinence-based programs are factually inaccurate and dangerous.

Footnotes # 19 and 20 in the Framework link to an open letter to religious leaders from the Religious Institute which reveals the intended meaning of his paragraph. Here are direct quotes from that letter:²¹

- “As religious leaders, we affirm that **young people have the right to ... Affirm their own sexual and gender identity and orientation.**”
- “**Programs must also be inclusive of those** who are heterosexual and those **who are sexual minorities**, those who are abstinent and those who have had sexual relationships.”
- “**respect the differing sides of controversial sexual issues**”
- “People of faith must speak out for **comprehensive sexuality education.**”
- “Forming a **sexual identity** is a key developmental task for all adolescents. As young people mature biologically and emotionally into adults, they experience **their first erotic feelings and romantic relationships, and confirm their gender identity and sexual orientation. Religious institutions must acknowledge this broader understanding of young people’s sexuality**, including the differing needs of early, middle, and late adolescents and young people of **diverse** experiences and orientations.”
- “**Adolescent intimate relationships**, like those of adults, should be based on shared personal values, and **should be consensual**, nonexploitative and non-coercive, honest, **mutually pleasurable**, and protected against unintended pregnancies and sexually transmitted diseases. All persons, **including adolescents, have the right** and responsibility **to lead lives** that express love, justice, mutuality, commitment, consent, and **pleasure.**”
- We urge congregations and religious leaders to work in community coalitions to promote adolescent sexual health through...**Comprehensive sexuality education...**)
- “By 2008, several studies had demonstrated that **abstinence-only programs are less effective than comprehensive sexuality education** in promoting responsible sexual behavior among young people.”

²¹ See the full letter at http://www.religiousconsultation.org/AdolSex_OpenLetter.pdf

This statement is false.

The rationale used for adopting sexuality curricula or “comprehensive sexuality education” has traditionally been the claim that only CSE will protect the full spectrum of youth from unwanted pregnancy and STDs. To investigate this claim, the Institute for Research and Evaluation undertook an extensive examination of the best available sex education outcome research, including the same research cited to by UNESCO to make its claims about the efficacy of CSE. The researchers sought to independently address the key question: what does the available research show about the effectiveness of CSE programs in schools?

After analyzing over one hundred of the strongest and most recent outcome studies available, they concluded that school-based CSE “shows very little evidence of real effectiveness (defined as the commonly accepted standard of sustained effects for the intended population) on the most important adolescent sexual health outcomes (pregnancy, STDs, consistent condom use, or abstinence).” In addition, they found “the evidence for CSE’s purported dual benefit of increasing both abstinence (i.e., delayed sexual initiation) and condom use (by the sexually active) in school populations was virtually non-existent – there were no long-term dual effects. Moreover, these studies revealed a very concerning number of harmful CSE effects on program participants. In the U.S., one in eight programs, and outside the U.S., more than one in four programs, were found to increase adolescent sexual risk behavior and/or decrease adolescent sexual health.”

For the complete report see SexEdReport.org.

“Considering that the foundation bodies of most of the education institutions in this country are faith based, **the role of religious leaders as models, mentors, and advocates for social justice and dignity in the implementation of this framework need not be overemphasized.**”
(Framework, pg. 69)

Since this paragraph in the Framework also calls upon religious leaders to be advocates for “social justice,” we must understand what is meant by this term in the context of the paragraph. What is “social justice?” A search for “social justice” on religiousinstitute.org the website listed in footnotes 19 and 20 above yielded the following:

- **Social Action Resources Related to LGBTQ Justice**
- **National Weekend of Prayer for LGBTQ Justice**, to be observed the December 1-3, 2017. **Read More Bisexuality: Take Action Resources for people of faith to challenge bi-erasure**
- **Social Action Resources Related to Reproductive Justice**
- Take Brave Action: **Participate in the United for Abortion Coverage Week** of Action. For 40 years, politicians have used the Hyde Amendment, which **denies coverage for**

abortion

- **Social Action Resources on Transgender Justice**
- NEXT STEPS FOR FAITH COMMUNITIES **Praying for transgender justice is a great first step for faith communities.]**

SUGGESTION FOR “USE OF FRAMEWORK BY RELIGIOUS INSTITUTIONS”:

DELETE: Footnotes 19 and 20.

DELETE: Original paragraph in “Use of Framework by Religious Institutions” section: ~~Clergy members (e.g. priests, pastors, imams and the religious) have a unique role in supporting sexuality education in schools¹⁹. The influence and authority religious leaders hold in communities allow them to speak from the theological foundation of respect for human dignity and wholeness. Sexuality education that is factually inaccurate, ignores the realities of adolescent life, puts young people at unnecessary risk for disease and unintended pregnancy tend to ignore religious values and endanger the lives of the learners. This is morally wrong²⁰. Considering that the foundation bodies of most of the education institutions in this country are faith based, the role of religious leaders as models, mentors, and advocates for social justice and dignity in the implementation of this framework need not be overemphasized.~~

ADD: New paragraph in “Use of Framework by Religious Institutions” section: “Clergy members (e.g., priests, pastors, imams and the religious) have a unique role in supporting sex education. Considering that the foundation bodies of most of the education institutions in this country are faith based, the role of religious leaders in implementing this sex education framework in Uganda’s religious schools cannot be overemphasized.”

Concern #7: The Framework calls for “sexuality education” to be integrated in every school subject and activity.

The Framework states:

“Integration of sexuality education will therefore take place in the context of each subject, teaching process, school family, learners’ club activity, games, sports, weekly duty responsibilities, student leadership/responsibilities and other related services within the school curriculum, extra-curricular or co-curricular agenda and school talking environments.”
(Framework, pg. 68)

CSE advocates commonly seek to have sexuality education integrated into all subjects. This is an unrealistic goal and can also be problematic if controversial elements are included.

Concern #8: Many of the Framework principles, themes, and topics are commonly interpreted in highly controversial ways.

Since UN agencies will be involved in implementing this framework, it is important to understand how they commonly interpret many of the framework terms. The fact that many of these controversial terms exist in the Framework shows that UN agencies were involved in its creation.

To illustrate how seemingly benign information that may not appear controversial on its face is interpreted by UN agencies and CSE advocates in sometimes shocking ways, we will provide excerpts from the four following documents—three UN-sponsored publications and a CSE curriculum funded by USAID for use in Rwanda called “My Changing Body”:

1. **It’s All One Curriculum: Guidelines and Activities for a Unified Approach to Sexuality, Gender, HIV and Human Rights Education** (Funded by UNFPA and promoted by UNESCO and IPPF).²²
2. **UNESCO Regional Module for Teacher Training on CSE for East and Southern Africa** (UNESCO, UNFPA, Advocates for Youth)²³
3. **BZgA (2010). Standards for Sexuality Education in Europe: A Framework for Policy Makers, Educational and Health Authorities and Specialists.**²⁴
4. **My Changing Body, Puberty and Fertility Awareness, Rwanda, USAID, and FAM PLAN**²⁵

PLEASE NOTE: WE DO NOT BELIEVE UGANDA’S GOVERNMENT WILL TRY TO DEFINE THE FOLLOWING FRAMEWORK CONCEPTS IN THE CONTROVERSIAL WAYS LISTED BELOW. WE ARE SIMPLY TRYING TO REVEAL HOW UGANDA’S IMPLEMENTING PARTNERS (UN AGENCIES AND DONOR COUNTRIES) WILL LIKELY INTERPRET THEM BASED ON THEIR HISTORY.

Problematic Framework Concepts

Framework: 3.2.1. Sexuality and Human Development (6 to 9-year olds)

Table 10 (pg. 11-12)

²² https://www.comprehensivesexualityeducation.org/wp-content/uploads/15-CSE-Harmful-Elements-Analysis_UNESCO_Final-2.doc.pdf

²³ <http://www.comprehensivesexualityeducation.org/curriculum/teacher-training-on-cse-for-east-and-southern-africa/>

²⁴ <https://www.comprehensivesexualityeducation.org/curriculum/who-european-standards/>

²⁵ https://www.comprehensivesexualityeducation.org/wp-content/uploads/15-CSE-Harmful-Elements_My-Changing-Body_v.4.pdf

Areas to be Covered by Development Messages

Male and female reproductive anatomy and physiology: How to tell the difference between male and female external body parts

Puberty: Appreciating the different body changes in males and females during puberty.

Human Reproduction: Identifying the reproductive organs in the male and female bodies

The following quotes show how UN agencies and donor countries interpret the terms, “male and female reproductive anatomy and physiology” and what they will likely try to have taught under these topics:

ANATOMY/PHYSIOLOGY

“Anatomy and Physiology of Reproduction. Female Genitals. 1. Vulva, 2. Labia majora (outer lips), 3. Clitoris, 4. Opening to the urethra, 5. Labia minora (inner lips), 6. Opening to the vagina, 7. Anus (not part of the genitals).” [Note: This list of body parts is accompanied by a jarring detailed line drawing of female genitals] (UNESCO/UNFPA African Teachers Module, pg. 140)

“Vagina – Provides sensation (has many nerve endings especially in the outer third), 3” long when not aroused, 5–6” when aroused, 3 but very stretchy ... Provide sensation (has many nerve endings).” (UNESCO/UNFPA African Teachers Module, pg. 138)

“describe male and female responses to sexual stimulation.” (Learning objectives—9-12 years, UNESCO 2018 Sexuality Education Guidance, pg. 71)

“...Boys may stroke their penises until they ejaculate. Girls’ vaginas may become wet, moist, or tingly from self stimulation, and they may experience orgasm.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 103)

“Masturbation is one of the best ways to learn about and understand how one’s body responds to sexual stimulation. It can help women and girls learn how to reach orgasm.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 2, pg. 68)

“Identify body parts that play a role in sexual pleasure.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 1, pg. 83)

Masturbation is **rubbing, stroking, or otherwise stimulating one’s sexual organs—penis, vagina, and breasts**—to get pleasure or express sexual feelings. Both men and women can relieve sexual feelings and experience sexual pleasure through masturbation.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 103)

“Most women are able to have pleasurable sexual intercourse and to experience orgasm for their entire lives.” (UNESCO/UNFPA African Teachers Module, pg. 80)

“Masturbation is a normal part of sexual expression for most people. It will not cause a person to go crazy or blind. **Many people of all ages masturbate**, although some don’t because it goes against their values. You’re normal if you do it and you’re normal if you don’t.” (UNESCO/UNFPA African Teachers Module, pg. 155)

“Q. **What is an orgasm?** A. When a man has an orgasm, his penis gets larger and hard, and semen comes out. Then his penis gets smaller and soft again. The orgasm takes about five to 20 seconds. When a woman has a vaginal orgasm, her vagina squeezes together. It lasts about the same time as a man’s orgasm, but can last longer. **A woman can also have an orgasm when her clitoris is stimulated**, either through masturbation or during sexual intercourse.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 73)

Framework: Body Image and sexuality

Table 6: Sexuality and Human Development (3 to 5-year olds)

Table 10: Sexuality and Human Development (6 to 9-year olds)

Table 14: Sexuality and Human Development (10 to 12-year olds)

Table 18: Sexuality and Human Development (13 to 16-year olds)

Table 22: Sexuality and Human Development (17+ year olds)

CSE programs often contain illustrations of nude boys and girls of various ages and in various stages of development and ask children to compare the genitals to teach them all sizes and shapes are normal.

Framework: Non-communicable diseases and Sexuality

Table 9: Sexuality and Sexual Health (3 to 5-year olds)

Table 13: Sexuality and Health (6 to 9-year olds)

Table 17: Sexuality and Sexual Health (10 to 12-year olds)

Why does the Framework link these together in sexuality education? CSE activists are increasingly working to link CSE to non-communicable diseases in order to tap into more funding.

Framework: ... young people at 3-5 years also engage in exploratory sexual play... (pg. 3)

While this may be true for some children, it doesn’t mean that children are ready to explore sexual topics in detail. What is the purpose of including it here?

Framework: 2.3. Strategic Priority Policy Goals and Outcomes for the NSEF

To ensure our young people have increased access to age-appropriate information about Sexuality and related Health risks... (pg. 4)

What kind of information do UN agencies think will fulfill this policy goal? See the following quotes with regard to what the UN thinks children should be taught about “sexuality”:

SEXUALITY

“Sexuality’ may thus be understood as a core dimension of being human which includes: the understanding of, and relationship to, the human body; emotional attachment and love; sex; gender; **gender identity; sexual orientation;** sexual intimacy; **pleasure** and reproduction. Sexuality is complex and includes biological, social, psychological, spiritual, religious, political, legal, historic, ethical and cultural dimensions that evolve over a lifespan.” (UNESCO 2018 Sexuality Education Guidance, pg. 17)

“Sexuality includes desires or practices involving someone of the other sex, **the same sex, or both.”** (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 1, pg. 84)

“Sexuality — expressed alone or in a mutually consensual and respectful situation with a partner — can be a source of **pleasure** and meaning in life.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 1, pg. 84)

“...laws related to sexuality can promote — or undermine — everyone’s feelings of self worth, dignity, health, and sense of belonging and well-being.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 1, pg. 86)

“People — regardless of their **sexual identity**, gender, or physical ability — can express and **experience their sexuality** through a variety of sexual behaviors. **One sexual practice is not better (or worse) than another** — as long as the partners respect each other, no one is harmed, and both partners fully consent.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 2, pg. 101)

“Sexuality is a central aspect of being human throughout life and **encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure,** intimacy and reproduction.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 171)

“Sexuality is a human right. Sexual rights include your right to express and satisfy yourself, while not discriminating against others or having fear of discrimination against you. Sexual rights guarantee that people can express their sexuality free of coercion, discrimination and violence, and encompass mutual consent and respect.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 172)

“Diversity is a fundamental characteristic of sexuality.” (UNESCO/UNFPA African Teachers Module, pg. 11)

Framework: Justice (various pages throughout the Framework)

What kind of “justice” is intended here and what does justice have to do with sex education? Is this intended to mean "reproductive justice," a term commonly used to promote abortion? Also, footnotes 19 and 20 in the Framework refer to an organization that promotes LGBTQ justice. What kind of justice is this supposed to encompass?

Framework: 3.1.2 Sexuality and Relationships (3 to 5-year olds) (pg. 7)

Learning Objectives

4. To appreciate how beliefs about male and female influence relationships between boys and girls. Aware of the influence of the Arts/Media, peers, religion, and culture on one’s behavior.

Are these concepts appropriate for 3- to 5-year olds? They likely don’t even have the capacity to understand them.

Framework: 3.1.3. Sexuality and Sexual Behaviour (3 to 5-year olds) (pg. 9)

Learning Objectives

Areas to be Covered by Development Messages

Gender based violence and Sexual Abuse: Types of child abuse and potential abusers.

These concepts are definitely not appropriate for 3- to 5-year olds.

Framework: 3.1.4. Table 9: Sexuality and Sexual Health (3 to 5-year olds) (pg. 10)

Areas to be Covered by Development Messages

Health-seeking Behaviour: Knowledge of nearest Health facility

Should 3-year-old children be seeking their own health care facilities?

Framework: 3.2.1. Sexuality and Human Development (6 to 9-year olds) (pg. 11)

Learning objectives

3. To appreciate the changes in male and female body during puberty.

The following quotes show what UN agencies and donor countries will try to include under the subject of puberty:

PUBERTY

“Many boys and girls begin to masturbate during puberty or sometimes earlier”
(Learning objectives 9-12 years, UNESCO 2018 Sexuality Education Guidance, pg. 71)

“during puberty boys and girls become **more aware of their responses to sexual attraction and stimulation”** (Learning objectives 9-12 years, UNESCO 2018 Sexuality Education Guidance, pg. 71)

“Heterosexual, gay, lesbian, and bisexual youth can all experience **same-gender sexual attraction and/or activity around puberty**. Such behavior, including **sexual play with same-gender peers, crushes on same-gender adults, or sexual fantasies** about same gender people are normal for preteens and young teens and are not necessarily related to sexual orientation.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 177)

“Many boys and girls begin to **masturbate for sexual pleasure during puberty.**” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 103)

Framework: 3.2.1. Sexuality and Human Development (6 to 9-year olds) (pg. 11)

Learning objectives

5. To refuse negative influence of the Arts/Media and peers on the perceptions of one’s sexuality.

The following quotes show what UN agencies and donor countries will try to include under the subject of media:

MEDIA

“Negative social messages and homophobia in the wider culture can mean that young adolescents who are experiencing sexual attraction to and romantic feelings for someone of their own gender need support so they can clarify their feelings and accept their sexuality.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 177)

Framework: 3.2.1. Sexuality and Human Development (6 to 9-year olds) (pg. 11)

Areas to be Covered by Development Messages

Knowing oneself: Knowing what Knowing oneself means

The following quotes show what UN agencies and donor countries will try to include under the subject of knowing oneself:

KNOWING ONESELF

“Knowing whether one is male, female, neither, **or somewhere in between**. Most young children determine their own gender identity by age two. **Sometimes, the sex a person is assigned at birth is not the same as their gender identity**— this is called being transgender. Sometimes people use the acronym ‘LGBT’ when referring to individuals of diverse sexual orientations or gender identities.” (UNESCO/UNFPA African Teachers Module, pg. 88)

Framework: 3.2.2. Sexuality and Relationships (6 to 9-year olds) (pg. 14)

Areas to be Covered by Development Messages

Types of love (versus lust): Differentiating love from lust and crush (infatuation)

Marriage and Family: Reasons and effects for changes in makeup of individual families over time.

Life-Skills to be Developed

HIV/AIDS: Analysing the media

Are these topics appropriate for 6-9-year olds?

Framework: 3.2.3. Sexuality and Sexual Behaviour (6 to 9-year olds) (pg. 17)

Areas to be Covered by Development Messages

Sexual abstinence and marital fidelity: 1) What virginity and sexual abstinence are; and their importance.

The following quotes show what UN agencies and donor countries will try to include under the subject of abstinence:

ABSTINENCE

“Understand that **abstinence means** choosing not to have sex, **or deciding when to start having sex and with whom**” (UNESCO 2018 Sexuality Education Guidance Learning objectives (9-12 years), pg. 71)

“Abstinence-only programmes are also more likely to contain incomplete or inaccurate information regarding topics such as sexual intercourse, homosexuality, masturbation, abortion, gender roles and expectations, condoms and HIV.” (UNESCO 2018 Sexuality Education Guidance, pg. 91)

“Abstinence is not a permanent condition in the lives of many young people.” (UNESCO 2018 Sexuality Education Guidance, pg. 18)

“Abstinence-only programmes have been found to be ineffective and potentially harmful to young people’s sexual and reproductive health and rights.” (UNESCO 2018 Sexuality Education Guidance, pg. 18)

“Programmes that promote abstinence-only have been found to be ineffective in delaying sexual initiation, reducing the frequency of sex or reducing the number of sexual partners” (UNESCO 2018 Sexuality Education Guidance, pg. 18)

[Note: These false claims about abstinence education are thoroughly debunked with iron-clad research at SexEdReport.org.]

Framework: 3.2.3. Sexuality and Sexual Behaviour (6 to 9-year olds) (pg. 17)

Areas to be Covered by Development Messages

Gender based violence and Sexual abuse: What school-related gender-based violence is; its forms and signs.

The following quotes show what UN agencies and donor countries will try to include under the subject of school-related gender-based violence:

SCHOOL-RELATED GENDER-BASED VIOLENCE

“Homophobic and transphobic violence is a form of school related gender-based violence” (UNESCO 2018 Sexuality Education Guidance, pg. 23)

[Note: While this can be true, and violence should be prevented, CSE proponents have been known to characterize beliefs, such as marriage between a man and a woman or that biological males cannot become females, as a form of hate or violence.]

Framework: 3.2.3. Sexuality and Sexual Behaviour (6 to 9-year olds) (pg. 17)

Areas to be Covered by Development Messages

Gender based violence and Sexual abuse:

- 2) What sexual abuse is; its forms and signs.
- 3) Types of common abusers committing gender-based violence
- 4) Perceptions of gender and power that influence sexually abusive behavior.

Value to be Developed: Justice [Note: See above]

Deviant Sexual Behaviour: 1) What unacceptable sexual behaviour means; and includes.

“Deviant Sexual Behavior” is not defined, nor should the specifics of this term be defined for children this age.

Framework: 3.2.4. Sexuality and Sexual Health (6 to 9-year olds) (pg. 18-21)

Learning objectives: Understand the main ways of transmission and prevention of STI/Ds (including HIV/AIDS”).

Areas to be Covered by Development Messages

Sexually transmitted diseases and infections (STI/Ds): Examples of STI/Ds in Uganda; and their symptoms.

HIV/AIDS: What HIV and AIDS are, how it is spread (including MTCT) and prevented.

Non-communicable diseases and sexuality

Are these concepts appropriate for 9-year-old children, let alone 6-year-old children?

Framework: 3.3.1. Sexuality and Human Development (10 to 12-year olds) (pg. 22-23)

Learning Objectives

5) To recognize how influencers such as family, religion, culture, peers, and the Arts/Media influence perceptions about one’s sexuality.

Areas to be Covered by Development Messages

Knowing oneself: The influence of family and religion on self-perception.

Male and female reproductive anatomy and physiology: The functions of the different organs of the human reproductive system.

Puberty: Appreciating the differences in body-changes and feelings for boys / girls.

Human Reproduction: What ovulation, fertilization, and conception, mean in relation to pregnancy.

What purpose is accomplished in knowing oneself?

See previous quotes on Anatomy and Physiology and Puberty.

CSE programs teach children that pregnancy does not begin until implantation so that they can promote the morning-after pill to them and tell them it does not cause an abortion. (“The pregnancy does not begin until the fertilized egg implants in the uterus.” (UNESCO/UNFPA African Teachers Module, pg. 160))

Framework: 3.3.1. Sexuality and Human Development (10 to 12-year olds) (pg. 24)

Areas to be Covered by Development Messages

Human Reproduction: What sexual intercourse means; and its implications for teenagers.

Human Reproduction: Appreciating the role of religious, family and community values in influencing personal decisions about sexual activity.

The following quotes show what UN agencies and donor countries will try to include under the subject of intercourse:

INTERCOURSE

“Sexual intercourse is one of humanity’s most common behaviors. **Sexual intercourse is a behavior that may produce sexual pleasure and that often ends in orgasm in females and males.**” (UNESCO/UNFPA African Teachers Module, pg. 83)

“Sexual intercourse often refers to vaginal penetration by the penis. **Oral intercourse involves the mouth at or on a partner’s sex organ. Anal intercourse involves insertion of the penis into a partner’s anus.**” (It’s All One Curriculum - IPPF, UNFPA, UNESCO Vol. 1, pg. 112)

“**Oral sex is mouth-to-genital contact. Intercourse is sexual activity in which the penis enters the vagina or anus.** Other forms of penetrative sex **may involve using the fingers or an object.**” (It’s All One Curriculum - IPPF, UNFPA, UNESCO Vol. 1, pg. 99)

“In programs for youth, discussion of **sexual intercourse is often limited to the bare mention of male-female (penile-vaginal) intercourse.** However, youth **need accurate health information about sexual intercourse—vaginal, oral, and anal.**” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 177-8)

The following quotes show what UN agencies and donor countries will try to include under the subject of values:

VALUES

“**Sexuality education provides opportunities to explore one’s own values** and attitudes and to build decision-making, communication and risk reduction skills about many aspects of sexuality.” (UNESCO/UNFPA African Teachers Module, pg. 11)

“Help teenagers to develop a change from possible negative feelings, disgust and hatred towards homosexuality to acceptance and celebration of sexual differences”
(WHO European Standards for Sexuality Education)

“... a key element to teaching sexuality education is to reflect on one’s own values about sexuality. Doing so is important because while we may feel very strongly about certain things related to adolescents and sexuality, as teachers delivering sexuality education in schools, the goal is not to impose individual values on learners but rather to educate with age-appropriate information and skills. **Part of sexuality education is enabling learners to assess and become more aware of their own values as they evolve, but it is not the teacher’s role to tell them what values to adopt.** ... Conclude by noting that issues around sexuality can incite strong feelings driven by our values. However, personal values about sexuality and young people need to remain just that, personal. Taking the time to examine one’s own values is important and empowers teachers to become more self-aware in order to avoid imposing personal values on learners.” (UNESCO/UNFPA African Teachers Module, pg. 96)

“Explore a range of values.” (UNESCO/UNFPA African Teachers Module, pg. 245)

[Note: In other words the teacher is not to impose on the student the idea that abstinence is the best and the most moral choice or that deviant sexual behavior is bad.]

Framework: 3.3.2. Sexuality and Relationships (10 to 12-year olds) (pg. 25-27)

Areas to be Covered by Development Messages

Dating and Courtship: ... males and females are attracted by different things.

Good versus bad Relationships:

- Understanding what gender based violence means; and its various forms.
- Understanding that all forms of gender-based violence are unlawful in Uganda.
- Identifying traditionally assigned gender roles for boys and girls / males and females in the society and effects of abiding to the gender roles.
- The role of the Arts/Media, culture, and religion on gender roles in relationships.

Why do 10-year-olds need to know that males and females are attracted by different things?
What is the purpose?

The following quotes show what UN agencies and donor countries will try to include under the subject of gender:

GENDER

“Sometime, a person’s biological gender is not the same as his/her gender identity—this is called being transgender.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 176)

“[Teacher’s Note: If you are able to explore same–sex relationships, it can be a great teaching opportunity to make the names of the two characters in either scenario the same gender.] This can normalize relationships between gay, lesbian and bisexual people and reinforce that everyone, no matter their sexual orientation, deserves to be in a healthy relationship. If your learners express the opinion that **two people of the same gender being in a romantic relationship** with each other is never a healthy choice, it’s important to point out that, although people have differing beliefs about the rightness or wrongness of gay and lesbian relationships, any two people’s relationship can have healthy or unhealthy characteristics, such as those listed on the handout. Some gay and lesbian relationships are healthy and some are not, just like some heterosexual relationships are healthy and some are not. Redirect the conversation by explaining that the point of the lesson is to give learners tools to evaluate the health of their own relationships.” (UNESCO/UNFPA African Teachers Module, pg. 281)

“Sexual Orientation—A person's sexual orientation is defined by their primary attraction to people of the other gender (heterosexuality) or **to the same gender (homosexuality) or to both genders (bisexuality)**. Sexual orientation begins to emerge by adolescence.” (UNESCO/UNFPA African Teachers Module, pg. 82)

GENDER ROLES

“The three pieces of sexual identity are gender identity, **gender role**, and sexual orientation. Each is important.” (UNESCO/UNFPA African Teachers Module, pg. 82)

GENDER NORMS/STEREOTYPES

“reflect on how **gender norms and stereotypes** influence people’s expectations and experience of **sexual pleasure**” (Learning objectives 15-18+ years, UNESCO 2018 Sexuality Education Guidance, pg. 72)

Framework: 3.3.3. Sexuality and Sexual Behaviour (10 to 12-year olds) (pg. 29)

Areas to be Covered by Development Messages

Sexual abstinence and marital faithfulness: Myths, misconception, and misinformation about teenage sexual activity.

Sexuality education programs commonly have a section on myths with highly controversial components. See for example the information put out by ANSWER, a U.S.-based organization that promotes abortion, transgender identities, homosexuality, and more to children as part of sexuality education.²⁶

The following quotes show what UN agencies and donor countries will try to include under the subject of myths:

MYTHS

“Though there is no medical evidence that masturbation is “bad” in any way, there are many myths that say it is harmful to the mind or body. **As a result of such myths, many people feel extremely anxious or guilty about masturbating**, and thus worry about the consequences of touching themselves.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 98)

“**MYTH: Condoms** make me less sensitive. **TRUTH:** Using a condom doesn’t have to spoil the moment. **They can make some men last longer before** they come, which is good news for both partners. There are lots of different sizes, shapes, colors, textures and **flavors of condoms**, so enjoy finding the one that suits you both best.” (UNESCO/UNFPA African Teachers Module, pg. 263)

Framework: 3.3.3. Sexuality and Sexual Behaviour (10 to 12-year olds) (pg. 30)

Areas to be Covered by Development Messages

Gender based violence:

- ... school related gender-based violence...
- Concepts of gender (equality, discrimination)
- Gender and sexual norms
- Social, economic and political roles, rights, entitlements, responsibilities, obligations associated with being female and male

Values to be developed: Justice

See previous quotes on gender.

The concepts from this section are highly controversial and contain terms used by the social justice movement of the U.S. based on radical feminism and queer theory.²⁷ How is this going to help the children in Uganda?

²⁶ https://www.hhs.gov/ash/oah/sites/default/files/ash/oah/oah-initiatives/paf/508-assets/paftraining_myths.pdf

²⁷ See more at https://en.wikipedia.org/wiki/Adolescent_sexuality

Framework: 3.3.3. Sexuality and Sexual Behaviour (10 to 12-year olds) (pg. 31)

Areas to be Covered by Development Messages

Deviant Sexual Behaviour:

- Factors that influence perception of what sexual deviance is
- Awareness of the criteria that are used to determine a sexual behavior as deviant
- Importance of learning about sexual deviancy

Why are we asking 10 year olds to determine this? They should just be taught what is considered deviant or unacceptable. Asking children to explore such topics and to question why something is considered deviant (like homosexuality) is a manipulative mind technique used in CSE programs.

Framework: 3.3.4. Sexuality and Sexual Health (10 to 12-year olds) (pg. 34)

Areas to be Covered by Development Messages

Abortion and risks associated with it: Understanding the religious and cultural perspectives on abortion in Uganda.

Depending on who is leading this discussion and their goals, this can be good or bad. Rather than teaching that abortion hurts women and kills a human life, in many CSE programs, children are asked to explore what their religion or family teaches them on a controversial subject like abortion, and then they are told they can decide for themselves what their belief is on the matter.

Framework: 3.3.4. Sexuality and Sexual Health (10 to 12-year olds) (pg. 37)

Areas to be Covered by Development Messages

Non-communicable diseases and sexuality: Myths, misconceptions and misinformation about disability and sexuality.

The following quotes show what UN agencies and donor countries will try to include under the subject of disabilities:

DISABILITIES

Young people living with either mental, physical or emotional disabilities are all sexual beings and have the same **right to enjoy their sexuality** within the highest attainable standard of health, **including pleasurable and safe sexual experiences** that are free of

coercion and violence; and to access quality sexuality education and SRH services. (UNESCO 2018 Sexuality Education Guidance, pg. 25)

[Note: The UN is actually saying that disabled children have a right to pleasurable sexual experiences.]

Framework: 3.3.4. Sexuality and Sexual Health (10 to 12-year olds) (pg. 37)

Areas to be Covered by Development Messages

Health seeking behavior: Sexual and reproductive health rights and services for young people in Uganda.

The term “sexual and reproductive health rights” is always rejected by the African Group in all UN negotiations because it encompasses sexual rights and is usually used to promote abortion, LGBT rights, and a right to sex for children.

The following quotes show what UN agencies and donor countries will try to include under the subject of sexual rights:

SEXUAL RIGHTS

“Emotional and physical pleasure are important parts of sexual well-being. Public health and rights organizations have issued declarations regarding **the rights of all persons to sexual expression. These rights include the right to seek pleasure** in the context of safety and of mutual and meaningful consent.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 1, pg. 99)

“**Sexual rights guarantee that people can express their sexuality** free of coercion, discrimination and violence, and encompass mutual consent and respect.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 176)

[Note: This suggests to children they have a right to express their sexuality as long as they have consent. At what ages? In what ways?]

“**Sexuality is a human right.**” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 176)

“**Sexual rights include your right to express and satisfy yourself**, while not discriminating against others or having fear of discrimination against you.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 172)

“**Sexual rights:** access, information, availability, violations of sexual rights, **right to abortion**” (WHO European Standards for Sexuality Education)

Framework: 3.4.1. Sexuality and Human Development (13 to 16-year olds) (pg. 38-39)

Learning objectives: To identify where and when to seek appropriate reproductive health services.

Areas to be Covered by Development Messages

Male and female reproductive anatomy and physiology:

- Myths, misconceptions, and misinformation about sexuality...
- How reproductive organs of males and females mature during puberty.
- Myths, misconceptions, and misinformation about early sexual intercourse.

Puberty:

- Unique health needs and health-seeking behaviours of adolescents.
- Concretizing personal values to guide one during decision making in relation to sexuality.

The following quotes show what UN agencies and donor countries will try to include under the subject of decision making:

DECISION MAKING

“There is no right age to have sex. **Each person has to determine when he or she feels ready to have sex.**” (It’s All One Curriculum - IPPF, UNFPA, UNESCO Vol. 2, Activities, Activity 22, pg. 69)

“Why is it important for a young person to **think clearly about the reasons for his or her choice to have or not have sex?** [Probe for: sense of comfort, safety, voluntariness, and **pleasure**, as well as protecting one’s health.]” (It’s All One Curriculum - IPPF, UNFPA, UNESCO Vol. 2, pg. 70)

“**Individuals can make decisions about if, when, and with whom** they will form a romance...**Or they can have an intimate relationship with someone of the same sex...They can decide if, when, with whom, and under what circumstances to have sex ...They are free to have sex with someone of the same sex.**” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 1, pg. 28)

Students participate in an exercise called, “**Feeling ‘Ready’ to Have Sex.**” The instructions say: “For this exercise, a young person your age is **trying to decide whether to become sexually active.** That young person wants to make the right decision and is asking a question: “In deciding if I am ready to have sex, what are the two most important feelings or conditions I should consider?” The list of things students should consider include whether they are “**Feeling close to the other person,**” **if both of you want to have sex**” if they are “**feeling sexually attracted to the other person**” or “**Feeling confident that you know what makes you feel good sexually.**” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 2, pg. 95)

“Young people use different criteria to decide whether and when to become sexually active.” (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 2, pg. 92)

“Key Message of Lesson: There are important criteria to consider when deciding whether and with whom to be sexually active. **There are many perspectives to consider when making an important decision, like whether or not to be sexually active.**” (UNESCO/UNFPA African Teachers Module pg. 276)

“Many young people consider how they feel about their relationship only when they weigh the decision about whether to become sexually intimate with their partner. Some people want to make sure they have reached the legal age of consent, which is (INSERT AGE HERE) for our country. This activity will help you to think about how maturity, self-awareness, and communication skills can affect your sense of readiness to become sexually active. **It will also help you identify what is most important to you.**” (UNESCO/UNFPA African Teachers Module, pg. 275)

“KEY MESSAGES OF LESSON: 1) There are important criteria to consider when **deciding** whether and with whom to be sexually active. 2) There are many perspectives to consider when making an important decision, like **whether or not to be sexually active.**” (UNESCO/UNFPA African Teachers Module, pg. 276)

“Please review the following advice for helping **decide if and when to become sexually active.**” (UNESCO/UNFPA African Teachers Module, pg. 277)

“IN DECIDING WHETHER TO BECOME SEXUALLY ACTIVE, MY ADVICE TO YOU IS THAT IT WOULD BE IMPORTANT TO... Feel close to the other person; Feel that you and the other person have made the decision together and that both of you want to have sex; Feel comfortable talking with the other person about condom use; Feel sexually attracted to the other person” (UNESCO/UNFPA African Teachers Module, pg. 277)

“Myths, misconceptions, and misinformation about premarital sexual activity.”

“The influence of the Arts/Media, peers, and civil society in shaping perceptions about teenage sexual activity.”

Framework: 3.4.1. Sexuality and Human Development (13 to 16-year olds) (pg. 40)

Areas to be Covered by Development Messages

Human reproduction: Where and when to seek appropriate reproductive health services.

Where is the role of parents in this?

Framework: 3.4.2. Sexuality and Relationships (13 to 16-year olds) (pg. 41)

The following quotes show what UN agencies and donor countries will try to include under the subject of relationships:

RELATIONSHIPS

CSE can “help children and young people form **respectful and healthy relationships with ... romantic or sexual partners.**” (UNESCO 2018 Sexuality Education Guidance, pg. 17)

“aims to equip **children** and young people ...” to “develop respectful social **and sexual relationships**” (UNESCO 2018 Sexuality Education Guidance, pg. 16)

[Note: Should children be encouraged to have sexual relationships of any kind with “sexual partners”?

Framework: 3.4.2. Sexuality and Relationships (13 to 16-year olds) (pg. 43)

Areas to be Covered by Development Messages

Good versus bad relationships:

- Community and Society perception of gender norms and roles and their consequences.
- Forms of gender violence and discrimination.

The following quotes show what UN agencies and donor countries will try to include under the subject of gender roles:

GENDER ROLES

“The three pieces of sexual identity are gender identity, **gender role**, and sexual orientation. Each is important.” (UNESCO/UNFPA African Teachers Module, pg. 82)

The following quotes show what UN agencies and donor countries will try to include under the subject of gender norms/stereotypes:

GENDER NORMS/STEREOTYPES

“reflect on how gender norms and stereotypes influence people’s expectations and experience of **sexual pleasure**” (Learning objectives 15-18+ years, UNESCO 2018 Sexuality Education Guidance, pg. 72)

The following quotes show what UN agencies and donor countries will try to include under the subject of discrimination:

DISCRIMINATION

“discrimination and harm on the basis of their sexual orientation, gender identity or expression” (UNESCO 2018 Sexuality Education Guidance, pg. 25)

[Note: Religious beliefs regarding marriage and sex are often defined as discrimination against LGBT persons.]

“acknowledge that discrimination against people who are attracted to the same sex, or who are believed to be attracted to the same sex is wrong and can have negative effects on these individuals” (Learning objectives—9-12 years, UNESCO 2018 Sexuality Education Guidance, pg. 70)

The following quotes show what UN agencies and donor countries will try to include under the subject of violence:

VIOLENCE

“Homophobia and transphobia ... lay the groundwork for more vindictive and violent forms of bullying.” (UNESCO 2018 Sexuality Education Guidance, pg. 25)

Framework: 3.4.4. Sexuality and Sexual Health (13 to 16-year olds) (pg. 48)

Learning objectives

- 2) To understand the different effective methods of preventing pregnancy.
- 4) To appreciate the various effective methods of preventing STI/D (including HIV) transmission.

The following quotes show what UN agencies and donor countries will try to include under the subject of STD/I prevention:

STI/D PREVENTION

“Both partners can agree to engage in forms of sex (such as **mutual masturbation) that do not carry the risk of infection transmission.”** (It’s All One Curriculum - IPPF, UNFPA, UNESCO Vol. 1, pg. 192)

“recall that non-penetrative sexual behaviours are without risk of unintended pregnancy, offer reduced risk of STIs, including HIV, and can be pleasurable” (UNESCO 2018 Sexuality Education Guidance, pg. 72)

[Note: This is medically inaccurate. For example, the HPV virus and other STIs are spread by skin-to-skin contact, so risk is not eliminated by condoms. Also, some risk of infection is always present whenever sexual bodily fluids are exchanged.]

The following quotes show what UN agencies and donor countries will try to include under the subject of condoms:

CONDOMS

“Proper steps in condom use: (Immediately before sex) ... [Step] 6. **Engage in foreplay. Foreplay, including touching the clitoris**, may help lubricate the vagina. (It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 2, pg. 155)

“Couple A: These two young people have intercourse, using condoms. **After the boy ejaculates, he lies still for five minutes**. His penis becomes soft and smaller, and when he moves a little, he is shocked to realize that **a little bit of his semen is dripping out of the condom at the opening of his girlfriend’s vagina.**” (It’s All One Curriculum - IPPF, UNFPA, UNESCO Vol. 2, pg. 152)

“SAMSON and ELIZABETH: Samson and Elizabeth are classmates at university. They have been dating for a few months and are very attracted to each other. They are deeply in love and agree that they want to have sex. **After agreeing to use a condom, they have sexual intercourse and both enjoy it.**” (UNESCO/UNFPA African Teachers Module, pg. 273)

“**MYTH: Condoms** make me less sensitive. **TRUTH:** Using a condom doesn’t have to spoil the moment. **They can make some men last longer before** they come, which is good news for both partners. There are lots of different sizes, shapes, colors, textures and **flavors of condoms**, so enjoy finding the one that suits you both best.” (UNESCO/UNFPA African Teachers Module, pg. 263)

“When the penis is erect, squeeze the tip of the condom and place it over the head of the penis with one hand while you unroll the condom over the length of the penis with the other hand. Make sure penis is covered completely.” (pg. 262) “On the board, create four columns and write ‘well ahead of time,’ ‘**immediately before,**’ ‘**during sex,**’ and ‘**after sex,**’ at the top of each column.” (UNESCO/UNFPA African Teachers Module, pg. 259)

Framework: 3.4.4. Sexuality and Sexual Health (13 to 16-year olds) (pg. 48-50)

Areas to be Covered by Development Messages

Menstrual health and hygiene: The roles of boys and men in menstrual hygiene.

Prevention of pregnancy:

- Pros and cons of the various methods of preventing teenage pregnancy.
- Myths, misconceptions, and misinformation about prevention of teenage pregnancy.
- Where, how and when to seek for help regarding prevention of pregnancy.

Abortion and risks associated with it: Post-abortion care services that are available in Uganda's reproductive health package.

Is the "roles of boys and men in menstrual hygiene" an appropriate topic for 13 year olds?

What is Uganda's reproductive health package? This whole concept was created by Planned Parenthood, an organization that sells reproductive health services (including abortion) and commodities. They have partnered with UNFPA to create a "Global Sexual and Reproductive Health Service Package for Men and Adolescent Boys."²⁸

This document states, "In this service package, specific health and service delivery considerations are outlined in relation to adolescence, **sexual orientation and gender identity**. For ease of communication, while this service package includes **men in all their diversity** throughout the document the overall term men and adolescent boys is used." The term "men in all their diversity" is a code term for transgender women who identify as men. This document promotes access to abortion as part of "sexual reproductive health package" and engaging men to advocate for access to abortion.

Framework: 3.4.4. Sexuality and Sexual Health (13 to 16-year olds) (pg. 51-53)

Areas to be Covered by Development Messages

Sexually transmitted infections and diseases (STI/Ds): Seeking for help from a health facility in the event of an STI/D.

Noncommunicable disease (NCD) and sexuality: What NCDs are and their effect on one's sexuality

Is this a vital topic for 13-year olds?

Framework: 3.5.1. Sexuality and Human Development (17+ year olds) (pg. 54-56)

Learning objectives

- 3) Establish effective mentoring relationship with a mentor.
- 4) Formulate counter-arguments against myths, misconceptions, and misinformation about sexual and human development.
- 5) Examine the influence of family, religion, culture, and society on one's gender expectations in adulthood.

²⁸ https://www.unfpa.org/sites/default/files/pub-pdf/IPPF_UNFPA_GlobalSRHPackageMenAndBoys_Nov2017.pdf

Areas to be Covered by Development Messages

Male and female reproductive anatomy and physiology

Puberty: The influence of religion, culture, and society on gender expectations in adulthood.

Human Reproduction:

- Awareness of the services contained in the Uganda Reproductive Health package.
- The influence of family on gender expectations in adulthood. Body image and Sexuality

In Mozambique UNFPA has set up a mentoring program where girls are connected to a mentor through a phone app who will answer all of their questions about sex. This bypasses the parents and can lead to controversial advice.

Framework: 3.5.2. Sexuality and Relationships (17+ year olds) (pg. 58)

Areas to be Covered by Development Messages

Good versus bad relationships:

- Identifying Gender bias and discrimination and how to reduce them
- Acknowledging gender norms, roles and inequalities”

The following quotes show what UN agencies and donor countries will try to include under the subject of gender equality:

GENDER EQUALITY

“recall examples of **gender bias against men, women and people of diverse sexual orientation** and gender identity” (Learning objectives—15-18+ years, UNESCO 2018 Sexuality Education Guidance, pg. 50)

[Note: This activity is intended to gather support for controversial LGBT rights.]

“**CSE contributes to gender equality by building awareness of the centrality and diversity of gender in people’s lives.**” (UNESCO 2018 Sexuality Education Guidance, pg. 17)

“... CSE includes ongoing discussions about social and cultural factors ... **such as gender and power inequalities ... sexual orientation and gender identity.**” (UNESCO 2018 Sexuality Education Guidance, pg. 18)

“Whether a person’s primary **attraction is to people of the other gender (heterosexuality) or to the same gender (homosexuality) or to both genders (bisexuality)** defines his/her sexual orientation. Sexual orientation begins to emerge by adolescence.” (My Changing Body, Puberty and Fertility Awareness, Rwanda, pg. 177)

“Speaking out against various forms of gender-based violence in relationships.”

Framework: 3.5.3. Sexuality and Sexual Behaviour (17+ year olds) (pg. 60)

Learning objectives

- 1) ... influence of gender and power on sexual behaviour
- 3) To work with the Arts/Media and peers to messages that aim at premature sexualization of young children.

Does this get into radical feminism?

Number 3 should read “To work with the Arts/Media and peers against messages that aim at premature sexualization of young children.”

Framework: 3.5.3. Sexuality and Sexual Behaviour (17+ year olds) (pg. 61)

Areas to be Covered by Development Messages

Gender based violence and sexual abuse: Ways of advocating for the elimination of gender-based violence and stereotypes.

Is it really the role of schools to train youth to be activists? Also, what kind of stereotypes? Male/female stereotypes? The state of California has deemed that “gender stereotypes that need to be eliminated include textbooks and curricula that do not portray transgenders or homosexuals. Also, the UN CEDAW treaty committee reprimanded the country of Belarus for instituting Mother’s Day, stating that motherhood is a negative stereotype for women.

Framework: 3.5.3. Sexuality and Sexual Behaviour (17+ year olds) (pg. 62)

Areas to be Covered by Development Messages

Deviant sexual behavior: The role of family and societal values in determining what sexually deviant behaviour is.

Why do students need to explore behaviors that are considered deviant? This is part of the mind conditioning tactics of CSE programs that seek to deconstruct children’s values around sex and sexuality by getting them to question how they got them in the first place.

Framework: 3.5.4. Sexuality and Sexual Health (17+ year olds) (pg. 63-66)

Areas to be Covered by Development Messages

Prevention of pregnancy:

- Appropriate measures to prevent pregnancy in the event that one has been raped.
- Referral to services related to sexual and reproductive health.

Sexually transmitted infections and diseases (STI/Ds):

- Becoming a reliable source of accurate information pertaining to prevention and support for young people and peers against STI/Ds.
- Engaging with civic, religious, and cultural leaders in the management of STI/Ds.

HIV/AIDS: Mobilizing PLWHA to become change-agents for behavior.

Care and support of PLWHA: Fighting stigma and discrimination

What measures? The morning after pill? Would this be administered with or without parental consent?

Who will give the referral? For what reasons? To which centers? Would this be done with or without parental consent? Is this the role of schools?

Peer-to-peer programs are highly controversial. Some programs send youth out with injectable contraceptives.

Is it the role of schools to manage STI/Ds?

What kind of stigma and discrimination? Is this the proper role of sex education? This is a common element in CSE programs and usually is about mobilizing teens against LGBT discrimination. Is it really the role of schools to train youth to be activists?

“Effective Negotiation” is a life skill that the Framework says should be taught to children as young as 6 years old. The term “Negotiation” in most CSE programs means to teach children to negotiate sexual encounters or condom use with their partner.

The following quotes show what UN agencies and donor countries will try to include under the subject of negotiation:

NEGOTIATION

“examine the indicators ... **to negotiate** a safe and comfortable **sexual relationship.**”
(It’s All One Curriculum - IPPF, UNFPA, UNESCO, Vol. 2, pg. 92)

“Learning Outcomes: By the end of this lesson learners will be able to: Identify the skills they will need to **be able to negotiate** a safe and comfortable **sexual relationship.**”
(UNESCO/UNFPA African Teachers Module, pg. 274)

Concern #9: Several definitions in the definitions section need to be changed, and a few new terms need to be added.

Definitions Section

1. Adolescence: “The period in human growth and development that occurs after childhood and before adulthood.”

This is unclear and conflicts with the commonly understood definition adolescence, which also encompasses a great deal of childhood. The UN defines adolescents as ages 10-24, and the UN Convention on the Rights of the Child defines adulthood as beginning at age 18, so, according to this definition, adolescence begins in childhood at age 10 and continues into adulthood until age 24.

SUGGESTION: Delete this definition and replace with “Adolescence is the period of human growth and development that occurs between the ages of 10 and 24.”

2. Appropriateness: “Mostly found to be fitting, suitable or compatible.”

“Appropriate” is a very deceptive term used by CSE advocates to get controversial CSE programs adopted by calling them “age-appropriate.” This is because everyone’s idea of what is appropriate or not is different. Who decides what is age-appropriate? For example, the World Health Organization²⁹ advises that it is age-appropriate for children ages 0-4 to learn from sexuality education how to pleasure themselves through masturbation, and that 9 year olds should learn about orgasm.

Generally, using the term age-appropriate in a policy only provides a false sense of security and provides no protection for children.

3. Care-givers: “Applies to teaching and non-teaching staff who come in contact with pupils and students to support education programs.”

Are parents not care-givers too?]

4. Discrimination: “Any form of arbitrary distinction, exclusion or restriction affecting a person usually but not only by an inherent personal characteristics or perceived belonging to a group in case of AIDS, a person is confined or suspected HIV positive status, irrespective of whether or not there is any justification for these measures.”

This definition could be interpreted to apply to LGBT students.

SUGGESTION: REPLACE DEFINITION FOR DISCRIMINATION AS FOLLOWS:

Discrimination: “Any form of unjust distinction, exclusion or restriction negatively affecting a person based on an inherent personal characteristic, disability, sex, race, religion, or based on actual or perceived HIV/AIDS status.”

²⁹ <https://www.comprehensivesexualityeducation.org/curriculum/who-european-standards/>

5. School-related gender-based violence: “Acts of sexual, physical or psychological violence inflicted on children/ young people in and around schools because of stereotypes and roles or norms attributed to or expected of them because of their sex or gender.”

This is not an innocent term or definition. According to UNESCO’s “Out in the Open: Education sector responses to violence based on sexual orientation and gender identity/expression”³⁰ -- “UNESCO has expanded its work on school-related gender-based violence, including preventing and addressing homophobic and transphobic violence in educational settings”

In other words, this definition is really intended to address bullying of homosexuals and transgenders. And, while such violence is unacceptable, in the United States, for example, even “misgendering” a transgender by not calling them by their preferred pronoun is considered to be a form of psychological violence. So, this term can be highly problematic.

SUGGESTION: We strongly suggest replacing “school-related gender-based violence” with a definition of bullying as follows below. Certainly, violence at school occurs for many reasons and not just because of a person’s sex (male or female) or because of their gender (identity or expression). Uganda’s policy should be to prohibit all violence for any reason whatsoever to be more inclusive.

Bullying: “Acts of sexual, physical or psychological violence or harassment inflicted on children/ young people in and around schools.”

6. School Health Package: “Offer of health-related programmes to school communities including prevention, promotion, treatment and referrals; it focuses on health education, quality health services and advocacy for positive health lifestyles.”

What is the purpose of mentioning this here? Who is offering these programs and referrals, and to whom are they being offered? There is a movement for Planned Parenthood to have onsite clinics to offer all of their services confidentially to children without parental knowledge or consent.

7. Segregated: “Separated according to gender, age or level in the school setting with the purpose of meeting specific progressive ends.”

Replace “gender” with “sex.”

DELETE this definition:

³⁰ <http://unesdoc.unesco.org/images/0024/002446/244652e.pdf>

~~Sex education: Any combination of learning experiences designed to help an individual to know how to carry out 'actual sex'; this is not covered in this framework~~

We suggest the following definition for “sex education”:

Proposed definition:

Sex education: In the context of this Framework, sex education in Uganda shall embrace a health-based sexual risk avoidance (SRA) approach, which encourages children and youth to delay sexual activity until marriage and which empowers them to form healthy, stable families in the future. Uganda’s sex education shall reinforce the inherent dignity, self-esteem, and value of every student and help children acquire knowledge and skills for self-regulation, sexual risk avoidance/abstinence, understanding and dealing with puberty in healthy ways, forming healthy relationships with the opposite sex, respecting the equality of the sexes, goal setting, coping with emotions and stress, time management, resisting sexual coercion, healthy dating and courtship, refusal skills, conflict resolution, and violence and sexual abuse prevention.

Students will also be taught skills for resisting negative peer pressure and negative influences from the media, will learn about the negative impact of pornography viewing and will be taught pornography avoidance skills. Students will be taught about the centrality of the family in Ugandan society and in the upbringing of children, about the development of the child in the womb, and about the gift of human life through birth and the birth process. They will also learn about the health risks associated with teen sex, the well-documented benefits of waiting for sex, and that the best protection against pregnancy and STDs (including sexually-transmitted HIV) and the best opportunity for future thriving is by reserving sex for a monogamous marriage relationship.

While STD and pregnancy prevention methods, such as contraception and condom use will be taught at older ages, these topics shall not be taught to young children and shall be taught in a manner that does not normalize or condone teen sexual activity. The failure rates for prevention methods will also be clearly disclosed, as well as the research showing that youth are less likely to use prevention methods consistently or effectively, even when intending to do so. Students who become sexually active will be gently encouraged to return to abstinence.

~~8. DELETE: **Sexuality education:** A lifelong process of acquiring information and forming attitudes, beliefs, and values about vital issues such as sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image, and gender roles. It addresses the socio-cultural, biological, psychological, and spiritual dimensions of sexuality by providing information; exploring feelings, values, and attitudes; and developing communication skills, decision-making, and critical thinking~~

~~skills in accordance with the laws and policies of Uganda.~~

We suggest the following definition for “sexuality education:

Proposed Definition:

Sexuality and Sexuality Education: For the purposes of this Framework and Uganda’s national sex education policies and in accordance with Uganda’s law prohibiting comprehensive sexuality education, the terms “sexuality” and “sexuality education” are to be avoided as these terms are understood to encompass or to promote, normalize, or mainstream, highly controversial sexual elements such as sexual orientation, gender identity, masturbation, sexual pleasure, eroticism, desires, fantasies, abortion, etc., which are not considered to be appropriate topics to be promoted or taught in Uganda schools. Parents have the express right to address such topics with their children in accordance with their religious and family values. Schools in Uganda are prohibited from disseminating materials or information on such topics, especially information intended to normalize or mainstream such concepts. Schools are also forbidden to refer children to entities, clinics, organizations, or businesses that promote the same.

9. Youth Friendly Services: “Centres, which meet certain standards (that include policies and processes that support adolescents’ rights.”

The UN Committee on the Rights of the Child issued a formal comment on “adolescent rights,” stating that they include rights to expression of sexual orientation, rights to CSE, rights to reproductive freedom and more, and help the youth to meet their sexual and reproductive health needs in a friendly manner.”³¹

What are “adolescents’ rights” or the “sexual and reproductive health needs” of youth? What centres will provide such? Will this be provided with or without the knowledge and consent of parents?

The term “youth-friendly services” when connected to “centres” is a term often used as a euphemism for confidential abortion and contraceptive services without the knowledge and consent of parents. For example, the UN CRC Committee has stated, “There should be no barriers to commodities, information and counselling on sexual and reproductive health and rights, such as requirements for third-party consent or authorization.” This means parental consent is not required. It also calls for decriminalization of abortion for adolescents. One of the largest CSE providers in the U.S., Advocates for Youth, defines “youth friendly services” on their website as “confidential services from parents that provide abortion and support for LGBT students among other things.”³²

³¹ http://www.youthpolicy.org/library/wp-content/uploads/library/2016_General_Comment_20_Eng.pdf

³² See at [Best Practices for Youth Friendly Clinical Services, http://www.advocatesforyouth.org/publications/publications-a-z/1347--best-practices-for-youth-friendly-clinical-services](http://www.advocatesforyouth.org/publications/publications-a-z/1347--best-practices-for-youth-friendly-clinical-services)

SUGGESTION: Delete “Youth Friendly Services” from the definitions section.

10. The term “deviant sexual behavior” is used throughout the Framework, yet no definition is provided. Is this anal sex, oral sex, masturbation, homosexual acts, premarital sexual stimulation, touching or intercourse? Should this be defined so it is clear what is meant?

11. Gender: We strongly suggest adding a definition for “gender” and defining gender as male and female only. Otherwise the term “gender” in this policy can be interpreted to mean any number of controversial genders.

SUGGESTION: Gender: For the purpose of this Framework, gender is to be understood as male and female only.

Concern #10: A few miscellaneous comments and minor suggestions:

1. The “Principles, Values and Life Skills” section of the “Framework for Sexuality Education for Pre-School Through Tertiary Education” principle #3 states:

“Centrality of the family in child up-bringing This ensures that children and young people shall be taught about the significance of centrality of sexuality in the stability of family and marriage. This is because a child grows and is nurtured in the context of the family in Uganda.”

SUGGESTION: Delete and replace with:

“Centrality of the family in the up-bringing of the child. Children shall be taught about the central role of the family in the upbringing and nurturing of the child. The importance of delaying sexual relations until marriage and being faithful in marriage to prepare for and maintain a stable marriage and healthy family life shall be stressed.”

2. The statistics for sexual health indicators are inflated with statistics for older ages. For example, in “Table 1: Sexual health indicators for young people in the Country,” it states: “By age 15, only 32% and 38% of young women and men between 15 -24 years have never had intercourse.”

Lumping statistics for children with statistics for adults ages 18-24 is a common tactic used to inflate numbers to exaggerate a problem. This is commonly done with health statistics related to STDs, pregnancy, and teen sexual activity in order to justify the implementation and funding for CSE programs. A more meaningful statistic would be to show just the abstinence rates for children under the age of 18 because that is the age this policy is targeting. Adults ages 18-24 are much more likely to be married and having sexual relations and may even be welcoming a pregnancy, therefore, they certainly would not be in the same situation as a young, single teen

with a crisis pregnancy. In fact, after doing preliminary research on this statistic, it appears that in Uganda the abstinence rate for teens under the age of 18 is high. Therefore, this statistic is deceptive. Also, if this statistic is to be used, it is not clear what it actually means. Does the 32% refer to women and the 38% refer to men? Or is the 32% and 38% an estimated range?

3. The Framework's stated purpose is to "build appropriate values, life skills, self-esteem, positive self-image and confidence through the provision of knowledge, in addition to, the need to build positive relationships among young people and the communities so that they can have healthier and satisfying adult (sex) lives ..."

Is it the role of government schools to prepare children for "satisfying" sex lives?

SUGGESTION: Delete "and satisfying adult (sex)."

4. "Figure 1: Empowering Young People through Sexuality Education in relation to Dangers and Management of HIV/SITs, NCDs, Sexual Abuse and Teenage / Unwanted pregnancies."

SUGGESTION: DELETE: "Unwanted"