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GAY CIVIL RIGHTS

ANALYSIS OF TEXTS RELATED TO THE ISSUE

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Prohlašuji, že jsem práci zpracovala samostatně s použitím uvedené literatury a zdrojů informací.

V Plzni, 20.dubna 2014

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1 Introduction

This bachelor's thesis presents several opinions connected to gay civil rights and a transformation of the vocabulary and lexis connected to the topic of gay civil rights.

First part of this bachelor's thesis explains a method of a complex analysis of several texts. Main aspects, that are analysed and compared, are the historical and social background of the text, the role of the author and his attitude to the topic, special vocabulary used in the text related to homosexuality, and the use of the language. This part describes several methods of a text analysis: analysis of the communication situation and the construction of the text, analysis of a complete composition of the text, syntax, lexis and stylistics.

The second part is the analysis of four texts related to the topic. The first text which is used for the analysis is an extract from the Bible taken from four books – Levithicus, Corinthians, Romans and Timothy—and it speaks about homosexuality as a sin, but this opinion may not be as clear as it appears for the first sight. The second text is an Anti-Homosexuality Act 2014, which is a law promoted in Uganda, which prohibits homosexuality and inhibits gay civil rights. He third text is a fairy tale about two male penguins, who hatch an egg together, and the fourth text are two short articles concerning the topic of the same-sex marriage by an American homosexual author Dan Savage.

The third part contains a comparison of texts which were analysed. The texts and extracts are compared in a point of view of the author's statement, a background and a vocabulary. This part contains two interviews made with people related to the topic. The attitude of the first speaker is negative, the attitude of the second one is positive.

The last part contains a large glossary. It is a list of words related to the topic. These words or phrases are explained by a definition or a synonym.

It is interesting to observe the transformation of the vocabulary related to the certain topic. Several methods of word formation have been used here and ways to create or change vocabulary are very creative. Many of them were created simply by changing of the meaning of the word. Some of them are used in a positive way by homosexuals themselves and their supporters, some in a negative way by their opponents. Some words are used by both of them. They were originally used by the opponents, but gay people decided to defend themselves by using these words too and turning their meaning from negative into positive.

2 Text analysis

This chapter describes a method of the text analysis of following aspects of the text:

- Communication situation (context)
- Syntax
- Lexis
- Stylistics

For the purpose to compare several texts concerning gay civil rights, the most important part of the analysis is the analysis of the communication situation, because it describes the background of the text.

2.1 Analysis of the communication situation and the construction of the text

The language speech is realized in certain communication conditions. The text is integrated into a certain situation. There are conditions of time, place and wider spatial circumstances in which the communication takes place. At first, it is necessary to analyse the communication situation. To analyse the situation, it is necessary to determine the time and place and other factors which influence the communication.

The speech or written text is produced by the author, who speaks to the listener or reader with a certain purpose, with some communication intension, for example to inform or to influence the recipient. It is necessary to analyse the author's relation to the text and the issue. The expression is always related to certain objects (static or dynamic), which must be identified and their relations also must be defined.

It is also necessary to answer the question into which context of the text or the extract belongs to, in which situation the text, from which the

extract the text is taken, what was mentioned before the extract and what will be probably written after it and why do we think so.

After the analysis of the communication situation there is an analysis of a complete composition of the text. It means the analysis of the structure, if it is composed by several parts and how it is structured.

The classification of the text determines the type of the text, genre, stylistic approach or combination of more stylistic approaches. During the analysis we use the characters which are significant for determining these factors. [1]

2.2 Analysis of the syntax

The analysis of the syntax proceeds from analysis of the text as a whole unit to the analysis of its utterance. Utterance is a basic unit of the communication. The basic grammatical form of an utterance is a clause or a complex sentence (a subordinate clause does not have the function of an utterance, but a function of a member). Vice versa, a compound sentence is a form of a tight connection of utterances, because none of the compound clauses is a part of another sentence. These clauses are tightly connected, but they are self-reliant and they keep their utterance function.

The analysis of the syntax is followed by the analysis of utterances, where we determine its grammatical form, the characteristics of the clause according to the speaker's position (declarative, imperative...) and according to the emotionality (if the utterance is neutral or emotional). [2]

2.3 Lexical analysis

The purpose of the lexical analysis is to explain basic and secondary meanings of lexical units, which means words and phrases and their position in the vocabulary and language. We determine the meaning, function and style of words.[3]

2.4 Analysis of stylistics

The stylistic analysis closes the text analysis by using the results of analysis of all language plans (syntactic, lexical, word formation, morphological, phonetic and orthographic), it follows the analysis of the communication situation and the construction of the text. In knowledge of the situation and orientation in the construction of the text, cognition of its characteristic language features (according to individual language plans) allows to realize a more thorough stylistic analysis.

Stylistic analysis can be supplemented by a comparative method. What is the difference between this message and a message from ordinary communication? It is appropriate to compare texts written by different authors concerning the same issue and belonging to the same stylistic zone. [4]

3 Analysis of the first text: extracts from the Bible

This extract contains five verses from the Bible taken from books of Levithicus, Corinthians 1, Timothy and Romans.

3.1 Analysis of the communication situation:

At first it is necessary to put the extracts into the context of a whole book. "The Bible is a compilation of 66 books and letters written by more than 40 authors during a period of approximately 1,500 years. [...]" [5] The book of Levithicus was written between 1440 and 1400 B.C. and it is speaking about the events that occurred between 1445 and 1444 B.C. The autorship is attributed to Moses [6]. The book of Corinthians 1 was written between 53 and 55 A.D. by Paul. [7] The book of Romans and the book of Timothy were also written by Paul, the book of Romans is dated between 57 and 58 A.D. and the book of Timothy is dated between 63 and 65 A.D. [8],[9]

The authors' attitude to the issue is strictly negative. The purpose of this text is to inform the reader about the rules related to the religion. According to this text, homosexuality is a sin and homosexuals does not have a right to go to heaven. However, this text is slightly inconsistent with the book of John, verse 3:16, which says that " For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." [10], which basically says that God loves everyone who believes in him. It is also necessary to consider the historical and cultural background of this text. This text was written between 1440 B.C. and 65 A.D. The attitude of the catholic church has changed during the years of its existence, which we may deduce from statements of a current pope, Francis, who expressed a support of gay people. [11]

To completely understand the meaning of these extracts, it is necessary to consider the historical background of the text and the exact

meaning of the words that are used here. First two verses from Leviticus prohibits a sexual relationship of two men under the threat of death. The Bible uses an indirect way of speaking. The expression 'lie' is obviously related to going to bed with a purpose of having sex. There is no doubt that it concerns a male homogenital behaviour, but a lesbian sex is not mentioned here. The offence is called an abomination and death is the punishment.

Let's focus on the death sentence. It is very cruel, but Leviticus orders the same punishment for a curse of parents. A death sentence is applied for another sexual sins: adultery, incest and lying with animals.

In the ancient Israel, a coitus between two men meant a changement of roles of a male and a female. And this changement was an abomination, it was unclean. According to a primitive and superstitious way of thinking, this uncleanliness is serious enough to disgrace a whole country. Israel was afraid of the possibility of losing the territory it was fighting for. A denigration of the country could mean its loss. That is probably the reason why the punishment is so cruel. [12]

The meaning of the word 'abomination' is not as exact as it seems today. The word 'abomination' is a translation from the original Hebrew word 'toevah', which can be also translated as 'unclean' or 'untidy'. Another possible translation is 'taboo'. If the author wanted to say that this activity is bad by its nature, he would probably use another Hebrew term, 'zimmah'. [13]

The second extract from Corinthians is not as severe as Leviticus is. The extract says that sinners (including homosexuals) will not go to the heaven. This book does not threaten with a death sentence and it says that a sinner may be forgiven. A verse number 12 basically says that it is not strictly specified, what is good and what is wrong, but our activities cannot assume control over us. However, many rules written in the Bible are not abided nowadays, for example this verse, which is also from

Corinthians: ‘Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.’ In this century, even believers do not observe this rule. Nowadays, it is hardly imaginable that a woman is not allowed to speak and if she wanted to ask about something, she would have to ask her husband at home. We can find the same contextual situation in the book of Romans, verse 26 says that homosexuality is a shameful lust. We can also find verses, that are not respected in the 21st century, for example a verse 2, chapter 7 from the book of Romans says that women are subordinate to men and women should wear a veil and men should wear short hair, which many believers does not do. [14]

If we does not follow these rules now, why should we follow rules about homosexuality?

3.2 Analysis of the stylistics:

The Bible is divided into books, they are divided into chapters and chapters are divided into verses. It is a prose, these extracts are written in a form of rules or laws. We may say that the style of writing of Leviticus and Timothy may correspond to today’s style of official documents. It contains definitions and it includes an information about punishments which will be executed on the ones who will break the rule. The extract from the book of Corinthians is written in a form of a message, the author directly addresses readers. He asks a question and he uses a second person of plural. The extract from the book of Romans is written in

a narrative style, it is speaking about a story and it is chronological. The purpose of the author was to inform readers about their obligations, warn them and give them some instructions and advices about their behaviour.

3.3 Lexical analysis

The extract from Leviticus contains a vocabulary, which may be considered as official, due to the fact that the text was intended for the general public and the author could not use legal terms. This text has a form of a law, for example 'shalt'¹ (or 'shall') is often used in the texts written in the style of official documents. The language is partly ancient, for example the expressions 'thou'² and 'lieth'³ are not forms often used in a current language.

The text from the book of Corinthians is a speech where the author uses several methods to stress some expressions. He uses a repetition of the word 'nor' in verses 9 and 10 and he repeats 'Ye'⁴ are' in verse 11 and also the direct speech in verse 12. He also uses hyponymy and hypernymy, he specifies the hypernymy 'unrighteous' with hyponymes 'fornicators', 'idolaters', 'adulterers', 'effeminate', 'abusers of themselves with mankind', etc.

¹ 'Shalt' is an archaism, a second person in singular, a present tense of 'shall'.

² 'Thou' is an archaism expressing a second person singular pronoun.

³ 'Lieth' is the archaic form of 'lie' in the third person in singular in a present tense.

⁴ 'Ye' is an archaism, a personal pronoun in a second-person in plural.

4 Analysis of the second text: extract from the Anti-Homosexual Act

4.1 Analysis of the communication situation

This is a legal text written in the style of official documents. The official author of the law who presented it is known to the public, but the author of this particular legislative text is unknown and he is probably a lawyer. This article's attitude to the topic of homosexuality is negative, because it speaks about homosexuality as a crime, but the author's statement is neutral, the author cannot express his own feelings in a legal text.

To understand the reason why this text was written, it is necessary to understand historical and cultural circumstances surrounding the creation of this text.

The Anti-homosexual Act was drafted five years ago, but after many legislative twists and turns and also after strong appeals from Western states who oppose it, it was signed into law in 2014.

This attitude to homosexuality in Uganda is closely connected to the religion. In recent years, there is a Christian community called 'born - again'. This term is embraced by many Ugandans, who wish to distinguish themselves from the traditional Christianity, which dominated in Uganda for many years. In this church, people interpret the Bible literally, which leads to a condemnation of homosexuality. The opinion that young people are very vulnerable to homosexual advance is dominant between arguments defending this law. This church is focused on an international partnership with another countries. The official author of this law, David Bahati, is a member of one of these churches, called 'Family' or 'Fellowship', which has it's offshoot even in the United States of America. [15]

One of the most notorious pastors, who protests against homosexuality, is Martin Ssempe, who uses social media (Twitter, YouTube) to influence people. In April 2013, he 'tweeted'⁵ a message 'STOP SODOMY' to a web page 'pinknews', which is a page about news connected to homosexuality. [16] He also uses controversial methods to persuade people, that homosexuality is wrong, for example he showed a hard homosexual pornographic material to 300 members of his church. [17]

Martin Ssempe and David Bahati are convincing people, that homosexuals are coming to schools and 'recruiting' children. They say that children are in danger and the purpose of the law is to protect children. The idea of 'recruitment' is often used by supporters of the law. They think that homosexual people have a need to seek out and initiate others to a homosexual lifestyle. [18].

In an American TV show of Rachel Maddow, David Bahati says that he does not want to be compared with Adolf Hitler or Saddam Hussein, because he is an ordinary man who loves children and wants to protect them. He also says that he respects the fact that gays have rights in America, but the Ugandan culture is different from the U.S. culture and in Uganda, they believe that homosexuality can be cured. He also says that homosexuality is not a way of life respected in Uganda, it is not a part of their culture and it is not a part of the God's law. [19]

Ugandan president Yoweri Museveni, who signed this law, had an exclusive interview with CNN, where he said that homosexuality was a matter of choice and homosexuals were disgusting people. He had commissioned a group of scientists, hired by the Ugandan government, to find out if homosexuality is inborn or 'learned'. Their conclusion is that homosexuality is not inborn. He said that before this study was made, he had believed that homosexuality is a genetic distortion, but after this

⁵ 'to tweet' means to make a posting on the social media website Twitter

study, he is convinced that gay people had chosen to be homosexuals. [20]

Dean Hamer, who is an scientist emeritus at the National Institutes of Health and co-author of the New York Times book-of-the year *The Science of Desire: The Search for the Gay Gene and the Biology of Behavior*, wrote an open letter to these Ugandan scientists. In this letter, he asks them to reconsider their conclusion and he points out that there is no scientific evidence which would prove their opinion that homosexuality is a learned behavior. Ugandan scientists say that there is no definitive gene responsible for homosexuality. Dean Hamer comments it by saying that there is also no gene responsible for skin colour, height or any other human characteristics, because these characteristics are caused by multiple genes acting in concert with one another. He thinks that homosexuality is not learned, because there were some twin-studies and they did not prove it. [21]

Ugandan president also does not agree with the engagement of other countries. He thinks that other countries should respect African societies and their values and if they do not agree, they should keep quiet and let Ugandans manage their society. He thinks that if they did something wrong, they would find it out themselves. He does not think that he is moving Uganda backwards by signing this bill, because the society in Uganda never supported homosexuals.[22]

By this he probably reacts to the statement made by White House, which is published on their official web page:

“As a country and a people, the United States has consistently stood for the protection of fundamental freedoms and universal human rights. We believe that people everywhere should be treated equally, with dignity and respect, and that they should have the opportunity to reach their fullest potential, no matter who they are or whom they love.

That is why I am so deeply disappointed that Uganda will shortly enact legislation that would criminalize homosexuality. The Anti-Homosexuality Bill in Uganda, once law, will be more than an affront and a danger to the gay community in Uganda. It will be a step backward for all Ugandans and reflect poorly on Uganda's commitment to protecting the human rights of its people. It also will mark a serious setback for all those around the world who share a commitment to freedom, justice and equal rights.

As we have conveyed to President Museveni, enacting this legislation will complicate our valued relationship with Uganda. At a time when, tragically, we are seeing an increase in reports of violence and harassment targeting members of the LGBT community from Russia to Nigeria, I salute all those in Uganda and around the world who remain committed to respecting the human rights and fundamental human dignity of all persons.“ [23]

The act of signing the law may be political. There will be presidential elections in 2016 and the president Museveni is accused that signing this law is a political act, because most heterosexual people in Uganda do not agree with homosexuality and after signing this law, many voters will vote for him. Museveni rejects this accusation, because his original intention was to refuse to sign this law, but he signed it after the anti-homosexual study.

In Kampala (Uganda's capital), there were streets demonstrations against homosexuality, which supported the 'African family', young motorbike drivers wore the bumper stickers slogans: 'Say No 2 Sodomy; Say Yes 2 Family' and 'We should drive out homosexuality'. Some people in Uganda think that homosexuality is a result of Western influence on Africa. They think that there is too much freedom and it leads to weakening of morality. In Uganda, it is thought that sex has spiritual consequences. Born-again Christians organize meetings, where they

pray and they try to oust potential spiritually dangerous relationships. They think that sexual relations, especially illicit ones, are creating longstanding spiritual consequences that must be solved by an intensive prayer, which will break the 'soul-ties', that were created during this intimate exchange. [24]

In February 2014, Michel Martin, an American journalist from the National Public Radio has interviewed an Ugandan gay activist Frank Mugisha in her radio show *Tell me more* and she asked him about his opinion to this anti-homosexual law. Frank Mugisha is a director of a group called *Sexual Minorities Uganda*. This group has been working against the criminalization of homosexuality. He is very disappointed by the president's statement about homosexuality and he thinks that these words are creating more violence in the LGBT community. President is a person respected by many people in Uganda and many Ugandans will listen to him and follow him. After this law came into force, Mr. Mugisha started feeling more fear. The fear was intensified when Scott Lively and other Christian evangelicals started to spread rumours about homosexual recruiting children. [25]

American pastor Scott Lively, who is an American evangelic pastor, supports anti-homosexual laws. He travelled to Uganda and Russia many times and he encouraged the politics to make an anti-homosexual law. He attended a conference in Uganda in 2009 where he called the gay movements an "evil institution [whose] goal is to defeat the marriage-based society and replace it with a culture of sexual promiscuity". [26]

The organisation Sexual Minorities Uganda sues Scott Lively, because his actions resulted into persecution, torture and murder of homosexual people in Uganda. In 2002, Mr. Lively conspired with political and religious leaders in Uganda and they started an 'anti-gay hysteria' with warnings, that homosexual people would sodomize African children and put them into danger and destroy their culture. Frank Mugisha also

commented on this legal action. The host asked him, why does he accuse Scott Lively for crimes against humanity, and he responded: "I said that because, like I mentioned, Uganda is a very religious country and our members of parliament are also very religious. So if a religious person tells them anything, they're likely to act in the most extreme way, and this extreme way has been making my life very difficult in Uganda - you know, my friends facing jail, my friends being arrested, you know, all the violence that is tied in towards us, you know, not being able to operate and do my work properly like any other Ugandan, and also saying that we're recruiting and promoting homosexuality, which we are not doing. You know, introducing language that wasn't Ugandan language. So for us, we're saying this has really made our lives very difficult [...] I totally understand that any person, every person in this world has the right to say anything they want, anything they feel like saying. But taking action, inflicting pain or making someone suffer, you know, the action is the most important thing here." [27]

He also does not agree with the statement that homosexuals are recruiting children at schools, because he thinks that if this action really happened, these people would be arrested and they would get exposed and the media did not expose anyone who recruited someone at school or anywhere else. [28]

On the other hand, the media exposed names of homosexual people, 200 names of gay people were published in Ugandan tabloid *Red Pepper*. [29]

4.2 Lexical analysis

This law is written in a style of official documents, it contains special, legal terms used in the legal English, such as 'shall' and many definitions of every person and thing related to this act, for example explains what 'child' or 'authority' means. It also precisely explains every activity considered as homosexual and describes sexual practices in detail.

Purpose of the text is to give exact, clear and relevant information to the reader and put the reader wise to the law, that is the reason why the author explain terms, which are known by general public. The author has professional information necessary to write this text correctly.

4.3 Analysis of the syntax:

The text is divided into four parts. These parts are also divided into articles, which are marked with numbers and all of them have a short title. These articles are divided into paragraphs, which are marked by lower case letters. Structure of the text facilitates the reader to orient in the text. The author uses mostly complex and compound complex sentences, because it is necessary to explain everything as precisely as possible.

4.4 Analysis of the stylistics:

The author uses a lot of enumeration, because he or she needs to mention every possible thing or person related to the text, such as “person who exercises religious, political, economic or social authority“. Repetition is also widely used in the text, because the legal language is precise and there is no space for using synonymy, because it might confuse the reader. The author does not use any figures of speech, such as metaphore or epizeuxis, because this would make the text complicated and it could lead to misunderstanding.

5 Analysis of the third text: a text from children book *And Tango Makes Three*:

5.1 Analysis of the communication situation:

This book was written in 2005 by two authors: Justin Richardson, M.D. and Peter Parnell. It was illustrated by Henry Cole. It is a children book based on a true story about two male penguins, which live in the Central Park in New York and they are in love. Their keeper can see that they would love to raise a baby together, but they cannot lay an egg. He gives them an egg which needs to be kept warm and they lay it together.

The purpose of this book is to present homosexuality to children in a kind way. The authors use a story about animals, because the best way how to explain something to children is to use an animal story. The authors want to show, that homosexuality is a normal thing, that homosexual couples do the same things as heterosexual couples. Usually, penguin couples bow to each other, they swim together, walk together and sang to eah other. The authors want to show that these things, usually done by heterosexual couples, can also be done by a homosexual couple. The book shows to the children that homosexual people would like to have a baby, too, that they are trying to do something which would help them to have baby, for example when Silo found a rock brought it to the nest and they both tried to lay the rock. This may be a parallel to human homosexuals, who try to fight for their right to have a baby, but they are confronted with big obstacles.

The authors of the book are closely related to the topic, because Peter Parnell and Justin Richardson are two gay men who are married to each other and these two gay men also have their own child, Gemma Parnell-Richardson. The story about two penguins who raise a child together is actually a story of Parnell and Richardson, penguins Roy and

Silo symbolize them. Their child was born to a surrogate mother, thus they used an egg from another mother, just as Roy and Silo did. [30]

The story in the book is real, Roy and Silo are two real penguins who live in the Central park in New York. They had a relationship which lasted six years, they did everything what heterosexual penguin couples do together. They vocalized to each other and they entwined their necks. [31]

After six years, their relationship broke up. When two other penguins kicked them from their nest, they started wandering and Silo took up with a female from California named Scrappy. Roy has been seen alone in a corner, staring at a wall. [32]

Same-sex relationships between animals are not as rare as they may seem to be. There are two other penguins, Milo and Squawk, both males, who also have a relationship and they make rituals typical for courtship. [33]

According to a research published in Yale Scientific Magazine, a homosexual behaviour has been documented in over 450 different animal species worldwide, for example male giraffes, who have been observed in homosexual behaviour, or lizards of the genus *Teiidae*, who can copulate with both males and females. [34] According to the server news.medical.com, there are even 1 500 animal species practising same-gender sex. Petter Boeckman, an academic advisor of an exhibition called *Against nature order*, says that "One fundamental premise in social debates has been that homosexuality is unnatural. This premise is wrong. Homosexuality is both common and highly essential in the lives of a number of species." [35]

However, this book topped the American Library Association's *Most challenged books* list, where it still remains. Many people suggested that this book should not be read by children. There are many cases through the United States of America. In November 2006, the parents of children

from Shiloh Elementary school, which is in Illinois, requested that this book should be placed in a restricted section of the school's library, thus children would have to have a permission of their parents to read the book. A superintendent of Charlotte-Mecklenburgh School had the book removed from the school library. A mother in Calvert County, Maryland near Washington, asked the library to move the book to the section of books about *alternative or non-traditional families*. Another parents from Calvert County accused the book that it present issues of sexuality which cannot be understood by children. By these issues they meant that the penguins slept together, they thought it was a reference to a sexual behavior.

The book is also listed on the 15 Most Controversial Picture Books list, because there is a big controversy surrounding the book. [36]

5.2 Lexical analysis

This book is written for children, so the text is short and the authors use a simple language. They also use a familiar language, such as 'mama' and 'papa', they use a language which is understandable for children, because children themselves also use these words in their communication.

5.3 Analysis of the syntax:

The authors use mostly short sentences and clauses. The book contains many pictures which are connected to the text written below or next to them for a better imagination. The text is not divided into paragraphs, it is divided into parts which are placed near the pictures, which describe the situation mentioned in the text.

5.4 Analysis of the stylistics:

This text is a fairy tale, written in the artistic style, it is a prose in a form of narration. It's purpose is to inform children about homosexuality in an easy and understandable way. The text is chronological and it does not

include supernatural beings as most of fairy tales do. The text is very descriptive, which supports the imagination of the children. The authors use various figures of speech, for example personification, they call male and female animals 'boys' and 'girls', repetition, such as 'monkey dads and monkey moms raising noisy monkey babies', and enumeration, such as 'They bowed to each other, and walk together, they sang to each other and swam together'.

6 Analysis of the fourth text – Two articles about the same-sex marriage

6.1 Analysis of the communication situation

This text is a composition of two short articles published at the website of the magazine *The Stranger*. These articles are dealing with the topic of the same-sex marriage. One of the most important aspects is the personality of the author.

The author of these articles is Dan Savage. His official name is Daniel Keenan Savage, he is an American homosexual author, who is dealing with the topic of homosexuality, especially the same-sex marriage and children adoption. When he was fifteen, he realized that he was a gay. Daniel was raised in a catholic family, so he mustered the courage to tell his family about his homosexual orientation after three years.

He has an electronic advice column called *Savage Love* in *The Stranger* magazine, where he also has a blog called *Slog*, where he presents his opinions and he reacts to some topical issues.

Savage is married to Terry Miller. Together they begun a project called *It Gets Better*, which helps prevent young people from the LGBT⁶ community from committing a suicide. He is also the author of theatre plays and he has a radio podcast. [37]

Savage also includes his political views into his articles. One of his biggest political affair concerning homosexuality was the affair of making the Santorum neologism. Rick Santorum is an American politician and the member of the Republican party. [38] His opinions about homosexuality are very controversial. His statements about homosexuality, for example his comparison of homosexual people to the people who have sex with children or dogs, provoked Dan Savage to initiate a campaign to create

⁶ LGBT means lesbian, gay, bisexual and transgender.

a neologism from Rick Santorum's surname. He encouraged his fans to use the word 'santorum' in a context of gay sex. This campaign was successful and it resulted into the 'Google⁷ problem'; when the word 'santorum' was written in the google, the Savage's definition was the first result found. Savage also comments on the issue of the possibility of adoption for gay couples. [39]

In the United States of America, the same-sex marriage is legal in 17 countries. There are several possible ways how to legalize the same-sex marriage. The first one is by the Court decision, that is how the gay marriage was legalized in California (28th June 2013), Connecticut (12th November 2008), Iowa (24th April 2009), Massachusetts (17th May 2004), New Jersey (21st October 2013) and New Mexico (19th December 2013). It is also possible to legalize it by the State Legislature, such as it happened in Delaware (1st July 2013), Hawaii (2nd December 2013), Illinois (the law will take effect on 1st June 2014), Minnesota (1st August 2013), New Hampshire (1st January 2010), New York (24th July 2011), Rhode Island (1st August 2013), Vermont (1st September 2009) or by the Popular vote, as it happened in Maine (29th December 2012), Maryland (1st January 2013), Washington (9th December 2012).

In 26 states (Alabama, Alaska, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Kansas, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Montana, North Carolina, North Dakota, Ohio, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia and Wisconsin), homosexuality is banned by the Constitutional Amendment and State Law. In Nebraska, Nevada and Oregon it is banned by the Constitutional Amendment and in Indiana, Pennsylvania, West Virginia and Wyoming by the State Law. [40]

⁷ Google is a web search engine owned by Google Inc

In his blog published at the website of The Stranger magazine, Savage often reacts to news from the field of homosexuality and gay rights and to other articles about this issue.

In the first article, he deals with a negative opinion to the gay people having children. He reacts to a campaign called 'Every child deserve a mother and a father' released by an anti-homosexual group 'Liberty Counsel'. Savage says that having mother and father does not guarantee a happy childhood and he points out a case of non-homosexual parents, who killed their 10 week old daughter Montana Hahn, and a case of Zachary Duto-Bogges, who was killed by his parents in front of her 8 year old sister. His parents beated him to death, because they dicovered that he was a gay, and a case of Brandon Schaible, whose parents let him died. When he was sick, they did not take him to the doctor and they belived that their faith would heal him and he died.

Savage does not think that heterosexuals are bad parents. He also does not think that all homosexuals are good parents, he points out a case of Dr. Louis Chen from Seattle, who killed his male partner and a 2 year old child. [41]

According to his opinions written in his article, it can be considered that he thinks that it does not matter if the parents are homosexual or heterosexual, the only important factor is that they should love their children and take care of them well.

In the second article, the author ruminates the term 'traditional marriage'. He refers to the website of the National Organization for Marriage. He points out that traditional marriage is understood to have the same meaning as 'opposite-sex marriage'. The word traditional means a custom, habitual practice, but the national organization for marriage does not distinguish, if the marriage is really traditional, if the people observe traditional gender roles. The only factor which make the marriage

traditional is the fact that it is a marriage of a man and a woman. He mentions the affair of Rep. Vance McAllister, a member of Congress and conservative Christian, who supports traditional marriage and who had an extramarital affair. [42]

We may consider that Savage thinks that McAllister is a hypocrite, because he speaks about the importance of marriage and cheats on his wife.

6.2 Lexical analysis

This is a journalistic text for general public, the author does not use a professional vocabulary. He uses a non-standard language, such as 'wanna' instead of 'wants to', 'kinky and vanilla', which means 'pervert and non-pervert' or 'monogamish', which means a person, who is mostly monogamous, but occasionally unfaithful, 'femdom', which means female dominance, 'cuckold', which means that a man controls a woman, and 'hotwife', a term for a married woman, who cheats on her husband with his approval. The author also uses shortenings, such as 'bi' for 'bisexual', 'trans or cis' for 'transgender or cisgender'. He also uses one vulgar word, when he calls Ray McAllister 'a tipper'.

6.3 Analysis of the stylistics

This text is composed by two articles written in a journalistic style. Its audience is general public, especially readers interested in the topic of gay rights. Its purpose is to inform readers about news from the field of LGBT rights and introduce the author's opinion to the issue to the readers. The text contains references to certain events and the author reacts to them. The author uses several figures of speech, such as enumeration, for example 'loving, fit, qualified, sane' or 'gay or straight or bi, single or partnered, rich or poor, liberal or conservative, trans or cis, kinky or vanilla, monogamous or monogamish'. By this enumeration, the author wants to stress that it does not matter if the parents are

heterosexual or not. He also uses artificial style and non-conventional phrases, in the first text, instead of 'heterosexual parents' he uses the phrase 'parents with mix-matched sets of genitalia'. In the second text, he uses hyperbole, when he speaks about 'the gang at NOM'. It is obvious that National Organization for Marriage is not literally a gang, but Savage find their opinions very aggressive and that is the reason why he calls them a gang.

6.4 Analysis of the syntax

This text is composed by two articles published on the internet, the articles contain videos and links to another web pages. The author mostly uses complex sentences and embeddings to explain or extend the phrase. He also uses explanation in parentheses to add some information. In the second text, he uses mathematical symbol, equal sign, and combines it with a bold print to stress the main idea of the text, that he thinks, that traditional marriage means a marriage of a man and a woman. On the end of the second article, he uses one-word clauses to point out, that this explanation is a simple fact.

7 Comparison of the texts

The main factor, which all these texts have in common, is the topic of homosexuality. There are differences all of the analysed aspects.. They originate from different times and places, which causes the differences in the cultural and historical background and the complex context of the text. There are also differences in the purpose, why these texts were written, and in stylistics and lexis. The text from the Bible is the oldest one, which explains the usage of different English than in the other texts. The anti-homosexual law has been drafted in 2009 and finished in the beginning of the 2014. This text differs from the other texts by being strictly professional and using specialised vocabulary with no possibility to make the text interesting and creative. Creativity has been widely used in the third text, a fairy-tale. This text is speaking about homosexuality in the gentlest manner in comparison with the other texts. The fourth text presents opinions of a modern homosexual journalist.

To compare these texts from various points of view, the author of this bachelor's thesis has interviewed two people about their opinions to certain issues related to the topic. The first interview has been made by e-mail in the period from 11th March 2014 to 17th March 2014 with a 22 year old male, who believes in God and knows the Bible very well. The author posed several questions related to the topic of homosexuality and religion. The questions and answers are below:

1) Can you tell me, in which church you belong to? Is it a catholic, or evangelic church?

We don't claim to be a part of any denomination. I believe that it has been people who have decided to take only parts of the Scripture, which were to their liking, and created these denominations.

2) What is your opinion to homosexuality? Do you think that it is an inborn, or learned behaviour?

I think homosexuality is an unnatural thing which our society has come to accept. I myself believe that the most important thing in one's life is making decisions. With that being said, unless someone can give me scientific proof that homosexuality is an inborn phenomenon, I shall consider it a bizarre and deviated decision.

3) The Bible says, that homosexuality is a sin and it should be punished, but it also says (for example) that "Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church." In 21st century, people usually do not follow the rule about women being silent in churches and ask their husbands at home. Why do you think we should follow the rule about homosexuality? How is it possible, that some rules from the Bible are not followed anymore and some of them still are?

Just like in any other situation or literary text something we should keep in mind is context. At the end of 1st Corinthians 14 it is also written "But everything should be done in a fitting and orderly way." Just because some rules are not followed nowadays does not mean that they are not biblical or right. Some orthodox churches do not allow women to have a position of a leader.

4) There are many cases of gay animals, for example penguins. If homosexuality is not inborn thing, where do you think these animals "learned" the homosexual behaviour?

I think that animals being homosexual is a human interpretation of animal behaviour which need not be completely unambiguous. I do not think that penguins are making a willing decision to choose a life partner of the same sex because they find the opposite sex unattractive. Moreover male penguins are abandoned after each mating season by their counterparts and huddle together to survive...if this is what some may consider homosexual behaviour.

5) Being a homosexual causes problems, gay people often lose their friends or families after their “coming out”. If the homosexuality was a matter of choice, don’t you think that it would be easier to just stop being homosexual?

The same argument could be used for divorces, alcoholism, drug abuse, etc.

6) The Bible also says, that God loves everyone. Does ‘everyone’ include homosexuals?

Yes, it does. But it also says that a true heir to the kingdom seeks out what his master wishes which is definitely not homosexuality.

7) When the Bible speaks about homosexuality, in majority of cases, it speaks about homosexual men, not women. What do you think, the women are not mentioned because in the past, the society was male-oriented, or is it because there is a difference between gay men sex and lesbian sex, because men sex means penetration, even into the part of the body, which is not intended for sex?

As I've said before men are those who inherit everything but also are responsible for everything. And the Bible has been written by men and for a male-based society so it would have been superfluous to add anything else. By the way in many other cultures and religions penetration of bodily parts which are not intended for sex is considered something perverted.

The second interviewed person is a 33 year old homosexual male, who visits Uganda very often. This interview has also been made by e-mail in the period from 20th March 2014 to 22nd March 2014.

1) What do you think are the main reasons why people discriminate homosexuals?

I think that homosexuals are mainly discriminated by the people who live in the countryside. That is because they know homosexuals only from the media and they have never met them in person (or at least they think so). Unfortunately, the media present homosexuals as womanish men with handbags, eccentric clothes and hairstyle and a fag voice, who bother other men with a purpose to have a one-night stand with them. I also don't like these people, thanks to them, other people look down our nose and treat us with the same brush. Their discrimination stops in the moment when they discover, that a member of their family is a gay. For example my grandpa hated homosexuals and he sworn, that he would send them all to the gas chamber. When he found out that I was gay, he forbid me to come to visit him for six months, but he found that he missed me. He asked me to not to tell anybody that I was gay, because he was afraid that his neighbours would make a mock of it. This happened 14 years ago. Nowadays, everyone in the village knows about it and my grandma introduces my boyfriend to everybody.

2) Some people think that homosexuality is not an inborn thing and it is a matter of choice. Have you ever faced this opinion?

Yes, I have. My mother used to have this opinion. When I told her the truth about myself, she said that I definitely wasn't homosexual and that she would send me to the doctor or to a brain surgery, if necessary. But that was many years ago and now she's okay with it. I think that the idea that homosexuality is not inborn is a bullshit. I think that it may be genetical, maybe one of my ancestors was gay and it may be shown for example in the third generation after him. My opinion is, that if reincarnation exists, everyone of us was or will be homosexual in our past or future life. If I were a believer, I would think that God is the one who determinates who will be gay and who will not.

3) What do you think about the statement written in the Bible, that homosexuality is a sin? Is this statement abused for discrimination?

I've never read the Bible and I don't even know that this is written there. Maybe it is written by some desperate homosexual :) Of course this come in handy to the church, it has spread as a sin and belivers observe it. The church calls us sinners, but they have bishops (or whatever they are called) in Vatican, who abuse little children. That is a sin and I would get them executed immediately!

4) What do you think about the current situation in Uganda, where the parliament passed the anti-homosexual law and homosexuality is now considered as a crime? Do you think that other countries should get involved and try to punish or boycotte Uganda?

Well, that is the right question for me. Eastern Africa is a matter of my

heart, I travel there every year. Before my first trip to Uganda with my boyfriend, our friend, who arranged the trip for us, warned us that we cannot tell anyone that we are gays, that people do not respect it and it might put us in danger. Okay, I respect that this country is a little backwards. When I heard that parliament had passed this law, I was dissapointed. The worst thing is the fact that it's not a problem of Uganda only, it's a problem of all equatorial Africa, but the media and people don't talk about it. It reminds me the genocide in Rwanda 20 years ago. I think that it is enrooted in their minds that they are warriors and they are looking for an opportunity to annoy somebody's life. I am afraid that the boycotte would not solve anything. I think it would be good to send somebody to Uganda, who would spread public education about freedom and equality of rights between young people. Somebody like Cyril and Methodius, who brought Christianity. And after several decades, it would be possible for gays to have the same rights in Uganda as they have in Europe. But it not a case of Uganda only, it is a case of the whole world.

5) Do you think that homosexuals should have the right to get married and adopt children?

Well, I am not against the gay marriage. Everybody should do whatever he wants. I personally think that it is needless, most homosexuals are fickle and they do not stay with one partner for the rest of their lives. Of course I know several exceptions. And maybe I am wrong, but it is just my opinion. We are the same as heterosexuals – they also get married and get divorced after few years. No problem. I have a little bit different opinion to the adoption of children for the reasons I have already mentioned. I would permit it, but not for everybody who asks for it. At first, it is necessary to consider if the pair is suitable for adoption, if they are able to take care of the child, maybe some psychological tests would be

useful. People cannot imagine how hard it is to raise a child, it changes their lives and I am afraid it would result into putting the child to the children's home.

6) Two american authors wrote a children book about two male penguins, who fell in love and hatch an egg from other pair together. Do you think it is a good way how to introduce homosexuality to children? And why do you think is this book considered as 'dangerous' by many schools and parents?

I think that the best solution is to teach children that love can arise between man and woman, man and man, woman and woman, dog and dog, elephant and rhino... that it is a normal thing. I think it would be better for young people to know that homosexuality is normal. When a young person realizes that he or she is homosexual and is afraid to do the coming-out, it may be a very stressful situation and it may lead to a suicide. The fact that schools and parents consider this book to be dangerous shows that some people are mentally primitive even in the 21st century.

8 Glossary and words related to homosexuality

- Bi-Curious – “A heterosexual person who that is curious about same-sex relationships or sex, but does not identify as gay or bisexual. A bi-curious person may or may not act on their feelings.” [43]
- Celestrian – “a celebrity lesbian; a lesbian famous or popular within the LGBT community, including but not limited to actors, advocates, promoters, club owners writers, etc.” [44]
- Coming-out – “to tell people that you are gay” [45]
- Drag Queen – “Men who assume the character or appearance of women. Drag queens, or “queens” for short, are mostly entertainers who dance, sing, lip sync and perform in costume (often extravagantly presented female attire) at drag shows.” [46]
- Dyke – “an offensive word for a lesbian (= woman who is gay)“. The original meaning is “a wall that prevents a river, lake or sea from flooding the land” [47]
- Faggot – “an offensive word for a gay man“. An original meaning is “a food in the form of a ball made of small pieces of meat mixed with bread“ or “small sticks tied together and used for burning on a fire“. A shortening of faggot is **fag**. [48]
- Fairy – “a male who acts slightly feminine but not necessary means that he is a gay“ [49]. Originally, this word means “an imaginary, supernatural being, usually represented in diminutive human form and characterised as clever, playful and having magical powers“. [50]
- Fruit Fly – “A gay man’s female best friend. Also referred to as hag.“ [51]

- Gay – “sexually attracted to people of the same sex. This word is mainly used about men“. An original meaning of this word was “brightly coloured or attractive“ or “happy and excited“ [52]
- Ginger Beer – “cockney⁸ rhyming slang for a homosexual man.“ [53]
- Homohop – “A subgenre of hip-hop that includes gay, lesbian bisexual and transgender rappers, DJ’s and hip-hop artists.“ [54]
- Ladyboy – an informal word for “transvestite or transsexual, especially one from the Far East“ [55]
- LGBT – “an abbreviation of lesbian, gay, bisexual and transgender“ [56]
- Mixed Marriage – “A marriage, union or partnership where one spouse is gay, bisexual or lesbian and the other is straight.“ [57]
- Pederasty – “homosexual relations between men and boys“. This word originate from New Latin **paederastia**, which came from Greek **pais** (boy) and **erastes** (lover). [58]
- Pink Triangle – “A pride symbol in the gay and lesbian community“. Originally, a pink triangle is a symbol used during the World War II. It was used by Nazis in concentration camps to identify and shame homosexual people. Gay people were forced to wear it on their breasts pockets. There were various colours of triangles used by the Nazis: yellow one was for Jews, brown one for Gypsies, red ones for political prisoners, green ones for criminals, black ones for anti-socials, purple ones for Jehovah's Witnesses, blue ones for immigrants, and pink ones for homosexuals. [59]
- Post-gay – “term used to describe same-gender-loving individuals that do not identify or associate with mainstream gay culture.“ [60]

⁸ Cockney is the traditional colloquial language of East London

- Post-label – “term used to describe individuals that prefer not to label their sexual identity as gay, bisexual or straight. Post-label individuals see sexuality as more fluid than the traditionally rigid interpretations of gay or straight.” [61]
- Queer – “an offensive word for gay, bisexual or transgender“, it may be “used in a positive way for referring to people who are gay, bisexual or transgender, especially by people who are members of these groups“. An original meaning of this word was **strange** or **physically ill**. [62]
- Rainbow Flag – “a multi coloured flag used as a symbol of peace; often used to represent gay and lesbian pride“ [63]
- Santorum – a neologism, a term invented in 2003 by American columnist Dan Savage to disparage US senator Rick Santorum due to his statements about homosexuality. It means something awful related to the gay coitus. [64]
- Sapphism – “It is a synonym for lesbianism. The word sapphism originates from the lesbian poet Sappho who lived on the island of Lesbos.“ [65]
- Sissy – “an insulting word for a boy or a man who does things that girls or women usually do“ [66]
- Straight – “someone who is attracted to people of the opposite sex“ [67]
- Transsexual – “a man who wants to become a woman or a woman who wants to become a man, or someone who has done this by having an operation to change their sexual organs.“ [68]
- Transvestite – “someone who wears clothing typical of the opposite sex, especially for sexual pleasure“. [69]
- Tribade – “a lesbian, especially one who practices tribadism“. Origins of this word come from Latin, the word **tribas** and Greek **tribein**, which means **to rub**. [70]

9 Conclusion

This bachelor's thesis compares the gay civil rights from several points of view. All of these texts show an opinion to the homosexuality and they determine, how homosexuals should be treated.

The first text represents the religious point of view taking into account cultural and historical events that occurred when the authors were writing this text, and the attitude to the homosexuality of the society at that time. This thesis analyses particular verses from the Bible, which speak about homosexuality.

The second text shows homosexuality from a point of view of law in Uganda. This bachelor thesis describes events leading to drawing up this text, the opinion of the society and a contribution of religion and religious leaders, who have a high social status in the Ugandan society. It also compares opinion of the Ugandan president with the opinion of a Ugandan homosexual.

The third text, a fairy tale *And Tango Makes Three*, describes a story about two male penguins that have a relationship, which is based on a true story. This thesis explains why the authors decided to write this text and it also speaks about real cases of homosexual relationships in the animal world. It also points out that some people and schools consider this book to be shocking or inappropriate for children.

The fourth text deals with homosexuals and their right to get married and adopt children, the author thinks that people should not be judged on the basis of their sexual orientation and they should be assessed individually according to their personalities. He also points out that some people, who support traditional marriage do not observe their own rules, and he mentions particular cases of unsuitable parenting.

This thesis also analyses language devices on concrete examples from the text and a stylistic and syntactic structure of the texts.

The comparison part presents opinions of a believer, who disapproves homosexuality and a homosexual man with connections to Uganda.

The very last part presents a glossary of words used by homosexuals; most of them are non-standard words, which allow demonstrating a language used by homosexuals.

10 Endnotes

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12 Abstract

This bachelor's thesis analyzes four different texts related to the topic of the gay civil rights – an extract from the Bible, an Ugandan Anti-Homosexual Law, a children book *And Tango Makes Three* and two short articles written by an American homosexual activist. It also includes a large glossary of words related to the issue, which explains words used in the LGBT community.

The texts are analyzed by the point of view of lexicology, syntax, stylistics and cultural and historical background.

This bachelor's thesis contains a theoretical part, which explains the method of the text analysis, and a practical part, which is the text analysis itself. The practical parts includes two interviews with people who know the topic, and a comparison of the texts.

In the very end of the thesis, there are appendices which contain the analysed texts.

13 Resumé

Tato bakalářská práce analyzuje čtyři různé texty týkající se tématu občanských práv homosexuálů – výňatek z Bible, Ugandský zákon proti homosexuálům, dětskou knihu *And Tango Makes Three* a dva krátké články napsané americkým homosexuálním aktivistou. Práce také obsahuje rozsáhlý glosář slov týkajících se tohoto tématu, který vysvětluje slova používaná v LGBT komunitě.

Texty jsou analyzovány z hlediska lexikologie, syntaxe, stylistiky a kulturního a historického pozadí.

Tato bakalářská práce obsahuje teoretickou část, která popisuje metodu analýzy textu, a praktickou část, která obsahuje samotnou analýzu textu. Tato část také zahrnuje dva rozhovory s lidmi, kteří jsou s tímto tématem obeznámeni, a srovnání jednotlivých textů.

Na úplném konci práce se nacházejí přílohy, které tvoří analyzované texty.

14 Appendices

List of appendices:

Appendix I - Extracts from the Bible

Appendix II - An extract from the Anti-Homosexuality Act 2014

Appendix III - An extract from the book *And Tango Makes Three*

Appendix IV - Two articles related to the topic of a same-sex marriage

Appendix V - A picture of the book *And Tango Makes Three*

Appendix I

Extracts from the Bible

Leviticus 18 : 22

“Thou shalt not lie with mankind as with womankind. It is an abomination“. [71]

Leviticus 20 : 13

“ If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.“ [72]

Corinthians 1 6: 9-11

“ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.“ [73]

Timothy 1:10

“For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.“ [74]

Romans 1: 26-28

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is

unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.“ [75]

Appendix II

An extract from the Anti-Homosexuality Act 2014

[...]THE ANTI-HOMOSEXUALITY ACT, 2014.

An Act to prohibit any form of sexual relations between persons of the same sex; prohibit the promotion or recognition of such relations and to provide for other related matters.

BE IT ENACTED by Parliament as follows:

PART I—PRELIMINARY.

1. Interpretation.

In this Act, unless the context otherwise requires—“authority” means having power and control over other people because of your knowledge and official position; and shall include a person who exercises religious, political, economic or social authority;

[...]

“homosexual” means a person who engages or attempts to engage in same gender sexual activity;

“homosexuality” means same gender or same sex sexual acts;

“Minister” means the Minister responsible for ethics and integrity;

“misdemeanour” means any offence which is not a felony;

“serial offender” means a person who has previous convictions of the offence of homosexuality or related offences;

“sexual act” includes—

(a) physical sexual activity that does not necessarily culminate in intercourse and may include the touching of another’s breast, vagina, penis or anus;

(b) stimulation or penetration of a vagina or mouth or anus or any part of the body of any person, however slight by a sexual organ;

(c) the unlawful use of any object or organ by a person on another person’s sexual organ or anus or mouth;

“sexual organ” means a vagina, penis or any artificial sexual contraption;

“touching” includes touching—

(a) with any part of the body;

(b) with anything else;

(c) through anything;

and in particular includes touching amounting to penetration of any sexual organ, anus or mouth.

“victim” includes a person who is involved in homosexual activities against his or her will.

PART II—HOMOSEXUALITY AND RELATED PRACTICES.

2. The offence of homosexuality.

(1) A person commits the offence of homosexuality if—

(a) he penetrates the anus or mouth of another person of the same sex with his penis or any other sexual contraption;

(b) he or she uses any object or sexual contraption to penetrate or stimulate sexual organ of a person of the same sex;

(c) he or she touches another person with the intention of committing the act of homosexuality.

(2) A person who commits an offence under this section shall be liable, on conviction, to imprisonment for life. [...] [76]

Appendix III

An extract from the book *And Tango Makes Three*

In the middle of New York City there is a great big park called Central Park. Children love to play here. It has a toy-boat pond where they can sail their boats. It has a carousel to ride on in summer and an ice rink to skate on in the winter.

Best of all, it has its very own zoo. Every day families of all kinds go to visit animals that live here. But children and their parents aren't the only families at the zoo. The animals make families of their own. There are red panda bear families, with mothers and fathers and furry red panda bear cubs. There are monkey dads and monkey moms raising noisy monkey babies. There are toad families, and toucan families, and cotton-top tamarind families too.[...]

Two penguins in the penguin house were a little bit different. One was named Roy, and the other was named Silo. Roy and Silo were both boys. But they did everything together. They bowed to each other, and walk together, they sang to each other and swam together. Wherever Roy went, Silo went too. [...]

The mama penguin would lay an egg. She and the papa penguin would take turns keeping the egg warm until finally it would hatch. And then there would be a baby penguin. Roy and Silo had no egg to sit on and keep warm. They had no baby chick to cuddle and love. Their nest was nice, but it was a little empty. [...]

Every day they turned it, so each side stayed warm. Some days Roy sat when Silo went for food. Other days it was Silo's turn to take care of their egg. They sat in the morning, and they sat at night. They sat through lunchtime and swim time and supper. They sat at the beginning of the month, and they sat at the end of the month, and they sat all of the days in between.

Until one day they heard a sound coming from inside their egg. *Peep, peep. Peep, peep*, it said. Roy and Silo called back, *Squawk, squawk. Peep, peep*, answered the egg. Suddenly a tiny hole appeared in the egg's shell. And then...*Craaaack!* Out came their very own baby! She had fuzzy white feathers and funny black beak. Now Roy and Silo were fathers. "We'll call her Tango," Mr. Gramzay decided, "because it takes two to make a Tango." [...] [77]

Appendix IV

Two articles related to the topic of a same-sex marriage

Every Child Deserves a Mother and a Father

Don't get me wrong: mothers and fathers can be great. I had a mother and a father and they were awesome parents to all four of their kids. But making sure that parents come with mix-matched sets of genitalia—making it a legal requirement for a couple to become parents (which is what the Liberty Counsel seeks to do)—does not guarantee that children will be safe and loved. Having gay parents, as we've seen here in Seattle, is no guarantee either. Children need loving, fit, qualified, sane, and—speaking from experience here—infinately patient parents. Fit and loving parents can be gay or straight or bi, single or partnered, rich or poor, liberal or conservative, trans or cis, kinky or vanilla, monogamous or monogamish.

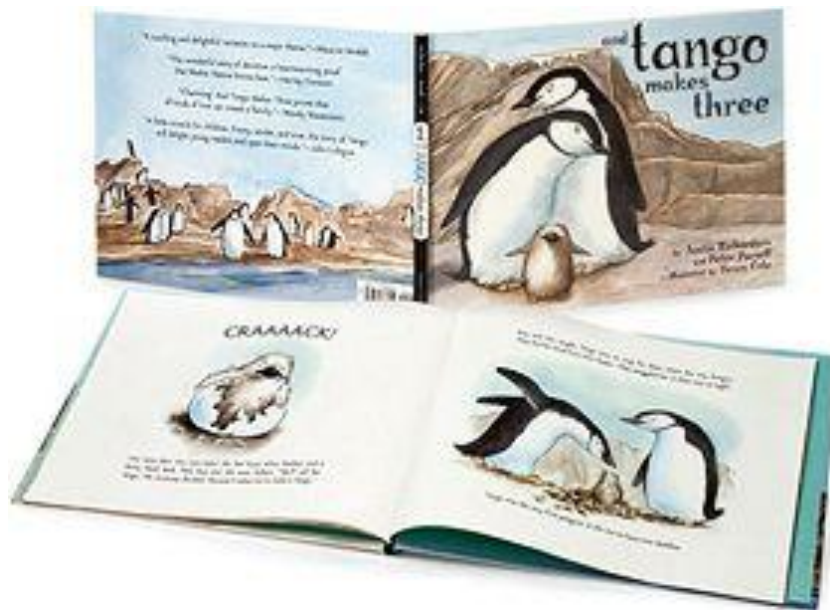
If mix-matched sets of genitals, a.k.a. "natural parents," was all it took, Liberty Counsel, then Montana, Zachary, and Brandon would still be alive. (Liberty Counsel video via Slog tipper Ray.) [78]

Support Traditional Adultery

The gang at **NOM**, for instance, doesn't care if a couple hews to traditional (and archaic, sexist, and patriarchal) gender roles. NOM doesn't make a distinction between two socially-conservative virgin Baptists who wanna have as many children as God grants them and two atheist abortion-clinic doctors who wanna live a Femdom/cuckold/hotwife lifestyle. So long as both couples are opposite-sex—one man and one woman—both should be able to legally marry, according to NOM and other defenders of "traditional marriage." Only same-sex couples, a.k.a. non-traditional couples, should be prevented from marrying. Says NOM: **traditional = opposite-sex** and **opposite-sex = traditional!** Period. The End. [79]

Appendix V

A picture of the book *And Tango Makes Three*



Picture 1 [80]