

This assignment discusses how the LGBTQ+ communities have had to endure being hated for being open with their sexual orientation and/or sexual identity, while recognising themselves in order to find equity in the last 50 years.

The politics of recognition is a theory in which Charles Taylor (1997) states that there is an importance in the way that a person should feel happy within their own skin on the inside and out. Meaning that it should not matter to anyone in how they live their lives and their identities. These identities which are partly shaped by societal recognition or the lack thereof are heavily influenced by the recognition of the identity by society, for example, when an individual or group is targeted by another group in society through using terms or movements of demeaning values and causing the individuals to contemplate and suffer from a damage towards their characteristics as an individual or group. At its worst this can lead to misrecognition of certain identities and enforce a state of subordination, and often less equality in terms of participation and resource allocation (Fraser, 1998). When misrecognition is used it can inflict a distressful form of oppression where the individual or group will be 'locked up' and in which they would be playing as a different character rather than themselves, not fulfilling their true identity, and often leading to negative impacts psychologically and in terms of wellbeing (Horton, 2014).

Media portrayal of stereotypes plays a major role on influencing how certain groups are recognised in society (Portilla, 2008). There are many historic cases of misrepresentation by the media and often these are exaggerated by media companies in order to have the most eye-catching headline or the most views on online media, these stereotypes are damaging and can lead to the labelling of individuals as a danger to society (Cohen, 2011). A modern example of labelling and the media influencing society is the recent stereotype of 'terrorist' for anyone from a Muslim background, especially after attacks such as September 11th, 2001 (Yusof, 2013). Similarly, women's portrayal in the media has historically been seen as stereotypical in terms of gender roles, and even with modern programming that should aim to not reinforce typical stereotypes there is now an underrepresentation of women, reinforcing patriarchal notions of gender (Kumari& Joshi, 2015).

Taylor (1997) also states that some feminists have had the chance to argue in saying that in societies that have men in charge, women had embraced an attitude in which they belittled themselves to show the male dominance, meaning that when things didn't go their way do to losing their advantage, they would not be capable of taking the advantages of opportunities

within the future, leaving them to having to deal with their thoughts of low self-esteem due to not having the chance of being heard.

He then goes on discussing that he is going to separate himself from the work and look at other authors who have spoken about recognition and to understand what they think it is. First, he begins with Hegel – for his well-known piece on the ‘dialect of the master and the slave’.

The dialect of the master and the slave is a selection of chapters from Hegel’s book the *Phenomenology of Spirit*. Marxists have understood one of the central messages of the book is that of the reversal of the master-slave relations, but to compare and contrast their opinion the recent scholars of Hegel have argued that the chapters do not talk of social practices or historical processes. Some people have claimed that the social events are only an illustration of a logical category evolving ‘behind the scenes.’ And for others they simply state that the relations between the master and the slave is meant to show two reasons self-consciousness of the slave and the master as well as a true reason of being inferior to others (Siep, 2014).

Siep goes on to talk of one of the more relevant passages in the fourth chapter of the *Phenomenology* in which the context includes that of numerous dealings with the subject of his earlier manuscripts up until his last Berlin lectures and referring to the *Phenomenology* of 1807. Siep states that several of Hegel’s points seem to come across clear, where he states that he does treat social phenomena that occurs within history, as well as the same concepts and theories of authors in history under the category of political philosophy such as Aristotle, Locke and Rousseau (Siep, 2014).

The second point is that the self-consciousness of the lord and the bondsman – meaning the master and the slave – are in two ways of understanding the freedom and the recognition, and that the third point is that slavery only belongs to an unavoidable part of history before the ‘formation of states.’ It has been replaced by the legal relations in which it states the equal between persons (Hegel’s *Philosophy of Right* cited in Siep, L. 2014).

Hegel according to Siep does not understand the relations between capital and labour, however he does acknowledge that there is an unfolding truth with the different classes struggling within the market societies, and even though it is compulsory for people whether an individual or a group to perform their lives, the market economies are going to reach into a crisis, which might dismiss the loyalty of the poorer to the state and the law. While Hegel’s *Philosophy of right* states that there are possibilities, but he does not provide any systematic solutions and does not talk of any particulate part of history’s prognosis or prophecies. Which to some extent differs

from his view that within the modern state where the principle irrevocable of the rational institutions and that the tendencies of history, in his words will ‘in the end prevail’ (Hegel’s *Philosophy of Right* cited in Siep, L. 2014).

Fredrick Douglass is an example of someone who has told a story of struggling for recognition in the relations to the master and the slave. He had suggested that the statement of ‘the struggle to the death’ was not about the material comfort or the physical domination but was an encounter that changed his thoughts on existence (Kohn, 2005).

Douglass and Hegel were of two different people meaning that they were not far from being similar to each other – with one being successful writer on voicing about the first-person narrative of slavery and the other being that of a person who was aspired to tell the history of Hegel’s ‘Geist’ from the beginning till the very end of its history (Kohn, 2005).

‘Geist’ is the German word for spirit or ghost, Hegel’s geist is his most central concept for his book *‘The Phenomenology of Spirit’* where he speaks of the misunderstanding and the hostility of his own ‘system’ in which he mentions that the more obscure and the slight resemblance of a mythical daze or mist. Hegel also mentions that a general consciousness of a singular mind is common to all men and that all men are one, in a concept of absolute (Solomon, 1970).

The media has covered articles about the LGBTQ+ community over the years but has not necessarily opened a chance for the role models of the community until the 1990’s in which many celebrities had openly come out as gay, lesbian, bisexual, transexual etc. – One of these celebrities being Ellen DeGeneres. Since DeGeneres had come out in her show ‘Ellen’ many other shows had started to include more characters that were LGBTQ+ (Gomillion MS, S.C. & Giuliano PhD, T.A. 2011).

Homosexuality was a term created by Doctor Karl-Maria Kertbeny a Hungarian human rights campaigner, known for campaigning for gay rights within the 19th Century. In 1869, Kertbeny had published a pamphlet anonymously called the:

‘Paragraph 143 of the Prussian Penal Code of 14 April 1851 and Its Reaffirmation as Paragraph 152 in the Proposed Penal Code for the Norddeutscher Bund. An Open and Professional Correspondence to His Excellency Dr. Leonhardt, Royal Prussian Minister of Justice’

Where the term ‘homosexuality’ was first used, bar for another piece of work that he had published a year before (Park, 2012).

Park (2012) also stated that before today there were very few terms to describe people for their romantic and sexual attractions when it comes to other people of the same sex that was of a neutral tone. Some of these terms were 'sodomite' and 'pederast' – they were also used in a tone of condemnation and shame (Park, 2012).

Preceding the 19th Century, people had not been given a defined sexual identity, the gay identity had not been created as an identity for a person's personal or political category and was not introduced until the mid-20th Century. According to Iovannone (2018), the British sexologist Havelock Ellis has spoken about the way that when there weren't any identities, people used to refer to gays and transgender people as 'sexual invert' as they were known for exhibiting attraction towards the same sex and a person that presents themselves as the opposite sex in the social light in contrast to what they were assigned when they were born. Another person who is a human rights activist is Karl Ulrich, had used the term 'Urning' – which was described as a third party gender somewhere between the male and the female – other ways of using this term is 'male urning' and 'female urning' were the 'male-bodied' people have an inner self of a female and that the 'female-bodied' people have an inner self of a male (Iovannone, 2018).

On the 28th of June 1969, the Stonewall Riots – also known as the Stonewall Uprising, took place in New York where a series of spontaneous and violent movements had started in a gay club called 'The Stonewall Inn'. The riots began after a raid caused by the police where, they forced the workers and the innocent people that were inside the club outside – which led to the six-days of protests and confrontations among the law enforcements (Stonewall Staff, 2019).

The Revolutionary Peoples Constitutional Convention (RPCC) in 1970 was known for being a key moment where activists from Black Power, feminists and gay liberation movements had come together with a common means for a cause and to learn from each other. The Gay Liberation Front was the first organisation that had formed after the uprising and their aims for wider movements and were said to be were a part of the original discussions for the creation of the first 'Pride' a year to the day of the uprising in the Stonewall riots and was at the time called Christopher Street Day Parade (Stonewall Staff, 2019).

Some LGBTQ+ activists from the UK had travelled to the states during some of these key moments in 1970 and when they arrived back in the UK, they created the British chapter of the Gay Liberation Front. In which after meeting and discussing how they could try to spread the word that being LGBTQ+ did not make you different – it led to the first UK Gay Pride Rally in London on July 1st, 1972, two years after the first meeting. While in 1967 the sexual acts

done between men had been partially discriminated – there was still an amount of the mistreatment of both gay and bisexual men afterwards. A campaign had been working at that time – which was being led by the Homosexual Law Reform Society (HLRS), (Stonewall Staff, 2019).

The HLRS was an organisation that was set up in 1958 following the Wolfenden Report that was released the year before, pressing to stop the criminalising of the gay male sex (LGBT Archive, n.d.).

The AIDs epidemic had dominated the LGBTQ+ community during the 1980s, when it came to the public's attention from an AIDs related illness. A year later a man by the name of Terrence Higgins, who was one of the first people who was known to die from AIDs in the UK, affected everyone around the world, a trust was created in his name by his 3 closest friends and others to help others that are diagnosed with AIDs/HIV (Stonewall Staff, 2019).

AIDs had a greater widespread presence in America in comparison to the UK. There had been an absence within the political and the service support for people that had been living with AIDs/HIV. Due to not having the support that the community had led to having a significant impact into doing more activist and support marches (Stonewall Staff, 2019).

The Stonewall Staff (2019), had concluded that their article by stating on a more practical note that there have been significant changes for the lives of the LGBTQ+ community both in the UK, America and the rest of the world. Even after 50 years, when the uprising began, there are still many things to be done and they will not stop until everyone can accept who they themselves and others for whom they are – without exception.

There has been conflict between gay rights and religion. According to Feldblum (2006) in his paper '*Moral Conflicts and Liberty: Gay Rights and Religion*' – he states as an example of a newly married same-sex male couple from Massachusetts wished to honeymoon in the state of Tennessee and make a reservation at a guesthouse within their range – but nothing on the website states nothing about being unwelcome. When the couple arrives at the guesthouse – wearing their wedding rings and giving each other loving pet names. The owner then asks if they are gay – to which the couple answered the owner, that they were – the owner kindly and courteously explains that to the couple that they cannot stay in the guesthouse unless they agree to stay in separate rooms and not to engage in any sexual activity during their stay because his religion requires that he '*love the sinner, but not the sin*', but quickly assures the couple that they can go somewhere else if they wished to and that he has done his research on finding that there is '*no law*' that forbids the owner from treating them in that way.

What this means is that the owner is not stopping the couple from being gay and that your identity does not simply disappear because you cannot be sexually be active with your same-sex partner.

Feldblum (2006) then explains that the identity liberty is obligated to be cut down by the lack of law that stops people running public accommodations from discriminating against homosexuals or their sexual orientation. This would be the same for same-sex female couples and unmarried homosexual and heterosexual couples in Christian public accommodation.

The goal of Feldblum's work is to bring the shared attributes between the liberties of the religious beliefs and sexual orientation as well as to offer some public policy suggestions – for when these 2 liberties begin to conflict. Feldblum believes that the conflict between these affected by both sides due to 2 points. These 2 points are:

- The first point is that the laws that protect the liberties of the LGBTQ+ community – meaning that they could live their lives full of dignity and integrity – while the religious beliefs are regulated by the law to stop any conduct.
- The second point that Feldblum believe that the people that advocate for the LGBTQ+ community equality have understated the impact of laws on some of the people's religious beliefs and equally the those who have tried to find possible religious exceptions from the civil rights laws that exist in downplaying of exemptions and impacts of religion within the LGBTQ+ community (Feldblum, 2006).

Another example of religious exemption and discrimination against the LGBTQ+ community in America is, according to the Human Rights Watch (2018), over the last decade – the LGBTQ+ community have had legal and political gains made throughout the United States – including the right to be able to marry in same-sex relationships. Despite this, the law process does not indicate the ban on discrimination against people based on their sexual orientation and their gender identity within their employment, housing, access to services – and that hardly half of the state's offer any protection for LGBTQ+.

Without these protections the people of the LGBTQ+ community across America would lack any resources and rectify when they are treated wrongly through being: -

- *fired,*
- *Evicted, or*

- *Refused service because of their sexual orientation or gender identity.* – (Human Rights Watch, 2018)

According to Wallace (2019), social media has become an enormous connection to the LGBTQ+ community due to it having an impact on the society since the internet and smartphones have become an all needed accessory of technology. Media has become a platform for multiple types of work and changing the ways that people have been interacting with each other.

Social media has had a big part in entertainment and bringing people together, but it has also caused people to drift apart from simple use of wrong information. Many circles within social media have been able to bring people from different areas of the LGBTQ+ community together and to share their stories and their feelings without having to feel as if they are being judged. This allows social media to be a ‘safe haven’ of sorts for many people who have to face discrimination and/or harassment in their lives daily (Wallace, 2019).

According to a University in Pittsburgh, Pennsylvania – the Duquesne University (n.d.): -

‘Researchers found the lesbian, gay, bisexual, transgender (LGBT) community runs into obstacles when trying to access healthcare due to gaps in coverage, social stigmas, and discrimination, among others.’

When an individual is discriminated and/or harassed in their lives daily – this can stop them from receiving any of the physical and emotional support and care that is needed to be able to continue to develop further in life. This then results in people coming out as LGBTQ+ while online – anonymously – where they can hide behind an avatar, but be who they wished to be openly, while the people that are in their lives such as family and close friends do not know (Wallace, 2019).

Wallace (2019) also states that media within the last 50 years – whether it be news on the Stonewall riots to social media today – the acceptance towards the LGBTQ+ community has raised, but there is still a lot of work to be done. Which is exactly what the Stonewall Staff (2019) had stated when they meant that until everyone has come to accept themselves and others as well as understand that everyone has to recognise who they are and what the others might be.

Identifying with a different gender comes with a host of identity issues, mainly as a cause of the current political environment where you live. In these societies that have norms in place it

can be difficult to get recognition for yourself if you identify as not part of the 'norm'. Historically people have had to fight for recognition, often risking the scorn of society. Media exacerbates public concern in order to profit, labelling people who identify in a unique way and strengthening the discrimination that these people are subject to. Pioneers of human rights for these marginalised groups have too often put personal safety on the line to improve how their group is treated.

In modern times, worldwide media has allowed for many marginalised people to tell their story, and over years of campaigning has allowed for advocates of these groups to fight for basic rights that LGBTQ+ have become habituated to not expect. Instant connection allows people to form identities as they grow into adults and this is reflected in the additions of other groups to the LGBTQ+ acronym. This platform for recognition has changed the lives of many LGBTQ+ individuals, but in another way is beginning to influence the way in which policy recognises people for who they actually are.

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