

# ONE WORLD ONE HUMANITY

“LABELS ARE FOR FILING  
LABELS ARE FOR CLOTHING  
LABELS ARE **NOT** FOR PEOPLE”



sportBU



Dorset HealthCare University  
NHS Foundation Trust



Lesbian, gay, bisexual & trans people in the South West

# One World, One humanity

**The importance and necessity for the general welfare of All of the intolerance of intolerance, and how you can play your part**

*LGBT rights are not a luxury, they are Human Rights; defence and respect for which are a protection to all members of Society's right to live lives free of fear and oppression by the anti-social and unself-possessed. Similarly, Ethnic Minorities Rights and the Rights of Women are Human Rights, appreciation of which Protects us all from living in environments in which Medieval age witch hunt-type hate, fear and gender and race inequality Abuse once took and scarred countless lives, darkening and poisoning society.*

*[sentiments and perspectives shared by Ban Ki-moon [United Nations] and Hilary Clinton]*

This panel sums up the issues around how we can as individuals especially those in positions of trust, responsibility and influence. It addresses how all responsible people can collectively fight the blight of homophobia and related prejudices.

We should certainly pity the prejudice-ignorance ensnared person (commonly found to be racist and sexist, as well as homophobic) for his/her self-restricted way of engaging with those different to themselves in sad and embittered ways. However, their behaviour should never be passively condoned or pass unchallenged and unmarked, out of respect to those they choose to harass and for reasons of the broader disruption they cause to general society.

The support of us all should instead be given to the innocent and needless victims of those who peddle hate through their deep ensnarement in the vice of needless ignorance and character defect of fear of those different to themselves. By identifying in principle with the experiences of those victims, enormous positive change can be released, to our own personal betterment and that of the society we all collectively create and share.

Some medieval prejudices were subtly reintroduced and then stridently promoted in the Victorian to Apartheid eras (with its darkest phase experienced during the years of Nazism), serving the world as a disastrous and prolonged reminder of the costs involved for taking lightly the struggles for the dignity of humankind and the indispensability of Human Rights and freedom of speech, fought and won by brave pioneers and martyrs during the previous 200 years.

All forms of discrimination instinctively offend the inclusive-minded self-respecting and self-confident individual.

## Professor Eric Anderson contribution to this resource regarding inclusive masculinity:

'But hate affects more than just those targeted by it. Even the perpetrators of hate suffer under inequality. One example of this comes from the manner in which homophobia – in this case against males- has rigidly policed the gendered behaviours of heterosexual men. Eric Anderson describes this as 'homo-hysteria': heterosexual men's fear of being thought gay through acting in ways associated with homosexuality.

However, the development of inclusive masculinity, Anderson suggests is reversing this:

Professor Anderson's extensive studies into heterosexual male youth culture, in both the United States and the United Kingdom shows that young men today are throwing off the restrictive, hypermasculine culture of their fathers. Instead of valuing homophobia, and distancing oneself from the 'spectre of homosexuality,' today's youth are inclusive of their gay peers, and therefore have less desire to police their behaviours to avoid homosexual stigma themselves. In other words, if nobody cares that one is gay, there is less reason to cast off suspicion of homosexuality.

Anderson's research is mostly conducted on team sport athletes. This is because if homophobia can be shown to be decreasing and masculinity shown to becoming softer and more inclusive in sport, it is likely that this trend is also occurring outside of sport. After all, team-sport athletes are culturally understood to be some of the most macho of young men.

Anderson shows that as young men now exist in an inclusive culture it permits heterosexuals to engage in behaviours that once only girls could. Principally, he shows that [some] young straight men are [to a certain extent/platonically] kissing, cuddling and loving each other. His work on 16-20 year old young men finds that, often in drunken moments, but sometimes also in sober encounters, heterosexual youth in the UK today kiss each other as a form of friendship. These kisses are **not** designed to express sexual interest, instead they represent membership into a close network.

The lack of macho attitudes around these young men also permits them to be emotionally expressive with each other. Today's youth are permitted to open up to each other about their fears, losses, pains and anxieties. Better yet, they expect their friends to be there and support them, to do more than say, 'suck it up.' This emotional closeness is also represented with young men's telling/texting/or 'face-booking' each other with notes of love, sometimes accompanied by kisses (xx).

It is in this aspect that decreasing cultural homophobia has not only had a profound impact on the lives of young sexual minorities, but in this case, it has also positively impacted on the lives of young straight men too. Today's youth have very little understanding of just how restricted their father's masculinities were.'

**Professor Eric Anderson website link:** <http://www.ericandersonphd.com/>

The development of inclusive masculinity and also what may be termed transnational identities (that transcend in terms of guiding values, and lifestyle/behaviour, traditional culture based ones) in the LGBT context are indicators of this broader trend against the futility and spiritually void phenomena of discrimination and related intimidation.

It is welcome though that through the medium of same sex partnerships that lesbian and gay couples of different cultural/racial origins also learn about and share those cultures in the context of loving relationships, further adding to the phenomenon of the world as a diverse and inclusive 'global village.' As the following contribution illustrates, Western LGBT's come to realise that other LGBT world traditions and ways of expressing same sex love exist (and have as sub-cultures always existed), and have an equal validity to that of Western gay culture.

## LGBT Transnational identities:

[contribution by **Dr Chris Pullen**, Bournemouth University]

'Lesbians, gay men, bisexuals and transgender people are not only in the western and developed world, increasingly we are aware of diverse citizens worldwide, who engage with issues of sexual liberty. LGBT transnational identity relates to individuals, and groups, who make connections across cultural, social and national borders.

LGBTs from diverse countries worldwide are making connections through the opportunity of modern media, offering new stories about what it means to be lesbian, gay, bisexual or transgender. Coming out stories, narratives of same sex partnerships, new formations of community, and participation in political events (both online and in the physical world), reveal new expression, and inspiration, for LGBT identity.

Whilst in the west we consider the importance of Stonewall, and the riots in New York on June the 28th in 1969, which spearheaded an LGBT civil rights movement, which endures to today, fewer people are aware of the brave efforts of LGBT transnational citizens.

Take for example Parvez Sharma's documentary A Jihad For Love that explores the context of Islam, and the devout faith that many LGBTs display, often in situations of abject rejection from family and vulnerability from national law. Also consider the advent of same sex marriage in South Africa, and the opportunity of new civil liberties,

but at the same time issues of community rejection. Consider also the impact of Marlon Riggs (1957-1994), who as an African American performance artist (and documentary maker) spoke of the invisibility of Black identity within western notions of gay identity. Reflect on the continuing vulnerability of transgender people worldwide, yet the brave efforts of those concerned for freedom and equality (as reported on the web site the International Transgender Day of Remembrance), making connections across diverse borders. In the award-winning documentary *Common Threads*, which tells the story of the AIDS Quilt, we hear the story of Dr Tom Waddell, who was the founder of the Gay Games (and an Olympic decathlon sportsman in summer 1968), here challenging issues of homophobia in the sports world, and the wider issue of AIDS.

These stories of LGBT transnational identity offer new narrative, challenging issues of vulnerability, oppression, intolerance, inequality, and denial. Through self-reflection, and self-presentation, LGBT's worldwide are creating new dialogue across diverse borders, while expressing deeper notions of liberty, equality and humanity.'

In ancient Greco-Roman civilisation, that created core aspects of the cultural identity of the pre and post Dark Ages- Medieval West, sport was rightly regarded as sacred and as important as the creative Muses. As with the Arts, sport is a triumph of the human spirit itself.

Not a few of the foremost athletes of ancient Greece – and in a broader cultural martial and military leadership level – were individuals who were same-sex love orientated, and recognised as heroes of given ancient Greek states. Why? Due to their athletic prowess and genius – their sexual orientation proving no distraction from veneration of the latter, than it did for renowned heterosexual athletes and martial/military leaders.

So it has been in every culture and land and nation, and amongst all peoples from the dawn of time to the present. The only difference that has been disastrously imposed has been when the homophobic (and racist, and to a lesser extent, sexist) have been permitted to intrude their personal dogma-driven exclusivist personal opinions against talented athletes and sportspeople who are gay or lesbian.

As with Jesse Owens ([http://en.wikipedia.org/wiki/Jesse\\_Owens](http://en.wikipedia.org/wiki/Jesse_Owens)) in the Nazi racial supremacist perspectives of the 1930's, so too, more tragically, with Justin Fashanu in Britain in the late 1990's ([http://en.wikipedia.org/wiki/Justin\\_Fashanu](http://en.wikipedia.org/wiki/Justin_Fashanu)) who fell foul of double intolerance on grounds of his race and same-sex love orientation. The Justin Campaign, the Football Association's official anti-homophobia in sport educational initiative is gaining increasing momentum testifies to the scale of dissatisfaction of many in football of the type of intolerance and inanity by those who played their part

in helping make Justin's life intolerable. Similarly beyond those most in the grip of sectarian-based intolerance (whose origins are the same as racism, sexism and homophobia in football), some forms of sport being hijacked as battlegrounds a context for discharging hate-filled aggression caused by those dominated by exclusivist perspectives, is becoming regarded with contempt by many, and even an area for psychiatric research.

## Concluding thoughts

The resources of this exhibition are designed to promote greater awareness of the social, psychological, ethical and professional costs of allowing prejudice against LGBT people to be ignored. It is interesting to note too how rapidly anti-homophobia in sport campaigns and related LGBT discrimination challenges across the globe can so swiftly be identified and supported in social media. This is a promising development since the mobilisation of tens of thousands or more can in short space of time take place in support of the bullied and defenceless.

Recent early 2012 examples include for example the campaign against religious fundamentalist groups 'therapists' in Ecuador who were seeking to 'cure' lesbian women of their natural sexual orientation by forced rape, torture and even murder.

Homophobia in the wider world: It should be remembered that the UK has an ever improving and already high international reputation for respect for LGBT citizens, and indeed increasingly uses its influence where it can to improve the prospects of LGBT communities in countries that have especially poor human rights records in this respect (such as Uganda, etc). Those lands where torture, severe harassment/bullying and murder are used against defenceless non-heterosexual people echoes what was once the norm in the West during pre-Enlightenment/medieval times, and the source of the abuse of human rights and humanity itself, exactly the same.

### What you can do:

However, the harm they needlessly cause their victims and broader society, is a very real and dangerous distraction to the environmental and socio-economic major challenges posed to us all and the world we live in.

*Please do not unthinkingly accept, fail to note/challenge, hate against those who differ from you – failure to do so not only gives tacit support to those who bully and oppress, but also involves becoming the victimisers effective accomplices. For the bad to prevail, all that is needed is for self-respecting, rational and inclusive-minded people to simply 'do nothing' and not bother to offer solidarity and support to isolated defenceless victims of prejudice.*

Reaching out to and showing solidarity with those beset by discrimination and bullying by the ignorant/ indoctrinated is perhaps the highest challenge that every single one of us as members of the human race encounter during the course of our lives.

Meeting or turning aside from that challenge constitutes nothing more or less than a self-realisation that we have ultimately led or failed as complete and self-possessed human-beings!