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A Comprehensive Analysis of LGBT+ Rights in China:

Past, Present, Future

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Abstract:

Same-sex marriage is an issue that has been introduced on a world stage only in more recent years. The United States along with other “Western” nations have been seemingly deemed as leaders in the fight for LGBT rights, even though the US only legalized gay marriage in 2015, but understanding the way legislation moves and what protections exist in other nations is equally as important. In this paper I analyze the topic of same-sex marriage in China, beginning with an analysis of Chinese culture surrounding marriage and moving into the many topics that affect LGBT individuals, the LGBT community, and legislation or lack thereof for same-sex couples. Different research has taken place with the interest of LGBT rights in China looking into the way LGBT rights have changed based on healthcare, including the AIDS epidemic, censorship and media, as well as individual experience in youth and those who have gone through conversion therapy. The paper will further analyze the future of LGBT rights, not only in China, but other similar nations and the future of same-sex marriage throughout the world.

Introduction:

The world is a place where continuous evolution takes place and where time changes many things. LGBT rights were not at the forefront of many people's minds for many years until the late 1900s and early 2000s. LGBT rights did not exist in most people's minds because the Diagnostic and Statistical Manual of Mental Disorders classified homosexuality as a mental disorder until 1973, but also did list “sexual orientation disturbance” (Burton) as a disorder until 1987. This particular fact explains why the fight for LGBT rights has been a seemingly slow one, the understanding and stigma attached to being first defined as a mental disorder. It is interesting to also note that the way mental health has been viewed is continuously changing as well which plays into the understanding of LGBT rights. Currently there are 30 countries that have legalized

same-sex marriage and many other nations that recognize “civil unions” (CFR.org). Much of the progress on LGBT rights are in what is considered as “Western nations/democracies” but there is some traction being gained in other areas of the world especially in terms of antidiscrimination laws. In the case study of China it is understood that being homosexual was illegal for some time until 1997 when it was decriminalized and was “removed from an official list of psychiatric disorders in 2001” (Wee). The world has made a generous amount of progress towards being an accepting place for LGBT individuals but many people still live in fear of rejection and imprisonment or possible negative ramifications for being openly queer. Even in the United States, where gay marriage is legal via decision from the Supreme Court, there are still widely unaccepting places in the nation where it is unsafe to be gay. Even recently in the United States we have seen a large push towards discriminatory legislation at the state level. LGBT rights are human rights and at the end of the day the world will continue to move forward whether nations recognize them or not. In China we have to pay attention to the way that LGBT people are treated via legislation and government but we also must understand the real nature of individual and community experience. It is important that commitment to making the world a safer place for all people, no matter their race, religion, sex, or even sexuality so that a world of harmony can be created and sustained. As it has been discussed China no longer views homosexuality as an illegal act but has not made much progress in creating legislation to protect LGBT individuals. This paper will further explore what legislation and court cases have created or are helping to create protections for LGBT people in China.

Chinese Cultural Importance:

Chinese culture takes an interesting stance on homosexuality as compared to many other nations and cultures. To begin an analysis of the way China regards homosexuality today, it is

important to look at the origins of homosexuality and what historically the view has been. This analysis is important when looking at the state of same-sex marriage in China today as well as the influences that have led us to the point we are currently at. To begin we look at the Confucian way of thought, which has shown to be less stringent when it comes to homosexuality than its counterparts in Europe via Christianity. While Christianity is inherently against homosexual activity, Confucianism views homosexuality as something that may “stand in the way of achieving the ideal Confucian personality” (Cao and Lu, 841). This is an interesting perspective because it does not relate back to the act itself, but rather explains that desiring anything too strongly could stand in the way of “achieving the ideal” which could be possible in many other relationships or addictions. Within the Confucian way of thought it was not that homosexuality was a “sin,” as it is in Christianity, but rather that there was a huge importance on continuing the family line, so as long as the family was carried on there were very few issues.

Although there was some seeming tolerance for homosexual activity there were some regulations put in place beginning with the Qing dynasty, when sodomy became a crime. There was also no basis for equality for homosexuality in China. Society in China regarded men who were less than masculine as “profaning the law of nature and thus deserve(ing) moral condemnation” (Cao and Lu, 841). With this rather extreme sentiment it would be expected that punishment would be as severe, but that was not often the case, although morally people felt that there was room for criticism, there were very little repercussions for people who were homosexual. To understand the current status of Gay marriage and rights today, it is important to understand the transition into modern times.

In the nineteenth century the notion of western society picking up on and morally condemning homosexuality began. Homosexuality began being a part of identity recognition in

China in the 1920s, which led to medical recognition as a sign of psychological disorder (Cao and Lu, 842). This particular concept is why many Chinese people, even today still have a bad taste in their mouths when understanding homosexuality, which is no longer defined as a psychological disorder. The 1980s proved to be a time of change for the Chinese understanding of homosexuality, where “many homosexuals who had consensual sexual intercourse were sentenced to prison in the name of ‘the crime of hooliganism’” (Cao and Lu, 842).

Homosexuality was actually being discussed whereas previously there was little to no mention in public spheres. This led to a lot of change which took place in the 1990s, coupled with the growing recognition and fight for LGBT rights in the west, and “Chinese nongovernmental organizations (NGOs) ... has played an important role in developing the gay emancipation movement in China,” (Cao and Lu, 843). Once we understand this background we can begin to understand how China has created its current views on LGBT rights and what will be the future of LGBT rights not only in China but also all over the world.

China’s Current Stance on LGBT Rights and Same-sex Marriage:

China’s current stance on LGBT rights points to some interesting factors including the AIDS Epidemic and other healthcare issues as well as censorship and media. I will also look into the way legislation and advocacy groups influence same-sex marriage as well as other protections for LGBT individuals and communities in China. In each subsection there will be a basic explanation of the situation and how it relates to the LGBT rights overall in China.

The AIDS Epidemic

When looking at LGBTQ rights as a whole it is important to understand that there are many different issues that are at play even when the topic may seem simple. The HIV/AIDS Epidemic has been around since the 1980s and continues to ravish communities where lack of

education and access to safe sex practices as well as regular healthcare is not common. The world as a whole, especially developed nations have come a long way in creating understanding and awareness around the HIV/AIDS epidemic, but one interesting part of this epidemic is that by many it was understood as a disease amongst non-straight communities especially in the United States (Fitzsimons). In the Western world the early HIV/AIDS Epidemic was not a disease for most people but rather one of gay people and especially gay men. The fight against AIDS in the United States became synonymous with the fight for gay rights. This background gives us a jumping off point to look at how China comparatively dealt with the HIV/AIDS Epidemic and how this brings gay and LGBT folks to the forefront in China.

China's response and understanding of the HIV epidemic comes after the United States begins to discover cases. Chinese scientists follow what is happening in the United States and begin looking for possible cases but don't find any until 1985, following that there was an outbreak among those who inject drugs in 1989 (Wu et al.). Comparatively we see most cases in other nations starting from the origin of men who have intercourse with other men (MSM), in China these instances didn't start until about 2005. Since 2005, the rate of HIV cases has been increasing and between 2010 and 2015 we see a peak in cases and the rate of growth. There are other issues of transmission between other groups but in order to use this as an understanding of the LGBT community it is important to turn the focus on treatment and the way the Chinese government handled the epidemic. Although testing has become widely available and the rate has continued to decline there is still a wide amount of factors, especially among gay men, that put them at higher risk. A lot of this comes from the stigma and discrimination they face, which in turn causes them to not be open about their sexual behaviors which leads to lower testing rates and prevention treatments. Being identified as a MSM is a big part of the reason that the rates

have not necessarily gone down the way the Chinese government had hoped. China has tried to implement other strategies in order to get more MSM testing cooperation, such as utilizing vending machines on college campuses to put tests in and using social media to provide information and counseling. These tactics have not been as helpful in the community but the Chinese government has continued to come up with alternative solutions.

Understanding how the HIV/AIDS epidemic has been understood in China as well as analyzing how they handled it is extremely interesting. One of the most interesting things is that the epidemic did not start within the gay community which is different than how a lot of other nations including the United States, got exposed to understanding this topic. The Chinese government has done an interesting job trying to sort through working with this community that is very closed off because of shame around being gay, to deal with the epidemic. It seems that the Chinese government has done everything except actually come out and say that gay people are acceptable and start that change from a community wide disapproval to acceptance. It seems that in this fight there is too much stigma in the community itself surrounding gay men especially to create a real and tangible change that is meaningful. This is a really interesting situation that the Chinese government has put itself in trying to help a group of people who are not widely accepted by creating avenues to help them without actually acknowledging their acceptance. A few of the factors that go into determining the “likelihood of getting tested or reducing risky behaviors” (Li and Fabbre) include the fear of stigma and discrimination as well as being closeted. It seems that until this stigma and other factors which are barriers to success of fighting the HIV/AIDS epidemic in China are gone, there will not be as much progress as is necessary to stop the spread of this disease.

Censorship and Media in Relation to LGBT People

The Chinese government is a strong example of how a government can severely limit the access of the people to the internet and media. The government essentially has control over every piece of information that is able to come across the screens of Chinese citizens. This atmosphere of censorship provides an interesting example of control over a population when in the United States we are so used to the stark opposite. In general China aims to create a “parallel universe where the combination of robust censorship, fear-inducing surveillance, and proactive content manipulation has left tens of millions of new consumers in the world’s second-largest economy with a perception of reality” (Cook) that is starkly different than the one of truth. Recently the LGBT community has seen an increase in censorship of what they can utilize on the internet to connect with fellow members of the community. In July of 2017 an “LGBTQ conference in China’s ‘gay capital’” (NBC News) was canceled due to the fact that there are many in China with conservative attitudes who cause the government to occasionally crack down on LGBTQ activity, especially public displays. This is not an isolated incident of censorship, but comes among another incident in which a lesbian dating app, called Rela, was shut down. This particular conference however was scheduled to discuss the topic of conversion therapy which is still prominent issue in China, it is important to not that the practice of conversion therapy is also prominent in the United States. This cancellation is just one example of censorship, especially surrounding topics that would make the Chinese government look less than perfect.

Another recent incident around internet censorship of gay people in China was the issue censorship of a site called Weibo. Weibo is similar to Twitter and in 2018, President Xi Jinping put pressure on Weibo to “clean up” their site which is considered deleting posts especially of those relating to the LGBT community. LGBT people in China on the site have been in an uproar and have been working to make their voices heard through the use of hashtags such as

“#Iamgaynotapervert” (Hernandez and Mou) while also posting pictures of rainbows and utilizing gay themed posts or videos. The issue lies with the fact that gay people in China are often stigmatized within their unsupportive communities, who believe that gay is synonymous with perverted or mentally ill. As discussed earlier China decriminalized homosexuality in 1997 and removed it from the official list of mental disorders in 2001, but many of the people who understood that are still prominent in society. The generation of people who were born into the understanding that gay people are not allowed or are mentally ill are still quite young and have a general bad taste around the idea of gay people being able to express their sexuality.

Even following this decriminalization and removal from list of mental disorders, the public is still discriminatory towards gay people. The LGBTQ community is continuously working to create anti-discrimination protections, but very little has happened in the community or in the work force to provide for protections. Generally the public, especially the conservative public, still has very little understanding of gay people because it is not taught either in regular education or sexual education. In the next section I will discuss the nature of legislation surrounding LGBT rights in China and the evolution of cases brought by the LGBT community to fight tooth and nail for every protection they can.

Same-Sex Marriage Legislation

As is previously discussed there has been little legislation of the issues of LGBT individuals in the legal system of China. However, it is still of utmost importance that we understand and discuss the lack of protections for LGBT individuals within the legal system. There is also a lot of work from groups and lawyers working to determine ways to create loopholes for the protection of LGBT individuals. According to the ‘Marriage Law’ of the People’s Republic of China (PRC) created in 1980 “A marriage system based on the free choice

of partners, on monogamy between a husband and a wife, and on equality between men and women shall be applied” (International Service for Human Rights). The law clearly stipulates the language of heterosexuality, using language including husband and wife. There are other important legal standards within the law that help to clarify what the PRC means by the union of marriage but this particular section is most important. The law shows that the act of marriage in China must specifically be between a man and a woman, in this understanding there is no room even for application of same-sex couples. Within an international human rights view of LGBT rights, it is well understood that LGBT people deserve the most basic human rights which include the right to marriage. Marriage and being able to create one’s own family is as basic as it gets when discussing human rights in relation to what people want to do with their own lives. All of these issues lead us to look more specifically at provisions that have been fought or those that have been changed/advocated for within China’s legal system.

China’s parliament remains steadfast in their decision to limit marriage to being between a man and woman, but there has been some interesting developments in the last few years that point to discrepancies in policy. Taiwan is an island territory just off the coast of mainland China that is heavily disputed and is facing some controversy in the eyes of the Chinese government. China continues to claim that Taiwan is their territory even while Taiwan sees themselves as independent. Within their independence, Taiwan has a thriving gay community and in 2019 Taiwan passed a bill that “endorsed same-sex marriage, after years of heated debate over marriage equality that has divided the self-ruled and democratic island” (Blanchard). This throws an interesting piece of information into the mix of understanding China’s illegality of same-sex marriage. But following this decision by the PRC there was a glimmer of hope when the National People’s Congress made the choice to acknowledge “petitions to legalize same-sex

marrriage, a rare development that has triggered a nationwide discussion of a topic that was once taboo” (Baculinao). This development seemingly opened a new door up for at least the discussion of the topic, rather than the nature of hidden sexuality. This choice as well as Taiwan’s development show that China and Asian culture as a whole are more open to same-sex marriage than was previously understood.

It is also important to understand the reasoning for the lack of legislation around same-sex marriage in China. One such reason is that making same-sex marriage legal, along with other legislative choices, can be seen as a strategy for the CCP. China does have a lot of cultural boundaries in the way of establishing legal same-sex marriage but at the core of it all making choices is within the CCP and the governments hands. According to Timothy Hildebrandt, Chinese officials would not make same-sex marriage legal out of altruistic reasons but it would happen for the purpose of gaining recognition on the international scale with respect to human rights. This is an interesting concept to consider because generally the ideas of the Chinese people are those that the government of China would like them to be, but it begs an interesting question of how do the needs and wants of the people become those of the government? It seems to suggest that until the CCP decides that same-sex marriage is in their legislative agenda the wider spread acceptance of LGBT people in China will continue to lack. It will be interesting to see how activism on this topic will continue to possibly change the outcome of legislation, but it is hard to say what may happen and simply waiting does not seem to be as appealing or an option any longer. The idea that LGBT people in China can just wait is a privilege but many are risking a lot to gain the rights and lives they deserve. This is why it is so important to better understand the way advocacy groups are working for the LGBT community in China.

Advocacy Group Work for LGBT Rights

Although at a national legislative level it seems there has been little change for LGBT people in China, there has been a lot of ground work done by specific groups. These groups are working to create avenues for growth of policy in China and are utilizing the system to create more broad protections. In a piece written in the Yale Daily News, Hannah Qu reports about an individual, Yanzi, who was the “founder and former director of LGBT Rights Advocacy China, a nonprofit organization that advanced LGBT equality through China’s legal system.” Yanzi explains the issues within the Chinese legal system citing one case where two women got married in the US and had two children, but when they returned to China they wanted to get a divorce. In this case the Chinese legal system could not decide who was the biological mother because one woman had provided the eggs and the other had carried. This case and others open the eyes of many who think that just because China has not taken a stance so far, that they will continue to. This particular case has been sitting in waiting because the court knows that this will only create further confusion in a system where same-sex marriage is not recognized. The story goes on to explain how Yanzi got involved in advocacy work for LGBT rights in China, but explains how he ended up choosing to become the subject of a case which would later be brought to the courts. In China, and in many places, conversion therapy is an issue that many LGBT individuals have been exposed to. In this case Yanzi, who was accepting of his own sexuality, wanted to better understand the things these conversion therapy clinics were doing and see what was happening for himself. The clinics boast that they can “cure homosexuality” (Qu) and Yanzi took the matter into his own hands. He went to a clinic that boasted these “treatment” techniques and became the plaintiff so he could take the clinic to court. What he found through this case was surprising the court agreed to hear the case and the judge ruled that “homosexuality is not a

disease, therefore the clinic had no basis to undertake treatment” (Qu). This is one of many steps that have been fought hard for by LGBT people in China. This particular case showed that although the official stance in China on homosexuality has not changed, the way that protections are (not) structured may need to change.

Within this topic it is important to understand that because of China’s censorship focused social culture the emergence of groups working for LGBT protections can be halted at any time the government wants. This is apparent in their crackdown on organizations including the one Yanzi founded, the LGBT Rights Advocacy Group China. The organization had worked on many more cases to try and create awareness for the community and advocacy for same-sex marriage. It is not clear why the Chinese government decided to shut down this group's efforts, but it is clear that the group most likely would not have done this of its own volition. The Ministry of Civil Affairs said “that they have dealt with 3,300 illegal social organizations” (Wu). This crackdown is an obvious effort by the Chinese government to weed out organizations that do not work in favor of the government and its efforts. The CCP does not generally appreciate efforts that do not align with its own and it will continue to shut down activism on behalf of the LGBT community. While understanding the general culture of China around LGBT rights and government choices, there seems to be some disconnect. The CCP continues to make choices to limit this community even though it seems they are not threatening the power of the CCP. This could be due to a step away from Westernization and not wanting “western” ideologies such as promoting choice and being accepting of Gay and LGBT rights, but there may be some other underlying issues. It serves to understand how different issues continue to plague the LGBT community including those of workplace protections and further the issues within the community.

LGBT Workplace Protections

Another area of interest in understanding the LGBT experience in China is understanding workplace protections. In many places Gay people and people within the LGBT community will have certain protections in different spheres but many lack protections in the workplace. Even recently in the United States there was new legislation passed that protected LGBT people from discrimination in the workplace. In China, protections in the workplace exist for those “ethnic, religious, and gender” (Koty) discriminations. It is interesting that there are protections that exist for many different minority groups but it seems this does not necessarily get followed.

Considering the current situation with the Muslim Ughyur population, which is seemingly outright religious discrimination, but these protections do exist. The Chinese government is very specific and intentional about the way they go about legislation and protections. There have been a few implications of the lack of protection in the workplace including drops in productivity, lack of relationships with coworkers and having to use energy that would normally be devoted to work, to hide their identities. It is of utmost importance that workplaces are safe for LGBT people so they can contribute to society, this feeling of safety and contribution also creates better mental health outcomes for the LGBT community. There are many international organizations and companies such as Starbucks, working to create LGBT friendly workplaces even in places that aren't accepting or required such as China. This is one of the many areas that requires work to be done to create a safer, more accepting China for LGBT citizens.

Subject Point of View

LGBT people all over the world face many different experiences through policy and legislation but it is equally as important to better understand through the perspective of the people living it. With that in mind, understanding the experience of LGBT people in China will

help enhance the analysis of LGBT people in China. LGBT people do not have to live in fear of government retribution, because homosexuality was decriminalized, discussed earlier, but LGBT people are far from protected under the law. There is some discrepancy between the legality of being gay in China and the actual attitude of the general population towards gay people. China under Xi Jinping has created a more traditional valued society with recent statements from the government surrounding the presence of “sissy men” in society. The LGBT community of China has faced more subtle and some not subtle retributions such as websites removing gay content and limiting under censorship the appearance of gay characters in film. This results in a lack of representation which leads to the understanding by the public and LGBT individuals that what they are doing or feeling is unnatural and they should try and change. This can help to explain the prevalence of conversion therapy experiences available in China, which was discussed earlier within Yanzi’s experience. Conversion therapy can be the choice of individuals who have internalized homophobia or be the forcing of a parent or loved one wanting their LGBT family member to be able to be seen as “normal.” Whatever the experience they have as a whole LGBT rights in China have a long way to go.

To better understand this experience we look to the youth of the nation to see what their experience is. One study that analyzed the experience of LGBTQ students in mainland China was helpful for seeing how the youth of the nation experience acceptance, homophobia, and the national culture for LGBT experiences. The study utilized survey data to determine at what age students came out, how inclusive they felt their school climate was, and determinations of mental health and well-being. The study found that most schools were not supportive or inclusive, and there were only clubs or support groups for LGBT students in a fifth of the surveyors' schools. The study was not perfect and missed some key things like conducting within a university setting

or perhaps gaining more male participation. This survey, and its limitations, point to a bigger issue that arises such as the lack of ability to conduct surveys because of the censorship culture, and that even completing this survey may be shameful for many students, male and female.

LGBTQ youth in China are not the only ones who feel unsupported, it is an issue that the United States is dealing with currently as well. We continue to see the doubting of our youth by adults in the ability of youth to have identities and determine things for themselves. This points to the broader issues discussed above which create an atmosphere for LGBT youth and adults to come into that is not accepting and does not provide for any difference from the norm.

There have also been different online experiences available to gay people in China such as dating apps. These apps create safe spaces for LGBT individuals to find one another and to create a deeper community. Many do not consider the way that LGBT spaces are created and there is a lack of availability of those spaces physically, especially amongst the COVID-19 pandemic, but sometimes the online universe is the only place LGBT people can feel safe to be themselves. The app, “Blued” was created by a man who had spent most of his life pretending to be straight to fit in with Chinese culture but created this app for him and other people to be able to live their truths. The experience of hiding who you are to create safety for yourself and stay within the norm is often incredibly taxing. The app creates that space, but faces a lot of regulation by the CCP because they monitor everything in China that goes on on the internet. This app, among others that create safe spaces like Weibo, are often under scrutiny from the CCP and face shutdowns or bans if they do not strictly adhere to the policies the CCP sets forth. In comparison to the United States where the internet is largely unregulated, this stark opposite poses questions about how we should regulate or if we should not. Either way the focus should

be on creating safety in our communities which is what the Chinese government thinks it is doing, but is often not doing very well.

Despite all of these issues, many people within the LGBT community are able to live fulfilling and accepting lives which can be seen through their experiences with family and especially through pride. Pride celebrations are often what people think about when discussing the LGBT community because many know the big celebrations with lively, colorful floats but pride exists differently in China. Shanghai pride is the biggest pride celebration in China which takes place as a continual festival for 9 days. The events include “a job fair, an open day for LGBTQ groups, three panel discussions (on mental health, inclusive academic and rainbow marriage respectively), a Pride run and a ‘Rainbow Brunch’” (Bao). There were also film screenings and discussion based events in Shanghai. The celebration does not include a “parade” as we often picture in the more western celebration style of pride, but is an event that brings many together. It is beautiful to see the way in which pride is celebrated in Shanghai and other cities in China such as Beijing, Chengdu, and Guangzhou. Pride is an experience that is so affirming for many and brings people together when often they are not able to be fully themselves.



All of these different experiences, good and bad, paint an interesting picture of the way LGBT people exist in China. Although it is not all perfect, the LGBT community continues to

grow and thrive as they work for more protections, create safer spaces, and continue to be themselves no matter what their government has to say.

Conclusion and Discussion

In order to create a full understanding of the life of LGBT people in China it is so important that we take into account all the different aspects of this paper. To understand this issue we must look at the history of the Chinese view on marriage and gay rights, the way the current stance on rights is, as well as looking through the viewpoints of the AIDS epidemic, legislation and the work of advocacy groups, and how gay and LGBT people in China continue to experience their lives. Within all of this we can start to see the picture of the future of LGBT rights not only in China but in other places around the world. In my informed opinion I believe that China will continue to move forward in their acceptance of the LGBT community. It is especially important to understand how the next Chinese government administration, which will hold important elections in the next year, views this community or if they have a view or stance. I do believe that once people become aware of the issue or come out themselves it is hard to just tell them no you can not be this way, and the CCP will not be able to ignore the LGBT community forever. Especially considering the current state of the world within the COVID-19 pandemic, China seems to have a lot on its plate and controlling the LGBT community is not at the top of its list. I believe with continued effort and the continued celebration of the pride of the community through pride celebrations but also through year-long openness and acceptance the community and their allies will continue to grow. The world is becoming a more accepting place for many LGBT people and once you begin allowing people to share their voices and experiences there is not much room to tell them to stop. I do also believe that the Chinese

government will do what they want and will not be bullied into making choices surrounding LGBT rights, so it will all be up to the way they make choices to change.

This particular research process was a bit tough for a few reasons, the first being that this topic does not seem to be one that has been thoroughly researched. Finding information especially about China and the CCP was challenging especially because they have such a strong hold on the information that goes in and out of the country. I also had some issues surrounding more current information, a lot of my sources were between five and ten years old which proved tricky because the recent sources I did find contradicted the older ones. In order to combat this I did my best to use the analysis of the older information to inform the more new information. If I was given more time and resources to continue this project I would hope to talk to individuals and interview them about their experience in China as LGBT people. I think this perspective would help shed more light on the everyday issues that LGBT people face. I would also have liked to interview or talk to Chinese attorneys or advocates and experts for LGBT legislation in China because this would help create a much more full picture of the governmental and legislative side of the issue. Overall the topic of LGBT rights in China is one that we need to give more attention to and is one that is important in China and other places. LGBT people are often overlooked and research tends to skip over the community so we need to create more opportunities to explore this community and to better understand the state of LGBT rights in the world.

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