

Research on the rise of media discourse power of sexual minorities

Shang Gao

Xi'an Jiaotong-Liverpool University, China

Keywords: Sexual minorities; Media; Education.

Abstract: Based on the definition of sexual minorities, this paper discusses what factors make the public's views on sexual minorities changing gradually, and explore the changes brought about by media forces and educational forces. Aiming at the rise of media discourse power of research minorities, we can know the biological principles and sociological factors of sexual minorities through the query of the definition of sexual minorities. From the current and current views of the public on sexual minorities, this paper obtains the great differences in the views of the past media on sexual minorities and the current views on this group, and probes into its change process from the perspective of mainstream media, new media, we media and other media; Explore the reasons from the perspective of education; From the perspective of organizing activities, participating in activities and themselves, this paper probes into the group changes of sexual minorities.

1. Introduction

With the influx of new ideas as time progress, more and more sexual minorities are speaking out for themselves and making efforts for group affirmative action. More heterosexuals respect the affirmative action movement for sexual minorities coming to their aid and speaking out on their behalf. Although homosexuality has been legally decriminalized and decriminalized, the mainstream media has reported on the background and causes of this group's life, and more and more young people are willing to accept sexual minorities. Even among the heterosexuals who can accept sexual minorities, there are still many people who do not know about other sexual minorities such as homosexuals and transgender people. Ignorance leads to discrimination, discrimination leads to silence, and when all people are silent voices will not be heard by the outside world and ignorance arises again.

2. Definition of Sexual Minorities

Sexual and gender minorities include all persons belonging to minorities in terms of sexual orientation, gender identity, or gender expression. In a broad sense, LGBT groups are relative to heterosexual groups. For example, lesbian, gay, bisexual, transgender, intersexuality, asexual, fluxion, queer, straight alliances, etc. belong to sexual and gender minorities, generally referring to all non-heterosexuals.

In a narrow sense, "LGBT" refers to the abbreviation of lesbian, gay, bisexual, and transgender. Sexual minorities and "LGBT" in this paper are intended to this end.

(1) Homosexuality

The term homosexuality was coined by French doctor Benkert in 1869. The description refers to being attracted to people of the same sex who can't make a sexual response to the opposite sex. Homosexuality mainly includes gay and lesbian groups. Homosexuality initially refers to the love relationship between men. In the 1970s, lesbians in the West refused to use the word "homosexuality" to represent themselves, believing that the word was too masculine. Therefore, gay men are called "gay" and lesbians are called "lesbian". In China, the word "gay" often refers to gay men, while "Les" or Lala refers to lesbians.

Homosexuality has long been a controversial issue in society. In the early stage, homosexuality was even considered a state of psychological abnormality. Moreover, the word "homosexuality" has been stigmatized and is considered to contain "abnormal", "indecent" and other meanings. In China, people's

understanding of homosexuality tends to be negative, mainly in four aspects: first, they believe that homosexuality violates some recognized ethical principles; Second, homosexual multi-sexual partners and random sexual behaviors are obscenity and moral corruption, which have a bad impact on young people; Third, homosexuality undermines the marriage system and social stability; Fourth, homosexuality spreads diseases. In recent years, with the development of society, the social status of gay people has gradually improved, and the people's attitude has changed greatly.

(2) Bisexuality

Bisexuality was originally used to refer to hermaphroditic creatures. British scholar Ellis redefined "bisexuality" to refer to "people who have desires for both sexes at the same time". Some studies believe that bisexuals refer to people who have love and sexual desire for both men and women at the same time. Bisexuals and monosexuals are relative. Bisexuals are not necessarily men or women, but may also be transgender. They can have love desire for both men and women.

(3) Transgender

The word transgender was first proposed by Virginia in the United States to compare with the word "transgender". Transgender refers to a person whose gender identity or gender expression is different from the physiological gender assigned at birth. Including transgender men, which refers to transgenders who identify themselves as men, also known as a female transgender man (FTM); Transgender women refer to transgenders who identify themselves as women, also known as male transgender women (MTF); Genderqueer refers to the person who recognizes that he does not completely belong to men or women. He is a transgender with a nondual gender identity.

3. Analysis on the root causes of sexual minority discrimination

In most countries in the world, sexual minorities are slandered and marginalized, so there is a problem with attitude towards sexual minorities. Attitude towards sexual minorities refers to the concept of homosexuality, sexual minorities, and the thoughts, feelings, views, beliefs, views, and opinions of homosexual behavior. Faith and others believe that attitude affects behavior, that is, it affects people's image and behavior direction, and affects the group's attitude. The three social factors of social medical treatment, law, and religion are linked together with most importantly, and jointly affect our attitude towards homosexual groups and the quality of life of sexual minorities.

3.1 Sexual minorities "living in crime"

The self-image of sexual identity often exists in the dynamic interaction with others, such as race and religion, which requires individuals to manage multiple identities. Religious principles and values play a role in influencing personal identity and may also be the conflict between intimate needs and desires. Barton introduced that in the Christian community, people who grow up driven by religion will think that homosexual behavior has a sense of guilt towards God. In some Islamic countries, on the one hand, homosexuality is generally considered abnormal, evil, or disease, and sexual minorities are strictly prohibited or imprisoned. The interaction between individuals and the environment (for example, in the face of heterosexual oppression and discrimination against homosexuals) can significantly affect the formation process of self-identity. On the other hand, it may lead to negative religious coping styles, such as revaluation or punishment of people, guilt, and sin due to dissatisfaction with religious interpersonal relationships and forced thinking under such pathological conditions.

3.2 Double oppression of "crime" and "disease"

The negative attitude towards sexual minorities is rooted in the fear of extinction and gender reversal of primitive humans. Later, Freud proposed the "passive" of breathing men and the "active double taboo" of women. As often happens, both external and internal self-identity is often transformed by fear. For some time (in the early 19th century), the response of Western medical models to homosexuality was that homosexuality was morbid. This means that homosexuality is considered a mental or psychological disease that needs treatment and correction. Homosexuality appeared as a

diagnostic category and Statistical Manual of mental disorders (DSM), which was not deleted until 1973. This homosexuality is based on the self-awareness of mental illness, sinners, or criminals and how they perceive the stigmatization and discrimination against them by others. This social environment seriously affects the psychology and physiology, quality of life, and health of sexual minorities. The AIDS epidemic has long been known as "homosexual disease" or homosexual-related immunodeficiency. However, the WHO Statistics (WHO) shows that HIV or AIDS are not entirely homosexual issues. A large number of evidence overwhelmingly shows that HIV infection causes higher infection among new partners.

3.3 Legal deviation

Under the legal framework of some countries, religious doctrines and moral rules based on these condemnations of homosexuality have been incorporated into the legal framework, and homosexuality is illegal in many countries. For example, homosexuality is illegal in about 28 countries in Africa. The social attitude at that time made the legal system discriminate against homosexuality. Bernstein and others believe that the government pays attention to the opinions and behaviors of citizens. Therefore, social attitudes affect public policies. Importantly, at the local level, homosexuality is still a crime, sexual minorities are legally discriminated against, and when their rights are violated or victims of anti-homosexual crimes have the little retroactive right. All these eventually lead to the biased treatment of homosexuality in the law.

4. Reasons for the rise of discourse power of sexual minorities

4.1 Socio-cultural and environmental changes

In China, "sex" has always been closely associated with procreation, and the word "sex" itself has been forced to be subjective in China, "sex", "sexual desire", "sexual existence", and all topics related to sex have been avoided.

On December 1, 2004, China's first official "White Paper on Homosexuality" was publicly released, stating that there are currently more than 10 million sexually active gay men in China. According to the world's accepted figures, homosexuals account for 4 to 6 percent of the population, which means that the total number of homosexuals in mainland China is over 40 million.

In 2006, the Chinese Center for Disease Control and Prevention (CDC) again published statistics on the number of gay men, and there are about 20 million gay men in China. 2014, according to the average statistics of the Academy of Sciences, the number of homosexuals in China can reach 70 million, with more than 30 million gay men and about 35 million lesbians.

4.1.1 Mainstream Society's Perception of Sexual Minorities

Sexual minorities have been in a gray area in China's law, and before 1997, most local courts punished homosexuality as a "hooliganism" crime. In 2001, the third edition of the Chinese Classification and Diagnostic Criteria of Mental Disorders (CCMD-3), developed by the Chinese Medical and Psychiatric Association and others, removed "self-concordant homosexuality" from the classification of mental illnesses, thus "de-diagnosing" homosexuality. The definition of homosexuality is as follows: persistent sexual orientation toward members of the same sex under normal social conditions, and sexual attraction to members of the same sex. This sexual orientation refers to thoughts and feelings, with or without sexual behavior; at the same time, there can be no sexual orientation toward members of the opposite sex, or there can still be diminished sexual orientation or normal sexual behavior. In addition to changes in laws and regulations, the influx of new ideas and the spread and improvement of education are also important factors that have given sexual minority groups the courage and ability to speak out for themselves.

Most of the post-80s and post-90s young people have received higher education, and some of them have even lived or studied abroad. In addition, the overseas information brought by the Internet and the "rationalization and legalization of gay marriage" in the United States, Germany, Taiwan, and other

countries and regions in recent years will more or less change or deepen their cognition and identification with the sexual minorities.

They are now in their prime and are the promoters and promoters of the progress of the whole country and society, and they are active, malleable, and critical. Among them, there are many sexual minorities. Therefore, the views of the post-80s, post-90s, and college students on sexual minorities are to some extent indicative of the current and future society's views on sexual minorities, and even the direction of mainstream attitudes.

4.1.2 The change of view on sexual minorities brought by education

The author adopts an article "Survey on College Students' Attitudes toward Homosexuality - Taking Nanchong City Colleges and Universities in Sichuan Province as an Example" by Zhang Ying published in Law and Society in March 2017, and although the sample source is only the major colleges and universities in Nanchong City, the general values and acceptance can still be universalized to the whole young people, mainly college students, in a small way. The overall situation of college students' awareness of homosexual attitudes is shown in Table 1.

Table 1 Means and standard deviations of scores and total scores of each subscale

	N	Mean value	Standard deviation
Cognitive subscale	464	18.14	7.207
Emotional subscale	464	16.72	6.923
Behavioral subscale	464	17.68	6.423
Total score	464	52.54	18.763

Table 1 shows that college students have a more tolerant attitude toward homosexuality, accepting and not extremely rejecting (the mean value of the total score ranges from 37 to 54). From the three subscales, it can be seen that college students are reasonably accepting and tolerant of homosexuality in terms of cognitive, emotional, and behavioral attitudes (the mean value of each subscale ranges from 13 to 18). The differences in the attitudes toward homosexuality among college students with different education levels are shown in Table 2.

Table 2 Differences in attitudes toward homosexuality among college students with different education levels

		M±SD	F
Cognitive subscale	Specialized students	21.68±6.754	27.309*
	Undergraduates	17.36±7.123	
	Graduate Students	15.67±6.393	
Emotional subscale	Specialized students	20.263±6.541	30.206*
	Undergraduates	15.94±6.913	
	Graduate Students	14.22±5.795	
Behavioral subscale	Specialized students	19.68±5.275	9.763*
	Undergraduates	17.09±6.766	
	Graduate Students	16.51±6.533	
Total score	Specialized students	61.61±15.987	26.165*
	Undergraduates	50.39±19.246	
	Graduate Students	46.40±17.191	

By analyzing the scores of college students, undergraduates, and postgraduates on the Attitudes toward Homosexuality Scale through the one-way ANOVA method, the results in Table 2 show that there are significant differences in the scores of cognitive, behavioral, and affective subscales and total scores among different categories of college students ($P < 0.001$), which indicates that there are significant differences in the attitudes toward homosexuality among college students, undergraduates, and postgraduates. Further post hoc multiple comparison analysis showed that there were significant differences ($P < 0.05$) in the scores of cognitive, affective, and behavioral subscales and total scores,

and the scores of the subscales and total scores were higher among college students than undergraduate and graduate students, and higher among undergraduate students than graduate students (M [specialist-undergraduate]=2.597, $p<0.001$; M [specialist-graduate]=3.176, $p<0.001$; M [undergraduate-graduate]=3.991, $p<0.05$). That is, it shows that the specialist students have more negative attitudes toward homosexuality than both undergraduate and graduate students, and the undergraduate students have more negative attitudes toward homosexuality than graduate students.

And from this, we can roughly conclude the message that the more and broader the information received, the more likely they are to accept or not reject sexual minority groups. The more educated people are, the more likely they are to accept or not reject sexual minorities.

4.2 Changes brought about by the media age

In Western societies, the heated discussion of homosexuality (because homosexuals are the majority of sexual minorities, it is often substituted for advocacy for sexual minorities) in academia and the mass media since the late 1960s has begun to change gradually, and the relaxation of the taboo on homosexuality is one of the most obvious changes in contemporary Western sexual norms. On December 2, 2004, CCTV-13's CCTV Forum aired a program titled "Homosexuality: Better to avoid than to face", the first time that CCTV, China's national television station, broadcast a special program on homosexuals. Since then, the sexual minority groups, mainly known as homosexuals, have entered the mainstream media and the public's view.

With the advent of the information age and the modernization of the Internet, the creation of social media, mainly microblogs, WeChat, and personal social networking sites, sexual minorities have more and more opportunities and platforms to show themselves, express their inner world, and let the outside world know their life status through these platforms. With the popularization and use of social media and the expansion of a more relaxed social environment and public opinion, many marginalized groups, represented by sexual minorities, have the opportunity to make their voices heard.

4.2.1 Changes in the Mainstream Media

In 2004, CCTV Forum broadcasted the topic of "homosexuality", and in 2005, CCTV News Investigation broadcasted a program called "In the Name of Life". The program explored homosexuality from the perspectives of the current situation of homosexual life, the psychological state of homosexuals, the staff of government departments, and experts in related fields. The program takes the perspective of AIDS and lets viewers know that homosexuals are not synonymous with AIDS and perversion.

Xinhua, China's national news agency, reported 15 articles on homosexuality in 2008, detailing the lives of this sexual minority group. It also reported on how other countries have responded to gay-related activities, such as "Norway legalizes gay marriage" and "Gay pride parade". Also that year, Xinhua News Agency wrote a special English-language story about Beijing's largest gay bar, Destination. Sexual minority groups saw this as a public official recognition of this group.

4.2.2 Changes in the Internet Era

Since the 1990s, China has entered the Internet era, and the emergence of the Internet has provided a new communication channel and space for sexual minorities to speak. Sexual minorities exchanged their life experiences online, published literary works, made academic discussions on their non-heterosexual life topics, and searched for like-minded friends through the Internet. The advent of the new media age has also brought many changes to the lives of sexual minorities. Social online media, also known as new media, continues to flourish with its advantages of "anonymity", "decentralization", "virtualization" and "clustering" compared to traditional media. It exists in the form of microblogs, WeChat public numbers, personal content communities, posting bars, forums, and BBS. These public, connected, and communicative media vehicles have greatly helped sexual minorities to awaken to their gender awareness and self-expression.

The "anonymized" media forms allow sexual minorities who have not fully realized their gender awareness or affirmation to express themselves safely on the Internet, freeing users from traditional

gender pressures. In this case, it is also providing a bridge and guarantee for group sexual activities from online to offline.

Blued is one of the most popular mobile social networking applications in China and has the largest number of users in the world. Blued is the most popular mobile social networking app in China and has the largest number of users in the world. The app mainly serves male sexual minorities and insists on promoting diverse communication, keeping fresh and timely communication in the form of group communication, message communication, dynamic information sharing, live streaming, social games, etc. It also insists on public welfare, such as making appointments for testing, popularizing sexual safety knowledge, and advocating healthy life for MSM (male sexual contact) people.

Shanghai Zongqing Network Technology Co., Ltd. is a representative company in the field of female gay social networking. The company's mobile social application called "She She", which has been downloaded by more than 300,000 people in one week, helps lesbians understand themselves and the characteristics of this group through various channels such as dating, topics, activities, radio and creates a perfect lesbian community online and offline at the same time, trying to use technology to change the lifestyle of this group. We are trying to use technology to change the lifestyle of this group.

5. Sexual minorities from self-avoidance to image reshaping

5.1 Active voice of sexual minorities

With the progress of society and the deepening of reform and opening up, sexual minority groups, especially young people and intellectuals, have been strengthening their awareness of gender awakening, self-identification, and related awareness. The awareness of non-heterosexual rights among the general public and sexual minorities is also deepening, and the calls for "opposing discrimination" and supporting same-sex marriage are becoming louder and louder. With the relatively tolerant attitude of mainstream media and the dividends of the Internet, sexual minorities are also making themselves heard and making their names right, pushing them out of the dark and marginal places into the sunlight.

5.1.1 Efforts of Sexual Minority Groups

In 2004, Zheng Yuantao, a young man from Guangzhou, was interviewed by Guangzhou TV and became the first person in Guangzhou to reveal his homosexuality on TV. In June of the following year, Sun Wenlin (a pseudonym), a gay man from Changsha, Hunan Province, and his boyfriend went to the Civil Affairs Bureau to register for marriage, but the latter refused to marry Sun because "there is no law that says same-sex marriage is allowed. In July 2015, a girl named Wan Qing wore a rainbow flag to the graduation ceremony at Sun Yat-sen University and shook hands with the new president, completing the spike ceremony, which was translated by social networks as "female students coming out at the graduation ceremony". In 2016, the Arbitration Tribunal of the Yunyan District Labor Personnel Arbitration Commission in Guiyang City heard the first case of transgender employment discrimination in mainland China. Mr. C, a transgender person who is the protagonist of the case, said that transgender people suffer a lot of unpleasantness and pressure in Chinese society: "We encounter the pressure that the gay community encounters, and we also encounter the pressure that they do not encounter. For example, there are problems with partners, there are stressful relationships with family members, there are hormonal problems in physiology, and in terms of gender, after you change the gender on your ID card, all your previous education will be zeroed out and you no longer belong - it's a completely insurmountable problem."

5.1.2 Social Inclusion of Sexual Minorities - Leaders

In the campaign to make the public more aware and aware of sexual minorities, public figures who have come forward to "defend the rights" of sexual minorities or come out publicly have not only cheered on sexual minorities, a group that has been marginalized and stigmatized for a long time but also brought more and more people's attention to this group.

The famous writer and kunqu producer Mr. Bai Xiangyong had openly expressed his homosexuality in Hong Kong, with the late Mr. Wang Guoxiang as his partner, and Bai Xiangyong wrote “The tree is just like this” art to remember Mr. Wang. In 1976, Mr. Bai Xiangyong wrote his only full-length novel to date, “Crystal Boys”. Once the novel was released, it struck a chord. The "New Park" in Taipei, where the homosexuals in the book gather, has been renamed 228 Park, and there are still many gay groups meeting there, and it has become a gay landmark in Taipei. Mr. Bai Xiangyong also said in a public speech that gay life is no different from ordinary married life, except that there is a lack of social recognition, legal protection, children's ties, and family ethics between gay people, and it is more challenging to maintain relationships between people of the same sex than between people of the opposite sex.

In addition to the entertainment and business worlds, in the academic world, Li Yin, a researcher at the Institute of Sociology of the Chinese Academy of Social Sciences, a professor of sociology at Peking University, a doctoral supervisor, and the first female sociologist to study sexuality in China, and a liberal feminist, revealed in 2014 that she had been living with a transgender person for 17 years while emphasizing that she was heterosexual, not homosexual. This sparked a public debate in China, and the transgender community, which had hitherto been marginalized, came into the spotlight. Her blog was also read more than 200,000 times in 24 hours after the incident became public. On Sina Weibo, it immediately became a hot topic, receiving 3 million hits. The discussion was not only limited to Li Yinhe's marriage relationship, but the public also started to pay attention to the transgender community in China.

5.2 The Voice of Sexual Minorities in the Age of Self-Media

If the self-advocacy and knowledge popularization of sexual minorities is based on the public speeches and online voices of sexual minorities and public figures, the development of Internet technology, especially the rapid spread of mobile Internet technology, has led to rapid changes in the community of sexual minorities.

In 2010, when Sina Weibo was launched, Tommy, a gay man, started a Weibo account under the name "Three Men, One House", which has been read more than 30 million times since its launch six years ago. One of the articles titled "It took me 15 years to finally bring my gay lover and son home for New Year's Eve" was widely circulated among friends, which made the public website more widely known, and Tommy and Joe and their family of three men became the envy of many gay men and sexual minorities, and they became a highly visible couple among the gay men who have come out.

In 2014, Akiyay created China's first talk show, "Qibao Say", and because of its debate topics that deeply reflect social issues and its relaxed debate environment, there have been sexual minority debaters or story-sharers such as Fan Ye(Post-80s model, writer, actor), Qiu Chen(Journalist, editor, co-founder of Migo Culture), Chao Xiaomi(Self-employed businessman) and Yang Nuanuan(Graphic model, sufferer of "Crohn's syndrome") who have come out of the darkness to stand in the sunlight and share their stories to prove their strengths to the public.

In the age of self-publishing, everyone has the opportunity to showcase themselves and express themselves, and it is only natural that these minority groups use this platform to show their daily lives to the world and let more people know and understand this group. In addition, many others are helping to give a voice to sexual minorities in other ways and bring them to the public. The independent documentary "There is no difference between sexes" is about transgender people, Phoenix Vision launched "In My Name", an investigative documentary series to help the public understand the gay community from the perspective of gay people, their families, society, and the community, and the gay talk show "Gay and Lesbian", which is composed entirely of gay staff, uses its own words to help gay people and their families.

6. Conclusion

Ignorance leads to discrimination, discrimination leads to silence, and when all voices are silent, they cannot be heard by the outside world, and ignorance arises again. The world is not single and

pure, it is inherently complex and diverse, just as gender is not simply divided into male and female. In the future, after so many countries break the moral and legal boundaries, shortly, sexual minorities in our country may also see their "spring".

References

- [1] Craig J. Forsyth, Heith Copes. Encyclopedia of Social Deviance. Sage Publications.2014:740-2016.
- [2] Wang Yuan. Analysis of the construction of homosexual media image[J]. Media Today, 2012(2).
- [3] Zhang Ying. Survey on college students' attitudes toward homosexuality in colleges and universities--a case study in Nanchong City, Sichuan Province[J]. Legal System Law and Society 2017(7):246-247.
- [4] Jia R. Li M. Ling. The influence of social media on the identity of the gay community[J]. Proceedings of the Seventh Postgraduate Forum on Journalism and Communication in Anhui Province,2015.12
- [5] Lu Xinlei. From discourse reproduction to identity struggle: A study of the interaction between mass media and Chinese gay community [D]. Shanghai: Fudan University, 2012.
- [6] Mo Yan. The classification and causes of homosexuality in contemporary China: an ethical perspective [J]. Journal of Yan'an University (Social Science Edition), 2014,04:42-44.
- [7] Wu Chengbang. Bai Xiangyong on same-sex love, Ming Pao. 2001-09-20 [2010-09-27]
- [8] Survey on the survival of 30 million discriminated homosexuals in China. People's Daily.2006-07-19[2014-09-07] (in Chinese (Mainland China)) www.scitech.people.com.cn
- [9] Daily Worker (April 13, 2016, page 02 http://media.worker.cn/sites/media/grrb/2016_04/13/GR0203.htm)
- [10] Interview: Mr. C of the first transgender employment discrimination case in China 2016-0-12. www.bbc.com
- [11] Reference News Network December 22, 2014 <http://china.cankaoxiaoxi.com/2014/1222/605181.shtml>
- [12] Gao Shuyan, Jia Xiaoming. Research on homosexuality in China in recent 15 years [J]. Chinese Journal of health psychology, 2008(04):461-463.
- [13] Wang Qun. The formation of lesbian sexual identity [D]. Hehai University, 2007
- [14] Yu Fangzheng, Yang guogang, Yu Xiang. Overview of domestic research on homosexuality [J]. Medical information, 2005 (12): 1758-1761
- [15] Ellis, H. H. Studies in the Psychology of Sex, Volume 2: Sexual Inversion. Philadelphia: F. A. Davis, 1915-1923.
- [16] Chen man. Research on the internal contempt chain of Internet LGBT groups [D]. Central China Normal University, 2018
- [17] Wang Zhousheng. From gender equality to gender equality -- Contemporary Women's view and "cross gender" vulnerable groups [J]. Mao Zedong
- [18] Zedong Deng Xiaoping theory research, 2006 (08): 75-76
- [19] Sholeh I. Mireshghi. Homosexuality[J].Encyclopedia of Immigrant Health,2012:840- 840.
- [20] Vasu Reddy. & Lisa Wiebesiek. Homosexuality, Attitudes Toward[J]. Encyclopedia of Quality of Life and Well- Being Research,(2014).2911-2916.

[21] Igor J. Pietkiewicz & Monika Kołodziejczyk- Skrzypek Living in Sin? How Gay Catholics Manage Their Conflicting Sexual and Religious Identities[J]. Archives of Sexual Behavior(2016).1573-1585.

[22] Christina DeJong. & Eric Long.The Death Penalty as Genocide: The Persecution of“Homosexuals” in Uganda[J].Handbook of LGBT Communities, Crime, and Justice,(2014).339-362.