

United Nations. "Table with Data on Refugees." UN Data A World of Information. 5 Sept. 2014. Web. 19 Feb. 2016.

## Justifying Homosexuality: Globalization and Its Impact

**Lucas Feldkamp<sup>1</sup>**

Senior, Applied Social Sciences

Faculty Advisor: Nels Paulson

### Abstract

This research examines the topic of homosexuality on a global scale and what helps or harms the justification of it. On a global scale, homosexuality is a topic that gets very polarized responses with some nations being accepting of it while others are actively against it. This study uses data collected in the 6th wave of the World Values Survey during 2010 to 2014 and quantitative research methods of analysis. It was framed through the idea of Arjun Appadurai's theory of disjuncture which views the world in a series of "scapes" or areas that flow such as media, information, etc. This theory is a way of understanding conflict when scapes collide with one another. In findings, specific scapes (mediascapes and ethnoscapes) have a positive impact on the justification of homosexuality while others have a negative impact. This paper further outlines how the scapes impact the justification of homosexuality and ways in which they can be understood.

*Keywords:* globalization, disjuncture, homosexuality, Appadurai, justification

### Introduction

Homosexuality is a controversial topic on a global scale. Parts of the world are becoming more receptive to the legal recognition of homosexuality through legislative measures such as same sex marriage recognition, whereas other parts are regressing with laws against open expression of homosexuality. These contradicting views have furthered discussion about whether homosexuality is a basic human right or something that societies should be allowed to govern. This research focuses on what factors influence global views surrounding homosexuality and which factors are most beneficial to promoting an increased view in justifying homosexuality.

### Theoretical Overview

This research is framed through Appadurai's theory of disjuncture when global elements interact. He defines these elements as flows of globalization in a series of "scapes." He distinguishes five scapes (Appadurai, 1990):

Ethnoscapes: the movement of people and the images they develop

concerning the potentiality of moving. Each imagines its comings and goings, voluntary or involuntary. People move primarily on the basis of the needs of capitalism, the policies of governments, and their won desires. Increasingly, people need to deal with having to move or imagining the likelihood that they will have or want to travel or move. Each person who moves, as well as each who stays, is part of an ethnoscape, an imagining of the peoples of the world, of where they belong, of where they should go.

**Technoscapes:** the movement among and between countries globally of "high" mechanical technologies such as the making of microchips and low industrial era mechanical technologies and information technologies. The nature of flow of technoscapes are highly complex, being driven by international labor availabilities, transnational financial transactions, political considerations, the malleability of production processes, and many other factors.

**Financescapes:** flows of capital through currency exchanges, stock exchanges, speculative ventures, and so on.

**Mediascapes:** flows of information and images in all forms and the global distribution of the capabilities to produce information and images and distribute them.

**Ideoscapes:** flow of images and information, specifically political, emanating from states and/or social movements having particularly to do with the Enlightenment ideas of freedom, rights, sovereignty, and democracy that have come to dominate global political rhetoric.

These scapes interact independently on a global scale creating disjuncture between ideas on specific topics. Homosexuality is understood differently in each of these scapes; therefore, they provide different views and allow for changes when interacting with each other. The research in this will focus on which scapes promote an increased view of justifying homosexuality and which scapes are detrimental to the view of justifying homosexuality. These scapes can be used as a tool to affect global understanding in a positive manner and can be addressed where negative influences are being perpetuated.

### Literature Review

Global views of homosexuality have overwhelmingly been negative as shown in *Do Ask, Do Tell* which states "in over seventy-eight countries, homosexual acts are illegal and parts of seven countries still retain the death penalty for homosexual acts" (Braun, 2014). This article also explores views of whether global action should be taken by the United Nations General Assembly to model sexual orientation and gender expression under human rights. Adding sexual orientation into an overarching humanitarian practice can in turn help to change these negative views to a positive. These ideals of

formally normalizing homosexuality can also be found in Fernandez's work studying same-sex unions in Europe (Fernandez, 2013). These unions would be recognized sooner on a national level based on an increased anchorage in supranational policy conventions along with increased modernization. Increased modernization in European societies was found to reduce "homonegativity" (Stulhofer, 2009). These areas provided a means for discourse about sexuality to occur. In Turkey, activists have found the Internet to be a promising means of sharing their stories (Gorkemli, 2012).

Other positive influences toward justifying homosexuality have been found in tourism and travel in places such as Mexico that provides visitors an escape from their formalized society and perceived judgment in these locations while on vacation (Cantu, 2002). These opportunities not only provide social haven, but also create financial endeavors by providing lesbian and gay travel (Waite, 2008). While this travel for social occasion has resulted in more positive views of homosexuality, other formal structures such as immigration has seen struggles in recognizing same-sex unions or marriages that would provide individuals with citizenship and other benefits (Triger, 2012).

While these advances seem to create positive influence in views on homosexuality, other research has found advances by western culture to be viewed as another wave of colonization (Altman, 2004). Modernization has been viewed as a product of western culture and a detriment to diverse local sexual identities (Calixte, 2005). These fears of another wave of colonization stem from initial distrust of colonists that previously delegitimized homosexual behaviors in cultures such as India. The British colonists demand for fitting into social roles created all homosocial behaviors to be categorized in homosexual behavior and was against a law they enacted (Kole, 2007).

The previous research delves into some of the many details within each scape, but there is a lack of seeing which scape has the most beneficial influence. The research also shows some positive and negative influences from globalization. These more often counter, rather than embrace global factors. This research helps show how globalization can counter negative influence that remains from colonization and how using global scapes can have a positive impact.

### Methods

This research was conducted on secondary data already collected by the World Value Survey. The survey is a global network of social scientists that collects data from almost 100 countries to reach almost 90 percent of the world's population. The 6th wave of the survey was used in this research which was conducted from 2010 to 2014. The data was used to get a global perspective on the topic at hand. For the purpose of this research the different scapes were operationalized into the best variable provided the survey as follows:

Ethnoscape-V107 How much do you trust: People of another nationality,  
 Technoscape-V68 Future Changes: More emphasis on the development of  
 technology  
 Financescape-V101 Wealth Accumulation  
 Mediascape-V217 through V224 Information Source: xx  
 Ideoscape-V130 Political System: Having a democratic political system  
 Mediascape was created through an index of 8 variable regarding informa-  
 tion sources: newspapers, magazines, TV news, radio, mobile phone, email/  
 internet, and talk with friends or colleagues. This was an average of all the  
 information sources. The variables were recoded so that the lowest value (1)  
 meant a lack of flow in the scape e.g. "Do not trust at all" "Bad Thing" and the  
 highest values meant a high flow in the scape e.g. "Daily" "Wealth can grow."

This data was then processed using quantitative analysis. I ran  
 frequencies on the dependent variable V203 Justifiable: Homosexuality to  
 determine general information about the world view such as the average  
 and most answered value. I then ran crosstabs and chi-square tests on the  
 dependent variable and the operationalized scapes to determine if there was  
 a significant relationship between them. This would mean that the variables  
 influence each other beyond random chance. I then ran a linear regression  
 model with age, sex, and the operationalized scapes as independent variables  
 to see how they would affect the dependent variable V203. This model will  
 show whether the given independent variables will influence the outcome of  
 the dependent variable and controls for each other so specific factors can be  
 isolated.

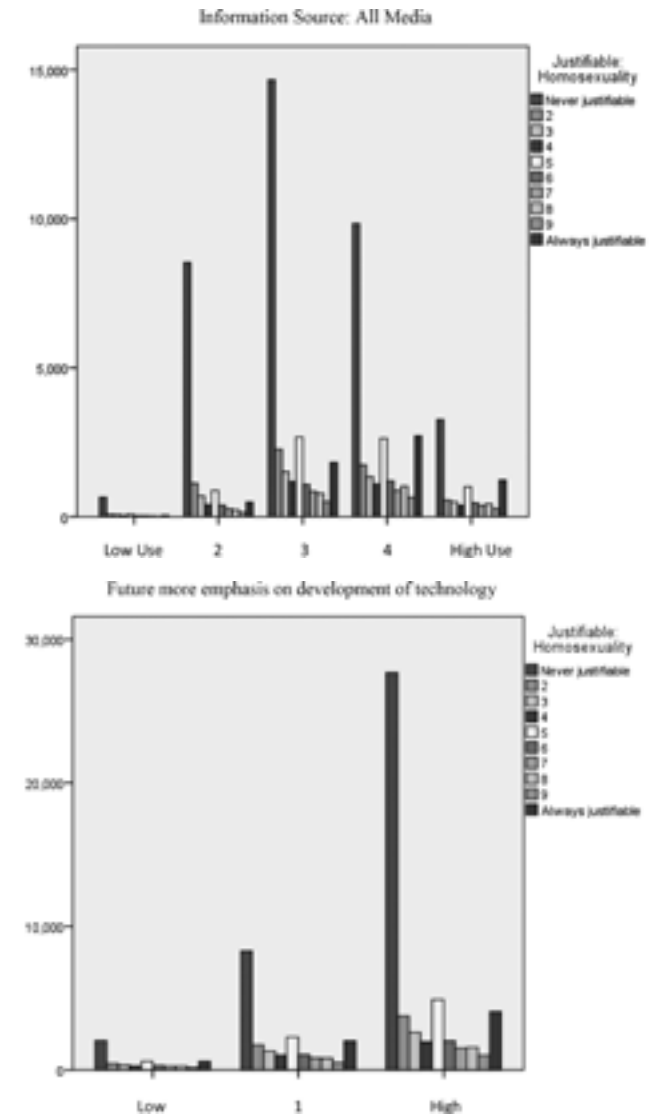
### Results

The results of the frequency on V203 can be seen here

Justifiable: Homosexuality		
N	Valid	78241
	Missing	6830
Mean		3.35
Median		1
Mode		1
Std. Deviation		3.052
Minimum		1
Maximum		10

The variable is scaled from 1 = Never Justifiable to 10 = Always Jus-  
 tifiable. On average the respondents found homosexuality to be a 3.35 which  
 is closer to "Never Justifiable" This is seen on the extreme ends with 46% of  
 the respondents selecting "Never Justifiable" while only 8% of respondents  
 selected "Always Justifiable."

The chi-square test found that all the independent variables have a  
 significant relationship with the dependent variable at all alpha levels. This  
 means that all the variables in some way are related to the dependent vari-  
 able and we can be confident that we are not reporting a type 1 error, or a  
 false-positive. The following tables are from the cross tabs which break down  
 two variables and show how the respondents answered in relation to the  
 other.



The mediascape and ethnoscares produced similar graphs. They  
 appear to have a standard bell curve for "Never Justifiable" on the lower end  
 of the scale while having a standard bell curve for "Always Justifiable" on the  
 higher end of the scale for "Always Justifiable." Technoscapes and ideoscapes

also had similar graphs between each other, they appeared to overwhelming rise as values increase. These graphs provide a descriptive into suggesting a positive relationship with ethnoscaples and mediascaples and a negative one with ideoscaples and technoscaples. Financescaples produced an inconsistent graph that didn't appear to follow a standard curve.

My final analysis brought all the variables previously stated together to model a linear regression as shown.

**Table 2** Regression statistics for effects of operationalized ethnoscape, technoscape, financescape, mediascape, and ideoscape while controlling for gender and age on justification of homosexuality

Trust people of another Nationality	0.508***
Future more emphasis on development of technology	-0.464***
Wealth Accumulation	0.001
Information Source: All Media	0.618***
Having a democratic political system	-0.044**
<sup>†</sup> Female	0.340***
Age	0.004***
R <sup>2</sup>	0.078***
df	7
N	62622

<sup>†</sup>Reference group: Male

\*p<.05; \*\*p<.01; \*\*\*p<.001, two tailed tests

Source: World Values Survey: 2010-2014

This model has an R2 value of .078, meaning it is accounting for only about 8% of the factors that lead individuals to determine their justification for homosexuality. All values were significant at alpha levels except for ideoscaples, which was significant at the .01 level, and financescaples, which wasn't significant. For every point increase in ethnoscaples there was a .508 increase in justifying homosexuality when controlling for the listed variables. For every point increase in mediascaples on average there was a .618 increase in justifying homosexuality when controlling for the listed variables. Age was significantly not a factor for determining justification of homosexuality when controlling for all listed variables. Females find homosexuality .34 more justifiable than males. Technoscaples decrease justification for homosexuality by .464 for every point increase when controlling for the listed variables and ideoscaples decrease justification by .044 when controlling for the listed variables.

## Discussion

The defining piece of this research is the linear regression. It shows that mediascaples and ethnoscaples are the most influential to justifying homosexuality in a positive manner, while technoscaples and ideoscaples have a negative influence. To better understand these results, I focused on four theories:

*Bio-power(Foucault, 1978)-Linking of biological processes( or body practices) to economic and political power.*

*World Polity(Weber, 1914/1978)-Dominant global structures are recreated to be viewed as legitimate within the global sphere*

*Panopticon(Bentham, 18th Century)-Prison structure wherein inmates cannot know when the guards are watching and must therefore assume accepted behaviors*

*Solidarity(Durkheim, 1893)-social cohesion and integration broken into two divisions, mechanical which is small scale societies focused on homogeneity, and organic which is larger, industrial societies with interdependent parts.*

Overwhelmingly, as shown by the initial frequency, the global has a negative view of homosexuality. This is also shown by the mean of 3.35 with is barely above the lower quarter of the 10 point scale. This aligns with previous research of less modern societies finding homosexuality not justifiable. I understood this basis through world polity theory which states in order to be seen as legitimate in a global sphere, nation-states must enact certain elements that are globally recognized. During colonization, primary nations enacted scripts that portrayed homosexuality as a negative aspect and therefore periphery states had to change all behaviors to fit within that script. This included restricting even homosocial behaviors as they were seen to fit within the category of homosexuality set out by the colonists. These colonies then perpetuated their understanding through formal means such as laws and social structures. This is where technoscaples and ideoscaples most likely are drawing their negative relationship from. They are being recreated time and again as the former colonies are locked in a panopticon type structure where they feel to seem legitimate, they must continue to show behaviors model to them by primary states, even when the primary states no longer control them.

These scripts alone would not hold the states and scapes in a perpetual negative state so I looked into Foucault's theory of bio-power. This ties factors such as populations to economic and political power. Homosexuality is seen as a negative aspect in a population sense as it doesn't procreate for the population, and therefore would have a negative impact on nations that are struggling with manpower and growing their people. In places such as technoscaples and ideoscaples again we would have negative relationships as manpower is very important here.

Finally Durkheim's theory of solidarity helps to explain why these formal structures such as technoscaples and ideoscaples would continue to have negative relationships. These structures can create a form of mechan-

ical solidarity that limits the flow of knowledge and ideas, so individuals and nations get caught recreating the same ideas, whereas ethnoscares and mediascapes when flowing have a true organic solidarity, which provides new ideas and differing view ideas. The better understanding of formal structures within our global system and what kind of solidarity they are creating can help shape how the scapes impact justifying homosexuality.

Limitations to this research include operationalizing the scapes on the world values survey's variables. I feel that the financescape, ideoscape and ethnoscape may not be properly capturing the scapes' meanings. Ethnoscares specifically already has a predisposition to being more accepting other others, whereas a true flow of people would happen regardless of trust. Further research could be done independently with a specifically designed survey into their topic matter. Also further research into the mediascape, as it was the strongest positive influence, could be done to determine which specific media sources helped the most, again looking into the difference between mechanical and organic forms of solidarity, which are more formalized, structured, etc. and their impacts.

### Conclusion

This research determined that mediascapes and ethnoscares have the most positive influence in justifying homosexuality on a global scale. They provide a means to better understand previous research as to why formal structures such as the United Nations may not be the best way to influence opposed nations. Technoscares specifically had the worse relationship with justifying homosexuality. This may be related to the ways in which we view human capital and should be weighed against the value we would gain or lose from opposing homosexuality. This understanding into the scapes provides us with the tools (specifically the media) to better influence our global to create a more accepting world to justify homosexuality. Further research could be performed by creating a survey specifically designed to operationalize the scapes. Also further research into how media plays a role in justifying homosexuality could create a shared understanding across nations.

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