



The Citizenship of Plurisexuality in the International Society

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Abstract. Due to the dual identity of “refugee” and “sexual minority”, the marginalized situation of bisexual asylum seekers is a superposition of all disadvantaged identities. They present a special and cumulative practical situation derived from both the identity of “sexual minority” and “plurisexuality”, facing the dilemma of double disadvantaged status. This paper introduces the plurisexual sexuality and explains the development of the status of plurisexual refugees, which shows that the dilemma caused by the intersectional identity within the asylum procedures faced by bisexual individuals. By referring to 10 articles in Google Academic, this paper introduces the plurisexual sexuality, and explains the development of the status of plurisexual refugees, which shows that the dilemma caused by the intersectional identity within the asylum procedures faced by bisexual individuals. The development of the protection practices of bisexual asylum seekers provides a reference for decision-makers and implementers to focus on the practices of other marginalized groups.

Keywords: Bisexuality · Refugee · Asylum · Citizenship

1 Introduction

Bisexuality has been attracted little attention in the academic research compared with other sexual minority groups. This paper puts attention on the citizenship of the plurisexuality, explaining the asylum procedures in the international society and the dilemma faced by the sexual minority. LGBT individuals are considered to have abused the asylum system and are considered guilty before being proven guilty [1]. It could hardly be seen that bisexual individuals seek for their rights in the asylum procedures [2]. Heterosexuality and homosexuality are both regarded as stable, normal condition, while trans and intersex people are treated as pathological [3]. Gay identity is defined as “immutable” by the Refugee law [4]. It is arbitrary to make decisions during the asylum procedures that base on their limited knowledge of sexuality and the situation of the country of origin [5].

More research is needed to explore asylum procedures in terms of bisexual asylum seekers. This paper makes 10 articles for references to show the peculiar dilemmas that appear in presenting a refugee narrative based on sexual orientation, especially bisexuality.

Table 1. Analysis of 8 papers of bisexual asylum

No. of papers	Context of the citizenship of plurisexuality	References
1	Plurisexuality and Bi + identities	[6]
4	The Status of Plurisexual Refugees	[1][4][7][8]
3	The Dilemma within the Asylum Procedures	[4][9][10]

2 The Citizenship of Plurisexuality

This paper will illustrate the citizenship of plurisexuality from 3 perspectives: plurisexuality and Bi + identities; the status of plurisexual refugees; the dilemma within the asylum procedures. The specific classification of the papers can be seen in Table 1.

2.1 Plurisexuality and Bi + identities

Plurisexuality is an umbrella term which refers to individuals who are, or who have the potential to be, attracted to more than one gender. Identities including bisexual, pansexual and fluid therefore fall under the category plurisexual.

As bisexual orientation receives more and more attention, scholars have used multiple concepts to describe plurisexuality in terms to illustrate the romantic relationship of those who desire to keep intimate with more than one sex or gender. Compared with gay/lesbian groups, bisexual individuals are often been ignored or underappreciated because their plurisexuality is often contradict with the basic cogniton of monosexual identity. Ault explains the concept of binary-monosexuals which includes heterosexual individuals and purely homosexual individuals, while non-monosexuals could be seen as the categories including bisexual and pansexual individuals, whose sexual orientation is not limited to only a gender [6].

2.2 The Status of Plurisexual Refugees

From a global perspective, the refugee problems seem to have been uninterrupted. Although the group of refugees appeared early in history, it was not until the League of Nations that the international community began to pay attention to the protection of refugees and issued normative legal documents to escort the protection of refugees.

On the one hand, in order to resolve the problem of a large number of war refugees in Europe, the Soviet Union and other regions because of the World War II, the United Nations General Assembly held the Conference of Plenipotentiaries in Geneva in July 1951, where the Convention on the Status of Refugees was discussed and adopted. This is the first time that states have reached consensus on refugee status and formed the first international treaty related to refugees, making a breakthrough in the protection of refugee rights. However, due to historical limitations, the Convention does not reflect on the subsequent development and responsibility of the refugee problem, and imposes certain limits on the scope and duration of the Convention. After that, there are many kinds of refugee groups in other areas of the world with different scopes and historical

backgrounds. This limitation made the convention could not ensure every refugee obtain legal refugee status.

The need for refugee protection comes out of the need to promote human rights protection. Respect for human rights is one of the purposes of the UN Charter. The charter of the human rights protection obligations, confirmed that everyone enjoys basic rights and freedoms, proposed to solve international issues such as economy, society, human welfare, and states need to enhance international cooperation on the basis of race, religion and other factors to further promote the human rights and basic freedoms of all mankind. In addition, the Universal Declaration of Human Rights and the International Convention on Human Rights stipulate their basic rights and freedoms, including life, freedom and personal safety. The reason for greater protection of refugees is that they are the vulnerable groups whose basic human rights are violated, and the protection of basic human rights is the essence of solving the refugee problems. The World Convention on Human Rights requires that countries must protect their basic human rights in any case. Therefore, all states have the obligation to abide by the basic provisions of the World Convention on Human Rights and provide protection for the basic rights and interests of refugees.

Based on this background, the Protocol Relating to the Status of Refugees emerged in 1967. The protocol abolished the time and geographical restrictions in the Convention, which somewhat expanded the scope of the refugee concept. However, although the protocol is quite progressive compared with the convention, it only includes five elements including race, religion and nationality. Groups that have become refugees due to sexual orientations were not covered in the protocol.

Gender-based violence remains the most common and least recognized human rights issue in the world. Over the past few decades, gender-based violence has been seen as a global problem, spanning cultural, geographical, religious, social, and economic boundaries, which exists in the private and public sphere, and occurs in times of both peace and conflict. Since 2015, the refugee crisis has become one of the major issues in the agenda setting of the EU and its member States. Among refugee groups, sexual minority groups are highly vulnerable groups. As many refugees arriving in Europe increases, the number of vulnerable refugees also increases exponentially. Refugees are in dire situations after arrival at recipient country: disqualification and risk of repatriation; family retention in their home country, inability to reunite through religious and political factors; language barrier; inability to be excluded by the local job market due to lack of appropriate skills and employment training.

Article 14 of the United Nations Declaration of Human Rights (UDHR) states, “Everyone has the right to seek and to enjoy in other countries asylum from persecution.” According to the United Nations High Commissioner for Refugees (UNHCR), a refugee is someone who ‘owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country.’ It is the hardest to define the category “social groups”: As a member of sexual minority groups, people who seek asylum to escape persecution belong to this classification [7].

It has already been mentioned in the Article 16 of the UNHCR guidelines that a claimant's sexuality or sexual practices may be related to refugee claims because he or she is persecuted (including discriminatory) actions as a result of his or her sexual practices. It has been a challenge for UNHCR and officers of migration to adopt applicable ways to address the sexuality's credibility after the UNHCR was published [8].

Usually, asylum seekers belong to sexual minority are deemed to abuse the asylum system and are considered guilty before being acquitted. Furthermore, many LGBT asylum seekers have to demonstrate their sexual orientation to asylum-seeking officials, as these officials have no standard definition of sexuality or a list of definite sexual orientation. It could often be seen that wrong measures which would cause stigma to the applicants within the procedures to testify the sexual minority groups' sexuality. For instance, The applicants are required to have a test to measure their sexual arousal while watching porn of both kinds, including the normal categories and gay porn [1].

It could hardly be seen that bisexual individuals seek for their rights in the asylum procedures. Because of the stigma from the family and society, they tend to choose to hide their true sexuality, and it seems less impossible to express the stories of romantic relationships with their same-sex partner. From the respect of the judiciary authorities, they pay little attention to the sexual identity and the real need of bisexuality, which could further intensify their desire to live in the shadow and hamper their right of the citizenship.

What's more, as the peculiarity of bisexual individuals, the fluid sexuality seems incompatible with the mainstream society. The legal papers give priority of the fixed sexuality, so when the bisexual asylum seekers tell their romantic stories with different-sex partners, the judge would be likely to deny the reality of the relationship. The difficulties caused by the stereotype of fixed sexuality present a greater challenge for bisexual citizenship.

Many researches reveal that bisexual individuals hold the highest proportion of the mental healthy problems, even higher than the gay/lesbian individuals. This is lead by the question of whether the plurisexuality is a legitimate sexuality. Different from the heterosexual and homosexual, bisexual individuals often faced pressure from the both sides. Under the severe stress and stigma, bisexual individuals choose to conceal one part of their sexuality, living in the community as a pure heterosexual or homosexual individual. The ways of expressing their incomplete sexual identity make the international legal system fail to take the intangible factors into consideration. Asylum seekers who are running away from the regulatory systems of their "home countries" have to perform a "new form of regulation" according to "norms of international refugee regimes and the transitory and destination 'host' states" [4].

2.3 The Dilemma Within the Asylum Procedures

It's not a simple question that how to testify one's sexuality as the choice of intimate partners is not always public, especially for the plurisexual individuals. Based on this situation, the UNHCR have put forward the way that the applicants could choose storytelling to express their sexual identity and romantic stories. But this way would make the applicants recover the grieved memories as they are asked to tell more particulars with the partners as much as they could. In addition, it has been asked to express the

secret sexuality for bisexual asylum seekers frequently, and they were also requested to prove this secret has been known by someone which means they could not conceal the intimate relationship anymore.

However, it indeed not occur frequently that open the sexuality as they may have sex with the same-sex partners. It could be much hard for the individuals “living in the closet” to come out in public, and narrating sexual stories in front of many unfamiliar stories would further harm their mental health. The homosexual “immutable” homosexuality is defined by the refugee law, which is copied by gay organizations in the diaspora trying to guide those of sexual minority asylum seekers [4]. The identity of plurisexuality could rarely be seen completely because of the basic cognition of monosexual identity.

As a sector of protecting the citizenship of a member in the international society, asylum procedures defines the categories that should get support. When facing with an applicant who seek asylum because of the identity of plurisexuality, the decision-makers tend to testify the reality of the intimate relationship and provide help according to this.

In order to gain the trust of the advisers, the identity of “pure homosexuality” is an indispensable tool in the process of seeking asylum. A person who describes he/she has romantic relationship with different-sex partners is often seen as a liar, as he/she uses the occasion to seek asylum. There was a Chinese bisexual man seek for asylum in the international society. He did not attain the trust of the decision-makers because he emphasized his bisexual identity during the narrative, which made others feel he may have any supernatural tendencies.

Many of the asylum judges choose to define the sexuality of the bisexual seekers through the experiences of their bygone intimate partners, which just take the mononormative sexuality into consideration contrary to the reality.

It has been proved that the proportion of the female bisexuality is much higher than the male bisexuality [9]. Because of the differences between the stereotype of male and female, it seems that female same-sex intimate partners are easier to be accepted by the society, and women are more likely to tell their romantic stories to others than man. But the situation of the female bisexual asylum seekers was not like what thought it would be. It is such a preconception that female seekers are more able to avoid the persecution of heterosexual relationships. However, in fact, female bisexual applicants are also more susceptible to poorer credibility if they are seen heterosexual at the time of application.

States should pay more attention on the protection of the rights of asylum seekers. In fact, the situation of asylum seekers may not be optimistic, their basic right to survival is threatened. Based on humanitarian requirements, it is necessary to protect their right to life and health.

It has been witnessed the phenomenon that as the identity of plurisexuality become aware of by more and more states, the process of seeking asylum for bisexuals become not as difficult as it used to. The opportunities of Dutch bisexual asylum seekers being recognized as refugees increases compared to the results of a previous study in Europe is indicated in the new research of Jansen [10]. Asylum seekers could get support from the social movements, in which connects the personal stories with collective experiences. What's more, the social movements provide bisexual asylum seekers with the attention of the public, which would settle the matter excluded from the legitimate protection in the third perspective.

3 Conclusion

This paper reviews the research which works on bisexual asylum seekers and the paths of bisexual asylum seekers. Bisexual asylum seekers feel pressured to reproduce these mononormative narratives in their asylum stories to increase their chance of being granted asylum. A growing number of studies have proved that the full recognition of the special experiences of bisexual asylum seekers could not only promote the development of multiple gender identity, but also promote the solution of refugee problems. Based on the Convention Relating to the Status of Refugees and the the Protocol Relating to the Status of Refugees, the international society need to pay more attention to the minority groups under the intersection of multiple categories, and build a truly equal order of plurisexuality.

Thinking processes that incorporate more gender perspectives in CEAS rule-making. However, there are still some problems that have not been solved, which shows that the current protection policies for plurisexual refugees are somewhat insufficient and need to be further improved. It is still a long way to consider gender factors alone. In general, a new perspective exploring the heterogeneity within refugee groups focuses on marginal individuals who have long been neglected is of great benefit to ultimately promote equality. In order to build a world without any forms of violence and promote the realization of a community with a shared future for mankind, the voices of different groups of individuals are needed to be heard.

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