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Homosexuality in Relation with Religion and Religiousness

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ABSTRACT

This study examines how different characteristics of religion are connected to homosexuality rejection in different nations throughout the world, as well as how these correlations may be explained by specific mediators such as authoritarianism and conventional gender views. Socialization and integration theories are among the theories included in the theoretical framework.

The controversy over homosexuality rages on across the world, with a wide range of public opinion on the acceptability of homosexuality, laws governing same-sex relationships, and punishments for gay sex practises. Religion is frequently cited as a significant determinant of gay attitudes. The widely publicised result that religious people are more biased against homosexuals than non-religious people is perplexing, given that most major faiths preach equality and tolerance for all people. Furthermore, bias was not predicated on a person's religious beliefs. The findings are explored in relation to religious orientation and the necessity for cross-cultural study to understand this paradox.

With religious groups throughout the world continuing inquiry and reflection on homosexuality, the social sciences have uncovered what they have learned about the causes of homosexuality and the lives of homosexuals and lesbians worldwide. A short summary of how people see each other, and how homosexuals, lesbian and bisexual people form relationships and families, begins with a brief history of the idea of homosexuality, before describing the number of gays, lesbians and bisexual persons in the globe. Later on, discussing about the families, relationships and children of homosexual people the way they make their families, nurture their relationships with their respective partners and bring up their offspring in a world which is consisted mostly of homophobic people. Then we go forward with the study of Homosexuals and Religion that how these two are inter-related. Further, we discuss about the various Religions with a critical Point of view, keeping more emphasis upon the Hinduism religion. Later on, we discuss about the Present-Day scenario of Homosexuals in India and lastly, we conclude the Article with a Conclusion.

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I. THE HOMOSEXUALITY HISTORY

First introduced in a German pamphlet in 1869, the term homosexuality was translated into English until several years later. People experienced same-sex sex relations throughout a wide range of times and historic locations before homosexuality was a term and idea. For example, historical evidence from Ancient Greece shows that, as described in the Plato Symposium, masculine men had wives and children and had relationships with young men. In the 18th century, French missionaries in North America saw certain indigenous Americans disguised as females and took men as sexual partners. None of these people were, however, labelled as homosexuals because they had different notions about sexuality from most Americans in those distinct ages.

II. LESBIANS, BISEXUALS & GAY PEOPLE'S LIVES

Nobody knows how many homosexuals, lesbians and bisexuals are across the world. National surveys seldom raise sexual topics as many people fear honest answers, and the number of homosexuals depends considerably on how homosexuality is defined: wishes, actions, or identity. During his studies in the 1940s, Kinsey found that 2 percent of women and 4 percent of men in the United States fell solely into his gay group. But 375 males and 135 women in his research acknowledged that he had some gay encounter. No systematic collection of exact statistics has also been made about how homosexuals are spread over the population, characterised by behaviour or identity. According to the 2000 Census, 5.5 million couples had not been married but had lived together. One in all nine had male and female companions in these houses. 301,000 of these families accounted for male partners, while 293,000 were female partners. Gays, lesbians and bisexual people have a variety of interests and come from various areas of life; the only thing they have in common is their emotional and sexual enthusiasm for like folks. As a consequence of their attraction towards persons of the same sex many people identify as lesbians, bisexuals or homosexuals. The "coming out" process, which consists of self-disclosure and revelation to others, is usually called this. The term "on the wardrobe" refers to individuals who feel like having sex with same sex or who are attracted to it but remain a secret. The acceptance of oneself and self-acceptance are both part of the process by which gay, lesbian and bisexual individuals come together. Individuals often start by recognising that they are not in keeping with the heterosexual models with which most people in the United States come up. Some people recognise this as youngsters, others as adolescence or after ties have been established with members of the other sex. The self-acceptance process involves self-recognizing since many people find it difficult to accept the unfavourable social beliefs

about homosexuality which are prevalent throughout families or communities. After coming out to themselves, most gay men, lesbians and bisexuals opt to come out to others. Individuals generally come out initially, then gradually expand the number of people they inform to certain close friends or family members. The emotions of family and friends are often different. Some young people who go to their families are greeted and others are banished. When a kid recognises that it is homosexual or lesbian, around one-half of parents are unfavourable, with around one-fourth intolerant or rejecting. Parents frequently feel terrible when they hear that their child is homosexual or lesbian, as if they have done something wrong as a parent. Some parents and friends encourage their loved ones to seek counselling with sexuality in order to change their sexuality. On the other side, the majority of physicians, therapists and advisers do not believe the sexual orientation of a person can be changed.

III. FAMILIES, RELATIONSHIPS AND CHILDREN

Many homosexuals and lesbians, as well as bisexuals, seek romantic interactions in the short and long term. They build relationships in the same manner as heterosexuals for a number of reasons, including friendships, love and support. Preconceptions of lesbians and gay men being unwilling or unable to have romantic relationships are false, such lesbians and gay men have to meet particular gender standards, to have partnerships between men or women. In other words, they must comply with stereotypes. In present study, several aspects of homosexual males and lesbian love connections are outlined. Gay and lesbian individuals make up families in a number of ways. Gay, Lesbian, Lesbian and Gay, Lesbian, Gay, Gay, Kinship, Lesbian and Gay. Gay men and lesbians describe families as a network of friends, lovers, previous loves, children adopted, children from the past, relationships of people straight, and so on, according to Kath Weston. In other words, blood families may be part of the people's networks, but not restricted to them. Vermont was the first state to allow homosexual couples to seek for a licence of civil union to provide them the same protection as married couples in the State and Massachusetts was the first State to allow same-sex couples to marry as the United States Supreme Court determined in the *Goodridge v. Department of public health* case of 2004. The Defence of Marriage Act of 1996 states that the federal government does not recognise same sex marriages in the US and those couples are unable to get federal benefits for straight married partners. In their families, both alone and within the context of their interactions, gay men and lesbians are brought up to children. According to reputable estimates, the number of children presently increased to between one million and nine million by homosexual, lesbian or bisexual parent. Others, whether through birth, parenting or adoption, have kids as the consequence of gay unions. The laws and processes for the support, adoption and other parenthood of

homosexuals and lesbians varied according to the State. In certain places, such as Florida and Mississippi, gay and lesbian children are prohibited from adopting offspring. Homosexual individuals can only adopt as individuals in certain locations, but in others they can adopt as a pair. In compare the offspring of gay and lesbian parents with children brought up by straights, psychologists and other social scientists did comprehensive research. On the other hand, the great majority of existing data shows that homosexuals are as capable and accountable as heterosexual parents. Homosexual parent children are quite comparable to those of heterosexual parents in relationships with their classmates, parents and other adults. All scholars are not, however, all in agreement, and critics of this study argue that homosexual parents reared children are more likely to be distorted, sad, and suffer from many other diseases in terms of their sexual identities. A new study has looked at many prior research to look at the impact of parents on their children's sexual orientation. The children of lesbian or gay parents often have more flexible ideas about how to behave as women and men and seem to have more openness to same-sex sexual experiences than children of heterosexual parents. They have no link between sexual orientation and self-esteem, psychological well-being or cognitive skills for their children. In general, homosexual men and lesbians have similar interactions with heterosexuals and heterosexual and homosexual couples report similar levels of happiness. Gay, lesbian or bisexual individuals or couples define their families in a number of ways, including having children. The overwhelming research shows that homosexuals and heterosexuals are equally competent parents, and that heterosexual and gay parents' children differ, notably in gender and sexuality.

IV. HOMOSEXUALISM AND RELIGIOUSNESS

There are a range of related concerns in regard to homosexuality and spirituality. What are the meanings of both words first and foremost? At first glance the behaviour towards homosexuality may appear clear. Homosexuality involves the same need for sex. If it's a little simple, the solution seems easy. Spirituality, more often linked with an otherwise spiritual path, contains certain tones of individualist religious journey. Spirituality is an inaccurate and loaded phrase. Secondly, two forms of human conduct are at the centre of a second question: religious belief and sexuality. How are the many forms in which individuals might claim to be "religious" or "sexual?" Is there in either case a consistent pattern? Finally, how does sex with spirit and sex or religion relate to one other? Both established faiths and homosexuals have a lot to say about this. Both viewpoints are sometimes irreconcilable in terms of mutual understanding or even respect. Homosexuality and spirituality links are hardly publicly explored. The fundamental problem is regularly outlined in terms of connections between organised religion

and homosexuality, that is to say the position or strategy of a particular category or rigorous gathering of same-sex relations, its philosophical position on the subject and its traditional approvals against persons that decide to participate in homosexual behaviour. The fact that now many individuals prefer to entirely reject the term 'religion,' instead of opting to use a far more inclusive and ambiguous term, 'spirituality,' is another problem. In order to speak of homosexuality and spirituality, one needs know how homosexuals understand their religious lives and decisions. It also means that we are willing to accept some linguistic and theoretical ambiguity. Indeed, although the prior issues may not be fully answered or resolved, LGBTQ+ persons are not excluded. Spirituality involves more a journey than a definite and rapid response. Due to their longstanding historical hostility toward homosexuality, at least in the West, these organisations regard long-standing religion with suspicion. It is commonly considered as a cause of anti-LGBTQ+ ostracism, hatred, and violence. Thus, even though religion has for a long time denounced these people as unnatural, immoral or morally immoral, desires and activities are widely valued. Consequently, gay, lesbian and bisexual spirituality is important for the restoration and denial of homophobic religious discourse.

V. A RELIGIOUS DISCUSSION WITH A CRITICAL POINT OF VIEW

Indeed, it involves severe criticism of established faiths' world views to claim that homosexuality and religiosity are connected. This is partially due to the fact that virtually all these religious traditions (which is unlikely to exempt Hinduism) have a very unfavourable view of the relations of the same sex, therefore giving rise to alarmed and even hostile signs of compatibility, whether or not open. But the criticism is more. Those proposing a more positive vision of homosexuality, by rejecting such engrained sentiments, weaken and weaken the essential foundation and legitimacy of religious institutions. They provide the most direct challenge to every implied spiritual truth. In this example, the LGBTQ+ individuals can be reconciled with one prayed for love and inclusion, how a religious teaching of hatred and exclusion aimed at some individuals? The problem is straightforward; the answer is often poor or theologically weak. How can the statement of any relationship between a desire for the same sex and spirituality be a critical religious discussion?? The four aspects that are explored are ethics, myth, imaging and ritual. Such questions are often addressed by pushing ethical concerns, even if this is more useful in creating a problem or labelling a behaviour than in providing information on what people are doing. The way in which the LGBTQ speaks is frequently rigid, discriminating, dismissive and ultimately offensive. The positive strengthening of libido in general and same-sex want in particular may seem distinctive, if not extreme, to Christians as a component of religious experience. Two key causes contribute to

this. Managing or predicting human sexual desires is not always simple. It always has something to do with turmoil. Human entities are by their very nature messy and turbulent. They want and behave in a way that challenges existing moral canons and undermines institutional restrictions. For organised faiths, in particular Christianity with its idea of "engraved" God, sexuality remains particularly troubling and questionable, mostly because it constantly defies efforts to standardise.

LGBTQ+ individuals usually have to develop and practise spiritual forms that are important outside established organisations to their unique wants and concerns. Generally speaking, this has resulted in a creative explosion of a range of homosexual groups, beliefs and rituals with fresh and fascinating perspectives. However, there are those who think, despite the unfavourable stance of these same faiths towards homosexuals, that the way to spiritual contentment lies not outside, but inside their religious traditions. As a result, a wide spectrum of groups, including homosexual and lesbian Muslims, Catholics, Anglicans and Jews, may be found in most major urban locations. Members of these organisations try to reconcile their sexual orientation with their religion. This mix is not always apparent or easy and frequently requires some judgement as regards the prohibition of scripture or formal beliefs of institutions. In general, the liberal or inclusive methods utilised by these organisations to interpret the tradition are more strictly avoided by orthodox explanation.

VI. HINDUISM

In Hindu faiths homosexuality is banned, although restrictions are ambiguous. Anal sex in general is condemned by the Arthashastra Treaty, dedicated to monetary success and the creation of secular law. There are also homoerotic forms, with male homoerotic less more harshly penalised than women's homoeroticism. However, in Arthashastra neither men nor women have the same severely punished homoeroticism as in religious texts. The Holy Law of Manu, a key dharma book, is an excellent example. While Manu's law is tougher to do homoerotic than Arthashastra, straight anal sex is nonetheless punished rather than gay anal sex. Moreover, unlike the Arthashastra, the Law of Manu more severely condemns female homoeroticism than male homoeroticism. Factors of class also have a role to play. Upper caste men with extra marital matters are more harshly penalised than lower caste men who do the same, while for women the opposite is true. There are therefore a range of other problems in Hindu anti-homoerotic feelings that include ceremonial cleanliness, perceived anomaly in anal sex, maintaining the hierarchy of gender and caste and the pursuit of distinct goals for life. Hinduism has traditions which, as a society which is mainly gender positive, are highly suggestive or, in

some circumstances, fully homoerotic. The Kamasutra, devoted to creative activity, accepts oral-genital homoeroticism as a kind of sexual pleasure. Homoeroticism is sometimes connected in Indian tradition with a gender integrity or a fluidity including spiritual strength or cosmogenic fullness. Such connections can be found in deities that both have genders or change sexes and who participate in what otherwise would be homoerotic forms. Hijras is a magnificent example of a tradition of third sex, still living in the Hindu culture of today, and of spiritual value. Hijras, born males or hermaphrodites, choose to be ritually castrated and so serve Mother Goddess and to provide blessing to sex and reproduction (sometimes curses). Many Hijras credit their spiritual appeal to past "passive" homoerotic encounters despite their wish to stay celibate, many of which are now sex workers. The Hijras are nevertheless now stigmatised as a sexual minority and homosexual men, properly or incorrectly, are often linked. In Nepal and India's mostly Hindu cultures homosexuality is prohibited. Homoeroticism in Nepal, where Hinduism is entrenched legally and grave sexual minority abuses, including the kidnapping and incarceration of homosexual rights advocates, have been reported, is prohibited by lifetime in prison.

Homoeroticism was punishable, under Chapter XVI, Section 377 of the criminal code, which was imposed by British colonialists in 1860, with fines and up to ten years in prison. For the second time Section 377 has been confirmed by the High Court of Delhi in November 2004. Homosexuality was first decriminalised in 2009, after Indian Supreme Court rulings over the invalidation of the LGBTQ+ section 377, in which British colonists were voted and homosexual conduct was previously criminalised. A few years after this historic law, however, the ISC decided to reconsider the preceding 2013 judgement that homosexuality was again an offender. Fortunately, the Supreme Court decided in September 2018 to rethink its 2013 judgement that homosexuality was again legal and that sexual discernment was a violation of basic rights. While the clause was abolished, the extortion and bribing police utilise this clause speculatively and it promotes abuse against LGBTQ and Hijra. Since the 1980s, Hindutva has jeopardised the civic rights of sexual minorities.

VII. PRESENT DAY SCENARIO OF HOMOSEXUALITY IN INDIA

In India, like in most of Asia, homosexuality is marked by the classical triad of illegality, societal rejection, and government nonenforcement of the law. The Government for a long time resisted in the name of "containment" to decriminalise homosexuality but also rejected it because it feared it would become public. The idea of "containment"—an American diplomatic phrase that refers to Communist infection restrictions—is somewhat relative in a country in

which the National AIDS Control Organization calculates at least 70 million gays. The event was covered extensively in the national press and brought a couple of thousand people to the Indian capital in June of 2008. The next year, the Supreme Court of New Delhi decriminalised homosexuality and repealed Section 377 of the penal code, which it ruled unconstitutional. It was the first time that the disputed question of homosexual rights was weighed in on this calibre. It's been a spade for Damocles that was over our heads [section 377] used for some time in India and that adds to gay non-recognition of Indian people. Many religious leaders, notably Islamists, denounced the repeal as a "destructive action to assist Western culture to be imported into India and young Indians to be corrupted."

The Supreme Court overturned its judgement in December 2013, recriminalizing homosexuality due to the pressure from religious groups who lodged an appeal. It was a disruptive choice. The ex-Indian Minister of Foreign Affairs and MP, Shashi Tharoor has suggested that, on behalf of the Links, he will submit a fresh bill to reverse the judgement of the Court and finally decriminalise homosexuality in India. In December 2015, he made a new draught bill, but by a vote of 71 to 24 he was defeated. The Court then decided to review the case; however, it maintained the illicitness of homosexuality in a new decision published on 29 June 2016.

The Indian Socialist Democratic Party member Jaya Jaitley also favours LGBTQ+ laws, which she believes "must be secured at whatever cost in India." This magnificent woman of the secular world, like many of her interlocutors in New Delhi, criticised the governing right-wing party of government, Narendra Modi's Indian People's Party, for its renewal in the context of an 'archaic and anachronistic.' Although a homosexual buddy, Amit Khanna, a famous film producer from Bollywood, thinks India must develop on the LGBTQ+ issue.

The difficulty in India, like in most of Asia, is not simply the law: a whole culture helps to stigmatise homosexuality. All goes against the emancipation of homosexuals' society, the caste structure, scheduled marriages, the high probability of disinheriting. And when the life of Gandhiji, the founding father of India, is interfered with, the feelings become even more illogical.

This was the difficult method Joseph Lelyveld had to learn. Gandhi's biography "Great Soul" was authored by the winners of the Pulitzer Prize in 2011. The novel was extremely sensational, because the father of India may be bisexual. According to Lelyveld, while being in South Africa for 21 years Gandhi fell in love with Hermann Kallenbach, a Jewish German architect and bodybuilder. To prove his argument, the journalist just utilised short texts of a series of letters

unreleased.

The matter was not overlooked in India in the spring of 2011. The biography of Lelyveld, which is serious and careful in this regard, made observations that were all the more disturbing as they had been made before reading the work. The birthplace of Gandhi, Gujarat, is forbidden in several Indian states. The Prime Minister of the Indian Region said that "The book is inherently wicked. "This book denigrates national pride, which can't be allowed," according to the Indian Minister of Justice.

The Gandhi family, however, protested to the censorship and Tushar Gandhi, the grandson of Gandhi, defended the book. Lastly, Indian LGBTQ+ groups' response was remarkable. A number of campaigners were delighted by the finding of LGBTQ+ tolerances on their sites and asked whether Gandhi legend might assist their cause.

VIII. CONCLUSION

India is advancing now, whether or not it is a gay symbol. Things are changing progressively. Gay Pride celebrations are conducted in a number of large cities, and there are 'pink nights' in nightclubs, a Queer Ink LGBT bookshop in Mumbai, and Bollywood stars who portray gay characters on occasion. In New Delhi, there are currently gay pubs such as Boyzone Delhi, Pegs N Pints, and Kuki. Gay rights organisations, like as the Naz Foundation, are even government-sanctioned in India, which is not possible in China, Vietnam, or Singapore.

Demographics are key to these changes. India is a young country with more than 370 million people under the age of 15 (almost one-third of the population). Young people are changing. They are better trained, have internet access everywhere, have a cell phone, see MTV and go more often to the United States. The people around them need to be adapted to keep up. This new culture is going to have a huge influence on India. On the other hand, no one can forget the appearance of films such as "Fire" and "The Girlfriend," which both featured in two lesbians. There have been violent protests by the Hindu extreme right. Theatre halls were plundered and all the film posters were destroyed, even in large urban areas. India, Thailand, the Philippines, Taiwan and Hong Kong, is not the United States nor is it Singapore. We're a country that's far from homosexual-friendly. We are only at the start of a long journey, but things have changed dramatically since the release of Ayushmann Khurrana's film "Shubh Mangal Zyada Saavdhan" in February 2020, which was about a Gay couple facing a long and difficult road to happiness as they battle opposition from their families and which was well received and accepted by the majority of the Indian audiences, though there were some who objected.