

## 1: The Bible and Same-Sex Attraction | Living Out

*This accessible introductory book explores the complicated and intimate area of human sexuality from a human rights perspective. It describes how lesbian, gay, bisexual and transsexual people around the world are denied their rights, and discusses why these abuses continue into the 21st century.*

Pederasty in ancient Greece A nude youth plays the aulos for a banqueter: Attic red-figure cup by the Euaion Painter , c. It was a relationship between an older male and an adolescent youth. A boy was considered a "boy" until he was able to grow a full beard. In Athens the older man was called erastes. He was to educate, protect, love, and provide a role model for his eromenos , whose reward for him lay in his beauty, youth, and promise. The roots of Greek pederasty lie in the tribal past of Greece, before the rise of the city-state as a unit of political organization. These tribal communities were organized according to age groups. When it came time for a boy to embrace the age group of the adult and to "become a man," he would leave the tribe in the company of an older man for a period of time that constituted a rite of passage. This older man would educate the youth in the ways of Greek life and the responsibilities of adulthood. Greek boys no longer left the confines of the community, but rather paired up with older men within the confines of the city. These men, like their earlier counterparts, played an educational and instructive role in the lives of their young companions; likewise, just as in earlier times, they shared a sexual relationship with their boys. Penetrative sex, however, was seen as demeaning for the passive partner, and outside the socially accepted norm. This waiting period allowed the boy to ensure that his suitor was not merely interested in him for sexual purposes, but felt a genuine emotional affection for him and was interested in assuming the mentor role assigned to him in the pederastic paradigm. To love a boy below the age of twelve was considered inappropriate, but no evidence exists of any legal penalties attached to this sort of practice. Thus, the age limit for the younger member of a pederastic relationship seems to have extended from 12 to about 17 years of age. It was an important element in civil life, the military, philosophy and the arts. In the military[ edit ] Main article: Homosexuality in the militaries of ancient Greece The Sacred Band of Thebes , a separate military unit reserved only for men and their beloved, is usually considered the prime example of how the ancient Greeks used love between soldiers in a troop to boost their fighting spirit. The Thebans attributed to the Sacred Band the power of Thebes for the generation before its fall to Philip II of Macedon , who was so impressed with their bravery during battle, he erected a monument that still stands today on their gravesite. He also gave a harsh criticism of the Spartan views of the band: For men of the same tribe little value one another when dangers press; but a band cemented by friendship grounded upon love is never to be broken. Meleager , Achilles , Aristomenes , Cimon , and Epaminondas. He answered their request, bringing his lover to watch. Leading the charge against the Eretrians he brought the Chalcidians to victory at the cost of his own life. The Chalcidians erected a tomb for him in the marketplace in gratitude. Although this did not occur during the Lelantine War example it was still a heroic act for Cleomachus and even a perfect time to show his lover his selfless ways. Gender representations in Greek theatre[ edit ] The gender representations in Greek theatre was that of the stereotypical roles within Ancient Greece. Men were sought to be manipulative, powerful, had control over their own freewill, and control over their surroundings. Women were expected to be contained to the house and to do all the house work. They were also expected to produce offspring and act modestly. The women, or better known in the play as the Bacchae, are manipulated by the god named Dionysus. Dionysus is a strong and witty male character within the play and is written to easily manipulate the women due to this. In the same play, when the women start to gain control over themselves, they are perceived to be "wild" and "loose". Love between adult men[ edit ] Given the importance in Greek society of cultivating the masculinity of the adult male and the perceived feminizing effect of being the passive partner, relations between adult men of comparable social status were considered highly problematic, and usually associated with social stigma. According to contemporary opinion, Greek males who engaged in passive anal sex after reaching the age of manhood "at which point they were expected to take the reverse role in pederastic relationships and become the active and dominant member" thereby were feminized or "made a woman" of themselves. There is

ample evidence in the theater of Aristophanes that derides these passive men and gives a glimpse of the type of biting social opprobrium and shame "atimia" heaped upon them by their society. Achilles and Patroclus[ edit ] Achilles and Patroclus The first recorded appearance of a deep emotional bond between adult men in ancient Greek culture was in the Iliad BC. Homer does not depict the relationship between Achilles and Patroclus as sexual. The ancient Greeks emphasised the supposed age difference between the two by portraying Patroclus with a beard in paintings and pottery, while Achilles is clean-shaven, although Achilles was an almost godlike figure in Greek society. This led to a disagreement on whom to make the erastes and whom the eromenos, since the Homeric tradition made Patroclus out to be older but Achilles stronger. Other ancients held that Achilles and Patroclus were simply close friends. The love in these poems is sometimes requited, and sometimes not. Sappho is thought to have written close to 12,000 lines of poetry on her love for other women. Of these, only about 1,600 lines have survived. As a result of her fame in antiquity, she and her land have become emblematic of love between women. In addition to being a poet, Sappho was the head of what was known as a thiasos. Thiasoi were communities of women in which Greek women could receive a limited form of education. Critically, however, girls in these communities also experienced same-sex love, sometimes for their mistresses Sappho writes of her love for various students of hers and sometimes for each other. As the polis evolved, however, marriage came to be an integral instrument for the organization of the culture, and women were confined to their houses; the thiasoi were no more. Girls were taught from their infancies that it was their duty and destiny in life to give their love to the men who would one day be their husbands. Female-female love had no place within the constraints of this new social organization. Pedagogic erotic relationships are also documented for Sparta, together with athletic nudity for women. Dover and many others. These scholars have shown that same-sex relations were openly practised, largely with official sanction, in many areas of life from the 7th century BC until the Roman era. Some scholars believe that same-sex relationships, especially pederasty, were common only among the aristocracy, and that such relationships were not widely practised by the common people demos. Some social constructionists have even gone so far as to deny that sexual preference was a significant category for the ancients or that any kind of subculture based on sexual object-choice existed in the ancient world," p. Stein for a collection of essays, *Forms of Desire: Sexual Orientation and the Social Constructionist Controversy*, Hubbard states that "Close examination of a range of ancient texts suggests, however, that some forms of sexual preference were, in fact, considered a distinguishing characteristic of individuals. Many texts even see such preferences as inborn qualities and as "essential aspects of human identity Hubbard utilizes both schools of thought when these seem pertinent to the ancient texts, pp. Indeed Plato himself eventually came to hold this view. At one time he had written that same-sex lovers were far more blessed than ordinary mortals. He even gave them a headstart in the great race to get back to heaven, their mutual love refeathering their mottled wings. Now he seemed to contradict himself. In his ideal city, he says in his last, posthumously published work known as *The Laws*, homosexual sex will be treated the same way as incest. In 1990, a conference on Alexander the Great was stormed as a paper about his homosexuality was about to be presented.

### 2: Download [PDF] same sex love and the path to wholeness

*Sex, Love & Homophobia has 7 ratings and 1 review. Elizabeth said: Really interesting delivery of a wide range of information. A collection of the positi.*

But innate or not, we know that it is definitely formed early in life, certainly before the age of ten. At the opposite extreme from modern post-Christian homophobia are the attitudes and practices of ancient Greece, especially Athens. There, sexual relations between men were not only accepted but praised. As in all cultures, however, strict rules governed sexual conduct, and Greek homoeroticism was accompanied by a strong tradition of misogyny. Michel Foucault was one of the first to show that the Greeks did not treat sexual desire as a problem, as Christianity has always done. Since Foucault, other historians have reconstructed the elaborate ethical discourse with which the Greeks surrounded homoerotic desire. Adult Greek males were conventionally attracted sexually to handsome adolescent boys and courted them assiduously. Boys, on the other hand, were expected to gratify their adult lovers only from motives of respect, admiration and non-physical love unless they were prostitutes. If a boy felt sexual desire for an adult man, this could only represent a desire to be penetrated, to have a penis inserted into his anus or mouth – to be, in other words, like a woman, who took pleasure in sexual subordination. Only a very small amount of evidence exists for lesbianism in Greek antiquity. The poetry of Sappho, a woman from the island of Lesbos – whence the nineteenth century euphemism for female homosexuality – expresses erotic attraction to women, but there is not much else. While imaginary women played a prominent role in Greek mythology, literature and visual arts, living women were ranked with children and adolescents. The male ideal was for women to be secluded, to remain indoors. Even the women of Sparta, who engaged in wrestling, footraces and other forms of public physical exercise, much to the disgust of most Athenians, did so in order to strengthen their bodies for the rigors of childbirth. Once the Church moved to stamp out priestly marriage and enforce chastity, it could not afford to allow homosexuality to go unsanctioned. So in , the Third Lateran Council condemned sex between men. But from the fourteenth until the nineteenth centuries, the penalty for sodomy seems to have been applied only episodically, even while it remained a capital crime. The liberal principle justifying decriminalization was later formulated by John Stuart Mill: At the same time, however, the Industrial Revolution extended the bourgeois family model, developed in the fourteenth and fifteenth centuries and based on marriage between men and women, with strictly-defined gender-roles and clear patriarchal supremacy, to the population as a whole. Because this structure entailed the unpaid labor of women, including their exclusive responsibility for the care of children, it was the least expensive means of reproducing the labor force. Its rigidly hierarchical structure fostered the relations of domination and subordination necessary for the reproduction of class society as a whole. And the foundation of these relations was heterosexual love. It therefore became necessary to stigmatize and, if possible, suppress alternative living arrangements. The new morality of compulsory heterosexuality was buttressed by legal sanctions. Upon the unification of Germany in , Prussian law was enshrined in Paragraph of the new penal code: The trouble with these early socialists was that they were uninterested in, even hostile to, democratic mass movements and had no strategy for abolishing capitalism other than appealing for the support of wealthy philanthropists and spreading their utopian communities. Indeed, Engels in particular evinced all the prejudices of high Victorianism when it came to homosexuality. If Schweitzer could be made useful for anything, it would be to wheedle out of this peculiar honorable gentleman the particulars of the pederasts in high and top places, which would certainly not be difficult for him as a brother in spirit. Marxism, as a method of historical analysis and a theory of democratic revolution from below, created the tools for understanding the relation of gay oppression to misogyny and compulsory heterosexuality, and for pointing the way toward liberation. As a body of theory, it has proved capable of cumulative development and of incorporating, eventually, all aspects of human emancipation. Its utopian – and later anarchist – rivals did not, despite their often more enlightened attitudes toward homosexuality, and sex in general. Even in their own era, the prejudice of Marx and Engels, unlike the homophobia of those who defended the status quo, was a failure to live up to their ideals of universal freedom

from oppression and exploitation. In Britain in the 1850s and 1860s the more democratic and libertarian socialist tendencies, especially those associated with William Morris, attracted prominent homosexuals such as Oscar Wilde and Edward Carpenter. Hirschfeld, a doctor, sex researcher, homosexual, and SPD member, was the founder of the Scientific Humanitarian Committee. In 1897 he launched a campaign to repeal Paragraph 175. These advances should not be idealized. The SPD was officially noncommittal on Paragraph 175, and even most Social Democrats who took a stand never went beyond the position of decriminalization as a civil rights issue. Socialists in Germany and elsewhere tended to take, publicly, an ascetic attitude toward sexual matters, to emphasize continence and personal responsibility rather than sexual liberation. Bernstein did no more than reflect prevailing scientific opinion. Unlike Hirschfeld and his followers, the great majority of medical and legal experts defined homosexuality as a mental illness or some other kind of pathology, rather than a natural variation. As such, they insisted, it would respond to treatment, not punishment; this more sophisticated form of prejudice was common among liberal, secular-minded people, as well as, probably, most socialists. On the whole, however, the socialist press avoided the whole subject of homosexuality, whether from prejudice or puritanical squeamishness. At the same time, popular homophobia was eagerly exploited whenever it was politically opportune, as when prominent gay members of the elite became embroiled in sex scandals. Almost immediately after the Revolution, voluntary homosexual relations for persons 14 and older were legalized. In the new Soviet criminal code removed all legal restrictions on sexual activity as such. The Regulation of Sexual and Gender Dissent. For Healey, Alexandra Kollontai was the outstanding champion of sexual libertarianism, while he places Lenin squarely in the camp of the rationalizers. Kollontai is not recorded as having said or written anything about homosexuals; her major concern was promoting sexual autonomy for women in their relations with men. Both sources should therefore be taken with a grain of salt. In neither does Lenin refer at all to homosexuality. As far as homosexuality is concerned, Bolshevik policy went beyond mere legalization — though this alone was a major accomplishment at a time when the maximum sentence for sodomy ranged from five years in Germany to life imprisonment in England. Throughout the 1920s, Soviet representatives maintained relations with Hirschfeld, who in 1925, in the more liberal climate of Weimar, had established the Institute for Sexual Science. The Institute was a center for research, sex education, and legal aid to victims of Paragraph 175, and it campaigned not just for repeal of the sodomy statute but against homophobia in the broadest sense; Hirschfeld often noted that prejudice against homosexuals was just as strong in countries like France and the Netherlands, where they were not criminalized, as it was in Germany. In 1927, the Commissar of Health, N. Healey also maintains that official policy was inconsistent, although the examples he cites are highly ambiguous. One was the frequent use of pedophilia allegations in the prosecutions of Orthodox clerics; it may well be, however, that these were cases of actual child abuse — as in the recent Catholic Church scandals — rather than gay-baiting political enemies. Whatever the case, homophobia — like anti-Semitism, national chauvinism, sexism, and patriarchy — could not be eliminated in a few years in a predominantly peasant country beset by the crushing poverty and devastation brought by the World War and Civil War. The problem of emancipating women is illustrative. Major steps were indeed taken to achieve equality for women. In addition, laws against abortion were repealed, and contraception was made available to all. Women could divorce their husbands by simply notifying the authorities, and men could do the same. Women who did the same jobs as men had to be paid the same wages. So, for example, some of the childcare centers sought by Kollontai were set up, but they were bleak institutions full of malnourished children cared for by half-starved attendants. One consequence of poverty that was especially degrading to women was prostitution. Women who worked in factories, for example, earned so little that they frequently took money for sex. Widespread prostitution, moreover, led to an epidemic of venereal disease. A new law imposed three to five years of hard labor for any man convicted of performing sexual intercourse with another man. They were also a threat to the super-productivism mandated by the drive for rapid industrialization. Soviet industry demanded ever more workers, while the maximum diversion of resources toward armaments and capital goods meant that the traditional heterosexual family had to assume the bulk of the cost and burden of maintaining the labor supply. Thus, women too became victims of the Stalinist counterrevolution. Because so many more workers were needed in the industrialization drive, masses of women were encouraged to take

jobs that had always been reserved for men – operating heavy machinery, stoking blast furnaces, construction and the like. But the idea of equal pay for equal work was abandoned. Women were paid far less than men and generally kept in the lowest positions. In abortion was outlawed. Now women were offered financial bonuses and awards for having more babies. Almost at the same time that Stalinism extinguished the promise of gay liberation in Russia, the Nazis brutally cut short the progress that the gay rights movement had been making in Weimar Germany. After the stabilization of the Republic in , Germany saw the flowering of a remarkable new, innovative cultural life, especially in Berlin and other big cities. The American journalist, William L. Life seemed more free, more modern, more exciting than any place I had ever seen. The Sex Reform movement campaigned to free women from the burden of constant childbearing through the legalization of contraception and abortion. Although it did not succeed in getting the law changed, abortion was actually quite commonplace in Weimar Germany. Bars and clubs for lesbians and gay men proliferated, especially in Berlin. In fact, during most of the Weimar years, the KPD was the most consistent and outspoken defender of gay rights. In the Reichstag, Communist deputies called not only for decriminalization, but also for equal treatment of gays and straights across the board. With the onset of the Depression and the explosive growth of Nazism, both parties began to change course. The Nazis were militantly homophobic; they often declared that Magnus Hirschfeld a triple threat – gay, Socialist and Jewish would be their very first victim when they came to power. In the Soviet Union, the writer Maxim Gorky proclaimed: As soon as Hitler came to power, the SA went around raiding gay bars and packing off the men they arrested there to concentration camps. After the purge of the SA in ,7 the Nazis launched a massive attack on gay men. Paragraph had prohibited sexual acts between men; in any case, it had rarely been enforced under Weimar. In other words, a man could be convicted merely for flirting with another man. Thousands were sent to prisons and concentration camps; the total is unknown, but it was at least 10, and more likely several times that number. Later, gay prisoners were identified by a pink triangle sewn on their shirts. Homosexuals were subject to especially cruel treatment by the guards and even, tragically, by their fellow prisoners, so the death rate among them was unusually high. Gay survivors of the Nazi concentration camps were denied compensation, and some actually remained in prison until the s. The s witch-hunts in the U. Homosexuality remained classified as a mental illness by the American Psychiatric Association until . On the left, the whole pres tradition was simply forgotten. Even though most non-Stalinist socialist groups did not prohibit homosexuals from joining or expel those who were discovered the U.

### 3: I'm A Gay Man Who Loves Sex (And Here's Why That's Suddenly A Problem) | HuffPost

*The page book 'Sex, Love and Homophobia' by Vanessa Baird, co-editor at the New Internationalist, explores attitudes towards and laws on sexuality around the world in 26 easy-to-read A to Z entries.*

By Sam Allberry It is a surprise to many people to discover that there are only a handful of passages in the Bible that directly mention homosexuality. The first two passages that directly mention homosexuality come from the Old Testament, the other three are from the New Testament. Genesis 19 Sodom has become so associated with homosexual conduct that its name was for many ears a byword for it. The account describes the men of the city attempting to forcibly have sex with two angelic visitors to the city, who have appeared in the form of men. Later parts of the Old Testament accuse Sodom of a range of sins: None of these even mentions homosexual conduct. This has led some people to wonder if we have read homosexuality into the Genesis narrative, when in fact the real issue was social oppression and injustice. But a close look at the text makes it clear that homosexuality was in fact involved. Hence what happens next: In the New Testament, Jude adds an important insight: Jude 7 What happened at Sodom is clearly meant to be something of a cautionary tale. Jude makes it clear that their ungodliness involved sexual immorality. They were punished for sexual sin along with the other sins of which they were guilty. Jude also highlights the nature of their sexual desires: Some have suggested that this relates to the fact that the visitors to the city were angelic; Jude references angelic sin earlier in his letter. Their desire was to have sex with the men staying with Lot. In other words, it was the homosexual nature of their desires, and not just the violent expression of them, that is highlighted in the New Testament. You shall not lie with a male as with a woman; it is an abomination. It is also often claimed that the fact that these prohibitions appear in a book full of other laws which no Christians think they are expected to follow today suggests that they should not be taken as having abiding moral relevance. Secondly, the surrounding verses in each instance describe other forms of sexual sin such as incest, adultery and bestiality, none of which is anything to do with pagan temples or idolatry, and which we would take as being applicable to Christians today. The particular details in the passage may indicate that Paul is using the Greco-Roman culture surrounding his readers as a case in point. In the verses that follow, Paul illustrates how this has happened, giving three examples of how what has been known about God has been exchanged for something else: For this reason God gave them up to dishonourable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. Homosexual desire is not what God originally intended. This is not to say that homosexual desire is the only thing that God did not originally intend. All of our desires have been distorted by sin. But this view cannot be supported by the passage itself. Paul may be highlighting it because it is a particularly vivid example, and may have been especially pertinent for his readers in Rome given their cultural context. Either way it is illustrative of something that is the case for all of us: This is as true of a heterosexual person as of a homosexual person. There are no grounds in this passage for singling out homosexual people for any kind of special condemnation. The same passage indicts all of us. It is important to recognize that Paul is talking here in social rather than individual terms. He is describing what happens to culture as a whole, rather than particular people. It is not the only sign, and in everyone there is no doubt more than one sign or another - but it is a sign nevertheless. In response to the exchanges Paul has described, we see three instances of God giving us over to live in the outcome of our sinful desires. This is his present-day judgment against sin. We ask for a reality without him and he gives us a taster of it. Sin leads to judgment, but judgment also leads to further sin. Again, homosexual activity is certainly not the only sinful act. All of us are guilty. But it listed among them as one of the ways in which human nature as a whole has been changed from what God originally intended. Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: Four kinds relate to sexual sin, and two of those specifically to homosexual behaviour. In 1 Corinthians 6 malakoi comes in a list describing general forms of sexual sin, and the context suggests Paul is most likely using it in a broad way to refer to the passive partners in homosexual intercourse, as we are about

to see. The second term he Paul uses. These are the two words used in the Greek translation of Leviticus Arsenokoitai, then, is a general term for male same-sex sex, and its pairing with malakoi indicates that Paul is addressing both the active and passive partners in homosexual sex. So what does all this mean for our understanding of homosexuality? Homosexual sin is serious. Paul urges his readers not to be deceived on this point. He assumes there will be those who deny this teaching, and argue that some forms of homosexual conduct are acceptable to God. But Paul is clear: This is a serious issue. Homosexual sin is not unique. Homosexual sin is incredibly serious, but it is not alone in being so. It is wicked, but so is, say, greed. We must not imply that homosexual sex is the sin of our age. If we are to be faithful to Scripture, we must also preach against theft, greed, drunkenness, reviling, and defrauding others, many of which are also trivialised in our society, and all of which also characterize the unrighteous. Homosexual sin is not inescapable. Paul continues in verse These forms of behaviour are not appropriate for the Corinthian church precisely because it is not who they are any more. Some of them clearly had been active homosexuals. They did once live in these ways. They have been washed, sanctified and justified; forgiven, cleansed from their sins, and set apart for God. They have a new standing and identity before him. It is possible for someone living a practicing gay lifestyle to be made new by God. Temptations and feelings may well linger. That Paul is warning his readers not to revert to their former way of life suggests there is still some desire to do so. But in Christ we are no longer who we were. Those who have come out of an active gay lifestyle need to understand how to see themselves. What defined us then no longer defines us now. The law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, for the sexually immoral, men who practise homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine. Also in common with 1 Corinthians, same-sex sex is mentioned among other wide-ranging sins, non-sexual as well as sexual. They do not conform to the life Christians are now to lead. They go against the grain of the new identity we have in Christ. Conclusion Attempts to read these texts as anything other than prohibitions of homosexual behaviour do not ultimately work. The plain reading of each passage is the right one. It is homosexual practice in general, rather than only certain expressions of it, which are forbidden in Scripture. To attempt to demonstrate otherwise is to violate the passages themselves. The very passages that show us that homosexual activity is a sin, make it very clear that it is not a unique sin. It is one example of what is wrong with all of us.

### 4: Sex, Love and Relationships [HOME] at [www.enganchecubano.com](http://www.enganchecubano.com)

*Sex, Love and Homophobia by Vanessa Baird, , available at Book Depository with free delivery worldwide.*

If God is love, why does He condemn homosexuality? A common argument for the acceptance of homosexuality and same-sex marriage is that, if God is love, He would not condemn the love of others. It is the love that sent Jesus to die on the cross for our sins Romans 5: And the love that led God to send Him John 3: The question, then, becomes what constitutes the well-being of another? The world and maybe even our own sensitivities might say that to allow another to live in a homosexual relationship is to see to their well-being. The Bible says otherwise. It is the opposite of love. That being said, those with homosexual attractions are in desperate need of love. Even if they agree with the Bible that homosexuality is a sin and resolve not to seek fulfillment of their sexual desires, they must still find love in other relationships—the self-sacrificing love of agape and the friendly companionship of phileo. When our emotional and social needs for love are met, we are less likely to seek fulfillment in unbiblical ways. Can someone with same-sex sexual attraction be healed and become heterosexual in thought, desire, and deed? It is possible, but it is not certain. Being saved and forgiven does not rid one of temptation. For the believer, as long as same-sex attractions are present, abstinence is crucial—as it is for anyone not in a heterosexual marriage. Believers should not condone sexual relationships outside of a heterosexual marriage, even as they show agape and phileo love. It is a lie that all humans need sexual fulfillment Matthew It is a lie that sex equates to love. The God who created us insists that sex is an expression of love between a man and woman who are married to each other. Outside of that context, sex is harmful and very much unloving. If we love others, we will not encourage them to sin, bringing harm to themselves. Instead, we will follow the greatest commandment and provide for them the real love they need from us.

### 5: If God is love, why does He condemn homosexuality?

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Death penalty Rings indicate areas where local judges have granted or denied marriages or imposed the death penalty in a jurisdiction where that is not otherwise the law or areas with a case-by-case application. State-sponsored homophobia includes the criminalization and penalization of homosexuality, hate speech from government figures, and other forms of discrimination, violence, persecution of LGBT people. History of homosexual people in Nazi Germany and the Holocaust In medieval Europe , homosexuality was considered sodomy and it was punishable by death. Persecutions reached their height during the Medieval Inquisitions , when the sects of Cathars and Waldensians were accused of fornication and sodomy, alongside accusations of Satanism. In , accusations of sodomy and homosexuality were major charges leveled during the Trial of the Knights Templar. The Soviet Communist Party effectively legalized no-fault divorce, abortion and homosexuality, when they abolished all the old Tsarist laws and the initial Soviet criminal code kept these liberal sexual policies in place. Homosexuals were one of the many groups alongside Jews that were murdered during the Holocaust. Current governments See also: Homosexuality is illegal in 74 countries. Homosexuals in the DPRK have never been subject to repression, as in many capitalist regimes around the world. This can include extreme repression and denial coupled with forced outward displays of heteronormative behavior for the purpose of appearing or attempting to feel "normal" or "accepted. Williamson, in his paper "Internalized Homophobia and Health Issues Affecting Lesbians and Gay Men" finds the term homophobia to be "highly problematic" but for reasons of continuity and consistency with the majority of other publications on the issue retains its use rather than using more accurate but obscure terminology. It can also refer to many stereotypes beyond sexuality and gender roles. Such a situation may cause extreme repression of homosexual desires. This discordance can cause clinical depression , and a higher rate of suicide among LGBT youth up to 30 percent of non-heterosexual youth attempt suicide has been attributed to this phenomenon. Critics of the scales note that they presume a discomfort with non-heterosexuality which in itself enforces heteronormativity. Homophobia in men is correlated with insecurity about masculinity. Thus, by distancing themselves from gay people, they are reaffirming their role as a heterosexual in a heteronormative culture, thereby attempting to prevent themselves from being labeled and treated as a gay person. This interpretation alludes to the idea that a person may posit violent opposition to "the Other" as a means of establishing their own identity as part of the majority and thus gaining social validation. Chodorow states that homophobia can be viewed as a method of protection of male masculinity. This threat causes repression, denial or reaction formation.

## 6: Homosexuality | in Chapter Sex, Friendship, and Love

*FIFA World Cup Same-sex love in times of homophobia in Russia Russia's 'gay propaganda' law officially forbids the promotion of "non-traditional sexual relationships" to minors and effectively bans gay rights activism.*

Next page Homosexuality Surveys suggest that 4. Slightly fewer have a same-sex partner after age Data from a longitudinal study of a birth cohort in New Zealand produced similar numbers. Alfred Kinsey proposed in the s that sexuality was on a continuum. What scale did Kinsey propose? How do some other researchers look at the same issue? Certainly many homosexuals feel that way. A pioneering researcher, Evelyn Hooker, wrote in the s: In any case, it is a fate over which they have no control, and in which they have no choice. To fight against homosexuality is to fight against the inevitable since they are fighting against their own "nature" in its essential form, as they experience it. They believe that homosexuality is "natural" for them, as heterosexuality is for others. It is distinct from disapproval based on religious or moral grounds. Like other phobias, homophobia is irrational and intense and may disturb normal behavior. They fight off same-sex attractions in order to feel normal. If mental defenses against same-sex attraction are failing, a person feels compelled to "shore up the defenses. If true, this would be an example of the defense mechanism Freud called reaction formation. The student wanted Dr. Hooker to study "normal" gay people of the type who were usually overlooked by psychiatrists. He introduced Hooker and her husband to the gay communities in California. Hooker ended up doing the one of the first scholarly studies devoted to patterns of homosexual behavior. How did Evelyn Hooker get started on her research? Hooker found in the s that there were over 60 gay bars in Los Angeles. The bars performed an important function in helping people meet. Hooker described a typical encounter in her book: If one watches very carefully, and knows what to watch for in a gay bar, one observes that some individuals are apparently communicating with each other without exchanging words, but simply by exchanging glancesâ€”but not the quick glance which ordinarily occurs between men Later, as if in an accidental meeting, the two holders-of-a-glance may be seen in a brief conversation followed by their leaving together. Or, the conversation may be omitted. Casually and unobtrusively, they may arrive at the door at the same time, and leave. If we followed them, we would discover they were strangers, who by their exchange of glances had agreed to a sexual exchange. What I have described is one form of "cruising. They found that gaze was the most important ingredient in mutual recognition among homosexuals. What role was played by gaze, according to Saghir and Robins? But the Saghir and Robins findings could be interpreted the opposite way, as showing homosexuals and heterosexuals are essentially similar in this regard. How are students often misled by the Saghir and Robins findings? Heterosexuals use the same exact cuesâ€”significant looks, voice, gesture, and conversationâ€”when looking for a partner. A quarter of the respondents said flatly that they could not recognize homosexuals by looking Saghir and Robins, , p. Cruisingâ€”casual, anonymous sex "without obligation or commitment"â€”was once the most common form of sex among young homosexual males. As a result, many male homosexuals had multiple sexual partners. Lesbianism Male and female homosexuals show distinctly different patterns of behavior when considered as groups. Yet certain features of their childhood histories are similar. Two-thirds of lesbians, like two-thirds of gay men, recall being "different" since childhood. What are common features in the childhoods of lesbians and gay males? Tomboyism is not, however, strongly diagnostic or predictive of adult lesbianism. So being called a sissy if you are a boy and remembering it and being willing to admit it is a more powerful predictor of homosexuality than being called a tomboy as a girl. Why is tomboyism not strongly diagnostic of adult lesbianism? Saghir and Robins write that "emotional attachments were universal among homosexual women. When are the first same-sex attractions noticed, for most homosexuals? I was 8 when I developed a strong attraction to a 7-year-old girl. I wanted to be with her and to protect her. It was my secret and felt natural to me at that time. It was more than a friendship and lasted for 4 years. I [looked it up] in a dictionary and thought that it applied to me since I felt similar love for my friend. Saghir and Robins, , p. One woman interviewed by Tennov reported: Sex with a man is tolerable. But no relationship with a man could begin to hold the positive value in my life that is possible with a woman. Only a quarter of homosexual women report genital contact as a part of their first

experience of homosexual arousal. How do male and female homosexuals differ in their first encounters? Childhood same-sex attractions in females are likely to be platonic, with no sexual activity. How were adolescent dreams revealing? Female homosexuals were far more likely than males to form a lasting relationship, in the days before the HIV virus and gay marriage. Infidelity was taken seriously in this sample. It was the most common reason for a breakup. By contrast, infidelity was tolerated among homosexual males living together, in the years before AIDS. Sexuality is not necessarily a focus or reason for sustaining a lesbian relationship. Support, sensitivity, and comraderie of a friend are more likely to be cited as reasons for keeping a relationship together. Cruising for partners in public places is almost nonexistent among lesbians. What factors are most likely to be cited as a basis for a lesbian relationship? Some students conclude from this that homosexual people can recognize each other, but these statistics show that less than half claim that ability. Researchers found the probability of contracting the disease was strongly correlated with numbers of sexual contacts. The earliest victims of AIDS sometimes had extraordinary numbers of sexual contacts. In a study of 50 AIDS victims The median number of different partners for a homosexual control group without the disease a matched sample of men was Meredith, Simply remaining monogamous, having only a single sex partner, is the surest way to achieve "safe sex. Is monogamy the solution for gay males? Meredith wrote a few years after the AIDS epidemic started, " More gay men began to seek lasting couple relationships. Not all gay men are interested in marriage, but displays of joy when gay marriage was legalized showed many were interested in legally binding long-term commitments. The social organization of sexuality: Sexual practices in the United States. University of Chicago Press. Male and female homosexuality: Dewey at psywww gmail. Psych Web has over 1, pages, so it may be elsewhere on the site. Do a site-specific Google search using the box below.

### 7: FIFA World Cup Same-sex love in times of homophobia in Russia | The Indian Express

*The God who created us insists that sex is an expression of love between a man and woman who are married to each other. Outside of that context, sex is harmful and very much un loving. If we love others, we will not encourage them to sin, bringing harm to themselves.*

Homophobia in India is difficult to describe. It is not the type of homophobia people usually think of: In Indian society, the existence of homosexuality is simply not acknowledged, so that type of homophobia generally is unseen. They do not understand homosexuality, they do not see homosexuals, and, therefore, we do not exist. To understand this concept of thinking, I had to investigate why it exists in our general society, and trace the origin: I had to look at where this sort of ignorance stemmed from. This is a mindset that is so difficult to fathom, even for me who grew up knowing that I was only attracted to my own sex. I realized that sexuality, as a whole, was not understood by them. After too many generations of arranged, even underage, marriages, they simply do not understand what attraction really means, whether it be to the opposite, or to the same sex. We all acknowledge that "love comes after marriage" in India, but how it is still such a well accepted concept for our society, simply blows my mind. Throwing same-sex love into a culture that is just being introduced to love-marriage as a whole, is too early for them to start understanding, yet too late for the acceleration of the rest of the world; too late for the generations being born into a world that is still caught up in an aging society, unwilling to change. Frankly, we are born in a world ruled by people who will soon die off, leaving our lives half fulfilled. The rest of the world is changing, so what is the delay? I know India is desperately trying to hold on to this culture where the social caste you belong to is still a requirement for marriage. But, sooner than later, the newer society will not be convinced by all of its "righteousness". We have the internet and media now. Despite censorship, we are not a communist country, and the war against religion is in its decline. There are fewer excuses by the day, and we now have access to see how the rest of the world is improving. Education is readily available for the ignorant, and it is only the society built on a dying culture that is holding us back. Now that this culture is clearly pushing the innocent further and further, it is also starting to hit limits. The injustices coming to light have started to burst our shiny bubbles, leaving behind black marks which are too loud for people to not see anymore, no matter which way they turn their heads. Each instance may not have any direct impact, but they are starting to have a spotlight cast down on each of them: The more and more people stand up and relentlessly raise their voice against the silence, the more it will bring us closer to change. Indians are, by all definitions of the word, pacifist, to the point where even speaking would be considered an act of violence. They would let things slide, rather than face it, especially if it has nothing to do with them. Nobody will involve themselves, for fear of their own persecution. We have seen it a million times, whether in our hit Bollywood films, or on the streets of Chennai, where I lived. People standing in a crowd surrounding, watching, a dying man with his mother weeping over his body, doing nothing to help him. Morality and Karma has its loop holes: Who are they so scared of? People of money and power. What makes them so powerful? They have an army of cops backed up by a corrupt government, all wall within their pockets. In fact, it never happened. But say one brave soul does decide to report him to the nearest police station, he would be praised for the information, beaten nearly to death, and if he agreed to remain silent, then his wife would not be raped and his children will not be murdered. Police brutality is more than normal in India, not just in the movies. I remember a few years back, I casually complained to a family member that my taxi driver was drunk and inappropriate. I found out a week later, that the cops tracked him down in his home in the slums, took him to a police station, beat him till he was begging for his life, and kept him locked-up for a week. They then asked if they should let him go, or if I preferred if he remained there for life. This is how life is, in South India at least. North India is a whole different, yet still entirely corrupted ball game. Again, knowing all of this, throwing the concept of homosexuality into a preexisting fucked up world, would put our culture in shock, not knowing what the fuck to actually do, aside from ignoring it to the maximum potential. This is a society built upon culture. It is easier to change the law rather than this culture. Yes, Section of the Indian Penal Code demands life-long imprisonment for being homosexual, but it is only enforced when the

police and government needs it to punish people. I did not even know the law existed until the last few months of my 6 years of stay there. Again, they would rather let it slide, simply because they do not want to acknowledge our presence, even if it is illegal. Changing this law would be a great step, but, in the end, it would sadly be just a matter of words. The masses will still avoid talking about it to silence any hope that exists till it dies down and is forgotten to the point where it never existed in the first place. Silencing anything that threatens this comfortable ignorance is our go to mode of action. Ignorance how we handle it.

### 8: What Is Homophobia Like in India? | HuffPost

*Learn how to make your love the best it can be. Christian answers to questions about sex, marriage, sexual addictions, and more.*

### 9: Sex, Love & Homophobia: Lesbian, Gay, Bisexual and Transgender Lives by Vanessa Baird

*When viewing lesbian sex and straight sex, both the homophobic and the non-homophobic men showed increased penis circumference. For gay male sex, however, only the homophobic men showed heightened.*

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