

# Social Framework on Life of Homosexuals

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**Abstract – Make a positive impact on the health, safety, and well-being of LGBT people. LGBs had a greater incidence of mental problems than heterosexuals, according to the author's meta-analysis of literature on the prevalence of mental diseases among lesbians, gay men and bisexuals. According to the author, a hostile and stressful social environment caused by stigma, prejudice, and discrimination is to blame for the high frequency of mental health disorders among minorities. Prejudice incidents, expectancies of rejection, hiding and concealing and internalized homophobia are all part of the model's description of stress-inducing processes.**

**Keywords – Social Framework, Life, Homosexuals, Heterosexuals, etc.**

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## INTRODUCTION

Sexuality can be understood from multiple points of view ranging from biochemical and feminist theories. Various philosophies attempted from various viewpoints to describe sexuality. Sexual connotations vary with time and location, from the old periods of history to the current situation: physical differences between men and women, experiences of their anatomy, pleasures and impulses, strength, and so on. It often refers to sexual speech, gender, sexual identification, sexual preference, sexual attraction, sexual habits, and the sexual identity that make up the individual's sexuality [1]. Such a culture is founded upon its sex/sexual relationships, norms, behaviors, customs, societal structures, rituals, values, family ties, power systems and the institutional systems of the individual human society. There are certain sexual forms that are basic to all human cultures at least at a high level of 2: affection, relationship and parental relationship may be widely recognized at a very general level [2].

## HOMOSEXUALITY

Lesbianism is a term used to describe female homosexuality; the term "gay" is commonly used as a synonym for "homosexual" in the same way.

A variety of attitudes on homosexuality have been held at various eras and in various cultures. Homosexuality was not uncommon in ancient Greece and Rome, and the relationships between adult and adolescent males in particular have become a chief focus of Western classicists in recent years. Historically, both the Judeo-Christian and Muslim worldviews have seen

homosexuality as a sin. It has been made plain by many Jewish and Christian authorities that the deeds, not the persons or even their "inclination or orientation," are what is forbidden by their faiths. Others from factions within mainstream Protestantism to organizations of Reform rabbis have advocated, on theological as well as social grounds, the full acceptance of homosexuals and their relationships. The topic has threatened to cause outright schisms in some denominations [3].

## SEXUALITY AND ITS PERCEPTIONS

Sex is the core of whole human society. It is the matter of existence. Sexuality is not a strange concept in modern world. All of the positions between most intimate and most social, most physically anchored and symbolically intertwined, most natural and taught qualities of being seem to be represented by this model of being. [4].

Sexuality is perceived differently during different times and in different societies. Sexuality is understood from different vantage points which range from the purview of biology to feminist theories. Different ideologies have tried to explain sexuality from different perspectives. Connotations of Sexuality vary as time and place vary from ancient times in history to contemporary situation: as an anatomical difference of male-female, as the way in which people experience their bodies, pleasures and desires, as possession of power etc.,. It also signifies sexual expression, gender expression, sexual identity, sexual orientation, sexual desire, sexual

practices, gender identity which form the sexuality of individuals.

The norms, practices, customs, social institutions, rituals, beliefs, kinship, relations, power system, social systems of a particular human society are based on sex/sexuality/sexual relations of that society. There exist certain sexual forms which, at least at a high level of generality, are common to all human societies: love, intercourse and kinship, can be understood universally on a very general level [5].

## SEXUAL ORIENTATION

Sexual orientation refers to the preponderance of sexual or erotic feelings, thoughts, fantasies, and/or behaviors one has for members of one sex or the other, both or neither. Sexual orientation is not thought to be subject to conscious control, can exist separately or independently from sexual conduct and sexual identity, and may be dimensional – where gay and heterosexual may be merely the ends of a continuum on which we all fall and in which many individuals possess degrees of homoerotic and hetero-erotic attractions and feelings or categorical, in which we are classified as either heterosexual, homosexual or bisexual (Williams) [6].

### ► Sexual Identity

The concept of "sexual identity" refers to an individual's long-term self-awareness of the significance that their sexual feelings, desires, and behaviours have for their sense of identity. "This self-labeling occurs within the pool of sexual identities established and given meaning by the cultural and historical epoch in which one lives."

### ► Masculinity

The term 'Masculinity' can be explained as the perceived notions and ideals about how men are expected to behave in a given setting. Masculinity has been theorized in different ways. Before the colonial period the consciousness of gender was not rigid as it is expressed now. Fluid gender identities have characterized premier Indian society. A shish Nandi asserts that after the dawn of colonialism only the fluidity of genders was wiped out by the masculinity British imperial ideology. The cult of masculinity, which was a dominant element of late nineteenth century British colonialism in India, is a historical product determined by various intersecting ideologies, which are metropolitan as well as colonial [7].

## SEXUALITY AS A CONSTRUCT

Scholars are of the opinion that sexuality is a construct. It is constructed socially over time in different places between different cultures. The whole hierarchical system in the society is built on the plinth of sexuality. Sexuality is understood only in terms of sexual activity or the anatomical difference between

male and female. Beyond these it was not understood, discussed and studied as a social or a cultural construct and its implications on one's social or cultural life. As sex is the core of whole humankind, there is a necessity to study it holistically in all areas encompassing human life [7-8]. The multiple dimensions of sexuality need to be studied. This includes how sexuality is constructed as a social and cultural phenomenon and its role in economic life and political status of individual, or how it interferes in one's religious life. Analytically speaking it is not always social aspects that have determining influence over sexuality, but also sexuality of individuals affects one's personality etc. The triangular relationship between social, personal and sexual factors together form human life.

Sexuality is also looked as a cultural product. There are arguments that sexuality can not only be discussed within the purview of biology and the sexual experiences cannot be universalized and social aspects of it cannot be ignored. The differences between men and women can not only be explained with reference to biology but through the concept of gender where social meanings that different societies attach on different lines to masculinity and femininity. Beyond biology, it evolves in the social universe comprising several meanings, beliefs and values which humans attach [8]. The ways in which different cultures and different time periods have made sense of erotic pleasures and dangers vary widely. Sexuality is basically an idea about which individuals and society have and beliefs and practices, which they espouse and admonish. An 'idea', 'action', 'practice' and 'belief' are social in origin. That is to say that there is an inextricable relationship between sexuality and social structure. Social and political forces shape the notion of sexuality and connect in to power relations revolving around class, race and gender. To be more explicit, sexuality is a sociological reality.

## SEXUALITY AS A SOCIAL CONSTRUCTION MODEL

The term 'social construction' is used in diverse ways by the constructionist theorists. The constructionist approach to sexuality reject trans-historical and transcultural definitions of sexuality and argued instead that sexuality is mediated by historical and cultural factors. Though they differ on such aspects as sexual acts, sexual identities, sexual communities, direction of erotic interest and sexual desire, they are of unequivocal stand that though sexual acts are identical physically they vary in their social significance and meanings bound by different cultures and historical periods. As culture varies from place to place in terms of meanings, values and beliefs sexual acts with meanings, beliefs and sexual affective experiences also vary coupled with changes in time and space which bind observers' perspective. Beliefs, values and definitions which are socially constructed not only

influence individual subjectivity and behavior but also shape the collective experiences. Radical constructionists argue that 'there is no such thing as essential, undifferentiated sexual 'impulse', 'sex drive' or 'lust' that resides in the body due to physiological functioning and sensation. Therefore, sexual desire is itself constructed by culture and history from the energies and capacities of the body' [9].

## **SEXUAL ORIENTATION: THE HISTORICAL CHANGE IN THE MENTAL HEALTH PERSPECTIVE ON SEXUAL ORIENTATION**

The evolution of attitudes about homosexuality in the professional and scientific mental health community serves as an excellent illustration of how science and culture interact. Homosexuality was considered a mental illness before to 1975. Homosexuality and other forms of sexual orientation are now widely accepted to be the result of natural human variation and are linked to biological causes.

Alfred Kinsey, Ph.D., a pioneer of sexual study, is frequently credited with helping to push this historical shift forward. To a large extent, his contributions to a more comprehensive understanding of sexual orientation place him at the forefront of the field. In general, one's sexual orientation is a reflection of one's experiences with sexual desire, arousal, fantasies, and arousal. Dr. Kinsey's most significant contribution to sexual science was conducting 17,000 interviews with Americans on their sex lives. Dr. Kinsey's study has been challenged by some since it depended on volunteers [8-9]. This is because people who choose to engage in sex studies tend to be more liberal than those who do not (and therefore, are not represented in the sample, making it biased). Nonetheless, his work gave us our first glimpse into the private lives of American women and men.

## **EFFECTS ON LGBT RELATIONSHIPS AND FAMILIES**

The way we conduct our lives is influenced by social and legal conventions. Psychologists have shown how LGBT people's health and well-being can be negatively impacted by social stigma. 8 People's relationships and families might also be affected. For example, research from the 1980s indicated that same-sex couples' relationships were on average less durable than those between couples of different sexes [10]. [10] Analysis of early 1990s data found that lesbians and homosexual men were less likely than their heterosexual peers to cohabit. Suggests that the social and legal climate may explain a great deal about why same-sex couples behave differently from different sex couples in terms of relationship formation and stability. As society has begun to treat same-sex couples more like different-sex couples, the differences between the two groups have narrowed. For example, compared to 20 years ago, proportionately more lesbians and gay men are in

cohabiting same-sex relationships, and they break up and divorce at rates similar to those of comparable different-sex couples.<sup>11</sup> As of March 2015, Gallup estimated that nearly 40 percent of same-sex couples were married.

When it comes to starting families and becoming a parent, the social and legal environment in which LGBT people live matters. Gays and lesbians may feel pressured by societal stigma to hide their identity and engage in relationships with partners of other sex. Of course, some of these unions result in the birth of offspring. Nowadays, the majority of children raised by same-sex parents are the children of parents who are currently in a same-sex relationship themselves. Changes to this pattern are occurring in ways that may be unexpected. Fewer same-sex couples have children now than in 2000, even though there has been a rise in acceptance for same-sex parenting. Less discrimination implies that more people of all sexual orientations and gender identities are coming out. [11]. They're less likely than their LGBT counterparts from the past to have different-sex relationships and the children such relationships produce. But that's not the full story. While parenting may be declining overall among same sex couples, adoption and the use of reproductive technologies like artificial insemination and surrogacy is increasing. Compared to a decade ago, same-sex couples today may be less likely to have children, but those who do are more likely to have children who were born with same-sex parents who are in stable relationships [10-11].

- LGBT and Same-Sex Couple Parents and Families
- Social Science and Political Debates
- Child Health and Wellbeing
- Family Structure and Stability

## **LGBT MEANING**

Have you ever wondered what LGBT and being an "ally" means? To be an ally, it's important to know certain basic terminology and ideas, such as the distinction between sexes, gender, and sexual orientation.

The acronym "LGBT" stands for "lesbian, gay, bisexual, and transgender," according to the official definition. Gender identity and sexual orientation (LGB) are included in this category (T). As a result, it's crucial to understand the range of sexual orientations and gender identities that the phrase encompasses before using it as a catch-all term. We'll go through some of the most fundamental phrases and concepts in the glossary below. Sexual orientation and gender identity and expression are only few of the numerous phrases that may be used

to describe these concepts Make sure you don't force any of these words on anybody else! Make it possible for people to identify themselves in ways that allow them to feel comfortable and honest. [12].

## **SUBCULTURE AND SOCIAL MOVEMENT IN THE LGBT BOOM: CONSTRUCTING A FRAMEWORK FOR ANALYSIS**

The 'LGBT Boom' is a colloquial phrase for the recent rise in mainstream media coverage of LGBT topics, events, and people. At the time of this writing, the boom has yet to be defined, although Diet member tsuji Kanako's coming out at the 2005 Tokyo Rainbow Pride tsuji might be viewed as a precursor. Having a media boom is not universally perceived as a positive thing: the term 'boom' is often assigned to media crazes, often very short-lasting and carrying a tint of moral panic. The extent of a boom in Japanese media is not always linked to its repercussions, according to the country's media experts.

An LGBT Boom media phenomena is interpreted here as an indicator and instrument of a wider acceptance of homosexuality in Japan's socio-political context, notwithstanding the problematic nature of the term's name. As opposed to a moral panic orchestrated by outside powers, the LGBT Boom is directly linked to and fueled by the Japanese social movement on a number of levels. By participating in the media process rather than only receiving media attention, LGBT representatives attempt to shift this emphasis toward the community's voice. As an illustrative case in point, Tokyo Rainbow Week organiser Yamagata Shinya made the following comment after announcing his event's 2016 tagline as "Beyond the LGBT Boom" and taking a stand against the boom directly. [11-12].

It is the thesis of this research that the recent surge in media coverage of Japanese gay history is not a one-off event, but rather an ongoing cycle. In addition to the media boom, there has been an increase in LGBT NPOs, groups, and conversations about LGBT problems in the social and political arenas. A new cycle in Japanese gay history, the LGBT Boom marks the expansion of the scope, scale, organisation, and institutionalisation of earlier networks to a broader audience and their success in being visible to the general public. To understand the difference between the LGBT Boom and previous cycles, a clearer separation between the sub cultural spaces that defined Japanese queer culture until the 2000s and the social movement which can be seen in the 2010s is needed [13].

## **CAUSES OF HOMOSEXUALITY: PAST AND PRESENT UNDERSTANDINGS**

As far as "taboo" is concerned, it may be reasonable to claim that sexuality has been a target from the dawn of humanity. That this "taboo" has spread into the scientific community may be shocking to some. Science just began studying sexuality in earnest in

1886. A person's definition of "normal" at the time was based on their own social circle or reference group's definitions of what was acceptable. There have since been a number of notable contributions to the study of sexuality made by a number of persons. To reflect this improved awareness of the spectrum of variability in human sexuality, and a larger definition of "normal," our attitudes on sexuality have become more liberal. However, despite being met with suspicion by their peers, these early pioneer researchers have made a substantial contribution to our current understanding of healthy sexuality.

## **CONCLUSION**

Studies have also shown that active coping is linked to improved healthcare and decreased drug misuse. Bisexuals may strengthen and improve their usage of active coping with this good atmosphere, personal and environmental resources. The outcomes are predicted to be different for heterosexuals, since internal homophobia signifies something distinct and beneficial to them. Different difficulties connect to internalized homophobia. It is associated with despair, prejudice, verbal and physical abuse and the unfavorable view of equal sex. These detrimental effects do not end here. They may lead to loneliness, a lower sense of love and belonging, a brief relationship and a social isolation, etc. Initially, bisexuals may passively tolerate these sensations, but with more time and more experience they can learn how to deal effectively with these circumstances. They may get in touch with the elderly GLBT people at seminars, homosexual clubs, parties etc.

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