

**Study of Religiosity and Attitude Towards Homosexuality Among Indian
Adults**

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Master of Science in Psychology

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CERTIFICATE

This is to certify that the dissertation entitled, “Study of Religiosity and Attitude Towards Homosexuality Among Indian Adults”, is a bonafide record submitted by Ms. Lakshmi KJ, Reg.no. SM20PSY010, of St. Teresa’s College, Ernakulam under my supervision and guidance and that it has not been submitted to any other university or institution for the award of any degree or diploma, fellowship, title or recognition before.

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ABSTRACT

The aim of the present study was to study the religiosity and attitude towards homosexuality among Indian adults. A total of 112 men and women participants were selected as sample. Random sampling method was used. The centrality of religiosity scale (CRS) and homosexuality attitude scale (HAS) questionnaires were used for collecting data. The data were analysed using descriptive analysis, student's t-test and Pearson correlation. Results reveal that there exists significant difference between religiosity and level of homosexuality attitude among men and women. That implies men are more religious than women and women has more anxiety and misconception about homosexuals. Correlation analysis of data revealed that there exists no significant relationship between the variables.

Key words: Religiosity, Homosexuals

CHAPTER I

INTRODUCTION

Study of Religiosity and Attitude Towards Homosexuality Among Indian Adults

In simple term, religiosity may be referred to as the state of one's belief in God, characterized by his piety and religious zeal. The higher his piety and religious zeal are, hence the stronger his belief in God, the higher his religiosity is. But what seem to be synonymous with religiosity - for instance religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness.

The degree to which a person uses adheres to his or her religious values, beliefs and practices and uses them in daily living. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life. (Worthington et al.2003,)

Religiosity or religious commitment is "the extent to which an individual's committed to the religion he or she professes and its teachings, such as the individual attitudes and behaviours reflect this commitment" (Johnson, Jang, Larson and Li, 1995)

Major religion and their basic philosophy

Hinduism

Hinduism, one of the oldest living religions, with a history stretching from around the second millennium B.C. to the present, is India's indigenous religious and cultural system. It encompasses broad spectrum of philosophies ranging from pluralistic theism to absolute monism. Hinduism is not a homogeneous, organised system. It has no founder and no single code of beliefs; it has no central headquarters; it never had any religious organisation that wielded temporal power over its followers. Hinduism does not have a single scripture as the source of its various teachings. It is diverse; no single doctrine (or set of beliefs) can represent its numerous traditions.

Hindu religious life might take the form of devotion to god or gods, the duties of family life or concentrated meditation. Many Hindu call their tradition Santana-dharma, the eternal law that governs everyone irrespective of belief. It is believed that these truths regarding the universal law were divinely revealed to ancient sages. Hinduism is a synthesis of religion and philosophy; as also a way of life.

Islam

Over one billion people are active Muslims throughout the continents of the world. This religion was revealed to mankind by Allah, the Alone God, through the many human messengers-prophets in history. They believe the final revelation was given to the Prophet Muhammad who lived from 570-632 C.E. Attached to his name is a blessing that is often used after the names of honoured prophets.

A Muslim is someone who has surrendered their whole being to God and committed themselves to pattern their life on his divine guidance that he communicated to the human messenger-prophets. Islam is embodied in the Qur'an and in the Sunnah, which are the actions, sayings, and approvals of the Prophet Muhammad. In the Qur'an, Islam is described as the primordial or natural religion of the innate nature with which Allah created mankind (Qur'an 30:30), and as the religion which was completed and consummated in the Qur'an, the final definitive Divine Writ from Allah.

Christianity

Christianity is the name given to that definite system of religious beliefs and practices, which were derived from the teachings of Jesus Christ in the country of Palestine, during the reign of the Roman Emperor, Tiberius. According to the accepted tradition, the day of Pentecost, in A.D. 29, is regarded, as the beginning of the Christian religion. Thus, Christianity is a religion of the people who follow Jesus the Christ. In

our effort to understand the meaning of Christianity, we examine three aspects: (1) A set of beliefs, (2) a way of life and (3) a community of people. Different Christian groups or denominations place different levels or provide varying degrees of importance on these three aspects, but they always involve all three. All the three aspects are based on the life and teachings of Jesus of Nazareth, who is also known as the Christ.

Dimensions Of Religiosity

Putley and Middleton (1961) tried to analyse the dimensions of religious ideology by focusing on four dimensions: (1) Orthodoxy; (2) Fanaticism; (imposing religion on others); (3) Importance (personal significance of religion) and (4) Ambivalence (awareness of holding contradictory attitudes towards religion).

Homosexuality is a feeling or desire involving sexual attraction to people of one's own sex. In common usage, the term homosexual is used to refer to both same-sex oriented males and females. The word 'Gay' is often used as a synonym for male homosexual behaviour while the term 'Lesbian' is referred to a woman who is sexually attracted to another woman. In terms of sexual orientation of individuals, a bisexual person is sexually attracted to both men and women. Gays and lesbians emphasise the cultural, social and identity aspects of homosexuality.

The word 'Gay' is associated with several stereotypical images and ideas, like the way they act and dress. Thus, whether correct or not, we have a certain awareness of gays in our consciousness, like feminine men wearing tight, leopard prints. However, there is no real image of lesbians in our consciousness. They are denied any kind of identity and it could just as well be that they don't exist at all. This is another kind of

silencing that we see taking place. Lesbian women cannot speak for themselves, because according to society, they don't exist at all.

Female sexuality has always been as taboo-something not to be discussed, something which is a matter of the "domestic sphere". This new angle to female sexuality will obviously be hard to accept. Furthermore, this also punctures male supremacy as the need for the males get rejected here. Women are forcibly married off to men so as to "cure" them. They are suffocated by ideological discourses and glorified expectations of women as custodians of "morals, tradition and culture".

Sigmund Freud (1850-1939) spoke of religion as an illusion in "The Future of Illusion". He maintained that religion is a fantasy structure, from which a man must be set free, if he is to grow to maturity. Freud views the idea of God as being a version of the father image, and religious belief as an act that is infantile and neurotic. Authoritarian religion is dysfunctional and alienates man from himself.

Carl Jung (1875-1961) adopted a more sympathetic posture to religion with a positive appreciation of religious symbolism. Jung considered the question of the existence of God to be unanswerable by the psychologists and adopted a kind of agnosticism.

Gordon Allport (1897-1967) in his classical book, "The Individual and His Religion" (1950) illustrates how people may use religion in different ways. He makes a distinction between "mature religion" and "immature religion". More recently, this distinction has been encapsulated in terms of "intrinsic religion" and "extrinsic religion".

Eric Erickson (1902-1994) revealed religion as an important factor which influences the personality development because they are the primary ways cultures

promote the virtues associated with each stage of life. Religious rituals facilitate this development.

Erich Fromm (1900-1980) estimated that religion can foster individuals' highest potentialities, but religion in practice tends to relapse into being neurotic. Human beings are always in a need for a stable frame of reference, religion fills this need. In effect, humans carve answers to questions that no other source of knowledge has an answer to, which only religion may seem to answer. However, a sense of free will must be given in order for religion to appear healthy. An authoritarian notion of religion appears detrimental.

Since long it is a topic of debate whether religiosity is determined by genes or by environment. Studies conducted on twins (Bouchard et al.1999; Kirk et al. 1999; Koenig et al. 2005) have reported that religiosity becomes more determined as we age. Environmental factors, like attending religious ceremonies with family affect our religiosity as children, but genes most likely keep us attending and believing, as we become adults. During the transition from adolescence to adulthood, genetic factors increase from 12% to 44% while shared environmental factors decrease from 56% to 18%. An analysis of self- reported religiosity showed that monozygotic twins maintained their religious similarity over time, while dyzygotic twins become more dissimilar. These correlations suggest low genetic and high environmental influences when the twins were young but a larger genetic influence as the twins age.

Although modernity has caused a degree of rupture between religion and society, there has been a global revival of religion in the last three decades. There exists a great variation among the world religions over the issue of how religiosity is manifested or what are the core dimensions of religiosity.

Homosexuality in India

Homosexual people were somehow excluded or left unnoticed by Indian ancient Vedic civilization and its Sanskrit texts is neither reasonable nor fair to that great culture. India's ancient literatures are comprised of voluminous texts and their priestly authors were all known for their detailed accounts of all sciences, both godly and mundane. It is highly unlikely that they would omit or overlook any aspect of human nature. Rather we see in the Kama shastra full accounts of both men and women who had "Tritiya-prabriti" or "third-sexed" by nature and described as homosexually.

The present day "hijra or "eunch" class of Northern India is unquestionably comprised largely of homosexual and transgendered people, with only very few who are truly intersexed. This has been documented through years of research and personal interviews conducted by professionals like Dr. Serena Nanda, the professor of Anthropology for the city University of New York. In her book "THE HIJRA OF INDIA". Sinhas (1967) study of hijra in Lucknow, in North India, acknowledges the hijra role as performers, but view the major motivation for recruitment to the hijra community as the satisfaction of the individual's homosexual urges.

Homosexuality is generally considered a taboo subject by both Indian civil society and the government. Public discussion of homosexuality in India has been inhibited by the fact that sexuality in any form is rarely discussed openly. In recent years, however, attitudes towards homosexuality have shifted slightly. In particular, there have been more depictions and discussion of homosexuality in the Indian news media and by Bollywood. On 2 July, 2009, Delhi High Court, decriminalised homosexual intercourse between consenting adults and judged section 377 of 'the

Indian Penal code to be conflicting with the fundamental rights guaranteed by the Constitution of India.

Religion has played a significant role in shaping Indian customs and traditions. While homosexuality has not been explicitly mentioned in the religious texts central to Hinduism the largest religion in India, some interpretations have been viewed as condemning homosexuality. Scholars differ in their views of the position of homosexuality within India's main religious traditions. There have been arguments that homosexuality was both prevalent and accepted in ancient Hindu society.

The Manu smriti, which lists the oldest codes of conduct that were proposed to be followed by a Hindu, does include mention of homosexual practices, but only as something to be regulated. Though homosexuality was considered a part of sexual practices, it was not always well accepted. There were punishments prescribed for homosexual behaviour, for instance, the verse referring to sexual relations between an older woman and a virgin (woman) reads".... a woman who pollutes a damsel (virgin) shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey", suggesting a severe punishment. However, the verse referring to sexual relationship between two virgins suggests a relatively milder punishment" ... a damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod".

Warren Gadpaille (1995) has classified homosexuality, in addition to adult preferential homosexuality, into following types.

Developmental homosexuality

This is the homosexuality that can occur in both boys and girls at any immature stage of development. The homosexual or homoerotic activity is usually part of normal

development and is not prognostic of adult homosexuality. Kinsey found that it was more common than heteroerotic play in girls up to age 13 and in boys up to age 15 and that 33 percent of women and 50 percent of men reported such play by age 15.

Situational homosexuality

This homosexuality is generally induced in the nonavailability of opposite-sex members. The absence of opposite-sex partners in some situations or environments such as unisex boarding schools or hostels, prisons and some military stations induce some preferential heterosexuals to turn to same sex partners until they return to normal environments. Some have regarded it as a healthy adaptation; for mutually consenting persons it is usually not harmful.

Exploitative and enforced homosexuality

As in heterosexual rape, the penis can be used as a weapon and as an assertion of dominance and power against other man. Homosexual rape is frequent in prison populations but is not limited to places where violence is endemic, those with the power to intimidate; often coerce the weak and fearful into being recipient sexual partners, usually in anal intercourse and sometimes in fellatio. Sexual release is not the main emotional goal. The exploiters, sometimes, do not consider themselves homosexuals. The trauma to an exploited partner's sexual and social self-concept can be shattering. Such experience usually do not result in subsequent homosexuality, but in some cases the victims became homosexual, even they had no prior awareness of homosexual feelings.

Bisexuality and ambisexuality

Homosexuals usually have heterosexual experiences. Those who have some degree of ongoing coital experience are often regarded as bisexual, but close attention

to their erotic fantasies and differential arousal response generally reveals that their erotic preference is homosexual. True ambisexuality, equal arousal and pleasure with partners of either sex is apparently rare.

'SEX A-Z', a comprehensive dictionary of sex and sexology authored by Robert Goldenson and Kenneth Anderson and published by Bloomsbury Publishing Limited, London (1992) gives a long list of the types of homosexuality and homosexuals. The list includes accidental homosexuality, adolescent homosexuality, covert homosexual, derivational homosexuality, effeminate homosexuality, iatrogenic homosexuality, latent homosexuality, masked homosexuality, overt homosexuality, primary homosexual, pseudo homosexuality and situational homosexuality.

Accidental Homosexuality

Is male or female homosexuality in Which the partner is chosen when no person or the opposite sex is available. Adolescent homosexuality is homosexual contacts, usually Involving orgasm during adolescence. Survey. s b)' Kinsev and others have indicated that about 17 percent of women homosexuals and about 18 percent of male homosexuals experienced their first coitus before the age of 15. In most cases, however, homosexual contacts during adolescence are occasional and experimental, and may not lead to a pattern of homosexuality in adult life.

Covert Homosexual

Is a homosexual who conceals his or her homosexuality from fellow workers and many social contacts although other homosexuals are aware of the person's true sexuality.

Deprivational Homosexuality

Is an alternative term for situational homosexuality or homosexual behaviour that develops because of an absence of heterosexual outlets.

Effeminate Homosexuality

It is a male homosexual pattern characterized by adoption of the gestures, voice inflection, and mannerisms often associated with femininity. Effeminate homosexuals may also dress in women's clothes and assume the passive role in intercourse.

Iatrogenic Homosexuality

It is a doctor induced homosexuality; Homosexual desires or behaviour resulting from the close relationship developed between doctor and patient during psychotherapy or psychoanalysis.

Masked Homosexuality

it is unconscious homosexuality, which may take many forms; exclusive preference for sexual acts usually engaged in by homosexuals, such as anal intercourse with members of the opposite sex, also according to the psychoanalyst Wilhelm Stekel, sexual relations with old women or sexual desire directed to children.

Overt Homosexuality

Is homosexuality that is consciously recognized and expressed in sexual behavior as distinguished from unconscious homosexual impulses or desires, or conscious wish that are held in check.

Primary Homosexual

It is a person who has manifested distinct homosexual tendencies in early childhood or youth, as contrasted with a person who has become homosexual as a response to circumstances or outside influences. The latter is sometimes called secondary homosexual.

Pseudo Homosexuality

It is homosexuality motivated by nonsexual feelings of dependence and power in addition to the basic desire for sexual gratification and pleasure.

Adulthood

Adulthood is the longest period in the life span and is subdivided into three periods viz, early adulthood, middle adulthood, late adulthood. Early adulthood extends from 18 or 20 years to approximately 40 years. It is the period during which people assume seriousness and take responsibilities of adult life. They have to decide upon many things and make the choice of careers and life mates. So, it is the period of settling down and it is reproductive age. It is a time of social isolation, commitment, dependency, value changes, creativity etc., because they have to make adjustments related to marriage, parenthood and jobs. Since they assume new patterns of behaviour, their responsibilities increase and commitment become stronger. But they may be often partly or fully dependent on others; may be on parents or other institutes. Their egocentric value also changes and they try fit into social norms.

Their social activities are greatly blocked because of occasional family pressures. As a result, many young adults' experiences what Erikson called as isolation crisis a time of loneliness, due to isolation from social group. Social participation is limited during this period. Social mobility changes in men, mainly through their own

efforts. Nevertheless, in females it comes through marriage to men or through their own achievements. The interplay of heredity and environment can be seen in terms of sex differences and sex roles in developmental stages and some of the issues faced by adolescents and adult's results in several kind of conflicts. Kurt Lewin (1930) explains conflicts as operation of two incompatible goals in terms of two opposite tendencies; approach and avoidance. In approach-avoidance conflict, the individual is simultaneously attracted to and repelled by a single goal object. People whose parents taught them that sex is dirty is sinful, may find themselves simultaneously attracted to and repelled by members of the opposite sex.

Need and significance of the study

Religiosity refers to people's varying tendencies to commit themselves to religious beliefs, principles, and activities. Kerala has a reputation of being, communally, one of the most religiously diverse states in India. Religion forces people to rely on outside authority, rather than becoming self-reliant. Religion imposes irrational rules of good and bad behaviour. Religion divides people, and is a cause of conflicts and rejections.

Homosexuality refers to the "experience of exclusive or nearly exclusive erotic preferences for others of the same sex in fantasy and, characteristically, through the realization of sexual intimacy with others of the same sex." The prevalence of homosexuality is difficult to estimate for many reasons, including the associated stigma and social repression, the unrepresentative samples surveyed and the failure to distinguish desire, behaviour and identity. The figures vary between age groups, regions and cultures. Even though 30% of Indian respondents broadly supportive of homosexuality. Also 6 in 10 youth still view homosexuality.

The need of the study is to study the religiosity and attitude towards homosexuality among adults. And why they show rejections towards that minority group. Lot of review literature contains several studies discussing about this, but none have examined the relationship of religiosity and homosexuality in Thrissur and Ernakulam districts.

More recently, public opinion has increasingly opposed sexual orientation discrimination, but expressions of hostility toward lesbians and gay men remain common in contemporary. Severe antigay prejudice is reflected in the high rate of harassment and violence directed toward lesbian, gay. In such situations these studies help to understand the attitude towards homosexuality influence, how people interact with members in this community. And to understand people religiosity influence in their opinion about homosexuality. The findings of this study can be helpful to understand the exclusion or negative attitude towards homosexuals, it leads to psychological problems to them, like depression, anxiety, social isolation etc. so, we can provide proper awareness to women as well as men in our society. Based on results, we can give early awareness classes from the school. Through that they can accept and understand homosexuals. Majority of Malayali's can't accept homosexuals based on their tradition, culture and religious values but out of Kerala they have support and opportunities to life so we can change attitude of people through campaign and counselling. As well as it can do further studies on the same topic by adding more variables such as mass media, environmental influence and peer support etc.

CHAPTER II

REVIEW OF LITERATURE

Religiosity is the peoples varying tendencies to commit themselves to religious beliefs, principles and activities. There is strong relationship of religion to adjustment. It found that the amount of health, home, social and emotional areas is high in religious persons in a positive way (Bhusan 1970). These results are similar to those of Hayo (1970) Williams, suttee (1968), Wilson (1963) Butt (1978) and Brown (1966) reported that in religious persons anxiety, depression, neurotic disorders are high in as compared to persons with low religiosity.

A study by Hand way (1978) on religiosity concluded that religion is our potential resource in peoples' lives. More recently Myers and Diener (1995) in their survey of related studies observe that links between religion and mental health are impressive and that culture and religiosity may provide better clues to understanding the nature of well-being. Gartner J. et al (1991) have reviewed relation between religious commitment and psychopathy. Mixed findings were given. In a recent meta-analysis Bergin (1983) found that 23 % of the studies reported a negative relationship, 43% reported a positive relationship and 30% reported no relationship. Much of the credibility established by the field in the recent years can be attributed to the literature showing the relationship of religion and spirituality with mental health (Gartner, 1996, ventis 1995) and physical health (Mc cullough, 1999, Dull & Skokan, 1995, Hill & Butter, 1995) which substantially established the link. Though the relationship is complex, with religion and spirituality correlating both positively and negatively with mental and physical health, the positive benefits of religion and spirituality seen to outweigh the negative (Bergin 1983, Payne et al, 1991). Jensen, Larry C. & Jensen Janet (1993), examined "Family values, religiosity and gender." They investigated differences between men and women on their perception of materialism, the importance of the family and the traditional female role. A questionnaire was administered to over

4000 protestant, catholic, and LDS college students. Higher religious group from each denomination endorsed less materialistic views, supported a more traditional female role, and placed a higher value on the importance of the family. Gender differences were greater in the group low on religiosity. Locus of control measures was correlated with Religious Problem Solving and Religious Orientation Scale. 19 to 20 locus of control items were pro-religious and some were antireligious by Watson P.J., Milliron, J. Trevor., Morris Ronald J., & Hord Ralf, W. (1995), University of Tennessee, Dept. of psychology, Chattanooga. Sayed Firoj Ali, and Karunanidhi S. (1995), conducted a study on "Religiosity and Value." And the results of the study revealed that those who are high on religiosity were found to be traditional in their values where as low religiosity people were modern in their values. Woodhead (2000) conducted a study on "the gender differences in religious practice." she mentioned that religion showed a significant influence on gender, significant gender difference in religious practices was observed. Religion and gender hold unequal distribution of power which is reflected in almost all aspects of social situation. Therefore, changes in religious concepts towards gender equality and in society can make positive impact on gender. Religion plays major role in defining gender norms and rules. The religious people in turn follow the religious gender concepts. Penny. (2005) conducted a study on that "explored the effect of personality on gender differences in religiosity". A total number of 1682 students (between 20 and 29 age) from Wales participated in the study. Women measured higher in religiosity than men within Christian and Post-Christian contexts. At the same time it was indicated that the individual differences in religiosity was significantly influenced by psychoticism personality type. Thus, it can be safely concluded that the gender difference in religiosity might be due to personality factors such as level of psychoticism. At the same time the psychological femininity is positively correlated

with religiosity. Thus, it can be concluded as personality mediates the influence of religiosity.

The study of Seguino (2011) the impact of religion on gender inequality and attitude towards gender equality. The data were collected from the World Values Survey (WVS) conducted on 300000 participants from all around the world (97 countries). The result revealed that religion has a significant role in gender inequality among people. Every religion project gender inequitable views. Further, it was observed that men hold a high level of gender inequitable attitude. However, individuals who are economically well and educated tend to show more gender equitable views. Thus, the role of education towards gender equitable view is inevitable. At same time, trends show that the higher-income countries have more gender equitable attitude. Individuals who participate more in religious rituals and believe religion intensely hold high gender inequitable view. The results of Kajawo (2012) enhance the religion plays a significant role in gender equality and women empowerment. Religious organizations confirm gender equality and religion shapes attitude and behavior of people. Thus, the religion can up bring women to the mainstream. Therefore, religious institutions should take initiation to promote women empowerment and egalitarian gender roles.

Woodhead (2013) explored the gender differences in religious practice. Religion and gender hold unequal distribution of power which is reflected in almost all aspects of social situation. Therefore, changes in religious concepts towards gender equality and in society can make positive impact on gender. Religion plays major role in defining gender norms and rules. The religious people in turn follow the religious gender concepts. Chaudhary (2015) explored the personal law of Hindus and Muslims in India which often led to gender inequality. The men and women who follow Islam

have the tendency to build a concept that men are superior and women are subordinate. Chaudhary repeated that people give more importance to religious norms and laws than the civil laws. Thus, the importance of uniform civil code for all religion is important. As education can make lots of changes in the society women should not be deprived of education. Chadee, Joseph, Peters, et al (2021), conducted a study on “religious attitude and environmental influence “it was found that in a multi-religious environment as well, the ones who were highly religious tended to display intolerance towards homosexuality. Since it is common to assume that the young adults would be more accepting of homosexuality as compared to adults.

Homosexuality is a feeling or desire involving sexual attraction to people of one’s own sex. In common usage, the term homosexual is used to refer to both same-sex oriented males and females. Kremer and Rifkin (1969), conducted a study on “adolescent female homosexual patients” It found that the fathers of homosexual females were reported not as close binding but rather, as hostile, exploitative, detached, and absent. In the same study, the mothers are described as overburdened and inadequate. In one study, Grundlach and Riess (1968) concluded that the parents of homosexual females were not different from those of the heterosexual females. And, with an English same, Kenyon (1968) found that homosexual women, compared with heterosexual women, had poorer relationships with their fathers as well as their mothers. Siegelman (1974) studied “the parental background of homosexual and heterosexual women.” The lesbians, when compared with heterosexuals, described their fathers as less loving and more rejecting. They described Their mothers also were less loving and more demanding but reported no differences in rejection. They also reported less closeness to their fathers and mothers, less family security, and more interparent friction.

Raymond M. Bergerl (1995), "Gay and Grey, The Older Homosexual Men," Haworth Press: Gay Studies Books; A scholarly treatment of gay men aged 40 and older in America based on an intensive interview and questionnaire study. The first two sections cover the interview of the respondents and results from the study. results from other studies concerning age status labelling, sexual attitudes and behaviour in midlife and other topic. Ruth Vanita (2002), "Queering India: Same Sex Love in Indian Culture and Society," London: Routledge, covers a wide range of topics covering films, literature, popular culture, historical and religious texts, law and other related aspects of life in India. It provides a profoundly new understanding of gays and lesbians in Indian society.

Gough; Herek; Raja & Stokes (2002;2002;1998, as cited in Moskowitz, et al., 2012) conducted a study on "consistently shows men to be more homophobic than women." Heterosexual females are substantially more understanding and compassionate of gays and lesbians than are heterosexual males. They are more likely to be proponents of employment, adoption, and civil rights and less likely to hold negative stereotypical beliefs about the population. Heterosexual men are least supportive of these same aspects. These men are more likely to believe that homosexuals are mentally ill, sexual predators or child molesters, and generally more likely to fit negative stereotypical preconceptions. Homophobia seemed to be the most influential variable with respect to attitudes toward gay male and lesbian marriage.

S. Lehrman (2005) conducted a study on different geographical and social conditions divulged "the severity of sexual health status of the homosexuals". They found that, homosexual individuals using contract syphilis at a rate three to four times higher than non-homosexuals. Anal intercourse causes haemorrhoids, anal fissures, anorectal

trauma, and retained foreign bodies, and creates high risk for anal cancer. Among male homosexuals engaging in oral-to-anal contact, an extremely high rate of parasitic and other intestinal infections exists. Emman Bernay (2008), "Homosexuality," New York: Greenharen Press. The book is a comprehensive treatise on homosexuality and differentiates between various nuances of homosexuality. It emphasises that Gay refers to all members of LGBT community and is not sex specific. It argues that the term homosexual does not explain the complete concept. The word refers only to sexual behaviour rather than complex romantic feelings between members of the same sex. Shayeslekhhou et al., (2008) explored the family environment of homosexuals in Iran. Findings show that most families are disorganized and conflict oriented which clearly reflects the effect of stigmatization of being homosexual. This will put a lot of pressure on homosexual, putting them in danger of developing serious mental health problems. Kissinger et al., (2009) conducted a study on the impact of family environment on future mental health professionals, attitude towards gay men and lesbian found that family dimensions such as conflict, intellectual cultural orientation, and more religious emphasis significantly predicted the attitude towards gay men and lesbians. The study also revealed that younger students held more negative attitude towards gay men. Shenkman & Shmotkin (2011) examined the mental health status of Israeli homosexuals in adolescence and early adulthood in comparison to heterosexual controls and found that the homosexual participants reported more depressive symptoms and more negative affect than matched heterosexuals. Granados & Delgado, (2007) and Ortíz Hernández, (2005) gay men's emotionality is relevant when feelings are considered basic aspects of certain mental health issues, such as anxiety, depression. Gay adolescents were twice as likely to have thought of or attempted suicide. Gay

adolescents were twice as likely to have been physically abused and nearly six times more likely to have been sexually abused (Barney, 2008).

Furthermore, study of Patio et al., (2014), examined family rejection in homosexual by family in a primary health care unit found that family has a negative attitude toward homosexuality and there was a great feeling of family dishonor to have a homosexual son or daughter. Increased psychiatric morbidity has been widely reported among bisexual and homosexual individuals. (Frisell et al., 2010). However, the causes of this psychiatric ill-health are mostly unknown. Family rejection may be the factor causes psychiatric distress among MSMs. Rates of depression, generalized anxiety disorder (GAD), eating disorders; alcohol dependence and attention-deficit hyperactivity disorder (ADHD) were increased among homosexuals. Components of minority stress influence the risk of psychiatric ill-health among individuals with any same-sex sexual partner. However, substantial confounding by familial factors suggests a common genetic and/or environmental liability for same-sex sexual behaviour and psychiatric morbidity. Lilith Roggemans, Bram Spruyt, Filip Van Droogenbroeck, Gil Keppens 2005, conducted a study on “Religion and negative attitudes towards homosexuals”. An analysis of urban young people and their attitudes towards homosexuality” shown that religious persons report more prejudice against homosexuality when compared to their non-religious counterparts. This offers us a more detailed view on the exact nature of the relationship between religiosity and the latter attitudes among youth than what has been achieved so far. For both Christian and Muslim believers, we found more negative attitudes towards homosexuality, even after controlling for authoritarianism and a more traditional view on gender roles. Although boys appeared, in general, more negative towards homosexuality than girls, the gender gap amongst young Muslims was twice as large when compared to non-Muslims.

Yasemin Besen, Gilbert Zicklin 2007, conducted a study “Young men, religion and attitudes towards homosexuality”. It explains attitudes towards gays and lesbians, and explores the complex relationship of religiosity, youth, masculinity and support for gay rights. Based on a large, reliable and nationally representative study (n=1405) from PEW Center carried out in 2006, they estimate three logistic regression models predicting approval for gay marriage, gay adoption and gays in the military, which helps us to observe the differences. They conclude that while religiosity and fundamentalism negatively affect support for all three issues, the relationship varies by age and gender. Generally, young men do not show differences in their views of gay marriage, but men, especially religious, young men do show more negative attitudes than their female counterparts in support for gay adoption. Finally, men show more positive attitudes towards gays in the military.

CHAPTER III
METHODOLOGY

Aim

Methodology doesn't set out to provide solutions it is therefore not the same as a method. Instead, a methodology offers the theoretical underpinning for understanding which method, set of method, or best practices can be applied to a case, for example to calculate a specific result.

To study the religiosity and attitude towards homosexuality among Indian adults.

Statement of the problem

A study of religiosity and attitude towards homosexuality among Indian adults.

Objective

- To find the relationship between religiosity and attitude towards homosexuality
- To find the difference between religiosity and attitude towards homosexuality
- To find the difference between adult male and female, attitude towards homosexuality

Hypotheses

Ho1 There is no significant relation in Religiosity and attitude towards homosexuality among Indian adults.

Ho2 There is no significant relation between Religiosity and attitude towards homosexuality among Indian adults.

Ho3 There is no significant difference in Religiosity among Indian men and Indian women.

Ho4 There is no significant difference in the level of attitude towards homosexuality among Indian men and Indian women

Research design

Research design is defined as a framework of methods and techniques chosen by a researcher to combine various components of research in a reasonably logical manner so that the research problem is efficiently handled. It provides insights about “how” to conduct research using a particular methodology. Researcher adopted descriptive research design for the current study. It is a scientific method which involves observing and describing the behavior of a subject without influencing it in any way (A K Singh 1997)

A correlational research design investigates relationships between variables without the researcher controlling or manipulating any of them. A correlation reflects the strength and/or direction of the relationship between two (or more) variables. The direction of a correlation can be either positive or negative.

Operational definition

Religiosity is defined as belief in God accompanied by a commitment to follow principles believed to be set forth by God. † (McDaniel & Burnett, 1990)

Homosexuality is a preference for affiliation and sexual activity with a person of the same sex. S Reber (1995):

Sample

A sample is a group of people, objects or items that are taken from a larger population or measurement. The sample should be representative off the population to ensure that we can generalize the finding from the research sample to the population as a whole. The sample of present study consist of 224 Indian adults, of which 112 Indian men and 112 Indian women.

Population

A total of 224 adults (112 males and 112 females) between the age of 18 to 35 from various Thrissur and Ernakulam District, Kerala participated.

Sample design

For the present study, random sampling technique was used. Random sampling or probability sampling is a sampling method that allows for the randomization of sample selection that is each sample has the same probability as other samples to ne selected to serves as a representation of an entire population.

Inclusion criteria

- Participants should be in an age range of 18and 35 those who can read and understand English language were only included in this study.
- Having no identified physical or mental disorder.

Exclusion criteria

- Men aged below 18 and above 35
- Women aged below 18 and above 35

- Participants from other countries than India
- Adults having identified physical or mental disorder.

Tools / questionnaire

The Centrality of Religiosity Scale (CRS)

it developed by Stefan Huber and Odilo W. Huber 2012. It has 15 item to measure the individual's level of religiosity. It's Construct Validity score was 0.83 and reliability range of CRS was ($\alpha=0.73$ to 0.83)

Scoring

CRS was designed to measure five basic dimensions of religiosity such as Intellect, Ideology, Public practice, Private practice and Experience. The intellectual dimensions contain 3 items (1, 6, 11), ideology comprise of 3 items (2, 7, 12), dimensions of public practice practices contain 3 items (3, 8, 13), private practice contain 3 items (4, 9, 14), religious experience having 3 items (5, 10, 15), and when all dimension summed up together it indicates about whole religiosity level of individual.

Homosexuality Attitude Scale (HAS)

it developed by Kite & Deaux in 1986. Total number of items was 21 And its scale correlates. 50 and test-retest reliability ($r = .71$)

Scoring

It is a 5-point scale ranging from 1 (Strongly Agree) to 5 (Strongly Disagree). Items 1,2, 6, 8, 13, 14, 15, 18, 19, 20, and 21 are reverse scored.

Procedure

Consent form was provided for explain the purpose, nature and confidentiality of research to volunteer their participation freely, without any threat. A Personal data sheet was used to obtain basic information of the participants such as demographic status like age, education, socioeconomic status etc. Since covid-19 was contagious at the time, it was difficult for the researcher to collect data directly from the participants so all data was collected using survey administration app called Google forms and was send via Email and WhatsApp. The participants were asked to fill-up the forms as soon as possible. Two questionnaires were included in the form. Then, the responses were collected. The data was checked for errors and eliminated those responses filled by female gender, to aid in the study. The data was then assigned and analysed using the SPSS software. And the results were interpreted to analyse whether the hypotheses formulated for the study are proven true or not.

Data analysis technique

- SPSS 20 was used to analyse the scored data. To find the correlation and differences among adults on Religiosity and Attitude towards homosexuality. And Pearson's correlation and t-test was used. The t test is to use test the null hypothesis in the study. Also, we conduct normality test to find the normal distribution of data.
- Pearson Correlation Coefficient was conducted to find whether there is any relation between religiosity and homosexuality.

CHAPTER IV
RESULTS AND DISCUSSION

Analysis and interpretation of data is considered one of the crucial points of any research process. Analysis and interpretation are the process of making sense of numerical data that has been gathered, analysed and presented. After collecting required data, the data has no meanings of its own, if it is not analysed and interpreted properly. It can be fair to say that research generally consists of two steps, the collection of data and the interpretation of data. Interpretation describes as a critical examination of the results of the analysis in the view of all the limitations of that gathered data.

Data analysis is the act of converting the data with the aim of extracting useful information and valid conclusion. Analysis is the process of systematically applying statistical tools and logical techniques to describe, illustrate, condense, summarize and evaluate data and drawing inductive inferences.

C.R Kothari (1990) explains that the term analysis refers to the computation of certain measures along with searching for patterns of relationship that exists among data – groups.

This chapter deals with the analysis and discussion of the data obtained through the data collection. A total of four hypotheses were framed and tested the collected data by using different statistical tests. The statistical analyses used are descriptive statistics, correlation and Student's t-test.

Preliminary analysis

Preliminary analysis entails the fundamental descriptive statistics like mean, median, mode, standard deviation, skewness and kurtosis of the collected data. Preliminary analysis helps the investigator to identify the statistical test has to be done .it determines the normality of the data. On the basis of preliminary analysis, selection of parametric and non-parametric tests is carried out.

Descriptive Statistics

Table 1

Table shows details about mean median mode, SD deviation, skewness and kurtosis of each variable

<i>Variables</i>	<i>Mean</i>	<i>Median</i>	<i>Mode</i>	<i>St. Deviation</i>	<i>Skewness</i>	<i>Kurtosis</i>
<i>Religiosity</i>	45.444	45.000	42.000	14.178	-0.111	-0.587
<i>Attitude towards homosexuality</i>	59.307	60.000	60.000	10.420	-0.190	1.065

Table 1 shows the descriptive statistics of scores of the variables. The mean and standard deviation scores obtained for the variables of religiosity and attitude towards homosexuality are 45.444, 14.178, 59.307 and 10.420 respectively. Here the skewness and kurtosis values of religiosity and attitude towards homosexuality are -0.111, -0.190 and -0.587, 1.065 respectively.

From the table of preliminary analysis, it can be said that the data obtained from the sample is normally distributed it means that the variables under study are not much deviated from normality. Hence the data collected is viable for parametric statistical analysis.

Table 2

The correlation coefficient between Religiosity and Attitude towards homosexuality among Indian men

<i>Variables</i>		<i>Religiosity</i>	<i>Attitude towards homosexuality</i>
<i>Religiosity</i>	<i>N</i>	-	
	<i>Pearson's r</i>	-	
	<i>p-value</i>	-	
<i>Attitude towards homosexuality</i>	<i>N</i>	112	-
	<i>Pearson's r</i>	0.017	-
	<i>p-value</i>	0.860	-

No significant relationship

Table indicates the correlation between variables religiosity and attitude towards homosexuality among Indian adult men. From the table, it can be seen that there is no correlation coefficient r for religiosity and attitude towards homosexuality is 0.017. This indicates that there is no significant correlation between two variables. which means increase the level of religiosity in Indian men will not leads to any attitude changes towards homosexual people. Hence this hypothesis is accepted.

In cross cultural analyses, countries with high percentages of men display less opposition to homosexuality and same-se marriage (McVeigh and Diaz 2009)

Table 3

The correlation coefficient between Religiosity and Attitude towards homosexuality among Indian women

<i>Variables</i>		<i>Religiosity</i>	<i>Attitude towards homosexuality</i>
<i>Religiosity</i>	<i>N</i>	-	
	<i>Pearson's r</i>	-	
	<i>p-value</i>	-	
<i>Attitude towards homosexuality</i>	<i>N</i>	112	-
	<i>Pearson's r</i>	-0.040	-
	<i>p-value</i>	0.674	-

No significant relationship

Table indicates the correlation between variables religiosity and attitude towards homosexuality among Indian women. From the table it can be seen that there is no correlation coefficient r for religiosity and attitude towards homosexuality is - 0.040. this indicates that there is no significant relationship between religiosity and attitude towards homosexuality at the level of 0.674 which means, when one variable increases the other will not increase. It implies that religiosity does not accelerates negative attitude towards homosexuals. Hence there is not significant relationship between the two variables and they are not correlated. Thus, among adult women's, religiosity is not related with attitude towards homosexuality. Hence the hypothesis is accepted.

Davinia hersas and Delfen orfega sanchez (2020) study on evaluation of sexist and prejudiced attitude towards homosexuality in Spanish women teachers .and the results showed, they have low level of prejudices and negative attitude towards homosexuals. This study supports the above findings. Thus, from the confirmation of the results from the above table the hypothesis number 2, there is no significant relationship between religiosity and attitude towards homosexuality among Indian women is accepted

Table 4

Mean, standard deviation and t-value obtained by Indian men and Indian women in Religiosity.

<i>Variables</i>	<i>Indian men</i> (N=112)		<i>Indian women</i> (N=112)		<i>t-value</i>	<i>Sig</i>
	<i>Mean</i>	<i>S. D</i>	<i>Mean</i>	<i>S. D</i>		
<i>Religiosity</i>	48.48		48.39	14.956	3.176	0.002
		13.901				

****significant difference at 0.01 level**

Table 4 show the mean, standard deviation and t value with respect to religiosity among Indian men and women. The obtained t value is (3.176) which indicates there is a significant difference between Indian men and women on religiosity, which is significant at 0.01 level. It also reveals that the mean score for religiosity of men (48.48) is greater than that of Indian women (48.39). hence the hypothesis is rejected. Men

more so than women, it helps in creating an ethical framework and also a regulator for values in day-to-day life. Being religious men helps to acts as an agency of socialization.

Landon Schnabel, David McLendon and Conrad Hackett (2007) study on men appear more religious than women.it found that men are more religious than women, mostly men are going to church for prayer and attend religious services than women. Which would suggest Jewish men seen more religious for the same reasons Muslim men attend frequently. Women have some boundaries to attend and visit church or devotional place it may be a reason for men are more religious than women.

Table 5

Mean, standard deviation and t-value obtained by Indian men and Indian women in attitude towards homosexuality

<i>Variables</i>	<i>Indian men (N=112)</i>		<i>Indian women (N=112)</i>		<i>t- value</i>	<i>Sig</i>
	<i>Mean</i>	<i>S. D</i>	<i>Mean</i>	<i>S. D</i>		
<i>Attitude towards homosexuality</i>	57.52	12.200	61.06	7.988	2.571	0.01

*****Significant difference at 0.01 level***

Table 5 show the mean, standard deviation and t value with respect to attitude towards homosexuality among Indian men and women. The obtained t value is (2.571) which indicate that there is a significant difference between Indian men and women on attitude towards homosexuality. Which is significant at 0.01 level. It also reveals that the mean score for attitude towards homosexuality of men (mean= 57.52) is less than that of the Indian women of attitude towards homosexuality (mean=61.06) hence the hypothesis is rejected.

Individual difference in attitude towards homosexuality have been linked to numerous personality and demographic variables. Thus, Indian adult women have high stereotype thoughts than men, it leads to hostility towards homosexuals. Also, they have lot of misconceptions about homosexual population. So that, it implies women has unfavourable evaluation of them and anxieties about homosexuals. Thus, from the confirmation of the results from the above table, the hypothesis number 4, there is a significant difference between Indian men and women on attitude towards homosexuality and rejected.

Vivien k.g Lim (2002) study on gender difference and attitude toward homosexuality. It pointed out 87% women reported that they would be disappointed if they realized that their child was homosexual. 71% women was not comfortable to work with homosexuals. 37% women were uncertain whether they would feel uncomfortable if neighbour was homosexuals. Results shows that women have high level of negative attitude towards homosexuals than men.

To summarize it may be said there exist significant difference between Indian men and women on variables religiosity and attitude toward homosexuality. where the mean score of men religiosity is higher than women and the mean score of women on

attitude towards homosexuality is higher than men. There is no significant correlation between religiosity and attitude towards homosexuality among Indian men and same in the case with women on religiosity and attitude toward homosexuality has no significant correlation.

CHAPTER V

CONCLUSION

The present study “religiosity and attitude towards homosexuality among Indian adults” investigate the vivid influence of such variables among types of genders. The total number of hypotheses framed was four, which were subjected to further analysis and tested by various statistical methods. 224 participants served for this study, with equal number of adult men and women. It carried the centrality of religiosity scale (CRS) and homosexuality attitude scale (HAS) for data collection. After collecting responses, the data was analysed using statistical method such as persons correlation and t-test. It was found that there is no significant correlation between religiosity and attitude towards homosexuality among Indian men and women. But there is significant difference in religiosity and attitude towards homosexuality among men and women. Men are more religious than women and women has greater negative attitude and misconception about homosexuals.

Findings of study

- The conducted study proves that there is no significant relationship between religiosity and attitude towards homosexuality among Indian adults.
- An increase or decrease in religiosity is not related to increase or decrease in attitude towards homosexuality on men and women.
- There is a significant difference in religiosity among Indian men and women
- Men tends to more religious nature in society than women
- There is a significant difference in attitude towards homosexuality among men and women
- Women has misconception and anxieties about homosexuals, that leads to more negative attitude toward homosexuals.

Tenability of the hypothesis

Hypothesis 1:

There is no significant relationship between religiosity and attitude towards homosexuality in Indian men.

Results revealed that there is no significant relationship between religiosity and attitude towards homosexuality in Indian men. Here hypothesis is accepted.

Hypothesis 2:

There is no significant relationship between religiosity and attitude towards homosexuality in Indian women.

Results revealed that there is no significant relationship between religiosity and attitude towards homosexuality in Indian women. Here hypothesis is accepted.

Hypothesis 3:

There is no significant difference in religiosity among Indian men and Indian women.

Results revealed that there is a significant difference in religiosity among Indian men and Indian women. Men tends to be more religious nature than women. Here hypothesis is rejected.

Hypothesis 4:

There is no significant difference in attitude towards homosexuality among Indian men and Indian women.

Results revealed that there is a significant difference in level of attitude among Indian men and Indian women. Women has negative attitude and misconception about homosexuals. Here also hypothesis is rejected.

Implication of study

- The findings in the study can be utilized in formulation of better counselling and other strategies for people who are going through anxiety about homosexual people
- Findings of the study can be helpful to do further studies on the same topic by adding more variables such as mass media, peer support and environmental support etc.
- Finding will help in providing better knowledge and education in women as well as men from early age itself.
- The study can serve as a reference for students or researchers those who are focusing on similar kind of topics.

Limitation of the study

- Only limited samples were collected in this study
- Different age levels for the subjects could have been investigated to be sure whether trends of the results would be different with age.
- Lack of sufficient time and resources was major limitation
- Face to face interaction with participants was not possible

Scope For Further Studies

- The study can be extended to larger sample.
- The study can be done in both qualitative methods to assess more information.

- It can be taken on a larger scale to include people with different age groups.
- The study can be helpful to do further studies on the same topic by adding more variables such as mass media, gender role, peer pressure etc.
- This study can also be done by focusing particular religious community like Hindus, Islam, Judaism etc.
- Members from different socio-economic backgrounds can be studied to get better information.
- The study can be served as reference for those studies focus with related topics.
- The study can be extended to include other psychological variables related to present study.

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APPENDICES

The centrality of religiosity scale

01: How often do you think about religious issues?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

02: To what extent do you believe that Gods, deities, or something divine exists?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

03: How often do you take part in religious services?

- A) Several times a day
- B) Once a day
- C) More than once a week
- D) Once a week
- E) One to three times a month
- F) A few times a year
- G) Less than a few times a year
- H) Never

Between 04a and 04b, answer the question that pertains more to your life (answer one).

04a: How often do you pray?

- A) Several times a day
- B) Once a day
- C) More than once a week
- D) Once a week
- E) One to three times a month
- F) A few times a year
- G) Less than a few times a year
- H) Never

04b: How often do you meditate?

- A) Several times a day
- B) Once a day
- C) More than once a week
- D) Once a week
- E) One to three times a month
- F) A few times a year
- G) Less than a few times a year
- H) Never

Between 05a and 05b, answer the question that pertains more to your life (answer one).

05a: How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

05b: How often do you experience situations in which you have the feeling that you are in one with all?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

06: How interested are you in learning more about religious topics?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

07: To what extent do you believe in an afterlife—e.g. immortality of the soul, resurrection of the dead or reincarnation?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

08: How important is to take part in religious services?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

Between 09a and 09b, answer the question that pertains more to your life (answer one).

09a: How important is personal prayer for you?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

09b: How important is meditation for you?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

Between 10a and 10b, answer the question that pertains more to your life (answer one).

10a: How often do you experience situations in which you have the feeling that God, deities, or something divine wants to communicate or to reveal something to you?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

10b: How often do you experience situations in which you have the feeling that you are touched by a divine power?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

11: How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

12: In your opinion, how probable is it that a higher power really exists?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

13: How important is it for you to be connected to a religious community?

5	4	3	2	1
Very much so	Quite a bit	Moderately	Not very much	Not at all

Between 14a and 14b, answer the question that pertains more to your life (answer one).

14a: How often do you pray spontaneously when inspired by daily situations?

- A) Several times a day
- B) Once a day
- C) More than once a week
- D) Once a week
- E) One to three times a month
- F) A few times a year
- G) Less than a few times a year
- H) Never

14b: How often do you try to connect to the divine spontaneously when inspired by daily situations?

- A) Several times a day
- B) Once a day
- C) More than once a week
- D) Once a week
- E) One to three times a month
- F) A few times a year
- G) Less than a few times a year
- H) Never

15: How often do you experience situations in which you have the feeling that God, deities, or something divine is present?

5	4	3	2	1
Very often	Often	Occasionally	Rarely	Never

Homosexuality Attitude Scale

Source: Kite, M.E., & Deaux, K. (1986). Attitudes toward homosexuality: Assessment and behavioral consequences. *Basic and Applied Social Psychology*, 7, 137-162.

Please indicate your level of agreement with the items below using the following scale:

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

1. I would not mind having a homosexual friend.
2. Finding out that an artist was gay would have no effect on my appreciation of his/her work.
3. I won't associate with known homosexuals if I can help it.
4. I would look for a new place to live if I found out my roommate was gay.
5. Homosexuality is a mental illness.
6. I would not be afraid for my child to have a homosexual teacher.
7. Gays dislike members of the opposite sex.
8. I do not really find the thought of homosexual acts disgusting.
9. Homosexuals are more likely to commit deviant sexual acts, such as child molestation, rape, and voyeurism (Peeping Toms), than are heterosexuals.
10. Homosexuals should be kept separate from the rest of society (i.e., separate housing, restricted employment).

11. Two individual of the same sex holding hands or displaying affection in public is revolting.
12. The love between two males or two females is quite different from the love between two persons of the opposite sex.
13. I see the gay movement as a positive thing.
14. Homosexuality, as far as I'm concerned, is not sinful.
15. I would not mind being employed by a homosexual.
16. Homosexuals should be forced to have psychological treatment.
17. The increasing acceptance of homosexuality in our society is aiding in the deterioration of morals.
18. I would not decline membership in an organization just because it had homosexual members.
19. I would vote for a homosexual in an election for public office.
20. If I knew someone were gay, I would still go ahead and form a friendship with that individual.
21. If I were a parent, I could accept my son or daughter being gay.

Note: Items 1,2, 6, 8, 13, 14, 15, 18, 19, 20, and 21 are reverse scored.