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**Ministry of Higher Education and Scientific Research**  
**University of Amar Telidji Laghouat**  
**Faculty of Letters and Languages**

**Department of English**



**An Exploratory Study of the Change of the British  
Society's Attitude Towards Homosexuality**

**Dissertation Submitted in Partial Fulfilment of the Requirements for the  
Degree of Magister in British and American Studies: Literature and Civilization**

**Board of Examiners**

Pr F. Kaid Berrahal, Chair, University of Laghouat  
Pr Abbès Bahous, supervisor, University of Mostaganem  
Dr Nassima Kaid, examiner, University of Laghouat  
Dr Mohamed Afkir, examiner, University of Laghouat

**Submitted By**

Fatima Zahra Amraoui

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## **Dedication**

I want to share this academic achievement with my family. I am profoundly indebted to my mother and father whose encouragements and persistence pushed me to fulfill my dream. I also wish to thank my sisters, Soumia and Amina, and my friends Arara, who were always present in the moments of my weakness and doubts and who supported me to overcome all the difficulties which I encountered during the previous years.

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## Table of Contents

Dedication.....	i
Acknowledgements.....	ii
Table of Contents.....	iii
Abstract.....	v
Introduction.....	1
Chapter One: Historical Background of Homosexuality in the Western World.....	10
1.1. Etymology and Definition.....	15
1.2. Historical Perspective of Homosexuality.....	17
1.2.1. Difference between Sex and Sexuality.....	17
1.2.2. Same-Sex Intercourse in the Ancient World: Case of Greece.....	21
1.3. The Bible's Perspective towards Homosexuality.....	27
1.3.1. Biblical View on Sexuality.....	28
1.3.2. Homosexuality in the Old Testament.....	31
1.3.3. Homosexuality in the New Testament.....	40
1.4. Same-sex Relationships during the Roman Empire.....	48
Chapter Two: Homosexuality in Britain.....	38
2.1. Historical Background.....	53
2.1.1. The Victorian Age: Early Seeds of Change.....	62
2.1.1.1. Sex in the Victorian Age.....	62
2.1.1.2. Homosexuality in the Victorian Age.....	66
2.2. Early Signs of Change.....	71
2.2.1. Age of Reason.....	72
2.2.2. Utilitarianism.....	72
2.3. Medical and Intellectual Discourse: Early Activism.....	74
Chapter Three: Homosexuality in the Twentieth and the Twenty-first Century.....	59
3.1. Homosexuality in Twentieth Century.....	83
3.1.1. Causes of Homosexuality.....	83
3.1.1.1. Biological Theories.....	84
3.1.1.2. Twin Studies.....	84
3.1.1.3. Hormonal Studies.....	86
3.1.1.4. Neuroanatomic Studies.....	87
3.1.1.5. Gay Gene.....	88

3.1.1.6.Psychoanalytic Theory.....	89
3.1.1.6.1.Sigmund Freud.....	89
3.1.1.6.2.American Point of View.....	92
3.1.1.6.3.Psychoanalytic Perspective: Freud’s Followers.....	92
3.1.1.6.4.Non-Analytic Perspective.....	95
3.1.1.6.5.British Psychoanalysis.....	98
3.1.2.Homosexuality and the Law.....	102
3.1.2.1.Wolfenden Report.....	102
3.1.2.2.The Local Government Act: Clause 28.....	105
3.1.3.Gay Protest Movement.....	106
3.1.4.HIV/AIDS Crisis.....	109
3.1.5.Homosexuality in the Media.....	111
3.1.6.The 1990s.....	116
3.1.7.Emergence of Gay and Lesbian Identity.....	118
3.1.8.Gay Language: Polari.....	122
3.2.Homosexuality in the Twenty-first Century.....	124
3.2.1.Juridical Progress and the Anglican Church’s Stance.....	124
3.2.2.Queer Theory.....	128
3.2.3.British Attitudes towards Homosexuality.....	130
Conclusion.....	95
Bibliography.....	98
Webography.....	104

## **Abstract**

This dissertation explores the shift of attitudes that the British society witnessed throughout its history vis-à-vis homosexuality. The work attempts to elucidate the longstanding condemnation of homosexuality which was substituted by a clinical discourse that supplied a new scope of conceiving the practice; the latter being blatantly deemed as a sinful act and thus forbidden by Christianity. The medical interest and labelling of homosexuality relatively invoked a sentiment of sympathy which aided the phenomenon to evade moral condemnation and be categorized as pathology. Diverse events and factors which aided homosexuality to become perceived as a way of life in the contemporary British society rather than a sin or an illness are discussed in here. Religious, medical and intellectual perspectives are weighed in an attempt to clarify the how and the why the British society's stances have mutated throughout the course of history towards homosexuality.

## Introduction

This dissertation, entitled *An Exploratory Study of the Change of the British Society's Attitude towards Homosexuality*, belongs to the realm of British Civilization. It consists of a qualitative research which attempts to explore and explain certain changes which occurred throughout the course of British history. The research investigates the historic milestones which shaped and reshaped the way British people comprehended and treated the phenomenon of homosexuality during the course of the British History.

The research is primarily concerned with the diverse of changes of the British society's attitudes towards homosexuality. In other words, the core of my dissertation is how and why the British society's stances swung from condemning the practice as a sinful act to categorizing it within the list of mental and sexual disorders, and finally recognizing it as a way of life that every individual is entitled to adopt. Furthermore, the focal point which my work attempts to clarify is the immense mutation of how homosexuality is perceived, from total damnation and censure to unrestricted approval and approbation.

One the main reasons which pressed me to choose this theme is that it is controversial, contemporary, and has never been dealt with in English Departments in Algeria. I aim at casting light on the subject and examining the different factors which contributed in the condemnation or promotion of homosexuality in the British context. I am aware that the theme may cause ambivalence or even opposition, since we live in a conservative Muslim environment; however, I believe that it the duty of the researcher to raise question, even taboos, and try to answer them, in order to understand the world around us. Because if we desire to be open to world we need to be open to whatever comes with it, even if we disagree we should first understand. Moreover, I chose this topic because the gay and lesbian community has started growing in Arab countries and

even in Algeria, and began to be ‘visible’ in the streets of big cities, in songs and even social media. Some gay activists began demanding recognition and equal rights. In the light of all these changes, I desired to study the development of homosexuality in Britain, which has a larger and a richer history in relation to the phenomenon, in order to learn from their experience and attempt to anticipate what is coming in the Arab societies.

There are several works which dealt with this very topic prior to my work. A case in point is the article written by Gregory Herek which is entitled *Homosexuality*. In the article, Herek provides a definition of the term ‘homosexuality’ and focuses on its components. In other words, he draws a distinction between sexual attraction, sexual behavior, and the development of gay identity. In the second section of his article, he offers a historical background of homosexuality, starting with the Judaic law, then the Greek era, and finally the nineteenth century European pathologization of any homosexual conduct. His study solely highlights the changes that occurred to the manner homosexuality was viewed. However, my work stresses the dynamics of the transformation of how homosexuality was and is deemed.

James R. Edwards, in *The Bible and the Practice of homosexuality*, deals with the topic of homosexuality from the point of view of the Bible, and provides examples from both The Old Testament and The New Testament. What can be gleaned through his article is that homosexuality is a sinful act that Jesus evidently forbade and condemned. In the article, he relies solely on the Biblical text, by extracting evidence out of it in order to confirm and assert that homosexuality is a vice. But, from his article, the reader gets to see only one side of the coin, and would not fully comprehend the phenomenon, that is why in the dissertation I try to encompass the different facets of homosexuality and not focus on a specific feature.

The crucial questions which the work attempts to enclose are the whole gamut of perspectives regarding homosexual relationships during the whole of the British history. What is essential to the study is to examine the different stages through which homosexuality had passed in order to have a clear vision of what homosexuality has become in modern Britain. Another focal point of the dissertation is to seek to reveal the reasons which prompted the evolution of a whole way of thinking towards a practice which was forbidden and decried for centuries; yet, it was ultimately exonerated for any blame or any derogatory attitudes. A further quest of the paper is to attempt to explain the rationale behind the declassification of homosexuality from the mental disorder list, and how it succeeded to penetrate the paradigms of British people's life. Finally, contemporary British people's stances are examined in the light of the new laws which gave homosexual couples equal status with heterosexual ones.

There are various hypotheses which can be suggested for the sake of offering possible explanation and illumination as regards to the fluctuation of British opinions vis-à-vis homosexuality. The first hypothesis is that the change of attitudes was triggered by the emergence of liberating ideas during the Age of Reason which espoused the reliance on science and material proof, rather than religious and spiritual beliefs. Consequently, the Anglican Church, the official source which banished homosexual activities, relatively lost its leverage and prestige. The second hypothesis suggests that scientific attraction and enthusiasm to studying homosexual demeanor entailed a transformation of perception. In other words, the British people began viewing the practice as an illness rather than a sin. Furthermore, the gay and lesbian population kept growing throughout the history, consequently, it can be gleaned that they represented a significant proportion that political candidates targeted. Thus, they attempted to gain their votes by granting homosexual people rights and equality. Finally, the church lost its credibility, to some extent, for the different proven pedophile

scandals which involved priests. All these factors may have influenced people's perception towards homosexuality.

In the first chapter I define the term 'homosexuality', its etymology, who coined it and in what occasion it was used. Next, I delve into the practice of homosexuality in the western world and take the case of Greece due to its enormous influence. The historical background of homosexuality moves to the Bible with the intention of demonstrating the origins of laws forbidding and condemning the practice of "sodomy", the word homosexuality does not exist in the Bible. The importance of the Bible resides in its immense influence on the law making of medieval England on the subject. In the thirteen and fourteenth centuries, the Bible was considered to be the supreme authoritative source for setting the laws, that is why the English laws concerning this very subject, which was deemed to be sinful and obnoxious, relied heavily on the Words of God. There are a few mentions of "sodomy" in the Bible; the most explicit ones are Leviticus and Romans, in which Jesus Christ openly condemns any act of sodomy. After discussing the subject from the biblical standpoint, I devote the remainder of the chapter to the evolution of homosexuality in the Roman Empire.

The first section of the second chapter is allotted to the discussion of the practice of same-sex intercourse during the occupation of different peoples in Britain. In other words, this section deals with the attitudes of the occupiers of Britain towards homosexuality. Next, the focus is paid to medieval British perception of homoeroticism. The Middle Ages was, all in all, an era during which sexual behavior between people of the same gender was prohibited. Then, I examine the very first treaties criminalizing sodomy, Fleta and Britton. The study treats the first codification of a law against sodomy, during the reign of Henry VIII, in addition to the series of acts outlawing sodomy.

The second section of chapter two addresses the topic in the context of nineteenth century Britain. This stage is influential in the history of homosexuality in Britain, since it was until the nineteenth century that the death penalty of sodomites was replaced by ten years of imprisonment. In this section a great deal of attention is dedicated to the influence of utilitarian and liberating ideas of some philosophers of the epoch, such as Jeremy Bentham and others, how their ideas contributed to the liberation of homosexuals from death penalty, and this era is examined as a turning point in the history of homosexuality.

The third section explores medical and intellectual discourse of homosexuality. What is alluring about the late nineteenth century is that the medical realm adopted the concept of sexual inversion. In other words, scientists became increasingly interested with the phenomenon of homosexuality. Thus, they proposed biological and psychological explanations in order to justify the occurrence of such demeanor in a world that was biologically and legitimately heterosexual. The chapter ends with the introduction of the word homosexuality in the Oxford dictionary in 1892 which is a gigantic step towards the rise of homosexuality as a concept, and towards a less rigid and more tolerant twentieth century.

The first section of chapter three deals with the psychiatric explanations of homosexuality. So, the subject is discussed through a different perspective, which allows us to form a medical opinion on the examined issue. What had been earlier regarded as a vice evolved to be seen as a perversion or a psychological illness. This section examines the origins of same-sex attraction. There are two theories explaining the aforementioned problematic. The first theory suggests that homosexuality is genetic or biological, which means that homosexual people are born thus. This theory attracted considerable media attention, and is gaining popularity in recent decades. However, it

was criticized and rejected by many researchers for being weak and its results could not be generalized.

The psychoanalytic studies dictate that homosexuality is a result of psychological and environmental influences and early experiences. For the researchers who hold this view, the fundamental influences are to be found in early childhood development factors, and how parental personality traits may contribute to same-sex attraction. I discuss a number of theories, and focus on the father of psychoanalysis Freud and his followers. This part attempts to demonstrate Freud's point of view regarding homosexuality as well as drawing a distinction between him and his followers, whose ideas did not always respond to Freud's. American and British psychoanalytic studies are approached in order to display their sundry interpretations and comments to explain homosexuality. This part reveals that chiefly all psychiatric and psychoanalytic standpoints viewed homosexuality as a perversion or pathology.

The second section of the chapter deals with the development of homosexuality in the British society during the twentieth century, in other words the age of recognition. During this century homosexual acts were no longer condemned or criminalized i.e. the law should not interfere in any homosexual practices, with the advent of The Wolfenden Report in 1957. This section examines other acts which enabled homosexual people to attain a legal status in Britain and assert and embrace their homosexuality. However, the twentieth century is characterized by an immense shift in the history of homosexuality, as well as the period was marked by an inconstant stance of the public opinion vis-à-vis homosexuality. For example, in the 1940s homosexuality was deemed as a vice by both the press and the public opinion. However, during the 1950s the British public became more sympathetic towards homosexuals.

By the 1970s, homosexual liberation made a drastic shift with decriminalization of homosexuality in 1967. In this part, I discuss the factors and impetus

which permitted homosexuality to hold a relatively stronger position in the public arena during this decade. Furthermore, I examine the less tolerant position which Britain adopted in the 1980s and draw attention at the different elements and circumstances which hindered the progress of gay activist in order to accomplish substantial achievements. However, during the same decade, with the AIDS crisis, the British public and media became unequivocally homophobic and adopted a hostile attitude towards homosexuality. The AIDS crisis is specifically targeted in this part, since it entailed a looming problem for the gay community in Britain especially that the press declared that the disease was disseminated by the gay community.

Furthermore, I attempt to discuss and explain the changes of perspectives and try to demonstrate the role played by the media into shaping or reshaping the British society's opinion. I also display the fluctuation of the press's portrayal of homosexuality during the different decades of the twentieth century. In other words, the press's stance towards homosexuality was inconsistent, in some occasions it held a sympathetic attitude and in others hostile positions were adopted. Moreover, the root of these variations of depiction of homosexuality by the British press is also investigated; in addition they are associated to the Conservative government chaired by Margaret Thatcher.

The 1990s are dealt with in a separate part due to the tremendous changes which brought about a refreshed position of tolerance towards the gay community. Under Tony Blair, the Labor government enacted legislations which were in favor of homosexual people. Another focal point, that is stressed, is the burgeoning businesses and activities that the gay community exercised and which permitted it to establish itself proudly within the British society. A further event which healed the wounds of the gay history is the removal of homosexuality from the database of psychiatric disorders in

1994. This decade is portrayed as a landmark in gay history and which signalled the forthcoming of further reforms.

The following part deals with the emergence of gay and lesbian identity. First, I begin with providing the etymologies of the words 'gay' and 'lesbian'. Then, I tackle the diverse aspects and catalysts which prompted the emergence of gay identity in Britain. A further point which is grasped is the gay language 'Polari'. Its etymology is investigated firstly. Next, I highlight the reasons for which it was used and by whom it was used. In addition, the reasons for which it declined and ceased to be used are analysed.

The last section of chapter three is devoted to homosexuality in the twenty-first century. Firstly, I survey the series of acts which were passed by the Labor government that allotted the gay community with rights similar to heterosexual people. The impact of these acts on the Anglican Church's stance towards homosexuality is brought to light. Another point which is raised is the inconsistent and confused attitudes and declarations of the Anglican Church which accept celibate gay clergy and condemns homosexuality.

Secondly, the word 'queer' is defined and its different uses and connotations are clarified. Next, Queer theory is set forth in addition to its functions and goals. The central point that is delivered is the interests and the questions that the queer theory raises and the elements that it rejects and doubts. Finally, I cast light on contemporary British societal attitudes towards homosexuality. I try to explain how the modern positive positions are molded and what factors determine the flexibility and receptivity of British standpoint towards such a phenomenon.

## **Chapter One: Historical Background of Homosexuality**

The first chapter is devoted to the historical background of the practice of homosexuality in the western world. The etymology of the word 'homosexuality' is first dealt with, in addition to the circumstances which led to the coinage of this word that did not exist prior to 1868. The study shifts to same-sex relationships in Greece, which is taken as a case in point on account of its tremendous influence on European culture and history. Moreover, this part stresses the political dimension of these practices in ancient Greece which differs from nowadays concept of homosexual relationships. Biblical stances towards this practice are examined in order to shed light on the origins of the laws forbidding homosexuality in the western tradition. Finally, the Roman Empire's attitudes towards the phenomenon are also discussed so as to form a clear picture on the history of homosexuality in Europe.

## 1-Etymology & Definition of Homosexuality

The term “sodomy” first appeared in the Bible, which denotes that the men of Sodom practiced same-sex intercourse; as a consequence the practice was named after them.

Sodomy is deemed to be the antecedent of the modern word “homosexuality”, on account of the similar signification which they share. The term homosexuality, which refers to sexual attraction to the same sex, was coined in the late nineteenth century by the Austro- Hungarian journalist, memoirist and human rights campaigner

KárolyMáriaKertbeny<sup>1</sup>. He first used the German word ‘Homosexualisten’, which means homosexuals, when corresponding with the German sexologist Karl Heinrich Ulrichs on Mai 6, 1868. Homosexuality is derived from the Greek word “homos” i.e. the same and the Latin root “sexualis”. In 1869, Kertbeny utilized the word he invented in two pamphlets<sup>2</sup> written anonymously in German in order to denounce and criticize the Prussian law which criminalized the practice of homosexuality. Kertbeny argued that homosexuality was inborn and that consensual sexual acts should not be punished by the law.<sup>3</sup>

In his writings, he classified other sexual practices, such as heterosexuality for individuals attracted to the opposite sex, in addition to homosexuality. However, classic scholars have objected the use of a word combined of two elements from Greek and Latin i.e. the Greek prefix “homo” and the Latin noun “sexualis”, on account of the rule that forbids the formation of words using both of the aforementioned languages. What caused the dissatisfaction of scholars was the ambiguity that homosexuality engendered, for in Greek “homo” means the same and in Latin “homo” means man. Hence, the term,

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<sup>1</sup>KárolyMáriaKertbeny is called “the grandfather of gay liberation”, he is the first to write about homosexuality as a concept.

<sup>2</sup> The first pamphlet is entitled Paragraph 143 of the Prussian Penal Code of 14 April 1851 and Its Reaffirmation as Paragraph 152 in the Proposed Penal Code for the North German Confederation. An Open and Professional Correspondence to His Excellency Dr. Leonhardt, Royal Prussian Minister of Justice.

<sup>3</sup>Jeanne Willette,*The History of Sexuality, Part One*, December 14, 2012<http://www.arthistoryunstuff.com/history-of-sexuality/>,16/03/2014.

for many people, signified men attracted to other men, and consequently cannot be applied to women.<sup>4</sup>

Homosexuality as a term began to permeate when Kertbeny's textbook was published in a popular science book entitled *Die Entdeckung der Seele* that is Discovery of the Soul in 1880. In 1886, the renowned Austro-German psychiatrist used the term officially in the second edition of his book *Psychopathia Sexuali*, and then the founder of modern sexology the German psychiatrist Albert Moll used the word homosexuality in his *Die conträre Geschlechtsempfindung* that is Contrary Sexual Feeling in 1891. Owing to the coinage Kertbeny, the expression "The Love that dare not speak its name"<sup>5</sup> was finally labelled homosexuality and other pejorative words such as "sodomite", bugger and hermaphrodite" were replaced as well. Along with homosexuality, Kerbeny authored other terminology describing different sexual activities, such as "heterosexuals" for men and women attracted to the opposite sex, "monosexualists" for masturbators, and "pygists" for practitioners of anal intercourse.<sup>6</sup>

## **2- Historical Perspective of Homosexuality**

### **a- Difference between Sex and Sexuality**

Before delving into the inception of homosexuality in the history of humankind, it is imperative to define sex and sexuality and distinguish the difference between the two concepts, since homosexuality is deemed to be part of sexuality. According to David Halperin, "sex has no history", since it solely consists of the manifestation of the carnal needs and desires of individuals. On the other hand, "sexuality is a cultural production: it represents the appropriation of the human body and of its physiological capacities by

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<sup>4</sup>KárolyMáriaKertbeny - He coined the word Homosexual, <http://tribes.tribe.net/yayimgay/thread/4639da9d-f3e9-46aa-9ef2-803037dc4dd3>, 19/03/2014.

<sup>5</sup> Lord Alfred Douglas coined the expression "I am the Love that dare not speak its name" in his poem *Two Loves* (1896).

<sup>6</sup>KárolyMáriaKertbeny - He coined the word Homosexual, <http://tribes.tribe.net/yayimgay/thread/4639da9d-f3e9-46aa-9ef2-803037dc4dd3>, 19/03/2014.

an ideological discourse. Sexuality is not a somatic fact, it is a cultural effect.”<sup>7</sup> Thus, for Halperin sexuality, unlike sex, has a history and does not represent or express personal the sexual drives of individuals, but it is culturally constructed and one has to perform their intimate intercourse within society’s limits and expectations.

Michel Foucault, in his book *History of Sexuality* claims that sexuality is a modern invention or concept and that the “repressive hypothesis” suggests that the history of sexuality has represented the history of repression, constraints and restriction. Unlike ancient Greeks whose sexual behavior stood uniquely for their somatic drives, the modern individual expresses and performs his sexual life according to the expectations of and the boundaries set by society. Foucault demonstrates that the modern thought of sexuality has been affected by the one of the Victorian Age. Foucault denounces the nineteenth century’s repression:

But twilight soon fell upon this bright day, followed by the monotonous nights of the Victorian bourgeoisie. Sexuality was carefully confined; it moved into the home. The conjugal family took custody of it and absorbed it into the serious function of reproduction. On the subject of sex, silence became the rule.<sup>8</sup>

By “bright day”, Foucault hints at the openness and frankness of the seventeenth century, an era in which people were free to manifest their carnal desires, and “twilight” suggests the nineteenth century in which repression is the “fundamental link between power, knowledge, and sexuality”<sup>9</sup>.

However, the limits imposed on sex led to its transformation into discourse i.e. instead of performing sex people began discussing and talking about it. Eventually, the verbalization of desire led to the empowerment of the act of confession and the return to God. Moreover, the verbalization and the repression of sex coincide with the rise of

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<sup>7</sup> David Halperin, *The Lesbian and Gay Studies: Is There a History of Sexuality*, New York London, Routledge 1993. P 416

<sup>8</sup> Michel Foucault, *The History of Sexuality* Volume I: An Introduction Translated from the French by Robert Hurley, New York, Pantheon Books, 1978. P 3.

<sup>9</sup>Ibid p 5.

Capitalism; additionally authorities became aware of the weight and importance of the population on economy and on politics as well. Foucault discusses that the society's "future and fortune were tied [...]to the manner in which each individual made use of his sex"<sup>10</sup>, and that is why sex had to be confined and subdued for it was deemed inconsistent with the work requirements and productivity. All in all, Foucault and Halperin share the idea that sex differs from sexuality, the first is biological i.e. a natural response to somatic needs, and the latter is a modern production that consists of executing sex without crossing the red lines imposed by society.

For Halperin views sexuality as:

a separate, sexual domain within the larger field of human psychophysical nature. [It]effects the conceptual demarcation and isolation of that domain from other areas of personal and social life that have traditionally cut across it, such as carnality, venery, libertinism, virility, passion, amorousness, eroticism, love, affection, appetite, and desire....[It] generates sexual identity... it implies that human beings are individuated at the level of their sexuality...<sup>11</sup>

What is being explained in the quote is that the modern conceptualization of sexuality indicates that sexuality is not generated and instigated by the wants and needs of the body; but rather it is the outcome of a set of expectations performed by individuals who are awaited to conform to a specific ideology or the standards imposed by a given culture. Furthermore, Halperin stresses the society's inclination towards categorizing people according to their sexuality. Consequently, this tendency gave rise to sexual identity i.e. individuals who feel different from other individuals in terms of their sexuality.

## **b- Same-Sex Intercourse in the Ancient World: Case of Greece**

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<sup>10</sup> Ibid p 26

<sup>11</sup>IbidHalperin, p 417

Homosexuality as a concept did not simply exist in the past, for people did not have to choose to be exclusively sexually active with one sex, but rather in ancient cultures, such as the Greek one, people were attracted to beauty regardless of its gender. The term that was used to refer to the relationship between two males was the Greek word 'paiderasteia' which etymologically means 'paid' a boy and 'erastes' lover i.e. boy-lover. However, the aforementioned term should not be confused with the modern term pederasty, which signifies a sexual intercourse between a male and a boy that is pedophilia, since 'boy' in the context of paiderasteia refers to post-pubescent males that is from the age of thirteen to nineteen. The attractive young males who were engaged in paiderasteia were called 'eromenoi' the plural of 'eromenos', and the old mates were referred to as 'erastai' the plural of 'erastes'. The practice was portrayed in the work of Greek artists such as the large number of vase-paintings which depict the "in describing a typical pair of males engaged in intercrural copulation as 'wrestlers' or in taking a scene of homosexual courtship, in which hares conversing with younger males, offering them gifts, cajoling or entreating them, titillating or embracing them"<sup>12</sup>. Additionally, Plato and Socrates advocated "the pleasures of young men"<sup>13</sup>, for instance Plato's Phaedrus, in which he discusses the benefits of sexual love as opposed to friendship between two males.<sup>14</sup>

The practice of paiderasteia had rules to which the males engaged in a relationship had to obey. Two males who belong to the same social status could not be involved in an erotic love, due to the passive role which one had to perform. A classical writer argues "We classify those who enjoy the passive part as belonging to the lowest depth of vive and allow them not the least degree of confidence or respect or friendship"<sup>15</sup>.

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<sup>12</sup> K.J. Dover, *Greek Homosexuality*, Updated and with a new Postscript, Cambridge, Massachusetts, Harvard University Press, 1978, 1989, p 4 5.

<sup>13</sup> David Scasta, *Historical Perspective on Homosexuality*, New Hope, PA, USA, Temple University Medical School and practices, 2008.

<sup>14</sup> Ibid Dover.

<sup>15</sup> D. F. Greenberg, *the Construction of Homosexuality*. Chicago, the University Press, Qtd in What do different cultures tell us about homosexuality, <http://www.mygenes.co.nz/>

The quote vividly depicts the low status and the heinousness held against the passive partner who was involved with another socially equal partner. It is true that mature males i.e. full citizens sensed sexual attraction towards younger males; however the act of engaging in a relationship had a political dimension, for example “Sex is portrayed in Athenian documents not as a mutual enterprise in which two or more persons jointly engage, but as an action performed by a social superior upon a social inferior”<sup>16</sup>. The quote reveals the superordinate and subordinate relationship between males i.e. males who share similar social status could not enjoy sexual intercourse since the act of sexual penetration was deemed as domination. Thus, women and slaves of either sex did not pose a problem since they were considered as inferior. Another important aspect of *paiderasteia* was that older males were to provide help, guidance and formation to the young-lovers in order to enable them to become citizens themselves. The erotic relationship between two males was not to last forever and would instantly end once the lover-boy becomes a man that is when his beard grows fully.

Men enjoyed a varied outlet of sexual subjects, such as women, slaves, and young men. However, they were not exclusively attracted or active with one particular category; but there were few cases that did not obey this rule. An example in point is Alexander the Great and his boyhood friend Hephaestion whose relationship still sounds until latterly (356 - 323 B.C). Robert Lane Fox, who is a tutor and historian in Ancient World, describes their relationship:

At the age of thirty Alexander was still Hephaestion's lover although most young Greeks would have grown out of the fashion by then and an older man would have given up or turned to a younger attraction. Their affair was a strong one; Hephaestion grew to lead Alexander's cavalry most ably and to become Vizier before dying a divine hero, worthy of posthumous worship.<sup>17</sup>

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<sup>16</sup> Ibid Halperin, p 418.

<sup>17</sup> Robert Lane Fox, *Alexander the Great, A Magnificent Compelling Epic*, New York, Penguin Group, 2004, p 56.

It is recorded that Alexander married several women and had other male lovers; but his relationship with Hephaestion was the most remarkable. After Alexander the Great learnt that his friend died of typhus, he grieved bitterly and asked the oracles if his friend was a god (formerly men could become gods through achievements), he was informed that Hephaestion was a hero (less sort of a god). Alexander died eight months later; therefore the two could be reunited in the afterlife, since both were divine. The few cases of men desiring other men solely were considered as an exception, since attraction was deemed as a matter of preference. However, Ancient Cultures did not attempt to label or categorize them, since individuals were not classified or distinguished at the level of their sexuality<sup>18</sup>.

In ancient Athens the practice was not only a natural phenomenon but it was necessary for the operation of democracy, that is men needed special bonds in order perform their duties more efficiently. For example, soldiers were expected to fight more fiercely if they defended not only their country but also their loved ones i.e. the erotic relationship would boost their fighting skills and determination in order to protect one another. Furthermore, the Greek society was achingly patriarchal in which women held inferior social status, consequently the role of women was restricted to reproduction, motherhood and caring for children. In addition, women were not encouraged nor expected to develop their state of mind, that is why love between a man and a woman was considered to be solely physical, since women could only provide men with sexual satisfaction. However, love between two men transcended the realm of the physical and reached the highest and purest form of love.<sup>19</sup>

Attraction to men was regarded as a proof of masculinity and virility. Even Greek gods and figures were sexually involved with male partners. A case in point is the Greek hero of the Trojan War Achilles and his best friend Patroclus. These two were portrayed

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<sup>18</sup>Ibid Scasta.

<sup>19</sup> Ibid Halperin.

as lovers and friends. The Greeks did not mind their same-sex attraction, nor did they question it. However, they debated whether Achilles was the lover (penetrator) or the beloved (penetrated), for penetration was a decisive factor that determined who held a higher social status. Their reluctance in defining their positions is due to the fact that Patroclus was older but Achilles was stronger.<sup>20</sup> Ancient civilizations, such as Greece and Athens, viewed love between men as a the noblest kind of love, already mentioned in the previous paragraph, which was not restricted to physical gratification but in the case of Achilles signified the unification of two souls “ Patroclus was slain and when this news reached Achilles, he was seized with unspeakable grief”.<sup>21</sup> The quotation demonstrates the deep and spiritual attachment of the two Greek heroes.

It is worth mentioning that not all cultures or regions tolerated or approved the practice of pederasteia. Since it is an urban phenomenon, rural regions, even in ancient Greece, did not need pederasteia or any other form of same-sex relationship. Non-urban societies needed a growing population in order to preserve their agricultural production. Procreation was a key element into banning homoerotic relationships, because at times it caused economic problems, by contrast, urban societies’ populations were already dense and wasting sperms was not a great issue. A further factor that contributed to tolerating or excluding the phenomenon as a personal preference is social classes, since homoeroticism was permitted by the aristocracy and nobility to be shown and expressed publicly, and middle classes were discreet vis-à-vis the practice. These reluctant attitudes led to the molding of social pressure and eventually religious condemnation of same-sex sexual relationships<sup>22</sup>.

### **3- The Bible’s perspective towards homosexuality**

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<sup>20</sup>Ibid Halperin.

<sup>21</sup> William Smith, *A New Classical Dictionary of Greek and Roman Biography Mythology and Geography*, New York: Harper & Brothers, Publishers, 1884.

<sup>22</sup>Jeanne Willette, *The History of Sexuality, Part One*, December 14, 2012 <http://www.arthistoryunstuffed.com/history-of-sexuality/>, 16/03/2014.

The western world has always placed importance on biblical texts which are granted ascendancy and influence upon the lives of western peoples. The Bible has been the decisive destination to settle contentions or to bring to light from any obscure issues that confused the public or personal opinion. In times of controversy, uncertainty or dilemma, Western people seek advice and guidance from the Scriptural Texts. Even the most secular and profane people would return to the Bible in order to find answers and clarification, and once it is quoted or referred to any cleavage would come to an end or fade away. The Bible still possesses an authoritative prerogative even in a post-Christian era, and “remains one of the central documents of western civilization. It has inspired literature, art and music, and it has shaped people’s understandings of themselves, society and morality”<sup>23</sup>.

As it is stated by Subhi and Geelan “Intrapersonal conflict between Christianity and homosexuality is not a new phenomenon, and there is a developing literature addressing the issue”<sup>24</sup> which means that there has always been a debate over the issue of homosexuality, since “The Bible says nothing at all about homosexuality, at least in the way we in the twenty-first century think of it”<sup>25</sup>. This section will be devoted to the discussion of the biblical perspective towards same-sex intercourse with providing verses from the Bible. Furthermore, a debate will arise from two different positions which supply two opposed interpretations of the Scriptural Texts.

#### **a- Biblical View on Sexuality**

Before delving into and examining the verses of the Scriptures dealing with same-sex intercourse, the focus should be first cast over the overall biblical perspective on

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<sup>23</sup> Kenneth A. Locke, *The Bible on Homosexuality*, Journal of Homosexuality, Rosemead, CA, USA, Hsi Lai University, 2010. p 126.

<sup>24</sup> Nasrudin Subhi & David Geelan, *When Christianity and Homosexuality Collide: Understanding the Potential Intrapersonal Conflict*, Journal of Homosexuality, Australia, University of Queensland, St. Lucia, Queensland 2012, p 1383.

<sup>25</sup> John C. Holbert MDiv, *What Does the Bible Say About Homosexuality?* USA, American Journal of Pastoral Counseling, 2008, p 153.

sexuality, since it is imperative to understand the general and then move to the particular. This process would secure a clearer and a more intelligible understanding of the very purpose of the paper which is homoeroticism. In Genesis 1: 27, 28 it is said “God created man to his own image to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it”<sup>26</sup>. In these two verses from the Old Testament, it is crystal clear that men and women were created to live together, under the institution of marriage, and to procreate in order to increase in number. Reverend Doctor Brett Crane explains this particular quote:

Humanity’s separate genders are a reflection of God’s image... The union of the two genders gives the fuller reflection of God’s image... when masculinity and femininity come together in marriage or community, together they reflect the “fullness” of God more completely<sup>27</sup>.

Reverend Cane demonstrates the importance of both genders when they are united they complete each other and thus render the full image of God.

A further example is in Genesis 2: 18, 24

The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

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<sup>26</sup> *The Holy Bible*, Translated from The Latin Vulgate Diligently Compared with the Hebrew, Greek, and other editions in divers languages, Douay-Rheims Version 1609, 1582, Genesis 1: 27-28

<sup>27</sup> Brett Cane, *The Bible and Homosexuality*, the material represents two sermons preached at St. Aidan’s Anglican Church, Winnipeg, Manitoba, 2005.

This verse stresses the idea that women were created to be the companions of men, not only at the level of physicality but also at the level of feelings. Reverend Crane, in his sermon about homosexuality, explains “It is not another being of like gender that God creates as a partner, but one which complements the other – both anatomically and emotionally”<sup>28</sup>, this means that God intentionally created Eve, the opposite gender, to be the companion of Adam and to fulfill him in all ways. Gagnon clarifies this very verse:

[Adam’s] side is split open in order to provide for him the companionship of a complementary being. Marriage between a man and a woman reunites these representatives of the two genders into ‘one flesh’ and is not simply the union of two individuals. The missing part of man is found in woman and vice-versa<sup>29</sup>.

He confirms the idea that women and men were created to complete and fulfill one another and hence asserting and preserving the image of God. Any other form of fulfillment would contradict the original creation of God i.e. would distort the image of God.

#### **b- Homosexuality in the Old Testament**

In the Old Testament, which is the book of Judaism, there are few occasions which deal with same-sex copulation. The very first mention of homosexuality is in the story of Sodom in Genesis 19: 4-9:

The men of the city...called Lot, and said to him:  
Where are the men that came in to thee at night?  
Bring them out hither, that we may know them: Lot ...said:  
Do not so, I beseech you, my brethren, do not commit this  
evil. I have two daughters who, as yet, have not known  
man; I will bring them out to you, and abuse you them as  
it shall please you, so that you do no evil to these men.<sup>30</sup>

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<sup>28</sup> Ibid p 3

<sup>29</sup> Robert A. J. Gagnon, *The Bible and Homosexual Practice; Texts and Hermeneutics.*, Nashville: Abingdon Press, 2001. Qtd in ibid Cane, p2.

<sup>30</sup> Ibid *The Holy Bible*, Genesis 19 : 4-9 p 22

From these verses, it may be understood that people of Lot attempted to have sex with his two male guests, while Lot sought to prevent them and offered his daughters.

However, some revisionists debate this view and suggest that this incident centers on the sin of inhospitality rather than sodomy. In 1955, Derrick Bailey<sup>31</sup> proposed this new reading which denounces the established interpretation of the story of Sodom, and announces that the sin of Sodom was inhospitality. In addition, these scholars suggest that the translation of the Hebrew word ‘yada’ i.e. ‘to know’ is misleading since ‘yada’ refers to the fact that the people of Sodom wanted to meet Lot’s visitors and thus The verb ‘to know’, it is argued, does not carry sexual connotations, but only the intent to become acquainted with the strangers. Thus, the sodomites did not intend to engage in intercourse with the Lot’s male guests, but they only desired to know them<sup>32</sup>.

A further interpretation claims that the Sodom story discusses the sin of same-sex gang rape, a heinous act condemned by both homosexuals and heterosexuals.

”Many contemporary authors point out that we are not talking about loving homosexual relationships but gang rape and most of all, a breach of hospitality”.<sup>33</sup> According to this view, the Sodomites are not considered to be homosexuals as the modern term signifies, but rather they are deemed as deviant people trying to engage in gang rape. This argument postulates that “Homosexual rape is never to be condoned; it is indeed, like heterosexual rape, an abomination before God. This instance of attempted homosexual rape, however, does not invalidate all homosexuals or all homosexual activity”<sup>34</sup>. Ergo, the Sodom story has nothing to do with the modern concept of homosexuality, since the two refer to two genuinely different matters and thus homosexuality should not be stigmatized on the basis of the story of Sodom.

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<sup>31</sup> Derrick Bailey (1910–1984) was an Anglican clergyman and the first Christian scholar to re-evaluate the traditional understanding of the Biblical prohibitions regarding homosexuality.

<sup>32</sup> James R. Edwards, *The Bible and the Practice of Homosexuality*, USA, A Publication of Presbyterians for Faith, Family and Ministry P.O., Blacksburg, 1995, p 2.

<sup>33</sup> D. Sherwin Bailey, *Homosexuality and the Western Christian Tradition*. London: Longmans, Green & Co. 1955; reprint, Hamden, CT: Shoestring Press, 1975. Qtd in *ibid* Cane. P 4.

<sup>34</sup> Robin Scroggs, *The New Testament and Homosexuality*, Philadelphia: Fortress Press, 1983,p 73. Qtd in *ibid* Dailey p2.

An adversarial opinion negates the abovementioned argument and explains the discussed verses. This view postulates that the word 'yada' undoubtedly refers to sexual intercourse. For, this verb was used twice in the passage, with the Sodomites and with Lot's daughters. This position defends the idea that the first use of the word "yada" i.e. to know, connotes a sexual meaning since the second use of the word, "I have two daughters who, as yet, have not known man" flagrantly means that Lot's daughters have never had sex before. Thus, both of the uses of the Hebrew word reveal the same sense which suggests a sexual activity. This evidence leaves no doubt that when men of Sodom wanted to 'know' the visitors, they sought sexual relations.<sup>35</sup>

Another reference to homoerotic sex occurs in the third chapter of the Old Testament Leviticus 18:22 and 20:13. The Holiness Code, which consists of a set of commands and prohibitions explicitly stipulated, states:

Thou shalt not lie with mankind as with womankind:  
because it is an abomination... If any one lie with a man  
as with a woman, both have committed an abomination: let  
them be put to death. Their blood be upon them<sup>36</sup>.

This verse has triggered many responses which attempted to explain it and argued about the attitude of the Bible towards homosexuality:

...The mention of homosexuality occurs in contexts  
of gross immorality: the verse preceding the prohibition  
of homosexuality in 18:22 forbids child sacrifice, and the  
verse following forbids bestiality... in both passages male  
homosexuality is called an "abomination."<sup>37</sup>

Reverend Edwards emphatically states the indictment of homosexual practice by the Christian religion. He justifies his position by postulating that homosexuality is mentioned among abhorrent deeds such as child sacrifice and bestiality. He further

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<sup>35</sup> Ibid p 2

<sup>36</sup> Ibid The Holy Bible.

<sup>37</sup> Ibid Edwards, p1.

confirms that the use of the word “abomination” proves his standpoint, since the word refers to the gravest sins committed.

Reverend Crane concurs with Rev Edwards; he lists a set of arguments through which he attempts to promote his view. First, he stresses the fact that homosexuality is detestable, since it violates the creation of god through perturbing the gender roles, both anatomical and procreative which were designed by god. Moreover, this practice jeopardizes the purity of the family and endangers the continuity of human kind.<sup>38</sup> His argument summarizes almost all the points adhering the opinion that homosexuality is forbidden by the Bible.

However, revisionists set forth an interesting interpretation of the Holiness Code. Their viewpoint maintains that the Holiness Code is inaccurate, since it condemns an activity, which is men lying with men as with women, that is physically impossible. They state that the Bible would not ban something which is already impossible; and the exact interpretation of the prohibition has to be once again investigated. For them, verse which condemns homosexuality is inaccurate, since it does not designate if only anal penetration is prohibited or any other form of homosexual intimacy.<sup>39</sup> Thus, according to them, the verse does not allow a crystallized idea about homosexuality practice to be formed, but rather keeps the reader perplex about the attitude to be adopted.

Furthermore, the Hebrew word, ‘tohehvah’, used in Leviticus 18:22 begets contention, since some scholars assert that this word does not hold moral connotation. For, actions which deemed to be ‘tohehvah’ are not automatically morally wrong. The word concerns the conduct of worshipping other gods.<sup>40</sup> They premised their argument from another verse from Leviticus 18:3:

You shall not do according to the custom of the land of  
Egypt, in which you dwelt: neither shall you act according

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<sup>38</sup> Ibid Cane, p5.

<sup>39</sup> Erwin Buck, *Study on Homosexuality and the Church*, Edited by Kenn Ward, Canada, Evangelical Lutheran Church 2001, p 16.

<sup>40</sup> Ibid p 17.

to the manner of the country of Canaan, into which I will bring you. Nor shall you walk in their ordinances.<sup>41</sup>

In the verse, it is forbidden to behave like neither the people in Egypt nor the people of Canaan; however, “the particular behavior in question is condemned not because it is wrong in itself, but because it was connected with cult prostitution in the heathen temples. It represents lifestyle and worship of the Egyptians”<sup>42</sup>. Consequently, the modern premise of homosexuality is not concerned with the stated condemnation in the Holiness Code, for “it is not associated with pagan religious ritual. Since it does not appear to have been rejected on moral grounds, it can now be tolerated.”<sup>43</sup>

The problematic that puzzles scholars, who attempt to revise the interpretation of the Bible, is that they cannot decide whether the proscribed commandments in the Old Testament are cultic or moral laws. For, unlike moral laws, which are discerned to be strictly forbidden, cultic laws are to be tolerated since they are not decreed upon moral bases. As far as Christianity is concerned,

Many of the Levitical commandments have generally been disregarded by the church [Christian church] from the very beginning. In the case of circumcision and dietary practices, the biblical witness offers clear and unambiguous theological rationale for declaring the law obsolete.<sup>44</sup>

This implies that the condemnation of homosexuality in the Old Testament is not necessarily bound to moral laws and many revisionists’ attitudes incline towards the idea that the practice was condemned under specific circumstances or due to cultic laws and thus homosexuality is not morally wrong.

Other passages in the Hebrew Texts refer to cultic prostitution in Deuteronomy 23: 17-18:

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<sup>41</sup> Ibid *The Holy Bible*

<sup>42</sup> Ibid Buck, p 17.

<sup>43</sup> Ibid Buck p17.

<sup>44</sup> Ibid p17.

None of the daughters of Israel shall be a temple prostitute [qedeshah]; none of the sons of Israel shall be a temple prostitute [qadesh]. You shall not bring the fee of a prostitute into the house of the Lord your God in payment for any vow, for both of these are abhorrent to the Lord your God.<sup>45</sup>

Revisionists purport that the Hebrew noun “qadesh”, which is translated into a male prostitute, is misunderstood since, for them, it alludes to the male counterpart of “qedeshah” i.e. female prostitute. Ergo, the verse condemns female prostitution and does not examine male prostitution.<sup>46</sup> Furthermore, others suggest that the text does not refer to homosexuality, but rather prohibits the Jews from immersing into Canaanite cultic practices. For the Canaanites, homosexual and heterosexual intercourse performed in temples was deemed to magically influence fertility in a positive manner.<sup>47</sup>

The Hebrew text reveals the story of David and Jonathan in the First and Second Book of Samuel which revolves around the intense love and friendship between the two:

When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul.

But Saul’s son Jonathan took great delight in David.—1 Samuel 19:1

But David also swore, “Your father knows well that you like me . . . and they kissed each other, and wept with each other; David wept the more. I am distressed for you, my brother Jonathan; greatly beloved were you to me; your love to me was wonderful, passing the love of women<sup>48</sup>

Many homosexual people use the story of David and Jonathan as a proof of a pure relationship between two males even if the possibility of homosexual intercourse between the two is remotely considered or not thought of at all. They seek to stress the

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<sup>45</sup>*The Holy Bible* (NRSV)

<sup>46</sup> *Ibid* Dailey, p 5.

<sup>47</sup> *Ibid* Edwards, p 5.

<sup>48</sup>*The Holy Bible* (NRSV)

idea that homosexual relationships are not merely bound to sex as it is believed, but they are built on deep attachment, love and fondness and thus sexual bond becomes solely a detail<sup>49</sup>.

A revolutionary reading is introduced by Tom Hornor<sup>50</sup> who asserts that the story exposes homosexual relationship between David and Jonathan. He defends his idea by pointing to the devouring sadness of David at the death of Jonathan and placing his love above the love of a woman. He carries on his arguments by setting forth the deed of kissing which, for him, consists of the ultimate proof that need not further justification or arguments. Thus, David was bi-sexual and his era was tolerant attitudes about same-gender partners<sup>51</sup>. However other scholars oppose his idea for relying heavily on textual interpretation and dismissing the cultural factor, for example kissing in many parts of the world even in Europe is a form of greeting and does not bear any sexual significance. Hence his argument is impeded, since it fails to take into consideration all the factors surrounding the story<sup>52</sup>.

### **c- Homosexuality in the New Testament**

Adherents of the practice of homosexuality assert that Jesus never condemned nor spoke about homosexuality and therefore they conclude that Jesus tolerates and even approves the activity. They add another argument to their reasoning, if homosexuality were an immoral and abhorrent act, they wonder why Jesus made people this way. That is to say, it is illogical to create people in a particular manner and then judge them for and prevent them from the way they were made. Ergo, homosexuality is inherent and God-given and thus should not beget inhibition or shame among homosexuals.

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<sup>49</sup>Ibid Buck

<sup>50</sup>Hornor Tom discusses his avant-garde reading of the story in Jonathan Loved David: *Homosexuality in Biblical Times*. Philadelphia: Westminster, 1978

<sup>51</sup> Ibid Erwin Buck.

<sup>52</sup> Ibid Dailey.

Moreover, Jesus has always defended and shielded weak and outcast people, which indicate that Jesus is the custodian of homosexuals since they are present-day outcasts<sup>53</sup>.

In The Epistle of St. Paul the Apostle to the Romans 1: 24-32, there is an explicit reference to same-sex copulation and these verses have excited a myriad of interpretations:

changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever...the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.<sup>54</sup>

Revisionists, like Robin Scroggs, assert that Paul did not refer to homosexuality per se, but he condemned the practice of pederasty, sexual intercourse between a male adult and a boy, for it is the only form of homosexuality that was known to him “Thus what the New Testament was against the image of homosexuality as pederasty and primarily here in its more sordid and dehumanizing dimensions.”<sup>55</sup> His reading is analogous to the interpretation of the story of Sodomy as being about gang rape and not about the practice of sodomy.<sup>56</sup> Moreover, Paul did not explicitly mention the exact practice of homosexuality that he intends to condemn but he assumes that his audience was acquainted with the idea he has in mind. It is argued that perhaps if Paul had known about the contemporary concept of homosexual relationships, that are monogamous, based on love, affection, loyalty and commitment similar to heterosexual relationships praised and condoned by religion, he would not have rejected or condemned them<sup>57</sup>.

Other revisionists insist that Paul did not mention homosexuality per se but he referred to the unnatural and distorted practice of homosexuality i.e. heterosexual

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<sup>53</sup>Ibid Glaser.

<sup>54</sup> Ibid The Holy Bible, p 1452.

<sup>55</sup>Scroggs Robin, *New Testament and Homosexuality*, p 71. Qtd in ibid Dailey.

<sup>56</sup> Ibid Dailey

<sup>57</sup> Ibid Buck

people behaving in a homosexual manner. Boswell<sup>58</sup> confirms that Paul did not prohibit homosexuality but he decried same-sex intercourse by straight people that is people who change their initial sexual orientation on account of aberrant carnal desires that are committed merely to satisfy their somatic hedonism.<sup>59</sup> The first revisionist to propose this interpretation is Bailey<sup>60</sup> who explains that Paul never intended to condemn same-sex relationships but he forbade the exchange of what is natural for the unnatural i.e. individuals have to embrace their God-given sexual orientations be it heterosexual or homosexual and thus Paul condemned bisexuality.

The counter-argument of the above-mentioned reading of the verse in Romans argues that Paul did not specifically reject homosexual practices between adults and boys, but he referred to the general act same-sex intercourse. To refute the argument stated by revisionists, who claim that Paul condemned the exchange of the natural sexual orientation by a perverted sex, Paul did not specify that his words were directed solely to banish the act of pederasty. If he had intended to eliminate pederasty, he would not have left the audience or readers of his epistle perplex over the issue raised by revisionists<sup>61</sup>.

Another response to revisionists' claim discusses that if Paul had meant to erase pederasty, he would have clarified his position and differentiated between homosexual practices that are depraved and that are ethical. The evidence that proves that there are no moral same-sex relationships is that Paul did not condone a specific form of homosexuality as he did for example concerning the eating of the condemned food offered to idols in Corinthian8, in which he exhaustively discussed the situations in

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<sup>58</sup> John Boswell (1947 -1994) was a professor at Yale University, his writings dealt with homosexuality and Christianity.

<sup>59</sup> Ibid Malick

<sup>60</sup> Derrick Sherwin Bailey (1910-1984) was the first Christian scholar to reexamine the traditional perspective of the Bible vis-à-vis homosexuality.

<sup>61</sup> Ibid Dailey.

which such food could or could not be eaten. Thus, no distinction between the various forms of homosexuality signifies condemning the whole range of homoerotic acts<sup>62</sup>.

Furthermore, Romans 1:26-27 condemns the practice of same-sex intercourse between females that is lesbianism. The previously cited verses demonstrate that homosexuality perfectly epitomizes the depraved practice of idolatry.

As Gentiles "exchanged" the truth of God for a lie and worshiped the creation instead of the Creator, so lesbianism and homosexuality "exchange" a natural relationship for an unnatural one. Idolatry and homosexuality, in other words, represent theological and moral rebellion against God.<sup>63</sup>

The quotation maintains that when people are incapable of perceiving and worshipping the real God they ultimately sink into the sin of idolatry. Analogically, people who fail to embody and fulfill God's creation that is male and female relationships, they succumb to perverted and immoral ways i.e. homosexuality, in order to satisfy their carnal needs.

The practice of homosexuality is mentioned in the First Epistle of St. Paul to the Corinthians 6: 9-11:

Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God.<sup>64</sup>

Paul apprised the inhabitants of Corinth, , who were a Christian minority surrounded by non-Christians living in a city in southern Greece, to follow God's words that is to move afar from depraved deeds that characterized the area where they lived. In the mentioned verses, Paul listed a set of sins which are to be eliminated and banished in

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<sup>62</sup> Ibid Dailey.

<sup>63</sup> Ibid Edwards, p 5.

<sup>64</sup> Ibid *The Holy Bible*.

order to inherit the kingdom of God. Among the sins, Paul stated ‘male prostitutes’ that is translated from ‘malakoi’ and male offenders translated from ‘arsenokoitai’<sup>65</sup>.

There has been a lively debate over the translation of the two words stated in the previous paragraph. ‘Malakoi’, which is translated in the New Revised Standard Version of the Bible as ‘male prostitutes’, is used in Greek literature to refer to ‘soft’; however, it can also render the meaning of soft partner i.e. a male passive partner in homosexual intercourse. The Latin translation of ‘malakoi’ that is ‘mollis’ carries a similar sexual connotation which confirms that the verses of 1 Corinthians axiomatically attest the condemnation of debauched sexual practices. The other word used is “arsenokoitai” which translated in the NRSV of the Bible as ‘sodomites’, as reference to the story of Sodom in Genesis. This is the first the word literally indicates “males going to bed with males”<sup>66</sup>.

Revisionists such as Boswell note that ‘malakoi’ “refers to general moral weakness with no connection with homosexuality”<sup>67</sup>. He adheres to Dionysius’s definition of the term “gentle by nature and unruffled (malakos) by anger, as others claim”<sup>68</sup>. In other words, ‘malakoi’ is devoid of any sexual connotation and simply refers to male softness. Scroggs, another revisionist, states that the term denotes the practice of pederasty that is young effeminate boys who subject themselves to same-sex intercourse i.e. it does not encompass the whole gamut of homosexual practices. Arsenokoitai’s meaning, Boswell argues, is restricted to referring to male prostitutes who were the penetrators in homoerotic sex. Scroggs is inclined towards the view that the term deals solely with pederasty. Liberals proclaim that the abovementioned verses do not prohibit the overall

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<sup>65</sup> Ibid Dailey

<sup>66</sup> Ibid Edwards, p4.

<sup>67</sup> John Boswell, *Christianity, Social Tolerance and Homosexuality*, Chicago, the University Press of Chicago, 1980, p 340. Qtd in Ibid Dailey. P 11.

<sup>68</sup> Ibid Dailey, p12.

practice of homosexuality, but they condemn homosexual prostitution and pederasty, two practices that were common in the Hellenistic Era<sup>69</sup>.

On the other hand, Robert A. J. Gagnon, like other conservatives, maintains that “malakoi” is used “to refer to the passive homosexual partners ... who cultivate feminine features”. Gagnon adds “Philo<sup>70</sup> uses the word malakotes (“softness, luxury, decadence”) to denote the whole feminizing process of receptive male partners in homosexual intercourse.”<sup>71</sup> A number of Greek Philosophers did not confine the significance of “malakoi” to pederasty. An example in case is Aristotle in *Problems* in which he uses the term to describe the passive role in a homoerotic sex. A further example is Dionysius of Halicarnassus<sup>72</sup> who confirms the meaning of the term in his *Roman Antiquities*, in which he clarifies ‘malakoi’ as someone who “had been ‘effeminate’ as a child and had undergone the things associated with women.”<sup>73</sup> Ancient thinkers and philosophers shared the same stance towards the definition of the term. Even Boswell acknowledges that in some occasions the term is used to refer to homosexual individuals<sup>74</sup>.

With respect to ‘arsenokoitai’, the Arndt-Gingrich Greek Lexicon defines the word as “a male who practices homosexuality, pederast, sodomite ...”<sup>75</sup> The definition clarifies the ambiguity bred by revisionists, that is to say the term encompasses the whole range of homosexual activities and is not restricted to homosexual prostitutes as it is claimed by Boswell. Despite the fact that ‘malakoi’ and ‘arsenokoitai’ belong to the semantic field of homosexuality, but each denotes a specific meaning. The former refers to the passive partner in a same-sex activity and the latter to the active partner i.e.

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<sup>69</sup> Ibid Dailey

<sup>70</sup> Philo is a Jewish philosopher from the first century.

<sup>71</sup> Robert A. J. Gagnon, *The Bible and Homosexual Practice*, Nashville: Abingdon Press, 2000. Qtd in Ibid Daily, p 12.

<sup>72</sup> Dionysius of Halicarnassus( c. 60 BC – after 7 BC) was a Greek historian and teacher of rhetoric, who flourished during the reign of Caesar Augustus.

<sup>73</sup> Roman Antiquities; trans. From Boswell, p339. Qtd in ibid Tymotheny J. Daily.P 12.

<sup>74</sup> Ibid Dailey

<sup>75</sup> William F. Arendt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. 2nd , Chicago: University of Chicago Press, 1979. Qtd in ibid Tymotheny p 11.

penetrator and penetrated. Other revisionists, like Mauer, acknowledge the condemnation of homosexuality by the Biblical texts and do not doubt the failure of their counterparts who attempted to misinterpret the Bible. Instead, they prefer to dismiss the proscriptions of old texts which simply do not correspond to the modern world.<sup>76</sup>

#### **4- Same-Sex Relationships during the Roman Empire**

During the early Roman Empire, homoerotic intercourse was accepted and was not deemed to be an aberrant sexual demeanor. Nor was it perceived as an identity that is to say individuals who engaged in such practices were not defined in terms of their sexuality. Furthermore, they were not exclusively active with one specific gender i.e. men enjoyed intercourse with both sexes and many other emperors. Some same-sex marriages were recorded and made official in the early empire. An example in point is the marriage of Nero to two men consecutively<sup>77</sup>. However, the question which was posed was never if a man experienced a homoerotic sex but rather if he was the passive or active partner since “it was disgraceful for a Roman citizen to act as the passive instrument of another’s pleasure”<sup>78</sup>. Rome was a drastically macho society and any suspicion of effeminate conduct, such as passivity in a sexual relationship, would jeopardize the status and virility of a Roman citizen and therefore homosexuality did not cast doubt about the masculinity of Romans citizens but the position in a sexual activity did<sup>79</sup>. The incident of Julius Caesar illustrates what has been stated when “[He] was ridiculed by the gossip that he had been the passive partner in a sexual affair with

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<sup>76</sup> Ibid. Dailey.

<sup>77</sup> Ibid Scasta.

<sup>78</sup> Paul Veyne, *Homosexuality in Ancient Rome, in Western Sexuality*, Oxford: Basil Blackwell Ltd, 1985, p 26.

<sup>79</sup> Ibid Veyne

Nicomedes, King of Bithynia. His men chanted, “Caesarconquered Gaul; Nicomedes, Caesar”<sup>80</sup>

During the Roman Republic, there had existed laws banning homosexual activities such as Lex Scantinia; however these acts were not genuinely efficacious i.e. they were neither applied nor were they successful into turning the Roman society against homosexuality, although passive intercourse was severely rejected and was thought of to diminish the masculinity of Roman citizens, since men had to be active partners anatomically<sup>81</sup>. With the advent of Christianity, the Roman Empire soon changed its stance vis-à-vis homosexuality. Emperor Augustus banned male prostitutes through taxation before the introduction of Christianity. In the fourth century the biblical texts influenced and inspired the Roman perception since Christianity became the official religion of the state same-sex intercourse ceased to be tolerated. The constitutions of 341-2 of Constans and Constantius condemned homosexual practices in:

When a man marries in the manner of a woman, a woman about to renounce men...when the crime is one which it is not profitable to know; We order ... the laws to be armed with an avenging sword, and that those infamous persons...be subjected to exquisite punishment.<sup>82</sup>

This interpretation of this law has been the subject of contention. Some debate that it is a condemnation of homosexuality, and others like John Boswell argue that it refers to same-sex marriage. In Boswell’s view, neither the early Empire nor early Christianity opposed homosexual practices; however starting from the fifth and sixth century, with the fall of the Roman Empire and the decline of urban cultures, antagonistic attitudes towards homosexual acts soon emerged<sup>83</sup>. During the reign of Justinian, passive and active homosexual acts were completely forbidden on account of the Scripture. In Novel 77of the Corpus Civilis, it is stated:

...since certain men, seized by diabolical incitement practice among themselves the most disgraceful lusts, and act contrary to nature: we enjoin them to take to heart the fear of God and the judgment to come, and to abstain from suchlike diabolical and unlawful lusts, so that they may

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<sup>80</sup>Ibid Scasta, p 6.

<sup>81</sup> Ibid Craig

<sup>82</sup>*The Theodosian Code and Novels and the Sirmondian Constitutions*, translated by Clyde Pharr, Theresa S. Davinson and Mary B. Pharr, USA, Princeton University Press 1952, p 231-2.

<http://www.fordham.edu/halsall/pwh/just-novels.asp>

<sup>83</sup> Ibid Dailey

not be visited by the just wrath of God on account of these impious acts, with the result that cities perish with all their inhabitants. For we are taught by the Holy Scriptures that because of like impious conduct cities have indeed perish, together with all the men in them.<sup>84</sup>

The quoted law intentionally refers to the Biblical Texts, and draws no distinction between passive and active homosexual partners, but proscribes both acts and therefore homoeroticism became entirely illegal. The demise of the Roman Empire took place in 476 that is towards the end of the fifth century. Some historians claim that the fall of the great Roman and the Greek civilizations was excited by the tolerance and ubiquity of same-sex relations as common conduct during the ascendancy of the two empires.

However, other scholars argue that the stated view is completely incorrect, for the Greek empire supposedly fell in 338 BC when the Athenians were defeated by their northern neighbors Macedonians who were notoriously famous for their male's bisexual intercourse. Regarding the Roman Empire, after Constantine's conversion to Christianity in 313, an era of witch-hunt against any deviant or depraved sexual demeanor began. With Justinian and Theodosius, who had imposed severe punishments against homosexual acts and Justinian had exhausted the treasury by building churches and palaces, an era of homophobic attitudes started. People faced perilous punishments of public burning due to the strict Christian legislations. Edward Gibbon, in his *Decline and Fall of the Roman Empire*, suggests that Christianity was a driving factor towards the collapse of the Roman Empire. He notes that "Its Christian rulers alienated Rome's sizable pagan minority (who saw their sacrifices forbidden and temples destroyed) and that Christian otherworldliness turned men from their social and military duties...her barbarian enemies could hardly do worse"<sup>85</sup>.

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<sup>84</sup>D.S. Bailey, *Homosexuality and the Western Christian Tradition*, London, 1955, pp. 73-74

<sup>85</sup>Louis Compton, *Homosexuality and Civilization*, USA, Harvard University Press, 2003. p 151.

## Chapter Two: Homosexuality in Britain

### 1- Historical Background

When the Roman Empire started to abate, Roman soldiers retreated from Britain, which they called Britannica, to defend the collapsing Rome. Simultaneously, Britain was facing attacks from Germanic tribes named the Angles and Saxons who reigned from the end of the fourth century to the ninth century. They were rural professional warriors who inaugurated the institution of hereditary monarchy and imposed their language upon local people. Available data concerning homosexuality during the dominance of Anglo-Saxons reveals linguistic references. “The word *baedling*, a diminutive of *baeddel*, occurs in an Old English glossary as the equivalent of the Latin terms *effeminatus* and *mollis*, designating the effeminate homosexual. A synonym is the word ‘*waepenwifstere*’ approximately: ‘male wife’”<sup>86</sup>. The quotation attests that negative stance held by these ancient Germanic tribes towards homoerotic sex. However, homosexual behavior is not documented as far as recent research has revealed which leads to the assumption that such conduct was not tolerated especially that the word *baeddel* has evolved into the modern English word ‘bad’.<sup>87</sup>

Later invaders of Britain were the Northern men, the Vikings, who demolished local people by virtue of their iron tools and superior culture. Homosexuality did exist in the Old Norse and Old Danish societies, since male captives were raped by the Vikings and even castrated in order to deprave them from their manliness and honor. Calling a Viking ‘*ergi*’, an old Norse term that means unmanliness, was the strongest insult which implies that the man had played the passive role in a homosexual intercourse. The accusation was extremely dire that the accused could avenge himself in a duel. All in all, same-sex practice was not a foreign behavior to the Vikings and it is

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<sup>86</sup> Cambridge and Oxford Dictionary, at <http://www.williamapercy.com/wiki/images/Anglo.pdf> 22/04/2014.

<sup>87</sup> Ibid

documented that some boasted about being the active partner in homosexual sex; however, being penetrated meant loss of honor and manliness.<sup>88</sup>

The early Middle Ages witnessed a decline in western urban centers; social institutions and structures were sorely transformed by the barbarians who devastated roads, bridges, and any other routes that joined the remote parts the Roman Empire. When political, economic and urban had plummeted, life shifted to a rural mode of life.<sup>89</sup> Regarding homosexuality, “The penitentials which appeared in the early Middle Ages prescribe only regimes of penitence ranging from a few months to some years in duration”<sup>90</sup>. The period from 500 to 1000 is deemed to be an era of penitentials i.e. sinners were to repent their sins as opposed to being punished by laws that condemned homosexual conduct<sup>91</sup>. Boswell summarizes the position of the era:

The early Middle Ages, with a few exceptions, had accommodated a great many beliefs of life-styles with relative ease[...] Jews and gay people not only lived quietly among the general population but often rose to positions of prominence and power[...] Civil laws regulating sexuality or marriage were rare... and weakly enforced[...] For all its credulity, poverty, ignorance and deprivation, [It] was not a period of consistent oppression for minorities [It was a period] of “openness” and “tolerance in European society”<sup>92</sup>

However, with King Charlemagne<sup>93</sup>, who befriended churchmen, seven statutes were enacted by the church favoring strict ban against “Those who sin against nature with animals or with men”<sup>94</sup>. In the remaining Roman cities “aristocrats often made life very difficult for the minorities they happened to dislike, such as the Jews and gay

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<sup>88</sup>Alex Beecroft, Viking attitudes towards homosexuality, September 2009

<http://historicromance.wordpress.com/2008/09/30/viking-attitudes-towards-homosexuality/>27/04/2014.

<sup>89</sup> John Boswell, *Christianity, Social Tolerance, and Homosexuality*. Chicago: University of Chicago Press, 1980

<sup>90</sup> Ibid p197.

<sup>91</sup>Louis Compton, *Homosexuality and Civilization*, USA, Harvard University Press, 2003

<sup>92</sup> Ibid Boswell, p 269.

<sup>93</sup> “Charlemagne (Charles the Great)(747 - 814) was king of the Franks and Christian emperor of the West. He did much to define the shape and character of medieval Europe and presided over the Carolingian Renaissance.” See [http://www.bbc.co.uk/history/historic\\_figures/charlemagne.shtml](http://www.bbc.co.uk/history/historic_figures/charlemagne.shtml)

<sup>94</sup>Ibid Compton, p 156.

people”<sup>95</sup>. Generally, early Medieval Europe’s kings did not approve homosexuality nor did they insist on death penalty.

During central and late Middle Ages, the feeling of abhorring and contemning homosexual acts was revived since it menaced the survival of humankind, the notion of imperiling the continuation of the human race was already approached by Philo Judaeus<sup>96</sup>, it also held the same degree of gravity as murder or even worse<sup>97</sup>. Boswell’s view of the epoch:

Most historians consider that the thirteenth and fourteenth centuries were ages of less tolerance, adventurousness, acceptance\_ epochs in which European societies seem to have been bent on restraining, contracting, protecting, limiting, and excluding. Few scholars, however, are in exact agreement about why this change took place.<sup>98</sup>

This era witnessed a refreshed hostile attitude vis-à-vis sexual relationships between people of the same gender. Interestingly, during the eleventh and twelfth centuries, neo-Latin poets began writing poems describing male youth beauty with explicit references to homoeroticism, for example the mythical story of Zeus and his beloved Ganymede. What was striking about this cultural renaissance<sup>99</sup> was that the neo-Latin poets were churchmen themselves; however it was short-lived and did not encompass all European regions, for example Anglo- Norman England was not influenced.<sup>100</sup>

Waves of legislations prohibiting sodomy started afresh, by the twelfth century.

The very first legislation took place in the Kingdom of Jerusalem in Nablus Council<sup>101</sup>

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<sup>95</sup> Ibid Boswell p 170.

<sup>96</sup> Also called Philo of Alexandria; he was a first century Jewish philosopher. He wrote several books and he is best known for the representation of the development of Judaism in the Diaspora and for being an important representative of Hellenistic Judaism, at <http://www.britannica.com/EBchecked/topic/456612/Philo-Judaeus>

<sup>97</sup> Oxford & Cambridge Dictionary at <http://www.williamapercy.com/wiki/images/Capital.pdf> 22/04/2014.

<sup>98</sup> Ibid Boswell p 169-170.

<sup>99</sup> The twelfth century renaissance occurred by virtue of the flourishing trade and agriculture, and the fall of Jerusalem in Christian hands in 1099. All these factors, in addition to the rise of urban centers, contributed to the restoration of a sense of power (Crompton)

<sup>100</sup> Ibid Crompton.

<sup>101</sup> A council of secular and ecclesiastical lords, it founded the first written laws of Jerusalem.

of 1120. The council formally pronounced its verdict against homosexual acts, both active and passive partners, by punishment through burning. Then, the prominent Italian theologian and philosopher of the medieval era Thomas Aquinas<sup>102</sup>, in his *Summa Theologiae*, condemns homosexuality as being a depraved act against the will of God. He explains his position by asserting that homosexuality is unnatural and he derives his arguments and reasoning from the thinking of Aristotle<sup>103</sup>. His views were assimilated into the medieval western world; however, each country had its specificity, for example the French law sentenced sodomites to death by the third offense. Sodomites were put to death in Italy, brothels were opened and whores were endorsed to seduce men so as to relinquish unnatural lust.<sup>104</sup>

In 1280, Britain issued a treaty called Fleta which pledged death by drowning to individuals who committed the act of sodomy which is a reminder of Tacitus *Germania* 12<sup>105</sup>, the Roman historian, Tacitus (circa 98 AD) recorded in minute details every aspect of life the Germanic tribes. Similarly to Fleta, the Germanic tribes would punish the infamy, those charged with sexual vice, by drowning.<sup>106</sup> However, another source demonstrates that the treaty of Fleta stipulated execution by being buried alive:

Apostate Christians, sorcerers and the like should be drawn and burnt. Those who have connection with Jews and Jewesses or are guilty of bestiality or sodomy shall be buried alive in the ground, provided they be taken in the act and convicted by lawful and open testimony<sup>107</sup>.

Anyhow, both sources reveal the fatal punishment that encountered people who practiced sodomy. This act was reasserted in the fourteenth century by a treaty called *Bretton*:

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<sup>102</sup> His works have influenced western societies and the Catholic Church.

<sup>103</sup> <http://stephenlaw.blogspot.com/2007/03/aquinas-on-homosexuality.html>.

<sup>104</sup> Oxford & Cambridge Dictionary at <http://www.williamapercy.com/wiki/images/Capital.pdf>, 22/04/2014.

<sup>105</sup> See Tacitus *Germania* at <http://www.fordham.edu/halsall/source/tacitus-germ-latin.html>

<sup>106</sup> Oxford and Cambridge at <http://www.williamapercy.com/wiki/images/Capital.pdf>, 22/04/2014.

<sup>107</sup> Fleta, quoted in Leslie Moran, *The Homosexual(ity) of Law*, London: Routledge, 1996, p. 213, note 2.

Let enquiry also be made of those who feloniously in time of peace have burnt other's corn or houses, and those who are attainted thereof shall be burnt, so that they might be punished in like manner as they have offended. The same sentence shall be passed upon sorcerers, sorceresses, renegades, sodomists, and heretics publicly convicted.<sup>108</sup>

Bretton further reinforced the ordinance which promised public conviction and punishment for those who breached the norms of society and committed unnatural sex along with other sinful acts.

In England, homoerotic relationships were ubiquitous among the royalty and even among common men; however both strata did not evade the punishment prescribed by the abovementioned treaties. A good illustration is King Edward II (1307-1327), who confronted difficulties with his parliament, and his wife Isabella due to his homosexual conduct. He was prevented from carrying on his evident behavior by exiling his lover many times; nevertheless he persisted. Ultimately, he was sodomized to death by a hot metal stick and his lover's genitals were cut and then he was decapitated. However, during the Middle Age and Renaissance, public punishments were executed to set an example and to halt the spread of such acts, less than one thousand executions were recorded throughout this period of time.<sup>109</sup>

During Renaissance, under the reign of Henry VIII (1491 –1547), the first legislation, the Buggery Act, against homosexuality was issued in 1533. After he broke away from the Catholic Church and the authority of the Pope, some legislation had to be issued in order to rule with laws separate from the Catholic Church. It is also thought that “This Tudor legislation anchored the prohibition of sodomy firmly in the fabric of thesecular law as a felony, taking it out of the jurisdiction of the ecclesiastical

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<sup>108</sup>Bretton Treaty quoted at <http://www.fordham.edu/halsall/pwh/englaw.asp>, 13/04/2014.

<sup>109</sup>Oxford and Cambridge Dictionary at <http://www.williamapercy.com/wiki/images/Capital.pdf> , 22,04/2014.

courts which were believed to have become lax”<sup>110</sup>. The act was introduced through the parliament and made buggery with man or with beast punishable by hanging:

Buggery is a detestable and abominable sin, amongst Christians not to be named. ... [It is] committed by carnal knowledge against the ordinance of the Creator and order of nature, by mankind with mankind, or with brute beast, or by woman with brute beast.<sup>111</sup>

Since the sixteenth century, “lawmakers in Britain began to categorize homosexual behavior as criminal rather than simply immoral.”<sup>112</sup> However, the Buggery Act was revoked during the reign of Mary (1553 - 1558) along with all the acts issued during the protestant parliament<sup>113</sup>, Edward VI’s reign, because she believed that sodomy should reside within the prerogatives of the church. In 1563, under the rule of Elizabeth I (1558 - 1603), the act was reenacted.

The Buggery Act continued to be utilized until 1861 when the section 61 of Offenses against the Person Act abrogated the death penalty and adjudged that a convicted person with buggery was to be imprisoned for ten years or for life<sup>114</sup>. Amending the reform by reducing the death penalty with imprisonment is assumed to be a significant stride that was made possible by the gay people who were profoundly influenced by the ideas of Jeremy Bentham<sup>115</sup>, who strongly believed in the decriminalization of homosexuality. A further influence originated from the French Revolution in 1789, the French National Assembly renounced everything that was

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<sup>110</sup>Ibid

<sup>111</sup> Coke, E., *The Institutes of the Laws of England*, London, E. and R. Brooke 1797, Part 3, 58: cap. X: “Of Buggery or Sodomy”. Qtd in Joshua Hepple, *Will Sexual Minorities Ever Be Equal? The Repercussions of British Colonial “Sodomy” Laws*, *The Equal Rights Review*, Vol. Eight 2012.

<sup>112</sup>Michael Levy, Gay rights movement, *Encyclopedia Britannica* 12/29/2013.

<http://www.britannica.com/EBchecked/topic/766382/gay-rights-movement#ref1077994.04/07/2014>.

<sup>113</sup> When Mary became Queen, she reestablished Catholicism as the religion of the state, and attempted to efface everything that was conducted on protestant beliefs.

<sup>114</sup> Ibid Pickett

<sup>115</sup> English philosopher, economist, and theoretical jurist, the earliest and chief expounder of utilitarianism (1748 -1832). At <http://www.britannica.com/EBchecked/topic/61103/Jeremy-Bentham>

connected with the former regime. In 1810, the French Penal Code effaced any same-sex intercourse from the penal code and it was succeeded by other countries<sup>116</sup>.

Section 11 of the Criminal Law Amendment Act 1885<sup>117</sup>, introduced by Labouchere, reduced the penalty to two years in addition to hard labor which enabled the application of the act more enforceable, Oscar Wilde was indicted under this law. The nineteenth century is conceived to be a turning point in the history of legitimization of homosexuality in Europe and specifically in Britain. With the advent of new rationale that examined homosexuality from a medical viewpoint, modern thinking emerged and crystallized which shall be the topic discussed in the following part.

## **2- The Victorian Age: Early Seeds of Change**

### **a- Sex in the Victorian Age**

The nineteenth century is an epoch which drastically marked the course of the history of Britain. The British population multiplied throughout the century. The British Empire burgeoned all over the world and included lands and dominated peoples from the distant continents. The railway had conquered distances and had enabled Britain to be physically joined. This era was an age of immense changes: elementary education was made accessible to all citizens; women acquired rights which empowered them to divorce and to take in charge their property, births marriages and deaths began to be registered. During this century that Charles Darwin wrote *Origin of Species* and Karl Marx wrote *Capital*, two figures that influenced and remolded the already established way of thinking.<sup>118</sup>

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<sup>116</sup>Oxford and Cambridge Dictionary at <http://www.williamapercy.com/wiki/images/Capital.pdf>, 23/04/2014

<sup>117</sup> "Any male person who, in public or private, commits or is party to the commission of, or procures or attempts to procure the commission by any male person of any act of gross indecency with another male person, shall be guilty of a misdemeanour, and being convicted thereof shall be liable at the discretion of the Court to be imprisoned for any term not exceeding two years, with or without hard labour" at [http://www.swarb.co.uk/acts/1885Criminal\\_Law\\_AmendmentAct.shtml](http://www.swarb.co.uk/acts/1885Criminal_Law_AmendmentAct.shtml). 11/07/2014.

<sup>118</sup> Chris Williams, *A Companion to Nineteenth Century Britain*, UK, Blackwell Publishing Ltd. 2004.

Nineteenth century Britain was marked by a prevalent puritan atmosphere which openly maintained a muted attitude towards sexuality. Sexual matters moved to the conjugal bedroom and were not a typical topic discussed or expressed in the public arena which also impacted nineteenth century literature that was discreet about sexual references or portrayal<sup>119</sup>. “The historiography of sexuality in the nineteenth century is dominated by the Victorians”<sup>120</sup>, that is to say that libertine conduct that prevailed throughout the Regency period waned with the commencement of the reign of the young Queen Victoria (1837-1901) and was substituted with a rigid and intolerant social code that was highly loaded with puritan ideals and behavior. The fictional character Mrs. Grundy<sup>121</sup> embodied the repressive and strict values that dominated Britain which lasted until the twentieth century.<sup>122</sup>

Michel Foucault comments on the transformation that occurred during the nineteenth century which remolded the British attitudes towards sexuality:

At the beginning of the seventeenth century certain frankness was still common. Sexual practices had little need of secrecy; words were said without undue reticence... one had a tolerant familiarity with the illicit. Codes regulating the coarse, the obscene, and the indecent were quite lax compared to those of the nineteenth century... Sexuality was carefully confined; it moved into the home. The conjugal family took custody of it and absorbed it into the serious function of reproduction<sup>123</sup>.

Throughout the century, an atmosphere of silence, restriction and repression reigned over the discourse of sex, and it eventually became a taboo. This new set of demeanor

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<sup>119</sup>Homosexuality in Nineteenth-Century Literature, <http://www.enotes.com/topics/homosexuality-nineteenth-century-literature>.20/07/2014.

<sup>120</sup>Ibid Williams, p340

<sup>121</sup>“Mrs. Grundy, a fictional English character who typifies the censorship enacted in everyday life by conventional opinion. She first appears (but never onstage) in Thomas Morton’s play *Speed the Plough* (produced 1798)... Since then the term Mrs. Grundy has passed into everyday speech as a criterion of rigid respectability, especially in contexts in which free expression is impeded by excessive purity.” At <http://www.britannica.com/EBchecked/topic/247423/Mrs-Grundy>

<sup>122</sup>Sex & Sexuality in the 19th Century, Victoria and Albert Museum <http://www.vam.ac.uk/content/articles/s/sex-and-sexuality-19th-century/> 29/07/2014.

<sup>123</sup>Michel Foucault, *The History of Sexuality*, Volume I: An Introduction Translated from the French by Robert Hurley, New York, Pantheon Books, 1978, p 3.

was instituted by the ruling bourgeoisie which placed sex and sexuality within the limits of conjugal procreative function.

Foucault explains the change of stance towards homosexuality by the advent of Capitalism:

By placing the advent of the age of repression in the seventeenth century, after hundreds of years of open spaces and free expression, one adjusts it to coincide with the development of capitalism... if sex is so rigorously repressed, this is because it is incompatible with a general and intensive work imperative. At a time when labor capacity was being systematically exploited, how could this capacity be allowed to dissipate itself in pleasurable pursuits, except in those-reduced to a minimum- that enabled it to reproduce itself?<sup>124</sup>

He argues that the capitalist system aims at consuming thoroughly the energy of labor that was immensely required to advance and uplift the production. The system was directly connected to or the reason behind the repression of and restraint on expressing and revealing one's sexual drives or interests that may impede the wheel of production and direct that energy of bodies and enthusiasm to enhance the output of their work "The investment of the body, its valorization, and the distributive management of its forces were at the time indispensable."<sup>125</sup>

Foucault also emphasizes the link between sex, power and liberation:

If sex is repressed, that is, condemned to prohibition, nonexistence, and silence, then the mere fact that one is speaking about it has the appearance of a deliberate transgression. A person who holds forth in such language places himself to a certain extent outside the reach of power; he upsets established law; he somehow anticipates the coming freedom.<sup>126</sup>

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<sup>124</sup> Ibid p 5, 6.

<sup>125</sup> Ibid p 141

<sup>126</sup> Ibid p 7

The fact that one brings to light the taboo subject of sex, they consequently gain a considerable amount of power and knowledge which enable them to foreshadow the impending arrival of freedom.

## **b- Homosexuality in the Victorian Age**

During the nineteenth century same-sex intercourse was unarguably illegal and punishable by law. The Buggery Act, which was reenacted by Elizabeth I in 1563, was enforced until 1861 when death penalty was revoked and ten years imprisonment became the penalty facing sodomites. However, in 1885, Labouchere<sup>127</sup> introduced Section 11 of the Criminal Law Amendment Act which stipulated:

Any male person who, in public or private, commits, or is a party to the commission of, or procures or attempts to procure the commission by any male person of, any act of gross indecency with another male person, shall be guilty of a misdemeanour, and being convicted thereof shall be liable at the discretion of the court to be imprisoned for any term not exceeding two years, with or without hard labour<sup>128</sup>.

Labouchere's amendment, "was a watershed in both the criminalization of homosexuality and its new visibility in British culture"<sup>129</sup>, criminalized any sexual activity, private or public, between men that was deemed to be indecent. Some believe that this act enriched the already established hostile attitude towards same-sex relationships. Moreover, the nineteenth century witnessed the rise of blackmailing, people who had committed any same-sex activity were at the mercy of blackmailers, and if they did not comply with the wishes of blackmailers they faced looming conviction of criminal offense.

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<sup>127</sup> Henry Du Pré Labouchere (1831 – 1912) was a British journalist and a radical liberal politician.

<sup>128</sup> Moran J. Leslie, *The Homosexual(ity) Of Law*, London, Routledge, 1996, p 99.

<sup>129</sup> Ross G. Forman, *Nameless Offences: Homosexual Desire in the Nineteenth Century (review)*, Project MUSE. Baltimore, Maryland, The Johns Hopkins University Press in collaboration with The Milton S. Eisenhower Library 2013

The Wolfenden Committee<sup>130</sup> recognized that this criminal offence did create opportunities for the blackmailer but it refused the suggestion that the proximity between law and blackmail had its roots in this 1885 reform. They existed prior to the 1885 reform. They arose by way of the fact that buggery, attempted buggery and indecent assault were already criminal offences<sup>131</sup>. They accused the act of Labouchere of aggravating the phenomenon of blackmailing and they also “argued that the agents of the law, particularly the police, promoted the nefarious trade of blackmail”<sup>132</sup>.

Despite the Victorian social order which espoused muteness and restraint concerning sexual matters strict moral code and social conduct, there existed an underground homosexual sub-culture that was most discernible at the level of middle- and lower-class men. The concealed gay scene blossomed and had its own codes and foundations, such as pubs and clubs which facilitated and permitted the growing and continuation of the sub-culture. The nobility and upper-middle class homosexual men enjoyed a covert sexual life that was demarcated from the public scene owing to their social status and wealth. It is documented in courts records that most men who engaged in same-sex relationships kept an orthodox way of life i.e. they were husbands and fathers, in order to evade any possible suspicion about their secret world.<sup>133</sup>

Although homosexual people of the nineteenth century attempted to maintain their undercover relationships distant and separate from their conventional life, “Several scandals made homosexuality visible to a wider public”<sup>134</sup>. A case in point is The Cleveland Street Scandal. In 1889, a gay brothel was uncovered by the police of London. The inspector responsible for this operation, Frederick Abberline, held a warrant accusing Charles Hammond and Henry Newlove of being involved and being

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<sup>130</sup> The Wolfenden Report will be discussed in depth in a coming section of this chapter.

<sup>131</sup> Ibid Leslie p 52,53

<sup>132</sup> Ibid Leslie p 53

<sup>133</sup> Homosexuality in Nineteenth-Century Literature, <http://www.enotes.com/topics/homosexuality-nineteenth-century-literature> 05/08/2014.

<sup>134</sup> Ibid, Chris, p 433.

the instigators of homosexual prostitution. However investigations and arrests led Abberline to the verity that high-ranking individuals were implicated in the buggery scandal. The aristocratic names that were supplied by the arrested<sup>135</sup> were the Earl of Euston and Lord Arthur Somerset, Lord Somerset; Prince Albert Victor<sup>136</sup>'s name was alluded to in their confessions. The British government camouflaged the case and did not further and did not investigate the claims concerning the highly-placed figures of the British upper-class and royalty. Furthermore, the procurers and male prostitutes, albeit indicted with gross indecency and procuring, were sentenced less severely than they should have been.<sup>137</sup>

The British press was intrigued by the story, notably Ernest Parke, the editor of the North London Press. Parke sensed a cover-up operated by the British government. His assumption was stemmed from the fact that the convicts were sentenced lightly, and he learnt about the implication of high-ranking individuals, who never indicted nor called to court, from circulating rumors and “the press was itself keen to indicate parallel inconsistencies in the application of law”<sup>138</sup>. Therefore, he, and other journalists, began writing articles naming and accusing the aristocrats involved. But, he solely alluded to the Prince Albert, yet it was gleaned by his readership that the insinuation regarded the Prince himself. However, the case was sensitive and delicate and Parke was convicted with libel and sentenced with twelve months of imprisonment. Even Labouchere attempted to unveil the mysteries behind the Cleveland scandal and the government's passivity and discrepancy in applying the law; he also suspected the involvement of the Prime Minister. However, his efforts went in vain, since the government declined his demand to appoint a committee to reinvestigate the

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<sup>135</sup> The boys, who were arrested, confessed that they were given money in exchange for lying in bed with men who belong to the British nobility.

<sup>136</sup> The Prince was the grandson of Queen Victoria and the second in succession to the throne of Britain.

<sup>137</sup> The law stipulated two years of imprisonment in addition to hard labor.

<sup>138</sup> Cook Matt, *London and the Culture of Homosexuality, 1885-1914*, Cambridge: Cambridge University Press, 2003, p 53.

government's indifference towards reviewing the allegations that accused upper-class members of being involved in the scandal.<sup>139</sup>

The Cleveland Street Scandal brought the gay scene, which was thriving in London, to light and triggered media's attention towards the subject of same-sex icopulation especially that figures of the upper-class and aristocracy were suspected to be involved. Even if the scandal lost its initial appeal; however it printed the impression that it was a vice common among the aristocracy and its dissemination imperiled the lower-class members<sup>140</sup>. In addition, the scandal rooted the idea that the police and justice were biased in the application of the law, which led *The Star*, a British newspaper, to write "we must probe this hideous evil down to its lowest roots... a large section of the public say if the police authorities will not do their duty, the press must not be prosecuted for trying to compel them"<sup>141</sup>. The period was marked by a public loathing of same-sex acts that began to be noticeable at a national level. In 1895, the trial of Oscar Wilde, who was indicted with gross indecency, was tangible evidence of the Victorian Age rejection of same-sex practices. However, a homosexual identity began to be visible, later on in the century, on the grounds that homosexual behavior manifested itself in the aristocratic milieu.<sup>142</sup>

### c- Early Signs of Change

The nineteenth century bore the early seeds of change that would drastically alter the history of homosexuality. The influence of the Age of Reason and its faith in scientific explanations and proof in addition to its rejection of any spiritual guidance or influence altered the way of thinking of people. Thus, religion relatively lost its hegemony and influence. Moreover, thinkers and scholars like Jeremy Bentham introduced new ideas which espoused the concept of accepting acts which beget

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<sup>139</sup> Craig Kaczorowski, *glbtq: An Encyclopedia of Gay, Lesbian, Bisexual, Transgender, and Queer Culture*, 2005. at [http://www.glbtq.com/social-sciences/cleveland\\_street\\_scandal.2.html](http://www.glbtq.com/social-sciences/cleveland_street_scandal.2.html), 07/08/2014.

<sup>140</sup> Ibid Kaczorowski,

<sup>141</sup> Ibid p 53.

<sup>142</sup> <http://www.enotes.com/topics/homosexuality-nineteenth-century-literature>.

happiness rather than judging the act per se. These modern ideas and concepts are deemed to be the first seeds of change which would revolutionize the long established way of thinking.

## **1- Age of Reason**

Age of Reason or Enlightenment is an intellectual movement that occurred in Europe between the seventeenth and eighteenth century; however its influence was still palpable in the nineteenth century. The Age of Reason is avowed for its belief in reason, scientific explanation and experimentation. It is characterized by a break with the Christian creeds, which used to be considered as the supreme and ultimate authority that had long dominated the western world in general and Britain in particular, and reliance on scientific proofs and knowledge. Essential to Enlightenment logic and thinking were the triumph of reason and science over religion, equality between all races, and the quest for liberty and happiness<sup>143</sup>.

## **2- Utilitarianism**

Utilitarianism is an approach of great value and weight to normative ethics<sup>144</sup> throughout the history philosophy; however it was not thoroughly expressed and dealt with until the nineteenth century. The prominent British utilitarian philosophers, whose works were the most dominant, are Jeremy Bentham and John Stuart Mill. Both philosophers dissented over some issues, concerning the equal importance between of pleasure and pain, but they were hedonists<sup>145</sup> and both were of the same mind regarding the definition of Utilitarianism. Utilitarian way of thinking promotes the idea of greatest happiness i.e. the amount of the generated happiness from any act is what matters. In

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<sup>143</sup> <http://plato.stanford.edu/entries/enlightenment/> 17/08/2014 , The Editors of Encyclopædia Britannica, *Enlightenment*,//www.britannica.com/EBchecked/topic/188441/Enlightenment 17/08/2014

<sup>144</sup> A branch of philosophical ethics that approaches ethical actions.

<sup>145</sup> Hedonists are people who believe in hedonism, which is the conviction that life revolves around pleasure and that people ought to maximize as much as possible the feeling of pleasure and enjoy their lives fully.

other words, what makes any act right or wrong is not the act per se however the resultant happiness out of it. Central thought to utilitarian perception is that the action should beget the greatest amount of happiness to all those affected and not only the doer of the action. Thus, one has to consider the consequences of their deeds, since the outcome, not the act, is the decisive factor which determines whether the act is right or not.<sup>146</sup>

Conforming to the concept of Utilitarianism, Jeremy Bentham asserts that any action should not be criminalized unless it engendered harm. Accordingly, any homosexual conduct between two consenting adults should not be categorized as a criminal offense but it should be sanctioned since it does not beget any harm. He provides an illustration in order to prove his viewpoint. He states that the pleasures of the bed are not dissimilar from the pleasures of the table. He believes that religion, that is Christian faith, should not restrict and forbid some sexual acts, since it does not oppose nor limit the ways of cooking. Thus, when it comes to sexual practices between mature and consenting people, Christianity and law should not meddle.

Non-interference is Bentham's viewpoint regarding religious or moral intervention in any homosexual acts. His approach reveals his belief of secularism i.e. a public life that is free from any religious confinement, regulation or dogma. He defends the legalization of same-sex intercourse, and claims that freedom should be granted to all people despite their different behavior or perception as long as their acts do not cause any harm. Hence, Bentham's approach advocates a secular and liberal state in which religion has no jurisprudence<sup>147</sup>.

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<sup>146</sup>Michael Lacey, *Utilitarianism*, <http://documents.routledge-interactive.s3.amazonaws.com/9781138793934/A2/Moral/Utilitarianism.pdf>, 18/08/2014.

<sup>147</sup> Domenico Melidoro, *Comments on Philip Schofield's Jeremy Bentham: Prophet of Secularism, – Philosophy and Public Issues*, Vol. 1, No. 1, Rome, Luiss University Press 2011, p. 78-81

### 3- Medical and intellectual Discourse: Early Activism

The late nineteenth century marked the transformation of the notion of same-sex intercourse i.e. the judicial discourse, which strictly and blatantly punished any indecent sexual conduct between people of the same gender, changed into a medical one. The changed began to take place when people like KárolyMáriaKertbeny, who coined the words homosexual and heterosexual in 1869, commenced to decry the condemnation of the practice of homosexuality by the law. The inception of the medicalization of same-sex practices began with German psychiatrists who attempted to discover and explain the causes of the phenomenon. The shift of discourse put homosexuality in a disease model which would eventually lead to a less rigid and less intolerant attitudes towards the phenomenon and would make it visible in a different manner in the western world. Karl Heinrich Ulrichs<sup>148</sup> is a German activist for homosexual rights, who is considered to be the first to acknowledge his homosexuality publicly. In addition to homosexual people, he defended ethnic and religious minorities and women's rights. He published a series of writings, starting from 1864 until 1879, in which he attempts not only to explain the phenomenon but also to liberate 'uranians'<sup>149</sup> from social, religious and legal punishment and condemnation. His first five writings were entitled *Studies on the Riddle of Man-Manly Love*. He claims the existence of a "third sex" i.e. "a female psyche trapped in a male body" which he asserts to be an inborn trait.<sup>150</sup>

He believes that naturally men should be attracted to women that is sexual attraction of one sex should be directed to the opposite sex. However, homosexual feelings, he states, are due to a person's psyche. He proposed a scientific explanation in order to enunciate the condition of people like him, not fully a man and not fully a

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<sup>148</sup> He is considered to be the pioneer of modern gay right movement.

<sup>149</sup> The term was coined by Ulrichs which describes a man with a female psyche. Uranian is the adaptation of the German word "Urning" which was widely used in the Victorian Era. He also coined the word "Dioning" which means men who are attracted to women.

<sup>150</sup> Hubert Kennedy, *Karl Heinrich Ulrichs First Theorist of Homosexuality, In Science and Homosexualities*, ed. Vernon Rosario, New York: Routledge, 1997. pp. 26–45.

woman, by postulating the existence of a germ that determines the development of the direction of sexual organs as male or as females. He further posits the existence of a germ responsible for directing the sexual drive. Thus, he concludes that there is a possibility of occasional exceptions that would be the cause behind the sexual orientation of people like him. Eventually, his work was not recognized by scientists. First, he was not a scientist or a specialist in the field. Second, he was deemed to be a sick man, since most psychiatrists of the époque regarded homosexuality as a pathological aberration.<sup>151</sup>

An influential German psychiatrist Richard von Krafft-Ebing<sup>152</sup> who points out that sexual impulse urges carnal satisfaction even if it would oppose and challenge social restrictions and moral norms.<sup>153</sup> However, as opposed to Ulrichs:

He was not interested in liberating men and women from the shackles of sexual prejudice or the constraints of antisexual legislation...he was interested in supplanting the waning power of the church with waxing power of medicine.<sup>154</sup>

He is regarded as the first academician to shed light on homosexual behavior from an entirely different angle; he explored it within a disease model. In his classic text *Psychopathia Sexualis* (1886), in which the term “homosexuality” was disseminated<sup>155</sup>, Krafft-Ebing claims that any non-procreative sexual act is a form of perversion and deduces that homosexuality is not a moral aberration but rather a result of a deviance i.e. a mental illness. He attempts to ascribe the sexual perversion to environmental and hereditary causes.<sup>156</sup> He also suggests that sexual offenders should be treated as patients and should not be condemned by law.

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<sup>151</sup> Ibid Kennedy.

<sup>152</sup> He is one of the founders of scientific sexology.

<sup>153</sup> Jeffrey Weeks, *Sexuality Second Edition*, New York, Routledge Taylor and Francis Group.2003

<sup>154</sup> Vernon A. Rosario, *Science and Homosexualities*, New York , Routledge,1997, p68,69.

<sup>155</sup> Jack Drescher, *The Removal of Homosexuality from the DSM: Its Impact on Today's Marriage Equality Debate*, New York , USA, Journal of Gay & Lesbian Mental Health, William Alanson White Psychoanalytic Institute, 2012.

<sup>156</sup> David Scasta, *Historical Perspective on Homosexuality*, New Hope, PA, USA, Temple University Medical School and practices, 2008.

In 1869, the German neurologist and psychiatrist Karl Friedrich Otto Westphal wrote an article entitled “Contrary Sexual Feelings” in which he examines two people, a female and a male, who feel attracted to people of their gender. In his article he classifies the reversed sexual attraction to same-sex people as being an inborn trait in both cases. He notes that the male patient exhibits a driving need into wearing women’s clothes and behaving like women. Westphal notices the patient’s soft voice and interest in feminine activities, such as knitting. However, he does not note anything unusual in the female patient’s conduct, gestures or external appearance. He concludes that in both cases the converse sexual attraction is an inborn mental disease which can be attributed to heredity<sup>157</sup>. In Foucault’s view, Westphal’s article is deemed to be the forerunner of the modern concept of homosexuality.<sup>158</sup>

The prominent and prolific British physician and sexologist Henry Havelock Ellis (1859-1939) was the author of the six-volume *Studies in the Psychology of Sex*<sup>159</sup>, starting from 1897 until 1910<sup>160</sup>. On account of Ellis’s openly lesbian wife, Edith, and his homosexual friends, such as Edward Carpenter, that he became eager to attempt to discover the realities or mysteries behind what he called “sexual inversion”. His book is regarded to be the first scientific study of homosexual conduct written in Britain, and the first to espouse a sympathetic approach when dealing with the subject.<sup>161</sup>

Ellis “presented homosexuality as a biological anomaly”<sup>162</sup> and therefore he defied the mainstream way of thinking in Victorian Britain which outlawed same-sex copulation and viewed it as a deliberate sinful act. He postulates that it is a congenital

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<sup>157</sup> Karl Friedrich Otto Westphal, “*Contrary Sexual Feelings*” 1869, found in <http://www.well.com/user/aquarius/library.htm>.

<sup>158</sup> Ibid Foucault.

<sup>159</sup> The original text was written in collaboration with the British writer John Addington Symonds; however, he died before the publication of the book. Following the wishes of his family, his name was included and Ellis became the sole author of the book. Later on, his books were banned from British libraries for being about a scandalous and obscene subject and he had to publish his books in the USA.

<sup>160</sup> A seventh volume was published in 1928.

<sup>161</sup> Thomas Dixon, *Sexual inversion: a critical edition: Havelock Ellis and John Addington Symonds*, UK, Cambridge Journals Medical History, 2010

<sup>162</sup> Victoria Clarke, Sonja J. Ellis, Elizabeth Peel, Damien W. Riggs, *Lesbian, Gay, Bisexual, Trans and Queer Psychology: An Introduction*, UK, Cambridge University Press, 2010. P8.

condition, just like color blindness. Thus, it should not be penalized nor regarded as a sin, since people with this condition did not choose to be different from nature<sup>163</sup>.

Although he was a campaigner against the legal and social punishment, Ellis did not invoke that same-sex intercourse was a healthy or a normal demeanor, he referred to it as “sexual perversion”, “psychic abnormality” and “an aberration from the usual course of nature”. At the end of his book<sup>164</sup>, he suggests some possible ways to prevent homosexuality from dissemination through preventing it in schools, curing adults using medical means and preventing homosexuals to instigate the sexual perversion of normal people.<sup>165</sup>

The renowned British poet, philosopher and socialist Edward Carpenter (1844-1929) pioneered in the activist movement for LGBT rights. He was himself a homosexual and did not hide his sexual inclination. Carpenter was a radical reformer who sought liberation and social changes. He wrote many essays and pamphlets fighting for homosexual rights and legal reforms. He believed in equality and free love and he defended women’s rights, since he trusted that sexism and heterosexism were a common enemy uniting women and homosexual people against social and legal restraints<sup>166</sup>.

All in all, the late nineteenth century was an epoch during which understanding the manifold sexual phenomena gradually became the concern of scientists and physicians, on account of the developments in science, especially with Darwin’s *Origin of Species*<sup>167</sup>. Psychiatrists and campaigners shed light on homosexuality, their studies and writings made it more visible especially in the late Victorian Era. Foucault remarks:

Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul.

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<sup>163</sup> Ibid Clarke, Ellis, Peel, Riggs.

<sup>164</sup> *Studies on Sexual Inversion*.

<sup>165</sup> Ibid Dixon.

<sup>166</sup> Sheila Rowbotham, *Edward Carpenter: A life of liberty and love*, London, New York, Verso Books, 2008.

<sup>167</sup> Ibid Williams.

The sodomite had been a temporary aberration; the homosexual was now a species<sup>168</sup>.

He adds that the nineteenth century medical and literary discourses on same-sex eroticism and its classification enabled it "to speak in its own behalf, to demand that its legitimacy or "naturalness" be acknowledged"<sup>169</sup> usually using the same classification and vocabulary which made it a pathological condition or a medical anomaly. A further aspect which allowed homoerotic feelings to burgeon and to solidify was the reintroduction of the teaching of classical authors, such as Plato i.e. people who espoused same-sex love, by Benjamin Jowett<sup>170</sup> at Oxford University<sup>171</sup>.

In the last decade of the nineteenth century that is in 1892, homosexuality first appeared in the Oxford English dictionary. The first use of the word in English is credited to the American neurologist Charles Gilbert Chaddock who translated the work of Richard von Krafft-Ebing's *Psychopathia Sexualis*. Thus, prior to 1892, there was sexual inversion, but no homosexuality; however, after the use of the word in the dictionary it rose to existence. George Chauncey, Jr.<sup>172</sup> asserts that sexual inversion, a term that was generally utilized in the nineteenth century, does not stand for homosexuality as a concept. For, sexual inversion denotes the whole gamut of abnormal sexual demeanor, of which homosexuality was an unclear part. However, he argues, homosexuality is specifically about the choice of the sexual partner.<sup>173</sup> The twentieth century is testimony of the blossoming and concretizing of the seeds, visible in the nineteenth century, which would transform sundry attitudes towards homosexuality.

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<sup>168</sup>Ibid Foucault, p 43.

<sup>169</sup> Ibid Foucault p 43.

<sup>170</sup> An influential tutor and administrator reformer at Oxford University (1817 -1893)

<sup>171</sup> *Homosexuality in Nineteenth-Century Literature*, <http://www.enotes.com/topics/homosexuality-nineteenth-century-literature.27/08/2014>

<sup>172</sup> A Professor of history at Yale University. He wrote a complete study on the medicalization of homosexuality.

<sup>173</sup> David M. Halperin, *One Hundred Years of Homosexuality, USA*, The Johns Hopkins University Press, 1986.

## Chapter Three: Homosexuality in the Twentieth and Twenty-First Centuries

### 1- Homosexuality in the Twentieth Century

#### a- Causes of Homosexuality

The topic of homosexuality has long been debated and has been subjected to close scrutiny. During the twentieth century, the primary concern of scientists was to determine the causation and origins of homosexuality<sup>174</sup>, since it shifted from the status of being an immoral sin to a mental disorder along with other sins. Scientific explanation and modern neologism reigned over religious labelling, for example drunkenness became alcoholism and sodomy turned to be homosexuality.<sup>175</sup> Many scientists tried to prove that gay people were born in this manner. In other words, they stressed the influence of genetics. Other scientists claimed that excessive or insufficient exposure to some specific sexual hormones may entail homosexual behavior. A further hypothesis suggested that the brain structure of homosexual men is different from that of heterosexual men. Another study purported that homosexuality might be genetically influenced. Although, all the aforementioned hypotheses were scientifically revolutionary but they remained tentative and unproven.

### 1- Biological Theories

#### • Twin Studies

Since its outset, twin studies have been an instrumental element in the field of genetics. The reason behind the great scientific interest vis-à-vis twins is attributed to

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<sup>174</sup> William Byne, Bruce Parsons, *Human Sexual Orientation The Biologic Theories Reappraised*, Department of Psychiatry, New York, Columbia University, College of Physicians and Surgeons, 1993

<sup>175</sup> Jack Drescher, *The Removal of Homosexuality from the DSM: Its Impact on Today's Marriage Equality Debate*, New York, USA, Journal of Gay & Lesbian Mental Health, William Alanson White Psychoanalytic Institute, 2012.

the fact that twins share identical genotypes<sup>176</sup>; therefore, any discrepancy between them would be automatically pertained to environmental factors. Twin studies, hypothetically, allow scientists to reach possible conclusions that would determine the nature and the cause of a trait as complex as homosexuality. This study qualified researchers to eliminate genetic influence and make environmental agents perceptible and distinguishable. To attain accurate conclusions, scientists differentiated between monozygotic<sup>177</sup> and dizygotic<sup>178</sup> twins.<sup>179</sup>

The study of the genetics of sexual orientation that is repeatedly referred to is the study of Kallmann<sup>180</sup>. In his work of 1952, Kallmann tested the sexual orientation of both types of twins. He found 100% concordance among monozygotic twins and 15% concordance for dizygotic twins. However, the perfect concordance of his study was soon realized to be feeble on account of his use and reliance on homosexuals from hospitals and psychiatric institutions<sup>181</sup>. Moreover, his results were also thought to be hindered by his lack zygotic analyses.<sup>182</sup> Ensuing studies found concordance for sexual orientation between 10% and 50% among homosexual twins. The reason behind their failure to determine the etiology of homosexuality is that they worked small number of twin pairs or on twins who were brought up together from birth; therefore, it was difficult to determine the nature of the genetic and environmental contribution.<sup>183</sup>

The most significant study on sexual orientation of twins is the 1991 study by Bailey<sup>184</sup> and Pillard<sup>185</sup>. In their research, they utilized 56 homosexual monozygotic male twins and 54 homosexual dizygotic male twins. They found a concordance rate of

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<sup>176</sup> Genotype is the particular type and arrangement of genes that each organism has.

<sup>177</sup> Monozygotic twins or identical twins are twins who developed from one cell.

<sup>178</sup> Dizygotic twins develop from two separate cells.

<sup>179</sup> S. Burton, *The Causes of Homosexuality: What Science Tells Us*, Cambridge, Jubilee House, 2006.

<sup>180</sup> Franz Kallmann is a German-born American psychiatrist who developed the use of twin studies to determine the genesis, whether it is hereditary or environmental, of psychiatric illnesses.

<sup>181</sup> Ibid Byne and Parsons

<sup>182</sup> Ibid Burton

<sup>183</sup> Ibid Byne and Parsons

<sup>184</sup> J. Michael Bailey is an American psychologist and professor at the University of Boston. He is renowned for his work on the genesis of sexual orientation.

<sup>185</sup> Richard Pillard is an American professor of psychiatry. He is the first openly gay psychiatrist in the USA.

52% among monozygotic twins compared with 22% among dizygotic twins. The result reveals a significant correlation between sexual orientation and heritable factors. However, the concordance rate of non-twin biological brothers was 9.2% which is considerably lower than the rate of dizygotic twin brothers. Moreover, unrelated adoptive brothers' concordance rate was found to be 11%, almost similar to biological brothers. A simple genetic hypothesis would predict a higher concordance between related brothers rather than unrelated brothers; however, the results reveal the opposite. Any discrepancy found between the concordance rates of biological brothers and dizygotic twins would be ascribed to environmental factors and not to genetic agents.<sup>186</sup>

- **Hormonal Studies**

Since the twentieth century, scientific researchers have started targeting hormonal studies in order to explain and discover the mechanisms and hormones responsible for determining human sexual orientation. Hormonal theories are based on the premise that homosexuality is caused by male sex hormone exposure. In other words, deficiency of exposure to male sex hormone would lead to homosexual males; and excessive exposure to male sex hormone by females would lead to lesbianism. Furthermore, researchers elaborated their work and differentiated between prenatal and postnatal hormonal exposure. Hormonal studies have failed to prove any correlation between sexual orientation and hormones. Furthermore, hormonal treatments have proven to be ineffective to influence sexual orientation.<sup>187</sup>

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<sup>186</sup> Ibid Byne and Parsons.

<sup>187</sup> Ibid Byne and Parsons.

- **Neuroanatomic Studies**

Researchers postulated that sexual orientation and homosexual preferences could be caused by the structure of the brain. Scientists had to find out and prove that the brains of homosexual men are identifiable with those of heterosexual women rather than heterosexual men. In 1984, Swaab<sup>188</sup> and Fliers found evidence which pointed that “a cell group in the human anterior hypothalamus is larger in men than in women.” They stated that this group of cell is “as the sexually dimorphic<sup>189</sup> nucleus”<sup>190</sup>. Levay’s<sup>191</sup> famous study of 1991 contrasted the brain structure of heterosexual and homosexual men. He concluded that the INAH-3<sup>192</sup> is larger in men than in women<sup>193</sup>. Furthermore, he reached the conclusion that INAH-3 is twice larger in heterosexual men than in homosexual men. Thus, the nucleus in homosexual men almost alike in size compared with the one of heterosexual women<sup>194</sup>. However, Levay’s findings are still unclear and can be criticized for many reasons, for example using different methods, inadequate sexual histories and a small sample of the candidates.<sup>195</sup>

- **Gay Gene**

In 1993, Dean Hamer<sup>196</sup> published the very first study reporting the discovery of a “gay gene”. However, in his study, he never claimed to have found a gene responsible for determining male homosexual orientation. He stated that his research was aimed to discover if homosexuality is genetically influenced<sup>197</sup>. Hamer and his colleagues, used

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<sup>188</sup> Dick Frans Swaab is a Dutch physician and neurologist and is famous for brain research.

<sup>189</sup> Dimorphism is the phenotypic difference between males and females of the same species.

<sup>190</sup> Ibid Byne and Parsons p 234.

<sup>191</sup> Alfred Levay is a British- American neurologist who is famous for his studies on brain structures and sexual orientation.

<sup>192</sup> The third interstitial nucleus of the anterior hypothalamus which is responsible for sexual dimorphism

<sup>193</sup> He repeated Govski’s experiment and reached identical results.

<sup>194</sup> Ibid Burton.

<sup>195</sup> Ibid Byne and Parsons.

<sup>196</sup> Dean Hamer is an American geneticist, author, and filmmaker. He is renowned for his work on the genetics of human behavior especially sexual orientation

<sup>197</sup> Dean Hamer, *The Gay Gene: Assertions, Retractions, and Controversy*, Department of Biology, USA, Davidson College, Davidson, 2003

DNA from homosexual siblings and pedigrees, arrived at the conclusion that homosexuality may be triggered by a gene located in X chromosome. In other words, he presented evidence which suggested that some male homosexuality was transmitted by the mother. Some subsequent researches have been carried out, for example the study by George Rice and George Ebers, in order to validate Hamer's findings did not reach similar conclusions. Results confirming the existence of a "gay gene" remain speculative and unproven.<sup>198</sup>

## 2- Psychoanalytic Theory

### a- Sigmund Freud

Freud<sup>199</sup> is credited for establishing psychoanalysis<sup>200</sup>. His psychoanalytic theory, that examined the origins of homosexual demeanor, is viewed to be one of the most prominent works in the twentieth century.<sup>201</sup> In *Three Essays on the Theory of Sexuality*<sup>202</sup>, Freud, in the first essay, attempted to conceptualize homosexuality as a disease, which he labelled "inversion". Freud was not of the same mind as the German psychiatrist Richard von Krafft-Ebing whose theory suggests that homosexuality is a form of "degeneracy" i.e. a mental disorder that is linked with immoral lifestyle. However, Freud cast light on the fact that homosexuality was found in primitive cultures. Ancient Greece and Rome are best examples, since homosexuality was practiced at the zenith of these remote civilizations. Thus, Freud rejected the idea that

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<sup>198</sup> Ibid Burton.

<sup>199</sup> Sigmund Freud (1856- 1939) was an Austrian neurologist and psychiatrist, and founder of psychoanalysis. He is regarded as the most influential intellectual of his age. Despite criticism, his theories and works remained powerful even after his death.

<sup>200</sup> Psychoanalysis, although it is not considered to be part of mainstream psychology, consists of curing people through releasing their repressed emotions and experiences i.e. making the unconscious become conscious.

<sup>201</sup> Victoria Clarke, Sonja J. Ellis, Elizabeth Peel, Damien W. Riggs, *Lesbian, Gay, Bisexual, Trans and Queer Psychology: An Introduction*. UK, Cambridge University Press, 2010.

<sup>202</sup> His work was first published in 1905. The first of Freud's essays discussed sexual perversions. The second essay examined sexuality in infancy and childhood which begot fierce reactions. The third essay was devoted to puberty which he regarded as the end of pleasure with sexual intercourse.

homosexuality was attributed to a decadent lifestyle.<sup>203</sup> Freud stated “it is similarly found in people whose efficiency is unimpaired, and who are indeed distinguished by especially high intellectual development and ethical culture”.<sup>204</sup>

Freud redefined sexuality as the prime stimulating energy for humans in the course of their life. He also had his own standpoint vis-à-vis homosexuality. He purported that all human beings were innately bisexual. Thus, homosexuality is an inevitable and natural stage in human sexual development. People eventually become heterosexual after settling the different steps of sexual development. He viewed homosexuality and bisexuality as forms of what he called “developmental arrest”. In other words, certain environmental factors or experiences halt the natural process of sexual development, which is heterosexuality, and would lead to homosexuality. Ergo, he refused the premise that homosexuality or bisexuality are congenital, but he asserted that they were engendered by the family environment.<sup>205</sup>

One of his famous hypotheses about the causation of homosexuality is that it is triggered by the Oedipus conflict<sup>206</sup>. When the boy discovers that his mother is castrated, he develops a castration anxiety condition which is the result of incestuous feelings for his attractive mother. Consequently, this condition entails a generalized fear towards all women, since they are all viewed as castrated persons, and induce an erotic attraction towards individuals who are not castrated i.e. men<sup>207</sup>. Or an intense anxiety of the father’s vengeance induces the boy to turn his attention to men and avoid all other

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<sup>203</sup> Ibid Drescher.

<sup>204</sup> Sigmund Freud, *Three essays on the theory of sexuality*. Standard Edition, 7:123–246. London: Hogarth Press, 1953, p 138. Qtd in ibid Drescher.

<sup>205</sup> Ibid Clarke, Ellis, Peel, Riggs.

<sup>206</sup> The Oedipus complex is part of the psychosexual development stages in Freud’s psychoanalytic theory. It occurs during the phallic stage that is between the age of three and five. During this stage, boys develop unconscious sexual desire towards the parent of the opposite sex, and rivalry towards the parent of the same sex. Girls’ attraction towards the father is labelled Electra complex. Ultimately that is towards the end of this stage; children normally identify with the parent of the same sex and repress their sexual instincts.

<sup>207</sup> Judd Marmor, *Homosexuality: Is Etiology Really Important?*, USA, Journal of Gay & Lesbian Psychotherapy, University of Southern California School of Medicine, 2008.

women. Another hypothesis suggests that rivalry with an older brother may cause homosexual attraction towards the hated brother.<sup>208</sup>

Freud never considered homosexuality as normal conduct; but he did not view it as a neurotic illness<sup>209</sup>. In Freud's view, homosexuality is the equivalent of immaturity, since adults are supposed to pass through the stage of homosexuality, in their early age, and reach heterosexuality in adulthood which is considered to be the final stage of a mature sexuality.<sup>210</sup> Furthermore, he did not espouse the idea that homosexual individuals could change their sexual orientation, since the condition is engendered by the pleasure principle and not by a neurotic stimulus.<sup>211</sup>

#### **b- American Point of View**

- **Psychoanalytic Perspective: Freud's Followers**

For much of the twentieth century, homosexuality was deemed to be a disorder by American psychoanalysis, which dominated American psychiatry<sup>212</sup>. Even if Freud held the abovementioned standpoints concerning homosexuality, many of his followers disagreed with him on the classification of homosexuality. An example in point is Sandor Rado<sup>213</sup>, whose paper of 1940 was influential in the United States and worldwide. He regarded homosexuality as an anxiety disorder and in particular cases a psychotic disorder. He also disapproved the concept which Freud postulated that individuals are born bisexual. Moreover, heterosexuality was seen as the normal and natural stage that human sexual development should reach.<sup>214</sup> Referring the work of

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<sup>208</sup>David Scasta, *Historical Perspective on Homosexuality*, New Hope, PA, USA, Temple University Medical School and practices, 2008.

<sup>209</sup> Even if Freud held this standpoint concerning homosexuality, many of his followers disagreed with him on the classification of homosexuality. An example in point is Sandor Rado, whose paper of 1940 was influential in the United States worldwide, he regarded homosexuality as an anxiety disorder and in particular cases a psychotic disorder. On the other hand, heterosexuality was seen as the normal and natural stage that human sexual development should reach.

<sup>210</sup> Ibid Drescher.

<sup>211</sup> Ibid Scasta.

<sup>212</sup> Michael King, *The queer relationship between psychoanalysts and their gay and lesbian patients*, *Psychoanalytic Psychotherapy*, 2011

<sup>213</sup> Sandor Rado was a Hungarian psychiatrist who immigrated to the USA in the nineteen-thirties.

<sup>214</sup> Ibid Drescher

American psychoanalysis is crucial to the understanding of the study, since it has influenced the psychoanalytic researches conducted in Britain.

Under Sandor Rado's influence, American psychoanalysts began to regard homosexuality as a denied heterosexuality. With the renowned study of Irving Bieber<sup>215</sup> in 1962, homosexuality was formally established as pathology in psychoanalytic writings. He used a survey in order to reveal aspects which differentiate homosexual from heterosexual people. The survey showed that 70% of homosexual people have restrictive and binding mothers, as opposed to 30% in heterosexual people. A further outcome of the survey found that gay people tend to have distant and detached fathers<sup>216</sup>.

These results led Bieber to hypothesize about the nature and origins of same-sex attraction. He postulated that mothers were responsible for the sexual orientation of their sons i.e. they repressed and punished heterosexual eroticism through rivaling with father/son relationship and preferred son over father. Moreover, fathers' aloof and brutish attitudes towards their sons result in homosexual drives. In other words, Bieber blamed defective mothering and fathering for turning their sons to be gay. Thus, homosexuality remained being regarded as a shameful act that is caused by family failure. However, in his view, there was a possibility for appropriate change, because he believed that same-sex relationships could not last.<sup>217</sup> Bieber claimed that homosexuality was curable at a rate of 30% provided that homosexual individual pursued change.<sup>218</sup>

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<sup>215</sup> Irving Bieber (1909-1991) was a famous American psychoanalyst whose study of 1962: *Homosexuality: A Psychoanalytic Study of Male Homosexuals* positioned homosexuality as an illness.

<sup>216</sup> Ibid Scasta.

<sup>217</sup> Ibid Scasta.

<sup>218</sup> Ibid King.

Socarides<sup>219</sup> carried on Bieber's work when he maintained that homosexuality was bred by bad parenting. He saw that both heterosexuality and homosexuality were culturally determined and acquired. He believed that homoeroticism was an extremely developed pathological fixation towards the mother by male children. Moreover, he described fathers as "absent, weak, detached or sadistic"<sup>220</sup>. He also purported a 50% rate of recovery with his proposed therapy. His recovery rate diminished later on to 35% and was subsequently disregarded by mainstream psychology.<sup>221</sup> Socarides disfavored acts which advocated homosexual rights, for he believed that gay and lesbian individuals had to be pressured so that they pursue treatment. He clung on to views even when his son publically announced his gayness.<sup>222</sup>

- **Non-Analytic Perspective**

Non-analytic researchers proposed another vision to the already established view on homosexuality and gave fresh perspective that defied psychoanalytic and psychiatric findings. Alfred Kinsey<sup>223</sup> is a case in point; in 1948, he and his colleagues conducted a study which revealed that from 10% to 35% of the people he interviewed had been involved in a same-sex activity in adulthood. His famous study sold millions of copies despite the fact that it was published within an academic frame<sup>224</sup>. Moreover, it enabled the dissemination of the view that stipulates that homosexuality was not rare and proved that same-sex orientation occurred more frequently as opposed to what it was culturally believed. Kinsey's report agitated the mainstream psychiatric view, and postulated that

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<sup>219</sup> Charles W. Socarides (1922-2005) was an American psychiatrist, psychoanalyst and writer who focused on the study of homosexuality which he believed to be curable. He was the founder of the National Association for Research and Therapy of Homosexuality (NARTH).

<sup>220</sup> C.W. Socarides, *The Overt Homosexual*, New York: Grune & Stratton, 1968, p 38. Qtd in Ibid King.

<sup>221</sup> Ibid Scasta .

<sup>222</sup> Ibid King.

<sup>223</sup> Alfred Charles Kinsey (1894-1956) was an American professor of zoology and botany. He is renowned for his inquiries into human sex life and for publishing *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953), also known as the Kinsey Reports. His writings were influential but incited controversy and were proven to be inconsistent due to irregularities in sampling and the general unreliability of personal communication, because he widely relied on personal interviews.

<sup>224</sup> Ibid Drescher

homosexuality is a natural sexual variation.<sup>225</sup>He concluded “If it’s that common, how can it be a disease?”<sup>226</sup>

Kinsey’s collaborators Ford<sup>227</sup> and Beach<sup>228</sup> executed a study of 1951 through which they studied 76 non-western cultures and arrived at the conclusion that homosexuality was approved and practiced in 49 cultures. Their report concluded that attitudes varied towards homosexuality depending on the culture<sup>229</sup> Furthermore, they studied the sexual behavior in primates and reported homosexual activity among male adult monkeys. Their conclusion challenged the established view that proclaimed that animals behave homosexually in unnatural conditions or when they are caged. They claimed that both of homosexuality and heterosexuality were culturally determined.<sup>230</sup>

Evelyn Hooker’s<sup>231</sup> work was the first study which examined the mental health homosexual people none of whom were patients in psychiatric institutions. Her pivotal study was published in 1956 in which she compared 30 heterosexual men to 30 homosexual men, in terms of their age, education, and IQ, using Rorschach<sup>232</sup> protocols and two other tests. She administered a team of experts who did not have the foggiest idea about the sexual orientation of the candidates. The experts did not distinguish between the two groups in terms of their sexuality. Moreover, they did not find evidence

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<sup>225</sup> Ibid Scasta

<sup>226</sup> Alfred Kinsey, Pomeroy, W. B., & Martin, C. E. *Sexual Behavior in the Human Male*. Philadelphia, PA: W.B. Saunders, 1948. Qtd in ibid Drescher.

<sup>227</sup> Clellan Stearns Ford (1909 -1972) was an American anthropologist and professor at Yale University. Ford and Beach conducted a study on human and animal sexual behavior and in 1951 published a book entitled *Patterns of Sexual Behavior*.

<sup>228</sup> Frank Ambrose Beach, Jr. (1911- 1988) was an American psychologist and ethologist. He is best known for his contributions in comparative psychology which include studies of psychobiological brain functions, sexual behavior in mammals, and endocrinology.

<sup>229</sup> Ibid Scasta.

<sup>230</sup> Ibid Drescher.

<sup>231</sup> Evelyn Hooker (1907- 1996) was an American psychologist. She is famous for her 1957 study “*The Adjustment of the Male Overt Homosexual*” in which she concluded that homosexuality was not a mental disorder.

<sup>232</sup> Rorschach test, named after the Swiss psychiatrist Hermann Rorschach (1884–1922) , is a psychological test used for revealing the underlying personality structure of an individual by the use of a standard series of 10 inkblot designs to which the subject responds by telling what image or emotion each design evokes.

of psychopathology. Hooker concluded that homosexuality is not a mental disorder and should not be identified as pathology<sup>233</sup>.

Hooker's findings contradicted the then-common belief about homosexuality. Her study was ignored by both psychoanalyst and psychiatric institutions<sup>234</sup>. Hooker's work did not gain prominence, especially with the study of Bieber<sup>235</sup>, until it was replicated by many scientific studies. Further reasons were the political activism of gay people in the United States, the weight of the experimental findings<sup>236</sup> and following the Stonewall Riots<sup>237</sup>, in 1973 the Board of Directors of the American Psychiatric Association removed homosexuality from the DSM<sup>238</sup> i.e. homosexuality was no longer categorized under the umbrella of psychiatric pathology.

### c- British Psychoanalysis

Historically, British psychoanalytic attitudes and opinions argued and agreed that homosexuality could not be healthy, nor could it be a normal final stage of psychosexual development. Ernest Jones<sup>239</sup>, who established the British Institute of Psychoanalysis in 1919, recognized that men and women who sensed homoerotic feelings were trapped in an early stage of sexual development. In other words, homosexual individuals were not able to resolve their Oedipus complex which signifies that Jones pathologized homosexuality. His stances and standpoints towards the

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<sup>233</sup> Gregory M. Herek, *Homosexuality*, Department of Psychology, Washington DC, University of California, Davis. Encyclopedia of Psychology. American Psychological Association & Oxford University Press.

<sup>234</sup> Ibid Drescher

<sup>235</sup> Ibid Scasta.

<sup>236</sup> Ibid Herek.

<sup>237</sup> Stonewall Riots were a series of violent and spontaneous confrontations that began in June 28, 1969, between police and gay rights activists outside the Stonewall Inn, a bar in New York City. The Stonewall riots became a galvanizing force in the history of gay community and served as a catalyst for a new generation of political activism.

<sup>238</sup> DSM: Diagnostic and Statistical Manual of Mental Disorders (DSM), publication of the American Psychiatric Association detailing diagnostic criteria for hundreds of psychiatric disorders.

<sup>239</sup> Alfred Ernest Jones (1879 – 1958) was a psychoanalyst and a key figure in the advancement of his profession in Britain. Jones's principal contributions to psychoanalytic theory developed from his application of psychoanalytic principles to anthropology, folklore, art, and literature. His famous essay (1910) explaining the character of Hamlet in terms of the Oedipus complex.

phenomenon shaped and influenced the beliefs and therapies of the British psychotherapists who were psychoanalytically-oriented.<sup>240</sup>

Chiefly, in the twentieth century, homosexuality had been regarded as a perversion, fixation, or a sexual disorder by British psychoanalysts and psychotherapists since the nineteenth century<sup>241</sup>. Michael Balint<sup>242</sup> is a case in point, although he is Hungarian but he spent most of his adult life in England and joined the British Analytic Society. Balint classified homosexuality as a perversion. He endorsed his viewpoint by stating that “the atmosphere of pretence and denial that is so characteristic of this group of perversions<sup>243</sup>” .... [And] without normal intercourse there is no real contentment<sup>244</sup>. Balint suggested that any form of intercourse that does not belong to the category of male-female relationship be classified as a perversion.

Another vital figure that had influenced recent British psychiatry was Ismond Rosen<sup>245</sup> who was a member of the British Psychoanalytic Society (BPAS). He postulated a theory which provides a psychoanalytic explanation of homosexuality. He stated:

Homosexuals do not have sufficient ego strength to enable them to achieve the regression necessary for heterosexual intercourse...He associated homosexuality with a set of sexual perversion and deviations such as: Pedophilia, necrophilia, bestiality, fetishism, sado-masochism, sexual violence, rape, incest, exhibitionism, voyeurism, and transsexualism.<sup>246</sup>

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<sup>240</sup> Daniel Twomey, *British Psychoanalytic Attitudes Towards Homosexuality*, UK, Journal of Gay & Lesbian Psychotherapy, 2008.

<sup>241</sup> Ibid.

<sup>242</sup> Michael Balint (1896 – 1970) was a Hungarian psychoanalyst. He was a strong advocate of Object Relations Theory i.e. the process of developing a psyche in relation to others in the environment during childhood.

<sup>243</sup> Ibid Twomey p 9.

<sup>244</sup> Noreen O'Connor, Joanna Ryan, *Wild Desires and Mistaken Identities: Lesbianism and Psychoanalysis*. London, Virago Press Ltd, 1993, p 90.

<sup>245</sup> Ismond Rosen (1924) was born in Johannesburg, South Africa but was originally from Russia. He was a psychoanalyst and specialized in problems of delinquency and sexual deviation.

<sup>246</sup> Ibid Twomey.

Ronald Fairbairn<sup>247</sup>, the remarkable British psychoanalyst, was the founding father of the object relations theory<sup>248</sup> which he officially coined in 1952. He was of the view that homosexuality is a deficiency of heterosexuality and incompetence in handling social responsibility. Fairbairn asserted that homosexual individuals do not endure distress because they feel regretful or remorseful due to their orientation or deeds; but they feel distressed because of the loss of their social and marital rights. Ergo, Fairbairn concluded that homosexuality is a psychopathic disorder.<sup>249</sup> He also recommended that homosexual be positioned in settlement camps away from society. Fairbairn thought that they should not be provided therapy, since they do not seek to be cured but to be accepted and tolerated.<sup>250</sup>

Melanie Klein<sup>251</sup> hypothesized that homosexual demeanor was a resultant of paranoia. In other words, homosexuality serves as defense mechanism against paranoia<sup>252</sup>. Her follower, Hannah Segal<sup>253</sup>, who was a leading Kleinian in the United Kingdom, maintained that homosexuality is partly associated to paranoid-schizoid traits. Although, she was hesitant about labelling homosexuality as a perversion per se, but she noted that all individuals with a homosexual orientation whom she examined revealed “a perverse personality structure”.<sup>254</sup>

In the twentieth century, many influential British psychoanalysts, who represented the mainstream British assumptions vis-à-vis homosexuality, saw

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<sup>247</sup> William Ronald Dodds Fairbairn (1889 - 1964) was a Scottish psychiatrist and psychoanalyst. He developed an outstanding theory labeled object relations theory which is responsible for the advancement of the modern psychoanalysis.

<sup>248</sup> Object relations theory is the process of developing a psyche by the infant through the need of interacting in his environment. The theory suggests that infants mold their own perception of the world and people during their childhood, and during their adulthood, they relate to other people and situations and react according to the concepts they have acquired.

<sup>249</sup> Broderick S. Chabin, *Adolescent Males and Homosexuality: The Search for Self*, USA, Lulu publishing services, 2014.

<sup>250</sup> Ibid Twomey.

<sup>251</sup> Melanie Klein (1882 – 1960) was an Austrian-born British psychoanalyst. She is best known for her work with young children. For her, observing and examining them in everyday life environment provides insights into their unconscious fantasy life.

<sup>252</sup> Ibid Twomey.

<sup>253</sup> Hannah Segal (1918 – 2011) was a British psychiatrist and psychoanalyst. She wrote books about Melanie Klein and her work. She was protested against homosexuals becoming parents.

<sup>254</sup> Ibid O'Connor and Ryan, 2003. P 89.

homosexuality as a perversion, psychopathy, sexual disorder, or pathology. Good examples of psychoanalysts are: Peter Hildebrand<sup>255</sup>, William Gillespie<sup>256</sup>, Mervin Glasser<sup>257</sup>, Adam Limentani<sup>258</sup>, and Eric Rayner<sup>259</sup>, in addition to the ones already mentioned in this part. It is worth noting that Edward Glover<sup>260</sup> shared the aforementioned standpoint but he also admitted that not all homosexual individuals manifested signs of a mental disorder. Furthermore, he wrote that homosexual love relationships could be compared to conventional heterosexual ones. Thus, he concluded that homosexuality might be triggered by a non-pathological causation<sup>261</sup>. All in all, the psychiatric and psychoanalytic stance and the new medical terminology of homosexuality contributed into altering the legal status of homosexuality in Britain which is the point to be discussed in the following part.

### **3- Homosexuality and the law**

#### **a- Wolfenden Report**

Medical findings and psychoanalysts like Glover, William Gillespie, Wilfred Bion and Hannah Segal had tremendously affected and oriented the British law-makers to decriminalize homosexuality, although they all believed that it was a perversion<sup>262</sup> but not an immoral conduct. In the 1957, the British government called on a committee, headed by Sir John Wolfenden,<sup>263</sup> in order to investigate and examine homosexual offense and prostitution. The Wolfenden report was not officially

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<sup>255</sup> Peter Hildebrand (1929 ) is an English psychologist and psychoanalyst.

<sup>256</sup> William Hewitt Gillespie (1905 – 2001) studied medicine, psychiatry and neurology but keen to pursue his interest in psychoanalysis. He served as a vice-president and then president of the International Psychoanalytical Association.

<sup>257</sup> Mervin Glasser (1928- 2000) was born in Johannesburg but he studied, lived and died in England. He studied medicine and later on he became a psychoanalyst.

<sup>258</sup> Adam Limentani (1913-1994) was an English psychiatrist and psychoanalyst of Italian origin. He became president of the British Psycho-Analytical Society in 1974.

<sup>259</sup> Eric Rayner was an analyst at British Psychoanalytical Association.

<sup>260</sup> Edward Glover (1888 – 1972) was a British psychoanalyst, surgeon. He is known for combining the field of psychotherapy and criminology, in addition to his large publications.

<sup>261</sup> Ibid Twomey

<sup>262</sup> Ibid Twomey

<sup>263</sup> Sir John Wolfenden(1906-1985) was a British educationalist best knowfor chairing the Wolfenden Committee.

implemented until 1967; consequently homosexuality became legal in England and Wales.<sup>264</sup>

The reason which led the British government to reconsider the rank of homosexuality in the British society took place after the Second World War. Arrests, trials and imprisonment of homosexual people became rife after the war which prompted the government to take action and inspect the matter<sup>265</sup>. The famous cryptographer Alan Turing<sup>266</sup>, who helped his country Britain to decipher German enigmatic messages, was convicted of gross indecency. He chose to be chemically castrated rather than be imprisoned but he ended his life in 1954.<sup>267</sup> Another case is Lord Montagu of Beaulieu. He was a member of the House of Lords and was found guilty and was imprisoned for consensual homosexual offense. His trial begot press and public attention and sympathy.<sup>268</sup> Montagu's case was a driving impetus which led the Conservative government to form the Wolfenden commission.<sup>269</sup>

A problem was encountered amidst the Wolfenden Commission. The members of the committee realized that the word 'buggery' was "an archaic legal term". Furthermore, they came to the conclusion that the term did not suit and articulate the modern concepts, thoughts and attitudes. They did not consider using 'buggery' into the legal jargon; therefore they decided to adopt the already widespread term 'homosexuality' and use it in order to refer to same-sex intercourse. "As a result of the Wolfenden Committee and the 1967 Act, 'homosexual' became a term of formal significance within the law."<sup>270</sup>

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<sup>264</sup> British Library at <http://www.bl.uk/learning/timeline/item107413.html>

<sup>265</sup> British Library at <http://www.bl.uk/onlinegallery/takingliberties/staritems/619wolfendenreport.html>

<sup>266</sup> He received a posthumous royal pardon on December 24, 2013.

<sup>267</sup> Jethro Mullen, *Alan Turing, code-breaker castrated for homosexuality, receives royal pardon*, January 15, 2014 <http://edition.cnn.com/2013/12/24/world/europe/alan-turing-royal-pardon/> 03/09/2014.

<sup>268</sup> *Lord Montagu on the court case which ended the legal persecution of homosexuals*, <http://www.dailymail.co.uk/news/article-468385/Lord-Montagu-court-case-ended-legal-persecution-homosexuals.html>.07/09/2014.

<sup>269</sup> Ibid British Library.

<sup>270</sup> Leslie J.Moran *The Homosexual(ity) of Law*, London, New York, Routledge.1996, p2.

There were ongoing discussions concerning the Wolfenden report which was published in 1957 and which incited heated debates and controversy. Ten years of unsuccessful attempts to approve and pass the recommendations of the report.<sup>271</sup> However, it was not until July 1967 that the Sexual Offences Bill was enacted, in England and Wales, stipulating that:

1.-(1), Notwithstanding any statutory or common law provision, but subject to the provisions of the next following section, a homosexual act in private shall not be an offence provided that the parties consent thereto and have attained the age of twenty-one years.

(2) An act which would otherwise be treated for the purposes of this Act as being done in private shall not be so treated.<sup>272</sup>

Consequently, the act officially legalized homosexuality in private and asserted that it was a personal matter in which the law should not intervene. In Scotland, homosexuality was decriminalized in 1980 and Northern Ireland in 1982.

#### **b- The Local Government Act: Clause 28**

When in office, Margaret Thatcher<sup>273</sup> articulated her anti-homosexual position by issuing a law in 1988, Section 28 of the Local Government Act. Starting from the 1970's until 1980's, there was a political reaction and resentment towards the expanding gay community. The bill prohibited any attempt by local authorities to promote homosexuality in any manner, and inhibited councils from providing money to educational projects and materials which are intended to encourage homosexuality<sup>274</sup>.

The act stipulated:

(1)A local authority shall not—

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<sup>271</sup> Timothy F. Murphy, *Reader's Guide to Lesbian and Gay Studies*, USA, Fitzroy Dearborn publishers, 2000

<sup>272</sup> The text of Sexual Offences Bill 1967 at:

[http://www.legislation.gov.uk/ukpga/1967/60/pdfs/ukpga\\_19670060\\_en.pdf](http://www.legislation.gov.uk/ukpga/1967/60/pdfs/ukpga_19670060_en.pdf), 03/09/2014.

<sup>273</sup> Margaret Thatcher (1925 - 2013) was a British Conservative Party politician and prime minister (1979–90), Europe's first woman prime minister. She was one of the dominant political figures of 20th century Britain and accelerated the evolution of the British economy. She was known as 'the iron lady'.

<sup>274</sup> Brent L. Pickett, *Historical Dictionary of Homosexuality*, USA, Scarecrow Press, 2009.

- (a) intentionally promote homosexuality or publish material with the intention of promoting homosexuality;
- (b) Promote the teaching in any maintained school of the acceptability of homosexuality as a pretended family relationship.<sup>275</sup>

Although the imposition of the Clause 28 was intermittent; but the office of Thatcher revealed a gay witch-hunt in the Defense Forces and a growing censorship of any homosexual related materials<sup>276</sup>.

#### 4- Gay Protest Movement

The decriminalization of homosexuality in the United Kingdom occurred in 1967 as it is cited above. However, it is imperative to signal the liaison between the theories that were developed about homosexuality and the attitudes of society towards it. In other words, or in Drescher's opinion: "it is extremely difficult to separate a scientific theory from the cultural matrix in which theories are formulated"<sup>277</sup>. In addition to the realm of psychoanalysis and psychiatry and their influence, there were several other factors which agitated the British gay activism in order to be acknowledged at all levels of society.

The sexual revolution<sup>278</sup> which began in the 1960's in the western world, the woman's liberation movement, and civil rights movement<sup>279</sup> impacted the gay community in Britain and instigated them to take action. Thus, western individuals who felt like second class citizens whether it was because of their race, sexual orientation or gender sought justice and equity. Additionally, they felt like they shared the same cause;

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<sup>275</sup> The text of Clause 28 at: <http://www.legislation.gov.uk/ukpga/1988/9/section/28>. 05/09/2014.

<sup>276</sup> Robert Aldrich, Garry Wotherspoon, *Who's Who in Contemporary Gay and Lesbian History* Vol.2: From World War II to the Present Day. London, New York, Routledge, 2005.

<sup>277</sup> Jack Drescher, *Anti-homosexual bias in training*. In: *Disorienting Sexualities*, New York: Routledge, 1995, p 240. Qtd ibid Twomey

<sup>278</sup> The sexual revolution was a social movement which challenged the established social norms and conduct codes. It sought acceptance of sex outside of traditional marriage, allowing contraceptive devices, public nudity, homosexuality and alternative forms of sexuality, and the legalization of abortion.

<sup>279</sup> American civil rights movement was a mass protest movement against racial segregation and discrimination in the southern United States that came to national prominence during the mid-1950s.

however, their reasons and experiences differed. All these elements gave rise to gay liberation groups. Women's and gay movements chiefly worked closely especially at universities. For, both shared similar ideas and beliefs concerning sexual issues.<sup>280</sup>

The very first gay protest occurred in Highbury Fields London in 1950. The protest aimed at altering the then discriminatory laws against homosexual people. The protestors shouted "One-two-five-six-eight! Gay is as good as straight!"<sup>281</sup> However, the British gay liberation movement matured and toughened after the Stonewall riots that happened in 1969 USA<sup>282</sup>. The British activists formed The Gay Liberation Front (GLF) in 1970 and they chose to be identified as 'gay' since 'homosexual' bore a negative and clinical connotation. The gay liberation was deemed as a political movement. It urged gay and lesbian individual to 'come out' of their closets' that is to identify themselves publicly in terms of their sexual orientation. For them, public declaration and a large gay community meant pressure on mainstream politics.<sup>283</sup> Furthermore, they contended to attain legal equality and eradicate oppression<sup>284</sup>.

The movement was considered as revolutionary; it enabled gay and lesbian people to stop concealing their reality and be veracious about their sexuality. The efforts of the GLF were successful to generate a burgeoning gay and lesbian community and social order. However, it could only keep living until 1973, although, it officially broke up later in the decade. There were many internal reasons which put an end to the Front. Within the movement, the radical political approach and attitudes entailed diverse

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<sup>280</sup> Caroline Hoefferle, *British Student Activism in the Long Sixties*, London, New York, Routledge 2013.

<sup>281</sup> Ibid Twomey, p 13.

<sup>282</sup> Ibid. Pickett.

<sup>283</sup> Michael Payne, Jessica Rae Barbera, *A Dictionary of Cultural and Critical Theory*, USA, John Wiley & Sons 2010.

<sup>284</sup> Carol Johnson, David Paternotte, Manon Tremblay, *The Lesbian and Gay Movement and the State: Comparative Insights into a Transformed Relationship*. UK, Ashgate Publishing, Ltd, 2013.

divisions which engendered fights between the members who held different or opposite opinions.<sup>285</sup>

An external agent which took part in the dissolution of the movement was the feminist movement of the 1970's. Initially, as it was mentioned above, the two movements collaborated, since they both shared many aspects and sought the same changes. However, radical feminism drew women away from men and consequently begot substantial cleavage. Furthermore, the political and societal atmosphere was not fertile for the flourishing of the gay movement. For, neither Labor nor the conservative parties were inclined towards the political plans of GLF. In addition, in the 1970's the economic wheel of Britain was not moving properly. Hence, politicians were concerned and absorbed with handling economic issues. The era was marked by less tolerant attitudes towards sexual mores resulting from the hostile strategies of the liberationists and AIDS crisis. The years of office of Margaret Thatcher articulated the importance of traditional family morals; she eventually passed the infamous Section 28 in the Local Government Act in 1988, erasing any hope for activists to gain power or popularity.<sup>286</sup>

## **5- HIV/AIDS Crisis**

Human Immunodeficiency Virus or Acquired Immunodeficiency Syndrome is the most devastating epidemic in the world nowadays. The pandemic entailed serious sociocultural changes. The virus targets the immune system of the infected body and affects its performance, and consequently the immune system becomes dysfunctional. The disease is incurable and is sexually transmitted. However, there are other ways for its spread, for example an infected mother to her child, use of contaminated blood, or use of infected intravenous drug needles. At a global scale, the infection permeated via

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<sup>285</sup> Ibid

<sup>286</sup> Ibid

heterosexual intercourse. Additionally, sub-Saharan Africa had been recorded as the most tainted area, sometimes contamination rates intensified to 30 percent<sup>287</sup>.

The epidemic formally commenced in 1981 in the USA,<sup>288</sup> and the first death occurred a year later in Britain, although the UK recorded much less cases than in the USA. It was known to the public that the epidemic was activated and spread by the gay community. At the beginning, the AIDS occurrence in the world and its expansion was underestimated and did not perturb the British public opinion. The indifference and the calm position were expressed through the press which declared that HIV cases in Britain and Europe were very a few. The press also highlighted the point that the disease was disseminated by the gay community. However, the citation of the illness did suggest a looming problem.<sup>289</sup>

In 1983, the Terrence Higgins Trust (THT) was established and was named after the very first British to die suffering from the immunodeficiency disease. The organization was launched by his friends. Following the erection of THT, the first conference on AIDS in the UK took place in the same year. Throughout the history of the THT, it has had diverse goals. However, its initial aims were the assemblage and distribution of information about HIV, supplying infected people with support through “the buddying system, political lobbying, and fundraising”<sup>290</sup>. Furthermore, the organization promoted ‘safer sex’ information in order to diminish the dissemination of sexually transmitted diseases, such as AIDS. The gay community, at first, denied the allegations of medicine concerning safe sex, and accused it of inventing tales to prevent them from having sex. However, they eventually changed their sexual practices in the 1980’s.<sup>291</sup>

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<sup>287</sup> Ibid Pickett.

<sup>288</sup> Philip James Tiemeyer, *Plane Queer: Labor, Sexuality, and AIDS in the History of Male Flight Attendants*, USA, University of California Press, 2013.

<sup>289</sup> Peter M. Davies, Ford C. I. Hickson, Peter Weatherburn, Andrew J. Hunt, *Sex, Gay Men and AIDS*, London, New York, Routledge, 2004.

<sup>290</sup> Ibid p 24.

<sup>291</sup> Tasmin Wilton, *Engendering AIDS: Deconstructing Sex, Text and Epidemic*. UK, SAGE publication, 1997

## 6- Homosexuality in the Media

The media's portrayal of homosexuality had varied throughout the years of the twentieth century due to some historical, political, and medical events. In the 1940s, the British press stressed the stereotypical representation of gay people, which was widely known and established in the public's viewpoint, of being weak, effeminate, and sexual predators who seduce young men. The media's representation reinforced the already established image of typical homosexual men who were perceived as a menace to the family values and social health.<sup>292</sup>

The 1950s was the inception of a new era that was marked by debate, analysis and the publication of some scientific studies<sup>293</sup> of homosexuality. Initially, homosexuality was still portrayed as a vice which threaten the well-being of the British society. A particular event provoked further resentment and fierce responses from the British media. The event was that two British gay spies defected to the USSR. This episode bred violent media reactions that accused gay people of being a looming peril to the nation's security. Interestingly, the British public opinion differed from that of the press, and surprisingly, it was endorsed by the Church of England. The British people sympathized with gay individuals especially that they were likely to be blackmailed or commit suicide.<sup>294</sup> These conditions led a group of clergymen and physicians to write a report entitled *The Problem of Homosexuality*,<sup>295</sup> published by The Church of England Moral Welfare Council in 1954. In this period, the church's condemnation of homosexuality had been long recognized. However, the report doubted the established

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<sup>292</sup>Alexandra Stachurová, Unpublished Bachelor's Diploma Thesis, *Media Coverage of Gay Life Before and After the Stonewall Riots*. Masaryk University Faculty of Arts Department of English and American Studies English Language and Literature.2009

<sup>293</sup> The scientific approach to homosexuality has already been dealt with in previous parts of this chapter.

<sup>294</sup> Ibid

<sup>295</sup> This report was one of the reasons which catalyzed the Wolfenden commission and eventually led to the decriminalization of homosexuality between consenting adults in private.

arguments whether they were right.<sup>296</sup>All in all, after the Wolfenden Report, the press attitudes were divided between those that sympathized, reflecting society's view, and those who demanded the preservation of traditional family values.<sup>297</sup>

The 1960s witnessed the rise of the sexual revolution and liberation which contributed to the tolerance and visibility of homosexuality. Since the revolution freed women from social constraints and altered the traditional family model. Hence, the liberal attitudes inevitably included homosexuality. The press, during the 1960's was largely hostile when dealing with homosexuality. However, after the issuing of the Sexual Offences Act in 1967, the press ignored the weight of the reform. A good example is the then biggest selling newspaper The Daily Mirror. It did not supply its readers with any information concerning the debate over the legalization of homosexuality. When the bill was passed, it alerted homosexuals of not boast with their freedom<sup>298</sup>.

Even after the decriminalization of homosexuality, it was still seen as a perversion. Even supporters of the bill viewed it as a deviance and made sure to escape from delving into moral arguments when discussing the matter in the parliament. Consequently, they maintained a rational and objective discourse, since even if homosexuality was tolerated, it was still regarded as wrong and corrupt. The visibility of homosexuality annoyed the lawmakers. Newspapers tried hard to keep it decently hidden. For, the sight of two men together caused disgust and abhorrence.<sup>299</sup>

The 1970s witnessed a burgeoning 'gay pride' substituting the oppression to which homosexual people were exposed, despite the continuous manifest antagonism of the British press<sup>300</sup>. In the early years of the 1970's 'a gay media' and gay magazines

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<sup>296</sup> Richard Lovelace, *Homosexuality: How Should Christians Respond?: How Should Christians Respond?* USA, Wipf and Stock Publishers, 2002.

<sup>297</sup> Ibid Stachurová.

<sup>298</sup> Richard Rooney, *Male Homosexuality in Britain the Hidden History*. UK, Liverpool John Moores University 2010.

<sup>299</sup> Ibid

<sup>300</sup> Ibid

arose. Cases in point are *Lunch, Come Together, Jeffery, Play Guy, Man to Man* and the most renowned was *Gay News*<sup>301</sup>. The growth of gay groups was increasingly sensed during this epoch in the western world generally and in the UK particularly. Despite the passing of the 1967 law that decriminalized homosexual practices conducted privately, arrests and prosecutions of gay individuals by the police intensified. These people were mostly caught in public toilets.<sup>302</sup>

In 1977, debates and discussions were present in the parliament arguing about diminishing the age of consent. The political activity and pressure were revived; however, they did not appear in the headlines of the press. But, in 1977 the press did report the prosecution of *Gay News* which was accused of blasphemous libel when they published a poem implying that Jesus might have been homosexual. The press still disliked and reacted against the open visibility of homosexuality. Leo Abse, the person who sponsored the 1967 Act, wrote in the *Spectator*: “the new freedom to come out has meant only that they [homosexuals] have freaked out”<sup>303</sup> (9 July 1977). Even the individuals who endorsed the gay reforms had their doubts concerning the newfound freedom and the visible social changes.<sup>304</sup>

In the 1980s, the AIDS crisis took place in the UK and had gigantic impact on society. Blames and incrimination of gays as a community and as individuals reached its peak with the dissemination of the disease by the press. Additionally, the Conservative government under Margaret Thatcher utilized the issue as a tool so as to fight any opposition from the Labor Party that tried to enlarge the number of its supporters<sup>305</sup>. In her conference when she addressed the Conservative Party, Thatcher stated: “Children who need to be taught to respect traditional values are being taught that they have an

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<sup>301</sup> Paul Baker, *Polari - The Lost Language of Gay Men*, London, New York, Routledge, 2003.

<sup>302</sup> Ibid Rooney.

<sup>303</sup> Ibid Rooney. p 7.

<sup>304</sup> Ibid Rooney

<sup>305</sup> Ibid Rooney

inalienable right to be gay”<sup>306</sup>. Her speech blatantly accused homosexuality of being a source of menace jeopardizing the traditional morals and values of the British family.

The publications of 1983 which informed the British people that AIDS could be passed from one person to another via blood transfusion begot panic. Furthermore, the press warned about the fact that the disease was sexually transmitted which gave it the prerogative of justifying homophobia<sup>307</sup>. Throughout the ‘Gay Plague’ era, the media had portrayed homosexuals as responsible for the disease and as sex seeking individuals. The atmosphere and public opinion were unfavorable and unsympathetic towards homosexuality and it became undesirable at all levels, since it was found guilty of propagating the illness.<sup>308</sup>

## 7- The 1990s

After the relative opposition which targeted the gay community by the Conservative government under the leadership of Margaret Thatcher especially regarding the laws which were passed. There had been a growing tolerance with the Labor government under the office of Tony Blair. He lowered the age of consent to 18 in 1994, which had been 21 for homosexual relationships and 16 for heterosexual ones. As he annulled the law which stipulated that openly gays and lesbians were not to be accepted in the armed forces in 1999<sup>309</sup>. In 2000, the age of consent was minimized to sixteen, so that heterosexual and homosexual sex was made equal. Political attitudes became increasingly tolerant vis-à-vis homosexuality with the Labor government.<sup>310</sup>

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<sup>306</sup> Margaret Thatcher's Anti-Gay Speech, October, 9 1987 <http://www.youtube.com/watch?v=8VRRWuryb4k>, 05/09/2014.

<sup>307</sup> Ibid Rooney

<sup>308</sup> Christian Klesse, *The Spectre of Promiscuity: Gay Male and Bisexual Non-monogamies and Polyamories*. UK, Ashgate Publishing, Ltd. 2012

<sup>309</sup> He lifted the ban as a result of a verdict pronounced by the European Court of Human Rights.

<sup>310</sup> Ibid Baker

The 1980s was a period of intolerance towards homosexuality especially that it concurred with the AIDS crisis and its colossal impact on the British society. However, 1990's carried fresh and tolerant positions which empowered the gay community. Homosexual businesses started emerging, such as shops, bars, gyms, clubs, cafés, insurance... These gay activities were usually situated in close proximity. The commercial gatherings became to be called 'gay village' and 'safe spaces' since they were legal, they were not subjected to attacks. The gay and lesbian community was capable of establishing itself as an acknowledged status with regard to the emerging concept of 'gay pound'<sup>311</sup>, since homosexuals were making considerable amount of money. Moreover, gay magazines surfaced during this decade and began to invade the shops of the main streets. Even mainstream media began addressing the topic of homosexuality earnestly.<sup>312</sup>

The other immense event which turned the course of history of homosexuality was the removal of homosexuality from the American Psychiatric Association's Diagnostic and Statistical Manual of mental disorders in 1973<sup>313</sup>, as a result of political pressure and protests<sup>314</sup>. The World Health Organization omitted homosexuality from the category of mental sexual disorders, and categorized it as only-ego-dystonic homosexuality i.e. people who encounter problems with accepting their homosexual desires.<sup>315</sup> The UK finally declassified homosexuality from the database of psychiatric disorders in 1994.<sup>316</sup> The UK was influenced by the American and the WHO decisions to de-categorize homosexuality, and by the fact that profuse studies could not prove any

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<sup>311</sup> 'Pink pound' or 'pink money' denotes the purchasing power of the gay community.

<sup>312</sup> Ibid Baker

<sup>313</sup> Helen Cosis-Brown, Christine Cocker, *Social Work with Lesbians and Gay Men*, UK, SAGE publishing, 2011

<sup>314</sup> Dan Karasic, Jack Drescher, *Sexual and Gender Diagnoses of the Diagnostic and Statistical Manual (DSM): A Reevaluation*. London, New York, Routledge 2014.

<sup>315</sup> Prince M.D., M.S. *Homosexuality Why Not*. USA, Lulu publishing, 2012

<sup>316</sup> Jerry Tew, *Social Perspectives in Mental Health: Developing Social Models to Understand and Work with Mental Distress*. London, Jessica Kingsley Publishers, 2004

psychological deficiency related to it.<sup>317</sup> Overall, 1990's marked the history of homosexuality and paved the way for further changes and reforms.

## 8- Emergence of Gay and Lesbian Identity

Before examining the specific topic of this part, which is the rise of the gay identity, the etymology of the terms 'gay' and 'lesbian' should be clarified. First, the word gay has Germanic origins<sup>318</sup> and dates back to the twelfth century. Later on, 'gaie' was utilized in French meaning 'happy' or 'merry'. In the thirteenth and fourteenth centuries, 'gai' indicated any same-sex liaisons in Provence.<sup>319</sup> The word succeeded to penetrate the English language and became used in reference to a 'fast' or 'dissipated' person during the Middle Ages. During the rule of Queen Victoria, the term started referring to licentious behavior, and prostitutes became to be called 'gay girls'<sup>320</sup>. The word 'gay' turned to mean 'homosexual' in the 1930's; however, some evidence suggests that it may have been utilized in this sense before this era.<sup>321</sup> Gay people prefer to be identified as gay<sup>322</sup> and not as homosexual. For, homosexuality is a hybrid word having Greek and Latin roots. Furthermore, it has a clinical connotation and refers to the act rather than the identity. On the other hand, gay is a deep and complex concept incorporating all levels of a relationship.<sup>323</sup>

The word 'lesbian' originates from the seventh century BC Greek poet Sappho who lived in island called 'Lesbos. A little is known about her life or how she lived; but some unproven stories claim that she committed suicide because of the love of a man. Yet, parts of her poems reveal her explicit adoration and fondness towards women. Due to her expressed affection her island became to be associated with female eroticism

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<sup>317</sup> Ibid Prince M.D., M.S

<sup>318</sup> The first use of the word appeared as 'gahi' in German and it meant 'hurried' or 'imperious'.

<sup>319</sup> Provence is a region in southeastern France.

<sup>320</sup> Ken Cage, Gayle: *The Language of Kinks and Queens: a History and Dictionary of Gay Language in South Africa*. Johannesburg, Jacana Media, 2003.

<sup>321</sup> Julia Cresswell, *Oxford Dictionary of Word Origins*. Oxford, Oxford University Press, 2010.

<sup>322</sup> It is worth mentioning that the word 'gay' refers to both homosexual men and women.

<sup>323</sup> Ibid Cage

starting in the nineteenth century.<sup>324</sup> The word 'lesbian' became to be widely used during the 1960's and 1970's time of lesbian feminism. Nevertheless, no conclusive evidence could accurately determine the term's first use and coinage.<sup>325</sup>

The exact concern of this part is to explore the advent of gay and lesbian identity. It is argued that homosexual identity emerged as a reaction to specific historical context, and its materialization was incited by the long history of oppression and elimination. In addition, the homosexual identity arose as a response to the new scientific discourse which classified human sexuality in the late nineteenth century<sup>326</sup>. As Michel Foucault stated about homosexuality in the nineteenth century:

Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species.<sup>327</sup>

The quotation suggests that homosexuality ceased to be regarded solely as sodomy that is a physical act but rather turned to be recognized at a deep level that is in terms of the psyche and inner preferences of such people.

In the early 1970s, a gradual change of identity labelling took place that is from a homosexual identity to a gay one. The replacement was due the different concepts which each category represented. Homosexual identity sought political reforms and was the personal experience that was part of a broad plan. Its politics involved lobbying groups, who tried to stop their own castigation, and sought tolerance. Moreover,

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<sup>324</sup> Ibid Cresswell

<sup>325</sup> Kathy Belge, What is the origin of the word lesbian? at <http://lesbianlife.about.com/od/herstory/f/Lesbian.htm>, 08/09/2014.

<sup>326</sup> Simon Watney, *Imagine Hope, AIDS and Gay Identity*. London, New York, Routledge, 2002.

<sup>327</sup> Michel Foucault, *The History of Sexuality* Volume I: An Introduction Translated from the French by Robert Hurley, New York, Pantheon Books, 1978. P43.

homosexual identity unquestionably espoused the definition and classification of the nineteenth century model of sexuality.<sup>328</sup>

On the other hand, gay identity did not accept the status quo which consisted of the stigmatization of gay men and lesbians and viewed it as a blunt denunciation of a political system which failed to manage all sexual categories. Gay identity stressed the idea that institutions, such as the church, government, the mass media, and medicine, have always been key figures in the legitimization of the oppression exercised on gay people. Furthermore, gay identity differs from homosexual identity in that it does not regard the gay population to be the same due to their sexual orientation. However, the aspect which gay men and lesbians share is their recognition that they are oppressed and harmed by homophobia.<sup>329</sup>

The twentieth century signaled an enormous shift in the gay history, and is recognized as a transitory period which enabled homosexuality to penetrate the realm of norms and normalcy. Although, gay men and lesbians were not recognized as people behaving in a conventional and ordinary manner; but they were tolerated and the idea of same-sex relationships began invading the British society's institutions and way of life. The sweeping event was the legalization of homosexual intercourse by consenting adults in private. Then, the de-categorization of homosexuality from mental and sexual disorders enabled gay relationships to step outside the sphere of psychiatry and clinical diagnosis and treatment. All in all, the twentieth century revealed a brighter future for gays and lesbians in Britain.

## **9- Gay Language: Polari**

Polari<sup>330</sup> is a lexicon which evolved from a combination of sources. The most frequently influential are: slang, back slang, Italian, Occitan, French, American air force

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<sup>328</sup> Ibid Watney.

<sup>329</sup> Ibid.

<sup>330</sup> The spelling of the word 'Polari' is relatively recent. For, in the past it was recognized as Palari, Palare, Parlaree or a variety of similar spellings.

slang, drug-user slang, Parlyaree and Cant<sup>331</sup>. So, Polari can be classified as a sociolect or anti-language<sup>332</sup>. Polari developed its own grammatical rules which made it resemble a language that is distinct from English. It was privately utilized in the 1930s up to the 1970s by gay men and lesbians particularly in London. However, it spread to other regions in the UK. It is noteworthy that Polari was not exclusively used by gay people, but also by prostitutes, theatre people, actors and other social groups.<sup>333</sup>

Polari was used for a variety of reasons. The pivotal one was the need for privacy and secrecy. For, the gay subculture had to be protected from raids, police attacks and homophobia. Furthermore, they utilized it in order not to be understood; therefore their sexuality would be easily hidden. However, Polari began to lose its popularity with the decriminalization of homosexuality in 1967. Henceforth, there was no need for secrecy. In addition, with gay activism in the 1970's, liberationists sought to move away from stereotypes and fixed images and the gay language began to be seen unappealing and archaic. Moreover, with the expansion of globalization and influence of American gay liberation, Polari was doomed since it was used in Britain only. Contemporary stances are conflicting; some see it as a feminizing and absurd and others view it as part of the gay legacy which has to be revived.<sup>334</sup>

## **b- Homosexuality in the Twenty-first Century**

### **a- Juridical Progress and the Anglican Church's Stance**

The first ten years of the twenty-first century saw a conspicuous progress in the way of life of gays and lesbians, by virtue of a sophisticated and organized gay rights

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<sup>331</sup>Back slang is an English coded language which used by uttering the written form of word phonemically backwards which permits them to communicate with each other without being understood by other people.

Parlyaree is an old English slang that is derived from the Lingua Franca of Mediterranean ports; brought to England by sailors from the 16th century onwards.

Cant means the specialized jargon of a particular group, for example criminals.

<sup>332</sup> Anti-language is a language developed by a social group in order to prevent other people, those who do not belong to the group, from understanding them.

<sup>333</sup> Ibid Baker

<sup>334</sup> Ibid

movement combined with a tolerant government headed by Tony Blair<sup>335</sup>. In 2000, the Labor government inaugurated a law<sup>336</sup> which lowered the age of consent between same-sex partners to sixteen that is it became equal with the heterosexual one<sup>337</sup>. A year later, adoption was made possible and legal for homosexual couples under the bill of Adoption and Children Act 2002<sup>338</sup>. This revolutionary act enabled unwed couples regardless of their sexual orientation to adopt children. The bill was enacted by the House of Lords; and it incited heated debate which led to the resignation of one Cabinet Minister.<sup>339</sup>

Further legislation which contributed to ending anti-discrimination laws was the nullification of the Clause 28 in 2003, which was enacted by Margaret Thatcher and which banned the promotion of homosexuality.<sup>340</sup> In the same year, the Sexual Offence Bill was finally enacted. The act designates that individuals, regardless of their sexual orientation, are to be penalized for public sexual activities. The previous Sexual Offence Act of 1967 solely punished same-sex participants. However, the new bill affords the reinforcement of the anti-discrimination attitude based on sexual orientation, since it did not distinguish between the genders of participants.<sup>341</sup>

The Civil Partnership Act of 2004 legalized the status of gay and lesbian couples<sup>342</sup> i.e. they could officially register their relationship. In 2010, the Equality Act adjusted the bill by allowing civil partnerships to be conducted under religious<sup>343</sup> ceremonies<sup>344</sup>. Furthermore, the Equality Act (Sexual Orientation) Regulations, which came to force in 2007, states that individuals, heterosexual, homosexual, or bisexual,

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<sup>335</sup> Tony Blair was born in 1953 in Edinburgh, Scotland. He is a Labor Party politician. He served as a Prime Minister of the United Kingdom from 1997 to 2007.

<sup>336</sup> This law had encountered fierce opposition from the House of Lords, but it was ultimately passed.

<sup>337</sup> Ibid Pickett

<sup>338</sup> The act was fully reinforced on 30 December 2005.

<sup>339</sup> Katharina Boele-Woelki, Angelika Fuchs, *Legal Recognition of Same-sex Couples in Europe*. Belgium, Intersentianv, 2003.

<sup>340</sup> Ibid. Pickett

<sup>341</sup> Ibid Klesse

<sup>342</sup> However, the registered relationship does not have the status of marriage.

<sup>343</sup> Religious elements were forbidden under the The Civil Partnership Act of 2004

<sup>344</sup> Andrew Burrows, *English Private Law*. Oxford, Oxford University Press, 2013.

should not be discriminated on the grounds of their sexual orientation under any circumstances and places, such as the workplace, publically or privately. The bill encompasses all kinds of discrimination whether it is direct, indirect, harassment, or victimization.<sup>345</sup>

Gay marriage became finally legal in England and Wales in 2013 under Marriage (Same-Sex) Act which stipulates “Marriage of same sex couples is lawful”<sup>346</sup>. The law was passed by David Cameron<sup>347</sup> who asserted “It says we are a country that will continue to honor its proud traditions of respect, tolerance and equal worth.”<sup>348</sup> Yet, his own party split over the debate concerning the legislation, the church opposed the state’s enactment, and opponents claimed that the act demolished the old established institution of marriage and divided the country.<sup>349</sup>

The BBC News Magazine published an article discussing the opposition of some sectors or categories of people of the legalization of gay marriages. Part of the religious institutions refuse gay marriage on the ground that the law would compel them to host gay ceremonies. In addition, they feared the mutation of the concept of traditional marriage. Some philosophers and scholars opposed the new law for historical reasons. An example in point is Brenda Almond who argues that the sole function of marriage is procreative throughout history. Moreover, not all gay population desired same-sex marriage. For they believe that marriage belongs to the world of heterosexuality and they do not want to be part of it since they have their own world and way of life.<sup>350</sup>

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<sup>345</sup> R. V. Upex, Robert Upex, Richard Benny, Stephen Hardy, *Employment Law*. Oxford, Oxford University Press, 2009.

<sup>346</sup>The text of the Marriage (Same-Sex) Act at: [http://www.legislation.gov.uk/ukpga/2013/30/pdfs/ukpga\\_20130030\\_en.pdf](http://www.legislation.gov.uk/ukpga/2013/30/pdfs/ukpga_20130030_en.pdf) 11/09/2014.

<sup>347</sup> David Cameron (1966) is the Prime Minister of the United Kingdom and Leader of the Conservative Party.

<sup>348</sup> *Same-sex marriage now legal as first couples wed*: <http://www.bbc.com/news/uk-26793127> 11/09/2014.

<sup>349</sup> John Bingham, *David Cameron welcomes first gay marriages* <http://www.telegraph.co.uk/news/politics/10730806/David-Cameron-welcomes-first-gay-marriages.html> 12/09/2014.

<sup>350</sup> *Enlightenment*, BBC News Magazine at : <http://www.bbc.com/news/magazine-26634214> 11/09/2014

In 1987, the Church of England declared that acts like adultery, fornication and homosexual intercourse are regarded as immoral and sinful<sup>351</sup>. Up to the twenty-first century, the church's attitude did not change but the declarations concerning homosexual acts are "inconsistent and confused"<sup>352</sup>, since thirty to forty percent of English clergymen are gay. In other words, even if the Anglican Church attested that homosexuality was not compatible with the Words of God, but still people serving the Scripture behaved sinfully. Although, the church accepts homosexual clergy but they have to be celibate. However, worries and fears were expressed, for the supposedly chaste gay clergy who would be interested in children, who attend the church, in case they cannot maintain their celibacy.<sup>353</sup>

#### **b- Queer Theory**

To define and understand 'queer theory' the word 'queer' needs exploration and clarification first. Queer is utilized as an adjective, a noun or a verb. Its most frequent use is as an adjective which refers to what is odd or not normal; however, in the early twentieth century, it came to designate the state of being homosexual. The word bears a pejorative connotation especially in schools. It has been used to refer to gays and lesbians and has been able to encompass individuals with other sexual orientations, such as bisexual and transgender people. The term 'queer' developed a political intent when used as a noun, rather than the referring to someone whose sexual orientation does not belong to the normal and conventional one. This political ideology invokes that a person belongs to a marginalized group i.e. experiencing discrimination and are casts of the mainstream sexual identity.<sup>354</sup>

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<sup>351</sup> Ron C. Kimrey, *Mea-Culpa*. UK, Xlibris Corporation, 2006.

<sup>352</sup> Stephen Bates, *A Church at War: Anglicans and Homosexuality*. London, New York, I.B.Tauris, 2004 . p 5.

<sup>353</sup> Ibid Kimrey

<sup>354</sup> Patrick Dilley, *Queer Theory: Under Construction, Qualitative Studies in Education* .USA, University of California at Irvine, 1999

Queer theory concerns the questioning of normative sexualities. For, setting forth the notion ‘normal’ automatically triggers the dichotomy normal/deviant. The core of the queer theory is to establish a connection between the essentialist and constructionist views of sexual orientation.<sup>355</sup> Essentialism regards sexual inclinations as being determined by internal traits, such as hormones, genes, brain, and heredity. In other words, biology is responsible for the manifestation of sexual phenomena. Social constructionism, on the other hand, places the construction of sexual orientation on social settings, environment and experiences, i.e. the influence is external of the individual. In addition, language is at the heart of the social constructionist view, since it supplies culture with processes which mold individuals’ way of thinking and behavior.<sup>356</sup> Hence, queer theory attempts to construct and put together all these concepts in order to study what is conventionally normal and deviant sexual behavior and identities.<sup>357</sup>

Queer theory offers another way of how and why histories experiences of non-heterosexual individuals are examined and studied. To achieve this point, the theory doubts the language used to theorize about such topics. For it rejects binary distinctions of language, such as heterosexual/homosexual, masculine/feminine for feminists and bourgeoisie/proletariat for Marxists. Since, binaries are constructed and defined by those in power. Consequently, queer theory does not find interest in “who is queer”, but “how is queer”; now so much “why are they queer,” but “why are we saying they are queer?”<sup>358</sup> Thus, it is not worthy to distinguish queer from non-queer, but rather study and explore the mechanisms which lead to being queer and to our decision that someone is queer. All in all, queer theory is concerned with the study of the construction of

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<sup>355</sup> Ibid

<sup>356</sup> John D. DeLamater & Janet Shibley Hyde, *Essentialism vs. Social Constructionism in the Study of Human Sexuality*, The Journal of Sex Research, Department of Sociology, Madison, University of Wisconsin, 2010.

<sup>357</sup> Ibid Dilley

<sup>358</sup> Ibid Dilley, p 459.

normative and deviant categories, particularly sexual identities and behavior, how they function, how they are maintained in an attempt to understand and to change them.<sup>359</sup>

### **c- British Attitudes Towards Homosexuality**

Under the light of social and legal amelioration of the status of homosexuality, the British people have become increasingly tolerant towards same-sex relationships. They accept gay men and lesbians as an inseparable part of the British society. Furthermore, they profoundly believe that homosexual individuals are ‘artistic’ and ‘creative’, especially the British who had the opportunity to interact with them. Generally, the British people endorse the view that homosexuality is biologically triggered and cannot be changed since it is not learned but innate. Thus, they accept homosexual people and think of homosexuality as simply a sexual preference rather than a disorder or an immoral act.<sup>360</sup>

There are several factors which influence and help to shape positive or negative attitudes towards homosexuality. Factors like age, previous contact with homosexual people and educational background were found to be pivotal in determining one’s stance. For young people seem to be understanding and less judgmental than older generations. Moreover, people who have already known or been in contact with gays or lesbians generally are more prepared to accept the different sexual orientation wholeheartedly and do not think that homosexual people should or could change their sexuality. Additionally, educated people are open-minded and believe in the freedom of choosing one’s way of life, even if it differs from the conventional one. On top of that, throughout history and since the Greeks, homosexuality has risen and flourished among

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<sup>359</sup> Ibid

<sup>360</sup> Adrian Furnham & Kaoru Saito, *A Cross-Cultural Study of Attitudes Toward and Beliefs About, Male Homosexuality*, Journal of Homosexuality, London, New York, Routledge, 2009.

the elites of urban societies. However, those who do not have a prior contact with homosexuals believe in the possibility of cure and change.<sup>361</sup>

All in all, homosexuality during the twentieth and twenty-first centuries encountered crucial changes at all levels of the British society. First, it was adopted by the realm of medicine which diagnosed it as a psychiatric disorder and gave it a medical status, as opposed to the long standing religious one which began to fade. With time, homosexuality was freed from the straightjacket imposed by medicine and became simply a sexual preference. Second, the British law lifted all bans against homosexual acts, and was ultimately made legal. Third, same-sex marriages were legalized; and homosexual couples gained the ability to adopt children. Nowadays, British attitudes are tolerant and permissive towards gay men and lesbians. They accept their unconventional choices and way of life.

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<sup>361</sup>Ibid

## Conclusion

Homosexuality has become one of the vogue subjects of the twenty first century in European countries and in Britain. Some believe it is a sin, others claim that it is a way of life and for them love is not confined within the limits of the opposite sex, for others it is a disease from which one can be cured. The purpose of this paper is to explore the British society's attitudes towards homosexuality throughout history. The paper is borne out of concern on how the British public opinion has swayed, throughout history, from condemning homosexuality, which they deemed as a vice, to categorizing it as a mental and sexual disorder, and finally recognizing it as a lifestyle.

After evaluating the maturation of homosexuality during the whole history of Britain, it can be gleaned that this practice or lifestyle, as it is deemed nowadays in the western world, has come across a myriad of watershed which gradually transformed Britain's outlook. The inaugural sign of change occurred during the nineteenth century, an era during which the death penalty of sodomites was replaced by ten years of imprisonment. Moreover, the Victorian Age saw birth of utilitarian and liberating ideas which challenged the traditional way of thinking. Medical neologism and intellectual discourse on homosexuality managed to launch new scope for perceiving homosexuality, i.e. it became viewed as an illness rather than a sin. Seeds of change were also visible in the twentieth century when homosexual conduct was decriminalized by the British law and when gay protest movements arose. Furthermore, the AIDS crisis emanated a sense of sympathy vis-à-vis homosexuality. The twenty-first century witnessed a juridical leap towards equality between different sexual orientations. Even the British people became increasingly tolerant towards homoeroticism and approved it as a way of life due to all the aforementioned factors which stimulated the transformation of how homosexuality is regarded.

The value of this research lies in its motivations and aims. In other words, it attempts to find answers to explain a long history of condemnation and prohibition towards homosexuality which is nowadays substituted by tolerance, open-mindedness and receptivity in Britain. Furthermore, the work seeks to designate landmarks in the British history in different realms which might be the primary source of such a shift in perception and beliefs towards a practice that is blatantly prohibited by Christianity, later on banned and punished by law, and ultimately authorized and defended by all sectors of the British society. All these questions stimulated my curiosity as a researcher and the possible elucidations the research provides constitute the merit of this research.

After observing homosexuality from sundry angles and perspectives, the dissertation, by now, may confirm or dismiss the proposed hypotheses at the beginning of the research. After exploring the different eras of the evolution of homosexuality in Britain, it can be stated that the utilitarian and liberating ideas of Jeremy Bentham along with other thinkers of the nineteenth century signaled the inception of new age of tolerance. Furthermore, the Age of Reason's reliance on science and concrete proof diminished the grip of the Anglican Church, which was the supreme source that condemned homosexuality. Another hypothesis that may be established as true is the interest of the scientific field of homosexuality. The fact that it was granted medical labels such as: mental disorder, sexual inversion and perversion, made it be conceive as an illness rather than a sin which subsequently invoked public sympathy towards this newfound pathology.

Moreover, the growth of the gay and lesbian community and their lengthy existence within the British society contributed to its acceptance. In other words, politicians targeted them as substantial voters. Consequently, lawmakers, without being convinced, enacted laws which legalized homosexual relationships. The British people in a way got accustomed to the phenomenon since it existed since ancient civilizations

and was once approved, such as in Greece. Finally, the church relatively failed to provide a blatant position towards homosexuality and relatively lost its leverage due to pedophile scandals implicating priests. All these hypotheses may justify the shift of stances towards homosexuality in the British history.

Homosexuality, in the twenty first century, became a choice and a way of living in the British society. In this work, I aimed at exploring the historical background, psychological explanation, and the influence of the media concerning homosexuality. I also intend to provide some answers concerning the condemnation, the outlawing and tolerating homosexuality, and what factors or circumstances and philosophies that helped in the shift of the British society's stance towards it. For further research, I suggest studying the phenomenon in Arab countries and how people practice such acts in a Muslim environment, even if it is evidently stated in the Koran that sodomy is a sin and that whoever practices it will be punished by death. So, this study would approach the phenomenon in an Arab Muslim environment. It would reveal the underworld of Arab homosexuals, and would investigate their behavior and way of life in a religion and in a culture which view homosexuality as an abominable vice and deviance from God's words.

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