

2021-22
St. Mira's College for Girls, Pune

(Autonomous-Affiliated to Savitribai Phule Pune University)

Class: TYBA/
Subject: Sociology S-3
Subject Code: A51712/
Semester: V and III
Year:2021-22

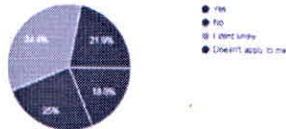
Name: - Gauri Raje
Class: - TYBA (A)
Roll no. : - 4754
Subject: - S3
Semester: - 5
Assignment 2

Research Report on Topic: -

"Intolerance of youth towards same-sex marriage even after Mythological evidence"

The method used for the research was Survey Method using Google forms. The questionnaire was aimed at collecting data about the opinions and awareness of the Indian youth (age 18-35 yrs) about same-sex marriages keeping in mind the mythological evidence of same-sex union in India. The sample size was 64 which belonged to the age group of 18-25 years. 68.8% of respondents were female and 31.3% male. Approximately 50% of the respondents were students and the remaining were working professionals.

When asked about religious beliefs, 56.3% said yes that they were religious, 26.6% said no and 17.2% said that they were not religious. They were also asked if their religious belief supported Same-Sex marriage, 18.8% said yes, 25% said no, 21.9% said doesn't apply to me and 34.4% said they didn't know.



Later they were asked to mention in brief their opinion on same-sex marriage, is it natural or unnatural. Followed by other questions asking about degree of agreement or disagreement on the statement "Homosexuality is a western

Name: - Gauri Raje
Class: - TYBA (A)
Roll no. : - 4754
Subject: - S3
Semester: - 5
Assignment 2

Research Report on Topic: -

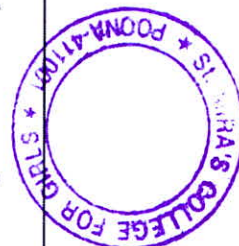
"Intolerance of youth towards same-sex marriage even after Mythological evidence"

The method used for the research was Survey Method using Google forms. The questionnaire was aimed at collecting data about the opinions and awareness of the Indian youth (age 18-35 yrs) about same-sex marriages keeping in mind the mythological evidence of same-sex union in India. The sample size was 64 which belonged to the age group of 18-25 years. 68.8% of respondents were female and 31.3% male. Approximately 50% of the respondents were students and the remaining were working professionals.

When asked about religious beliefs, 56.3% said yes that they were religious, 26.6% said no and 17.2% said that they were not religious. They were also asked if their religious belief supported Same-Sex marriage, 18.8% said yes, 25% said no, 21.9% said doesn't apply to me and 34.4% said they didn't know.



Later they were asked to mention in brief their opinion on same-sex marriage, is it natural or unnatural. Followed by other questions asking about degree of agreement or disagreement on the statement "Homosexuality is a western




Principal Incharge
St. Mira's College for Girls

Opinions on 'if raising a child should be allowed' were interesting. Here we can find some kind of internal biases regarding same-sex parents. Most of them were receptive but few said a clear no.

One said it should be allowed but 'with proper prior briefings of couples for the safety of child'; these kinds of briefings are not prescribed for heterosexual couples than why for homosexuals. Words like responsible and mature were often repeated.

One said that 'the child will be bullied for having no father or no mother roles', but isn't it the same in the case of single parents.

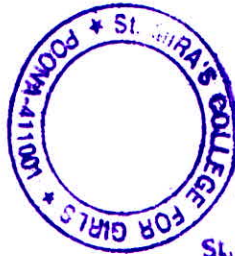
Another perspective was that both mother's and father's 'SANSKAR' are different and the same-sex parents cannot deliver the same. The word 'SANSKAR' appears in Rig Veda hymns 6.28.4 and 6.33.9, as well as other Vedic texts, where the context suggests it simply means 'purify, prepare'. Rig Veda is the same text which talks about Gandharva Vivah. (Gay Marriage)

One believed that only adoption should be allowed and not surrogacy. On legal recognition of same-sex marriages in India, it was said that legality may bring acceptance, validation to the rights and struggles to avoid harassment faced by them from families and relatives, and will aid thinking beyond the superstitious believes of religious restrictions. Some said a clear no.

95.3% said they would support a friend or family member if they want to marry a person of the same sex. A maximum part of the sample had liberal ideas and was supportive of same-sex marriages, after providing mythological evidence supporting it; their opinions not only remained the same but were strengthened. Only a few respondents were skeptical about accepting it, but even they said that one has the freedom of choosing a partner, irrespective of the gender. 68.8% of respondents were females thus tolerance level in females of the sample was higher. Respondents believed that gender did not matter for marriage or for raising a child, it was about people. They believed that all humans had an inherent ability of nurturing and caring for a child. All these opinions give us a ray of hope and a changed worldview.

Before the data collection, initially the research formulation was aimed at checking the reasons of intolerance levels of Indian youth when it comes to same-sex marriage despite the mythological evidence. After reading literature related to the topic the intolerance levels were expected to be higher. The data speaks otherwise in this case, there could be various reasons to why the data was not as expected, reasons could be improper sample selection, issues of anonymity, internal biases, etc. finally it can be concluded that the intolerance levels are quite less and the youth accepts same-sex marriages even without providing mythological evidence.

Dr. Vaishali Diwakar
Asso Prof and Head
Dept of Sociology



Principal Incharge
St. Mira's College for Girls

2021-22
St. Mira's College for Girls, Pune

(Autonomous-Affiliated to Savitribai Phule Pune University)

Development of
Research skill

Class: TYBA/
Subject: Sociology S-3
Subject Code: A51712/
Semester: V and III
Year: 2021-22

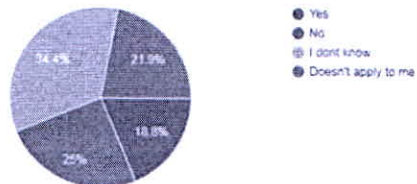
Name: - Gauri Raje
Class: - TYBA (A)
Roll no. : - 4754
Subject: - S3
Semester: - 5
Assignment 2

Research Report on Topic: -

"Intolerance of youth towards same-sex marriage even after Mythological evidence"

The method used for the research was Survey Method using Google forms. The questionnaire was aimed at collecting data about the opinions and awareness of the Indian youth (age 18-35 yrs) about same-sex marriages keeping in mind the mythological evidence of same-sex union in India. The sample size was 64 which belonged to the age group of 18-25 years. 68.8% of respondents were female and 31.3% male. Approximately 50% of the respondents were students and the remaining were working professionals.

When asked about religious beliefs, 56.3% said yes that they were religious, 26.6% said no and 17.2% said that they were not religious. They were also asked if their religious belief supported Same-Sex marriage, 18.8% said yes, 25% said no, 21.9% said doesn't apply to me and 34.4% said they didn't know.



Later they were asked to mention in brief their opinion on same-sex marriage, is it natural or unnatural. Followed by other questions asking about degree of agreement or disagreement on the statement "Homosexuality is a western



Gurakar

JR
Principal Incharge
St. Mira's College for Girls

Analysis

56.3 % (13) said that they were religious and 18.8% (12) said their religion supported same-sex marriage. 18.8% (12) also strongly disagreed that homosexuality is a western concept to India. Most of the opinions on same-sex marriage and homosexuality were positive saying that, it is natural, same as heterosexual marriages, European uptightness abhorred these ideas, pre-colonial India was accepting and liberal, mentions in scriptures, choice of an individual, lack of acceptance, love beyond gender, a few said homosexuality is not a choice and is an evolutionary abnormality.

Few opinions were of the idea that it is unnatural, "not against it but do not support it either", one said it was a developing trend, "Maybe natural, we should be as we are designed, without mating we cannot extend our human generation, homosexuality is a different thing."

Here it is assumed that, if religious, then are aware of some kind of mythology and scriptures. Thus if we are to analyze accordingly, then we can say that most of them are tolerant.

Further analyzing, when given the mythological evidence, only 39.1% (25) were aware of the stories before, ironically 56.3% are religious. According to assumption then at least 50% should have been aware of the stories. Thus somewhere it can be said that they were kept unaware of these stories by society and religion for that matter. Also said by one respondent, if people are made aware of these stories, acceptance can achieved slowly.

The opinions after showing the evidence did not change; Responses included normalizing it, creating awareness, education; and acceptance in a country like India is possible, after reading it in religious scriptures. A few also said that it was awkward, not digestible, and will bring even more chaos to society.

One interesting perspective around it was how people tend to choose what to believe in, depending on what supports their argument, and ignore the rest of the facts. The acceptance in the society remains sharply divided by the country, region, economic development as well as religious and political attitudes.



Quisha


Principal Incharge
St. Mira's College for Girls

Opinions on 'if raising a child should be allowed' were interesting. Here we can find some kind of internal biases regarding same-sex parents. Most of them were receptive but few said a clear no.

One said it should be allowed but 'with proper prior briefings of couples for the safety of child'; these kinds of briefings are not prescribed for heterosexual couples then why for homosexuals. Words like responsible and mature were often repeated.

One said that "the child will be bullied for having no father or no mother roles", but isn't it the same in the case of single parents.

Another perspective was that both mother's and father's 'SANSKAR' are different and the same-sex parents cannot deliver the same. The word 'SANSKAR' appears in Rig Veda hymns 6.28.4 and 8.33.9, as well as other Vedic texts, where the context suggests it simply means "purify, prepare". Rig Veda is the same text which talks about Gandharva Vivah. (Gay Marriage)

One believed that only adoption should be allowed and not surrogacy. On legal recognition of same-sex marriages in India, it was said that legality may bring acceptance, validation to the rights and struggles to avoid harassment faced by them from families and relatives, and will aid thinking beyond the superstitious believes of religious restrictions. Some said a clear no.

95.3% said they would support a friend or family member if they want to marry a person of the same sex. A maximum part of the sample had liberal ideas and was supportive of same-sex marriages, after providing mythological evidence supporting it; their opinions not only remained the same but were strengthened. Only a few respondents were skeptical about accepting it, but even they said that one has the freedom of choosing a partner, irrespective of the gender. 68.8% of respondents were females thus tolerance level in females of the sample was higher. Respondents believed that gender did not matter for marriage or for raising a child, it was about people. They believed that all humans had an inherited ability of nurturing and caring for a child. All these opinions give us a ray of hope and a changed worldview.



Anika

JR
Principal Incharge
St. Mira's College for Girls

Before the data collection, initially the research formulation was aimed at checking the reasons of intolerance levels of Indian youth when it comes to same-sex marriage, despite the mythological evidence. After reading literature related to the topic the intolerance levels were expected to be higher. The data speaks otherwise in this case, there could be various reasons to why the data was not as expected, reasons could be improper sample selection, issues of anonymity, internal biases, etc. finally it can be concluded that the intolerance levels are quite less and the youth accepts same-sex marriages even without providing mythological evidence.



Dr. Vaishali Diwakar
Asso Prof and Head
Dept of Sociology



Principal Incharge
St. Mira's College for Girls

