

Heterosexism and church



**ASSIGN
BUSTER**

Heterosexism & Church: " All God's Children" " All God's children" in the light of Traci C. West in Disruptive Christian Ethics, wants to present the notion that whether an individual or a group belongs to 'heterosexual' or is a part of 'homosexual' theology, it must not be considered abominated. Talking in context with the religious and ethical issues, Traci elaborates the importance of homosexuals with respect to social spectrum and believes that Christianity has never cursed 'heterosexuals', it is our surrounding and boundaries linked with our perceptions of seeing and visualizing religious aspects in the way we want them to be, that abominates 'heterosexual' groups. In reality, it is not so as every human nature varies according to the sexual organs God has given to him. Traci not only believes in this notion but also proves it in many ways of which one is through interviews from eleven lesbian heterosexuals that follow Christian Protestant religions and are pastors who helped other gay and lesbians lead their lives accordingly because they understand what it takes psychologically and emotionally to be a part of homosexual gathering and what are the difficulties that homosexuals has to go through with during their span of sexual life. Traci has discussed throughout the chapter " Leadership: Dissenting Leaders and Heterosexism", various levels of phobias that exist in conformity in heterosexual groups that make them believe that homosexuality is nothing but a homophobia. Heterosexual groups believe that Christianity does not permit homosexuality at all and must be alleviated at the ground root level; therefore she mentions and names all the efforts by Christian heterosexual groups as 'extremist', Pastors like Pete Peterson compels to believe that Christianity has no room for homosexuality and such acts must be followed by a death penalty for gays and lesbians. Traci discusses the abominated

attitude of heterosexuals for homosexual gays and lesbians and therefore instigates a philosophical notion that promotes 'racial inequality' in the form of heterosexualism. She believes that homosexuality somehow instigates social biases that are never allowed in Christianity. It is the present Church rituals that promote gender or cultural biasism just like white superiority over blacks, male superiority over females and so on. Therefore, abominating homosexuals is indirect form of social biasism that does not allow gender equality.

Traci believes that being a homo or a heterosexual does not make any difference to obstruct human nature orgasm as long as sexuality based practices are concerned and as long as humans are subjected to sexual experiences. While conducting many interviews from lesbians, Traci want to emphasize that how is it possible that any religion ousts human nature in the form of 'homosexuality' from that of being a religious person. In fact one common notion is that God loves all human beings as children, and therefore unlike heterosexuals does not abominate homosexuality. Rather God loves conformity of the human kind, so that all is free from racial, gender or social inequality. 'Inequality' is observed to be promoted by heterosexuals indirectly, as they consider themselves superior to homosexuals even in the worst scenarios where they are discovered by curses like AIDS.

Heterosexuals instead of taking measures to protect them from AIDS, blame homosexuals for such disease.

" All God's Children" highlights the dilemma faced by our society in which the major actors are those pastors who work for some cause, the cause to dissent those who are neglected by our society, such gays and lesbians also want some acknowledgement as they are also humans and exist under the

same umbrella of God under which heterosexuals exist, therefore they are and must be treated as children of God.

Reference

Dee Mosbacher & Frances Reid and Sylvia Rhue, " All God's Children" (1996).

West C, Traci, (2006) Disruptive Christian Ethics: When Racism and Women's Lives Matter.

Westminster John Knox Press: pp. 141-179.