

**University of Pardubice
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**Homosexuality and Religion in Jeanette Winterson`s Oranges Are Not
The Only Fruit and in Nedjma`s Almond**

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Abstract

The aim of this paper is to deal with the question of homosexuality from the Islamic and Christian point of view. It will initially establish a framework for considering two novels in which the tension between homosexuality and religion plays a vital role. More to the academic point, it will use this framework to examine how Winterson and Nednja handle Christian and Muslim context and the value judgements of homosexuality within those belief systems.

This topic is a recent one, this issue is controversial and not many religious countries are willing to talk about this. There are grey areas concerning this topic, with the uprising rights for homosexuals there are certain questions asked and answers required. The Bible and The Koran have existed for centuries but the question of homosexuality is not clearly stated there. The following chapters explain the interpretation of the religious texts concerning sexual orientation on the background of the primary sources.

Abstrakt

Tato práce se zabývá otázkou homosexuality v konfrontaci s náboženstvím, a to islámu a křesťanství. Cílem je zpracovat dvě díla, ve kterých je patrný konflikt mezi náboženstvím a homosexualitou a dále pak představit jakým způsobem jejich autorky vyjádřily tento konflikt a analyzovat výňatky z těchto děl za pomoci odborné literatury. Téma náboženství a homosexuality je poměrně čerstvé a kontroverzní, mnoho zemí se silnými náboženskými tradicemi nechce o tomto tématu mluvit. Se vzrůstajícími právy homosexuálů se vynořují otázky, na které je třeba odpovědět. Korán a Bible existují již mnoho staletí, ale otázka homosexuality v nich není jasně zodpovězena. Následující kapitoly tedy objasní, jakým způsobem vlastně tyto texty zmiňují homosexualitu a jak je možné je vykládat.

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Podpis

1. Introduction: Theme and Methods

Sexuality and sexual orientation is part of everyone's lives in every culture, in every religion. This work takes a closer look on homosexuality in connection with religion. However, this topic is not and never has been a simple one. In the past, the question of sexuality was openly discussed and as well as sexual orientation it was considered as one of the taboos.

There are many types of religion in the world. Christianity and Islam are among the leading ones and most wide spread ones. The religious texts, in this case The Bible and The Koran are centuries old and in some parts similar, in other parts completely different. What they have in common is that people turn to them for explanation, for answers in difficult and desperate times when the answer they are looking for seems to be so hard to find. However, people, culture, problems, they are not the same as they were in times these texts were created. It is here where our primary problem arises. The application of religious texts on present situations and present problems such as sexual orientation is very difficult. Simply because homosexuality in times when these texts were written was not understood in a same way as it is now. Since the idea of sexual orientation appeared only with the advent of the Freudian area, we can say that in times the religious texts were written, there was no such definition as homosexuality.

Interpretation of the verses from religious texts plays a vital role in understanding them. However, their interpretation differs from reader to reader. What one sees as a reference towards homosexual behaviour, other may not. Many homosexuals are people believing in God. They are taught that they sexual orientation is unnatural and sinful. They struggle in their lives and try to change. Try to be sinless. Many of them are despised by their own families. This cannot be ignored because these people have rights too and they should be able to openly talk about their sexual orientation and feel free to join churches even if they admit they are homosexuals.

It is not only religious beliefs that are against homosexuality. Great share has also the society and culture we live in. There have been many scientific researches carried out to

prove that sexual orientation cannot be changed and that it is something one can hide or deny. Still, there are social groups where it is believed that homosexuals are possessed by demons or evil. This is especially true when we talk about homosexuality in the Islamic context. Islamic culture is probably the most rigid and closed one. Homosexuality is usually not discussed anywhere in media, moreover, it is denied to even exist, and admitting to be homosexual means in some countries death.

People use citation from the religious texts to justify their aversion towards homosexuality, others, on the other hand, state that this matter is not as black and white as it seems to be. The following chapters should shed some light on this problem, mainly with interpretation of the religious texts and should therefore clarify and explain to the further details what is really said about homosexuality in both Bible and Koran.

This work incorporates extracts from two novels: *Oranges Are Not The Only Fruit* by Jeanette Winterson and *Almond* by Nedjma. Winterson's novel is mainly autobiographical and her character is adopted by Evangelical Christians, extremely religious, living in a small town in the north of England. Throughout the novel, we see the main character struggle with discovering her sexuality and sexual orientation and rebel against the authority of the church and finding herself through confusion and disappointment of life.

Nedjma, on the other hand, is a Muslim author describing sexual awakening of an Arab woman. The main character grows up in a small village and in a culture of repression where women know little of sexuality and desire and where men rule the world.

The purpose of this paper is to explore in detail the references on homosexuality in both primary sources supported by founding in extracts from both Bible and Koran.

Firstly, this work explains the terminology that is closely connected to this topic and that is necessary for understanding the whole context. Secondly, it traces homosexual behavior in time and its historical framework explaining the changing attitudes throughout time. Then, it focuses on the meaning of homosexuality in the biblical and

Islamic context, its interpretation and why it is considered a sin. Finally, it compares the primary sources in terms of what they say about homosexuality, how love is defined and explains the connection between religion and homosexuality in them.

The method used in this study is to present theoretical findings and contrast them with the excerpts taken from the primary sources.

The hypothesis that homosexuality is considered to be wrong from the religious point of view, would be either confirmed or rebutted.

2. Terminology - Definitions

To fully understand some of the crucial terminology throughout this paper, this chapter therefore explains the most important ones deeply connected to the topic.

2.1. Homosexuality

The study is deeply related to term homosexuality and this expression occurs often throughout the whole work, therefore, it is important to define what homosexuality means.

The Marriam-Webster online dictionary defines homosexuality as the quality or state of being homosexual or erotic activity with another of the same sex.(

<http://www3.merriam-webster.com/opedictionary/>)

This study refers primarily to the lesbian act as both primary sources deal with women homosexuality.

The term "*homosexuality*" has two distinct meanings in English. Sometimes it refers to sexual behavior (what some people do). Sometimes it relates to sexual orientation (what some people are). (Robinson, Religious Tolerance)

Social Sciences has proved that there are two to four percent of *exclusive* homosexuals, that is those who are attracted to members of the same sex only, in worlds population.

The other part of population are mainly homosexuals, attracted to the same sex mostly.

To put it in context with religious texts, most of these people are brought up believing in the Bible and they have been told that Bible disapprove with it. Therefore, most of them are forced to make a choice between their sexuality and God. This is also the case of Winterson`s character. This choice seems to be too hard and lack sense.

Many scientific evidence prove that homosexuality is not an illness, it is not somebody`s fault. Neither is there evidence that sexual orientation can be changed.

According to religious texts, which ever we choose, all people are created by God as they are. In that sense, homosexuals are inevitably also God`s creations. As with religious text, it is all about interpretation.

2.2. Religion

The Oxford dictionary defines religion as the belief in a superhuman controlling power, esp. in a personal God or gods entitled to obedience and worship. According to Marriam-Webster online dictionary the English word “religion” is derived from the Middle English *religioun*, which came from the Old French "*religion*." It may have been originally derived from the Latin word "*religo*" which means "*good faith*," "*ritual*," and other similar meanings. Or it may have come from the Latin "*religāre*" which means "*to tie fast*." (<http://www3.merriam-webster.com/opedictionary/>)

To define religion is not easy and definitions made by many academics and dictionaries differ very much. What they seem to have in common is that religion is something psychologically produced by humans exclusively. Religion and its definition can be hard to define and it can be highly ambiguous, especially in modern times where multiculturalism and multiethnic societies are very common.

People, having different religious believes are able to live next to each other in some countries, in others, however, this religious diversity causes many problems, intolerance and wars.

To briefly summarize these findings, religion, undoubtedly, plays some important role in many lives and cannot be ignored.

2.3. Culture

Culture is closely related to this topic as well as religion. It is more often just the culture in a society that is against homosexuality and religion is just a tool. Culture is defined as the integrated pattern of human knowledge, belief, and behaviour that depends upon the capacity for learning and transmitting knowledge to succeeding generations

(<http://www.merriam-webster.com/dictionary/culture>)

According to this definition, we can see that it is not very different from the definition of religion. Changing cultures and changing attitudes are important values when concerning the relationship towards homosexuality. A society or group of people does not need to be religious to hate or support homosexuality but its cultural background plays a vital role. Especially in Islamic countries, the culture is so strict and closed that for many homosexual it is a matter of life or death to admit their sexual orientation. Talking of homosexuality, it is a controversial topic itself and in contrast with religion it causes even more heated discussions.

Our culture is forming us, is all around us and we are born into one without choosing it. Culture reflects in many aspects of life such as music, art and literature. Homosexuals, therefore, are inevitably part of the culture they live in. To exclude them from it by using religious text would be inappropriate.

3. The Homosexual history

Homosexuality has always been a controversial issue throughout time. Many societies, including Greece and Rome, ancient China and pre-colonial America have accepted homosexuality as a part of everyday life. However, there has been a strong history of repression in most of the world`s dominant societies.

Looking at the origin of the European Judeo-Christian culture, it is clear that homosexuality was attacked to a greater or lesser extent from about 17th century BC. During the middle centuries in Europe, homosexuality was associated with paganism and any person suspected of being ,sodomite‘was killed. Homosexuality was criminalized in Great Britain and therefore in Australian Colonies in 1885. In the 1970`s, the feminist movement contributed to the changing of attitudes towards homosexuality.

(A Brief History of Homosexuality, Page No 1.)

In terms of church, it has always been against homosexuality. Intolerance in social terms is slowly fading away, however, there are still heated debates in religious circles concerning this topic.

According to Fanel, firs organisation in the world was founded in May, 15th 1897 in Berlin, fighting for equal rights of homosexuals-Wissenschaftlich-Humanitare Komitee. This date is considered to be a starting point of organized fight for equality of those, whose rights were suppressed for centuries. (Fanel, 2000, p.7)

It was only with the advent of gay and lesbian liberation in the 1960s and 1970s that the rejection of scientific explanatory models for homosexual behaviour and homosexual identity came to characterize the movement for homosexual emancipation. Yet the displacement of "homosexual" by "gay and lesbian," as gay liberation advocated, did not ultimately challenge prevailing medical assumptions regarding homosexuality. Challenging those assumptions required challenging the late nineteenth-century European medical concept of homosexuality itself. (Roscoe, p. 8)

Prior to the late nineteenth century in Europe, same-sex sexual interaction seems to have been understood as a sin or a crime to be punished by the appropriate religious or secular authorities.

Roscoe mentions historical development and states that the separation of gender variance and sexual object choice did not occur in medical-psychiatric discourse until the early twentieth century and it did not become a widespread basis of self-identification until the Second World War. Until that, to be homosexual meant to be a non-masculine man or a non-feminine woman. (Roscoe, 1997, p. 7)

It is important to mention history of homosexuality in Islamic cultures here because one part of this work deals with homosexuality from the Islamic point of view.

Will Roscoe states that nothing preceded modern homosexuality and whatever homosexual behaviour occurred earlier was too disorganized, spontaneous and insignificant to compare with modern homosexuality. (Roscoe, 5) He further adds that "pre-modern" societies are assumed to be more hostile toward same sex relations. (Roscoe, 5)

The co-author of the book *Islamic Homosexualities*, Stephen Murray, expands on this saying that before the twentieth century, the region of the world with the most visible and diverse homosexualities was northern Africa and south-western Asia. (Murray, 1997, p. 8)

The fact that homosexuality existed in Muslim history is clear, it can even be found in works of Arabic poets. However, it is common practice for Islamic societies to deny it and many pieces of art are censored, leaving out the passages concerning homosexuality.

3.1. Changing Attitudes

In the history, we can see fragment of homosexuality but never before was this subject studied and put in contrast with different cultures as at the present time.

The attitudes and approach towards homosexuality has changed so quickly in recent years. The laws, moral codes and even church and its teaching have to change accordingly.

Mark Toulouse suggest three stages or positions:

(Toulouse, 2000, p. 21-24)

1. Homosexuals as degenerates. Prior to the 1960s almost all Christians saw homosexuality as sin pure and simple, and as an individual failing.
2. Homosexual as diseased. Mainline Protestants in the 1960s began to make a distinction between homosexual orientation (disease) and homosexual practice (sin).
3. Homosexuals as disordered. In 1974 the American Psychiatric Association, the APA did recognize a category `sexual orientation disorder` which did not include all homosexuals but designated those who were disturbed by, in conflict with, or wished to change their sexual orientation, and those who were subjectively distressed or socially impaired by their homosexuality. (Edwards 1984,16)

After 1974 some mainline church leaders began to describe homosexual orientation as a disordered state with complex causes-genetic and environmental, beyond the control of the individual. A cure cannot be expected, thus some church leaders began to say that homosexuals should live out their orientation.(Via, 2003, p. 4)

In recent times, many societies and governments are taking measures to improve the attitude towards homosexuals. It was not an easy way towards homosexual rights. As well as rights of other minorities such as women and ethnic minorities

it is a long process. The effort, however, is starting to pay off. In countries where some years ago was unthinkable for homosexuals to admit their sexual orientation, is now possible for them to even enter institution similar to marriage. It is considered as a great breakthrough considering that even in the most liberal countries it was not long ago when homosexuality was illegal. It is apparent that things are changing in favour for homosexuals; still, there will be those who will never accept homosexuals as equal.

4. What the Bible really says about homosexuality

In this chapter, should be explained in greater detail what the Bible says about homosexual behaviour. More specifically, present certain passages from the Bible which are considered to be referring to homosexual behaviour and analyze their meaning so that it is possible to really see whether they really mention homosexuality or not. In the first subchapter, we deal with interpretation of the scriptures which is very important for further understanding and the second subchapter talks about homosexuality as a sin and whether we can consider this behaviour sinful or not.

4.1. Interpretation

If we are to talk about what the Bible says about homosexuality, it essential to understand the biblical text and the words it contains and most importantly their meaning.

The Bible is a powerful medium. It has existed for so long and many people turn into it for explanation and in need of seeking answers. Throughout the changing times it still stays as a solid source, even though the issues of today's lives are completely different.

Homosexuality in the Bible has been studied by Scriptures experts for over thirty years and the research has gone so far that it is now possible even for laics to understand this topic.(Helminiak, 2007, p. 20)

Homosexual behaviour is usually referred to as sodomy. This reference comes from a biblical text where the story of Sodom is probably the best known biblical narration considered to be referring to homosexuality. It can be found in Genesis 19,11-11. From 12th century was this story generally read as disapproval to homosexuality. The expression "sodomite" was used as referring to somebody who practiced anal sex and Sodom sin meant that men behave homogenitally. The term "*Sodomite*" was originally used to refer to an inhabitant of the city of Sodom which was located somewhere in Canaan. It later became a legal term to refer to criminal sexual acts. It is now commonly

used, at least on the Internet, airwaves and other media, by religious conservatives as a derogatory synonym for a homosexual.(online Bible)

To fully understand the story of Sodom it is important to explain what happened in the story. Two Angels came to the house of Lot and they stayed over night. The people of Sodom came and wanted to know the newcomers. Lot, however, did not want to let his guests meet the Sodom people and was offering them his daughter. However strange this can be, the verb know is having a sexual meaning. As Helminiak explains, in another story in New Testament, when an angel tells Virgin Mary that she will have a baby, she replies that it is not possible because she has not known a man yet. (Helminiak, p. 30) From this context, it is meant to be sexual relation. Whether the people of Sodom wanted to have sexual relations with Lot`s guests is highly disputable. However, God punished the Sodomites for their behaviour and Lot could escape. Lot`s wife was punished as well for turning back to the city of sin and turned into stone.

“When Lot`s wife turned over her shoulder, she turned into a stone pillar. Pillars support, salt cleanses but they are poor substitutes for loss of my trueself.”(Winterson, 1991, p. 156)

The main problem seems to be, as mentioned earlier, in interpretation of the Scriptures. The main core is to find the real meaning of the text and this interpretation differs significantly from reader to reader. There is no right interpretation of the text. Specifically, there was no structured concept of homosexuality as a sexual orientation in biblical times. This issue was absent in minds of biblical authors, we cannot therefore expect that Bible will provide answers for such issues.(Helminiak, p. 35)

According to Helminiak, there are two different approaches toward the interpretation of Bible: Bibliolatry reading and historical-critical reading. Bibliolatry reading simply see what is written in the text which is an approach of a biblical fundamentalism. Its goal is not to interpret, it just reads it as it is. However, even fundamentalism follows some rule of interpretation. This rule means that a text, whatever meaning it has, has the same meaning for a contemporary reader. In comparison with the method above, historical-

critical reading, follows a rule where a text, whatever meaning it has, had its meaning for people who wrote it centuries ago. (Helminiak, p. 30)

Both approaches insist on the fact that the Bible is inspired and unmistakable God's word. They are in conflict in what exactly means God's word in Bible. God's word are not the letters on the page, not even the line of words in a sentence, it is more of the *meaning* of the words and sentences. Not only these two approaches dissent how to establish what Bible actually say but also what really is unmistakable God's word. Therefore they are also in conflict in what Bible teaches us because they interpret Bible differently. (Helminiak, p.30-31)

To say what biblical text teaches us today, it is vital to first understand its original situation and apply that sense for present. This rule also applies to reading in Koran and interpretation of its texts.

4.2. Homosexuality as a sin

"Sin is a conscious, intentional, personal attitude and act. It originates in a corrupter heart, the seat of will and understanding " (Gen 3:1-7, online Bible)

It is religious, rebellion against God (Isa 1:4; Jer 5:23,online Bible)

Nowhere in the religious text is clearly stated that homosexuality is a sin.

In the book of Leviticus, one of the parts in the Bible is said: "You shall not lie with a male as one lies with a female; it is an abomination." (Lev. 18:22, online Bible)

And further expand on this by: "If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them" (Lev. 20:13, online Bible)

The passage in the ancient Hebrew is clearly talking about male-male sex acts. By using the word "*homosexuality*," the English translation appears to condemn lesbian activity as well. The latter behaviour is definitely not mentioned in the original Hebrew text of this passage. In fact, lesbian behaviour is not mentioned anywhere in the Hebrew Scriptures. (Robinson)

What Helminiak suggests is that Leviticus 18:22 forbids homosexual sex between men due to its cultural and religious implications. It doesn't, however say anything in general about homosexual behaviour. Such thoughts were evidently not the issue of the Old Testament.(Helminiak, p.58). Therefore would be wrong using citation of Leviticus as an answer for today's ethical issue whether homosexual act is right or wrong.(Helminiak, p.59)

Baring these excerpts in mind, we ought to mention the natural law. As an Encyclopaedia of gay, lesbian, bisexual, transgender and queer culture states, Natural

Law refers to the tradition of reading into nature laws that are not merely descriptive, but prescriptive. For adherents of natural law, nature does not merely state natural facts, but also offers a moral code, or reveals a moral order, usually anchored in a god whose intentions can be read in nature. In Christian theology, natural law is that part of God's teaching that can be discerned through nature (as opposed to revelation or grace or scripture). As developed by medieval scholasticism, it became the basis of both sacred and secular law, including laws regulating sexual practices

"They were obsessed.....Yes, possessed and do you know by what? He took one step back. We didn't make a sound. "By passions..... against the nature ". (Winterson, p. 88)

This excerpt shows the disagreement with violation of the natural law, blaming it on passion.

“According to pastor Finch, passions against the nature are something terrible”
(Winterson, p. 91)

Again, reference is made towards unnatural desires being against the natural law which talks only about man to woman relationship and desires.

Talking about sin, it is necessary to mention forgiveness as well. God forgives their sinners if they repent. “The Lord forgives and forgets, the pastor told me.”(Winterson,p. 113)

The question of forgiving and punishing is not an easy one. Sins are bad but can be forgiven. The seriousness of the sin needs to be taken into consideration and many other aspects as well. Again, it is not as black and white.

“Everyone can be salvaged and everyone can surrender to evil - it's up to you.”(Winterson, p. 128)

If God forgives us our sins, it is still not guaranteed that we will not sin again. Nowhere it is said how many times one can sin and how many time can one be forgiven.

“Pastor said that I have become a victim of a great evil. That I have betrayed the herd. Evil, he said slowly, returned seven times.”(Winterson, p. 131)

As we have learnt here and what was mentioned before, to distinguish what the scriptures teaches us and to understand it, is not simple. Neither is to distinguish the act of sin. Not only with homosexuality but with other topics mentioned in the bible, it mainly depends on individual how they interpret it.

5. The comparison of primary sources in views on homosexuality

Both primary sources deal with the question of homosexuality in a way. The way the authors handle it, however, is completely different. In Winterson's book, the main character (Jeanette) is brought up by strictly religious family and the confrontation of her problems with the Bible is obvious. In Nedjma's book, on the contrary, the character (Badra) is a Muslim woman. Islam is in her blood, it is all around her. The references to Koran is more hidden under the surface and express not so clearly. Also, in contrast with Jeanette, the whole concept is about sexuality more than just homosexuality.

The main difference between the characters definition of homosexual love is that in Winterson's novel the question is whether love could be equally distributed for the person she love and for God, whether she can still be loved by God as a sinner.

5.1. Homosexuality and Islam

Sexuality itself is not a simple matter in Islam. It is a topic not discussed among people, neither in media. Homosexuality in Islamic countries is a real taboo. As British journalist Whitaker states in his book *Unspeakable Love: Gay and Lesbian Life in the Middle East*: "among eighty one countries which according to International Lesbian and Gay Union put homosexuality against the law is thirty six members of Arabic states League or/and Islamic Conference Organisation. What is more, those countries that still perform death sentence for homosexual behaviour justify it by the Islamic law. (Melicharová, 2008)

There is no mention on homosexual theme in pre-Islamic literature. First person ever to promote love towards boys in Arabic world was Abu Nuwas in the 9th century. In bigger concept, this topic can be found much later-in the literature of osman period between 1516 and 1798. President of Iran, Mahmud Ahmadinejad said in the University of

Colombia in New York that this phenomenon (homosexuality) is unknown in Iran.
(Melicharová, 2008)

The traditional law of Islam called Sharia law is based on the Koran and was revealed to the Prophet Muhammad by God. These texts, from which Islamic policies towards homosexuality are derived, have been generally interpreted as condemning sexual relations between persons of the same sex.

There are seven references in the Koran to the story of Lot and Sodomites whose destruction is thought to be explicitly associated with their sexual practices:

What! Of all creatures do ye come
unto the males,
And leave the wives your Lord created for you?
Nay but ye are forward folk.....
And we rained on them a rain.
And dreadful is the rain
of those who have been warned.
(26.165-75; Pickthall translation; cf. Bell 1979:30)

There is, however, only one passage in the Koran that can be interpreted as prescribing a particular legal position toward sexual relations between males. It is translated by Pickthall as follows:

And as for the two of you who are guilty thereof,
punish them both.
And if they repent and improve , then let hem be.
Lo! Allah is Relenting, Merciful. (4.16)

Ben Nahum`s translation of the first part of this verse captures the sense in which it has traditionally been understood: If two men commit an unchastity with each other, then punish them both. (Ben Nahum 1933: 88)

Jim Wafer in his essay from *Islamic Homosexualities* suggests that stories of the Prophet`s (Muhammad) life provide more detail about his supposed views on the matter, but they are inconsistent, and their authenticity is difficult to ascertain.

When we turn from the question of sexual activities to that of love and attraction, the picture is a little different. There are number of indications that the Prophet was not

insensitive to the attractiveness of other males.. In the Koran, Paradise is furnished not only with female attendants but also with immortal youths who serve as cupbearers to the faithful. (Wafer, p. 92)

Wafer concludes this topic saying that it is evident that, whatever susceptibility the Prophet may have had to the charms of beautiful youths, he disapproved of giving in to this attraction. But there is no evidence that he regarded the attraction itself as foreign to his own nature, rather the contrary.(Wafer, p. 90)

So far, we have only talked about homosexuality between men. It is due to the fact that women-lesbians or women homosexuality is not mentioned in the Koran at all and the Islamic law does not persecute this as a sin.

As time went by, my nocturnal get-together with Hazima became routine. We claimed to be sleeping together to stay warm, and this raised no eyebrows in the school. Once I was grown, I had to smile at the idea that, when all was said and done, the dormitory was nothing more than a purring brothel and under the nose of the supervisors and the internal administration.(Nedjma, p.172)

From this excerpt in Almond, it is apparent that in the dormitories, it is common for girls to have homosexual relations and the authorities did not take any action. They later justify this action as „preparing themselves to receive the male”.(Nedjma, p. 172)

On the other hand, the attraction towards men is very clearly stated in both Almond and Oranges. Jeanette describes men as beasts which refers to the story of Beauty and the Beast where the beast transformed into a beautiful prince. Her attitude towards men is supported by her mother who states that she married Jeanette`s father to create a family environment for her. Also in Almond, Badra, feels hate towards her husband because he is much older and she has no choice but to marry him.

I didn`t love Hmed, but I did think he`d be of use to me, at least-he`d make a woman of me. I would serve him, then clear the table. Join him in the conjugal bedroom. Open my legs. Not budge. Not sigh. Not vomit. Feel nothing. Hate men.(Nedjma, p. 37)

5.2. Love for God or for women

As stated earlier, the question whether to love only God and more importantly, whether God loves us without making exceptions is very strong. Homosexuals are often confronted with a choice of loving God or their partner, but not both.

Throughout my childhood, I was made to do nothing but celebrate saints, attend the Eid feasts, and watch the blood of rams flow across the floor. With Driss I discovered that my soul lay sheltered between my legs and that my vagina was the temple of the sublime. I accepted playing chess with God. He made the opening moves. Masterful. I would build my defences around a madman, a castle, and the queen that I was not. It is strange-I never paid any attention to the king. I believe that God loves His lovers who, even in death, continue to bow down before His glory. I believe that God loves us to the point of watching over our sleep even when we snore. (Nedjma, p.152,)

From this extract, it is obvious that in Islamic context, the emphasis is on religion, religious feasts (Eid) and sexuality is put aside. Women discover their sexuality throughout time but usually never. From the sentence “God loves His lovers who, even in death, continue to bow down before His glory.”, we can note that God loves a human being regardless sexual orientation. As long as respect to God is maintained. As mentioned earlier, God loves its creations and what is made by God is perfect. “I never paid any attention to the king” indicates that men in her life were unimportant. This hate towards men is express in the following extract:

Who better than Arab woman would have known how to welcome you, any man, inside her womb? Who washed your feet, fed you, mended your burnouses, and gave you children? Who was on the lookout for you when you came home after midnight, brimful of wine and questionable jokes, then suffered your hasty assaults and your premature ejaculations? Who made sure your boys wouldn't screw around and your girls wouldn't get knocked up around the corner of a street? Who never said a word? Who reconciled wolf and sheep? Who steered the delicate course? Who went into mourning for you for twelve months straight? Who repudiated me? Who married and divorced me for simple reason of safe guarding his ill-placed pride and his inheritance interests? Who beat me up after every lost war? Who raped me? Who ripped me off? Who besides me, the Arab woman, has had it up to here with an Islam you have distorted? (Nedjma, p. 76)

The references here include the Arabic culture which promotes men. Washing men's feet symbolize respect and also women's humiliation. Concrete anger towards men drips out of this excerpt. It clearly demonstrates preference of women.

In *Oranges*, there is not only conflict between love for God and a woman but a vital part plays also Jeanette's mother. She represents a woman and a leading character in Jeanette's life. Although, at the end Jeanette disagrees with her mother and cuts the ties, from this extract it is clear that she feels disappointed by the fact that she did not succeed in her mother's eyes. "I'm not what she wants. I'm not what she intended. I've gone a different way." (Winterson, p. 121)

To explain mother-daughter relationship, this excerpt should demonstrate:

Jeanette's mother has a very eccentric interpretation of God's word. She has promised God that she will "get a child, train it, build it and dedicate it to the Lord: a missionary child, a servant of God, a blessing." (Winterson, p.10)

On the following excerpt, it is clear to see that homosexual behaviour is considered as sinful and people acting this way are under Satan's influence.

"These children of God, began the pastor, "have fallen under Satan's spell."
"These children of God have fallen foul of their lusts."
"Just a minute...., I began, but he took no notice.
"these children are full of demons."
A cry of horror ran through the church.
"I'm not," I shouted, "and neither is she."
"Listen to Satan's voice," said the pastor to the church, pointed at me. "How are the best become the worst."
"What are you talking about?" I asked, desperate. "Do you deny you love this woman with a love reserved for man and wife?"
"No, yes, I mean of course I love her."
"I will read you the words of St. Paul," announced the pastor, and he did, and many more words besides about unnatural passion and the mark of the demon.
"To the pure all things are pure," I yelled at him. "It's you not us."
"I love her."
"Then you do not love the Lord."

“Yes, I love both of them.”
“You cannot.” (Winterson, p. 102-103)

From this excerpt, the question whether a homosexual person can be equally loved by God as the others is brought back here. The pastor suggests here that Jeanette is under Satan`s spell, meaning homosexual behaviour is evil. The question : ”Do you deny you love this woman with a love reserved for man and wife?” takes us back to the Levitical law mentioned in chapter 4.2. To explain and clarify the meaning of St. Paul`s words about unnatural passion these are as follows.

[26] For this reason God gave them over to dishonourable passions. For their women exchanged the natural sexual relations for unnatural ones, [27] and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men committed shameless acts with men and received in themselves the due penalty for their error.(Romans 1:26-27, Bible)

This is considered the only mention about homosexuality in the New Testament. The passage is the most important text mentioning homosexuality in the Bible. In opposition to the Levitical law, this appears in the New Testament and cannot be ignored due to its Old Testament appearance. Verse 27 clearly referres to homosexual behaviour of men and it is believed that verse 26 to referring to sex between two women.(Helminiak, p. 66)

The use of word shameless clearly states the attitude towards the homosexual act as something wrong.

“I love you nearly as much as the Lord, I laughed. She looked at me and frowned a bit, I don`t know about that.”(Winterson, p. 105)

In this extract, it is clear that Jeanette is not sure how to distribute her love between God and her lover. Also, the answer of her lover shows hesitation about that statement. This is a major problem for many homosexuals believing in God who think that their whole share of love should be reserved exclusively for the Lord and then it is none left for the person they love as well. However, it is not said that God should be loved

unconditionally and exclusively, what more, the Bible encourages us to love our neighbours.

This chapter has showed that God does not choose who to love, He loves equally His creations. According to this statement homosexuals deserve equal love of God as heterosexuals. Corresponding to this, God does not require His creations to devote their love only and exclusively to Him. Still, many people and authorities insist on the opposite. Although some citation of religious texts consider homosexual act as wrong, as we could see from excerpts above, the question is highly disputable.

5.3. Oranges are not the only fruit

In Oranges are not the only fruit, the presence and confrontation with biblical text is substantial, therefore this chapter deals with explanation or these references. If we look at the name of the chapters, there is already a resemblance with the Bible. The chapters are as follows: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges and Ruth. The names also represent chapters in the Bible.

Genesis is the first book of the Old Testament. There is the story of Sodom which was already mentioned earlier but Genesis is also the chapter of creation. In the book, it is connected to the development of Jeanette's personality and growing up.

Exodus is the second book of the Old Testament and deals with departure of Israelites from Egypt.

Leviticus is the third book of the Old Testament which contains the fundamentals of Jewish law and religious ceremonials. The excerpts from Leviticus are mentioned in previous chapters. In the book, Jeanette's disagreement with the church as authority is described.

Numbers, the fourth book of the Old Testament records the wanderings of Israelites through the desert wilderness. In the book, Jeanette struggles with understanding of marriage and develops first lesbian experience.

Deuteronomy, fifth book, restates the Ten Commandments and records the final events in Moses' life. Jeanette reflects on her past and understanding of previous experiences and searching for the truth.

Joshua, traces the history of Israelites and their gradual conquest of Canaan. In the book, the relationship of the two girls is discovered and condemned as sinful.

Judges, seventh book, describes the exploits of various leaders (judges) from the time of entry to Canaan. Jeanette struggles with her situation and leaves the church, the

authority she has been respecting since, and leaves home to show her protest with her life so far.

Ruth, eighth book, tells story of a woman who is devoted to her mother-in-law after her husband dies. Jeanette stands on her own feet but at the end, returns back home as if her sins are forgiven.

Let us look at the chapters in the Bible and on what they say about homosexuality or what is considered to be referring to homosexual behaviour.

In Genesis, the story of Sodom mentioned in previous chapter can be found. There we talk about the Sodomites who gather around Lot's house and want to get to *know* the angels visiting Lot and God's anger towards the two cities Sodom and Gomorrah. Many believe that this *know* clearly refers to homosexual behaviour. Helminiak suggests that the verb *know* sometimes means to have sex with someone in Bible and demonstrates it on an example from The New Testament where an Angel tells Virgin Mary that she will have a baby and she replies that it is impossible for her yet have not known a man. (Helminiak, p. 38)

The verses from Leviticus are also mentioned before and they refer to male to male sexual behaviour and the punishment for this is death.

In Numbers, there is the story of Israelites wandering through wilderness for forty years to escape from Egypt. On a first sight, we cannot see the connection towards homosexuality at all. What Via suggests is that on the issue of the moral legitimacy of homosexual practice, the church is the wilderness. The exodus and wilderness stories are told in such a way as to urge strongly that the people of God should look forward to a new future and not return to the security of an enslaving past. (Via, p. 29)

In Deuteronomy, one verse is controversial because of the many translations of the Hebrew word "Qadesh" which can be translated as prostitute. The verse is as follows:

“None of the daughters of Israel shall be a cult prostitute, and none of the sons of Israel shall be a cult prostitute. “(Robinson, 2002)

It is necessary to stress that cult prostitutes were usually men, therefore this is considered as sin and referring to male gays.

Joshua does not refer anyhow to homosexual behaviour.

Judges describes the anger of God towards Israelis and closely parallels the story of Sodom. The story in Judges 19 tells about a Levite from Ephraim who went to Bethlehem to bring back his concubine who had become angry and had run away. He spent the night in Gibeah, that night the men of the town want to have sex with the male guest, but the host opposed this and offered them the guest`s concubine and his own virgin daughter.

Via suggests that this story have no direct baring on the validity of contemporary consensual homosexual relationship but rather are told in such a way to condemn homosexual gang rape. And they tell us something about how ancient Israel understood homosexuality.(Via,p. 5)

Ruth is a story of two women, Ruth and Naomi who is Ruth`s mother-in-law.

These two women support each other in difficult times. That would not be anything wrong about this story if there was not again a problem with interpretation.

“The same Hebrew word that is used in Genesis 2:24 to describe how Adam felt about Eve (and how spouses are supposed to feel toward each other) is used in Ruth 1:14 to describe how Ruth felt about Naomi. Her feelings are celebrated, not condemned.”

(http://www.wouldjesusdiscriminate.com/biblical_evidence/ruth_naomi.html)

To fully understand this story, we need to go back in history and think of how were women treated in that time and what was their status in society. In time this story was written, women were dependant on men. A woman without man had no social standing. There are several stories in the Old Testament about widows who almost starved to death, because they had no man to take care of them.

The Bible is clear. Here we have two women who made vows, lived together for life, loved each other deeply, adopted each other`s extended families as their own, and relied on each other for sustenance — as do many lesbian women

today. Instead of condemning these relationships, the Bible celebrates them, giving them their own book in Scripture.(
http://www.wouldjesusdiscriminate.com/biblical_evidence/ruth_naomi.html)

The story about Ruth and Naomi is the only story in the Bible which mentions woman to woman love and the only one talking about love in a way we understand it today. The references stated earlier, talking about homosexual behaviour are more of a sexual nature, not love. Therefore, it is the story closest to the concept of today`s homosexual desires because they do not only fight for the freedom to sexual relations between each other but also for freedom to build their own families and to be able live together as a husband and wife.

“Everything was about me hanging out with wrong people. Wrong only in one aspect: affection towards another woman is a sin. You are playing a role of a man, said my mother disgustedly.”(Winterson, p. 127)

This excerpt shows that loving a person of a same sex is mostly considered as a sin but we have learnt before that in the biblical context and namely in the book of Ruth it was not true. Jeanette`s mother states here that her daughter taken up a men`s role and there is one more passage in the book stating the similar: “She finished by saying that I have accepted the men`s world and therefore despise the God`s law.”(Winterson, p. 133)
Again, no evidence of this to be true was found in the Bible.

Jeanette`s devotion to church and the Lord was very strong at the beginning, mainly thanks to her mother who lead Jeanette to this from youth. Therefore, it is very interesting to watch Jeanette slowly become opposed to al this and as she explore her sexuality she starts to hate all that. Rather than hating the religion or God, she focuses her anger on the people serving God, the people around her.

“Where is God now, when the skies are full of astronauts? Have they dethroned him? I miss God. I miss the company of someone unconventionally frightful. I don`t think of God as a traitor, not even now. But his servants, yes, although all the servants are somehow traitors. I miss God being my friend. I don`t even know

whether He exists but I know for sure that should you choose Him as your significant other, no one mortal can compete with Him.”(Winterson, p. 164)

People choose God to be their friend, religion to be their support. It is mainly the people who misinterpret the scriptures in a wrong way and then freely use it against the minority. God does not choose who to love and who to hate. There will always be those who hate unknown and different. What can be done is to clarify and explain unknown to become known.

6. Conclusion

Homosexuality in context with religion and religious text is a recent problem connected with society and culture. Regardless the fact that religious texts are centuries old, they still play an important role in everyday's lives and their moral code is still the most important message used until today.

The main problem of understanding the message these texts conveys and apply the answers they suggest to questions concerning present problems is interpretation of these texts and understanding the interpretations. Surely, the understanding is different from one to another, therefore it is no right interpretation as one and only truth and the rest is wrong. Take it to consideration, it has always been this case with religious texts, it is impossible to apply all its issues to life as we live it now so throughout time people just took parts end extracts from the text to satisfy their needs.

As we could see from the chapters throughout this work, most of the attitudes toward homosexuality from the religious point of view are negative. In Islamic contexts considerably more negative than in the Christian. Homosexuality is strongly considered as sin and homosexuals face death if confronted with law. That fact has also to do with Islamic culture, not only religion. Both culture and religion are connected and in Islamic countries both culture and religion are very strict. However, in western countries the attitude is changing. In countries where some years ago homosexuality was illegal, is now possible for homosexuals to become registered partners. Such countries includes Netherlands, Belgium and Canada. These institutions again bring controversy and arguments from those who worship marriage as a union between man and woman. However, even in western world we can find strongly religious fanatics who use words from religious texts to fight against homosexuality.

There have always been prejudices and intolerance in the world towards unknown and different and it would be foolish to think that one day it will all go away. Bringing some light and attention to this topic cannot solve it completely but it can make things change and open some eyes to see this issue from a different point of view.

Many homosexuals try to suppress their sexuality because they are taught that it is wrong and sinful, many are made to believe that their sexuality is an illness and can be cured, many are made to give up either their sexuality or their religion. Although their friends and families know that they are good people, feel as in a vicious circle.

Sexuality is not only about physical excitement, sexuality is linked to the ability of love feeling. Being afraid to feel sexuality means suppressing love which also means to disable human spontaneity in many fields such as creativity, motivation, passion and devotion. Religion and believing in God is about devotion. There should not be a distinction between love towards God and love towards other human being.

Scientific evidence shows that homosexuality is no disease and there is no evidence that sexual orientation can be changed. Turning back to the problem with interpretation of religious texts and changing attitudes, the approach from religious and cultural perspective is changing. These changes can bring better life and more equality to homosexuals and also the freedom to live religiously without fear of being sinful.

Going back to the hypothesis, it cannot be confirmed because the interpretation of scriptures is subjective, therefore, we cannot clearly distinguish whether the scriptures consider homosexuality wrong or not.

7. Resumé

Lidská sexualita je neodmyslitelnou součástí našich životů. Sexuální orientace je něco, co je nám vrozené a i když někteří stále tvrdí, že homosexuální chování je hřích a může být změněno. Homosexuální chování je patrné i z historických análů a v mnoha kulturách je toto historicky doloženo. Je nutno podotknout, že nikdy nebylo této tématice věnováno tolik pozornosti jako v dnešní době.

Existují vědecké studie, které potvrzují, že s homosexuální orientací se většinou lidé rodí. Je to něco, co tito lidé nemohou potlačovat ani změnit. Práva homosexuálů stále stoupají a vlády zemí po celém světě se snaží život této menšiny zpříjemnit a dokonce v některých zemích je i běžné i registrované partnerství homosexuálních párů což v nedávné době bylo nemyslitelné. Ovšem v některých zemích, především na východě a zemích s islámskou kulturou je homosexualita silně potlačována a homosexuální chování je postihováno tvrdými tresty. Mnoho vůdců islámských zemí dokonce popírají, že by něco jako homosexualita vůbec existovalo. V těchto zemích je nemyslitelné mluvit o nějakých právech homosexuálů, tito lidé žijí ve strachu před trestem smrti a je běžné, že homosexuálové utíkají na západ za sexuální svobodou. Tento přístup k homosexuálnímu chování nepramení pouze z Islámu jako náboženství, které homosexuální chování neuznává, ale především z kultury těchto zemí. Je to kultura, která je všeobecně známá svou uzavřeností, netolerancí a nepřístupností ke kontroverzním tématům.

Mluvíme-li o islámu jako náboženství je nutné zmínit, že náboženství je nedílnou součástí životů některých lidí a hraje důležitou roli v jejich osobním a mentálním vývoji. Na světě jsou mnohá náboženství, křesťanství a islám jsou ty nejrozšířenější. Ať již mluvíme o jakémkoliv náboženství, jsou tu od toho, aby lidem pomáhaly na cestě životem. Náboženství nabízí odpovědi na otázky, po kterých lidé pátrají. Úkolem náboženství není pošpiňovat menšiny. Náboženské texty, tedy v tomto případě Bible a Korán, jsou velmi staré a jejich tematika se všeobecně vztahuje k morálce. V době, kdy tyto texty byly psány však lidé, jejich kultura a jejich problémy byly propastně odlišné

těm dnešním, přesto však musí být tyto texty schopny nabízet odpovědi na otázky a oporu v nelehkých situacích, jinak by jejich význam ztratil svou cenu.

Problém homosexuality na pozadí náboženství není lehké vysvětlit. Toto téma je také velmi mladé, neboť práva homosexuálů a potřeba konfrontace homosexuality s náboženstvím začalo narůstat poměrně nedávno. Význam náboženských textů souvisí s interpretací toho, co vlastně říkají. Homosexualita, jak ji definujeme a známe v dnešní podobě, neexistovala v dobách, kdy tyto texty vznikaly. Proto je velmi obtížné najít v náboženských textech přímé odkazy na homosexualitu a pochopit zda je odsuzována či nikoliv. Problém interpretace je nemalý, neboť každý může interpretovat to, co Bible či Korán říkají o homosexualitě jinak. Mnoho homosexuálů jsou věřící lidé a tito lidé žijí ve strachu před tím, že budou nenáviděni Bohem za své hříchy. Více než nenáviděni Bohem, jsou nenáviděni lidmi, kteří mylně interpretují náboženské texty a působí těmto lidem nemalá muka. Bůh nevybírá, koho bude milovat, miluje všechny bytosti.

Tato práce se snaží osvětlit tento problém interpretace toho, co texty sdělují a ukázat postoj k homosexualitě ve dvou knihách od dvou různých autorů a ze dvou různých náboženských a kulturních pohledů. To je z pohledů islámu a křesťanství, pohledy velmi odlišné a přitom podobné.

V první části práce nacházíme vysvětlení pojmů, které jsou s tématem úzce spojeny jako homosexualita, náboženství a kultura, které je nutné definovat, aby bylo možné dané téma pochopit. Poté následuje kapitola historie homosexuality, kde je vysvětlen historický vývoj homosexuality a do jaké míry je možné toto historicky doložit. Následující kapitola vysvětluje měnící se přístup společnosti k homosexuálům. Je obdivuhodné, jak se tento přístup rychle mění. V zemích, kde ještě nedávno byla homosexualita protizákonná, je dnes možné uzavírat registrovaná partnerství, která směřují k úrovni heterosexuálních manželství. Liberální společnosti přistupují otevřeně k homosexuálům, je ovšem nutno podotknout, že stále pořád jsou zde tací, kteří tvrdě bojují proti. Každá nová debata však jistě přináší jistý pokrok.

Další kapitoly se věnují rozborům náboženských textů a přímým odkazům na homosexualitu stejně jako problému jejich interpretace a pochopení, což je jedním z hlavních problémů a zdrojem mnoha nedorozumění. Každý interpretuje to, co nám náboženský text říká jinak a to je vlastně celkově výhoda a účel těchto textů. Vždyť každý, kdo hledá odpovědi, je schopen si v textech najít tu svou. Přináší to i však i problémy, neboť někteří použijí výklad nesprávně. Je tudíž těžké určit co je správně a co ne. Hlavní částí je poté analyzovat a výtahy z primární literatury, které se vztahují ke konfrontaci homosexuality a náboženství a vysvětlit jejich vztah k náboženským textům.

Je nutné podotknout, že v knize Wintersonové se konfrontace homosexuality s biblickým textem objevuje podstatně častěji než v díle Nedjmy. Proto je rozboru Pomerančů věnována větší část práce. Jeanette je dívka adoptovaná silně věřící rodinou, kde dominantní postavení zaujímá matka, která přivádí Jeanette k Bibli a spolku kostela. S dospíváním si dívka uvědomuje své citění ke stejnému pohlaví a je zavrhována tím, čemu do té doby bezmezně věřila. Postupně si uvědomuje, že nic není správné, že je hříšná a začne cítit nenávisť ke komunitě kostela, ne však k Bohu. Ten zůstává jejím přítelem.

V díle Nedjmy se seznamujeme s dospíváním a životem muslimské dívky Badry, která také objevuje svou sexualitu. Vše se ovšem děje v muslimském světě, kde muži jsou upřednostňováni. Badra zažívá několik zážitků s jinými dívkami, záhy je však provdána za mnohem staršího muže. Uvědomuje si svou nenávisť k mužům, neboť necítí lásku. Navíc je tlačena k tomu, aby otěhotněla, což znemožňuje neplodnost jejího manžela. Vina ovšem není na jeho straně. Je to přece muž, vinna musí být žena. Badra nakonec prchá a objevuje lásku i svou dosud plně nerozvinutou sexualitu.

Tato práce dochází k závěru, že vysvětlení toho, co Bible a Korán říkají o homosexualitě je individuální a každý toto může interpretovat po svém. Existují přímé citace z obou textů odsuzující homosexuální chování, ale jejich interpretace není jasná a proto není možné vynášet jednoznačný rozsudek. Z toho vyplývá, že jednoznačný závěr nelze vyvodit. Vždy nalezneme jedince, kteří budou citovat náboženské texty proti

homosexualitě a jiné, kteří to budou vyvracet a hledat jiný smysl interpretace. Ať tak či tak, tato debata přispěje k pochopení tohoto tématu nemalou částí.

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ZADÁNÍ BAKALÁŘSKÉ PRÁCE

(PROJEKTU, UMĚLECKÉHO DÍLA, UMĚLECKÉHO VÝKONU)

Jméno a příjmení: **Pavλίna TĚOUKÁLKOVÁ**

Studijní program: **B7310 Filologie**

Studijní obor: **Anglický jazyk pro hospodářskou praxi**

Název tématu: **Homosexuality and Religion in Jeanette Winterson's
Oranges Are Not the Only Fruit and in Nedjma's Almond**

Z á s a d y p r o v y p r a c o v á n í :

Práce se soustředí na vystižení charakteristických rysů uvedených románů z hlediska vztahu náboženství a homosexuality. Přihlédne především ke způsobu, jak je v prózách vystiženo křesťanské a muslimské prostředí a postoje a hodnocení homosexuality v rámci těchto věrouk. Vedle uvedených románů ve svém výkladu vhodně využije příslušnou literárněvědnou a religionistickou odbornou literaturu.

Rozsah grafických prací:

Rozsah pracovní zprávy:

Forma zpracování bakalářské práce:

Seznam odborné literatury:

**tištěná/elektronická
viz příloha**

5-6

Vedoucí bakalářské práce:

doc. PhDr. Bohuslav Mánek, CSc.
Katedra anglistiky a amerikanistiky

Datum zadání bakalářské práce:

30. dubna 2007

Termín odevzdání bakalářské práce:

31. března 2008



prof. PhDr. Petr Vorel, CSc.

děkan

L.S.



PaedDr. Monika Černá, Ph.D.

vedoucí katedry

V Pardubicích dne 30. listopadu 2007

HELMINAK, Daniel A. *Co vlastně Bible říká o homosexualitě*. Přel. Daniel Micka.
Brno : Centrum pro studium demokracie a kultury (CDK), 2007
ISBN 978-80-7325-122-2

MRRAY, Stephen O. ROSCOE, Will. *Islamic Homosexualities. Culture, History and Literature*. New York and London: New York University Press, 1997
ISBN 0-8147-7468-7

NEDJMA. *The Almond: The Sexual Awakening of a Muslim Woman*. Přel. C. Jane Hunter. Grove Press; Rep Tra edition. 2006
ISBN 0-552-77384-4

VIA, Dan O. GAGNON, Robert A. J. *Homosexuality and the Bible-Two Views*. Mineapolis: Fortress Press, 2003
ISBN 0-8006-3618-X

WINTERSON, Jeanette. *Oranges are not the only fruit*. Oxford : Heinemann, 1991
ISBN 0-435-12380-7

