

To Study the Fear of Negative Evaluation and Sense of Alienation among Spiritual Well-Being in Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals

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ABSTRACT

Background- Homosexuality is additionally referenced a few times in the Kamasutra that was recently referenced. The different kinds of disciplines that people faulted for homosexuality would get in an article that was disseminated in the paper India Today: women would have their hair shaved, women would have two fingers trimmed off, and men would risk losing their cast. The famous section 377 of the Indian Reformatory Code, enacted in 1861, specifically forbade sexual acts "against the request of nature." These acts clearly included homosexuality, but they also included intercourse with minors or non-consensual sexual acts. They face a fear of negative evaluation or getting judged in society, a constant fear of cancelation, getting boycotted, or a sense of alienation fears them every moment. Here, a spiritual leader or insight can help in finding a ray of hope and coming out confidently. **Objective-** To study the relationship between the sense of alienation, fear of negative evaluation, and spiritual well-being amongst LGBTQIA2S+. **Methodology-** The data came from a sample of eighty-five (N=84) participants from the LGBTQIA2S+ community out of which 20 were gay, 16 were lesbian, 14 were pansexual, 24 were bisexual, and 10 were asexual. The sample was later found to consist of 31 Hindus, 14 Muslims, 11 Christians and 28 Atheists. The sample was collected from Queer Kinara, an LGBTQIA2S+ community page from Goa. Bivariate Pearson Correlation and one-way ANOVA were run to analyze the findings. **Results-** It is observed that lesbians and bisexuals reported the highest level of fear of negative evaluation, gays showed the highest level of sense of alienation, and pansexuals had the highest level of spiritual well-being in comparison to other individuals. It is observed that Muslims reported the highest level of fear of negative evaluation, Hindus showed the highest level of sense of alienation, and Hindus had the highest level of spiritual well-being in comparison to other individuals. **Conclusion-** There is a significant difference in the sense of alienation and subjective well-being among LGBTQIA2S+ whereas there is no significant difference in the fear of negative evaluation among LGBTQIA2S+. Similarly, there is a significant difference in the sense of alienation among Hindus, Muslims, Christians, and Atheists groups. There is no significant difference in fear of negative evaluation and subjective well-being among Hindus, Muslims, Christians, and Atheists groups.

Keywords: Alienation, Spirituality, Coming-out, Self-stigmatisation, Homosexuality

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Individuals who don't relate to cisgender hetero "goals" are alluded to as "lesbian, gay, sexually unbiased, transsexual, eccentric, and others" (LGBTQ+). In the Indian case, the LGBTQ+ social class in like manner consolidates a specific get-together, part severe religion and part standing: the Hijras. They are socially referred to as "neither men nor ladies" or as men who transform into women by adopting female dress and behavior. It's comparatively alluded to in different sorts of records: for instance, we track down displays of its presence in extreme books, most unequivocally in Sanskrit serious sources like Manusmriti and Shikhandi or even a piece of the Kamasutra of Vatsyayana. Thus, as far as its knowledge, everybody knew about these practices and their existence, yet it was presumably not recognized on the grounds that it was not actually seen at that point. Every gay individual should conclude under what conditions and for whom she then again, he wants to arise. Shame and partition have been seen as related to despairing or mental wretchedness. Curiously, little is acknowledged about the relationship between experiences of sexual shame, how one adjusts to this disgrace, and the psychological and social prosperity of men in Asian nations who have intercourse with men like India; where analyzing sexuality remains no and social viewpoints continue to be uncommonly moderate and more often than not threatening to homosexuality. Tension toward Negative Appraisal (FNE) was first characterized by Watson and Buddy (1969) as "fear about the assessments of others, the hurt they cause, and the assumption that others would evaluate one adversely." FNE is related to unequivocal individual points, such as restlessness, comfort, and social revolution. Alienation may be understood as to expel out like a fly out of milk. The levels of insecurities trapped within them worsen because they know that once they officially come out as gay, lesbian, or a transgender they will be treated like an alien. Vikriti Evam Prakriti which signifies "what appears to be normal is likewise regular," can be found in the Rigveda. KamaSutra claims that because lesbians frequently married and had children with one another, they were referred to as "Swarinis." Shiv-Shakti Avtaar, or Ardhanareshwar roop consisting of half-bodied shiv and half-bodied Kaali maa or Parvati maa strongly denotes that a human body, irrespective of the biological body, has traits and tendencies of both male and female gender. \In the Indian scriptures, there are structures in the temples that denote same-sex relations and intimacy wherein they are showing their private parts and in close sexual proximity. This clearly depicts that same-sex relationships and the concept of LGBTQIA2S have nothing to do with the Western perspective or there is no need to give it a modernized form.

LITERATURE REVIEW

Mahoney, Shafranske et al conducted a research in 2012 whose aim was to study religion and supernatural quality are positive resources in the presences of various individuals (Pargament, Mahoney, Shafranske, Exline, and Jones, 2013). The positive perspectives were portrayed by five topics, according to the subjective analysis: Adoration and Acknowledgment for one's LGBTQ personality; More profound significance and Reason due to having a LGBTQ viewpoint; Sympathy, Receptiveness, and Merciful Activity established in LGBTQ character and an enthusiasm to effectively live strict/otherworldly qualities.

C moon, Ali Ziegler et al conducted a research in 2012 whose aim was to examine how LGBTQ people transitioned into spiritual or religious occupations after accepting their identities as lesbian, gay, bisexual, transgender, or queer (LGBTQ). Making one's own otherworldly practices was additionally normal, as was acquiring from different profound

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ways. Word-related change is shown to include examination, capacity and achievement, yet moreover, disaster, abandoning, changed ramifications, and updated or novel occupations.

Jes L. Matsick et al conducted research in 2014 whose aim was to study eight sexual-minority teens (15- 18 years old) and 11 energetic adults (19-24 years old) who participated in individual gatherings, journal-creating, and focused social occasions to give more significant comprehension into the trading of severe and sexual person headway in lesbian, gay, physically open, transgender, and whimsical youth. Individuals furthermore embraced consolidated battles and attempts to change their attractions. Finally, individuals isolated from their young life religions revealed their sexual course to others and renamed their characteristics and convictions.

Chaney, M. P., & Burns-Wortham, C. M. conducted research in 2014 whose aim was to study the relationship between online sexual compulsivity, dissociation, and past child abuse among men who have sex with men. Past dissociative issues: An emotional examination of Clean catholic women itemizing insidious having a place. There is an opening in research exploring the experiences and illustrative models of people named in neighboring organizations as had.

K Clarke, R Cover, et al conducted a research in 2014 whose aim was to study the general positive character of profound/strict lesbian, gay, sexually unbiased, transsexual, eccentric (LGBTQ+), dark, native, and minority (BIPOC) individuals is the focus of this study. By propelling our knowledge about the positive developmental cycles (e.g., characteristics, strength, guarded factors) that copy underrated and underrepresented peoples use to investigate their personality, we can all the more promptly sort out the impact and components of central oppression on a particular's appearance and headway of self.

Mary Kruk, Terri D. Conley et al conducted a research in 2015 whose aim was to study well known knowledge and legitimate proof propose women need and take part in agreeable sex less occasionally than men; nevertheless, theories of differentiations in sexual direction in sexuality are commonly sorted out considering hetero relations. We moreover found the proposer's sexual heading expected a section in people's affirmation. Lesbian women and gay men were likewise responsible to recognize offers from physically open proposers anyway imparted different affirmation rates with "straight-yet curious" proposers, which was intervened by expected please.

METHODOLOGY

Aim

To study the relationship between the sense of alienation, fear of negative evaluation and spiritual well being amongst LGBTQIA2S+.

Objectives

To assess the relationship between spirituality or religiosity and fear of negative evaluation amongst LGBTQIA2S+, To assess the relationship between self-estrangement, spirituality, and isolation amongst LGBTQIA2S+. To assess the relationship between social withdrawal and coming out amongst LGBTQIA2S+, To assess the relationship between self-stigmatization, spirituality, and coming out amongst LGBTQIA2S+.

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Hypothesis

- H1: There is a significant difference between the fear of negative evaluation and the sense of alienation among LGBTQIA2S+,
- H2: There is a significant difference between spiritual well-being and the fear of negative evaluation among LGBTQIA2S+,
- H3: There is a significant difference between the sense of alienation and spiritual well-being among LGBTQIA2S+,
- H4: There would be a significant independent effect of spirituality on fear of negative evaluation and self-stigmatisation.

Research Design: for this study, Correlational Research Design would be the best selection, considering the nature of the research question. It does not include the repeated administration of a behavioral measure, thus avoiding pretest sensitization.

Sample

The sample consisted of 85 LGBTQIA2S+ participants, irrespective of age (mean age = 26), who were either vocal or non-vocal about it. The sample was selected from a particular locale and the data was collected through both survey and interview methods.

Variables

PREDICTOR VARIABLES	CRITERION VARIABLE
• Fear of negative evaluation	Spiritual well-being
• Sense of alienation	

Test and Tools

S.NO.	OBJECTIVE	VARIABLE	TOOL
1.	To assess the fear of negative evaluation in LGBTQIA2S+ and identify the most prominent cause of it.	Fear of negative evaluation	THE FEAR OF NEGATIVE EVALUATION SCALE (FNE)
2,	To assess the sense of alienation in LGBTQIA2S+ and identify the strong factor behind it.	Sense of alienation	THE ALIENATION SCALE (AS)
3.	To assess the level of spiritual well being in LGBTQIA2S+.	Spiritual well-being	THE SPIRITUALITY INDEX OF WELL BEING SCALE (SIWBS)

Rationale

The objective of the present study was to demonstrate the relationship between the fear of negative evaluation, sese of alienation and spiritual well-being in LGBTQIA2S+. Religion can convey a sense of spirituality. Since most standard religions censure any sort of homosexuality one would expect that gay men and lesbians would have nearly nothing to do with extraordinary quality.

Trained professionals, in any case, acknowledge that gay and lesbian individuals would especially benefit from powerful food because of the maltreatment they face. Using an instrument that activities extraordinary flourishing, this study inspected the supernatural quality of 93 gay and lesbian individuals.

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ANALYSIS OF THE RESULTS

The statistical analysis of the quantitative data scores was done using SPSS-17. For the first objective, group statistics like mean and standard deviation were calculated for each variable separately. For the second objective, ONE-WAY ANOVA was calculated between gay, lesbian, pansexual, asexual, and bisexual on FNE, SA, and SWB, to assess whether the means of the five groups are significantly different from each other. Further, Scheffe's post-hoc test was conducted to find out which groups have significant differences among them. The following results were obtained:

Table 3 shows Descriptive Statistics in L, G, B, P & A comparisons on FNE, SA & SWB

GENDER ORIENTATION	N	FNE		SA		SWB	
		Mean	SD	Mean	SD	Mean	SD
Gay	20	37.75	9.54	51.25	7.76	39.75	9.25
Lesbian	16	42.75	6.21	42.93	10.21	38.25	5.40
Bisexual	24	42.40	5.94	47.90	9.64	39.72	8.11
Pansexual	14	38.64	8.28	42.28	9.80	44.57	6.54
Asexual	10	40.30	6.54	48.50	11.23	35.10	7.51

Table 4 shows differences among L, G, B, P & A individuals on FNE, SA & SWB

VARIABLES UNDER STUDY		Sum of squares	df	Mean square	F	Sig
FNE	Between groups	317.183	4	92.796	1.673	0.16
	Within groups	4438.064	80	55.476		
	Total	4809.247	84			
SA	Between groups	952.002	4	238.001	2.598	0.04
	Within groups	7328.045	80	91.601		
	Total	8280.047	84			
SWB	Between groups	577.528	4	144.382	2.452	0.05
	Within groups	4710.119	80	58.876		
	Total	5287.647	84			

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We can see that there is a significant difference among L, G, B, P & A groups on SA ($F=2.598$, $p=0.04$), SWB ($F=2.452$, $p=0.05$). there is no significant difference among L, G, B, P & A groups on FNE ($F=1.673$, $p=0.16$).

Table 5 shows Descriptive Statistics in Hindu, Muslim, Christian, and Atheist comparisons on FNE, SA & SWB

RELIGIOUS ORIENTATION	N	FNE		SA		SWB	
		Mean	SD	Mean	SD	Mean	SD
Hindus	31	40.06	7.87	51.35	9.10	40.06	8.87
Muslims	14	44.33	5.74	43.26	6.18	39.33	7.09
Christians	11	40.54	5.00	47.36	11.53	39.90	9.01
Atheist	28	38.92	8.48	43.10	10.02	39.67	7.21

Table 6 shows the Difference among Hindu, Muslim, Christian, and Atheists on FNE, SA & SWB

VARIABLES UNDER STUDY		Sum of squares	df	Mean square	F	Sig
FNE	Between groups	295.458	3	98.486	1.767	0.16
	Within groups	4513.79	81	55.726		
	Total	4809.247	84			
SA	Between groups	1214.793	3	404.931	4.642	0.05
	Within groups	7065.254	81	87.225		
	Total	8280.047	84			
SWB	Between groups	3.956	3	1.319	0.020	0.99
	Within groups	5283.692	81	65.231		
	Total	5287.647	84			

We can see that there is a significant difference among Hindus, Muslims, Christians, and Atheists groups on SA ($F=4.642$, $p=0.05$). There is no significant difference among Hindus, Muslims, Christians, and Atheists groups on FNE ($F=1.767$, $p=0.16$) and SWB ($F=0.020$, $p=0.99$).

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Initially, Bivariate Pearson Correlation was performed to study the Difference in the fear of negative evaluation and the sense of alienation across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals. It was observed that the Pearson Correlation between Fear of Negative Evaluation and Sense of Alienation was 0.562 which indicates moderate or sufficient levels of correlation among the variables across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals.

The level of two-tailed significance was observed to be below 0.05 level ie., $p=0.031$, it means that there is a significant difference in the fear of negative evaluation and the sense of alienation across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals

Further, Bivariate Pearson Correlation was performed to study the Difference in the fear of negative evaluation and spiritual well-being across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals. It was observed that the Pearson Correlation between Fear of Negative Evaluation and spiritual well-being was 0.382 which indicates weak levels of correlation among the variables across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals.

The level of two-tailed significance was observed to be below 0.05 level ie., $p=0.015$, it means that there is a significant difference in the fear of negative evaluation and the sense of alienation across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals. Though there is a low level of correlation detected but since there is a significant difference in the variables, we can conclude that the sample size was able to detect a small amount of correlation, if in the future researches we increase the sample size then we expect a higher correlation between the two variables.

Further, Bivariate Pearson Correlation was performed to study the Difference in the sense of alienation and spiritual well-being across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals. It was observed that the Pearson Correlation between Fear of Negative Evaluation and spiritual well-being was 0.412 which indicates weak levels of correlation among the variables across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals.

The level of two-tailed significance was observed to be below 0.05 level ie., $p=0.014$, it means that there is a significant difference in the sense of alienation and spiritual well-being across Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals. Though there is a moderate level of correlation detected but since there is a significant difference in the variables, we can conclude that the sample size was able to detect a small amount of correlation, if in the future researches we increase the sample size then we expect a higher correlation between the two variables.

DISCUSSION AND CONCLUSION

The current research aimed to study the Fear of Negative Evaluation and Sense of Alienation among Spiritual Well-Being in Lesbians, Gays, Bisexuals, Pansexuals, and Asexuals. Mary Kruk, Terri D. Conley et al conducted a research in 2015 whose aim was to study well-known knowledge and legitimate proof proposing women need and take part in agreeable sex less occasionally than men; nevertheless, theories of differentiations in the sexual direction in sexuality are commonly sorted out considering hetero relations. We discuss components inside lesbian and gay organizations and ideas for focusing on speculations of sexual approach to acting and qualifications in sexual direction past hetero settings. From the summary table 4.3, it is observed that lesbians and bisexuals reported the

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highest level of fear of negative evaluation (mean=42.75) in comparison to other individuals. Further, it is seen that gays show the highest level of sense of alienation (mean=51.25) as compared to other individuals. Lastly, it is identified that pansexuals had the highest level of spiritual well-being (mean=44.57) in comparison to other individuals. Overall, the L, G, B, P & A individuals were found to have an average range of spiritual well-being when compared with the norms. From the summary table 4.5, it is observed that Muslims reported the highest level of fear of negative evaluation (mean=44.33) in comparison to other individuals. Further, it is seen that Hindus show the highest level of sense of alienation (mean=51.35) as compared to other individuals. Lastly, it is identified that Hindus had the highest level of spiritual well-being (mean=40.06) in comparison to other individuals. Overall, the Hindus, Muslims, Christians, and Atheists were found to have an above-average range of spiritual well-being when compared with the norms.

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Conflict of Interest

The author(s) declared no conflict of interest.

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