

HOMOSEXUALITY AND ERRONEOUS COGNITION: A PHILOSOPHICAL- THEOLOGICAL INQUIRY TOWARD A HOLISTIC UNDERSTANDING OF HUMAN SEXUALITY

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Abstract

Contemporary discussions on homosexuality are often shaped by sociopolitical movements, psychological theories, and cultural narratives that risk obscuring deeper anthropological and philosophical questions concerning human sexuality. This paper seeks to revisit prevailing understandings of homosexuality through an interdisciplinary approach that integrates philosophical inquiry, Indian theories of erroneous cognition, religious traditions, and Catholic theological anthropology. Drawing from classical Western philosophy, selected psychological and biological studies, and Indian philosophical accounts of error (*khyāti*), the study critically examines the conceptual foundations underlying

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contemporary interpretations of homosexual orientation and identity. Particular attention is given to the distinction between sexual inclination, behaviour, and identity, while situating human sexuality within its relational, unitive, and procreative dimensions. From a Catholic philosophical and theological perspective grounded in natural law and personalist anthropology, the paper argues that the absolutisation of sexual orientation as a defining identity reflects a partial and incomplete understanding of human sexuality. At the same time, the study emphasises the ethical and pastoral importance of empathy, respect, and compassion toward persons who experience same-sex tendencies. By engaging both Eastern and Western philosophical frameworks, this paper aims to contribute to a more nuanced, dialogical, and holistic discourse on human sexuality within contemporary theological and ethical debates.

Keywords: Homosexuality, Human Sexuality, Erroneous Perception, Catholic Theology, Philosophical Anthropology, Natural Law, Indian Philosophy

1. Introduction

Misconceptions regarding homosexuality and the negative impacts they generate continue to increase in contemporary society. Public discourse on homosexuality is often influenced by ideological positions, sociopolitical movements, and selective psychological interpretations, which can obscure deeper anthropological, philosophical, and ethical questions concerning the meaning and purpose of human sexuality. This situation calls for an urgent re-examination of the concept of homosexuality in order to arrive at a more coherent, integrated, and holistic understanding.

A holistic understanding of homosexuality has the potential to reduce ignorance, foster responsible moral discernment, and promote a balanced social, psychological, and spiritual outlook. Such an understanding requires careful distinction between sexual inclination, sexual behaviour, and personal identity—distinctions that are frequently blurred in contemporary discourse. Without these distinctions, sexual orientation risks being absolutised as a defining and normative identity, rather than being understood within the broader horizon of human sexuality and personal development.

This research paper seeks to revisit contemporary understandings of homosexuality by engaging philosophical, theological, psychological, and cultural perspectives. Drawing upon classical Western philosophy, Indian philosophical theories of erroneous cognition, and Catholic

theological anthropology, the study aims to expose prevailing misconceptions and invite a more integrated perspective. By situating homosexuality within a broader reflection on human sexuality, the paper seeks not only to offer conceptual clarity but also to encourage an approach marked by empathy, moral responsibility, and respect for human dignity.

2. Revisiting the Contemporary Understanding of Homosexuality

2.1 Philosophical Understanding of Homosexuality

In many philosophical discussions on love, Plato addresses homosexual love, especially in the *Symposium*, *Republic* and *Law*.¹ From the *Symposium* to the *Law*, Plato's understanding of homosexuality undergoes a significant development. In the *Symposium*, the character Pausania associates certain forms of homosexual love with Uranian Aphrodite, regarding them as noble and worthy of praise. Here, Pausania describes the idealised pederastic relationship between an older male (the lover) and a younger male (the beloved), emphasising intellectual and moral formation. Pausania argues that in such homosexual love, the lover values not only the body but also the soul of the beloved, and he even presents this form of love as superior to purely bodily heterosexual love.² Although Plato praises certain forms of homosexual love in *Symposium*, he later criticises homosexual acts in his mature work, the *Law*. According to him, homosexual love still holds its noble and worthy position when it is directed to attain virtue and knowledge, but not for ending up in purely sensual acts.³

Thomas Aquinas approaches homosexual acts within his broader moral theology, grounding his analysis primarily in the theory of natural law. According to him, homosexual acts, fall under sins against temperance, specifically within the vice of lust. He considered it as an unnatural vice. The Stoic and Aristotelian assumptions - that all sexual activities outside the purpose of sexual union, that is, procreation, are

¹ A. J. Philip, "Sexual Minorities: Homophobia at Its Worst," *Indian Currents*, 02-08 November 2015, 10.

² Sylvester I. Odia, "The Antinomies of Human Sexuality in Plato," *Nigerian Journal of the Humanities*, 21 (2015), 140.

³ Odia, "The Antinomies of Human Sexuality in Plato," 160.

against nature and reason- also influenced Thomas Aquinas' understanding of sexual morality.⁴

The contemporary philosopher and theologian Servais Pinckaers also bases his arguments on the theory of natural law. By maintaining that natural inclinations express self-evident principles of the moral order, he argues that sexual union is intrinsically ordered toward procreation. Therefore, according to him, sexual intercourse cannot be morally separated from its openness to procreation.⁵

According to Immanuel Kant, in a homosexual relationship one uses his sexual partner as a means for his/ her own sexual pleasure and not as an end. Thus, such acts violate Kant's moral principle, he considers homosexuality as a 'frailty of human nature.' That is, some instincts that force us to act against the real nature of human being.⁶

2.2 Religious Understanding of Homosexuality

Natural law, understood broadly as moral order willed by God, is one of the foundations on which Judaism formulated their moral code. According to this moral framework, heterosexual marital relationships are the only legitimate form of sexual expression.⁷

Christianity inherits certain moral teachings regarding homosexual acts from Judaism. The Roman Catholic Church teaches that homosexual acts are morally impermissible. At the same time, the Church calls for respect, compassion, and sensitivity toward all those who experience homosexual inclinations.⁸ The Church Fathers strongly condemned homosexual acts.⁹ *The Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* addresses the issue of homosexuality from a Catholic moral perspective. The letter emphasises the necessity for her ministers to show attentiveness, a desire to study and reflect on the issue, and a concern to offer counsel grounded in honesty and theological balance.¹⁰ The letter reemphasises that, since a

⁴ Anthony Kosnik, *Human Sexuality: New Directions in American Catholic Thought* (New York: Paulist Press, 1998), 197.

⁵ Sean Larsen, "Natural Law and the Sin Against Nature," *The Journal of Religious Ethics*, Vol.43, No. 4 (2015), 647-648.

⁶ Michael Ruse, "Is Homosexuality Bad Sexuality?" *Philosophical Perspectives on Sex and Love*, ed. Robert M. Stewart (New York: Oxford University Press, 1995), 115.

⁷ Rose Ann Bast, "Homosexuality," *International Encyclopedia of Ethics*, gen. ed. John K. Roth (Chicago: Fitzroy Dearborn Publishers, 1995): 394.

⁸ Bast, "Homosexuality," 397.

⁹ Kosnik, *Human Sexuality*, 196.

¹⁰ Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*, 1 October 1986, No. 2.

homosexual union is not open to the transmission of life and does not fulfill the divinely ordained purpose of sexuality, the sacrament of marriage cannot be applied to such a union and therefore cannot be considered morally good.¹¹ The letter also expresses serious concern that accepting homosexuality as equivalent to conjugal love would have a negative impact on the institution of the family.¹² Through this letter, the Catholic Church makes its position clear by stating that it cannot assume that all homosexual inclinations are devoid of personal choice, while acknowledging that persons with deep-seated and apparently irreversible homosexual tendencies may constitute a minority.¹³

Islam does not treat homosexuality as grave as they treat adultery and pre-marital sex.¹⁴ However, the Qur'an and early Islamic religious writings express a negative attitude towards homosexual acts. The Qur'an states: "Do you approach males among all creatures, and leave the wives your Lord has created for you? Indeed, you are a people transgressing beyond bounds."¹⁵

Hinduism and Indian cultural traditions historically adopted a nuanced attitude towards homosexuality.¹⁶ The *Manusmriti* (Laws of Manu) prescribes mild punishments for homosexual acts.¹⁷ Some prehistoric cave drawings indicate that homosexuality was considered with certain reverence in Indian culture. In the *Kamasutra*, the author Vatsyayana devotes a chapter particularly to *anuparishtaka*, referring primarily to oral sexual practices, including those involving same-sex relations. According to Vatsyayana, certain *Dharmasutras* acknowledge homosexual acts with few exceptions.¹⁸

2.3 Aetiology of Homosexuality

In order to obtain a comprehensive understanding, it is necessary to examine the various causes behind the phenomenon of homosexuality. In the following section, we shall delve into the aetiology of homosexuality based on various studies.

¹¹ CDF, Pastoral Care of Homosexual Persons, No. 7.

¹² CDF, Pastoral Care of Homosexual Persons, No. 9.

¹³ CDF, Pastoral Care of Homosexual Persons, No. 11.

¹⁴ John Bowker, *Voice of Islam* (Oxford: One World Publishers, 1995), 62.

¹⁵ Bowker, *Voice of Islam*, 59.

¹⁶ Felix Podimattam, *Homosexuality: The Shifting Sands of Time* (New Delhi: Media House, 2007), 165.

¹⁷ Bast, "Homosexuality," 396.

¹⁸ Podimattam, *Homosexuality*, 165.

According to Alfred Kinsey, a well-known psychologist, the sex orientations of all individuals lie between extreme heterosexual and homosexual inclinations. Sigmund Freud's findings that claim the potential for homosexual interest in every individual appear to support Kinsey's general observations.¹⁹

According to certain behaviourist studies, homosexuality is primarily attributed to environmental factors rather than any biological factors. Development factors such as play patterns, the attitude of parents towards male and female children, early peer interactions and relational experiences are considered to play a crucial role in the sexual identity of an individual.²⁰

In 1990, D. F. Swaab conducted an experiment to examine the possible physiological difference in the anatomical structure of the brains of men who identify as homosexuals and heterosexuals.²¹ In 1991, Simo Le Vay conducted a similar study. Based on these studies, the researchers suggested that certain structural differences in the brain may correlate with sexual orientation and that such differences could emerge during prenatal sexual differentiation. That is, according to this view, this difference in structure is not due to any external factors but is determined biologically.²² Another significant biological study proves that male homosexuality is due to a deficit of prenatal androgen, and female homosexuality is due to an excess of androgen in the foetus.²³

3. The Significance of a Holistic Understanding

The term 'homosexuality' is often ambiguously used in the modern era, particularly in contexts where individuals identify themselves as homosexual and advocate for various civil rights. The emergence of what is commonly referred to as 'gay culture' invites a more careful and critical examination of homosexuality.

3.1 The Negative Impacts of Gay Activism

The contemporary period has witnessed the emergence of numerous organised groups that seek to encourage individuals who identify as homosexual to publicly acknowledge their orientation, adopt a particular lifestyle, and advocate for legal and social recognition.²⁴

¹⁹ Kosnik, *Human Sexuality*, 71.

²⁰ Johnson Pradeep, "Homosexuality: Psychological Perspectives," *Jeevadhara: A Journal for Socio- Religious Research*, 58, 288 (2018): 36.

²¹ Pradeep, "Homosexuality," 33.

²² Pradeep, "Homosexuality," 33.

²³ Pradeep, "Homosexuality," 35.

²⁴ Podimattam, *Homosexuality*, 63.

Members of the 'Gay Liberation Movement' seek to place homosexual orientation on an equal social and moral footing with heterosexual orientation and to promote it as a legitimate way of life.²⁵ They further argue that society should regard homosexual orientation as a normal variant of human sexuality.²⁶ Proponents of same-sex unions assert the right to marry, form families, and seek legal recognition for adoption.²⁷ In 2014, certain groups in the United States organised protest marches under the banner 'March for Marriage.' Similar demonstrations also took place in several European countries. These protests arose from concerns that the traditional understanding of marriage was being challenged, particularly by movements advocating same-sex unions.²⁸ On 9 January 2012, Pope Benedict XVI, in his New Year address to the diplomatic corps, stated that same-sex marriage poses a serious challenge to the institution of the family. He emphasised that the family, founded on the stable union of a man and a woman, provides the appropriate context for the upbringing of children and contributes to the common good of society."²⁹

3.2 The Concept of Dasein and the Call to Authenticity

The contemporary Western philosopher Martin Heidegger introduces the term *Dasein* to denote the being for whom Being itself is a question. He uses this term specifically to refer to human existence.³⁰ 'Falling' is one of the existential structures of *Dasein*. It refers to *Dasein's* absorption in its everyday being-with-others. In this mode, *Dasein* becomes absorbed in concern for others and in public interpretations of reality. In doing so, *Dasein* can lose itself in the anonymous "they" (*das Man*). When *Dasein* conforms to *das Man*, it relinquishes its authentic self-understanding. It allows its possibilities to be dictated by the expectations of "the -they," thereby living inauthentically. This inauthenticity signifies *Dasein's* failure to appropriate its own most possibilities. In this fallen state, *Dasein* exists as the "they-self".³¹

²⁵ Bast, "Homosexuality," 397.

²⁶ Podimattam, *Homosexuality*, 63.

²⁷ Avertanus L. D' Souza, "Marriage Under Attack," *Indian Currents*, 24- 31 July 2014, 33.

²⁸ D' Souza, "Marriage Under Attack," 32.

²⁹ Felix Podimattam, "Homosexual Marriages Are Untenable," *Indian Currents*, 14-20 May 2012, 22-25.

³⁰ Ignatius Nnaemeka Onwuatuegwu, "Explicating Martin Heidegger's "Dasein" As Being-In-The World," *International Journal of Health Sciences*, 6 (2022), 5219-5222.

³¹ Onwuatuegwu, "Explicating Martin Heidegger's "Dasein" As Being-In-The World," 5224.

Individuals who uncritically adopt cultural interpretations of sexuality without reflective self-examination may risk living inauthentically in a Heideggerian sense. Inauthenticity, however, does not concern a particular sexual orientation, but rather the failure to appropriate one's existence in a personal and responsible manner. Authentic living, therefore, involves moral discernment and responsibility rather than mere conformity to prevailing cultural narratives shaped by *das Man*.

However, *Dasein* through its existence, can move from inauthenticity to authenticity. Existence is also one of the inseparable characteristics of *Dasein* and this term is exclusively used for human beings. Through this characteristic, the human person opens to oneself and to the world. In simple terms, existence means being a possibility—being ahead-of-itself.³² It indicates the immense possibilities that lie before *Dasein*. Although *Dasein* is shaped by its past and present situations, it is not entirely determined by them. Rather, *Dasein* projects itself toward future possibilities, which ground its freedom and responsibility.³³ An individual who uncritically adopts cultural interpretations of sexuality without reflective self-examination has choices before him/her to move towards an authentic life, in which one takes responsibility for his/her own actions.

3.3 An Invitation for a New Synthesis

The aetiology of homosexuality remains complex in nature. However, existing studies also suggest that not all homosexual behaviours are constitutional or innate in character. Many of these behaviours may be understood as behavioural tendencies rather than fixed determinants. This realisation invites a critical examination of emerging 'gay culture,' which seeks to normalise homosexual orientation. Therefore, there is a pressing need to acquaint society with a more comprehensive understanding of homosexuality. Such a holistic understanding encourages deeper reflection on the meaning and purpose of human sexuality.

4. Homosexuality as an Erroneous Cognition

4.1 Theory of Indescribable Error

The Theory of Indescribable Error or Anirvachaniya khyati is proposed by the Advaita school of Indian philosophy. It describes the

³² Onwuatuegwu, "Explicating Martin Heidegger's "Dasein" As Being-In-The-World," 5219-5222.

³³ Anna M. Rowan, "Dasein, authenticity, and choice in Heidegger's Being and time," *Logos i Ethos*, 1 (2016), 97.

process of erroneous cognition. Let us understand this theory through an example. When a person perceives a rope as a snake, the perception is regarded as erroneous. According to this theory, this erroneous cognition is the result of that person's ignorance about the rope. The person who perceived the snake in a rope actually superimposed the characteristics of a snake onto the rope. However, this erroneous cognition disappears once the person attains true knowledge of the rope. The person who is frightened and confused due to the perception of snake becomes calm and serene after the removal of his ignorance. According to this theory, the perception of the snake is merely an illusion.³⁴ The illusory object emerged from the ignorance about the underlying reality. The theory also conveys that the error (avidya) cannot be treated as real or unreal, but it can be dispelled by knowledge (vidya). The locus of the snake (error) becomes indescribable.³⁵ Based on this theory, the phenomenon of homosexuality may be analysed. When a person identifies homosexual orientation as the definitive reality of human sexuality, this self-understanding may involve an erroneous cognition regarding the full meaning of human sexuality. However, the locus of this error (homosexuality) becomes indescribable. Such an identification, when absolutised, can be understood as a partial or incomplete interpretation rather than a complete account of human sexuality. With deeper knowledge of the purpose and meaning of human sexuality, this limited understanding can be corrected and integrated more fully. In turn, the individual becomes better able to understand and appreciate his or her sexuality

4.2 Theory of Erroneous Cognition

The Theory of Erroneous Perception, or Satkhyati, or Apprehension of the Real, is proposed by the Viśiṣṭādvaita school of Indian philosophy. According to this theory, even so-called illusory perceptions contain an element of reality.³⁶ This theory may be clarified through an example. According to this theory, when a person perceives a shell as silver, one is actually perceiving the infinitesimal silver that is present in the shell. Therefore, his perception is not entirely false, though it remains incomplete. However, this partial reality lacks practical relevance in that context. Therefore, his/her perception is considered an error. When the predominant element of the object is correctly perceived, cognition

³⁴ Paul Vellarackal, *Darśanas: Classical Indian Philosophy* (Kottayam: Oriental Institute of Religious Studies India, 2016), 155.

³⁵ Sanjay Mishra, "Theory of Error and Perceived Reality in Indian Philosophy," *Peer Reviewed Amnayiki*, 23 (January-June 2023), 409.

³⁶ Vellarackal, *Darśanas*, 166.

becomes more complete, and the earlier fragmentary perception is corrected.³⁷ Applying this theory to homosexuality allows partial acceptance of Sigmund Freud's observation regarding developmental sexual tendencies. According to Freud, same-sex tendencies may appear as a phase within certain stages of psychosexual development.³⁸ This does not imply that every individual necessarily experiences such tendencies, but that they may arise within human development. However, this stage is not intended to redefine one's sexual orientation as a permanent identity. Therefore, interpreting such tendencies as constituting a normative basis for sexual union can be regarded as a misinterpretation. These tendencies, in themselves, are not ordered toward the unitive and procreative dimensions of sexual union.

4.3 The Mistaken Understanding of Homosexuality

An analysis of the above theories makes it clear that heterosexual and homosexual components cannot be regarded as identical or as serving the same purpose. Drawing partially from Freud's theory, human sexuality may be understood as involving both heterosexual and homosexual tendencies. Both hetero- and homo-tendencies can appear as elements within human sexual development. However, heterosexuality uniquely corresponds to the unitive and procreative dimensions of human sexuality. Homosexual tendencies, by contrast, may function as occasions for self-understanding and emotional awareness. They may also foster mature same-sex friendships grounded in emotional and spiritual communion rather than sexual expression. Elevating such tendencies into a fixed identity and social norm risks obscuring the broader understanding of human sexuality for present and future generations.

5. The Significance of Empathy Towards Homosexuals

If homosexuality is mostly an erroneous perception, then what is the relevance of an empathetic attitude in our dealings with homosexuals? The reason is this: many individuals who identify themselves as homosexuals never consciously made a choice to become homosexuals. The lack of understanding about the meaning and purpose of human sexuality and the social pressure that emerged out of gay activism forced them to identify themselves as someone different from the way they were supposed to be. However, many of them live in a constant fear of homophobia. This homophobia can take various forms such as

³⁷ Mishra, "Theory of Error and Perceived Reality in Indian Philosophy," 411.

³⁸ Pradeep, "Homosexuality," 31.

discrimination, prejudice and violence.³⁹ It is precisely in this context that the need for an empathetic and compassionate pastoral attitude becomes evident.

5.1 Philosophers on Empathy

In the following section, let us examine the views of various philosophers on empathy.

5.1.1 Edmund Husserl

Husserl proposes a phenomenological reduction through which we come to know things as they appear by bracketing our presuppositions. In the context of human relationships, Husserl argues that by suspending one's own judgements and assumptions, one can apprehend the other without reducing them to a mere object of one's consciousness. It makes possible an understanding of the other as they appear in experience.⁴⁰

5.1.2 Edith Stein

Edith Stein describes empathy as the "experience through which the consciousness of another person is given to us in a distinctive and irreducible manner."⁴¹ According to Edith Stein, the experience of empathy opens up the closed realms in one's life that are in relation to the other, and it enables the conscious ego to recognise the other as a genuine subject while respecting the other's distinct interior life. Here, the conscious ego shares its differences while being willing to learn from the other. She criticises the attitude of subduing the other in one's own rational structures. According to her, when a person empathises with the other, the empathiser, the subject of empathy, and the empathised will never lose their identities. Instead, when they interact, an intersubjective realm emerges without losing their identities, while they enter into genuine communion.⁴²

5.1.3 Martin Buber

Buber differentiates between two types of human interactions: I-Thou and I-It. In an I-Thou relationship, the other is perceived directly, that is, devoid of any foreknowledge, aim or intervention. Hence, here,

³⁹ A.J. Philip, "Sexual Minorities," 12.

⁴⁰ Napoleon M. Mabaquiao, "The Is and Moral Ought of Intersubjectivity," *Journal of Dharma: Dharmaram Journal of Religion and Philosophies*, 42, 3 (July-Sept 2017), 277.

⁴¹ K.J. Gasper, "Relational Nature of Human Persons: Analysis of St. Edith Stein's Perspectives Towards Ethical Community," *Journal of Dharma: Dharmaram Journal of Religion and Philosophies*, 45, 3 (July-September 2020), 456.

⁴² Gasper, "Relational Nature of Human Persons," 455.

the other is perceived non-conceptually. In the I-It relationship, the 'It' is perceived conceptually, that is, through the lens of the knower. According to Buber, the I-Thou relationship, in which one understands and experiences the other in its otherness, holds a high value.⁴³

For Buber, empathy is a dialogical relation in which each person addresses the other as a "Thou." However, in empathetic experience, Buber Warns the danger of exclusion of one's background for the other. By emphasising this danger, Buber develops the notion of "inclusion," whereby one participates in the other's situation without losing one's own standpoint. Therefore, for Buber, empathy should rise above its normal way of understanding to a higher level of 'inclusion', in which one extends one's own concreteness and hence one comes into contact with the whole.⁴⁴

5.2 The Implications of Empathy in the Sensitisation Process

Based on the above section, let us try to understand the ways in which we can apply the notion of empathy in the process of sensitisation. Here, the term "formator" refers to the person who facilitates the process of sensitisation, and "formee" refers to the individual receiving guidance. In this process, the formator should be careful about his/her approach towards the formee with whom he/she is dealing. First and foremost, the formator should strive to set aside personal prejudices regarding homosexuality and approach the formee with openness and respect.

Secondly, while maintaining moral clarity regarding human acts, the formator must refrain from judging the personal worth or dignity of the formee and should approach his or her experiences with compassion. More than rationalising on the formee's identity, the formator should focus on the horizon of ideas that emerge out of the interaction with the formee.

Thirdly, the formator should gently present the understanding of the beauty of human sexuality, ordered toward both unity and openness to life within marriage, as part of God's design for the human person. In doing so, the formator may help the formee reflect critically and peacefully on how he or she understands personal identity in relation to sexual inclination.

Finally, the formator should communicate to the formee that his/her perception of identity may be an error and that can happen to anyone.

⁴³ Mabaquiao, "The Is and Moral Ought of Intersubjectivity," 277.

⁴⁴ Tomy Paul Kakkattuthadathil, *Otherness and Being Oneself* (New Delhi: Intercultural Publications, 2001), 209.

The formator also makes known the formee the significance of reclaiming one's real sexual identity. Enlightened by the realisation, the formee can proceed further to explore his/her way to re-claim him/herself to their real identity. The duty of the formator is only to accompany the formee in his/her journey towards achieving the fullness of human sexuality.

5. Conclusion

This study has highlighted the complexity of human sexuality and the necessity of distinguishing between sexual tendencies, behaviours, and personal identity. Insights drawn from philosophical, theological, and psychological perspectives suggest that same-sex tendencies may emerge within human development but do not necessarily constitute a permanent or defining identity. By engaging Indian philosophical theories of erroneous cognition, the paper has argued that the absolutisation of sexual orientation may represent a partial and incomplete understanding of human sexuality rather than a comprehensive account of the human person.

A holistic perspective on human sexuality situates sexual tendencies within broader anthropological, ethical, and relational frameworks, emphasising the unitive, relational, and procreative dimensions of sexuality. Such an approach neither denies the lived experiences of individuals nor reduces human dignity to sexual inclination. Instead, it calls for deeper reflection, responsible moral discernment, and personal growth grounded in a fuller understanding of the human person.

The study underscores the ethical and pastoral importance of empathy, respect, and compassion toward persons who experience same-sex tendencies. Philosophical reflections on empathy reveal that authentic accompaniment requires openness, non-reductionism, and fidelity to moral truth without compromising human dignity. Future research may further explore how philosophical, theological, and cultural perspectives can be integrated to foster more constructive dialogue on human sexuality, particularly within diverse sociocultural contexts. Such an integrative approach can contribute meaningfully to contemporary theological and ethical discussions while promoting a more humane and reflective understanding of the human person.