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Homosexuality and homoaffectivity

From the point of view of social sciences and more recently as a legal concept, homoaffectivity can be considered as an adjective that qualifies the subject who likes, feels attraction, or loves a person of the

exclusively, with another person of the same sex as his/her own.

When analysing the subject from a clinical and psychological point of view, we recall that in 1993 the World Health Organization

spirit in experiences that propitiate its moral, intellectual, and social development.

The greatest experience that we can live is that of love.

In the Gospel According to Spiritism, in the chapter on the Law of Love, the evangelist explains that man, in his origin, only has instincts and sensations, as do the irrational animals, and that love is the sentiment par excellence, the refinement of the emotions.

The poverty of our language, however, has established a vulgar meaning for the term, often confusing love with sensations and desires.

The evangelist also recalls that when Jesus pronounced the word love,

same sex, understanding sex as a series of biological, morphological, and hormonal factors that the individual carries from birth. However, homoaffectivity goes beyond the sexual relationship. When you love, regardless of gender, there is no need for a sexual relationship, but if there is one, it is only one of many the expressions of love. A father loves a son, a mother loves her daughter, two friends love each other and two brothers of the same gender love each other and there is no intercourse. The Judge Maria Berenice Dias, argues that the main factor of homoaffectivity attraction, a person for another of the same sex, is affection. According to her is an emotional bond created by friendship, affection, and love.

As for homosexuality, we consider an expression that characterizes the individual who feels physical attraction for another of the same sex, again understanding the sex as the series of factors described above. It is this characteristic that will determine the individual's sexual orientation and the pattern of sexual experiences that he/she will have during his/her life,

(WHO) declared that homosexuality does not constitute a physical or mental disease, as it was considered until then, but a natural expression of the sexual maturation of the individual, which operates in the various phases of his psychological development. It cannot be considered neither as a disease subject to chemical or therapeutic treatment aiming at for a cure, nor is it as immoral or offensive, susceptible to some kind of value judgment.

From the point of view of a Spiritual reality, we remember that many messages, novels, organized studies and spiritist lectures have helped to build what we today consider to be the specific philosophical representation of what human sexuality is.

The Spiritist Doctrine teaches that we are immortal spirits, being able to transit between experiences in reincarnations, representing a male or a female image. Homosexuality would be a condition triggered by factors prior to birth. These etiological factors, prior to the birth, always has the aim of a successful reincarnation, putting the

people trembled, and time was divided: before and after Christ. Man was rescued from matter and souls of good-willed allowed themselves to be immolated in Roman circuses in order to overcome their instincts in favour of unconditional love.

It does not matter who is the object of our love, it does not matter if we love a being of the same sex and maintain a relationship with him. Divaldo Franco, in the book *Sexo e Consciência* (Sex and Consciousness), explains that it is important that the individual who chooses to have a relationship with people of the same sex avoids confrontation with those who do not understand or do not accept him/her. Respect for the social group is a preponderant factor. No one should impose their sexual orientation as if it were a behaviour that everyone should reproduce.

I personally know homosexual couples who are more dignified, honest and loving than many heterosexual couples.

Davidson Lemela

Neuropsychologist

Prejudice and homophobia

Everybody is a singularity, with its own characteristics and its own specific beauty. The genetic code, producing combinations from the history of our ancestors, gave origin to our specific characteristics. That

time considered sinful, leading to various conflicts and prejudices that are not justifiable from the scientific point of view. Homosexuality for example, is still condemned in some places and religious interpretations.

Fortunately, science is slowly demystifying the question, concluding that it is not a pathology or a deviation of character, but a natural manifestation of the human condition, part of the human beings evolutionary process. Analysing this question, Joanna de Ângelis understands that "The fact that someone loves another of the same sex does not mean a personality disorder or imbalance ... it may also be considered as a certain physiological predisposition".

Whether in heterosexuality, homosexuality or other manifestations in which sexuality manifests itself, the challenge of the being is to live this condition ethically and harmonically, with himself and in his relationships, so that individuality manifests itself in balance. Homophobia, therefore, which fortunately is being criminalized in many countries, as well as other forms of prejudice, are pathologies of moral order, these ones needing treatment of various orders, so that someday they will be completely eradicated from the collective.

Cláudio Sinoti

Jungian Therapist

The ethics of alterity

Jesus' coming to meet humanity inaugurated the era of love and kindness in relationships. The walk towards the spiritual maturity of the being began, for the Master, with his exemplification, presented the ethics of fraternity, solidarity and charity.

One can see that the invitation is to go towards the other in order to live the experience of love. It is in this fertile field of action that alterity gains expressiveness.

Alterity is seeing the other: understanding their pains and anxieties; understanding the universe of thoughts and experiences of the other; admitting the differences of culture, of traditions, of religions. All this represents accepting and respecting the other as he really is.

Christ, when teaching the Lord's prayer to his disciples, refers to God as "Our Father", establishing the nature of the relationship that involves all creatures: brotherhood. All are brothers!

This, then, is the ethics of alterity: perceiving the other as a brother! It is the replacement of the principles of selfishness and pride, unproductive and harmful to society, by a new attitude based on imperishable values, on a feeling of universal family, on the respect that offers harmony, peace and justice, because it allows the individual to be useful and hardworking.

To accept to live this code of conduct is to allow oneself to build a democratic and more just society, developing towards the Christ in us.

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is why any comparison, any feeling of inferiority or superiority in relation to this or that characteristic is unjustified. Regardless of any religious beliefs, we are sons and daughters of the same "cosmic soup", which gave origin to the various forms of life, including the human form, which shelters us all.

Unfortunately, throughout the history of civilisations, certain personal and collective characteristics and singularities have been exalted to the detriment of others. The predominance of force, of war and economic power instead of solidarity and cooperation has produced deep distortions in human perception. Moreover, religious beliefs are not always lived and understood in a healthy way, leading to hasty conclusions about human nature and its various manifestations. So it was with sexuality, which was for a long

Social impact of pornography

The human being has many dimensions and aspects, each with its own specific purpose. Aiming to become a totality, he must develop and improve, whilst needing to free himself from his own shadow. It is no different in the field of sexuality. Being the noble function that provides not only physical life, but also deep emotional and psychological experiences in the exchanges between partners, as well as in the dimensions of life in which it acts, unfortunately it was taboo for a long time, generating guilt and disorders that could have been avoided if it were understood in greater depth.

By drawing a veil over the issue, much due to distortions of religious order, the field has been opened to behaviours that do not help the achievement of balance. Pornography is one of the disastrous results of the shadow that manifests itself in the field of sexuality. The exhilaration and naturalization of odd behaviours, of bodies produced and maintained many times under artifices of serious consequences, leads fragile minds to various conflicts. And in the technological world, of easy access to children and young people, the concern is even greater. Besides this, there are reports of young people in conditions of slavery in this market which is taking on more and more worrying proportions.

We have to make room for education about human sexuality, beyond the ancestral taboos that have only widened the search for tortuous paths. After all, everything that is denied in human nature presents itself in its destructive polarity.

Iris Sinoti

Jungian Therapist

Treatment of addiction to pornography

Serious moral problems concerning sexuality are very common. They are part of the evil inclinations of which the Spirits tell us. However, to free oneself from human vices on the evolutionary path, it is necessary to be conscious of the evil and make an effort to renew, change

disorder, abstinence syndrome or depression associated.

It can be observed that, in the same way as in the physical plane, pornography, luxury, sexual abuse, among so many other vices, continue even after disincarnation, because the spirit cannot get rid of



and transform.

The sexual appeal imposed by society influences people to seek, increasingly, contents of sexual connotation, and use them as a stimulus in relationships, to satiate their own desires and physical pleasures. These are primitive and selfish feelings.

Sex is a sacred act. When you have contact with vulgar contents, you vibrate in that same low frequency, because intimately what you need to feed is carnal satisfaction, physical pleasures, ego and vanity, and not really love.

The addiction to observe erotic images induces and maintains the unbalance of vibrations, opening a great field of energetic exchange, being obsessed and vampirized by spirits of a lower order, thus creating a vicious circle. It ends up generating an addiction, like any addiction, as in alcoholism. And it will require the help of mental health professionals, psychologists, or psychiatrists, depending on each case. There may be sexual compulsion, anxiety

earthly temptations and ends up living in inferior spiritual dimensions, dominated by hateful and vampirizing beings.

With the great amount of access to videos, images, applications, and mainly the desire and thoughts of this nature, more and more places and regions of this same vibrational wave are being fed.

Dialogue between parents and children; sexual education in schools, Gospel at home, studying Spiritism, meditation, and prayer can help a lot to prevent or minimize the problem. In more serious cases in which there is recognition of the difficulty of overcoming it, one should seek to offer desobsession as a resource of liberation, together with passes and fluidic water.

Sérgio Thiesen

Cardiologist, Physicist



The role of the family towards homosexuals

There are several concepts of family, as a structure of society, as an institution that forms society. Sociology, psychology, philosophy, all record in human history the structuring steps of the family in the social formation of individuals and civilizations.

The Greek philosopher, Aristotle (384BC to 324BC), defined "family" as being a community (oikós - house) which serves as the basis for the city (polis).

Let us move on to a brief concept of family in sociology: "In sociology, the family is understood as the first institution responsible for the socialization of individuals."

"Studies show that, contrary to the idea that family formation constitutes a determination of nature, the way in which individuals organize themselves and give meaning to the family is fundamentally cultural. This organisation can take on diverse historical and geographical variations.

"To understand the concept of family it is necessary to realize that ancient people placed a much lower value on individuality, individuals organized themselves into groups such as clans and greys."

In the book *Posthumous Works*, a collection of articles by the codifier of Spiritism, Allan Kardec, societies develop according to the concept of Aristocracy, where aristos, a Greek word meaning the best, and kratos, power, mean the predominant power in the constitution of civilizations. Kardec specifies the power of the chiefs who formed the constituent centres of society, starting with the tribal period, where the patriarchal figure exercised its predominant influence.

Structural modifications over time happened, and this form perpetuated itself throughout the Middle Ages, with feudalism in the various European kingdoms and duchies.

The male figure exercised a role of strong ascendancy and primacy over the family groups under his power.

In the old Empires, however, another force was superimposed, that of the warriors who formed armies of conquest, such as the Spartans, Greeks, Persians, Macedonians and Romans.

"The social groups were organised around a chief, who had his power legitimised by the group itself.

"Because of the hostile environment, the activities developed (extractivism) and the need to preserve the (human) species, physical force was a legitimising factor.

"Studies show that some societies took different paths, and the leadership figure was represented by female individuals.

"This reinforces the idea that the formation of a patriarchal structure has no biological relationship of differentiation between men and women. It is understood as the continuity of how the social division of labour came about.

"In Western culture, a family is defined specifically as a group of people united legally (as in marriage and adoption). The family could thus be constituted of an institution normalized by a series of regulations of affiliation and alliance, accepted by the members. Some of these regulations involve: exogamy, endogamy, incest, monogamy, polygamy, and

polyandry (Minuchin, 1990).

The family has been transforming over time, following the religious, economic and socio-cultural changes of the context in which they are inserted. This is a socio-cultural space which should be continuously renewed and reconstructed; the concept of neighbourhood is more fulfilled than in any other social space and should be seen as a political space of a creative and inspiring nature (Minuchin, 1990).

Therefore, the family should be seen as a whole which integrates wider contexts such as the community in which it is inserted. In line with this, [JANOSIK and GREEN] state that the family is a "system of interdependent members who possess two attributes: community within the family and interaction with other members (Stanhope, 1999, p. 492).

Allan Kardec gives a differentiated specificity relating to the family and to societies; after the most primitive phases, those of social interest and power, societies would be formed by individuals integrated with the concepts of an aristocracy detaining knowledge, wisdom, love of neighbour, total detachment of prejudice of caste, ethnicity, skin colour, sex, nationality, physical characteristics.

In other words, societies would or should be formed by individuals who respect each other.

Sonia Theodoro da Silva

Philosopher