

The relationship of medical personnel and Christian religion to the persons with untraditional sexual orientation

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ABSTRACT

Development of medical knowledge and principal changes of those moral & mental outlook orientations, taking place in the European culture during last hundred years, has caused the establishment of "Sexual liberalism" of human beings that leads to changes in juridical norm & legislation. This is illustrated by the modern tendency to consider all types of sexual perversity (among them homosexuality and transsexualism) as a disease and even as a norm. The Christian religion keeps its categorically negative position to any types of sexual perversity and depravity that should be overrid and treated by fulfilling Holy secrets, keeping the fast, praying, reading the Holy Bible, etc.

KEYWORDS: *sexual health, sexual deviation, sexual revolution, human sexuality, homosexuals, transsexuals*

In 80s of the XX century, among medical disciplines, sexology and sexopathology proved to be very important ones that has been caused by two primary factors: development of medical knowledge and principal changes of those moral and mental outlook orientations, taking place in the European culture during last hundred years.

The attitude of society to the sexuality as something "unacceptable and unworthy" delayed its investigation for a long time and caused the creation of false judgments and imaginations on this matter. Just the changing relationship of Society to the sexuality "from unacceptability to its declaration" represents the condition and theoretical basis for development of sexology as the medical field

The problem, concerning to the human sexuality (norm and pathology) and sexual liberty is not only the medical problem. Actually, sexuality is one of the physiologic functions of human life but its difference consists in its connection with moral outlook context of given culture.

Many modern sexologists are sharing opinions about the existence of strong links and relationship between social, moral-ethical norms of society and the person's sexuality, that in its side defines as physiologic and psychological health of individual as well as character of culture as a whole. Z. Freud considered that: "There is no more harm for culture than the "liberty" of human's sexual possessions. Moral and ethic always stand for their "liberation".

The main principle of modern sexology – that is the principle concerning to the recognition of individual's "difference", defining by "relativity of normative limitations" of human sexual behavior. The above-mentioned recognition results in an establishment of such concept as "sexual deviation" that means that among the norms of sexual behavior reigned in society, any "deviation" despite their character and degree would be admitted as the norm.

The classification of "sexual deviation" has been given by Dr. K.Imelinski. Due to his classification all sexual deviations are divided into two groups. To the first group are belonged - sexual behaviors having been determined due to the passion object of human being (pedophilia, zoophilia, gerontophilia, fetishism and etc.); the character of realizing passions (sadism, passivism, exhibitionism, voyeurism) and just "untypical" passions (transsexualism,

incest and etc). Due to Dr. K.Imelinski all of them are considered as non-pathologic sexual behaviors in comparison with the ones belonging to the second group. It should be emphasized that to the second group are belonged all behaviors of the first group but in progressive and impulsive forms.

The tendency, that the classification of "sexual deviations" doesn't represent the list of diseases but the different abilities of human sexual behavior, where sexual pathologies are considered as the norm, has been proved. While the social and moral-ethical norms are considered as the factor, narrowing the concept of human "sexual deviation" and leads to human sexual dysfunction and neurosis.

Many scientists agree to the point of view that the term "sexual health", basing on human "sexual liberty", that means human liberation from the sense of shame and guilty and suppresses their sharp, diverse emotions and sexual reactions, must be involved in modern medicine. Nowadays, such the therapeutical methods, when the choice between "sexual health" and ethical norms reigned in society is not made in favor of ethical norms, are widely used in sexology.

It is known that two, so called "sexual revolutions" took place in history of Europe. Both of the mentioned periods are considered as very important ones characterized by radical changes of social relations to the human sexuality and sexual relations.

The first one coincides to the period of crumbling the Rome Empire, spreading Christianity and the formation of Christian culture while the second one coincides to - the second half of XX century.

Time and again the researchers of antique culture were indicating that "involvement of sexual elements" in all spheres of social life might be considered as one of the features, differing this culture from the other ones.

Some of the researchers (I.Blokh), however, fairly consider that the sexual depravity and perversity are belonged to "universal anthropologic events" or to such events we meet in every period of the times and everywhere, but in old Greece and Rome it was distinguished from the other ones with the specific intensity and the crisis of the mentioned culture and its ending was connected just with the moral crisis of society and its degradation that in its

side had been caused by extreme sexual liberty of human beings.

“Christianity came in – to cover and clear the spiritually and morally perverted society for whom the sexual living has been equaled to the simple daily activities like sleeping and eating”. The mentioned cleansing was the first sexual revolution in the history and culture of Europe. According to G.Miler: - “It’s surprising how much had been done by Christian church to achieve the convalescence of the social body or to settle sexual life and all of these by only one mean – establishing ascetism”.

Christianity could make the principal change of the essence of human sexuality. According to the Christian doctrine, the sexuality is the grace given by God to human beings fully realizing itself into the wedding that doesn’t mean only realization of human reproductive function but the satisfaction of sexual possessions of man and women, having been turned into innocence within the frames of wedding, as a holy secret where it is hallowed as the symbol of eternal love between the spouses.

The “sexual revolution” having been conducted by Christianity for many years resulted in the establishment of monogamy and ascetism as the forms of human liberty.

During many centuries the moral of Bible strongly stands against these viciousnesses and calls up: - “Follow the preaches and the laws that I give you, don’t make these terrible things” (Lev. 18.26, 24).

The second sexual revolution (more exactly the counterrevolution, European civilization and culture are undergoing from the second half of the XX century up to days) caused the establishment of sexual liberalism; the real results of which is clear for all of us now: - starting of sexual life at early ages, numerous sexual partners, increasing number of the divorces, epidemics of venereal diseases and HIV/AIDS, legalization of homosexuality, negative relation to the moral values, nihilism and many others.

The modern sexual liberalism is characterized by the idealization not only the heathenish understanding of sexuality and its restoration (justifying sexual liberty and reasonability of all forms of getting “erotic satisfaction”) but by its new understanding as the means for “keeping human’s health” resulted in changing the juridical norms and legislation. The classical example of which is the modern tendency of legalization of homosexuality.

For many centuries, homosexuality was considered as more widespread sexual depravity and perversity and in this respect it was belonged to criminal offences against “lives, health and human honor”.

In 1993 from the International Classification of Diseases (X revision) was excluded the term “sexual perversity” which has been replaced with such concepts as “granting sexual advantage” and “sexual orientation”. As a result of it, in a centuries-old history it happened for the first time when from the new edition of crime code was withdrawn the article of criminal law making answerable for homosexuality. A criminal responsibility was determined only for violent actions of sexual spirituality.

Taking off the status of crime from homosexuality in great deal has been caused by changing the attitude of modern society to homosexuality as to the “sexual perversity”,

due to which homosexuality is not treated any more as the result of sexual perversity but it represents a clinical occurrence of pathologies, concerning to sexuality and genitalia of human beings, determining the different sexual orientations and homosexuality should have the same right to exist and to be respected as heterosexuality and imposing sanctions only for this sign is not reasonable.

Extreme liberal attitude to this question is characteristic for Anglo-American culture, where according to the latest tendency homosexuality is considered as the norm and the question about its therapy has been removed out of practice; all the more that the majority of homosexuals (75%) are content with their orientation, feeling themselves very comfortable and have no willing to change anything. For the certain part of society homosexuality is the action “against the nature” and the result of moral and physical degradation of human beings. They suppose that nowadays, living in democratic liberal conditions, homosexuals are not infringed or restricted in their rights as morally as well as juridical and so they might be of great danger to society in respect of spreading homosexuality. The Priest, Professor V. Zenkovski in his work indicated the following: - “I am afraid that this disease has been spread more widely than we think of it. Homosexuality, as any depravity, having grown in power with times, is becoming very difficult to be avoided. We consider it our duty to defense our children from this big challenge”.

Christian religion keeps its categorically negative position to homosexuality. Orthodoxy bases on the stable doctrine that matrimony of men and women hallowed by God won’t be able to get used to occurring the sexual perversity. Treating them as vicious monsters of human beings created by God, the holy letter is warning: “If a man has sexual relations with another man. No man is to have sexual relations with another man, God hates that. They have done disgusting thing and both shall be put to death. They are responsible for their own death” (Lev. 18. 22. 20. 13). The apostle Paul names the homosexual relations among the most unworthy possessions and depravity. “Because they do this, God has given them over to shameful passions. Even the women pervert the natural use of their sex by unnatural acts. In the same way the men give up natural sexual relations with women and burn with passion for each other men do shameful things with each other, and as a result they bring upon themselves the punishment they deserve for their wrongdoing” (Rom. 1. 26, 27, Paul’s letter to the Romans, the New Testament) “Surely you know that the wicked will not possess God’s Kingdom. Don’t fool yourselves, people who are immoral or who worship idols or are adulterers homosexual perverts... non of these will possess God’s Kingdom ” (1 Cor. 6, 9, 10, Paul’s first letter to the Corinthians, the New Testament).

Bible announces about the strict punishment that God sent to inhabitants of Sodomy for the sin of homosexuality (Bor. 19. 1-29).

Orthodoxy teaches that homosexuality, as the result of leading human nature into temptation, like the other possessions, should be overdid by spiritual effort. It should be treated only by fulfilling holy secrets, keeping the fast, praying, confessing, reading the holy Bible and writings of saint (holy) fathers and relating with religious people of

those who are always ready to do spiritual support to anyone.

In addition to the above-mentioned, the church, feeling its responsibility for the people with homosexual orientation, it categorically preaches against any attempt – to treat this sinful tendency as the norm or all the more as the thing of pride and example of imitation. That's why the church turns down any propaganda concerning to the homosexuality fighting against the modern sex-business and especially its main goal – to change the orientation of society conscience and revaluing of normative models of sexuality. The church doesn't restrict main human rights - life, respecting person's honor, participation in social life and so on, but it considers that the people leading homosexual life shouldn't work as tutors or teachers or to be admitted at jobs like this; the church preaches against their appointment on guiding positions in army or reformatory departments.

Sometimes, in humans, the perversion of sexual deviation is expressed by feeling himself/herself of opposite gender. This feeling might be followed by great will and attempt of human to change the gender – transvestitism.

Due to the International Classification of Diseases (IX revision) transvestitism was considered as one of the types of sexual perversion and was determined as “more clearly expressed congenital homosexuality”, or “feeling belonged to the opposite gender”. Transvestitism is considered as the human's willing to live and be accepted by surrounding community as the opposite gender; As usual he feels inadequacy and discomfort to his/her own gender and wants to undergo appropriate therapeutic or surgical intervention to adjust his/her body to the gender of choice (differently from homosexual who as the rule doesn't refuse from his/her gender).

This willing of a transsexual finds its expression in surgery, realizing in practice the changes having taken place in moral conscious of human beings; at the same time it gives the possibility to use the human right of changing gender according to his/her will, awarded to individuals by the Constitution.

It is known that transsexualism doesn't represent new sexual pathology but it is well-known for many cultures. It should be supposed that transsexualism is the basis for various types of religious exaltation, causing creation of a number of mystical-religion cults.

Christian church preaches that human's wish to turn down his/her gender, gifted by God – can cause the

incorrigible influence on further development of the individual. Changing gender by using hormonal preparations or through surgical intervention often leads the person not to removing psychological problems but to its deepening and as a result setting deep spiritual crisis. The church can't accept or justify human being's such a riot against God and “really” admit artificially changed gender.

In addition, it is necessary to distinguish two types of transsexuality. To the first type belong - the persons permanently living in “prostitution and perversity”, who having tried all “natural” and “unnatural” means of matrimony and because of the “sexual dissatisfaction” change their genders. As to the Christian churches they consider that in such cases takes place not clinical pathology but perversity that must be turned down as the heaviest sin. To the second type belong – the persons who from quite a young age (of unknown etiology for medicine) have the sings characterizing the opposite gender (voice, hair, changing of body proportions, changing functions of pituitary and hypothalamus, changing the number of hormones in blood, etc.). Transsexuals are obliged to distinguish pathology of genitalia from incorrectly identified belonging of their own anatomic gender.

From the mentioned facts surgical correction is not bearing the character of changing gender and it can be accepted as a reasonable one. In this case medical aid represents the treatment of pathology of sexual identification and so is not the mean that supports practical realization of orientations of sexopathological or religious-sectarian characters.

Christian religion preaches that if changing gender took place before person's baptizing then he/she like other sinful ones, can accept this holy secret, but h/she will be baptized with the gender he/she was born with. In addition, their participation in some holy secrets (for example: hallowing the priest and church marriage) is strictly forbidden.

Thou, due to the peach of Christian religion, the human being created in “God's image” must always remember that the freedom gifted by God - this is not the blind dependence on physiologic needs and permanent aspiration to sense of satisfaction, but possessing and leading himself/herself – “For the yoke I will give you is easy, and the load I will put on you is light“(Math. 11, 30). This testament defending human being forever from physical slavery and doing the killing sins and temptations.

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Отношение представителей медицины христианской религии к людям нетрадиционной сексуальной ориентации

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Р Е З Ю М Е

Принципиальные изменения в морально-мировоззренческих ориентациях европейской культуры последнего столетия, а также развитие медицинских знаний привели к утверждению сексуального либерализма с соответствующей трансформацией закона и права. Сформировалась тенденция воспринимать все виды полового извращения, в том числе гомосексуализм и транссексуализм как болезнь; часть же расценивает их как норму. Однако половое извращение бескомпромиссно осуждается библейской моралью, как греховное повреждение человеческой природы, которые преодолеваемы таинствами, молитвой, постом, покаянием, чтением Священного Писания и т.п.

Ключевые слова: сексуальное здоровье, сексуальная девиация, сексуальная революция, человеческая сексуальность, гомосексуализм, транссексуализм