

The Journal of Psychological Studies

Science, Philosophy and Religion

Homosexuality as an Expression of the Human Diversity. Is it Normal or Abnormal?

The Spirit, expression of the Divine Flame, manifests itself in different ways in its evolutionary

journey, in order to learn and ascend spiritually. Its spiritual body, or perispirit, vehicle of manifestation in the dimension of origin, allows the Spirit to relate in different ways due to its plasticity and susceptibility to the thought. When the Spirit is evolved by the physical body, it experiences limitations due to the chromosomal rigidity which characterizes its formation. Given this, the experience of its sexuality finds obstacles in order to be fully manifested. The human sexuality is the dimension that has enabled the spirit to constitute its affectivity. Without it, the Spirit would not manage to experience the display of love and kindness that has been able to in its relations with others.

tion, studied by many scientists with distinct opinions, had its removal from the list of mental disorders since the last century, putting an end to the official prejudiced homophobic rejections.

The Spirit is free to express its affective, sexual, and loving dimension as the Spirit wishes, being a personal matter how to live this dimension, respecting the right of the other

whom wishes to establish relations. To evoke genetic, social or karmic causes is, in fact, still a misunderstanding of the inner nature of the Spirit.

Adenáuer Novaes

Clinical Psychologist

Q.367 – Does a Spirit, in uniting itself with a body, identify itself with matter?

“Matter is only the envelope of the Spirit, as clothing is the envelope of the body. A Spirit, in uniting itself with a body, retains the attributes of its spiritual nature.”

Q.200 – Have Spirits sex?

“Not as you understand sex, for sex depends on the corporeal organisation. Love and sympathy exist among them, but founded on similarity of sentiments.”

Q.201 – Can a Spirit, who has animated the body of a man, in a new existence animate the body of a woman, and vice versa?

“Yes; the same Spirits animate men and women.”

Q.202 – Does a Spirit, when existing in the spirit-world, prefer to incarnate in the body of a man or of a woman?

“That is a point in regard to which a Spirit is indifferent, and which is always decided in view of the trials which the Spirit has to undergo in the new corporeal life.”

The Spirit's Book (79th Edition - FEB)

Allan Kardec



Homosexuality from the Perspective of the Immortal Spirit

1. What is the Spiritist view on homosexuality? Is it or not a disease in light of the Immortal Spirit?

Homosexuality, according to science, is a normal affective-sexual orientation.

There isn't a consensus view on the subject in the Spiritist move-

incarnational experiences. The sexual and affective attraction of the present experience is the result of an interaction of biological and psychological factors that vary enormously from individual to individual, both in the incarnation and in its phases. Thus, we find individuals experiencing homosexuality, even

the individuals make with their desire, how they behave in the affective-sexual partnership. Homosexuality, in most cases, is an orientation and not choice.

3. In all cases, is the spirit re-born homosexual? Is it possible to reverse this orientation?

Not always. The homosexual

orientation can occur throughout life, due to multiple biological, emotional and spiritual factors, as with the different types of heterosexual desire.

There are not known effective



ment, but there are excellent texts from the spirits André Luiz and Emmanuel directing our thought and reflection towards respect, acceptance and inclusion of the homosexual person, understanding homosexuality as a natural evolutionary condition (and the term "natural" as a synonym for "present in nature") resulting from multiple factors, always unique for each spirit. This condition, when exclusive or predominant in the life of the spirit, is built or chosen according to specific tasks or redeeming trails, including there expiatory and re-educational conditions resulting from affective-sexual abuse in the past, that seems to be the determining cause of most of the homosexual conditions, according to the Spiritist literature.

Emmanuel explains, in *Vida e Sexo* (book psychographed by Chico Xavier), that the spirit bears the psychic bisexuality, as a result of being asexual in nature and due to experiencing the two polarities in an alternate form, along the multiple

though this is not their dominant identity, featuring a series of experiences that require individualization in order to be understood in light of reincarnation, without a ready recipe for these multiple challenging circumstances of social, religious and even scientific values. I explain this in detail in the book *Homossexualidade sob a Ótica do Espírito Imortal*.

2. What is the difference between sexual orientation and choice?

Sexual orientation is defined by which sex the being is attracted to. One may be heterosexual (different sex), homosexual (same sex) or bisexual (both sexes). There are those who argue that the being can be asexual, there is, not attracted to either sex. Sexual choice is what

psychotherapeutic methods to revert the sexual desire and there is no need for this, since homosexuality is a normal variant of human sexual desire, according to psychology. Need for attention and psychological care is only required when the individual does not accept oneself as one is (ego-dystonic condition) and needs help with self-acceptance and self-love or when the desire is a symptom, as in cases of sexual abuse in childhood.

4. Are there cases of homosexuality developed exclusively through early childhood education? If so, is it possible to reverse the process?

Yes, sexual orientation suffers decisive influence from the educational process, as described by Freud and other scholars. Sexual desire is originated, according to psychology, from the unconscious reactive movements to the processes of psychosexual maturity. In this perspective, all orientation, being heterosexual or homosexual, is an unconscious choice.



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Reporting

Adenauer Novaes
 Andrei Moreira
 Ercilia Zilli

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Kelley Cristina Alves

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BISHOP CREIGHTON HOUSE

378, Lillie Road - SW6 7PH

Information: 0207 371 1730

spiritist.psychologicalsociety@virgin.net

www.spiritistps.org

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5. How the parents of an individual who discovers its homosexuality should behave?

The loving acceptance of the family is essential in order for the homosexual individual to self-accept, self-comprehend, understanding the role of this condition in one's present life, and to feel dignified and responsible for one's own choices.

The family is the nucleus in which hearts committed in common reincarnation projects meet, each one having personal links with the past of those with whom they live, each member of this cell of society should be an anchor to bring out the best in others, through a loving experience. The parents of homosexuals can read and share interesting experiences of other parents in the website and books from Edith Modesto: <http://www.gph.org.br>.

6. The homosexual person cannot in any way be attracted to a person of the opposite sex or can this happen naturally?

The exclusive homosexual is only attracted to someone of the same sex; however the bisexual is attracted to both sexes. Bisexuality presents itself with different percentages of desire; so a bisexual person may be predominantly homosexual, have a life and homosexual behaviour and, still have minor attraction to someone of the opposite sex. And vice-versa.

7. The homosexual man feels as though he is a woman? The homosexual woman feels as though she is a man?

No, the homosexual person has an identity, which is of his or her own sex, which means they look in the mirror and feel as their biological sex, they do not feel as the opposite

sex nor have the desire to be the opposite sex. This does not prevent the identifications to be with the same or the opposite sex, resulting in the individual being more or less masculinized or feminized.

8. Considering the immortality of the soul, how to understand the homosexual relationships?

As pathways of spiritual growth, like any other relationship, provided they are in compliance with respect, affection and love. The attitude in the experience of sexuality, for homosexuals, should be the same recommended by the spirits to heterosexuals: dignity, self-respect and respect for others, appreciation of the family, of the deep partnership in marriage and dedication of the creative sexual energy for the benefit of the community one is inserted in.

9. Many believe that sexual abstinence is an educational recommendation in case of homosexuality. What is your opinion?

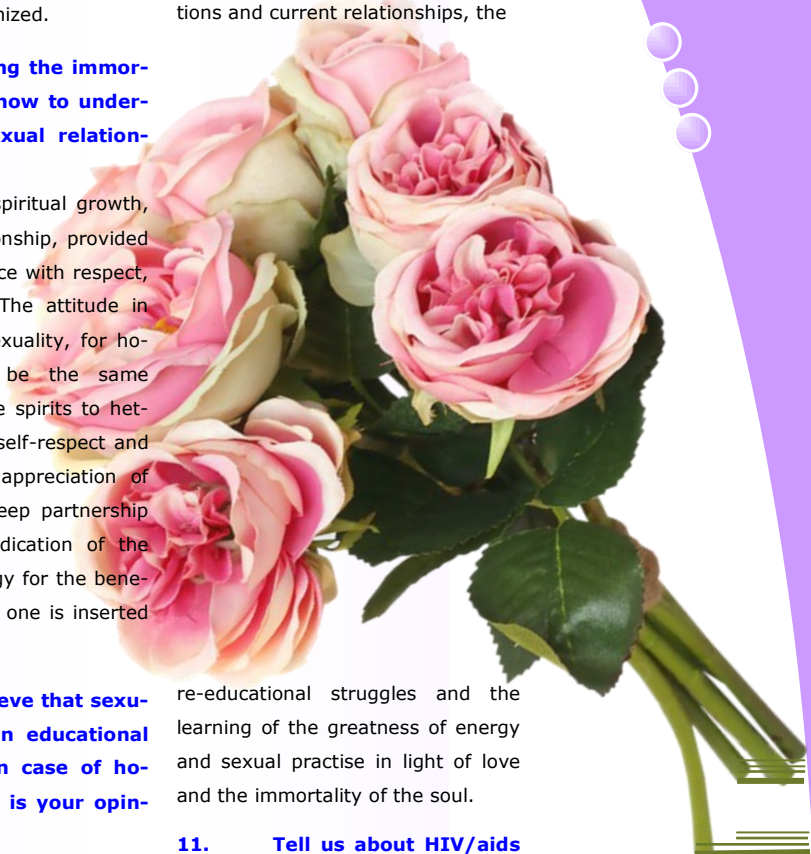
Very few spirits are ready for sexual abstinence, which is only useful when at the service of collective benefit or as a disciplinary measure in case of sexual compulsion.

The homosexual person has the right to a full affective and sexual life, and it is up to each one the recognition of what suits one or not, in terms of practice and conduct. Everyone should avoid abuse, promiscuity, prostitution and the trivialization of sexual energy that is a sacred force destined to feed the body and soul of affection and spiritual nourishment.

10. Why and what for shall we seek treatment for addiction to pornography?

Because addiction to pornography cultivates a distorted image of man and woman, making of them objects of desire, feeding interpersonal violence, opening doors to

spiritual obsession and bringing up conflicts and diseased emotional nucleus, complexes from the spiritual past that generate disturbances, making one disregard affections and current relationships, the



re-educational struggles and the learning of the greatness of energy and sexual practise in light of love and the immortality of the soul.

11. Tell us about HIV/aids in a medical/spiritist viewpoint.

This is, briefly, a condition of infection or illness that invites the being to affective-sexual re-education and the cultivation of spirituality, attitudes that strengthen the body and the physical and spiritual immunity. There is a chapter on the topic in our book.

Andrei Moreira
General Practitioner

"Self-love is initiated by the acceptance of who one is, in the journey searching for what one wishes to be."



Self-love in the Affective-sexual Education

The world view of an individual is influenced by its life story, beliefs and values. To understand the process of one's existence and one's motives for having a healthy emotional life is a result of a conscious effort of self-knowledge, which puts the individual in touch with its potentialities, but also with the limits of its possibilities. When we understand and accept what we are, we can choose how to live our possibilities.

Self-love is the basis of an integrated life and pre-requisite for the development of alterity. The sexual-

ity that results from the emotional maturity, does not take into account exclusively pleasure, but the affective encounter. We are spirits performing apprenticeships in the matter, educating ourselves on self-knowledge and self-



love, which affects all relationships.

With maturity, sexuality integrates the desire, which is the instinctive energy; the emotion signals how much a person is special in the heart of another; and the will, that administers the desire, according to Emmanuel, decides whether the individual should, or not, assume its object of desire. The will reflects the self-esteem and promotes the reflexion about a choice, which should be a factor of growth, wellbeing, joy, harmony and realization.

André Luiz, in *Missionaries of the Light*, points that "sex has been degraded by the major part of the humanity reincarnated on the Earth's Crust". He continues saying that "the sexual union between the majority of terrestrial men and women is overly close to manifestations of this nature between the irrational". This means that love is missing from the sexual life.

Alexandre, instructor of the mentioned book, says that between the creatures that seek spiritual elevation, sex "expresses the exchange of perispiritual energies, symbolizing divine nourishment for the intelligence and heart and creative force not only of carnal children, but also of generous works and accomplishments of the soul for the eternal life". He further proposes that the sexual relationship reflects the union of qualities, as well as the gift of the best sentiment from one in relation to the other. These are relevant questions to be considered in the process of affective and sexual education.

Ercilia Zilli

Clinical Psychologist