

# ***European Family Science Journal***

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**Periodically published electronic journal**

**Volume 5    2022    Issue 2**



EUROPEAN FAMILY SCIENCE JOURNAL

The name of the journal in Hungarian:

Európai Családtudományi Szemle

European Family Science Journal

Year of foundation: 2014.

Volume V - Issue 2, 2022

Published by: European Family Science Society

Headquarters: 8900 Zalaegerszeg, Gólyahír utca 1., Hungary

Person responsible for publication: Győző Czettele

Editor-in-Chief: Győző Czettele

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Chairman of the Editorial Board:

Imre Balásházy

Editorial office:

Czettele Győző

1223 Budapest, Gyula vezér út 47/B.

szerkesztoseg@ecssz.eu

Homepage of the journal:

[www.ecssz.eu](http://www.ecssz.eu)

International identification number:

HU ISSN 2064-8006

*„Happy families ensure the future.”*

## About the journal

Topics of couple relationship, marriage and family cover the most fundamental issues of human life. Nothing less than the unity of man and woman can satisfy man's deepest desires, and this unity in couple relationships and marriage is the most important source of strength for society. Couple relationship habits are of vital importance for marriage and the family. What culture looks like is similar to marriage and family. The spread of sexual behaviours without respect and love for the other can confuse the main routes of human existence. When sexuality is directed toward love, it builds happy marriages, families and thriving cultures that recognize the infinite value of each person.

In recent decades in Europe, responses to this issue have varied widely. This journal is a platform for experts and laypersons who care about families and want their children to live in happy families. The journal was published in Hungarian in 2014 and 2015, and from 2020 it is available in a renewed format both in Hungarian and to some extent in English.

## To Authors

Being an electronic journal, the European Family Science Journal (ECSSZ) offers opportunity to publish articles, studies and papers on the topics of couple relationships, marriage and family. The aim of the ECSSZ is to search for and analyse the causes of the family crisis and the possible ways out. The article to be published may include (i) the authors' article not published elsewhere or, if already published, the consent of the previous publisher is required, (ii) summaries or translations of previously published materials, and (iii) reports, reviews, opinions, interviews.

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When submitting a manuscript, the author is advised to attach a filled in "Manuscript Submission Declaration". The declaration can be downloaded from the website: [ECSSZ Manuscript Submission Form](#).

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## *Articles*

## Reflections on Marriage, Family and Demography - Part I

### *Chastity-Based Marriage, as the Condition of Civilization and the Key to Human Flourishing*

Dr. Imre Balásházy  
Family Science Alliance  
info@csaladtudomány.hu

Two mottos:

*"The mission of man is to learn the truth, love what's beautiful,  
desire what's good, and do what's best."  
/Ludwig van Beethoven/*

*"A society that lives carnal love outside of marriage lives a culture of death."  
/Pope Saint John Paul II/*

### Abstract

For decades Europe and the Western world have been allowing vicious attacks against the institution of marriage. These attacks, being basically Marxist and culturally Marxist, always reach us wrapped in a dimensional package of sexuality and cohabitation. It is important to recognize four major fronts of these attacks. The very first one among these four is the promulgation of sexual freedom, namely the separation of sexual life from the marital bond. This first front will be the subject of this study. Its combatants call their attacks sexual revolution, which was always and has been a sexual war against the institutions of marriage and family, furthermore against Christianity and actually against the individual.

The price we have been paying for these "sexual revolutions" in the twentieth and twenty-first centuries include: the women became subjects, their human dignity is seriously injured, they became victims of harmful individualization, in cohabitation scenarios rape and psychological diseases abundantly multiplied, billions of broken relationships, more than one billion broken families, more than one billion abortions, multitude of burned-out lives, suicide, loneliness, harmful addictions, demographic crisis, men and women drifting away from each other, and Christianity is in a declining curve. This destruction exceeds the one the world has suffered during the first and second world wars combined, so we can consider this sexual revolution as a plague of third world war magnitude. Here we can talk about crime against humanity. Sexual freedom became generally accepted. It appears now that even talking about the damages it causes became taboo, as if a certain sexual dictatorship had been established. We are at a stage when perhaps we can calculate the outcome of this attack which is the

foreseeable loss of our culture unless we can re-stream the essence of sexual behavior back into the marriage.

There is a definite need for joining our efforts to re-create the demand for marriages based on sexual purity in which science, politics, the public and the churches must share collective responsibility. Considering that chastity-based marriage constitutes an absolute necessity for the physical and mental wellbeing of the individual, for creating and maintaining a developed society as well as for making it flourish, therefore those who are acting against it, will automatically commit crime against humanity. Unfortunately, little do people know that it is a crime, by cause of being misinformed about the correlations of this area of life. When the leaders of countries and churches understand and accept the relevant scientific results, plus the scientists who work in this field and unfortunately practicing silence on this subject for decades will speak up, we may hope then these countries will survive. There is no humanitarian way to find a solution for the problem without this joint effort.

## **Introduction**

The definition of marriage and family has become a particularly principal issue in recent decades, because by expanding their meaning their prominent role in the society can be made less important or even nullified. To illustrate this point here is an example: if we also call the groups of people living in mere cohabitation families, we may end up considering almost any group of people families removing thereby the family's prominent role. So, it makes a significant difference how we define marriage and family.

The institution of marriage and family has been under attack for some time. For example, Karl Marx saw marriage as the first form of class struggle. According to him, the wife in a marriage is oppressed by her husband, therefore the institution of marriage should be abolished.

We are launching a multi-part series of articles on marriage family, and demography.

On the following pages, we will analyze some of the important aspects of the interrelationship between the definition of marriage and family and will examine the reasons that led to the current crisis of family life, what are the reasons of the currently experienced alarmingly low cultural level of human interrelationships and will point to the only solution that is considered to be the right one. It will be mentioned that this is going to be the only right way to eradicate demographic crisis.

## **Definition and some basic properties of marriage**

The marriage is a lifelong union based on the sovereign decision and the mutual love and respect of *one woman and one man*. This alliance is considered as a legal institution with special status and thus it is protected and solemnized by the laws of the state. This union can be truly free of stormy waters only if it is *based* on sexual purity. This means that both parties in the marriage are sexually involved only with each other throughout their lives. Chastity-based marriage would be worth distinguishing from not this type of marriages and the sexual purity striving lifestyle-model from the others, because in general the base of chastity-based marriage is the helping, respecting and complementing couple, while the other's is the striving, selfish individual. The main difference between the two is the- actually opposing- anthropological model! The building stones of the chastity-based marriage are altruism, respect, and paying attention to the other, while the second's are selfishness, disrespect, and irresponsibility. In the

first type the individual tries to find his/her partner, while in the second type he/she tries to find himself/herself. Generally speaking, the first type is characteristically more stable, of course, healthier, more fulfilling and it enables, unlike the other type, a socially blooming society where human dignity is at the center of the lifestyle. Neither the fact that the spread of chastity-based marriage created civilization is accidental, nor that civilization will collapse if the spread of sexual purity ceases (Unwin 1934, Mascher 2009). It is also not accidental, in fact lawful that in sexually free societies demographic crisis can be observed, because it is the children's essential interest that she/he should be conceived, birthed and brought up in a loving environment, where his/her mother and father love him/her and each other. It is worth noticing that in the developed world before the planned (by Marxists) sexual war, so called sexual revolution, in fact against human and humanity, marriage was defined as chastity-based marriage. An example is the concept of cohabitation, which back in those days meant living together without being married or according to a piece of data from the USA in the beginning of the 20<sup>th</sup> century 94% of women had their first sexual intercourse after their wedding (Greenwood and Guener, 2009). Surveys unequivocally show that relationships that included more partners prior to marriage hardly can make loyal marriages work (Busby, 2010; Tárkányi, 2014, 2015; Fagan 2017, Demographic Winter, 2008; Balásházy 2018, 2019). This is absolutely natural, since the multi-partner lifestyle before marriage can greatly transform the parties, or create a totally different- even more selfish- type of human. The stakes are high! As we have already mentioned in the abstract, the price of the planned sexual revolution of the 20<sup>th</sup>, 21<sup>st</sup> century are billions of broken relationships, more than one billion broken families, more than one billion abortions, more than one billion porn addicts just in our generation, more than one billion people with STDs, and much more than one billion people being used and sexually abused (Heap and Sanford, 2019). Let's continue: objectification of women, serious damage of human dignity, harmful individualization, more than a hundred million psychologically sick people, who knows how many suicides, burned out lives, harmed children, physically and mentally sick people, loneliness, multiplied relationship and other kinds of abuse, harmful addictions, genders drawing-away from each other, nations' extinction as a result of demographical crisis.

Marriage is a mission of the married couple to fulfill its basic qualities, which are establishing an interwoven union of love and life, complementing each other, making every effort to create a wholesome interrelationship, maintaining sexual and general fidelity to each other, and willingness to accept children to be part of their family. It is the two of them who create jointly a flourishing union. This unity is the basic cell of society that constitutes a family even without children. We are convinced that it is in the best interest of the individual, the couple, and even of the entire society as a whole – to develop a societal conception that will guide the institution of marriage on a scientific and cultural basis towards the acceptance and practice of the chastity-based marriage and keep it there for good in order to promote the long term survival and health of society. Education based on extensive academic research and results are needed for that, and the prohibition of the spread of the wrong correlations in order for people to see the result of this kind of lifestyle and what kind of consequences does it entail. There is a much urgent necessity – we may even say – a vital necessity for this today, because, for example, a humanitarian and long-range solution for the demographic crisis appears to be impossible without it.



### **The interrelationship of some important components when defining marriage**

In marriage, a man and a woman complement each other, and together, as two partners, they create a complex unit. This complex unit, formed by the couple, constitutes the family for a number of reasons and is therefore considered to be the basic cell of society. Considering its elementary significance, both for the individual and for the community, the marriage should be regarded by each person, as well as by the society as one of the most important missions of the individual. Currently it has not been emphasized in the public domain that marriage is primarily a union of love and thus its vital element is self-giving. Contracting the marriage is one of the most momentous events in an individual's life. There is a dire need to educate our children and the youth that marriage requires conscious and responsible preparation, and they must prepare for it just like when choosing a career. The fact is that harmoniously functioning marriages can only be expected in most cases only from well planned and well thought selection of prospective spouses. And this the basic goal of the spouses, families, communities and of healthy societies, furthermore it is the determining factor in assuring the health of the individual, the family and of the society.

According to Joseph Daniel Unwin as described in his famous book *Sex and Culture* (1934, Oxford Press), *a developed (rationalist) society has only come into being throughout human history when sexual life has been in certain aspects restricted by society to marriage i.e. society accepted sexual activeness only in marriage*. One could therefore say that the necessary condition for creating an advanced society is to make the marriage built on sexual purity generally acceptable. *Civilization was clearly created and sustained by the institution of chastity-based sexuality. Namely, where these constraints were relaxed, all advanced societies have collapsed within three generations at most, without exception*. And where premarital sex became commonplace, all advanced societies collapsed without exception already within one generation. Let us prevent this happening to our current society. It is important to note that Unwin's work was later verified, and Unwin's findings were validated by K. Mascher at the University of Munich in 2005 and 2009. (Mascher 2005, 2009).

Concerning the future, Unwin concluded that the legal guarantee of women's equality and the preservation of sex life (proposal level) to the marriage cycle could only together assure the realization, flourishing and the long-term survival of such a civilized society where both the individual and society prosper from it. If we think about it, this is natural consequence, because: (i) on the one hand, in a civilized society, respect for human equality and human dignity must be expected, therefore guaranteeing equal rights to women is essential, (ii) on the other hand, the general acceptance of sexual intimacy before marriage and, generally, outside of marriage, makes true equality of women and their equal dignity impossible, because uncommitted sexual life objectifies the woman, i.e., the man will not look upon her as a partner of equal dignity, who is loved and respected, and also fulfills his life, but rather as an object to satisfy his instincts, and that also has a negative effect on women.

Naturally such a lifestyle also contributes to the loss of the male's human dignity. The reason of the loss can also be explained with the fact that males with this view and lifestyle do not consider themselves as prospective partners, husbands and fathers who are trustable and able to love and who acted with sexual responsibility even before the marriage, which in the hope of a good marriage would be a basic requirement in the interest of both of them. When looking at the entirety of the society these effects when present altogether in actual lifestyles kind of demote the human dignity to a much lower standard. Most likely this contributes – and not on

a miniscule scale - to the objectifying of the conceived child, and thus to an increased number of abortions. The abortion is a tragedy, not only to the embryo, but to the mother and in normal situation to the father as well. Thus, today's fashionable attempts and slogans on "gender mainstreaming", i.e., the validation of gender equality, the validation of "sexual and reproductive health and rights" and the introduction of so-called "comprehensive sex education" can only be accepted and considered humane, plus will express their intended meanings correctly only if the proposed sexual intimacy is only restricted to marriage and this acceptance becomes one of the listed components of marriage, furthermore the acceptance of the fact that the promiscuous as well as the extramarital sex is damaging not only for the individual, including both the male partners, and also for the children, if any.

Without these the aforesaid three attempts will be fundamentally wrong or untrue and will seriously hurt the human dignity while they make humans hurtfully selfish, making them sick while undermining the sustainability of the society, plus degrade, sicken, and destroy the civilization. There is a need for moral education that focuses on the real human value of the individual manifesting the unity of the spirit and the body representing the individual as the carrier of values with a mission to create an individual with the obligation to follow the laws of nature and to procreate another individual carrying human values. Therein the education to lead a fulfilling sexual life where marriage has a meaning, there is respect for the soul and the body of his own and of the other partner and for the respect of the possibility to procreate another human life.

Durston (2021) summarizes six important results of Unwin's work. Certain repetitions also occur among them, but it is important to list all of them due their importance:

- (i) Increased expectations of sexual constraints, either pre- or post-nuptial, always led to a more enhanced flourishing of a culture. Conversely, increased sexual freedom always led to the collapse of a culture three generations later.
- (ii) The single most influential factor with the development of the culture was whether pre-nuptial sexual purity (sexual abstinence) was expected or not. This had an incredibly significant impact in both directions.
- (iii) The highest level of the flourishing of the culture was observed when the pre-nuptial sexual purity was required till the end of the marriage. Civilized cultures that preserved this combination for at least three generations exceeded all other cultures in every area, including literature, art, science, architecture, technology, and agriculture as well. Only three out of the eighty-six cultures studied ever attained this level.
- (iv) Effect of abandoning prenuptial sexual purity: When strict prenuptial sexual purity was no longer the norm, real marriage, religious devotion, and rational thinking also disappeared within three generations.
- (v) When total sexual freedom was embraced by a culture that level of the culture sunk within three generations to the lowest one – which Unwin described as the “dead level of conception” and is characterized by people who have little interest in almost nothing else other than their own wants and needs. At this level, the culture is usually conquered or taken over by another culture with greater social energy.
- (vi) If there is a change in the sexual constraints, either through decreasing or increasing them, the full effect of that change is not realized until the third generation.

Given the success in making promiscuity widespread since the 1960s, unless there is a meaningful change in the tightening the constraints or a reordering of this area in the vital interests of individuals and their communities, it is expected that Western and European civilization will collapse within a few decades.

A crucial point to note when discussing this topic is *the existence of several significant asymmetries in the relationships of couples*. Not only gender equality but also differences should be discussed. Legal and moral equality is natural since the dignity of every human being is identical and absolute. *If differences are not considered, the weaker, the more vulnerable is disadvantaged*. This is how it happens when while women's equality is proclaimed, in practice it is the women who are being oppressed in today's so-called developed Western and European societies. This becomes obvious when we hear the slogans that 'everyone has the right to free sex' and 'everyone has the right to abortion'. Proclaiming these two rights next to each other we arrive to the result which is hypocritical male chauvinism.

Those who proclaim that women have the right to abortion claim that they are protecting women, when in fact they are giving men the opportunity to have free sex without consequences. If problems evolve, they will be sorted out for the man, so that he does not have to worry about it. Let the woman remove whatever caused trouble for the man. The man does not have to deal with those things that hurt the woman physically and makes her soul wrecked; it is the woman's problem. Those who proclaim these things they pretend as if they were proclaiming the equality of men and women. It is time to recover from these lies once and for all. (Balásházy, 2018, 2019; Tárkányi, 2020.)

Based on Unwin's results, one can say that the only way to ensure the physical and mental health of man and the thriving of the society is the sexual purity-based marriage, which is the strict criterion for the formation and survival of advanced civilizations with no exceptions.

In the absence of chastity-based marriage, the biological and psychological asymmetries inherent in sexual intercourse and in the couple's relationship in general, preclude equal burden-bearing, risk taking, confronting dangers jointly and the chances for a successful, healthy, and happy life for both sexes. *If women are not protected by society with chastity-based marriage from the risks inherent in sexual intimacy and in relationships by means of marriage, which for women are significantly greater than for men, they will automatically be exposed to oppression and greater danger than men exactly because of these asymmetries in relationships.*

*The five most important asymmetries in this area are:*

- (i) In finding a mate and establishing a permanent relationship with him, the chances for women diminishing faster over the years because their biological clock runs faster, and they run out of time for mating earlier than men.
- (ii) A girl may become pregnant as a result of her sexual relationship, which may change her life radically, whereas there is no such risk for the boy.
- (iii) The chances for and the stability of future marriages are less in the case of girls due to their previous sexual relationships with others. As an example, I want to refer to a publication by Fagan, which shows that the probability of divorce within five years of the marriage is twelvefold for girls who have had just one premarital partnership and this chance will be increased sixteen-fold for them if they had two premarital partnerships. For boys, these two figures are "only" four and five respectively (Fagan 2017);

- (iv) The girl is running out of time to have children or enough children. For boys, there is no such time. Let us notice that it is different from item number one. The first item deals with the search for a partner, while here we are talking about wanting to have children. Both topics are important enough to discuss them in two separate segments.
- (v) Girls are physically weaker and more vulnerable to violence. We should note here that violence against the partner in the relationship is about by one order of magnitude higher if the relationship is not based on marriage compared to the marriages that have been solemnized by marriage.

Obviously, we could continue this list. It is no coincidence that following the launch of what has been called the 'sexual revolution', but actually a war to destroy the culture and target women, children, demography and Christianity, depression in many countries has increased many times and the incidence of depression in women has doubled that of men. The incidence of depression has been increasing from one generation to the other (Andrade et al., 2003). According to the WHO the probability of depression is tenfold for the generation born after 1945 (Jowitt, 2018). The incidence of anxiety - what is strongly related to depression – has increased to a great extent in the United States among the children and teenagers. From the 1950's to the 1990's the average the American child suffered a higher level of anxiety during the 1980 than the average patients in the pediatric psychiatric clinics in the 1950's (Twenge, 2000). This all may be related to the high number of divorces, the increased loneliness, and the increased distrust towards others (Studies, 2000).

In the United States in 2007 the occurrence of depression cases among the teenagers was about seven times more than the occurrence of this disease recorded in 1938 (Twenge et al. 2010). For the past two decades a further increase of anxiety and depression cases was recorded by several sources for example in the United States (Common Ground Health, 2022) especially among teenagers and adolescents (Brueck, 2019). Here we should also pay attention to the results of a Hungarian study, which indicates that among the children of mothers who watched porn frequently anxiety was observed in surprisingly many cases (Tárkányi, 2015). Examining the possible correlation between the increased occurrence of „no-commitment-sexual-intimacy”, the increase of distrust and the frequency of depression cases, a study (Billingham, 1987) deserves attention. This study concluded that the lower is the level of commitment in cohabitation, the more the couple tend to resort to verbal and physical abuse in settling their conflicts.

The famous American sociological work 'Demographic Winter - the decline of the human family' (Demographic Winter 2008), which earned positive comments even by Nobel Prize laureate researchers, points out that the number of births in the developed Western countries has halved in the last 50 years, that is from the beginning of the 'sexual revolution'. The only solution to the demographic crisis, they argue, would be the re-introduction and “cultivation” of good marriages. The so-called Swedish model, which is the strong family support system, does not work on its own, because it is not money that is needed for a good marriage, but a mother and father who are living in a good marriage is needed for the children. Their conclusion is clear, namely if good marriages are not re-introduced on a massive scale, the population of these countries will die out.

According to the study, the most damaging event of the 20th century was the "sexual revolution". This 'revolution' has led to many women not marrying the first person they have had sex with, plus to the advent of artificial contraception and birth control methods in many

forms. People's attitudes to sexuality, marriage and having children has changed. These have a profound impact on family life. Cohabitation outside marriage has become more common, resulting in fewer children than living in a marriage, postponing the time of marriage, and reducing the chances of getting married. One important reason for the small number of children is that people decide to have children too late, if they do at all.

There are indications that people who have had a single partner are much happier with their partner both sexually and emotionally than people who have had many partners. The correlation determinants are striking in this area. (Demographic Winter 2008). According to a Hungarian research<sup>1</sup> study among people who have had many partners earlier, more considered divorce. This applies also to those who already initiated the divorce procedure. Furthermore, those who have had more partners earlier divorced more frequently than those who had less previous partners (Tárkányi, 2015). Fagan's US related data (2017) show an even stronger correlation: the more premarital sexual partners the couple had; the stability of their marriage proportionally steeper declined. For example, the marriage of those women who had mentioned two other premarital sexual partners fell apart within 5 years, which is 5% less than the marriage of those who had no other sexual partner before their marriage.

The children's psychological development requires stable and predictable relationships around them, where the interrelationship between their parents is particularly important. It is a definite plus for the children's psychological development if their father and mother live together; in such cases the chances of having serious problems are significantly lower. It is obvious that children who were brought up not in an intact family based on unscathed marriage would be more likely to suffer from poverty, severe neglect, and the results of bad parenting. Depression and delinquency are more common among these children (Wilcox 2011).

One study showed that teenagers raised by two parents in a unscathed family were much less likely to use alcohol and drugs and to smoke (after adjusting for the effect of education) than those raised by one parent in a broken family (Johnson et al., 1996). Boys raised by one parent in a broken home were found to be much more likely to commit something against the law for which they would be sentenced to imprisonment than boys raised by two parents in a unscathed family (even after adjusting for several factors) (Harper and McLanahan, 1998). The phenomenon of broken families is a major factor contributing to child poverty (Blank, 1997). In Hungary today, more than one million people live in broken families.

The intellectual performance of children of parents who later divorce has steadily deteriorated both before and after the divorce. Their self-esteem declined until divorce, but increased afterwards (Sun, 2002). Children of later divorcing parents had higher than average levels of anxiety and depression and antisocial behavior before the divorce. The latter did not increase after divorce, but levels of anxiety and depression did (Stroschein, 2005).

A family based on marriage is key to building social capital. More precisely, the key: marriage and family based on chastity-based marriage. (Fagan, 2017; Demographic Winter, 2008; Balásházy 2018, 2019.)

Unwin concludes from analyzing human history that chastity-based marriage constitutes an indispensable condition for the social progress. Sociological analyses of marriage stability also led to the same conclusion; see the results of Fagan's research (2017) mentioned above.

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<sup>1</sup> The 2009 Hungarian study on family sociology titled "Family relationships" that was selected to be representative.

This correlation is also well known to those seeking to break up marriages and the families. Obviously, they aimed not at making the present society more prosperous, but rather at destroying it, and realized that the best means to achieve this was to promote free sexuality, and as the result to undermine the institution of chastity-based marriage. In doing so, they torpedoed the institution of marriage and the fortress of family very effectively. It is worth noting that the 'sexual revolution' is an element of the 'cultural Marxism', which can be connected primarily to Antonio Gramsci, the Frankfurt School and, therein to Herbert Marcuse. For many people, the word 'revolution' implies a courageous and totally justified heroic movement organized from below to fight an inhuman and cruel power. The 'sexual revolution' is something else. Here, the goal is to corrupt and destroy a culture, the civilization, the marriage, the family, Christianity, and the man himself. Furthermore because of its real purpose and the method it uses, the 'sexual revolution' should properly be called sexual terrorism or sexual war. Due to its wide distribution, in this paper most of the time we will stick to the term 'sexual revolution', but we will put it in quotation marks.

The "sexual revolution" is a subject worth analyzing in detail, however, here I will briefly mention only three of its advocates:

(i) The English writer Herbert George Wells wrote before 1890: "It is essential to promulgate free love in order to break down and abolish the obsolete institution of the family." (Watt, 2011.)

(ii) According to the German sexual revolutionary Wilhelm Reich (1936), there is no need to condemn churches, religion, or marriage; it is enough to promulgate free sexuality and the processes set in motion will do the work of destroying the family and churches as well. (Kuby, 2013.) The author of this paper notes: Knowing the couple relationship patterns in Germany, we should not be surprised that after 2015, six hundred churches were closed there in one year.

If the churches take their own teachings seriously, they should not fear that today's man will turn away from them. Lucky for the churches, while justifying their teachings, experience shows that the opposite is true: where they insist on Christian sexual ethic, the church gains strength and grows, and where they abandon it, faith will dwindle. The fact that the number of followers drops year after year in the Evangelical and Catholic churches is a good example for this. As we all know the practice of extramarital sex is widely accepted in Germany even among the people who claim to be Christians. In the Mormon churches (in the Church of Jesus Christ the Latter-Day Saints) extramarital sexual relationship is forbidden, and it is not necessary to have a lifestyle with extramarital sex, it is enough to disagree with the church's policy. In such a case the church member will have to participate in three consultations and if these three meetings do not bring results the church member violating the church's policy will be excommunicated. The Mormon church today is known to be the fastest growing and strengthening larger Christian church in the world.

The churches should wake up to realize these correlations! The bulk of the financial resources available to them should not be used to renovate churches, but for the restoration of chastity-based marriage and, more generally, of a sexual culture and behavioral patterns for couples living in relationships. This culture and these patterns will serve and edify man. It is also strategically important since this is the direction from which the churches, Christianity and in essence the entire society have been and are being attacked, under the flag of 'sexual revolution'. By joining forces with institutions that support chastity-based marriages, by setting up research institutes and university departments, and then by training professionals and widely educating and disseminating the results, the churches could also have a positive impact on

society in this area. This could be a way to counter the false and anti-human ideologies that destroy the individual, marriages, the family, the nation, the churches, and the culture they have created.

(iii) According to Herbert Marcuse (1955), society must be sexualized, and the consequences will be far-reaching. This has already been achieved in the Western world; sexual relations outside marriage have become commonplace, and we know the consequences. In conclusion, the outcome of the efforts to destroy marriages and the family clearly demonstrates that the spread of premarital and in general, the extramarital sexual relations is disrupting and then destroying the institution of marriage and the family, destroying the whole society.

When entertaining this thought it is self-explanatory, because logically there are two anthropological models we should consider. One of them is characterized by the human effort to lead a life with a partner of opposite sex in a union of love. This effort is based on the joint happiness “of the two of us.” Then upon procreating children the basis of the relationship will become “our family.” The other anthropological model represents a category that includes all other lifestyles, even some kind of marriage, but with a dual basis, in which only “I” and “what is good for me” are present. Thus, the already very popular sexual freedom is not a symptom of something, but rather the cause of today’s anti-marriage and anti-family anarchy of living together characterized by extreme selfishness, and destructive individualism, where it is not good to be a woman and not good to be a child, and where psychotic disorders abound (Balásházy, 2018; Balásházy, 2019). Therefore, we may conclude that if we do not strive to restore the marriage module built on chastity-based marriage, we should not even dream of the possibility that the institution of marriage and the family will become stronger. It should be noted here that the long-term alleviation, let alone defusing the demographic crisis is not likely to be achieved and there is not even hope for it before this strengthening happens, because the demographic crisis is also only a negative symptom of the crisis of family life.

Here is one more summarizing thought that belongs to this topic: In the consumer society the marriage, family, Christianity, culture, and the human are under a cultural Marxist attack. Even Marx wrote about the need to abolish the institution of family. As Marx says: 'Therefore after, for example, the earthly family is discovered as the secret of the holy family, the former must itself be theoretically and practically destroyed' (Marx 1977).

I am referring to the statement of Donald Feder, former director of World Congress of Families: Distancing oneself from marriage will lower the fertility more than the use of contraceptives. The „sexual revolution” is the consequence of „cultural Marxism”. „We will not find our way out of the forest of demographic winter until the sexual revolution is overthrown! Ultimately, the sexual revolution is about death – abortion, contraception (preventing life from happening), sexually-transmitted disease, pornography and promiscuity, in place of marriage, fidelity and childbearing.” (Feder 2014). In the attempt to achieve cultural hegemony, the cultural Marxists succeeded in extending and popularizing their sexual war under the term „sexual revolution”.<sup>2</sup>

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<sup>2</sup> About cultural Marxism, and on the anti-human and anti-cultural war find more details in Balásházy (2018, 2019). These writings can be found in some of the books and also in this periodical (to locate them please see the reference index at the end of this article).

**Definition of the family**

The family is a communal union based on marriage. A married couple constitutes a family by itself, and the family may include the wife, the husband and their biological or adopted children, or a family may also consist of a single parent and his or her child or children. The family is the foundation of the social order, the smallest and most important unit of society, and the guarantor of the survival of the whole nation.<sup>3</sup>

**Marriage, especially chastity-based marriage by its very nature is significantly different from all other forms of cohabitation**

If a society is built on couples and young people desiring to marry with the basic condition of purity, love-based units will make up its structure. If a society lives and thinks in terms a cohabitation not based on sexual purity, then the basic unit of the society becomes the individual, who seeks self-fulfillment and will become damagingly selfish. In such a society the social relationships become crude, women become objectified and must live in a state of increased vulnerability, where equality may exist on paper but not in reality, and where life for a child is prone to be unhappy.

When studying the effects and the consequences, we will first distinguish among three types of relationship models: (i) chastity-based marriage, (ii) not this type of marriages and (iii) the non-marriage-based relationships. The negative symptoms around the family, and ultimately, the crisis and the demographic failure of family life, were brought about mainly by the mass proliferation and then general acceptance and practice of non-marriage-based relationships. Behind these obviously stands the spread of sexual relationships before marriage.

Why is marriage, especially the chastity-based marriage different from other relationships or sexual relations? Because the anthropological base of it is two people complementing each other and not the individual. Because the former is based on a unique and permanent commitment. In other words, from the first moment of matrimony, the two spouses will form an intendedly permanent union. Once contracting a marriage based on a well-planned decision, there shouldn't be conditions less a few exceptions. Therefore, one loves not the qualities of the other, but the person who is his or her spouse. Likewise, he/she loves his/her child, because he/she is his/her child. Loving means to search and fulfill the other's true needs (Nitsche, 2001). Marriage model seems to please the human soul and the human body, especially chastity-based marriage is good and healthy. Actually, surveys clearly show that married people whose relationship is good are healthier both in mind and body, live longer, are more productive and are more satisfied with life than unmarried people (Fagan, 2017; Wilcox, 2011; Balogh, 2006; Hungarostudy, 2006; Krúdy, 2015; Balásházy 2018, 2019).

Chastity-based marriage model is so much more different than the other marriage model, because its anthropological base is being only, where the individual wants to be complete as a whole only with one other person and not with as many as possible. Marriage based not on chastity is basically a multi-personal relationship model which can only reach its climax in a one-partner relationship, marriage, if it even reaches marriage or will survive in marriage. The chastity-based marriage model implies selfless preparation and self-improvement, which absolutely respects the other party's and the other sex's human dignity. The multi-personal

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<sup>3</sup> This definition will be further explained in a separate paper.



relationship on the other hand makes one selfish and doesn't pay attention to the other gender's dignity. This is how marriage becomes in general a gift and jealously guarded treasure in chastity-based marriage and several times a prison in marriages not like this. Because of the already mentioned asymmetry of relationships this kind of relationship model can make the men especially selfish, who then doesn't even want to marry. He thinks he gets "everything" the way he is right now and can alternate his partners without being responsible. Why should he get married, because then this fantastic opportunity would disappear?

Nowadays though everything works against young generations to turn them later into inadequate spouses. It also indicates that chastity-based marriage is the natural way of life for the adults, because if they deviate from it, they will suffer from the expected effect which then will have an impact on their environment too. It is also clearly better for the children if they are conceived, born and live in a family of a happily married couple. (It should be noted that the health of priests, monks and nuns is also better than average. It is interesting that all these lifestyles are based on a permanent and loving commitment, just like marriages.) Obviously, an adult person feels "at home" in this world when he or she makes a permanent commitment based on love and sexual purity.

We should note here that there is a misconception in circulation about the widespread lack of willingness to make commitment being this the reason of sexual freedom among partners. There are also people who explain the popularity of the sexual freedom as the result of widespread selfishness, and others as the result of decreased interest in religion. These opinions are very distorted and damaging because they create a reason and acceptable basis for the sexual freedom. It is time to notice the concept discovered already by social engineers of cultural Marxists, namely the removal of sexual intimacy from the marriage. When the removal is completed, the man no longer wants to make a commitment. Why? Because he has already everything, and if he comes across another opportunity for a better or younger partner, he would be a fool to stay with the current partner, because he stops thinking in the term of "we" are hopping over to the term of "me". His partner becomes a disposable object of pleasure, and he does not contemplate anymore sailing seven seas together with his wife. Then if one of his girlfriends accidentally becomes pregnant, he leaves the decision making to the woman to keep or abort the fetus. It is the women who are being damaged by the contraceptive pills, "so he has no need to deal with this issue either."

Making sexual freedom acceptable results on the one hand in a lack of making commitments, on the other hand in becoming selfish, especially in men, thus ultimately ending up in the exclusion of true female equality, as well as making it impossible to establish it. This, of course, negatively affects the religious life – in Europe Christianity – since the basic anthropological model of the religions, especially of Christianity is chastity-based marriage. *The task is given to: (i) religious leaders, (ii) specialists working in the area of family policy, (iii) demographic researchers, realizing that to have more children can be achieved not by giving money to the parents of the children, but by presenting chastity-based marriage as the only lifestyle model befitting humans and also by presenting all the other models as inhuman and cruel solutions.*

*In addition, it is our task to present all this information (iv) to psychologists, (v) physicians, (vi) to educators and teachers, (vii) to social researchers, (viii) to media representatives, (ix) to politicians, and (x) to those working in the field of arts.*

*Those who grew up in the Judeo-Christian culture also ought to notice that the concept of biblical marriage is the same as the concept mentioned in this article as chastity-based*

*marriage*. How sad that today one needs to explain that the biblical marriage is homogeneous with the term of chastity-based marriage as we had explained it in this writing! Unfortunately, this is how effective the war for sexuality ("sexual revolution") became during the past few decades.

As we have seen, marriage is a love-based final commitment, in which love is a passion and a choice to learn and fulfil what the other person really needs (Nitsche, 2001). Love is also the most advanced ability of man. Man's goal in life is to cultivate this ability, namely, to love. This ability is obviously the greatest gift of nature. Care, as a fundamental trait, can be observed and traced across a very broad spectrum of living creatures. A relationship based on love cannot end in time, because love does not have time limits, and accordingly to the definition it does not expire.

Man in love does not seek to dominate the other person but pursues what is good to them. Of course, love is perfect when it is mutual. Love is beautiful and attractive to the human mind and the human soul. Thus, if it is persistently cultivated, it will be transmitted to the other one and to the environment of the other as well. It works not because it is directly beneficial to the person expressing his or her love, but because lovers ultimately do their thinking and planning in terms of "we" rather than "I". Obviously, it pays off planning one's life this way. Qualitatively this lifestyle is better and more human than any other version of the multi-partner lifestyle. In marriage, a new unit is born through the unique and ultimate love relationship. Nock (1995) has found that the lifestyle of people living together without paperwork is more like the one of those living alone than to those who live in matrimony.

Surveys shows that it is clearly best, for the offspring to be conceived, born, and raised amidst a permanent and loving commitment. A harmonious, loving parental unit and the complexity of the family mean basic security for them. Many studies show that without it they will be vulnerable. A child has the natural right to be conceived, born, and raised in a marriage, and in a good marriage. Unfortunately, this right is ignored by today's consumer society. This also means that the orientation of this society is to some extent anti-child! No wonder there are not enough children! If the parents do not really love each other, they are depriving the child of his or her basic and legitimate needs, which are more important for him than a bigger house or a car for his parents. In a marriage the chastity-based marriage constitutes a huge and amazingly valuable advantage.

Sexuality is a fundamental part of our lives and is directly linked to the issues of relationships, marriage, family, children, and demography. Therefore, if there is a crisis or a trouble around the family, marriage, and demographic indicators, this suggests that there is trouble around the couple's relationships. Therefore, in today's world, in Europe, such a one-dimensional family policy is not sufficient where there is only one objective: to increase the sociopolitical support. It is not a coincidence that the attacks against the family focus not on the reduction of sociopolitical supports, but on spreading the practice of sexual freedom, stress the legitimacy of same-sex marriages, deny the binary nature of human sexuality, and so on. All of these attacks go against the nature of sexuality and the relationship of couples, and they are highly effective. For this reason, it is utmost important to form a united front and carry out intensive counterattacks, plus rebuild everything that had been ruined.

We have concluded that there are two or three different models of life paths that are worth categorizing in terms of the relationships. First just two of them: (i) the single-partner life path (life planned for a having only one sexual partner that is chastity-based marriage) and the multi-partner life path (life planned for having several sexual partners). Today, a mixture of these two

life paths is quite common, namely having multiple partners until marriage, then having only one partner (faithful and monogamous) when married. Please note that according to our definition, this is a multi-partner life path! There is, of course, a significant difference between life paths designed for this combination and those designed for a completely single-partner life path! So, today, unfortunately, we need to include three different lifestyle models in the categorization: (i) pursuit of chastity-based marriage, (ii) sexual freedom before marriage and monogamy thereafter, (iii) all other relationship models.

### **Consequences of the sexual war called “sexual freedom” running already for half a century and the way out, furthermore the solution briefly**

About the price we have been paying for the Marxist and cultural Marxist 'sexual revolutions' of the twentieth and twenty-first centuries and the immeasurable harm we have already talked about above.

The devastation caused by this sexual war (“sexual revolution”) is far greater than that of World War I and World War II combined, so it may be considered as World War III, and it is still not over, it has been globalized and is finding new forms that are increasingly morbid, so it is attacking the institution of marriage. The newer fronts will be dealt with in a future article.

According to the torts the sexual war so called “sexual revolution” counts as crime against humanity.

There is a reason to worry, because only very few people notice this. Free sex became commonplace. It appears to me that a prohibition exists on even talking about the harmful consequences and effects as if we were living in a sexual dictatorship. The experts and the politicians, except for a few experts and researchers affiliated with churches, generally have no courage to touch on this topic. Thus, this field dealing with the health, happiness, and existence of the individuals as well as the community has been abandoned by the sciences! This has become one of the greatest tragedies of our age.

There is a huge problem here, because the overwhelming majority of the population -due to misinformation - shares a harmonizing view concerning the long-term consequences and effects of the premarital sex which is wrong, unscientific and conflicting. Free sexuality has become commonplace thanks to half a century of widespread and very intensive propaganda by Marxist, then cultural Marxist, now mostly liberal ideologists, and "experts". *And, unfortunately, neither law nor politics dare to stand up for a cause that the vast majority does not represent.*

The solution is for policy-makers to call on responsible experts to carry out a multidisciplinary, comprehensive analysis of the issue, and for family policy to shift its focus from financial support of parents to the elimination of harmful conditioning of people and families, which is wrong and untrue, harmful beliefs and ideologies that destroy people and society, thanks to the cultural Marxist 'sexual revolution', and to the formulation and widespread dissemination of values and models of lifestyle that help people and build up their communities, i.e. that promote their health and well-being. What was destroyed and valued must be rebuilt, adapted to today's conditions. Churches should spend a significant part of the funds allocated to church renovation on the renewal of values and lifestyle models in this area. As has been repeatedly stressed, the process called the 'sexual revolution' is a highly organized, now almost global war against the individual, civilization, and Christianity. We must realize that there is a war! You cannot win a war without noticing it. In Europe, churches have been renovated by the thousands in recent decades and then closed by the thousands and replaced by museums,

industrial plants, entertainment venues, restaurants, and even some that have been converted into mosques or razed to the ground. Was it really worth it for the churches to renovate these temples? Marriage is the most fundamental institution of the Judeo-Christian churches and culture, and there has been a war against it for more than half a century. It is also the most fundamental and highest value, vocation, purpose, and natural destiny of Christianity and of man, which is to say, a war against love, because it cunningly proposes selfishness instead of love. The basic anthropological model of Christianity has been discarded and selfishness offered in its place. In principle, it is particularly useful to rebuild churches, but when there is a war, you must first destroy the enemy and then rebuild the most important churches that have been destroyed. Then, if there is still money left, it may be worthwhile to renovate buildings too. Politics, science, the churches, and civil society should notice all this and join forces both at national and international level.

*It is worth bearing in mind that the only way out that can be proposed to avoid social collapse and to make society thrive, and also to save Christian culture, is the re-introduction of chastity-based marriage! This should be one of the main objectives of family policy, social science, education, church, and civil life in every country!*

Premarital sexual intimacy is a failure when preparing or attempting to prepare for married life and it means denying matrimony, because the future spouse is excluded from being the only one in sharing sexual intimacy. Marital infidelity is a violation of the exclusivity of the relationship in the presence. Premarital sexual intimacy is not only a violation of the feeling of the spouse's in being the sole one, but also the feeling of having priority and to belong exclusively to his or her spouse, and as mentioned above, even the denial of the married way of life.

All this is especially important, since the first sexual relationship is when best associated with the formation of a serious bond and a major psychological transformation, especially for girls. In fact, biologically and by the laws of nature, carnal relations are 'marriages', since a love filled relationship that includes sexual intimacy too results in transforming the individual both hormonally and psychologically, and they create a strong bond between the parties. Nature does everything in its power to keep the couple together, because if they are going to have a child, this togetherness is particularly important for all of them, but especially for the child and the mother.

In the old days, at least in Hungary, aptly enough, if it happened before the marriage, it was called a 'wild marriage'. Premarital sex is both a denial of matrimony and counts as infidelity towards the future spouse, if that is a different person. Furthermore, it hurts the women's equality and dignity, because in premarital sex for the asymmetries mentioned above, the woman is more vulnerable. In our "developed" world the women's equality is proclaimed and premarital sexual freedom is regarded as a natural necessity. What a lie, what hypocrisy!

In our environment we often see women in the age group of 25 to 40 who live with their partner for several years waiting for their partner to commit. As mentioned above, the biological clock of women and men is different. It is much easier for a 35-year-old man to find a suitable wife than for a 35-year-old woman to find a suitable husband. For men, this appears to be a good and comfortable situation. The end of the story is that after a while she often refuses to wait any longer and they break up. The woman then finds someone else again whom she is comfortable with, but who does not want to commit, and eventually it may also happen that she will no longer have a chance to find a husband and will be left alone, while her man in his 30's

and even in his 40's can marry a woman in her twenties. The story is quite common, deeply sad, and the man's action is shockingly selfish and inhuman.

Free love makes the man very selfish and obviously changes the woman too. Under such circumstances, it is natural that the relationship between the sexes deteriorates. It goes without saying that marriages on the average will be contracted later when the marrying partners are older, that there will be fewer marriages, that the number of divorces and the number of so called "mosaic families" will skyrocket, that there will not be enough children, that a large number of children will be born out of wedlock, that the 'single' lifestyle will proliferate, that there will be a large number of mental illnesses, that there will be many abortions, that there will be many problematic children, and that there will be a significant increase in the harmful practice of pushing the individual in the forefront instead of the community.

It is interesting to note that often even among politicians it is now fashionable to present many of these things in a positive light, as modern values to be followed! They even have the face to add - mistakenly or deceptively, of course - that this serves the cause of women's equality! If we do not change these things drastically, we will be marching towards our destruction.

It is interesting from a cultural point of view the way the Bible describes marriage - both in the Old Testament and the New Testament - as "a man leaves his father, his mother, clings to his wife and the two become one flesh". Nowadays, thanks to the sexual war called 'sexual revolution', this is also practiced by many self-proclaimed Christians as 'the man joins his girlfriends, and many become one flesh'. *This is a denial and mockery of the Christian anthropological model and therefore of Christianity.* Of course, this hurts even the foundation of female equality, dignity and emancipation.

Time to quote here from Rod Dreher's book titled "St Benedict's Crossroads" (Dreher, 2021), which has become the second most popular religious book on the world market in recent decades after St John Paul II's "The Theology of the Body". Rod Dreher writes:

"Sexual practice became so central in Christian life that when believers abandon the true faith teachings about this issue, one practically cannot call them Christians anymore."

"God intended sex to unite a man and a woman physically and spiritually. However, with improper use, sex can be one of the most destructive forces in the world." "For a Christian, there is only one way one may enjoy the gift of sex: in marriage between a man and a woman. Today there is no other central teaching of the Christian faith that gained more unpopularity. And perhaps, there is no other that would be more important to obey."

"Christianity has taught that the body is sacred, and that since God created all men in his own image, the dignity they possess requires that the body be treated accordingly. This is the reason why the modern-day paganization that has been called sexual revolution can never be reconciled with the true Christian faith. Sadly, on a cultural level, this revolution has shattered the authority of the church, and now it is shaking its very foundations."

"The fact is that the rejection of the Christian teaching on sex removes the very factor that provides - or perhaps only provided? - the energy of social force embedded in Christianity."

"Philip Rief has identified the sexual revolution as a major sign of the demise of Christianity."

"We are past the sexual revolution, and it has had nothing less than disastrous effects on Christianity. It has almost struck at the heart of biblical teachings on sex and the human person. It destroyed the fundamental Christian understanding of society, families, and the nature of humans. Christianity and the sexual revolution cannot be reconciled, for they are radically opposed to each other."

The author of the present article agrees with all this, of course, but adds that unfortunately the 'sexual revolution' is not yet behind us, for today it also manifests in global form and is attacking on new fronts. As already mentioned, these new fronts will be discussed in some of the next few articles.

It is sad to see (Balásházy 2018, 2019) that the causes of the demographic crisis, and thus its elimination, are being sought by politicians and experts in many areas, but not around the disappearance and restoration of chastity-based marriage. It is like looking for the sea on top of the mountain. More on this will hopefully be covered in a future paper.

## Summary

Europe, including Hungary, too, and the entire Western world by spreading the practice of premarital sexual relations have allowed and in certain ways even supported the discrediting the institution. This is the institution from which all advanced civilizations, including the European and Western civilizations, have evolved and which has sustained them. They have allowed the deception and lies by some people who misled their societies to eliminate what marriage was created for, the pursuit of only one lifelong sexual partner. By rejecting sexual purity-based marriage, they and we have thrown away one of the most essential elements of their and our culture! Who knows if they can still be recovered? However, it is already proven that if not, our culture will soon be lost!

Science, politics, the civil world, and the churches should unite to urgently re-establish the demand for the institution of marriage based on sexual purity. Without praising and generally accepting chastity-based marriage, the human dignity of women is fundamentally compromised, and women's true equality will not be achieved, because they will be objectified for the men, because they will become the instrument of men's sexual desires and not the loved and adored equal partners of men. If, from the moment a child is conceived, there is no deep and genuine love between the parents for each other, then it is not a good thing to be a child. If a society does not understand this, then in this society it is not good to be a woman, but also not good to be a child. Thus, such a society is not only anti-woman, but also anti-child. No wonder not enough children are born.

By spreading free sexuality, the artery of civilization has been cut and civilization is bleeding to death on the altar of sexual freedom (which we know since Unwin that it will take at most three generations). This is understandable, since it makes the man selfish, the woman vulnerable and the child (if born at all) sour and sick in spirit. So obviously society becomes selfish and sick, and then collapses.

Obviously, Christianity bleeds too on the altar of free love since the basic anthropological model of Christianity - the aspiration to a definitive covenant of love with a single partner - is destroyed by free love. Moreover, free love also abolishes man's Trinitarian image of God (the definitive complementarity, or at least the aspiration to it, in a single covenant of love) and the image of marriage comparable to that of Jesus and his Church. Thus, without the acceptance of

and experiencing chastity-based marriage, a Christian church becomes fundamentally hypocritical, powerless, selfish, and theatrical.

The cultural Marxists, who wanted to revolutionize society, i.e., to overthrow it, and to abolish Christianity, were well aware that to achieve this they needed to achieve widespread acceptance of premarital sex, and aptly named their insidious and inhuman method of implementation as sexual revolution.

Public and church leaders, as well as social science researchers, should wake up to this.

In a “developed” society, where premarital sex has become common and accepted - perfidiously and falsely, of course - it is difficult for the law to act against it, because the law primarily reflects the intentions of the majority. This is where science, the churches and civil society have an enormous task and responsibility, and, of course, politics, because politics must stand up for the common good and for human health.

For this reason, family policy, if it wants to protect families and children over the long term and effectively, must do away with the general acceptance of sexual life outside marriage! Without this, for example, do not even dream of an effective solution to the demographic crisis.

Of course, national policy, security policy and economic policy should also recognize this, because if not enough children are born, if society becomes selfish and therefore sick, if society does not provide a loving environment for spouses and parents, then that nation and that society will become weak and easily vulnerable and will fall apart.

This article so far, has presented about the abolishment and the desperate need of restoring one of the pillars of marriage, the pre-marriage abstinence. Today, however, a significant part of the influential representatives of the “progressive” society is also making strong attacks on the other pillars of marriage and are exalting their own human- and culture-destroying achievements as 'modern values'. This will be examined in some forthcoming studies. The first front of the war against humanity, called the "sexual revolution", which is the subject of this writing, has dug the grave of marriage, the family and Christianity. The other fronts are only needed to put them in their graves.

Considering that the sexual purity-based marriage is indispensable both for the physical and mental health of the individual and for the development, survival, and prosperity of advanced societies, we can conclude that anyone who publicly and to the detriment of others opposes sexual purity-based marriage, or even the institution of marriage without sexual purity, claiming that even that is better than any other form of cohabitation, - thus committing an act equivalent to the crime against humanity and should be investigated when it was committed and how serious crime that was. Similar to this are the promotion of drugs, smoking or terrorist acts. The sexual war so called “sexual revolution” is also some kind of crime against human and humanity.

If all this is understood by the leaders of countries and churches, for example the by leaders of Hungary, the European Union, and the countries of North America, furthermore the scientist doing research in this field but having been silent or prevaricating for decades – except those who spoke up then there is hope for the survival of these countries in Europe and North America. Otherwise, however, the prevailing lack of relationship-based culture and the anti-human, anti-civilization, false and/or deceptive relationship ideologies, that today dominate, will eradicate the present culture. What will come in its place and who will survive and how the surviving people will live afterwards.

We should realize that the survival of our civilization, our individual happiness and health is unthinkable unless we urgently return to a society that widely and successfully supports

chastity-based marriage. Without achieving this the demographic crisis cannot be defused in a humane way.

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## It's in the Brain

Tamás Krúdy

### What the parents of teenage children should know about sexuality

It is popular today to assert that the best parents can do is watch with admiration, but remotely the sexual experimenting of their adolescent children. Nowadays, the influence of the peer group is usually overemphasized while on the same token that of the parent is downplayed. Yet, if we paid attention to what adolescents themselves say - as a recent American study shows - we could know that their parents still have the greatest influence on their behavior and value system.

Researchers stress that a teenager should not be left alone in any way because they need support, guidance, and education, especially on such an important question like sex. Surveys have shown that the vast majority of adolescents, whom their parents talk about sexuality, rely on information obtained from their parents and not those of their peers. It is also a statistical fact that children whose parents disapprove of extramarital sex and the use of contraceptives, and even dare to say so, are less likely to be sexually active at an early age.

### Early sexuality, attachment difficulties

The wisdom of parents is also supported by science. Recent brain research, for example, has shown a link between early sexual life and the inability to commit. In their book, *Hooked, New Science on How Casual Sex Is Affecting Our Children* (McKissic and McIlhane, 2008). Joe S. McIlhane, Jr. and Freda McKissic Bush both obstetricians and gynecologists, have reported that the younger a person starts having sex without a desire for commitment, the more his or her ability to commit later decreases. This will be the “norm” for him, which is very difficult to change. The statistical results also support this. According to a survey by the U.S. Center for Disease Control and Prevention (Mosher et al., 2002), nearly 60% of girls who have their first sexual experience before the age of 16 will have six or more sexual partners in their lifetime, while those who have had their first sexual experience after the age of 20, this proportion is only 15.2%, and 52.2% will have only one sexual partner in their lifetime. Sexual fidelity is one of the secrets to a long and happy relationship, as today the two most important causes for divorce are infidelity and alcoholism. So, anyone who wants to live a life in a monogamous marriage based on fidelity should start his or her sexual activity as late as possible.

Are 16-year-olds able to make rational decisions? Well, not too many. The brain researchers just quoted can explain why. Recent imaging procedures such as CT, MRI or PET have highlighted many novelties about the human brain. One of the greatest discoveries due to MRI (Magnetic Resonance Imaging) technology, for example, is that the region of the brain, that is responsible for making mature and rational decisions that take into account the consequences of actions reach full maturity and physical development in an individual sometime only in the mid 20s (Johnson, 2022). Therefore, it is physically impossible for an adolescent to make a fully mature and rational decision.

**The most malleable organ**

And when asked why those who are waiting to start their sex life are more likely to have a long lasting and loyal marriage, professionals also bring up results related to brain research. By the end of the adolescent years, the brain has about 10 billion neurons (nerve cells). These are isolated from each other, the connection between them is realized through the so-called synapses. However, the connections between individual nerve cells are not eternal, they persist as long as a stimulus passes through them, that is, as long as they are used. What is not used is bound to disappear. The brain is not a static organ, it is constantly evolving, changing based on the experience gained, but the brain of a young person is much more flexible, more malleable, new connections and synapses between nerve cells are easier to form. According to the model that explains how our brains work (Spear, 2013), every experience that comes to us is stored, creating new connections between neurons, and if this experience is repeated several times, that connection is strengthened so much that after a while it becomes the basic response to a given situation. I'm nervous? I light up a cigarette. With every cigarette I light, the smoker grows stronger in me, and with every cigarette I give up, the non-smoker grows stronger in me — for non-smoking has the same neural pathways as smoking. According to traditional Chinese medicine, if someone falls ill because of a certain harmful lifestyle, he/she should spend an equal amount of time to eliminate the illness. Let's say you smoked for 10 years, now you have another 10 years to reverse that process. It is for the same reason that there is no totally cured alcoholic, only one who does not drink.

And sexuality can be the same drug as alcohol or cigarettes. Sexual intercourse releases neurochemicals (dopamine, oxytocin, vasopressin) in the brain that create a pleasurable feeling that has hitherto been necessary and sufficient for people to have sex and, incidentally, to reproduce. A completely different situation has arisen today, where, due to different contraceptive techniques and legal abortion, sexual pleasure and reproduction have become separate things, the latter has become a conscious decision: the child is not the fruit of making love but of a conscious decision. Thus far, it was evolution that made sure we didn't die out, now we are left on our own. And, as experience shows, with increasing material well-being, fertility decreases - we want children, but there is a growing number of things that we want even more.

**Just sex and nothing else**

Another great discovery made using imaging research methods is that the areas of the brain that control love and sexual desire are located separately in the brain (Cacioppo, 2012). Here is the answer to the old question whether there can be love (friendship) between two people free of sexuality. Well, it can very well exist, a person doesn't have to have every relationship imbued with sexuality.

However, it also means that there can be sex without any emotion. Thus, one who constantly and consciously excludes emotions from his or her sexuality will have, after a while, his or her brain adapting to this norm creating structural changes in it — for the brain is a value-neutral organ. And for someone to whom emotionless sex has once become the norm, it can be difficult to smuggle emotions, tenderness, and intimacy back even when they want to have them.

### Sex is most enjoyable in a permanently monogamous relationship

The complex system of our brain is structured in such a way that sexuality is pleasurable (dopamine) so that we feel like doing it again and again. It also makes sure that a bond is formed between the parties involved (oxytocin, vasopressin) to hold them together, love each other and care for the children who are born. (It is a telling fact that when a woman first has an emotionless, casual sexual relationship, a “hook-up” with a man, only 11% of them manage to reach an orgasm. On the second and third such occasions, it is 16%, and from the fourth casual intercourse it rises to 34%. – as research done by New York University professor of sociology, Paula England shows (England, 2011). Women in stable relationships however are much more likely to reach an orgasm with a success rate of 68%.)

The whole system is designed so that one can achieve the most pleasure, the deepest intimacy, and the greatest pleasure (!) in lasting and monogamous relationships. Joe S. McIlhnaey, Jr., and Freda McKissic Bush both obstetrician-gynecologists, in their co-authored book: *Hooked, New Science on How Casual Sex Is Affecting Our Children* emphasize that our decision-making ability from the highest regions of the human brain could lead everyone to the most enjoyable sexual behaviour — unless some “programming error” interferes from a too early or otherwise botched sexual experience (McKissic and McIlhaney, 2008). This is because such an experience adversely affects an individual's ability to make healthy decisions. This is a danger that neither today's youth nor a significant portion of their parents are aware of. A young person who is completely immersed in a relationship that ends in a breakup then gets involved in a subsequent one that also ends in a breakup and so on does enormous damage to his or her brain's natural mechanism for building trust and attachment. So the common “wisdom” that ‘it's worth trying everything and it's good to experience ourselves thoroughly before we calm down’ is utterly false.

But what can those people do to whom this recognition arrives too late? They don't have to despair that it is all over, because there is hope for them too, although it will not be easy. It has been said many times even in this article how malleable the brain is, it changes throughout our lives, so bad innervations can not only be created but also be eliminated. Of course, to do this, we must first accept that these are bad innervations and that our natural decision-making ability is impaired. If one consciously does what is right, after a while it also becomes “part of one's personality”. And if you even ask God for help in healing, you have every chance of success.

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## The State of Sex Education in Hungary – Part 1

*What should young people know about sex? And who wants to tell them what?*

Tamás Krúdy

On 15 June 2021, the Hungarian Parliament adopted *Act LXXIX of 2021 on tougher action against paedophile offenders and amending certain laws to protect children*, more commonly known as the *Child Protection Act*. This has caused great controversy both in Hungary and internationally. The law has been given many names, including the paedophilia law and the homophobic law. People's attitudes towards the law largely depend on their worldview or political convictions and how they want to interpret the law and communicate about it.

The law bans external NGOs from providing sex education in Hungarian public schools, and those that were previously allowed have been suspended. Writing about this law, Prime Minister Viktor Orbán stated the following in his article entitled *Szamizdat 10*<sup>4</sup>:

*“The new Hungarian law clearly states that parents shall decide on the sex education that their children receive. School education must not be in conflict with the will of the parents. It can be no more than a complementary education, and its form and content must be clearly defined and subject to the parents' consent.”* Following the publication of the law, it has been repeatedly stated that the legislation will be clarified to state what can and cannot be brought into a school as sex education. However, the registration platform for this has not yet been made available, so teachers (and parents) are forced to work from what they are legally allowed to do.

### Who should deal with this?

Several international studies<sup>5</sup> have shown that parents are the primary source of information about sexuality for their children, or at least would be if they were willing or able to take on this role. Children want to hear about sexuality primarily from their parents. Today, the average age at which children are exposed to pornography is 11 years.<sup>6</sup> It is extremely important for parents to prepare their children for exposure to pornography by then. Children mainly consume pornography on their smartphones, tablets and laptops, but those who do not have such devices watch it on their peers' mobile phones. Children who have not seen pornographic content by the age of 11 are now the lucky exception. Parents who have an idea of what pornography was 15-20 years ago should assume that their child will be exposed to some form of pornography

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<sup>4</sup> Orbán V., 2021. [The liberal steamrollers are at it again against Hungary](#). Szamizdat 10.

<sup>5</sup> T. Turnbull, A. van Wersch, P. van Schaik, 2008, A review of parental involvement in sexual education

<sup>6</sup> Cs. M. Dulácska, 2020, [Teenstar módszertan meghonosítása Magyarországon](#), Pg. 36



by the age of 11. The School Education Gateway<sup>7</sup> (SEG) website conducted a survey in 2019 among teachers, other education professionals and parents on sex education.<sup>8</sup> The survey found, among other things, that “[m]ore than three quarters (81%) of respondents thought that parents or guardians were primarily responsible for the sex education of young people. The majority also found school counsellors (74%), local health care providers (72%) and school teachers and educators (68%) suitable for this task.” (Interestingly, respondents found both NGOs (9%) and representatives of the local religious community (10%) significantly less suitable for this task.)

The survey reveals that 53% of respondents think that no one in their region provides support for teachers on sex education, with 33% saying that the Ministry of Education provides guidance and resources to help teachers. (When interpreting this data, it is important to note that only 41% of the respondents were teachers.) However, there was broad agreement (99%) that schools should provide sex education to young people, with the only difference of opinion being from what age: 42% say it should be started before the age of 12, while 47% say it is needed between the ages of 12 and 15.

Although the SEG survey is not representative, it is likely to be a reliable indicator of trends and the distribution of opinions.

### Is the situation really disastrous?

Vilmos Szilágyi, a well-known sex psychologist who wrote a book entitled “*Nyitott házasság – korszerűbb életstílus*” (*Open Marriage - A More Modern Lifestyle*), gave a brief summary on the history of sex education in Hungary after the Second World War.<sup>9</sup> He notes that the communist dictatorship treated the issue as taboo until 1969. From the 1970s onwards, various books and booklets on sex education were published, but they never became part of the official school curriculum, and the author states that the reason for this was resistance on the part of the political leadership. The popularity of “*Doctor's Answers*” or “*Psychologist's Answers*” columns in newspapers and magazines is an indication of the public interest in the subject, but despite this, and despite the increasing number of textbooks, sex education has not been institutionalised. “*Apart from a few narrow and short-lived individual initiatives, sex education in Hungarian schools (and other institutions) has always been absent [N.B.: 2003]. Occasionally, a doctor or other healthcare professional is invited to give an informative lecture to the students. However, this is clearly not enough and cannot compensate for the negative influences that young people are exposed to on a daily basis, for example in commercial TV series such as Big Brother or Real World, not to mention the flood of pornographic magazines and films.*”<sup>10</sup> A few paragraphs later in the study this statement is contradicted, as it states that sex education has already been mentioned in the new NAT (National Curriculum), although the author criticises the extent and orientation of this education. “*Under the new rules that came*

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<sup>7</sup> The School Education Gateway (SEG) project is an initiative of the European Union, funded through the [Erasmus+](#) framework, the European Union's education, training, youth and sport programme. The project is supervised by the [European Commission](#) and managed by the [European Agency for Education and Culture](#) (EACEA).

<sup>8</sup> Survey on sex education, [schooleducationgateway.eu](https://schooleducationgateway.eu), 27 December 2019

<sup>9</sup> V. Szilágyi, 2003, *A szexuális nevelés nálunk és másutt*, Új Pedagógiai Szemle 2003/11

<sup>10</sup> Ibid.

into force a few years ago, the **National Curriculum** and its more recent versions require primary schools to teach healthy lifestyles, including sexuality-related anatomy and biology matters, but direct information about sexuality (or sex education) plays a minor role. Educators are still unprepared. They do not have the time to deal with such matters, and no relevant textbooks or reference books are available.

The previous [N.B.: Fidesz-KDNP] government tried to propagate a conservative, repressive-type sex education, for example in the video film series commissioned by the Ministry of Education for presentation and discussion in secondary schools. These materials recommended premarital virginity and sexual abstinence.” We will come back later to what Vilmos Szilágyi offers as an alternative. But first, let's take a look at the widely held belief, thanks to his extensive work, that the current state of sex education in the Hungarian school system is a disaster. Psychologist Gábor Semsey started from this premise when he wrote his PhD dissertation entitled “*The practice of sex education in grammar schools in Hungary*”.<sup>11</sup> The results he obtained, however, forced him to revise his initial hypotheses: “Overall, the situation in secondary education is slightly better than we had expected based on the dissatisfaction of Hungarian professionals:

- There are educators who are committed to sex education in schools and are looking for the best ways to do it.
- In many places, there is an awareness that sex education is a comprehensive task for the whole school, and that it is worth involving more teachers and other professionals as well.
- Some of the educators involved have recognised not only that students need more than just basic sex education (i.e. biology and health knowledge), but that sex education also requires a much more complex approach. And, in many cases, this is what they are trying to achieve.
- Many schools also provide sex education as part of extra-curricular activities (e.g. camps, class weekends, spiritual practice or pastoral care, school days and dormitory afternoons).
- In many places, NGOs are being involved to help with sex education.”<sup>12</sup>

Of course, the author does not hide the shortcomings, and one of the biggest problems he sees is that sex education teachers do not consult with children, parents or even each other, and there are no curricula “in schools, teachers are left to themselves, and the quality of sex education depends solely on the diligence, dedication and experience of individual teachers.”<sup>13</sup>

### Regulated by law

The issue of sex education is reflected in the documents governing public education in Hungary, both in terms of legislation and regulations. Act CXC on National Public Education was published in 2011 and has been amended several times since then. There is no explicit reference in the law to sex education in institutions. At the same time, the teacher's duties include “to ensure the development of the child's personality in the course of his or her teaching and learning” and “to make every possible effort to develop and protect the child's physical and mental health: through education, [...] involving the parent and – if necessary – other

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<sup>11</sup> G. Semsey, 2016, A szexuális nevelés gyakorlata a magyarországi gimnáziumokban.

<sup>12</sup> Ibid. 6-7.

<sup>13</sup> Ibid. 7.

*professionals*”. (Act CXC of 2011, Section 62(1)(g)). As we have already mentioned, although it is not explicitly noted, sex education can certainly be understood as a learning process closely related to personality development, as Kata Makrai writes in her article analysing the Hungarian legislation on sex education.<sup>14</sup>

The EMMI [Ministry of Education] regulations on public education and their amendments, however, already provide quite specifically for the identity of the persons who are to provide sex education. Initially, this was the responsibility of kindergarten and school psychologists.<sup>15</sup> The EMMI Decree № 8/2013 extends the scope of persons who can provide sex education. In addition to kindergarten and school psychologists, the regulation considers biology teachers and *“therapeutic physical education and health promotion teachers as suitable for delivering thematic parent meetings on the topic of sex education, and knowledge related to sexual behaviour should be included in their professional methodology. [...] It can be said that in our country the legal framework provides the personnel conditions set out in the Directive. Every primary school must have a professional trained in the field of sex education, as the employment of both school psychologists and biology teachers is a legal requirement.”*<sup>16</sup>

Makrai also analyses the content of the regulations, namely their compliance with the European principles on sex education, as formulated in 2010 by the WHO Regional Office for Europe and the German Federal Centre for Health Education. The aim of these Directives is *“to establish standards for this field of education throughout the European Union and to promote the introduction of a holistic approach to sex education in the Union, as opposed to traditional sex education which focuses on the dangers of sexuality.”*<sup>17</sup>

In his summary, the author finds that the picture is diverse. *“In some areas, we are closely in line with international trends, while in others we are lagging significantly behind, and there are areas where we have both a progressive and a strongly conservative approach.”* In light of the WHO Guidelines and all that is going on in sex education in public institutions in Hungary today, according to the author there is a lack of gender education, an inadequate presentation of gender diversity in society, not enough attention being paid to sexual minorities, and the fact that the words “girl” and “boy” are among the key concepts in the section on gender identity is a problem.<sup>18</sup>

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<sup>14</sup> K. Makrai, 2018, *Iskolai szexuális nevelés Magyarországon* in Tanítani online

<sup>15</sup> [EMMI Regulation № 20/2012](#) on the operation of educational institutions and the naming of public educational institutions

<sup>16</sup> K. Makrai, 2018

<sup>17</sup> Ibid.

<sup>18</sup> *“Although it is not stated that the regulator only distinguishes between two genders, the fact that it starts from secondary gender characteristics and focuses on the search for differences calls into question whether it meets the expectation of the Guidelines that sex education should seek to accept the differences that result from the diversity of gender in society, and whether it takes into account the differences between gender and biological sex in the question of “gender”. [...] Within the subject of moral philosophy, an examination of the primary school curriculum shows that [...] the thematic unit “My World” deals with the issue of identity, with the key concepts of “girl” and “boy”. In other words, the statements made in relation to the National Curriculum become clear here. In other words the possibility of social gender diversity is not part of the content regulation (EMMI Decree № 22/2016, Annex 1). [...] Even in its introductory lines the National Curriculum encourages the acceptance of various identities and differences. However, if we look at the thematic units, we see that only religious and cultural diversity is discussed in more detail. Other minorities – such as sexual minorities – are not covered in any part of the curriculum.”*

In Hungary, there have already been government efforts to increase the social acceptance of the above approaches considered as neglected. This includes a government decree published in 2009<sup>19</sup>, which defines as an important aspect of pre-school education “*to consciously avoid reinforcing gender stereotypes and help to break down prejudices about gender equality in society.*” Here can also be included the series of gender mainstreaming training courses at government level,<sup>20</sup> organised in the first half of 2009 at the initiative of the Ministry of Social Affairs and Labour, Secretariat of State for Equal Chances, and implemented under the European Commission's Progress Programme.

Excerpts from “*From the Sidelines to the Mainstream - Gender Mainstreaming*” handbook: “*Gender mainstreaming is the review, reorganisation, development and evaluation of public policies by responsible current decision-makers.*”<sup>21</sup> Furthermore: “*Gender mainstreaming is a comprehensive and inclusive strategy for a more just and equal society. But [...] if the top leadership of the organisation (ministry, agency or authority) that is introducing gender mainstreaming does not fully support the idea and does not get behind the issue, there is no chance that the reform can take off in practice and be supported by all subunits.*”<sup>22</sup> In other words, this was a top-down type of sensitisation or social consciousness forming.

## Education for Family Life

As you may have noticed from what has been written so far – and as presumably you were already aware – sex education of young people is a battleground of ideological concepts. In essence, everyone, by which we mean the government, teachers, education professionals, parents and NGOs, agrees that schools have a responsibility to educate students about sex. However, what is included in this education and what is not is a matter of differing opinions, depending on the ideology of specific opinion leaders. In line with the 2012 National Curriculum, Education for Family Life (EFL) was published for the first time as an optional item on the curriculum.<sup>23</sup> This is not just about sex education, although it is the most explicit of all the documents on public education and expresses the need to educate young people in this area, based on the following principles:

### “5. Gender – male/female identity – sexuality – relationships

The aim is to help students from early school age onwards to develop a gender identity according to their genetic sex, to learn about the basic differences between the sexes (gender character, brain function, communication, etc.), to dismantle harmful stereotypes about gender roles of male/father – female/mother, to experience the biological, psychological and

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<sup>19</sup> Government Decree № 255/2009 (XI. 20.) amending Government Decree № 137/1996 (VIII. 28.) on the publication of the national basic programme of kindergarten education.

<sup>20</sup> The training series and the accompanying manual were originally published on the [www.nfu.hu/gender\\_mainstreaming](http://www.nfu.hu/gender_mainstreaming) website, which has since been removed, but the handbook entitled *Partszérlől a fősodorba – Gender mainstreaming (From the Sidelines to the Mainstream - Gender Mainstreaming)* is still available in several places, e.g.: [http://konszenzus.org/wp-content/uploads/2014/07/Gender\\_mainstreaming\\_kezikonyv.pdf](http://konszenzus.org/wp-content/uploads/2014/07/Gender_mainstreaming_kezikonyv.pdf)

<sup>21</sup> Betlen A., Krizsán A. Zentai V. 2009, *Partszérlől a fősodorba*, 49.

<sup>22</sup> Betlen A., Krizsán A. Zentai V. 2009, 55.

<sup>23</sup> [https://kerettanterv.oh.gov.hu/07\\_melleklet\\_miniszter/k1\\_07\\_egyeb/index\\_csen.html](https://kerettanterv.oh.gov.hu/07_melleklet_miniszter/k1_07_egyeb/index_csen.html)

behavioural changes during adolescence in a positive way, and to develop a fertility-conscious attitude, where the child is seen as a gift. It intends to assist you in finding and choosing the right partner. It is important to familiarise students with the different types of male-female relationships and the happiness and disappointments they can experience, and to develop a family-friendly attitude. Another aim is to make sure that the young are adequately prepared for a mature, responsible, balanced and healthy sexual life based on a harmonious, happy and committed relationship (marriage). They can also learn the skills they need for a healthy sex life. In learning about the beauty of human conception and foetal development, let the young understand that human life has value from conception to natural death.”<sup>24</sup>

Schools that choose EFL from the optional curricula receive a detailed curriculum, lesson plans and instructional videos for grades 1-12, according to the maturity and interest level of the children, with nine double lessons per grade. Teachers can become EFL instructors through a 60-hour accredited training course. The Cycle Show<sup>25</sup> and Secret Mission (“Titkos Küldetés” in Hungarian)<sup>26</sup> are programmes linked to EFL, and place particular emphasis on developing bodily awareness and fertility awareness within sex education. As we mentioned at the beginning of this study, the Child Protection Act that came into force last September currently stipulates that no one outside of school, including EFL teachers, can teach a lesson on sexuality before their methodology has gone through the registration process, but – as we have also mentioned – this online registration platform is not yet available.

However, Education for Family Life is not the only possible approach to sex education for school children. As this essay has shown, there is a radically different approach, which will be dealt with in our next article.

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<sup>24</sup> Családi Életre Nevelés, EMMI Regulation № 51/2012 (XII. 21.), Annex 7.10 (document available here: [Grades 1–4](#))

<sup>25</sup> <https://www.mfm-projekt.hu/>

<sup>26</sup> [https://titkoskuldetes.com/hu\\_HU/](https://titkoskuldetes.com/hu_HU/)

## The Most Valuable Investment: Loving Human Relationship

Dr. Tímea Surányi Vadas

Family Science Alliance

suranyi.timea@jovojevan.hu

### Abstract

As a result of Hungarian and international research on the correlation between happiness and health, it has been found that loving relationships result in a happy and fulfilling life. This is supported by the coping strategy and spirituality of the individual. The outgrowth of Hungarian family policy reflects a radical decrease in the number of divorces; however, it is necessary to help young adults be prepared for marriage, in order to have our future generations grow up in stable marriages.

In the world today, people are looking for valuable investments, health has received special attention in recent years. But what makes us all happy and healthy? What is the most that can be given?

The answer was also sought by the founders of the Grant Study of Adult Development programme (Vaillant E. G. et al., 2022). This unique, longitudinal research has been going on for more than 80 years now. It has become one of the longest-running studies on mental and physical well-being. The lessons learned from the research were surprising to the researchers as well. As a Harvard physician, Dr. Arlie Bock, the initiator of the research project pointed out that most medical research devoted too much attention to sick people, but these research projects did not answer the basic question of how to live happily. Therefore, research has been launched in 1938 to investigate how a sample of men can cope with their lives over a given period of time, how they adapt to the challenges of life, and the reason why some people with similar abilities can manage better while others live less happy or are not happy at all.

Dr. Mária Kopp was also inspired to start a research career while seeking answers for the same question about the reason why some people are shattered in major changes of life, and others get over them and overcome the challenging difficulties. As a researcher of the mental health of Hungarian people and of behavioural studies, her work and oeuvre become significant in forming the guidelines of current Hungarian family policy as well.

At the beginning of the Grant Study research programme, the 268 healthiest and most promising undergraduate students at Harvard University – including John F. Kennedy, the later President of the U.S.A. - were recruited for the study, later, the examined group of individuals were completed by 456 underprivileged Boston youths. The research participants – their families were also involved later - are still being studied: by receiving questionnaires, providing their medical records from their doctors, and by giving personal interviews. The information is describing the physical and emotional health, career, retirement experience and also the marital quality of the participants.

In his lecture, Dr. Robert J. Waltinger, the current director of the research reported that study participants as young adults thought that it was wealth, fame, hard work and success that would lead to a happy life. However, the long-time that has passed, highlighted that happiness, well-



being and health as well, are **closely correlated with higher-quality close connections** (R. Waldinger, 2015).

The significant result of the research has become demonstrable that it is social aptitude, not intellectual brilliance or parental social class, that leads to a satisfied life. *Warm connections are necessary* — and if not found in a mother or father, they can come from siblings, uncles, friends, or mentors as well. Good sibling relationships seem especially powerful. It is found that relationships of men at age 47, predicted late-life adjustment better than any other variable.

Dr. George Vaillant, the former principal investigator of the study, highlighted two main areas of his research experience: defense mechanism, that plays an important role in coping with difficulties and the health protection role of loving relationships.

Well-functioning coping strategy indicates a mentally healthy-, while a malfunctioning one implies a problematic personality. The central question is not how much or how little trouble men meet, but rather precisely how—and to what effect—they respond to that trouble. Vaillant explains defense mechanism as the mental equivalent of a basic biological process. When we encounter a challenge large or small, our defenses float us through the emotional swamp. He drew the comparison: when we cut ourselves, our blood clots — a swift and involuntary response that maintains homeostasis. And just as clotting can save us from bleeding to death — or plug a coronary artery and lead to a heart attack — defenses can spell our redemption or ruin. Such mechanisms are analogous to the involuntary grace by which an oyster, coping with an irritating grain of sand, creates a pearl, humans, too may have valuable responses to hardships that go beyond themselves.

*“Much of what is labeled mental illness, simply reflects our ‘unwise’ deployment of defense mechanisms. If we use defenses well, we are deemed mentally healthy, conscientious, funny, creative, and altruistic. If we use them badly, the psychiatrist diagnoses us ill, our neighbours label us unpleasant, and society brands us immoral.”* Vaillant says.

Dr. Vaillant also points out the priority of loving relationships: the intimacy of lifelong relationships has the most effect on how satisfied we are in life. *The most important thing that really matters in life: our close relationships.* **Happiness is: love.**

Dr. Robert J. Waldinger, the current director of the research also stated, based on the results, that our relationships and the quality of our relationships influence our health. Taking care of our relationships has to be a form of self-care too. These ties protect people from the discontents of life, help to delay mental and physical decline, and are better predictors of long and happy lives than social class, IQ, or even genes.

Social connections are essential, and conversely, loneliness kills: it damages both our physical and emotional health. People who are more socially connected to family, friends, and community are physically healthier and live a longer and happier life. On the contrary, those who are isolated, experience loneliness – solitude may be felt even in a crowd of people or in a personal relationship – are less happy. Their health and brain functioning declines sooner and they live shorter lives than people who are surrounded by loving relationships. *How satisfied we are in our personal relationships in the midlife, predicts how long and what quality of life we will live in old age.*

Individuals who are well connected, tend to stay healthy and easy-going, furthermore, their mental abilities are also better due to the beneficial effects of their protective relationships.

Those who feel they can count on their partner, can keep their memory sharp for longer. Good and harmonious connections can serve as a buffer.

However, it requires much effort, attention, time and patience to take care of our personal relationships, it truly is the best investment in our happiness.

The research yielded:

- The *warmth of childhood relationship with mothers* matters long into adulthood: men who had "warm" childhood relationships with their mothers earned an average of \$87 000 more a year than men whose mothers were uncaring and late in their professional lives, it was associated with effectiveness at work.
- The *warmth of childhood relationship with fathers* correlated with:
  - o Lower rates of adult anxiety.
  - o Greater enjoyment of vacations.
  - o Increased "life satisfaction" at age 75.

As the study asserts, it can clearly be seen how important the roles of a family, a mother and a father are in the later success and life quality of their child. The participants grew up in a world where mothers were mostly at home, running the household and raising their children, fathers were also present in the everyday life of their families and neither television, nor computer were stealing time and relationships. Marriages were stronger than they are today, and there were firm moral standards.

Civil marriage was introduced in Hungary in 1894<sup>1</sup>, and dissolving a marriage became possible. Regarding the divorce rates, they were around 2-4 % in the beginning of the 20<sup>th</sup> century, and then they showed an increasing tendency, as Table 1 shows.

**Table 1:** Divorce rates in Hungary in the last 80 years

Year	Number of Marriage [pc]	Number of Divorce [pc]	Rate of Divorces and Marriages [%]
1900	61 466	1 075	2
1930	77 907	5 495	7
1954	107 368	12 144	11
1958	91 439	14 916	16
1960	88 566	16 590	19
1990	66 405	24 888	38
2000	48 110	23 987	50
2010	35 520	23 873	67
2020	67 095	14 979	22

Following the 2010 government change in Hungary, family protection plan has been a priority policy. There is an apparent change in marriage and **divorce rates**: the 2009 divorce rate of 65 % has decreased to **22 %** by 2020. This indicator is mainly due to the increase in the number of marriages: there were 35 520 marriages in 2010 and 67 095 in 2020. Between 2010-2020 divorce rates showed a decline: the number of divorces was 23 873 in 2010, while in 2020

<sup>1</sup> See Article 29, 73 b XXXI of 1894 on Marriage Law



it was 14 979, a lower number than that was earlier recorded in 1958 and it was permanently small only before 1954 (KSH-Central Statistics Office, 2020).

In recent years favourable trends may have been revealed regarding the increase in number of births within marriages. In 1990 13% of children in Hungary were born out of wedlock. Subsequently, there was a gradual rise in birth rates of children born outside marriage, this tendency reached 48% in 2015, however, afterwards a progressive decrease was observed, this rate dropped to 30% in 2020.

Today both marriage and cohabitation relationships are present, open relationships have become generally accepted. Regrettably, our “modern” world today looks at motherhood, the basic feminine principle, unfairly. Today, so-called “new feminism” strives to offer women the choice of family life, whether they consider it as their unfolding femininity. As the dual earner family model has become common and the rate of single parents is quite high, the picture of a full-time mother living for her husband and children is becoming utopian. In Hungary, policy makers have done a lot to end this trend and it can be stated that both political and financial framework have provided opportunity for couples in stable marriages, to decide that the mother or even the father may choose raising children as a main profession by means of family tax credits, reduced costs of child raising (free textbooks, discounted/free catering services).

Besides these successes, however, further efforts would be required to enable future generations to grow up in loving, stable families. We emphasize the importance of self-education and the development of a value-system based on respect for life, since without a solid character, the trap of selfishness can barely produce egoism and not support love for others. Moral- and Religious Education is part of this tendency, on the other hand, youths are exposed to such powerful negative impulses that ought to be shielded. Moreover, young people have to be prepared for marriage consciously, including passing on wisdom on self-knowledge and social relationships, household management, and financial awareness as well, or basic skills in nutrition and baby-care.

The profession of being a wife and a mother is merely an additional plan of young girls preparing for the secondary school final exam – but it is still among their plans that we can be happy for. The wife, the mother may be the heart of the family well-being. How can young people prepare for this vocation? Earlier, children saw the parental patterns at home that they passed on. Today, education takes place in institutions in which ‘family studies’ are not included. It would be essential for well-functioning relationships, family harmony and cooperation to develop skills that enable youths to be prepared for a good marriage, providing them information on child raising and successful family functioning. There is a need for that, programmes that prepare young people for marriage and/or family life are in high demand.<sup>2</sup>

The American Marriage and Religion Research Institute at The Catholic University of America has studied the family background of talented children. In his lecture, Pat Fagan, the director of the institution explained that marriages in unity were conducive to the development of successful children, especially in families that were practicing their religion. However, when comparing non-religious or non-practicing religious couples with religious but single parents, the surprising result was that the children of deeply religious single parents were more successful and productive than the children of non-religious married couples.

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<sup>2</sup> Such programmes are eg.: 9H90 – Armament Programme (Jövője Van Foundation), Christian Life Strategy Programme (Péter Nagy – Diocese of Pécs)

Based on the research of M. Kopp et al. (2004) the coping strategy of faith-practitioners all showed higher levels of well-being. The practice of religion, for all variables examined, is associated with better physical and mental health (where a significant correlation could be observed). Those who rather practise their religion, smoke 43% fewer cigarettes per day than the national average, were ill for 42% fewer days in the previous year and their work capacity was notably better. There were significantly higher values reported according to the WHO welfare questionnaire, so they are less depressed, less hostile, yet they are more cooperative, less characterized by harmful emotional coping strategies, they tend to use problem-solving conflict management and they report significantly more social support from their parents and colleagues.

Ichiro Kawachi, a Harvard University teacher revealed that where people trust each other less, so where there is less social capital, the mortality rate is much higher and crimes and abortions are more common too. (Kawachi I. and Berkman L. M., 2000).

Sociologists do not usually mention grace capital, namely the surplus that spirituality, transcendent need and attitude provide society. Joseph Kentenich, the founder of the family movement of Schönstatt already in the first part of the 20<sup>th</sup> century emphasized that the main purpose of his movement was to increase the grace capital in society. In Hitler's Germany, Kentenich was deported to Dachau in 1941-45, later, the Catholic Church exiled him to America. Nevertheless, his movement survived and got strengthened and is now already operating in our country as well (K. Csermák, 2001).

"The family that prays together stays together" Patrick Peyton preached, whose message was often quoted by Mother Teresa of Calcutta who received a Nobel Peace Prize, and also by Saint John Paul II.

The longitudinal scientific study of the well-known Harvard Study of Adult Development and the research results of the American Marriage and Religion Research Institute accord closely with the followings that were described by a Catholic priest – namely, Károly Futó:

*"What is the most important task of mothers?"*

- *To dress their child properly?*
- *It's important, but not the most important.*
- *To feed their child?*
- *It's important, but not the most important.*

*The most important task of a mother is to teach her child to pray! This is the most that can be given.*" According to the surveys, he was right, and it is worth for all specialists and research scientists to think about.

Christianity proclaims love, the loving God. With this heritage the individual in love communities, such as in families, friendships, groups, can experience the happiness that makes his life – in line with scientifically measured contexts – healthier, more beautiful and more fruitful. This shows that relevant Christian teaching and scientific results that analyse personal happiness are in perfect harmony.

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## What Science Really Says about Homosexuality

Dr. Ákos Tárkányi

Motto:

*„And gradually, though none remembers exactly how it happened, the unthinkable becomes tolerable. And then acceptable. And then legal. And then applaudable.”*

*/Joni Eareckson Tada/*

### **Abstract**

Homosexuality is not genetically determined but is shaped mostly by psychological factors, although the indirect presence of biological factors is not excluded either.

The decision by U.S. psychiatrists to say it is “not a disease” was made as a result of political terrorist attacks rather than scientific research. That is, there was no such scientific decision, so science still says it is a disease.

Homosexual relationships are necessarily biologically infertile, and this is probably the reason why promiscuity and relationship breakdowns are common among homosexuals. Such a lifestyle can cause serious damage both physically and mentally.

If a homosexual thinks he or she “determined” this attitude, and “he or she is essentially this and cannot be anything else,” then he or she is trapped in this harmful attitude and dangerous lifestyle.

A significant proportion of homosexuals become heterosexual throughout their lives. Some of them change easily, spontaneously – others with individual effort or with the help of an outside helper, such as a therapist. It is a fact that just as therapy for alcoholics and drug addicts is only completely successful in a part of the cases, so is it for homosexuals. And it is also true that just as a healed alcoholic may feel the urge to get drunk at times, so do many healed former homosexual to return to this lifestyle. But here and there, they are usually able to stand on their own two feet and live a normal life. It is worth striving to recover, to break out of the trap of error – because it is absolutely not worth staying in it.

### **Homosexuality is not biologically determined but is shaped mostly by psychological factors**

#### ***Homosexuality is not caused by genes – there is no gay gene***

In 2019, an article was published in the high-quality and prestigious American scientific journal Science presenting the results of genetic research on an unusually large sample. Members of a large group of researchers collaborated in this work, analyzing the genetic data of nearly half a

million people from several databases. In this study<sup>1</sup>, data from a total of about half a million people from databases in three countries were analyzed genetically, looking for possible explanatory factors for homosexuality<sup>2</sup>. No "homosexual gene" was found. As it was written: "there is certainly no single genetic determinant (sometimes referred to as the "gay gene" in the media)".

In certain cases, some small details of certain DNA elements (called SNPs) showed little association with homosexual behavior, but without any explanatory effect – that is, with negligible individual "effects," if there is effect at all since there are no genes in that part of DNA that can determine human characteristics. These SNPs (5 specific SNPs altogether) are found in the non-coding part of DNA, so where there are no genes and what researchers used to call "junk DNA".

SNP is the abbreviation for single nucleotide polymorphism and this notion means nucleobases at a point in DNA (and those they found fell outside the coding region). Thus, it can be considered a normal variant and can only serve as an indicator in large-scale genome-wide association studies (GWAS). Calculations (estimates) were performed using mathematical methods, which resulted in 8-25% of the proportion of such small SNP differences (from the average) among homosexuals. It is not known why these tiny differences exist and how specifically, if at all, they influence individual decisions (whether someone chooses a same-sex or opposite-sex sexual partner).

However, they also had a more important measurement result, which was shown by the 'polygenic score'. This is essentially "the extent to which the combined effect of genetic differences in a particular individual determines its propensity to develop an individual trait or behavior". According to their measurement results, this "polygenic score" value for homosexuality was less than 1%, which means that less than 1% a person is determined by these genetic differences; in other words, on a genetic basis, the chances of someone becoming homosexual are up to 1% higher than they are not. That is, based on genes, it is impossible to predict whether someone will be homosexual, since 1% is negligible, not deterministic, not even really orient. In sum, a heterosexual had a 0% (genetic-based) tendency to do so, a homosexual had a 1% – as to the explanatory factors leading to his or her homosexual behavior, the remaining 99% should not be sought based on genetic difference<sup>3</sup>.

They found a much stronger relationship to psychological factors on homosexuality than to those of a strictly physical, biological nature on a genetic basis. Homosexuality appears to be

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<sup>1</sup> The title of this study: Large-scale GWAS reveals insights into the genetic architecture of same-sex sexual behavior. See Ganna 2019, Lambert 2019

<sup>2</sup> Homosexuals were defined as those persons who had at least one same-sex sexual partnership in their lives.

<sup>3</sup> It is worth noting that previous research has tried to find a possible genetic background for homosexuality through twin studies. The problem with several of these was that they did not necessarily study twins raised separately, thus, joint upbringing and their interaction with each other could completely skew the results. On the other hand, the important and detailed research result cited above on the genetic background of homosexuality (which is very sparse and virtually non-existent) suggests that it is not worth looking further in this direction with other, less effective methods.

It is also noteworthy that a study three decades ago (Hamer 1993) linked a fragment of the X chromosome called Xq28 to male homosexuality. (This result, which aroused great interest, was then interpreted as "finding the gene for homosexuality.") However, this recent large-sample study described above (Ganna 2019) found no such relationship.

more common than average among those who are more genetically predisposed to, for example, experience-seeking behavior or substance abuse. Among lesbian women, for example, bipolar disorder (a type of depression) and marijuana use were correlated with homosexual behavior. The article also mentions that SNP differences may indicate a possible role for olfactory-related genes in homosexuality<sup>4</sup>, and those associated with baldness have shown some association with this, although the role of these relationships is completely uncertain.

### **Would another biological cause determine homosexuality? No.**

Thus, it is a scientifically proven mistake that homosexuality is “genetically determined”, as 99% of homosexuality has a non-genetic cause. It is also important to note that although the theory that “genes cause homosexuality” is wrong, as this research<sup>5</sup> has clearly shown in the end – but there is another theory that it is not genes that determine homosexuality, but adverse hormonal effects on the fetus due to some disorder in the womb. So even if it is not “their genes”, they are still “born that way” according to this second theory. This is the opinion of some based on some research findings<sup>6</sup>.

What factors can we consider in the brain that might be biologically related to human sexual orientation?

In principle, there may be three such factors, but neither of them can determine by “irresistible force,” they can at most slightly predispose. One is exactly what came out of the genetic research described: some men may be sexually attracted to male pheromones (fragrances that induce sexual attraction in animals) which are normally slightly attractive to women. However, even if this might be the case for someone (either for genetic reasons or “due to adverse hormonal effects in the womb”), smell is not the only aspect on the basis of which one chooses a partner. Moreover, the natural odor of the body is being suppressed these days, so that the role of the artificial scent has become much greater than that of the natural one. Thus, it would be a completely unreasonable assumption to consider “attractive body odor” as a “determining” factor in anyone’s choice of mate<sup>7</sup> (if this does not mean a one-off sexual relationship, but the formation of a lasting relationship).

We are not insects where pheromones can play a crucial role in finding a mate, and we decide who to “sleep with” based on more than one factor – except that unfortunately there may be a few people who are so drifting from one sexual relationship to another that the role of smell can even play a meaningful role in their case. And maybe that's how some people develop a homosexual relationship and then the lifestyle that is “built on it” – that's conceivable<sup>8</sup>. But even then, someone who would say of himself “determined by his brain” to live like that would still be wrong or lying. This would not be true, as he could have avoided this by living a healthy life that is conscious, thoughtful, and responsible, following good moral principles.

Another possibility is the lack of a hormone in the brain called dopamine. This hormone triggers a feeling in us, “go, do it, you’re good at this”. Animal experiments have shown that

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<sup>4</sup> We discuss the possible role of pheromones in sexual orientation later.

<sup>5</sup> Ganna 2019

<sup>6</sup> Hines 2019

<sup>7</sup> If we were to ask 500 pairs, how many of those 1,000 people would say they chose their mate for a lifetime mainly because they were attracted to the smell?

<sup>8</sup> Paredes 2003, Alekseyenko 2006, Martinez 2013

dopamine-deficient male rats have lost interest in females<sup>9</sup>. This might also be possible in men. It is possible that a man is dopamine deficient for some reason and therefore notices during his first casual sexual intercourse that he is not “excited” by his female partner. Then not even during the second one. Finally, he concludes that “I don’t seem to care about women – I’m definitely gay”. And then maybe he goes into such a relationship – and since a homosexual man likes him, he might stay in that relationship.

However, it is also possible that such a man does not engage in casual sexual intercourse and wants to marry a woman and then does so, and finds a patient and kind wife with whom it is quickly clarified that “he is not the quickly getting excited type”. But with patience, kindness and attentiveness, they can do very well with each other in this field as well. But patience may be less found in occasional sexual relationships; therefore, if dopamine deficiency may indeed play such a role, then in the population of those who prefer casual intercourse, the proportion who eventually become homosexual due to the resulting sexual failures may be higher among dopamine-deficient than among non-dopamine-deficient but also partner-changing men.

However, these two factors (the role of pheromones or dopamine deficiency) are by no means scientifically proven factors in the development of homosexuality. Here, rather, only the author of this article has sought to anticipate biological-based ideas in order to “suppose there is still some biological basis” and “then let’s see what it can be at all”.

There is another important hormone, testosterone, which is commonly referred to as the “hormone of masculinity”. Could this – or rather its lack – not play a role in the development of homosexuality?

This hormone is produced in both men and women, but its level is much higher in men than in women. Lack of testosterone can cause biologically based infertility in men – but such a (rare) deficiency does not cause a biologically feminine character. At the same time, a lack of testosterone can delay sexual maturation and make the biologically masculine nature of adults (at least in some testosterone deficient people) “less pronounced”.

Testosterone is likely to play a significant role in human relationships, although this role is not yet fully elucidated<sup>10</sup>. All you know is that its level is higher in men in bosses than in women in non-bosses<sup>11</sup> and that in men who “want to produce spectacularly and influence the crowd” (footballers, actors) are also higher than the average in men<sup>12</sup>. May it promote “strong, leading behavior”?

It was also found that in psychological test games, those with higher testosterone levels were also more likely to punish and to reward than those with lower testosterone levels<sup>13</sup>. In more detail, among those with a high testosterone level in the given hierarchy (students), those with a lower level in the social hierarchy were more likely to reward, those with a high testosterone level and a high level in the social hierarchy were more likely than average to punish. Would this be a hormone that strengthens the expression of the idea of “I will show that I rule the roost” (or of “I try to influence my peers to the maximum”)?

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<sup>9</sup> Balthazart 2007

<sup>10</sup> Goleman 1990, Eisenegger 2011

<sup>11</sup> Sari 2015, Yirka 2015

<sup>12</sup> Goleman 1990

<sup>13</sup> Zak 2009, Yukako 2017



At the same time, it was found that among men at the bottom of the hierarchy of a job place, those with higher testosterone levels tended to “position” better, that is, to consciously cooperate with the boss<sup>14</sup>. Would testosterone, then, be a hormone in the social arrangement of “the boss and his men,” or “smart self-positioning” or “social dexterity” or “careerism”?

In any case, so much is realistically conceivable – at least as a hypothesis – that among adolescent boys, those with lower testosterone levels may be at a disadvantage in the hierarchy of their peer group of boys. We do not yet really know how common such a deficiency is, whether there may be a genetic cause for this or mostly just a social or psychological one. Besides, we don’t really know that if they are disadvantaged for such a reason, does it in some cases have the consequence that the other boys in their peer group (“the boss and his men”) hurt, humiliate them, and, among other things, hurl such insults at them as “you are not a real boy”.

Of course, if this happens sometimes, it can have the effect of making that boy try to look or behave more masculine – on the other hand, it can have the effect that from this bullying he is mentally injured and he himself believes that “he is not a real boy”. And then in such a case, perhaps testosterone deficiency may be an initial factor in a process that leads to one’s homosexuality – but not as a “determining cause” but only as a “slight predisposing factor” which, as outlined, made him more vulnerable during the process of the development of a correct and healthy and responsible gender identity.

It is possible that the production of testosterone in boys (and in girls, as well) is disturbed for biological reasons, for example because their mother was exposed to some special environmental damage as a mother<sup>15</sup>. It’s also possible that the lack of testosterone makes it a little harder for a boy to fit into a group of contemporary boys as early as childhood and prefers to play with girls because they “get along better” with them. From this, of course, he has not yet been determined to become homosexual or transsexual in his adolescence or in his 20s. But parents need to pay gentle and constant attention to consciously shaping his positive gender identity, such as praise or explaining the right, healthy and responsible gender roles in a natural tone. Similarly, “very boyish” girls (“tomboys”) are worth paying attention to, forming their characters not by restraint or coercion, but by conversations (incidentally and loosely, but at least occasionally) about why it is natural and good for an adult woman to live a harmonious female biological role (and also about the possible diversity of the natural experience of the female role).

Two of the chemicals called phthalates have a rather strong estrogenic effect. Diethyl phthalate (DEP, DEHP) and dibutyl phthalate (DBP) had an effect that the sons of the mothers more exposed to these during their pregnancy (whose urine could show this) later became in a remarkably high proportion of girly characters (4-7 years old, typically 5 years old) and played

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<sup>14</sup> Yukako 2017

<sup>15</sup> Based on some research, it appears that if, for some reason, testosterone levels in the womb are significantly lower than average (due to stress, for example), this may be associated with a slightly higher proportion of boys who become homosexual later (Heritage 1980, Ward 1984, Ellis 1988). However, this is an issue for further investigation and cannot be considered a final outcome. The results of a study seemed to suggest that young lesbian women may have been exposed to abnormally high levels of testosterone during their fetal age (Mc Fadden 2011). Progesterone treatment given to pregnant women is also suspected of possibly interfering with the hormonal development of their fetuses and then, as a result, later distorting their sexual orientation (Reinisch 2017). It is not yet known whether testosterone production may be interfered with by any post-natal chemical factor.



more girly games at this age<sup>16</sup>. If there was any biochemical mediating mechanism, it could have been lower testosterone levels because this hormone appears to shape mainly social behavior (attachment to other members) in one group. It is a fact that in this study only less than 50% of the subjects originally examined were reached and that the number of cases was relatively small. It would be useful to repeat the research or perform a similar study with a larger number of cases. Because it is not excluded that although the result was statistically significant, it was “only a game of chance”, a product of some statistical error. If this result is real, then “boyhood” as a character and identity can be shaped mainly by the contemporary group of boys, and “girlishness” can be shaped mainly by the contemporary group of girls. The behavior may be significantly different in the two types of groups due to the different average testosterone levels.

The result of this research is therefore awaiting confirmation, mainly due to the relatively small number of cases. If this result is not wrong, but shows reality, then is it possible that there are some young people living as homosexuals today whose homosexuality developed – in part – as the result of this factor: that their mother was exposed to significant levels of phthalate contamination as a pregnant woman? Yes, it is possible. And if so, then wasn't this an irresistible determinant of the development of homosexuality for a given child? No, it wasn't. But it could have helped to avoid faulty, distorted psychological development if the child's parents noticed the strange character and slowly, carefully, by his parents' help he would have been prepared to live the roles of boy and man “in this way,” with this psychic endowment (a gentler, “softer” psychic character than average). Of course, a psychologist can also help with this – but not someone who reacts immediately by misleading the young child and orienting him (or her) towards homosexuality or transsexuality. This is a necessary warning as nowadays you have to be very careful when choosing a psychologist.

It is conceivable, then, that perhaps partly for genetic or hormonal reasons, a boy's character is not really “boyish,” either in appearance or mentality. Should such a situation occur, would it be due to a lack of testosterone or dopamine, or some other extremely rare genetic disorder? Whatever the reason, everyone knows that “masculinity” as well as “femininity” is made up of several criteria for us (as a concept, notion) and each of these criteria (such as shyness, determination, tenderness, or even physique, muscularity) forms a scale. Everyone can be placed on these scales (for example, based on a test), and it can be speculatively stated that a person is “masculine” or “feminine” to such an extent in one way or another. In any case, if a boy is not “masculine” enough in the eyes of the other boys in his peer group, it may be, as already mentioned above, that he is then ridiculed, hurt, humiliated, excluded by other boys (e.g. in his class), saying that “you are not a real boy” and “you must be gay”. Until then, that in the end the poor boy really does believe it, and he will tell himself that. And then he either doesn't even try any romantic relationship with girls anymore or just so shyly and clumsily that he fails because of it. Or he is not brought down so much emotionally, he just becomes slightly uncertain and when he has bad luck with the first one or two partners of the opposite sex then he would rather not try any more, drawing the bitter (and false) conclusion that “surely the boys were right, it seems that women are not for me”<sup>17</sup>.

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<sup>16</sup> Swan 2010

<sup>17</sup> Anyway, “girly boys” are also liked by some of the girls, so it wouldn't be right for anyone who comes to that conclusion either.

In any case, researchers knew so decades ago that „in humans hormones only set the stage, while social factors determine if and how they are expressed”<sup>18</sup>. It should be noted, however, that “social factor” means also one's own values and the decisions made accordingly. We are not servants or devices of our hormones, they are ours – at least for those who consciously shape their behavior along moral values rather than living as a “primitive caveman”. Our genes only determine the foundation, the structure of our nervous system, the “hardware,” but what we think or do, so our thoughts, the “software,” do not. We are not born with our future experiences, conclusions, decisions – even in the field of sexuality. It is not pre-described in our DNA or in our brain cells who we will meet and then what we will tell each other.

There is an assumption that “homosexuals are so because they have such a brain”. However, this assumption did not offer any reasonable mediating mechanism between the biological basis and the decisions to be made. Hormones – and perhaps especially testosterone – may offer this through the social and psychological mediating mechanisms outlined above.

As for some of the more relevant findings from brain research, for example, a study found that a tiny part of the brain called INAH3 that is involved in hormone production is on average smaller than that typical of men. In the latter cases, they have the same number of nerve cells as normal, only the nerve fibers are denser<sup>19</sup>. It is not clear whether this would be an effect of the homosexual lifestyle on the brain or a sign of abnormal functioning of the neuroendocrine system. It should be noted that the denser location of nerve fibers may be a consequence of their more intense use, as the brain is plastic: its functioning affects its structure<sup>20</sup>. This may be an argument that perhaps homosexual attitudes and lifestyles have influenced the development of this part of the brain. Similarly, the experience of a homosexual lifestyle or specific relationship roles may result in the observed fact<sup>21</sup> that while the brains of women are more symmetrical than those of men, the brains of homosexual men are more similar to those of women than those of heterosexual men, while those of lesbian women are more like men's<sup>22</sup>. Examining the gray matter of the brain, it was found that in both homosexual men and lesbian women, the part of the brain called putamen (part of the brain area called stria) was larger than that of heterosexuals<sup>23</sup>. Putamen plays a role in the formation of learning, rewarding and addictions<sup>24 25</sup>

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<sup>18</sup> Goleman 1990

<sup>19</sup> Byne 2000

<sup>20</sup> Doidge 2007

<sup>21</sup> It is also an interesting problem in general how different the brains of men and women are typically and if their brains are different (obviously only on average because there is statistical overlap), it is primarily due to the genetic basis or rather to the experience of typical social roles. The latter is conceivable because the functioning of the brain is plastic and can be shaped.

<sup>22</sup> Savic 2008

<sup>23</sup> Votinov 2021

<sup>24</sup> Wang 2020, Ghandili 2022

<sup>25</sup> And this result (Votinov 2021) may show some correlation with the result of the first large-scale genetic test presented (Ganna 2019) – since no matter how insignificant an effect was found, among the few genetic factors found in one of them, “those who appear to be more prone to such things as experience-seeking behavior or substance abuse, homosexuality is more common than average”. (The question remains whether the increased propensity to seek experience or addiction, which can be suggested as a hypothetical factor based on the results of genetic and brain research, may be related to homosexual behavior as a cause.)

### **What could be the psychological or social causes of homosexuality?**

Based on the above, it can be said that – in the case of normal, healthy development – there is no known biological reason that would force someone to make specific decisions – for example, even in the field of sexuality. Moreover, in the case of normal, healthy development, it is not realistic and reasonable to assume such a thing, so the homosexual attitude is – logically – usually based on social, psychological, cultural reasons.

The role of certain hormones, especially the distorted proportion of testosterone, in the development of a child's personality to some degree might be problematic in the case of genetic distortions or intrauterine chemical harm.

In the previous section, we have already begun to move on to the realm of examples of “non-biological homosexuality,” as a boy may be “not masculine enough” in the eyes of members of his peer group of boys because of “simple” psychological factors. In the same way, he can be humiliated and excluded, so that he becomes insecure about his gender identity and eventually loses it.

And here, of course, there may be many reasons for the examples of homosexuality emerging on a “purely psychic basis”. Some of these are proven, others are merely hypothetical (common sense, probable possibilities that would be worth exploring). The following are examples of both types, proven and “hypothetical but probable.”

Thus, based on our best scientific knowledge to date, homosexuality is not genetically determined, but even with this knowledge, it can be hypothesized by some that “even then, this attitude of any homosexual could have developed due to some irresistible and essentially unaffected factor”. Because we rarely think about how a person's perception of sexuality develops and how such decisions are made, it is relatively easy to get the idea that the development of sexual orientation – especially when homosexual – is something “opaque and unfathomable, a scientifically unknowable mystery”.

What hypothetical – and seemingly realistic, plausible – reasons can be considered that could lead to the development of a homosexual sexual orientation due to social circumstances, psychological factors, or individual decisions?

The reason behind the development of homosexuality in someone might be simply – in their feverish, confusing, overheated period of adolescence – the curiosity of “what it can be like to have a same-sex couple”<sup>26</sup>.

Or the reason may be that the same-sex parent was emotionally distant from the child who didn't (satisfactorily) or (not) deal with his or her child well enough, and so there wasn't really a same-sex role model for him or her to identify with as a role model. The role of this factor is

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<sup>26</sup> A much wider range of people have at least one homosexual relationship in their lives (5-10%, depending on the particular society and era) than those who have a regular homosexual relationship at a given time (0.5-1.5%) – see about this Rault 2019. So, there are quite a few people who have “tried homosexuality, but it hasn't worked for him (or her)” and apparently there are sometimes those who “work it out”. It should be noted that it does not seem appropriate to consider homosexuals as forming a tightly defined tiny minority into which people enter solely because of severe trauma. Nothing proves such a concept – as is the case with alcoholics, for example, who are good parallels. There is no “solid limit” to alcoholism or to drunkards as a population. And childhood trauma can often play a role in the development of alcoholism, but also individual bad decisions in adolescence or adulthood. Homosexuality cannot develop by someone deciding to “become homosexual,” but by trying it out for something and then “it works”: be “it” either the strange experience, or the mood of the subculture, or a particular partner.

indicated by the research result<sup>27</sup> that it was more common among homosexuals than average that one of his or her parents was absent from his or her life as a child due to divorce, orphanage, or parental imprisonment. And lesbians have a bad relationship with both parents in their childhood, but especially with their father<sup>28</sup>.

Sometimes the father is distant from his children, and if a little boy begins to identify emotionally with his mother's female identity because of this, it can lead to exaggeration and it is not certain that something will happen at a young age that would provide him with a "psychological switch" in the masculine direction.

Weakness in male identity can develop during a child's development even if his father is extremely committed to his work and therefore has no time left for his children. The father can be an attractive hero and role model for the little boy, the mother for the little girl – if they are present to them, with love and time<sup>29</sup>.

There are worse cases – when the father is addict (Dean Bailey's case is an example of this)<sup>30</sup>.

But a child can lose his or her father (or mother) as an orphan or as "an orphan of a divorce"<sup>31, 32</sup>. There may be some disruption or distortion in the relationship with parents that interferes with gender identity and attraction. Dr. Michelle Cretella, an American doctor, recounted a case she knew of, the birth of an injured sister to a little boy who had to be a lot with her parents<sup>33</sup>. The little boy, mistakenly, thought that because of her sister was a girl, she was being cared for much more than him. That's why he tried to compete with the little girl for her parents' attention by trying to be as girly as possible – for example, he rather played with dolls than small cars. As a doctor, Dr. Cretella referred the young child to a psychologist. Then, in a therapeutic session, this misunderstanding became clear to the little boy and his parents as well, and after good advice from the psychologist, everything was fixed.

Or it is possible for someone to have fantasized about different things in childhood, among them such as a same-sex partner, and whereas he and his parents never talked to each other about sexuality (at least normally and meaningfully – which is unfortunately common) this fantasy image somehow remained in him, and finally he believed to himself that "he seems to be like that then."

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<sup>27</sup> Fergusson 1999

<sup>28</sup> Saghir, 1973; Bell, 1978; Miller, 1980

<sup>29</sup> The special case of a German writer can also show the influence that a gender role in the family can have. Selma Engler, orphaned at the age of 13 from the age of 15, took up his father's role as a breadwinner early on, and until the age of 22 for the most part she supported her mother as well as her 10 younger brothers. (She worked as a shopkeeper, administrator and accountant.) Around the age of 25, she "came out" to be a "dominant, masculine lesbian" ("butch"). Well, according to the social role she played in her family, she could see herself that way ("a strong woman who stands alone at the head of those she leads" and who thus functioned as a "quasi-man" and a "quasi-husband"). See [https://en.wikipedia.org/wiki/Selli\\_Engler](https://en.wikipedia.org/wiki/Selli_Engler)

<sup>30</sup> Dean Bailey is a former homosexual in the USA who was healed. His father was addict (to porn) who did not deal with him. See an article about him here:

<https://www.lifesitenews.com/news/ex-gay-homosexuality-is-just-another-human-brokenness>

<sup>31</sup> Lemkin 1944.

<sup>32</sup> The latter situation can be alleviated if the divorce of the parents takes place relatively peacefully, after which the relationship between them will not be particularly bad, and if they can manage to establish a peaceful and well-functioning legal arrangement for "joint parental custody" after the divorce. Of course, it is best to avoid spoiling the relationship leading to divorce.

<sup>33</sup> See about it Cretella (in the referred Literature).

Or someone just "can't imagine how he (or she) would cope with the complex psychological and social challenge of successfully building a relationship with a partner of the opposite sex" – and his (or her) parents don't even think that this could be a big problem for their child because they never talked (well) about it. This is also why a child may come to the conclusion that "no, this is not going to work for me", so "unfortunately, I am different, not a real boy / girl". "I've always known that I'm different," some young people say about their homosexual attitude or transsexual identity, and then this statement is eagerly quoted by political activists in the media, or on the internet. Although he (she) doesn't even remember when he (she) first thought about it or how he (she) came to that conclusion – but once he (she) did think about it for the first time, it somehow developed in him (her). And then, encouraged to do so by certain political movements of our time, he or she "comes out" for his or her parents at the age of 16 saying that "he / she only now dares to confess what he / she has always known" – although it wouldn't even occur to him (her) that he (she) was homosexual, for example, if he (she) had talked to his (her) parents about sexuality, relationships, gender roles with his (her) parents 5-10 years earlier, even as a child, perhaps several times.

While the latter possibilities (childhood fantasies about same-sex relationships, anxiety about the complexity of having relationships with a partner of the opposite sex, and not talking to parents about these) are only a plausible assumption (a hypothesis that would be worth testing) regarding the cause of homosexuality or transsexuality in some cases, there are also clear scientifically substantiated reasons behind the emergence of homosexuality. Several scientific publications suggest that childhood sexual abuse, or seduction in adolescence may also be a cause of homosexual orientation. Because as the result of a research showed, of 150 adult homosexual men, 69 percent had had a minor sexual partner since the age of 21, and 45 percent had at least six such partners<sup>34</sup>. 86 percent of boys who molested a child reported being homosexual or bisexual in another study<sup>35</sup>. And homosexuals themselves can often become homosexual as a result of such molestation – 37 percent of homosexual men surveyed said they had been a victim of sexual abuse in childhood or adolescence, and 94 percent of the perpetrators were male<sup>36</sup>. According to these research results, there is a close and reciprocal link between homosexuality and pedophilia (pederasty).

There may be some form of same-sex sexual activity in the family that causes psychological distortion (such as an older same-sex sibling, same-sex parent, or other same-sex relative or acquaintance initiating sexual intercourse with a young child). American therapist Richard Cohen suffered such sexual abuse as a young child from a relative – because of this, he later became homosexual, but as an adult he managed to recover from it and then lived the greater half of his life in a normal, heterosexual marriage. He wrote about these negative experiences in his books *Coming Out Straight* and *Alfie's home*. Not only can this occur in the family, but buddies, classmates, or educators can have such an effect.

The case of Dean Bailey is an example of this<sup>37</sup>. Around the age of 10, he was secretly seduced by a boy classmate and this boy started him psychologically down the slope. (The world of children is not necessarily innocent, the world of adolescents even less so – thus it is

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<sup>34</sup> Goode 1980

<sup>35</sup> Erickson 1988

<sup>36</sup> Doll 1992

<sup>37</sup> Baklinsky 2014

a great value for a child and to an adolescent to get used to discussing all their problems and experiences with their parents and not having to hide anything from them.)

Education by homosexual parents also matters in this regard. This is because a study compared homosexual and heterosexual clients in child custody lawsuits and found that child abuse and homosexual orientation of the children were much more common among homosexual clients<sup>38</sup>. When examining children of lesbian parents, insecure gender identity was much more common among them<sup>39</sup>. Robert Oscar Lopez 's autobiographical article shows how it feels to grow up as a child raised by two women in a lesbian relationship and what specific problems someone will face as a result of such an upbringing, and what psychological and social factors may eventually lead to a homosexual lifestyle of that child in such a situation<sup>40</sup>.

It also seems likely that in addition to all of these factors, some lesbian girls might have become homosexual because they have “had enough of men” because of some kind of aggression from their male partner or partners. Or, in some cases, because as a child, her father was a brutal alcoholic (or drug addict) who regularly beat both her mother and her. All of these unfortunately already “well-known” negative factors may have been compounded in the last 1-2 decades by the fact that internet pornography has become a widespread social and psychological factor under the pretext of “sexual education”, especially among the younger age group. And there, a common theme is the portrayal of male abuse of women as “sex,” or the “social advertising” of sadomasochism (where mostly women are the victims). It is possible that these will make sexual abuse or rudeness against young women (especially in the bed) more common among young men. Thus, more and more young women can understandably develop fear or resentment about having sex with men. It would be good if sociological or psychological research also test these seemingly plausible assumptions.

Many women are deserted and failed by their men or their men are imprisoned in poor neighbourhoods, ghettos of American cities and these women are left alone, often with children. Some of them may just move in together because they hope to somehow thrive, stand on their feet financially together, by sharing one household. And then some of these may even say to themselves that "sex is better this way than with those rude men". This also might be a way how lesbian couples are formed. This, again, is only a hypothesis – but the social composition of same sex couples with children in their households seem to suggest that such an assumption should be tested, too.

It would be important to do more scientific research into the psychological and social causes of homosexuality. Unfortunately, it is now widespread that “since homosexuality is a genetically determined natural state” (which, as we have seen, is not true), so “it is not and cannot be a mental illness,” so little money (if any) is given to research its development.

A few years ago, an official homosexualist<sup>41</sup> lobby was formed among Hungarian psychologists, which already spreads the concept that “it is better not to deal with how homosexuality develops” in an American pamphlet (“guideline”) they translated and

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<sup>38</sup> Cameron 1998

<sup>39</sup> Stacey 2001

<sup>40</sup> Lopez 2012

<sup>41</sup> As this article goes on to show, violent political efforts have been aimed at declaring homosexuality normal for homosexuality for short. As a continuation of this, another similar movement has emerged, which can similarly rightly be called transsexualism.



published<sup>42 43</sup>. According to them, the position of "professionals", or "science" is that "it is better not to know"... Yet, as we have seen at the beginning of this article, based on the results of the study described<sup>44</sup>, there is essentially no genetic determinant behind the development of homosexuality – but psychological and social factors abound.

### **How did homosexuality become “not an illness” according to “science”?**

In 1969, the story of a new and dangerous world political movement began with an event called the Stonewall Riot. Homosexual and transvestite guests at the mafia-run Stonewall bar in New York clashed with police. There were many of them, the brawl lasted for hours and then recurred in the following days. A few days later, several participants formed an aggressive and far-left movement called the Gay Liberation Front. Later, under different names, the same movement and activity continued within several societies: well-organized and very aggressive acts of intimidation (called “zap,”) against politicians, psychiatrists, and Christian organizations<sup>45</sup>.

In May 1970, as part of such an action, they broke into a conference of the American Psychiatric Association (APA), where they shouted aggressively and accusingly at the psychiatrists, and in 1971 similar events occurred. Activists repeatedly interrupted the conference, cutting into the speakers’ speech, screaming and making fun of psychiatrists who saw homosexuality as a psychic disorder. When homosexuality researcher Irving Bieber spoke at the APA’s 1970 congress, a secretly involved homosexual activist interrupted and insulted the professor. At the 1971 conference, gay rights activist Frank Kameny, working with the Gay Liberation Front to demonstrate against the convention, grabbed the microphone and yelled: "Psychiatry is the enemy incarnate. Psychiatry has waged a relentless war of extermination against us. You may take this as a declaration of war against you!"

By 1972, they were forced to invite one of the speakers from the Homosexualist lobby to another similar gathering. By 1973, they had managed to intimidate the elite of American psychiatrists who “did not ask for more” from these actions, and in 1973, under violent political pressure, the APA voted that “homosexuality is not a disease”<sup>46</sup>.

The direct preparation for this decision was made by the Homosexualist lobby fighting to be heard by the committee responsible for reviewing the diagnosis list, in which no homosexuality expert sat. While in other cases there is a long-standing, wide-ranging professional debate on such an issue, in this case homosexuality has been removed from the list of diagnoses with a stroke of a pen.

In 1978, a questionnaire was circulated to members of the APA, to which, five years after removing homosexuality from the diagnosis list, 68 percent of respondents said they still considered homosexuality an emotional disturbance. To this day, many psychiatrists view homosexuality as a consequence of childhood sexual abuse. The genetic background of homosexuality has not been confirmed by recent scientific findings (as we have seen). A return to heterosexuality is thus possible for homosexuals. This is simply evidenced by the fact that there are plenty of examples of this, and psychiatrists still practice such therapies to this day.

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<sup>42</sup> Útmutató 2016

<sup>43</sup> Their original American sources are: American 2012, American 2015

<sup>44</sup> Ganna 2019

<sup>45</sup> [https://en.wikipedia.org/wiki/Stonewall\\_riots](https://en.wikipedia.org/wiki/Stonewall_riots)

[https://en.wikipedia.org/wiki/Gay\\_Liberation\\_Front](https://en.wikipedia.org/wiki/Gay_Liberation_Front)

<sup>46</sup> Lamberg 1998. See also [https://en.wikipedia.org/wiki/Homosexuality\\_in\\_DSM](https://en.wikipedia.org/wiki/Homosexuality_in_DSM)

There is no question, therefore, that this was decided by the APA as a result of scientific discoveries. In the wake of the terror of militant political actions, psychiatrists have “accepted” that homosexuality is not a disease. On the part of the UN, WHO followed the example of the American Psychiatric Association when it later removed homosexuality from the list of diseases (BNO). The latter, not scientific but political decision of the WHO, is mainly referred to by those who – falsely – claim that “homosexuality is not a disease according to science”.

In a 1973 article, the New York Times interviewed two leading psychiatrists who disagreed (to some extent) on the APA's decision at the time<sup>47</sup>. Dr. Spitzer defended the decision, voicing that “the reason that this new proposal was passed by committees of the APA ... is not that the American Psychiatric Association has been taken over by some wild revolutionaries”<sup>48</sup>. And at the same time some of his remarks meant a giveaway... “Homosexuals are insisting they no longer want to view themselves” as crippled. “The voyeurs... have not yet organized themselves and forced us to... give much thought to the problems of voyeurism... It is true that there probably are some other conditions, and perhaps they include voyeurism ... , which do not meet the criteria of mental disorders. I would be for reviewing those conditions as well.” And he thought that it was only a „value system, that everybody should be heterosexual” – a value system he did not accept. However, he reassured his discussion partner, Dr. Biebert (and readers), that they did not claim that homosexuality was normal, only that it was “not an illness (not a ‘disorder’)”.

Surely it would have been “too much” to declare it being completely normal in one step for both the professional public of psychiatrists and American society in general. The latter has now finally come to fruition, through a series of subsequent board decisions in the same direction – this 1973 decision was just the beginning. Thus, in this respect, Dr. Spitzer's "reassurance" was deceptive, since the decision that homosexuality was "not an illness" ('disorder') was indeed the preparation of the complete declaration of normalcy<sup>49</sup>.

The irony of fate is that Dr. Spitzer himself later fell victim to those psychiatrists who became ideologues – to those psychiatrists whom he led in part until 1973 and defended here in this interview as a “good comrade”. Because, after all, there was so much scientific honesty left in him that he would later begin to investigate whether “in some cases” perhaps, homosexuality may still be a disease that can then be cured. We'll cover that in detail soon, but it is worth looking first at a “scientific” argument used as an excuse for the 1973 manipulated decision.

A psychologist named Evelyn Hooker<sup>50</sup> did tests on a group of psychologically healthy heterosexuals (not reporting any mental complaints) on the one hand, and a group of similarly healthy homosexuals on the other. No significant mean difference was found in the test scores of the two groups. From this, she concluded that if homosexuals have no other psychological problem than homosexuality, they are not mentally ill. However, it is known from a number of research findings that mental illness is much more common among homosexuals than in the general population. Therefore, in this research, Hooker “cherry-picked” mentally healthy homosexuals from the typically mentally ill population and then pretended that they were truly

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<sup>47</sup> APA 1973

<sup>48</sup> Yet, as we have seen, this is exactly what happened... Intimidation of scientists and destruction or hijacking of science.

<sup>49</sup> U.S. psychiatrists who disagree with this decision are currently gathering at the Alliance for Therapeutic Choice and Scientific Integrity, whose website contains much knowledge about the subject (scientific information withheld by Leftist Liberal mainstream media from the public). See their homepage here: <https://www.therapeuticchoice.com/>

<sup>50</sup> [https://en.wikipedia.org/wiki/Evelyn\\_Hooker](https://en.wikipedia.org/wiki/Evelyn_Hooker)



representative of the homosexual population. That is, she cheated. This fraudulent false result later served as a theoretical justification for the American Psychiatric Association's decision that "homosexuality is not a mental disorder" – the decision that homosexual movements had extorted with political terror (as discussed above)<sup>51</sup>.

Of course, the question arises as to whether the very common psychological problems among homosexuals are due to homosexuality itself. Well, as already mentioned, homosexual relationships are typically very unstable, fragile, and homosexuals are characterized by sexual infidelity and partner change<sup>52</sup>.

This often leads to psychological injuries, a lack of security, of course: which is a good explanation for the fact that the proportion of addicts and suicide attempts is much higher than average among them. It is true that the latter can also be explained by the much higher-than-average rates of sexually transmitted diseases and AIDS among homosexuals. In addition, as already mentioned, the proportion of those from broken families and those who have been sexually abused in childhood is higher than average among them, too<sup>53</sup> – and these factors are also not usually good for mental health.

And the characteristic fragility of their partnerships follows logically from the fact that if even heterosexual couples became quite unstable (mainly due to the spread of individualism)<sup>54</sup> where the existence of a biologically common child is an important link (which can encourage responsible behavior) then for homosexuals, where even this is missing (because you can't have such a child and you can't conceive from an outside relationship if you cheat on your partner), relationships will be even more unstable and taken less seriously.

According to a study of teenage homosexuals, alcoholism was nine times as common, cocaine use was nineteen times higher, and suicide attempts were one and a half times as common as among young people who identified themselves as non-homosexual<sup>55</sup>. „There is substantial evidence that homosexual men and women are more likely to abuse drugs and alcohol. While heterosexual substance abuse declines with age, homosexuals are more likely to continue abusing substances into their 30's and 40's. Drug and alcohol abuse are related to sexually irresponsible behavior, in particular, anonymous sex. Lesbians are far more likely than heterosexual women to smoke, to drink, and to use illegal drugs.”<sup>56</sup>

Those who see homosexuality as a normal thing explain the much more common deviant phenomena (promiscuity, drugs, AIDS) among homosexuals as a consequence of their general social repression (“homophobia”). At the same time, the fact that these phenomena are even more common among homosexuals in New York or San Francisco, cities of “gay pride” than in other, more conservative parts of the United States, suggests that rejection of homosexual behavior is hardly the main factor behind them. It is a more logical explanation that this is typically an addictive attitude and lifestyle that can be classified as addiction, with devastating

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<sup>51</sup> As one can read in a Wikipedia article about her, her studies have helped the APA remove homosexuality from its Handbook of Disorders.

<sup>52</sup> Rault 2019

<sup>53</sup> Fergusson 1999, Doll 2002

<sup>54</sup> Popenoe 1993, Houseknecht 1996, Tárkányi 2008

<sup>55</sup> Faulkner 1988

<sup>56</sup> O' Leary 1999

physical and mental consequences for oneself and others. And the effects of poor family backgrounds and the seduction of teenagers can often be significant in its development.

Homosexual behavior is a model of relationships: a demographically catastrophic model of relationships that are necessarily childless and necessarily fragile<sup>57</sup>. So that is why homosexuality is still a mental illness (or disorder) really – because it represents a biologically distorted model of relationships, the causes and shapes of which are psychological factors and which very often leads to extremely negative consequences for both mental and physical health. At least that's what this disorder means when it comes to living in a homosexual relationship. If not – because there are homosexual people who abstain from having sex – then “only” is an obstacle to someone living in a natural heterosexual marriage, giving life to children with their partner.

### **Homosexuality is, according to science, a mental illness because:**

- it (essentially) has no genetic basis: and (mainly) testosterone deficiency or predominance might be a biological problem that may act through adverse social and psychological causes (no other plausible explanation for biological factors is known) – thus, it can be declared that it is not an “innate, natural state.”;
- in addition, research shows that the lack of either parent, but especially the absence of the father and also suffering childhood sexual abuse, may play a role in its development (however, we have no basis for excluding erroneous individual decisions as a reason);
- represents a relationship model that typically leads to dissolution, promiscuity;
- relationship instability (even in heterosexual relationships) has a detrimental effect on mental health;
- the proportion of alcoholics, drug addicts and suicide attempts among homosexuals is very high, and their life expectancy is much shorter than that of heterosexuals;
- behind this is likely to be the background of relationship breakdown, although the impact of common sexually transmitted diseases and AIDS, as well as childhood trauma, may be negative;
- deviant phenomena are more common among them in large cities, where public opinion is less negative about homosexuality – therefore the latter (social rejection) may not be the cause of the former (poor mental health), otherwise there would be no inverse but direct relationship.

In sum: homosexuality (as well as transsexuality) means a distorted gender identity and attitude, a model of relationship and a way of life that develops mainly for psychological and social reasons (necessarily and logically, for the majority of those involved, typically) resulting in a multitude of very serious physical and mental illnesses – so it is a mentally ill condition (both in terms of its causes and consequences) that needs to be cured: that is, a mental illness.

It should also be noted that both the APA and the WHO have gradually moved from homosexuality called “not an illness / disorder” (1973) to the point where it is “completely normal” – today. (WHO did this with amendments to the BNO, the worldwide official document

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<sup>57</sup> The negative consequences of homosexual relationships and lifestyles are also experienced by heterosexuals: the more their value, attitudes and behaviors are characteristic of homosexuals, that is, the more infertile, unfaithful and fragile they are, all the more so comes divorce and sexually transmitted diseases, followed by depression, alcoholism and suicide attempts (see, for example, Tárkányi 2015)

for the uniform classification of diseases.) For a while, it was still called a kind of „syndrome” that may require “only in certain cases and possibly for some” therapy. However, the decisive negative step took place in 1973 but then its proponents, such as Spitzer, defended it by trying to downplay it in the eyes of the public (and last but not least in the eyes of dissenting psychiatrists).

“But then whoever feels sick about it, ask for therapy,” we might think. But it's not that simple. One can hear and read everywhere that “it is not an illness according to science”. Knowing the circumstances of the decision in this regard, we know that it is worth nothing from a scientific point of view, it is ordinary fraud. It's just as absurd as if nothing negative should be said about alcoholism because a violent alcoholic political group forced this on some scientific forum. As a result of the 1973 decision, investigative research into homosexuality became taboo, and homosexuals who want to change often have a hard time finding a therapist who would be willing to talk to them about it.

### **Reparative therapy healing homosexual inclination**

But can homosexuality be cured? According to a study published in 2003 by psychiatrist Dr. Spitzer (the one, mentioned above), yes. He listened to 200 people who claimed to be healed homosexuals. True, they did not say that they would never feel tempted to return to a homosexual lifestyle, but only that they had experienced a change. (Just as a healed alcoholic may be tempted to relapse, but he is still able to live a sober life.) Later, however, Spitzer was accused of suggesting a 100% turnaround as a result<sup>58</sup> while other studies later showed that in many cases the positive change was only partial. Several other psychiatrists became daggers, drawn with him for this article – it incited a general wrath. He was scolded until he finally gave up and identified under pressure with what was put in his mouth and withdrew his ‘misleading claim’ that ‘change’ is possible – of course if we mean 100% ‘change’ for everyone... (He embraced the straw man argument, the fallacy that was designed for him and forced unto him a defamatory way.) That is, he was subjected to psychological terror in the same way as APA leaders (three decades earlier), with similarly “good” results<sup>59</sup>.

People's gender identities are malleable and sometimes change over the course of their lives. According to U.S. demographics, the majority of those who are homosexual at some point in their lives end up living heterosexually. That is, some people “try it” and then leave this lifestyle. And more and more people can try it because the incidence of having sex with a same sex partner at least once in a lifetime is increasing, as is that of those who are in a long-term same sex relationship. True, the latter is a fraction of the former and has only been around 1% in developed countries in recent decades.<sup>60</sup>

According to research, the cure rate during therapy for homosexuals was about 35%<sup>61</sup>, – while the long-term cure rate for alcoholics was 36% according to another survey of Alcoholics

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<sup>58</sup> Spitzer 2003

<sup>59</sup> See more about Spitzer's case here: [https://en.wikipedia.org/wiki/Robert\\_Spitzer\\_\(psychiatrist\)](https://en.wikipedia.org/wiki/Robert_Spitzer_(psychiatrist))

<sup>60</sup> Rault 2019

<sup>61</sup> Haldeman 1994

It is worth to point out that it has already been mentioned in the debate between the two leading therapists, Spitzer and Biebert (referred to earlier in this article), that about a third of homosexuals can be cured. (see APA 1973)

Anonymous<sup>62</sup>. The proportion of people recovering from alcoholism in professional therapy was relatively low, too, similarly to what was measured in the self-help movement of AAs<sup>63</sup>. Experts estimate the certain recovery rate for drug addicts to be around 30% on average<sup>64</sup>.

Thus, typically about a third of both homosexuals and alcohol and drug addicts recover safely and permanently during therapy. However, a significant additional proportion of both homosexuals and alcoholics and drug addicts recover, at least in part, and rarely experience relapse<sup>65</sup>. There is also a minority of homosexuals and alcohol and drug addicts with little or no improvement in treatment.<sup>66</sup>

One of the main demands of homosexualists is to ban reparative therapy for homosexuals, mainly because they claim it is ineffective. This has already been achieved in a couple of countries and some US states. The guideline for psychologists published by the homosexualist section of the Hungarian Psychological Society also opposes this type of therapy<sup>67</sup> – at the service of this global political endeavor.

At the same time, we can see why this argument is false: on this basis, therapy for alcoholics and drug addicts should also be banned, or opposed on a ‘professional basis’ because it is ‘not effective enough’. Because it is just as effective “only” as that of homosexuals...

In fact, reparative therapy for homosexuals is a good alternative to the false normalization of homosexuality – which is why they try to slander or ban this therapy with great force.

It is also important to mention that there are better rates of success in rehabilitation therapy than mentioned (1/3 – 1/3 – 1/3: cured – partially cured – not cured), depending on the method and how professionally they are applied. At the same time, related Leftist Liberal propaganda campaigns, highlight outdated methods, failures, and the “futile suffering” of patients<sup>68</sup>. However, psychotherapy might as well be banned in general, as professional failures and negative experiences on the part of patients sometimes occur in all branches. Yet, many people have been healed, many people were freed from vain suffering by psychiatrists, as has been the case with restorative therapy to heal homosexuals. Plenty of former homosexuals live in happy heterosexual marriage today as a result of the work of therapists working in the field of reparative therapy. And it’s really the “way of the future” through which most of them can live in a “happy family”: this type of therapy should be developed, disseminated (and, where banned, its ban must be lifted).

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<sup>62</sup> Alcoholics 2014

<sup>63</sup> Kelly

<sup>64</sup> Rehab Success („Joseph A. Califano, Jr., former Secretary of Health, Education, and Welfare and founder of the National Center on Addiction and Substance Abuse: The therapeutic community claims a 30% success rate, but they only count people who complete the program.”)

<sup>65</sup> Alcoholics 2014, Kelly

<sup>66</sup> Our habits and attitudes can be changed gradually – this is the basis of all moral education and all psychotherapy. The biological basis of these possibilities for change is presented in a very interesting and detailed way by Norman Doidge's book *The Brain that Changes itself* (2007) whose topic is neuroplasticity and the therapeutic options based on it. In the case of homosexuals, the result of the therapy is typically that the previously strong, habitual attitude reminiscent of an addictive disorder weakens and fades so much that it is no longer a psychological compulsion. It does not necessarily cease completely, but – in a good case – so much so that the individual is already free to decide whether to allow himself or herself to ignore it. This is successful to varying degrees from individual to individual, as is the extent to which one is able to develop a heterosexual attitude.

<sup>67</sup> Útmutató 2016

<sup>68</sup> Reparative therapy for homosexuals has recently been banned in countries such as Norway, Germany and Israel, and such arguments have been made by the relevant ministers as a justification for these decisions.

There may be homosexuals for whom this therapy is unsuccessful, failing (and most of them might not even hear about it) – for them, living in self-restraint is recommended, not living in a homosexual relationship<sup>69</sup>.

### **Right to marriage and adoption? Based on scientific findings, would this be fair and justified or not?**

#### **Marriage**

“When faced with irrefutable evidence of problems associated with homosexuality, the advocates for homosexuality argue that whatever problems may exist are caused by homophobia, heterosexism, and general discrimination against homosexuals. The researchers frequently dismiss evidence of negative outcomes -- infidelity, drug usage, relationship dissolution -- as the result of the pressures placed on homosexuals by society. Evidence of such a causal relationship is rarely offered.

If discrimination caused pathology would expect to see more pathology among homosexuals in small conservative communities where homosexuality is not accepted and little or no pathology in communities where the homosexual life style is fully accepted and applauded. In fact the reverse is true. The rates of HIV infection, multiple partners, and substance abuse are substantially higher in the homosexual friendly urban enclaves - San Francisco, South Beach, Florida, and New York City,”<sup>70</sup>

A homosexual relationship, essentially, by its very biological nature, causes psychological harm to those involved in it in the long run, and not because society rejects, or despises it as abnormal and immoral.

Are homosexuals harmful to society through the way they (typically, usually) live? Let’s look first at whether alcoholics are. Well, yes, they are harmful. Would it be right for the state, then, to introduce in law an official ceremony that officially declares alcoholism normal and harmless? Obviously not. While in relation to homosexuals, this means declaring their mates “married,” which has happened in several relationships in developed countries over the past decade.

Is it right for the state to promote and introduce policies that prevent or cure alcoholism? Yes. While with regard to homosexuals, not only there is no state support for such therapies, but there is even a false and violent international political effort to ban them that has already achieved this in some countries and US states.

But is it justified and right to draw a parallel between the situation of alcoholics and homosexuals? What harm can a homosexual lifestyle do?

Well, homosexual couples cannot have a common biological child – and this is probably why most homosexual relationships are extremely fragile and the people who live in them are often sexually unfaithful to each other and promiscuity is rampant in this population, according to the results of sociological and demographic surveys<sup>71</sup>.

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<sup>69</sup> There is a Catholic organization called Courage in the USA. It supports homosexuals – through spiritual advice and self-help communities – to live a self-disciplined, celibate life.

<sup>70</sup> O’ Leary 1999

<sup>71</sup> Rault 2019

If they typically have such a lifestyle, it is not surprising that the rates of HIV / AIDS and other sexually transmitted diseases, drugs and suicide attempts are so high in their population. Based on these facts, this lifestyle is just as harmful and dangerous as alcoholism<sup>72</sup>.

However, as genes do not determine anyone's alcoholism (they may make one a little more prone than average), so is with homosexuality<sup>73</sup>. Yet the conceptions of “gay gene” and “born that way” mean the ‘cornerstone’, the starting point of any argument for the normalization of homosexuality: that “it is genetically determined, as science has proven”. This statement is wrong or an outright lie.

So, what is the reason why the state should treat homosexuals differently than alcoholics? Nothing. It has to treat them the same way.

It's not true that “it doesn't spread through infection” (this common propagandistic claim is a ridiculous bluff) – the example, the personal relationships, the cultural atmosphere, the moral milieu may all work in such a way that an insecure teenager or twentysomething may choose to try it. Therefore, declaring the infertile and abnormal model of homosexual relationship to be “marriage,” that is, normal, is harmful, as well as “gay pride parades” or homosexuality (or transsexual) advertisements, film characters, school *sensitization* projects.

Thus, homosexuals are characterized by a much higher-than-average number of partners, a very high degree of partner turnover and a very high degree of dissolution of relationships. So a typical case of a homosexual relationship necessarily represents a barren, unfaithful, and fragile model of relationship for biological reasons. If such an ideal is increasingly prevalent in heterosexual relationships as well (which is an unfortunate fact), then showing this kind of (homosexual) relationship entirely normal may further reinforce a false, harmful ultra-individualistic ideal. As a result, the rate of marriages and childbearing may fall further and the number of childlessness and divorces may rise further<sup>74</sup>.

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<sup>72</sup> Robert Oscar Lopez, mentioned above, was raised by two women who had regular sexual relationship with each other (one of whom was his mother). As a result, he became bisexual. He lived in purely homosexual relationships for years, then switched, and spent the second half of his life in a lasting heterosexual relationship. His persona opinion, based on his personal experience, is this: “I am Conservative. How did I get that way? ... Especially damning is the liberal attitude that we shouldn't be judgmental about sex. In the Bronx gay world, I cleaned out enough apartments of men who'd died of AIDS to understand that resistance to sexual temptation is central to any kind of humane society. Sex can be hurtful not only because of infectious diseases but also because it leaves us vulnerable and more likely to cling to people who don't love us, mourn those who leave us, and not know how to escape those who need us but whom we don't love.” See Lopez 2012

<sup>73</sup> As I explained above, even assuming the role of other biological factors (especially testosterone levels), and even according to the latest scientific findings, there is no plausible explanation for the development of homosexuality that would show it to be ‘biologically, irresistibly determined’. No scientific evidence of “irresistible” biological determination has been obtained – and such an explanation (assuming an irresistible biological determination) is not realistic either: not rational, not plausible.

<sup>74</sup> In the US, for example, the total marriage rate and the total fertility rate declined in 2015-19, without some sort of economic crisis behind it. One factor that may explain the decline may be the social devaluation of natural marriage as a result of the official declaration of homosexual relationships to be “marriage” and “normal” (in 2015 by SCOTUS).



### ***Adoption***

It must be said openly that, mainly due to the typically very high degree of dissolution of homosexual relationships, the children raised by same sex couples are typically disadvantaged, with a worse fate than children raised by normal heterosexual couples<sup>75</sup>.

Proponents of the right to adopt for homosexuals deliberately refer to false sociological research, propagandistic, and pseudo-scientific “Potemkin research”<sup>76</sup>.

The development of children in an exceptionally best-situated population group (typically metropolitan graduates volunteering for research) is examined in a small number of special samples rather than children raised by homosexual couples in the population as a whole. That is, the best cases are cherry-picked by fraudulent sociologists, and then the favorable results are presented as if they were the average among homosexual couples raising a child. Then these scammers “scientifically conclude” and tell journalists and reporters, “we found no difference between children raised by homosexual and heterosexual parents”. Moreover, perhaps children of homosexuals perform even better than those of heterosexuals. Of course, with such a huge amount of fraud, even this can come out – and it even happens that it comes out – as a result<sup>77</sup>. When examining children of lesbian parents (by a meta-analysis, too), it was much more common for them to have an uncertain gender identity<sup>78</sup>. A meta-analysis of 14 studies of children raised by homosexual parents was conducted<sup>79</sup>. Most of them had methodological errors. In many cases, the data showed a confused gender identity in children, yet the authors routinely ignored this, stating that the research found no significant differences between children of homosexual and heterosexual parents. Other studies typically compare children raised by homosexuals to those raised in dissolved, lone parent heterosexual families because researchers know that homosexual relationships are much more fragile, so they need to incorporate this circumstance into the basic structure of their research if they are to eliminate the disadvantages in the results and conclusion<sup>80</sup>.

Children raised by same sex parents are not only threatened by the confusion of their gender identity due to distorted parental patterns and behaviors, and thus may become homosexual themselves. In addition, children raised by same sex couples are much more likely to suffer several other consequences: the loss of one or more foster parents after the loss of their biological parents due to the high degree of dissolution of homosexual relationships; that the latter could lead to even more – and even more complex – ‘post-divorce situations’ (which can deprive them of their sense of security and disrupt their mental development); more frequent child abuse<sup>81</sup>; and (due to AIDS in men) serious illness and death of parents. Other risk factors include a much higher-than-average proportion of alcoholics and drug addicts among homosexuals (including lesbian women) and a frequent change of partners or sexual infidelity.

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<sup>75</sup> Regnerus 2012

<sup>76</sup> „Potemkin” means „fraudulent”. See the usage of a similar expression (of „Potemkin testing”) here <https://www.theguardian.com/commentisfree/2020/may/13/state-collapse-social-order-coronavirus-britain> and the origin of this notion here [https://en.wikipedia.org/wiki/Potemkin\\_village](https://en.wikipedia.org/wiki/Potemkin_village)

<sup>77</sup> O’Leary 1999; Regnerus 2014

<sup>78</sup> Hoeffler 1981; Green 1986; Stacey 2001

<sup>79</sup> Belcastro 1993

<sup>80</sup> O’Leary 1999, Stacey 2001, Regnerus 2014

<sup>81</sup> Cameron 1998

It is a worrisome possibility that male homosexuals do not always exclude their children from their sex-centric lifestyle<sup>82</sup>.

To all this, the data shows that most children raised by same-sex couples have bisexual parents, not homosexual<sup>83</sup>. So, for example, if a mother “discovers the bisexual in herself” after her divorce and starts a cohabitation relationship with another woman, granting custody to the woman who came into contact with that mother would mean that the biological father – one of the real parents of that child – is deprived of his right of custody in favor of a stranger who cannot be expected (according to research results on children raised by same sex couples) to have a good effect on the child in the long run. Therefore, Hungarian family law should not allow homosexual partners to adopt a child, nor should family law in any country.

If homosexual relationships show the exact opposite of what family law currently protects – which is relationships that, by their very nature, provide an appropriate, safe environment for children – then the legalization of homosexual relationships as a “marriage” would be completely contrary to the current fundamental purpose of family law<sup>84</sup>.

### **In the name of science... fraud...**

*The forerunners of the campaign of lies were Kinsey, Hooker, Weinberg and Smith. „Homosexuality is normal, and whoever says otherwise is mentally ill, homophobic...”*

Kinsey, an American bisexual gall wasp researcher, has appointed himself a sociologist, then he conducted faulty sociological research about homosexuals whose sample was not representative. Yet, he still pretended it was, and at the end of his research, he found (in 1949) that 50% of people are partially or completely homosexual. The Rockefeller Foundation supported him, not his professional critics, so the false claim became widespread.

The biological determinism of homosexuality is believed to be a basic doctrine by homosexuals, who often refer to the concept of Kinsey, the “Kinsey Scale,” in their arguments. In Kinsey’s view, sexuality should be seen as a continuum (this is the “Kinsey Scale”) with people who are exclusively heterosexual at one endpoint (value 0) and people who are exclusively homosexual at the other endpoint (value 6). Most people are somewhere between the two extremes. According to this false concept everyone is homosexual or heterosexual to the extent that their genes determine it, and the Kinsey scale shows the degree to which a person is homosexual or heterosexual<sup>85</sup>. Kinsey was a charlatan, not an expert in the field of social sciences, so there is no reason for anyone to use a concept he invented as a scientific tool based on his “scientific authority”. And the reality about what that scale “measures” is that people in a heterosexual society (and no other society is able to survive) naturally develop into

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<sup>82</sup> O’Leary 1999

<sup>83</sup> Regnerus 2012, Lopez 2012

<sup>84</sup> Forcing the concept of “family” on homosexuals in a relationship (e.g. with terms and slogans like “rainbow families,” “family is family”) is also a false and harmful endeavor on the part of Homosexualists because the gender identity or relationship of people with a homosexual orientation can be detrimental to the children they raise, and it also sets a false, distorted example for young people in general. Family law must, above all, promote the safe conditions for the birth and upbringing of children, so dragging an unhealthy relationship into this concept is contrary to the purpose of family law and dangerous to society.

<sup>85</sup> It is worth mentioning that, according to one of the results of the genetic research described at the beginning of this article (Ganna 2019), the Kinsey scale is falsely simplistic, and human sexuality seems much more complex than that (as it is explicitly mentioned in that study).



heterosexual (under the influence of their social and psychological environment) – at the same time, there may be temporary or permanent exceptions, because people's attitudes and mentalities can fluctuate – they can change for better or for worse.

In addition to Kinsey, there was another scammer already mentioned above, Evelyn Hooker, who “cherry-picked” some mentally healthy homosexuals from the typically mentally ill population in her research, and then pretended that they really represented the homosexual population, that is, she cheated. This fraudulent false result became the theoretical basis for the American Psychiatric Association's decision that “homosexuality is not an illness (disorder)”.

The concept of homophobia was invented by American psychologist George Weinberg as far back as 1965. Because he “couldn't even imagine” what could be wrong with homosexuality and that any resentment could be justified about it. So that if it still appears, it's definitely “sick,” simply because he himself, Weinberg feels. On a scientific basis? (Presumably he thought, “I, Dr. Weinberg, am Science,” because otherwise scientific results that would have confirmed him did not exist at this time.)

The word and concept of homophobia began to be used more widely in 1969-72, after “Stonewall” (see the chapter on declaring homosexuality “not an illness” above for more details). Kenneth T. Smith wrote the first article in 1971 using this ideological notion of propaganda – otherwise completely unfounded scientifically – in such a way that he was the first to pretend it to be a scientific concept. So he's not a co-author of Weinberg in this, he's just a similar crook. Weinberg was not far behind in this field either – he himself first used it in 1972 in a scientific work – where he described the concept of homophobia as ‘fear of the contagious nature of homosexuality’ (certainly unjustifiably), and the “fear for the institution of the family” (certainly unreasonably), which is “religious” in its basis and nature (since how could it be scientific)<sup>86</sup>. He used this characterization to justify the *raison d'être* and scientific nature of the concept itself.

It is true that homosexuality was still officially classified as a “disorder” by the American Psychiatric Association (APA) in 1972. But that was only the case for a year after that, as the first political terrorist attacks already happened by then – and Weinberg himself was one of the leading fighters to classify it as “not a disorder”. (See the section about this topic above for more information.) So, with this notion of propaganda, he was about to pre-empt the “scientific” – in fact enforced and political – “consensus”. He was not at all worried that this is now (yet) not a scientific concept which he uses in his scientific work, without scientific evidence, as a basic scientific concept. Then he and his comrades would certainly make it so.

Comrade? Crook? Unfortunately, we cannot talk about a researcher / scientist in the case of people who deliberately use science for deception, for ideological reasons. Unfortunately, we cannot call their followers so, either – by their “followers” meaning people with a degree in psychology or psychiatry who spread such lies irresponsibly or ill-intentioned.

Based on the facts and arguments listed so far, it may have become clear that, in the case of normal, healthy fetal development, homosexuality is due to social and psychological effects (not innate), and what a harmful relationship model and attitude it means. So, it is logical why there is a need to fear families from both homosexuals and from declaring homosexuality normal in a false way.

Homosexuality is practically not genetically determined, therefore it develops mainly due to

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<sup>86</sup> Weinberg described this in his 1972 book *Society and the Healthy Homosexual* (Bullough 2002), see also: [https://en.wikipedia.org/wiki/George\\_Weinberg\\_\(psychologist\)](https://en.wikipedia.org/wiki/George_Weinberg_(psychologist))

psychological, social and cultural reasons. One can think of specific reasons, such as sexual abuse, a bad parent, setting or forgiving a bad example, abnormal behavior as normal (e. g. in a public place, school, storybook, online group); or personal persuasion, seduction, or sexual abuse; or celebrating abnormality as normal (e.g., in commercials, movies, homosexual parades). These factors may reinforce each other. So, with few exceptions, it can develop in a purely moral, cultural, psychological way and spread through such as an “infection”. Yes, it's contagious!

Our child may be seduced by a homosexual. Or it is also possible that he will “only” live in childless and unfaithful relationships because he was persuaded – also with the false normalization of homosexuality – that he would not have to make any sacrifice by childbearing and fidelity because “anything is normal nowadays”. Is that why we loved him, that's why we raised him? Is that why we have made so many sacrifices for him that he will waste his life foolishly and painfully because he was ruined by lies? You can rightly talk about phobia when someone is afraid of something that is not justified or if they are too afraid of something – e. g. from spacious places, high places, tight rooms, bridges. Homosexuality, on the other hand, is a perversion, the implementation of which as a lifestyle is dangerous and harmful to both the individual and society. Therefore, anyone can rightly fear homosexuals or homosexuality – so the concept of homophobia is simply a scam from a scientific point of view: homophobia does not exist.

By referring to “infection,” Weinberg suggested that it was only through biological infection that an abnormal condition could spread between people, even though it is well known that people influence each other psychologically and morally, well or badly – you don't even have to be a scientist to know this. So, here's his first lie – the statement that “it doesn't spread by infection” is essentially a lie, a cunning twist of words by which he disguised that he was trying to hustle and fool us. And the mention of “family” may have served the purpose of contrasting the notion of family ‘as obsolete, traditional’ with the ideal of ‘advanced science’ suggesting that “those who fear for the family” can by no means be “scientific,” as opposed to those who do not fear for the family. So, would social science not even be a science, but an ideological and political endeavor to abolish the institution of family and marriage, for example? There can indeed be such a – negative – political and ideological aspiration, only then it should not be called science. Science wants to systematically and accurately explore reality in order to make better-informed decisions – science measures and logically concludes, not prescribes. To contrast tradition or family as concepts with the concept of science is rogue demagoguery. Weinberg was a rogue in this too.

There is no question then, that the concept of ‘homophobia’ which he coined, is scientifically well-founded in any way; that it would be a scientifically legitimate concept; or that it would be a legitimate concept in any way. It is nothing but demagogic filth by the usage of which many fall into discredit daily: morally and professionally lowlife (or at least seriously mislead) social scientists, unscrupulous journalists and politicians. And by the usage of this term, they call into question the democratic character, legitimacy and legality of the parties or trends they represent.

Two researchers, William O'Donohue and Christine Caselles (1993), have pointed out that the concept of homophobia is beginning to be widely used to defame, run down, and “dispose” the other party in debates about moral, political values. Even then (in the 1990s), it was not only used in the sense of “sick concern” (although it was not justified even in that sense as we saw), but also in the sense of “stupid or evil man”: more and more as a synonym of ‘villain’ or

‘fascist’. Somewhat later, the philosopher Gary Colwell put it this way: "The concept of phobia has become so flexible that it can be applied not only to real phobias, but to any legitimate concern – and not just any concern, but anyone's critical perception or thought about homosexuality."

And indeed, as the latter philosopher has noticed, phobia has become a popular and flexible Leftist Liberal political concept – starting with the notion of homophobia. Following the example of homophobia, the concept of islamophobia was later coined, again only as a political filth, this time against those who were worried about the growing pressure of Islamist terrorists and religious instigators, and rightly so. The concept of ‘moral panic’ has also become, in essence, a pseudo-scientific “concept of sociology” – in fact, a tool of Leftist Liberal political propaganda – like homophobia. After all, what can be more than just an irrational, mentally ill “panic” when more and more people are worried about moral issues such as fewer marriages, more divorces, fewer children, or homosexuality – or the spread of drugs.

Anyone who uses the concept of homophobia is not a scientist but a rogue, so using this concept should be considered a criminal offense, and if someone is a human professional using this, then besides other legal punishment he should also be deprived of his degree and academic degrees. Mud-slinging with the notion of homophobia is one of the fundamental tools of an intolerant, totalitarian, dictatorial political world movement to silence any possible counter-argument or scientific debate. It has been met many times by all those who have dared to “speak up” and “on the wrong side” on such an issue. And many no longer dare to express their opinions so as not to be demonized with this. Thus, the destructive lies of homosexuality can spread more and more freely because they slowly intimidate everyone who gets in their way.

We have seen that the concept of ‘homophobia’ is scientifically unfounded. We have also seen that, even far beyond its supposedly scientific meaning, it has begun to be used to demonize anyone who disagrees with the purpose of declaring homosexuality “completely normal”. So many people use a rogue concept to demonize their discussion partner in an intolerant way. Does this trend point towards constructive dialogue and democratic values? Is it not an expression of an aggressive and anti-democratic mentality, one that seeks not so much democracy but monopoly, dictatorship? If a controversial political opinion – supported by scientific research and logical arguments – becomes practically banned, will democracy not be fundamentally damaged? Is it permissible in a democracy for parties or political forces to operate that way and threaten the very foundations of democracy? In our opinion, no.

In one of Australia’s member states, Victoria, all of this recently appeared openly in law for the first time<sup>87</sup>. Here, a parent may even be sentenced to prison if he or she dares to say something “bad” about homosexuality to a child who is flirting with the idea of homosexuality or is already “trying” it. At the same time, the proposal to “criminalize homophobia” and “hate speech expressing such thoughts” has recently been made public even at EU level<sup>88</sup>. And the

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<sup>87</sup>See <https://www.catholicnewsagency.com/news/victorias-conversion-therapy-bill-a-dramatic-overreach-of-the-state52990>

<sup>88</sup>See these sources

<https://www.facebook.com/page/593694810822277/search/?q=EU%20homof%C3%B3bi%C3%A1t>

[https://ec.europa.eu/commission/presscorner/detail/en/ip\\_21\\_6561](https://ec.europa.eu/commission/presscorner/detail/en/ip_21_6561)

<https://www.ilga-europe.org/resources/news/latest-news/commission-includes-lgbt-people-initiative-tackle->

concept of “hate speech” can be applied to anything that is a “negative” opinion about homosexuality. This is shown by the fact that there have been several cases in the US and Europe in the last decade where people have been prosecuted, deported, fined or imprisoned for their religious or conscientious beliefs about homosexuality. The former Finnish Minister of the Interior, a Christian Democrat politician, has recently been indicted and prosecuted by her country's attorney general for quoting a scriptural passage that a homosexual act is a sin and publicly opposing the Finnish Lutheran Church's support for efforts to “normalize” homosexuality<sup>89</sup>.

So tomorrow, perhaps, in many countries, who dares to tell the facts will be imprisoned? Will politicians of the “homophobic” parties be imprisoned and later will such parties be banned? Recent trends, further projected, point in that direction. In our view, in a democracy, there is no place for parties that fundamentally question the legitimacy of other, truly democratic parties with their rhetoric, their behavior, and that fundamentally threatens democracy. Therefore, the usage of the term homophobia should be declared a crime (explicitly included in the legal definition of defamation) and the sanctioning of this crime against the parties using it should also appear in the Law on Parties. In a democracy, parties seeking to destroy democracy must not be allowed to operate. Similarly, scientific, political and legal means must be found to curb the homosexual movement<sup>90</sup>.

In addition to the above scammers, at least two others are worth mentioning who have not misled public opinion “in the name of science” about homosexuality, but similarly, the idealization of an infertile relationship and the idolization of libertine sexuality can be linked to their name. One of them is Wilhelm Reich, a psychiatrist memorable for his bizarre theories and practices, who linked the concept of class struggle inherited from Marx to sexuality, and (in the 1930s and 1940s) invented the concept of ‘sexual liberation’ as a left-wing ideal (which, as a result of his influence, officially became part of the policy of the Austrian Communist Party). The other is biologist Paul R. Ehrlich, who in his 1968 book *The Population Bomb* painted a frightening vision of humanity’s “population explosion” before the public, setting childbearing as a negative. It is true that demographers already knew by that time that modernization and urbanization are leading to a reduction in the average number of children per family, and the concept of ‘demographic transition’ has already been introduced, and it was logically expected that these processes, which had already begun in the Third World, would reduce fertility worldwide in the same way as they had in the developed world by then<sup>91</sup>. And

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[hatecrime-and-hate](#)

[https://ec.europa.eu/info/sites/default/files/1\\_4\\_178545\\_annex\\_eu\\_crimes\\_en.pdf](https://ec.europa.eu/info/sites/default/files/1_4_178545_annex_eu_crimes_en.pdf)

<sup>89</sup> See <https://www.france24.com/en/live-news/20220124-finnish-ex-minister-in-court-over-anti-gay-bible-tweet>

<sup>90</sup> Our article on the subject of science has made a detour into the world of politics in the last few paragraphs. This is because this article had to be written precisely because the manipulation of scientific facts became a tool of an aggressive and totalitarian political movement – one that fundamentally threatens society, the common good, morality and democracy, as well as young people and families. If an article that approaches this topic from a scientific point of view also covers these practical implications for a few paragraphs, it is not at all unreasonable. After all, one of the essential goals of science, and of social sciences in particular, is to have a positive effect on policy-makers (showing reality more clearly than before).

<sup>91</sup> As early as 1929, Thompson pointed out that mortality in developed countries of that era had fallen to a low level, while fertility has also declined, so much so that it is already too low to reproduce the population. And also that there is another group of countries in which both mortality and fertility are declining in such a way that with

indeed, it has become so in the last half century following the publication of his book. Ehrlich could have known that then – but rather, he sent a sensationalist horror concept to the world, making a strong contribution to the anti-family thinking and child-hostility in “mainstream” political thinking. The horror of the “population explosion” he invented was quoted by many and often until recently.

### ***Organized fraud unveiled***

It was already mentioned above that as early as the 1980s and 1990s, some American sociologists compared children raised by homosexuals to those raised in truncated heterosexual families because the researchers knew that homosexual relationships were much more fragile, so they had to incorporate this circumstance into the basic structure of the research if the consequences were to be eliminated<sup>92</sup>.

In 2001, a number of fraudulent researchers got caught, when they got struck by “friendly fire” from their own Leftist Liberal comrades. Timothy Biblarz and Judith Stacey, two researchers at the University of Southern California, in their meta-analysis of 21 previous studies, concluded<sup>93</sup> that it is true that the proportion of homosexuals among children raised by homosexual parents is not higher than average, but the authors of the analyzed studies have skipped the details that suggested differences in the behavior of children raised by homosexual and heterosexual families. The most important elements of the list of differences are: the boys' aggression and aspirations for leadership were lower than average; more than average, children were considered by their parents and teachers to care for their younger peers; more children than average felt their mother wanted her to be a lesbian too; more than average, children thought they could discuss their own sexual development with their parents; they were more than average scolded or frowned upon by their peers because of their sexual behavior; more than average adolescent children had sex with same-sex persons (this does not necessarily mean that more of them have eventually declared themselves to be homosexual)<sup>94</sup>.

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a delay of about 30-40 years, these countries will also be included in the former group, while in a third, largest group of countries, this is not yet the case (Thompson 1929). A similar conclusion was reached by Adolphe Landry (1934), similarly describing these three groups of countries on Earth, adding that it looks like this process will spread across the globe and affect every country. In his book Carr-Saunders (1936) also analyzed at length the phenomenon of the ‘small family’ in Europe, then Notestein (1944) came to a similar conclusion to Thompson and Landry (highlighting the role of urbanization as a reason): humanity can be divided into three such groups, and their proportions are changing in such a way that human population development is slowing down, stopping and reversing, for the first time in Europe. His work became the best known, and since then, more and more people have begun to talk about the process recognized by these authors as a “demographic transition” – a complex and growing debate on the various economic, social, and cultural causes of this demographic process has developed in the following decades (Kirk 1996). (It should be noted that Notestein was right to foresee the process of a worldwide decline in fertility to a too low level, but he thought that the expected decline in fertility would be faster than it actually proved to be later, so he underestimated humanity's expected population growth, unlike Ehrlich, who extremely overestimated it.)

<sup>92</sup> O’Leary 1999

<sup>93</sup> Stacey 2001

<sup>94</sup> These last two facts show that homosexual or bisexual behavior occurred more frequently than average among them. These psychic features and behaviors in this list remind one the experience described by that of the abovementioned Robert Oscar Lopez who was raised by a couple of two women (Lopez 2012) and ended up as a bisexual as a result.

The point is that boys and girls with distorted gender identities who are raised by “weird couples” have a good chance of becoming homosexual themselves when they grow up. Obviously, they don’t necessarily become that, but it’s likely that those who remain heterosexual will also face more relationship failures and difficulties than average.

The 2001 article is a meta-analysis that shows that for a long period of time, the leaders and staff of various researches cheated. They cheated when they obscured, hid the conclusion and hushed the fact that their research found that children raised by homosexual parents develop an “interesting” gender identity.

And here comes the twist in this story. The authors are not Conservative – if they had been, their article would hardly have been published in that mainstream sociological journal of the USA. Their conclusion is: why this scientific result had to be silenced? Let us not be ashamed, let us not hide it, but let us rejoice in it! Why should we have so many people thinking in traditional gender roles in the younger generations? Such people only contribute to the oppression of women. (Perhaps not so surprising is this opinion of Judith Stacey, the radical feminist.)<sup>95</sup> So, yes, it is true – these two authors didn’t lie but they really unmasked, unveiled the system of organized fraud in the field of research about the results of the upbringing of children by same sex couples.

### ***Honest, real scientists are „taken down”***

As it was already mentioned above, Dr. Spitzer was a psychiatrist who, despite being “Liberal,” honestly examined the healing of homosexuals and found it credible, and many homosexual activists and psychiatrists soon accused him of suggesting a 100% “change” (while other studies later showed that in many cases the positive change was only partial). He was scolded until he finally gave up and identified under pressure with what was put in his mouth and withdrew his ‘misleading claim’ that ‘change’ is possible – of course if we mean 100% ‘change’ for everyone...<sup>96</sup> (He embraced the straw man argument, the fallacy that was designed for him and

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<sup>95</sup> As early as 1993, Judith Stacey saw only „good riddance for the family” – a pretext to oppress women – when she considered and criticised the worries of one of her colleagues, another researcher about the demographic decline of the institution of the family (few marriages and children, many divorces) (Stacey 1993). It was then that sociologist David Popenoe published an article reviewing with concern the demographic changes in the United States in the 1960s and 1990s (Popenoe 1993a). The unprofessional, slanderous criticism of Judith Stacey (and another researcher) at the time (in the same journal) had already foreshadowed the way in which the social sciences were increasingly falling victim to political-ideological attacks and censorship on more and more issues related to the family, in the coming decades and thus they increasingly cease to be science. In his response (Popenoe 1993b), Popenoe also stressed that he had “never voted for the Republican Party,” which is a rather strange “scientific argument,” but was in keeping with the tone and nature of the criticism he received.

<sup>96</sup> As discussed in the chapter on restorative therapy, the positive change a homosexual person achieves is often only partial – and just as a recovering alcoholic is constantly at risk of relapse (which he or she can ultimately avoid), so is a recovering homosexual. Indeed, there were those who, in contrast to homosexuals who voiced the impossibility of change, naively believed that positive change was always 100%. (However, this was not a scientific claim, nor was Dr. Spitzer’s.) So did the head of Exodus, a Protestant Evangelical Christian organization that organized a missionary service among homosexuals. He himself was converted and healed from homosexuality. But he could only think about this issue in the extremes of “all or nothing”. He mistakenly believed that his recovery was 100% and preached it so. Thus, when he still relapsed, which he did not assume could happen, he similarly erroneously declared his recovery to be null and void, and restorative therapy to be ineffective, and apologized publicly for the hitherto “misconception” that “it is possible to recover from this”. After the scandalous fall of its leader, the Exodus organization ceased to exist and was replaced by other similar



forced unto him a defamatory way.) That is, he was subjected to psychological terror in the same way as APA leaders (three decades earlier), with similarly “good” result<sup>97</sup>.

In 2012, sociologist Mark Regnerus published a scientific article<sup>98</sup> based on his research on the negative effects of same sex couples on the children they raise. Prior to his research, a number of other sociologists conducted small-scale and false-representative research on positive cases (belonging to the highly educated white metropolitan elite) that had hitherto been characteristic of the research on children raised by homosexuals (as a general fraud)<sup>99</sup>. Regnerus, on the other hand, did not do so, but used a normal, large, and representative sample, as is customary in substantive, truly professional sociological research.

Homosexual relationships are so characterized by a high degree of fragility that this factor alone, compared to all other circumstances, has proven to be clearly and severely negative (“robust”) in the development of the mental state of children raised by homosexuals.

At that time, 200 social researchers in a joint petition demanded that the study be withdrawn from the journal. Which the scientific magazine did not do because they found the article to be correct and truly professional<sup>100</sup>. Regnerus later said in an interview in 2014 that he has been constantly attacked and criticized for his article ever since. The main argument of the attackers was that “apart from fragility, there is little or no negative difference for homosexual parents” (which they say Regnerus is “silent” about). Regnerus stressed (when asked about this in an interview) that “but we cannot ignore the greater degree of disintegration of homosexual relationships because it is so strong factor and so negatively affects the lives of children raised by same sex couples” (which his opponents have tried to ignore)<sup>101</sup>. He was also criticized for including not only “purely homosexual” but also bisexual parents in the sample. This is also an unrealistic objection because most of the same-sex parents raising a child are bisexual, so it would be a serious omission not to examine them at all<sup>102</sup>.

Dr. Lisa Littman, a doctor and researcher was silenced in 2018 for the result of her research on transsexuals<sup>103</sup>. What Dr. Lisa Littman realized was that in recent years, it is becoming a kind of fashion among adolescent girls in the U.S. to claim to be “transboy” and seek hormone treatment and surgery, even against the will of their parents – and the way this is spread is that transsexual girls (‘transboys’) propagate this to them in online forums and groups without the

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Christian services. And the fall of its leader and his misinterpretation of his own case are often cited as evidence by Homosexualists of their false claim that “there is no cure”.

<sup>97</sup>As it was already mentioned above one can see more about Spitzer’s case here: [https://en.wikipedia.org/wiki/Robert\\_Spitzer\\_\(psychiatrist\)](https://en.wikipedia.org/wiki/Robert_Spitzer_(psychiatrist))

<sup>98</sup> Regnerus 2012

<sup>99</sup> It should be noted that these false, fraudulent research findings are still widely cited, while Regnerus' truly representative research findings are hardly listened to, hardly known – and, if at all, rogue pseudo-scientists slander it as “pseudoscience.”

<sup>100</sup> It is reminiscent of the fact that a publication entitled “100 Authors Against Einstein” was once compiled out of mere ideological dislike. What Einstein said was that “if they were right, one would be enough.”

<sup>101</sup> Regnerus 2014

<sup>102</sup> Lopez 201

<sup>103</sup> See <https://www.nbcnews.com/feature/nbc-out/brown-university-criticized-over-removal-transgender-study-n906741>

knowledge of their parents<sup>104</sup>. The Transsexualist movement<sup>105</sup> immediately accused Dr. Lisa Littman of “propagating the views of biased transphobic<sup>106</sup> parents” with this “pseudo-scientific” result, and successfully demanded from her university (Brown University in the US) to take action against her in “protecting transgender youth”. The university therefore retrieved news of Dr. Littman’s new study from its website, and instead put in the same place a scolding text that “nothing can be written irresponsibly”.

However, parents involved in Dr. Littman’s research have drawn attention in a petition<sup>107</sup> to the facts that according to the data of the study, the bulk of the interviewed parents also supported the declaration of a homosexual and transsexual relationship as marriage, and most of them supported the unexpected idea and need of their children: so, they cannot typically be accused of negative bias. They, too, like Dr. Littman, have emphasized that such a research is useful, which helps to understand why young people suddenly make radical decisions without any special explanatory history, antecedent or background, the long-term consequences of which can be serious and irreversible.

### ***Transsexuality – bringing the “next perversion” to the fore***

A better understanding of the result obtained by Dr. Lisa Littman and the debate surrounding her requires a detour regarding the concept of transsexuality. First, it’s worth getting to know the category of intersex people.

Intersexuality is the summary name for genetically impaired conditions (e.g., Klinefelter's syndrome, androgenic insensitivity syndrome) that mostly make it a little, sometimes very uncertain, what sex an individual should be considered biologically. Extreme cases of intersexuality, which are massively biologically based, are extremely rare, and one out of tens of thousands of births are such an extremely serious case<sup>108</sup>. In Hungary, where about 10 million people live, for example, there can be up to a few hundred unfortunate people who rightly “don't even know if they are boys or girls”, while the number of homosexuals (if the proportions measured in other countries are valid here) can be 100-150 thousand, and that of transsexuals although their definition can be quite complicated and overlaps with homosexuals – there may

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<sup>104</sup> Littman 2018

<sup>105</sup> Like the Homosexualist movement, a new movement has emerged recently that seeks to “normalize” transsexual perversion in a violent and fraudulent manner, as a global political endeavor – just as Homosexuality operates. Thus, it is reasonable to call it Transsexualism.

<sup>106</sup> Similarly to the case of the false notion of “homophobia”, this concept has been “naturally” introduced recently without any scientific or moral basis, and – after and often instead of “homophobic” – this new “swear word” is often used today.

<sup>107</sup> See <https://www.ipetitions.com/petition/brown-university-and-plos-one-defend-academic>

<sup>108</sup> For example, in a specific case (a person with complete androgenic insensitivity syndrome), a teenage girl (?) with female breasts, speaking with a female voice and having a female identity since childhood, was sent for medical examination because she (?) did not start menstruating. It turned out that although her (?) genitals were completely female on the outside, she (?) had only a stunted vagina on the inside, no uterus and ovaries, but she (?) has had two testicles in her (his?) abdomen since birth. These were not perceived by the body for genetic reasons and did not respond to their effects, as this is the essence of this syndrome. He (she?) was or would have been genetically male, but his (her?) body was “blind and deaf” to do so. (Therefore, the penis did not develop during development in the womb of his / her mother, and therefore masculine development did not begin later during puberty.) It’s a very delicate and complicated question of what to start with in one’s life – and what sex and gender to consider oneself to be – in such an extremely twisted and difficult case.



be a few tens of thousands in Hungary (projecting foreign proportions to the domestic population). Thus, transsexual people are not as extremely rare and theirs is not that tiny group as those of more severely intersex people.

Transsexuals, on the other hand, are people who imagine themselves to be of the opposite sex and seek to live by it. Of course, there may be cases here as well as with homosexuals who experience such a tendency in themselves, and do not realize it in their personal and everyday lives, but live their lives without a relationship and sexual intercourse.

The question may arise as to whether there can be an overlap between the “less biologically disturbed” types of intersex and transsexuals. The answer is not necessarily. (The same problem arises with homosexuals, and the same answer may be given to that question.) If a person's physical character is slightly different from their biological sex for genetic reasons, they can still identify with their own biological sex if they want to – especially if they get smart and gentle psychological support from their environment and family.

What problems can we understand in the “milder” cases of intersexuality - and what in the “more severe” ones? Well, as for the more serious cases, such is the total androgenic insensitivity syndrome already described above, which is very rare (it can affect about 100-300 genetically male people in Hungary at the moment) and a very serious genetic disorder. Similarly, Kallmann's syndrome is very rare and very serious, with about 40 women and 90 men currently living in Hungary. They have so many problems due to genetic damage (poor smell, hearing, vision, distorted lips, teeth and spine, and sometimes bizarre movement) that their immature sexual organs and infertility are only a relatively small part of them.

As for the milder cases, the disorder called adrenal hyperplasia is not necessarily very serious – it affects about 2,000 people in Hungary (with 10 million inhabitants) today<sup>109</sup>. This can have a number of different bodily symptoms (e.g., unusually large clitoris in women, unusually small penis in men). A type of milder intersexuality is the so-called Klinefelter-syndrome, which only affects men. It is also moderately severe and it can occur in about 5-15 thousand people in Hungary. (“The boys involved are usually infertile. The growth of facial hair is often sparse and the breasts may grow a little.” A “wide pool” is also common. Intellectual disability is not typical, higher-than-average stature is.)

The latter two conditions can be called “mild” because, although they adversely affect, inhibit, they do not make it impossible for a person who suffers from such to live according to their biological sex and marry a partner of the opposite sex. In some of these cases, they may even have common biological children.

Even more “mild” cases are of those who has micropenis, which affects every 200th man, or 25,000 people in Hungary. (“Micro” does not mean that it does not function or is not suitable for childbirth, but only that it is unusually small.) There may be about 50,000 people in Hungary who were born with urethral fissures (hypospadias). This means that the urethral opening is not at the end of the penis but on the underside. This, of course, can and should be treated with surgery. Although it should be noted that there is already a group of fanatical intersex political activists in the US who say it is a human rights violation for parents to operate on a child because it should be left to adulthood to decide whether or not he wants to stay that way... “If all goes well” / irony /, they will even start banning such surgeries...

As I already mentioned in this article, too low testosterone level in boys can be a biological

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<sup>109</sup> Rich 2016

problem that can (hypothetically) sometimes be associated with the development of homosexual orientation. Such boys may have delayed puberty, may develop infertility, and may develop a somewhat “feminine” gentle or passive psychic character. These do not necessarily all occur at once, but some individuals have one type of symptom and other individuals have another type. This can make it difficult to integrate well into the boy's peer group in some cases (as presumably, unusually high testosterone levels may make it more difficult for girls to integrate into their own peer group). However, there seems to be no reason why education or psychological counseling adapted to children and adolescents of an unusual character could not prevent the development of homosexuality or transsexuality. Rather, the absence of the latter (proper, special education or counseling) – and presumably in many cases the negative impact of their contemporaries – may lead to homosexuality or transsexuality. This is true of both abnormal testosterone levels and other problems (e.g., Klinefelter syndrome) that make it more difficult, but not impossible, for someone to live with their own biological sex and have a successful relationship with the opposite sex and even have a successful marriage.

The number of people with such a mildly biologically disturbed situation in Hungary – in a population of ten million – can be a few tens of thousands. However, if the number of transsexuals in Hungary is estimated at around 50,000 (projecting foreign statistics into Hungary), the question can rightly arise: have they not become predominantly transsexual (that is, imagined to be of the opposite sex) who had a mild intersex problem? Is it not possible that those struggling with a mild intersex problem did not receive enough psychological help and therefore became transsexual? Well, that's conceivable. At the same time, it is important to be aware that such biological problems and developmental disorders can make someone psychologically more vulnerable, but they do not determine whether a person “has to” live with an identity of the opposite sex.

Like the Homosexual movement, which wants to falsely normalize homosexuality, there is another movement intertwined with it that wants to do the same with transsexuality. Participants in this do not even talk about transsexuals, but about “transgender people”. They claim that not a person's gender identity is what must be – in some way or another – accommodated to his or her biological sex but the opposite: if someone „feels” a specific gender identity then this person has a basic human right to be thought of and both informally and officially referred to as a member of the sex belonging to that identity. For example, if a biological man (whose sex is man) „feels” he is „really a woman” (that is his gender identity) then he must be called and thought of as „a woman”. That is why they sometimes speak about „pregnant men”, too: if a biological woman (having a female sex) „feels” that her gender is „a man” then everyone should think and speak of her as a „man”. And if she gets pregnant, then „a man is pregnant”. Because one's own self-definition (gender) prevails over one's own biological, bodily reality (sex).

Participants of the Transsexual movement would like to ban the usage of the term transsexual because it suggests that it is a sick or at least problematic sexual identity – although this is not so, really, according to their “unquestionable verdict”, but “everyone has a fundamental human right to define themselves as the gender he or she prefers to be”. So it is a natural thing (transgender), not a medical or psychological category (transsexuality). It is from this concept that the “infinite” number of genders of the two sexes is invented. Because, then, isn't it a natural right for anyone to choose what percentage of themselves feels like a woman or a man on a given day, and at what intervals they feel more like this or that?

Therefore, it is important not to be fooled, and when such a phenomenon or concept comes into play, we do not use the term transgender (which is false, misleading) but the term

transsexual (which is correct, true). (And for a man with a confused gender identity, we should use the term transsexual man rather than transgender woman or transwoman, transgirl; for a woman with a confused gender identity, we should use the term transsexual woman instead of the term transgender man or transman, transboy.) In any case, those who want to normalize transsexuality (who can rightly be called Transsexual, following the example of Homosexuals) use the category of intersex to excuse and justify their own false principle.

In reality, it seems natural for every individual to have a gender identity that he or she has got from an early age in his or her family and wider social environment. If someone has a problem with one's own biological fundamentals, one may still feel that way.

As for their sex lives, most transsexual people are likely to live practically as homosexuals: that is, for example, the partner of a man disguising himself as a woman (in most cases) may be a homosexual man for whom it is "not a problem" that the other man calls himself a "woman" and tries to look like that.

As mentioned above, what Dr. Lisa Littman realized was that in recent years, it is becoming a kind of fashion among adolescent girls in the U.S. to claim to be "transboy" and seek hormone treatment and surgery, even against the will of their parents – and the way this is spread is that transsexual girls ('transboys') propagate this to them in online forums and groups without the knowledge of their parents. Then, under pressure from the Transsexual movement, she was discriminated against and persecuted by Brown University in an attempt to silence her and conceal the results of her attention-grabbing research on that real danger.

### ***Extreme political movement attacks democracy and society 'in the name of science'***

What has it been about so far? We could see that American psychiatry as profession and science was broken down by political terror, and that this terror and some scientific fraud (from the part of Evelyn Hooker) led to the removal of homosexuality as a mental illness from the international (UNO / WHO) list of mental illnesses (from BNO – first only as an outright "disorder", later as any kind of "syndrome"). We have seen that the notion of homophobia without a scientific basis to demonize the 'unreasonable' (those who still think homosexuality is not right) has been invented and successfully spread.

We have seen that the false concept of 'biologically determined, innate' homosexuality has no scientific basis but this still was propagated innumerable times until, as a result, the homosexual population was finally defined or considered a "natural minority" by a number of basic laws and court decisions (e. g. the EU Lisbon Treaty or the US Supreme Court's 2015 ruling that a homosexual relationship could be a "marriage"). We have seen that although there is now a definite scientific evidence showing that homosexuality is not genetically determined, this result is silenced or hid behind some smoke screen in science and in mass media.

We have seen that they have made it a principle that "the essence of science is not to know" about homosexuality — at least today, this is the characteristic position of the "profession" in psychologists in the West. Not to know, not to research – that's what science says, according to Homosexual psychologists.

We have seen that while reparative therapy for homosexuals is, on average, as effective as that for addicts, it is still being pursued as "ineffective" and "futile psychological burden" with increasing success and increasing banning.

We have seen the systematic fraud in the sociological and psychological research of children raised by same-sex couples in order to prove that it has a neutral or positive effect

on children, when in fact it has a negative effect: and if someone did "come forward" with real scientific research, they tried to defame and disqualify it, to "neutralize" it by unfairly criticizing it.

The biological determinism of homosexuality, then, does not exist – but is proclaimed as a basic doctrine in every possible place and manner. Later, this basic doctrine has been extended to transsexuality, as has the persecution of those who produce "unpleasant" research results in that area.

A political movement – an arrogant, violent, totalitarian political movement that spreads lies about homosexuality – has emerged by now: Homosexuality. Not all homosexuals are involved in this Homosexuality movement, and many heterosexuals are involved.

This movement infiltrated Leftist and Liberal parties in the developed countries – and as a result these parties, under the pressure from this movement, produce and absolutize new "rights". They want to curtail other fundamental rights: freedom of speech and the press, freedom of conscience and religion, or children's right to a family (or to their own real, biological parents).

They fundamentally attack family law, the institution of marriage and endanger children and young people.

The normalization of transsexuality – and as a continuation of this, the creation of a total chaos of gender roles – has emerged as a new wave in recent years as a logical continuation of Homosexuality. Harry Potter series writer J. K. Rowling was recently reviled and defamed with enormous intensity worldwide by Transsexualists because although she had supported the normalization of homosexuality, but not transsexuality<sup>110</sup>.

Psychiatrist Jordan B. Peterson was surrounded with raging hatred by his students and colleagues at a Canadian university because he publicly stated that it was foolish to compulsorily introduce into English the many new personal pronouns that Transsexualists had invented to express the nuances of their gender identity.

It is typical for Homosexuality and Transsexualists alike to play with concepts cunningly, to invent and spread new words as a political weapon. Such was the conception of homophobia and then transphobia. Such was the declaration of any counter-argument or critique as "hate speech" (i.e., an irrational and unjust act, or even a crime later). Such was the false, deceptive extension of the concept of racism to the (just and right) rejection of the normality of homosexuality.

Perhaps it is worth presenting another example as a conclusion, this time on Transsexualism. In Vancouver, Canada, in 2018, Robert Hoogland's 13-year-old daughter behind his father was manipulated by a psychologist (certain Wallace Wong) to imagine herself a boy. So, she made her artificially transsexual or "transgender". By the time her father found out, it was too late. When it turned out he was protesting against it, the guardian took his daughter away from him. Then the prosecutor sued and a judge sentenced the father to prison for he refused to consider his daughter as his son and call her so, and what is more, he dared to protest publicly against

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<sup>110</sup> <https://24.hu/kultura/2020/06/08/j-k-rowlingot-mar-megint-transzfobiaval-vadoljak-mert-szerinte-aki-menstrual-az-no/>  
<https://24.hu/kultura/2020/07/08/j-k-rowling-nyilt-level-szolasszabadsag-botrany/>  
[https://hvg.hu/tudomany/20120705\\_online\\_velemenyszabadsag](https://hvg.hu/tudomany/20120705_online_velemenyszabadsag)

the whole procedure, despite the judicial ban, instead of staying silent.<sup>111</sup>

There is no stopping the new and new waves of efforts to normalize perversions. The main idea behind this is that every individual has the right to live in a gender role, sexual orientation, as they please in the given moment. It is realistically foreseeable that all other moral laws in this area will continue to be dismantled – it will be possible to marry robots, objects, animals, or any group of people. This may sound absurd and awful to many – yet. We have not been forced to accustom to “even such things”. Not yet. The false normalization of homosexuality was only the first step in the craze for madness, and they must be stopped before it is too late.

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<sup>111</sup> See about this case

<https://www.city-journal.org/canadian-father-jailed-for-speaking-out-about-trans-identifying-child>  
<https://decisionmagazine.com/canadian-father-released-on-bail-after-arrest-for-speaking-out-about-daughterstransgender-treatments/>  
<https://thevelvetchronicle.com/father-jailed-for-refusing-to-affirm-daughter-as-male/>  
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## Tracing the Gender Theory and Transgender Ideology

Dr. Anna Ujlaki-Győri

Seeds of Hope Foundation

Gender ideology is not a unified ideology. The radical separation of the body and the soul, the body and personality, the body and the spirit are to be defined as common grounds of the ideology (Szilvay, 2020). This means that our physical abilities, biological being can be separated from our thoughts, from the way we perceive ourselves, from the fact of who we are. The essence of gender theory is also the ignorance of biological constraints, denial of human nature and constructivism. (Silvay, 2020).

While denying human biological determination, gender theory also denies the concept of “human nature”. “Man cannot be defined... There is no human nature... Man is nothing but what he makes himself.” (Sartre, 1946). According to the strict constructivism, the direction and forms of expression of sexual desire are concepts formed by the society, moreover, the sexual desire itself as well. It has nothing common with the body, gender or sexuality or with the concept of natural or general truth.

Gender theory is the product of the second wave of feminism, the initiation of which is connected to the publication of the book “The Second Sex” by Simone de Beauvoir, a French philosopher. (Beauvoir, 1969). Her name is associated with the theory of social gender, which separates the social gender from the biological. There is a famous sentence of Beauvoir: “One is not born, but rather becomes, a woman.” By the statement she meant that our biological body has not any influence on our gender roles. Emphasizing that the binary concepts of biological sex and social gender, she considered the latter to be more important. She was a bisexual, ephhebophile, she was among the first to stand up for abortion rights, and struggled for the abolition of the legal age for sexual intercourse. “She set the goal of liberating women... fighting to ensure that biological reality does not prescribe any role for women.” (Szabados, 2019).

The theoretical background of gender theory is based on the determination of power in postmodern relativism and Marxism. The postmodern relativism covers views of the absence of absolute truth. We cannot say that something is always true. Everything is relative, this is the reason for the existence of individual truth or individual opinion exceptionally, we think along preferences – so the postmodern relativism. This idea has an impact on several areas of our ordinary life, and is also crucial in terms of sexuality, sexual orientation and sexual identity.

Since there is no absolute truth in conception of postmodern relativism, it does not call what is good and what is bad. According to the ideology, I am who I feel. To identify my gender identity is up to me for I am the only who knows the truth about myself. No one is allowed to question the value of this truth.

Besides the influence of the second wave of feminism, defining elements of gender theory and gender ideology are neo-Marxist ideas and neo-Marxist interpretations.

Marxism basically asserts two main groups – the repressive and the suppressed ones. Traditionally, this concept is interpreted on the basis of wealth-formulated conditions – the rich

suppress the poor. In our culture according to the neo-Marxist worldview, we also live in repressive and suppressed groups. Adapting to the gender ideology, women are systematically suppressed by the men. This was one of the main ideas of struggle from the part of feminists, together with Simone de Beauvoir.

“Being human is infinitely more important than the characteristics that differentiate people” (Simone de Beauvoir, 1960).

The basic aim of gender ideology was to question the roles of men and women, to ensure more opportunities for women (university, earning money).

Along alternative gender roles there emerge alternative gender orientations (homosexuality), followed by alternative gender ideas (e. g. transgender) in the last ten years.

### **The father of gender ideology – John Money**

John Money, a New Zealand psychologist and sexologist, first introduced the word gender to describe humans in 1955. Till that time the concept meant a grammatical term only. In English to define the gender of people they used the word “sex”. John Money was a pedophile, by the way.

The concepts of gender identity and sexual orientation were invented by John Money (1973). The concept of gender identity refers to how a person defines and categorizes himself, either as a man or a woman, or in other non-binary ways. Sexual orientation means who the individual is sexually attracted to.

Money is involved in a tragic human experiment where he wanted to prove that our gender identity is exceptionally the result of upbringing - how and who we are raised to be. Briefly about this experiment:

Bruce Reimer was born as a twin boy. Following a medical intervention his penis was severely injured during a botched circumcision and was removed. The desperate parents consulted with famed sexologist John Money who practiced in America. Money had long wanted to prove that the gender identity of an adult person was a matter of learned or taught behavior. He advised the parents not to tell Bruce that he was biologically a boy but to raise the child as a girl. Bruce became Brenda, had to undergo various operations and his parents tried to raise him as a girl. The twins were annually taken by the parents to see the doctor, during these occasions Money had the children perform various sexual exercises, such as playing with each other’s genitals. He showed Brenda pictures of naked men to raise the interest in men. During this period Money wrote his bestseller book about Brenda “Gender Maps”. It didn’t bother him that his theory wasn’t quite trustworthy, since Brenda liked to fight, liked to play with boyish toys and was attracted to girls. Money, however, defined it as a lesbian tendency. Brenda was taken as an eccentric kid by his pals at school and the boy was preoccupied with the idea of suicide from the age of eleven. As a teenager, Brenda finally rebelled against hormone treatments and surgical vaginal shaping, at which point his parents told him the truth. Brenda immediately started to live as a man, and he took the name David. While Money introduced “Brenda” to the world as a happy little girl, he had long lived as David and got married. Later, his twin brother, who suffered from schizophrenia, ended his life with a pill overdose. A few years later David also committed suicide, shot himself in a parking lot.

Although experiment on Reimer was unsuccessful, Money’s book Gender Maps was quoted even in 2004. He successfully spread the concept of gender, despite the fact that the two main characters of his experiments became victims, which demanded the two lives. It is worth to

consider the value of a concept whose creator is, at best, a desperate ideologist or, from another point of view, a pedophile abuser.

### **The gender theory**

Basically, human sexuality is defined as biologically bipolar (binary). The two sexes, a man and a woman, are able to create a new life, a new person, which is the purpose of sexuality, from biological perspective.

Referring to healthy people the fetus carrying XX chromosomes – under proper hormone influence will become a girl, while fetus with XY chromosomes will become a boy. This chromosomal information is carried by all our cells in our body. Analyzing the human remains of those who died several hundreds of years ago, experts can tell us if the person was a man or a woman.

There are many significant differences between boys and girls even at fetal age. They develop differently owing to different hormonal effects, beginning with different structures of the brain to the construction of bones and muscles and, finally, to the development of completely different genitals.

Gender theory, however, denies the fundamental difference between men and women, handling them equal in their values and their being.

According to gender theory, our biological sex and social gender are not dependent on each other. Moreover, the biologically defined sex should not have any influence on the gender, for our gender is up to us, we know it personally and we define it. Gender is not binary, it can be placed on a spectrum. At one end of this spectrum there is a feminine woman, at the other end a masculine man. The theory provides endless gender possibilities between the two endpoints of the spectrum.

If we accepted that our gender is on a spectrum as a fact, we should at least be able to define what is a man or a woman. Since we do not know what is at both ends of the spectrum, how can we identify anything within the given spectrum. How can we eliminate the differences between men and women if we cannot define the concept of woman or man. According to the dictionary definition a woman: a female is (adult) person (Interpretive Dictionary of Hungarian Language). Gender ideologists, on the other hand, say that a woman: a female (adult) person and anyone who feels that way. (“What is a woman? Anything she wants to be.” (Levkoff, 2020). This way, it is impossible to define what is meant by the concepts of woman and man. Without a concrete definition these words become abstractive and unclear, without any particular meaning. What we are stating – gender- and transgender ideologists have no answer to the question “What is a woman?”

Tracing the mentioned logic hidden behind the ideology we need to ask further questions, which direct us to pitfalls of gender ideology. To be more exact, if a woman is not defined by biology neither by her feelings, nor by her self-expression as she appears in the world, then what is a woman? Is the only thing that matters – the way we think about ourselves?

Do our thoughts have the power to create a reality or to influence it? Are there objective truths existing in life or we live our life according to individual opinions only? We can ignore the reality of gravity, for example, but in spite of this we experience its effects. Probably we believe that if we jump out of a plane, we will fly upwards. The reality is, however, if we jump out of a plane without a parachute, we will fall down. We might also have an opinion about a cake if it is delicious or not, but whether it contains gluten is not a matter of our faith or belief.

A person with gluten intolerance can prove this fact. The situation with the objective reality is the same on terms of defining whether one is man or woman.

### **The transgender-ideology**

The opinion that we form about our gender is our gender identity. As I mentioned before, this can coincide with the reality, so it is correct, or differ from the reality – then it is incorrect, untrue. Our gender identity is formed in our organ – the brain, and reflexes in our thoughts. The outcome of our psychosexual development is our formed gender identity, so our gender identity is not innate. (As our sexual orientation is not innate either.)

However, the transgender ideology asserts that there are people who are “born into a bad body”. This is the basic hypothesis of the gender ideology, according to which the body and personality as well as the body and soul can be separated from each other (as mentioned above).

Nowadays Christians are often accused of being unscientific, that their faith is contrary to the science and the final consequence is a blind faith. The reality, biology and medicine support the Christian point of view in terms of gender – when talking about healthy people – there are men and women. (Genesis I. 1.). The basic idea of gender and transgender ideology, however, says that it is possible that a biological man is indeed a woman, closed into a male body, at this point it is only a matter of belief or faith in it. The idea of separation of the body and the soul is not new, anyways. The Gnostics said that shortly after Jesus’ death. (Gnostics).

There is no scientific proof for the statement that our body can be separated from our thoughts or personality. As if we did not belong to our body. Our thoughts generate in our brain. Each cell of ours contains the information of being a woman or a man. As we mentioned before, the scientists can prove on the remnants of several hundred years if they were women or men. The information of being a man or a woman is deeply coded in our body, in our biological existence.

The transgender ideology teaches that a person itself is the only who knows his gender. According to this ideology it is possible that someone is born in a male body with female brains, or vice versa, there are boys born in a female body.

### **Gender dysphoria**

There is no scientific basis for the myth of people born into a bad body. However, the disorder of gender identity is a real condition, a mental disorder when a person cannot assimilate with his biological gender, he thinks and feels that belongs to the other sex. It is an extremely painful thought and feeling that needs genuine help.

The origin of gender identity disorder can arise at the age of 2-4 years for our gender identity is forming exactly at this age. At birth, all babies have a symbiotic relationship with their mother. The mother nourishes the baby, takes care of it, up until a certain time the baby does not even perceive its mother as a separate personality. One of the crucial life tasks of a child at the age of 2-4 is the detachment from its mother. In this process a girl recognizes that she takes after her mother while a boy recognizes that he is like his father. The process is easier in case of girls since they have to identify themselves with a mother after having left the condition of symbiosis with their own mother behind as well as the dependence on her. The boys have a more difficult life task for they have to step out of the condition of symbiosis with a mother and have to form the father’s masculinity in themselves. If the identification with a father is difficult or for some

reasons does not come about, then a boy cannot establish his own masculine identity, which leads to gender identity disorder. Because of the process mentioned above exclusively those men had a transgender orientation who struggled with gender identity disorder from an early age. Owing to the early formation of gender identity, around the age of 2-4, most of those who consider themselves transsexual utter that “I have been a trans since I knew my mind.” (The roots of the development of homoerotic feelings in many cases can be traced to this age. In this condition the identification with masculinity is damaged for some reason.)

With the exception of the records of recent years, scientific records of the last hundred years report cases of men with gender disorder that arose exclusively in childhood. The number of girls mentioned on terms of transsexuality was negligible.

### **Social epidemic**

Nowadays, teenage girls massively tend to change their sex in Western Europe, in the USA, Canada and in other developed parts of the world. Between 2016-17 the two-thirds of young people admitted with medical referral to the Tavistock Gender Clinic in England were girls while only one-third of them were boys. This indicates an incredibly rapid demographic change which cannot be explained by the fact that society is more accepting in these days and this is the ground that so many girls are suddenly free to express their male trans-identity. We are talking about teenage girls whose anamnesis does not contain any indication of childhood gender identity disorder.

How to explain the mass desire of girls to change sex? Abigail Shrier (2020), an American journalist, investigated the phenomenon in her book. It is not new that teenage girls are the most sensitive layer of the population who suffer from contemporary pressure. It is not accidental that diseases like anorexia nervosa is spreading by teenagers, as well as various forms of self-abuse, such as cutting the body. I am convinced that the conscious change of sex is also a form of self-abuse. (Think about breast removal, growth of beard, daily injections etc.)

A completely new influence on teenage girls is the emergence of social media over the past decade. In Abigail Shrier's book, the influence of social media is one of the most defining factors in life of the girls speaking about their stories. A big number of little girls encounter transgenderism on the internet for the first time. Here they search for the meaning of this concept and ponder if they are also transgender. I believe, that the impact of social media in shaping gender identity disorder is two-fold.

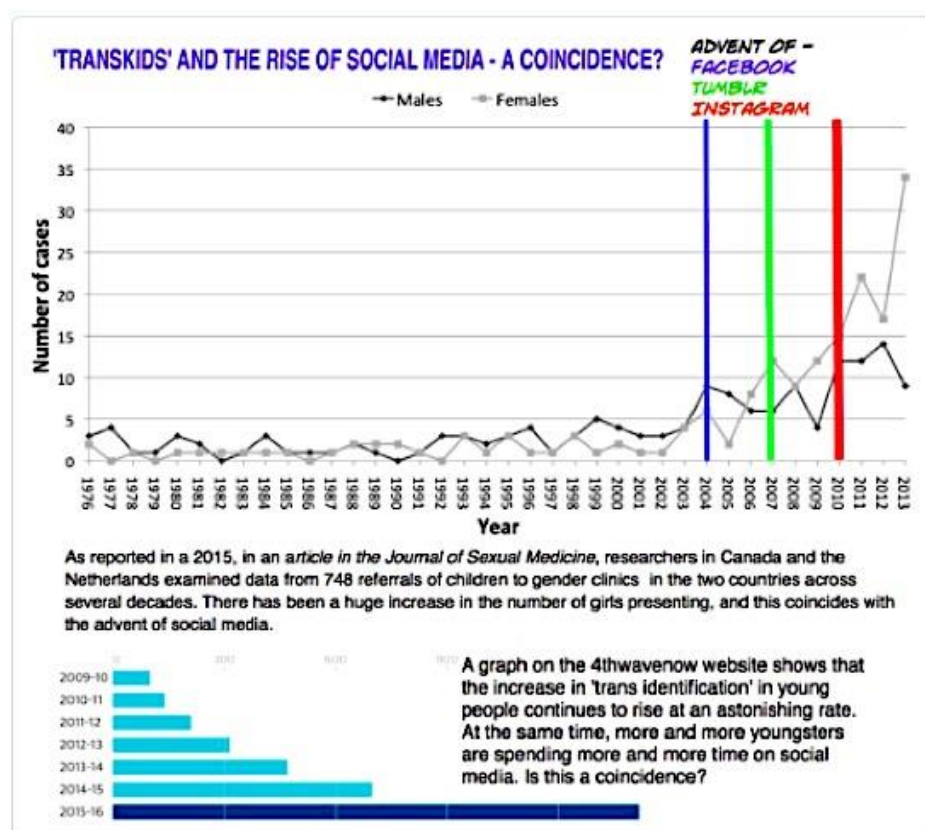
The changes teenage girls experience on their bodies (breast growth, menstruation) can be a challenge for adolescents even with healthy gender identity. It might be strange for them to face the changes and experience them. Their body is not girlish anymore and is not completely woman-like either. Meanwhile, social media – mainly Instagram and TikTok – provides them with images and videos of women in perfect shape, ideally retouched or operated, the ideal image is an over-sexualized woman. Girls are aware of the fact that most boys and men also appreciate this overly sexualized image of women through pornography and social media. They realize that they are too far from that image and probably will never have as attractive appearance as the women in these images and videos they encounter day by day.

In addition, many girls watch or have watched porn where women in most of the cases are exposed to serious verbal and physical violence. They can derive a conclusion either consciously or subconsciously that if women's situation is such that they do not want to experience femininity.

Another fact is that teenage girls find themselves in an extremely poor mental condition, they experience anxiety, in many cases have depression – at the same time trans influencers on YouTube videos and Insta profiles are reporting what miracles testosterone has done to their lives, their anxieties have ceased and they feel much better in their skin. (Testosterone has a stress- reducing impact in short term.). Under this double pressure – on one hand the illusion of a perfect-shaped woman and her over sexual portrayal, from the other hand the utterings of trans boys – the teenage girls may come to a conclusion that their problems are rooted in the body – for they were born in a wrong body and they are actually boys. Today for a biological girl it is hard enough to sparkle as special. As soon as she appears with trans identity, she can be a celeb and prominent in her class and on social media.

It is also obvious that if a transgender boy (a biological girl) appears in a community, there will soon be more of them, because of the strong peer pressure observed among teenage girls.

According to the General Health Query (Aitken, 2015) children's gender transition is growing exponentially with the spread of social media. Figure 1 shows Canadian and Dutch data.



**Figure 1.** Data from Canada and the Netherlands prove that the number of trans children has significantly increased with the advent of social media. (2015 publication data)

Some people find that the number of transgender boys has increased so much because they now dare to come out more than before. At this point arises a question – why the number of trans boys has increased especially among teenage girls and where remain the forty-, fifty- and sixty-year-old trans men who could not show up before?

Besides the social media, the other factor that has a huge impact on the incredibly quick spread of transgender ideology among teenagers is the LMBTQIA+ propaganda introduced in



education, which is present even in kindergartens in several countries of Western Europe, in England as well as in the USA and Canada.

The paradigm shift in healthcare is making it more difficult to provide professional care for children and teenagers with gender identity disorders. In earlier times the treatment of gender disorders was characterized by „watchful waiting”, as professionals experienced that by adulthood the higher percentage of people with gender dysphoria became identical to their biological sex. This way gender identity disorder resolved without drastic intervention. However, today in the „advanced” countries mentioned above, the professionals recommend to change the social gender from a rather early age, in many cases from the age of nine to ten, puberty blocking hormones are recommended and later on the use of hormones of the opposite sex.

Today, in the practise of pediatricians and child psychologists the affirmative attitude is accepted, thus the task of a specialist is to agree with the gender orientation desired by the child. This contradicts the medical practise where a doctor should diagnose on the basis of diagnostic criteria. The diagnosis of gender dysphoria is currently modelled on the pattern „The patient dictates, the doctor prescribes...”, the diagnosis is built on the basis of the patient’s self-diagnosis. As a result, gender identity disorder cannot be determined by specialists in other way than on the basis of the persistent and consistent claims of the patient about the gender identity disorder.

Going into details about the educational, medical as well as linguistic, political and legal aspects of gender and transgender ideology is beyond the scope of this study. The investigation of these topics would be extremely important and advisable in further papers.

Originally, the goal of gender ideology was to eliminate the differences between men and women, to liberate them from constraints and stereotypes. On the other hand, there is a paradox since these stereotypes are reaffirmed, clinging to the idea that everyone who feels like a woman is a woman, and men are those who identify themselves as men. The transgender ideology is still unable to define the basic concepts – what is a man and what is a woman.

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## Is Same-Sex Marriage in the Best Interests of the Child?

*Scientific notes on of the Swiss 2021 “Marriage for All”-Referendum on same-sex marriage, adoption rights for same-sex couples and access to sperm donation for female couples*

Dr. Christl Ruth Vonholdt

### **Abstract**

Contrary to popular belief, same-sex attractions are not biologically determined. Spontaneous changes in non-heterosexual attractions are more common than previously thought and individuals with mixed attractions are by far the largest group among the sexual minorities. Also contrary to relentless public remarks, current representative studies give evidence that there are major differences for children growing up with same-sex parents compared to growing up with mother and father. Children with same-sex parents have a significantly higher risk to suffer from emotional, mental and psychosocial problems, including depression and anxiety, compared to children with opposite-sex parents. In addition: Children with married same-sex parents (self-described) fare worse than children with cohabiting same-sex parents.

There is no evidence to believe that minority stress theory can explain these findings.

Children with lesbian parents are more likely to become homosexual themselves. Children with same-sex parents probably have a higher risk of experiencing sexual abuse as a minor.

The legalization of same-sex marriage and with it comprehensive LGBTQ education will give young people the message that the man-woman marriage is nothing special and nothing specifically worth striving for. In light of the fact that human sexuality isn't set in stone, same-sex marriage may have a deeply unsettling and disturbing effect on children's psychosexual and identity development

### **Introduction**

On 26 September 2021 the majority of Swiss voters affirmed their National Council's decision from 2020 to legalize same-sex marriage with adoption rights for same-sex couples and access to assisted reproductive technology (sperm donation) for female couples. Is such a vote in the "best interests of the child"? (UN Convention on the Rights of the Child)

The following article is an extended translated version of a lecture held in August 2021 in German language.

### **I. Same-sex Attraction is Not Biologically Determined**

*1. A pivotal argument in the US Supreme Court decision to establish same-sex marriage was that same-sex orientation reflected an “immutable nature”. However, this hypothesis is not grounded in science.*

After evaluating all scientifically relevant research in the fields of genetics, brain studies, twin studies and hormone studies – a total of almost one hundred sources – the scientific researchers Lawrence Mayer and Paul McHugh come to the conclusion (2016): “The understanding of sexual orientation as an innate, biologically fixed property of human beings – the idea that people are ‘born that way’ – is not supported by scientific evidence.”<sup>1</sup>

The most **extensive genetic study** to date was published in 2019 with nearly 500,000 participants, men and women. It shows that genetic influences play only a small role in the development of homosexual attractions. Individually experienced environmental factors and life experiences of a person play the dominant role.<sup>2</sup> The researchers write: „It is *not* possible to predict or identify someone’s sexual behavior or sexual orientation from their DNA... and knowing someone’s genetic information allows us to guess their sexual behavior just about as well as guessing with no genetic information at all.”<sup>3</sup>

**Representative twin studies** confirm:<sup>4</sup> Genetic influences are small. In addition, all genetic influences are indirect, comparable to an innate tendency to react very sensitively to the social environment. Overall, biological factors<sup>5</sup> – in the sense of predisposition – can possibly lead to a greater openness to homosexual development. However, they do not determine this development.

*Individually experienced* social-environment factors have the greatest influence. Here too, there is no factor that would determine development. These influences include:

- relationship dynamics in the relationship of the child to the parents, especially early deficits and wounds in attachment
- sexual abuse
- sexual conditioning by childhood experiences
- furthermore: feminist-political lifestyle choices.<sup>6</sup>

## ***2. Sexual orientation is not set in stone – spontaneous changes in non-heterosexual attractions are more common than previously thought***

New long-term studies indicate that spontaneous changes in non-heterosexual attractions are more common than previously thought. One speaks here of the fluidity of sexual orientation. Often such changes have to do with new experiences and or new living conditions. But they again emphasize the fact that same-sex feelings are not simply innate.

In the scientific German journal „Zeitschrift für Sexualforschung“ it says: „The view that sexual orientation is fixed and unalterable has recently been challenged. (...) ...individuals may experience transitions in sexual orientation throughout their lives. Sexual orientation is viewed

<sup>1</sup> Mayer, Lawrence S., McHugh, Paul R., Sexuality and Gender. Findings from the Biological, Psychological, and Social Sciences, Fall 2016, p. 7. <https://www.thenewatlantis.com/publications/part-one-sexual-orientation-sexuality-and-gender>

<sup>2</sup> Ganna, Andrea et al., Large-scale GWAS reveals insights into the genetic architecture of same-sex sexual behavior. Science 365, 882, 2019. <https://geneticsexbehavior.info/what-we-found/>

<sup>3</sup> Ganna, A., (2019) Emphasis added. For a summary and analysis of the study see: Sullins, P., The gay gene myth has been exploded. <https://mercatornet.com/the-gay-gene-myth-has-been-exploded/24683/>

<sup>4</sup> For example the Finnish study, 2008: <https://www.dijg.de/homosexualitaet/wissenschaftliche-studien/zwillingssstudie-genetischer-einfluss/>

<sup>5</sup> These may include gender-atypical personality traits.

<sup>6</sup> Rosik, Ch., Guidelines for the Praxis of Sexual Attraction Fluidity Exploration in Therapy. Journal of Human Sexuality, Vol. 9, 2018, p. 6.

as continually evolving out of an individual's sexual and emotional experiences, social interactions, and the influence of the cultural context.”<sup>7</sup>

The sex researcher and self-identifying lesbian psychologist Lisa Diamond, ascertains: „Arguments based on the immutability of sexual orientation are unscientific, given what we now know from longitudinal, population-based studies of naturally occurring changes in the same-sex attractions of some individuals over time.“<sup>8</sup> Accordingly, 25% to 75% of all persons with *non-heterosexual* attraction experience changes in their sexual attraction over the course of their life. In most cases, this is done in the direction of heterosexuality.<sup>9</sup>

Again, Diamond asserts: “The existing body of international research assessing sexual attractions, behaviors, and identities among representative samples of adolescents and adults shows that sexual orientation is not a static and categorical trait. Rather, same-sex sexuality shows substantial fluidity in both men and women.”<sup>10</sup>

Robin Savin-Williams, psychologist and LGBT activist recognizes: “The **instability** of same-sex romantic attraction and behavior presents a dilemma for sex researchers who portray **non-heterosexuality** as a stable trait of individuals.”<sup>11</sup> Heterosexual orientation is, furthermore, not set in stone. However, it is far more stable than any non-heterosexual orientation.

***3. Individuals with “non-exclusive”, i.e. mixed or “bisexual” attraction (those who have both heterosexual and homosexual attractions) are by far the largest group among the sexual minorities – it is not the group with exclusively homosexual attraction.***

Extensive data show: among sexual minorities, the group of persons with “mixed attractions”, i.e. “bisexuals” – those who experience both heterosexual and homosexual attraction (often not equally half and half, but in differing proportions) – is significantly larger than the group of those with exclusively same-sex attractions.

Lisa Diamond writes about sexual minorities: “Hence, directly contrary to the conventional wisdom that individuals with exclusive same-sex attractions represent the prototypical ‘type’ of sexual minority individual, and that those with bisexual patterns of attractions are infrequent exceptions, the opposite is true. **Individuals with nonexclusive patterns of attraction are indisputably the ‘norm’**, and those with exclusive same-sex attractions are the exception.”<sup>12</sup>

If same-sex marriage is to be about “equal rights” for sexual minorities, marriage for people with mixed attractions would first have to be legalized, that is, a marriage for three or more – because mixed attractions are the norm among the sexual minorities. **If marriage is legalized**

<sup>7</sup> Kinnish, Kelly K., Geschlechtsspezifische Differenzen der Flexibilität der sexuellen Orientierung. Zeitschrift für Sexualforschung 17, 2004, p26-45. English publication: Sex Differences in the Flexibility of Sexual Orientation: A Multidimensional Retrospective Assessment. Arch Sex Behavior, 34,2, 2005, p. 173-183.

<sup>8</sup> Diamond, Lisa M, Rosky, Clifford J., Scrutinizing Immutability. The Journal of Sex Research 53, 2016, p. 363-391.

<sup>9</sup> Diamond, L., Sexual Fluidity in Male and Females, 2016. Current Sexual Health Reports 8, 2016.  
[https://www.researchgate.net/publication/309694747\\_Sexual\\_Fluidity\\_in\\_Male\\_and\\_Females](https://www.researchgate.net/publication/309694747_Sexual_Fluidity_in_Male_and_Females)

<sup>10</sup> Diamond. L., Sexual Fluidity in Male and Females, 2016, see above.

<sup>11</sup> Savin-Williams, Ritch C. et al, Prevalence and stability of sexual orientation components during adolescence and young adulthood. Arch. Sex. Behavior, 36, 2007, p. 385-394, 393. Emphasis added.  
<https://pubmed.ncbi.nlm.nih.gov/17195103/>

<sup>12</sup> Diamond, L., in: APA Handbook of Sexuality and Psychology, 2014, p. 633. Emphasis added. In fact, by far the largest group among the sexual minorities is the group that describes itself as “mostly heterosexual”.

## **for two men or two women, why should one refuse marriage for three men or for one man and two women?**

This is exactly what is currently happening in the USA: The most important journal of sexual science in the English language has devoted an entire issue to the acceptance of “consensual non-monogamy”. The aim is that individuals who live in “relationship anarchy” or polyamory should be recognized as a legally protected sexual minority. They should be protected from “discrimination”, “stigma” and “minority stress” and receive the same legal advantages as marriage currently does: family health insurance, housing subsidies, non-discrimination in labor law, tax advantages, etc.<sup>13</sup> In the Netherlands, the four-parent family is propagated: half of the week the child lives with two mothers, the other half of the week with two fathers.<sup>14</sup>

## **II. The Best Interests of the Child have Priority**

### ***1. The “no differences” hypothesis is untenable***

The following sentence by Charlotte Patterson (2005) is quoted again and again: „Not a single study has found children of lesbian or gay parents to be disadvantaged in any significant respect relative to children of heterosexual parents.“<sup>15</sup> Patterson is a psychologist and advisor to the influential American Psychological Association (APA). With this sentence she summarized 59 small studies; her summary was published in a brochure of the APA, which delineated a strategic political course.

But does this quote of Patterson reflect the facts?

The social scientist Loren Marks<sup>16</sup> (and later other scientists) examined her statement and concluded that, while Patterson had collected many small studies, not one of the studies could validly make a general, representative statement about the same-sex family.<sup>17</sup> The vast majority of these studies had significant methodological deficiencies, for example: small, selected, unrepresentative (biased) samples; participants were selected through LGBT networks; same-sex mothers had positive reports about their children; children had positive reports about their same-sex parents (children usually protect their parents); no independent evaluation of children's development (social, psychological, psychosexual); classic questions about child welfare (education, labor market participation, early pregnancies, drug and alcohol consumption) were not asked; a control group was absent or not clearly defined.<sup>18</sup>

<sup>13</sup> [https://link.springer.com/journal/10508/volumes-and-issues/504?utm\\_source=toc&utm\\_medium=email&utm\\_campaign=toc\\_10508\\_50\\_4&utm\\_content=etoc\\_springer\\_20210619](https://link.springer.com/journal/10508/volumes-and-issues/504?utm_source=toc&utm_medium=email&utm_campaign=toc_10508_50_4&utm_content=etoc_springer_20210619)

<sup>14</sup> <https://www.zdf.de/gesellschaft/re/arte-re-vier-eltern-und-ein-kind-100.html>

<sup>15</sup> Patterson, Charlotte J., 2005: Lesbian and Gay Parenting. Summary of Research Findings. Ed.: American Psychological Association. [www.apa.org/pi/lgbt/resources/parenting-full.pdf](http://www.apa.org/pi/lgbt/resources/parenting-full.pdf) (APA-Brochure)

<sup>16</sup> Marks, L., Same-Sex Parenting and Children's Outcomes. Social Science Research 41,4, 2012, p. 735-751. <https://www.sciencedirect.com/science/article/abs/pii/S0049089X12000580> “By their own reports, social researchers examining same-sex parenting have repeatedly selected non-representative, homogeneous samples of privileged lesbian mothers to represent all same-sex parents.”

<sup>17</sup> The assertion that if you put together many such small studies together, the result should be representative, is scientifically false.

<sup>18</sup> Marks, Loren, Same-sex parenting and children's outcomes: A closer examination of the American Psychological Association's brief on lesbian and gay parenting, 2012. Most studies had very small samples. A German summary: <https://www.dijg.de/homosexualitaet/adoptionsrecht/gleichgeschlechtliche-elternschaft/>

Already in 1996 an Australian study was published by Sarantakos.<sup>19</sup> It demonstrated numerous negative psychological and social effects for children with same-sex parents. The study was methodologically flawless: It had a relatively large sample (174), two clearly defined control groups, did not rely primarily on information from parents and examined child development in the psycho-social and school areas using objective criteria.

In the study, three different constellations of parents with 58 children each were compared with one another. Children who lived with married heterosexual couples did better in school – both academically and socially – followed by children who lived with unmarried heterosexual couples. Children who lived with homosexual couples came only in third place. The children of heterosexual, married parents achieved the best results in eight out of nine categories in which teachers were surveyed (including language and math skills, sports and learning behavior). Information about the well-being of the children came primarily from teachers (exams, written work, observations) and only afterwards, if necessary, from the parents and children.

Why did Patterson not include this study in her summary?

In another study (2000), Sarantakos reported higher alcohol and drug consumption among children from same-sex families.<sup>20</sup>

In the only **German study**<sup>21</sup>, the statements of 866 adults who lived in same-sex relationships, and with children, were evaluated: 93% of participants were women, only 7% were men. 92% of the children living with them had lived with a biological parent from birth (almost always the mother, who now lived in a lesbian relationship). In addition, 95 children and adolescents between the ages of 10 and 19 years (average age 14 years) were interviewed. They were selected for this interview by their same-sex parents. Almost all of the children interviewed (93%) lived with their birth mother. Most of them (78%) came from their mother's previous heterosexual relationship and on average had spent the first 5 years together with mother and father! At the time their rainbow-family was formed, the mean age of the children was 7.6 years. At the time of the interview, 66% had a relationship with their biological father.

Such a study can draw no valid conclusions as to whether children who grow up with same-sex parents fare as well as with mother and father. The 95 children interviewed had spent decisive years of development with their father and mother. And the positive statements made by mothers about their children are understandable, but not useful for making general socio-political decisions that deeply affect child well-being. After the study was published, the then German Justice Minister Zypries claimed: "According to the results of the study, the best interests of the child in rainbow-families are just as safeguarded as in other unions. ... Children develop just as well with two mothers or two fathers as in other family forms."<sup>22</sup> The study does not provide any evidence for this sentence.

## ***2. New research based on representative data collections show differences***

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<sup>19</sup> Sarantakos, Sotirios, Children in three contexts: Family, education, and social development. In: Children Australia, 21, 1996, 23-31.

<sup>20</sup> See Schumm, Walter R., Same-Sex Parenting Research, London 2018, p. 172.

<sup>21</sup> Rupp, „Marina, Die Lebenssituation von Kindern in gleichgeschlechtlichen Lebenspartnerschaften“, Köln 2009.

<sup>22</sup> See: <https://www.dijg.de/homosexualitaet/adoptionsrecht/kindeswohl-nicht-im-blick-homosexuelle/>



New, scientifically valid studies based on representative data sets come to the conclusion that children with same-sex parents are psychologically worse off than children who grow up with opposite-sex parents. Most children with same-sex parents are at least twice as likely to suffer from mental health problems.<sup>23</sup>

Current studies based on representative data sets are summarized below:

**a) Michael Rosenfeld (2010)**<sup>24</sup> used U.S. census data to compare the school development of children from gay / lesbian families with those from heterosexual families. He concluded that there were no significant differences. It then turned out, however, that there had been a coding error in the classification of the data: more than 40% of the couples coded as same-sex were actually opposite-sex couples.

**b) Douglas W. Allen (2012)**<sup>25</sup> used the same data set as Rosenfeld, but chose a different methodological approach and new control groups. He found negative effects on children from same-sex families, particularly with regard to school development.

**c) Paul Sullins (2015)**<sup>26</sup> re-evaluated three studies by Wainright, Russell and Patterson (2004, 2006, 2008)<sup>27</sup> based on the same representative long-term data. Sullins first found that more than half of the samples were incorrectly coded. More than half of the data was coded as “children with same-sex parents”; in reality, they were children with heterosexual parents.<sup>28</sup> There were further inconsistencies in the three studies, e.g. the problem of missing data.<sup>29</sup>

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<sup>23</sup> Sullins, D. Paul, Are Children Harmed with Same-Sex Parents? The Full Mandiner Interview, 2021.  
[https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=3891386](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3891386)

<sup>24</sup> Rosenfeld, Michael J., Nontraditional Families and Childhood Progress through School. In: *Demography* 47, 3, 2010. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3000058/>  
Black, Dan, Gates, Gary et al, The Measurement of Same-Sex Unmarried Partner Couples in the 2000 U.S. Census <https://escholarship.org/uc/item/72r1q94b>  
See: <https://www.dijg.de/homosexualitaet/adoptionsrecht/gleichgeschlechtliche-elternschaft/>

<sup>25</sup> Allen, Douglas W. et al.: Nontraditional Families and Childhood Progress Through School: A Comment on Rosenfeld. In: *Demography*, 50,3, 2012, p. 955-961.  
See: <https://www.dijg.de/homosexualitaet/adoptionsrecht/gleichgeschlechtliche-elternschaft/>

<sup>26</sup> Sullins, D. P., The Unexpected Harm of Same-Sex Marriage: A Critical Appraisal, Replication and Re-analysis of Wainright and Patterson’s Studies of Adolescents with Same-Sex Parents. In: *Brit Journal of Education, Society and Behavioural Science*, 11,2, 2015.  
[https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2589129](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2589129)

<sup>27</sup> Wainright, Jennifer L, Russell, Stephen T., Patterson, Charlotte J., Psychosocial adjustment, school outcomes, and romantic relationships of adolescents with same-sex parents. In: *Child Dev.* 75,6, 2004. Wainright, JL, Patterson, CJ., Delinquency, victimization and substance use among adolescents with female same-sex parents. In: *J Fam Psychol* 20,3, 2006. Wainright, Patterson, CJ., Peer relations among adolescents with female same-sex parents. In: *Dev Psychol*, 44,1, 2008.

<sup>28</sup> Sullins, D.,P., The Unexpected Harm of Same-Sex Marriage, 2015.

<sup>29</sup> Schumm, Walter R., Navigating Treacherous Waters. *Comprehensive Psychology*, 4, 2015.  
<https://journals.sagepub.com/doi/pdf/10.2466/17.CP.4.24> “Wainright, Russel and Patterson (2004) had as much as 29.5% missing data, while their later study Wainright & Patterson (2008) had as much as 46.6% missing data. In the case of Wainright et al. (2004, 2006, 2008) the problem of missing data was compounded by the fact that up to 61% (Sullins, 2015) or more of their “same-sex” mother families were heterosexual families, and it is not certain how missing data were distributed among the presumed and actual lesbian parent families.” p. 12.



Wainright also disregarded six teenagers who grew up with gay couples in order “to simplify interpretation of results”.<sup>30</sup>

**After correcting the various data and analysis errors, most of the parameters showed negative effects for children who grew up with parents of the same sex compared to those who grew up with parents of the opposite sex.**<sup>31</sup>

Sullins then further evaluated the data, dividing them into not just two but four groups: opposite sex married parents, opposite sex cohabiting parents; same-sex married parents (self-attribution of the couples), same-sex cohabiting parents. The parameters which were examined in the children included: depressive symptoms, unhappiness, negative interpersonal relationships, anxiety, grade point average and the question of whether a girl was ever forced to have sex.

Among the children with parents of the opposite sex, those with married parents fared better than those with cohabiting parents. In the same-sex families it was the other way around: the children with same-sex married parents had almost twice as often depressive symptoms, felt almost three times as likely to feel unhappy, were more anxious, cried much more frequently, and their grade point average was worse – in each case compared with the children with same-sex *cohabiting* parents. All sexually active girls with married same-sex parents (all lesbian families) reported having experienced forced sex by another person.<sup>32</sup>

On average, the children in same-sex married families lived in these families for 10 years; in the same-sex cohabiting families, the children had only lived in these families for an average of 4 years. Sullins: “The longer a child has been with same-sex parents, the greater the harm.”<sup>33</sup>

**d)** In another study **Paul Sullins** (also in 2015)<sup>34</sup> used the representative data from the “National Health Interview Survey” (NHIS, 1997-2013), a standardized survey of 35,000 - 40,000 households carried out in the USA every year. The data analysis showed:

<sup>30</sup> Wainright et al., 2004, p. 1889. “To simplify interpretation of results we excluded these 6 families [headed by male same-sex couples] from the final sample.”

<sup>31</sup> School grades (and school connectedness) were higher for children with same-sex parents than with opposite-sex parents. Looking at this study as well as a new study by Deni Mazrekaj et al. 2020 the most likely reason for the better school grades is selection of sperm donors with high IQ. When lesbian women intentionally conceive a child, they usually select sperm donors with desirable qualities, especially high intelligence. Lesbian couples also often have higher education degrees and more money compared to average opposite-sex couples. They can send their children to better schools, support them with extra books, laptops etc. They may also make it a special aim to promote their children’s academic achievement, more than opposite-sex parents do on average. (Mazrekaj, D. et al: School Outcomes of Children Raised by Same-Sex Parents: Evidence from Administrative Panel Data American Sociological Review, 2020, Vol. 85) – However, while school grades were higher for children from married opposite-sex couple than from cohabiting opposite-sex couple, the opposite was true for same-sex couples: Children with married same-sex coupled had lower grades on average compared to children with cohabiting same-sex parents.

<sup>32</sup> Sullins, D. P., The Unexpected Harm of Same-Sex Marriage, 2015. See also footnote 31.

<sup>33</sup> Sullins, D. P., The Unexpected Harm of Same-Sex Marriage 2015.

“Comparing unmarried to (self-described) married same-sex parents, above-average child depressive symptoms rise from 50% to 88%; daily fearfulness or crying rises from 5% to 32% ... The longer a child has been with same-sex parents, the greater the harm.” (Abstract)

<sup>34</sup> Sullins, D. P., Emotional Problems among Children with Same-Sex Parents: Difference by Definition. British Journal of Education, Society & Behavioural Science 7, 2, 2015, S. 99-120.

[https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2500537](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2500537)

Sullins, D. P., Are Children Harmed with Same-Sex Parents? The Full Mandiner Interview, 2021.

**Compared to parents of the opposite sex, children with parents of the same sex were more than twice as likely to have:**

- **emotional problems, including depression and anxiety,**
- **problems in relationships with peers,**
- **difficulty concentrating.**

In the past year, children from same-sex families were twice as likely to have seen a doctor for psychological problems and twice as likely to have taken medication for a psychological problem – compared to children from opposite-sex families.

The data show that social stigmatization (peer rejection, bullying, being picked on) was a factor in the occurrence of emotional distress in the children. However, 19.2% of children from opposite-sex families had experienced social stigma from their peers compared to only 15.1% of children living with same-sex parents.<sup>35</sup>

e) In a very recent study, **Paul Sullins (2021)**<sup>36</sup> evaluated the representative data from the “National Health Interview Survey” (NHIS) from 2008 to 2018. The examined parameters pertain to the psychological, psychosocial and school development of the children (learning difficulties, ADHD, repetition of a grade). Sullins compares children from three types of family (see Figure 1):

- man-woman intact married (biological parents of the child, married to one another),
- same sex cohabiting,
- same-sex married.

**The results are summarized in Figure 1<sup>37</sup>.**

In all areas, children who grow up with their biological married parents, i.e. with father and mother, do significantly better than children with same-sex parents. In six of the seven areas, children with same-sex married parents do substantially worse than children with same-sex cohabiting parents. Incidentally, education and income were higher for same-sex married couples than for mother-father married couples.<sup>38</sup>

According to P. Sullins, other studies also show that children whose same-sex parents are married to each other have more psychological problems than children whose same-sex parents only cohabit. In 2017, Sullins re-evaluated the data of a study by Reczek (2016) and found: Compared to the mother-father family, children whose same-sex parents only cohabit were more than twice as likely to suffer from mental health problems. However, compared to the mother-father family, children whose same-sex parents were married to each other were more than four times as likely to suffer from a mental health problem.<sup>39</sup>

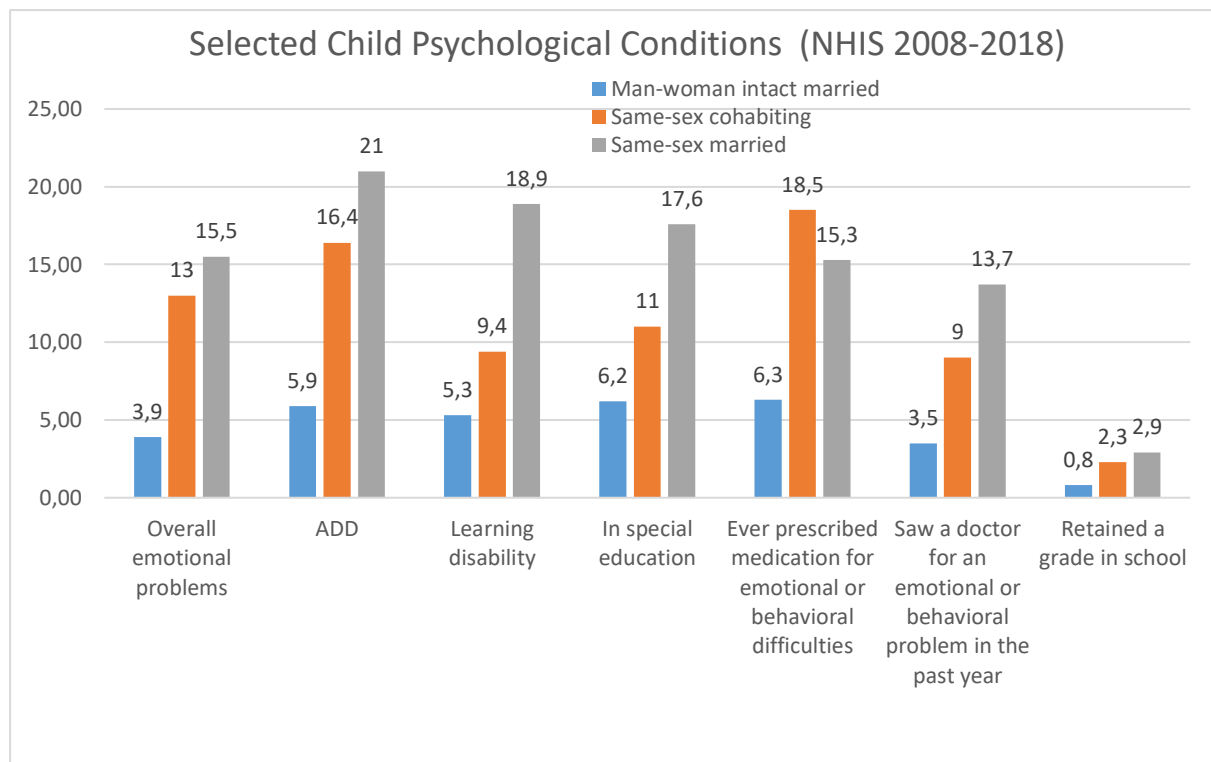
<sup>35</sup> The difference was not significant.

<sup>36</sup> Sullins, D. P., The Case for Mom and Dad, The Linacre Quarterly, March 2021 <https://journals.sagepub.com/doi/abs/10.1177/0024363921989491>  
Altogether Sullins analyzed data from eight different types of family arrangements, see his original article.

<sup>37</sup> Sullins, D. P., The Case for Mom and Dad, 2021, see above. Sullins, P., Are Children Harmed with Same-Sex Parents?, The Full Mandiner Interview, 2021. [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=3891386](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3891386)  
Figure 1: used with permission.

<sup>38</sup> Sullins, D. P., The Case for Mom and Dad, 2021.

<sup>39</sup> Sullins, D. P., Are Children Harmed with Same-Sex Parents?, 2021.



**Figure 1.** P. Sullins 2020: “Data statistically representative for children (USA): N = 133 (parents same-sex married; N = 292 (parents same-sex cohabiting); N = 51,565 (man-woman intact married). Same-sex categories are significantly different from man-woman intact married at 0.5 or stronger for all measured except retained in school and learning disability with same-sex cohabiting parents.”

**To sum it up: For most of the parameters surveyed – emotional, mental, psychosocial and school problems – children growing up with same-sex parents are more than twice as likely to suffer from these problems. In addition, children with same-sex married parents are more likely to suffer from these problems than children whose same-sex parents only cohabit.**<sup>40</sup>

As a reminder, these data come from representative surveys, which makes methodological problems more unlikely. The expectation that the introduction of same-sex marriage would give children living in these families more psychological security has not been fulfilled. On the contrary.

**Why do children from same-sex married families suffer even more than children from same-sex cohabiting families?**

Perhaps the reason is that the same-sex married family is even further removed from the natural, biological mother-father family. Same-sex married parents may more strongly convey the goals of the LGBTQ movement: That the same-sex family is equal in every respect to the mother-father family. Perhaps more children in these families were conceived by sperm donation or surrogacy<sup>41</sup> and have never met their father or mother.

<sup>40</sup> Sullins, D. P., *The Case for Mom and Dad*, 2021.

<sup>41</sup> How surrogacy is being pushed through even though it is still prohibited in many countries is shown in this book: Eva Maria Bachinger, *Kind auf Bestellung – Ein Plädoyer für klare Grenzen*, 2015.

The family model of the same-sex family expects the child to suffer another injury in addition to the deliberate, structural mother or father deprivation: Children with a single mother or father are allowed to know that someone is missing in the family. They can mourn the loss and deal with it constructively. However, LGBTQ associations claim that the child is not lacking anything. They say that the “alternative” family with two mothers or two fathers is a “complete” family. Anyone who claims otherwise is discriminating against the new type of family. Here the second wrong happens to the child: Not only does it suffer from deprivation of the father or mother – it can neither name nor mourn this loss. This leaves the wound split off and unable to heal. – So adoption law is not about whether homosexual parents can take good care of children, it is about the family structure, about the presence of the feminine and the masculine in the family. Where one of these is tragically and accidentally missing, the child must be able to mourn it. Where this is strategically prevented, the child suffers twice.

In his research, Sullins found that the children from same-sex married families had lived in this family form on the average much longer than the children from same-sex cohabiting families.<sup>42</sup> So the length of the life together may also be a reason why the children in same-sex married families are so much worse off.

### ***3. Adding children to lesbian partnerships increases the instability of these partnerships***

Numerous studies show that same-sex partnerships – especially lesbian partnerships – are less stable and last less long than heterosexual partnerships.<sup>43</sup> In addition, a current study by Doug Allen (2020)<sup>44</sup> shows: In a heterosexual partnership, children in the family contribute to the stability of the partnership. In the case of same-sex partnerships the opposite is true: if children live with them, this leads to a further destabilization of the partnership.

There is broad consensus in the social sciences that family stability promotes child well-being. Family instability violates the child's basic need for connection and connectedness.

### ***4. Children fare best with a mother and a father***

The intact biological bond facilitates the attachment of the child to its mother and father, which is so important for the child's development. With same-sex parents, however, there is always a fundamental relationship deficit, either a deficit with the missing father or the missing mother. When the child is conceived via sperm donation, the relationship with the father is broken off at the beginning of life, and even later the child often has no relationship with him. The scientific

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<sup>42</sup> Sullins, D. P., *The Unexpected Harm*, 2015.

<sup>43</sup> See Schumm, W., *Same-Sex Parenting Research*, 2018, pp.75, chapter 5. - Gay male partnerships may last longer than lesbian partnerships. However, gay male partnerships are usually non-monogamous partnerships. The researchers, themselves a gay couple, D. McWhirter and A. Mattison note: “The expectation for outside sexual activity was the rule for male couples and the exception for heterosexuals. (...) Many couples learn very early in their relationship that ownership of each other sexually can become the greatest internal threat to their staying together.” In: McWhirter, D., Mattison, A., *The Male Couple*, Englewood Cliffs, 1984, p. 3, 256.

<sup>44</sup> Allen, Doug, *Stability Rates of Same-Sex Couples: With and Without Children*. In: *Marriage and Family Review*, 56, 1, 2020, 51-71. <https://www.tandfonline.com/doi/abs/10.1080/01494929.2019.1630048> The researchers used three nationally representative samples, two from the U.S., one from Canada. Schumm, W., *Same-Sex Parenting Research*, London, 2020, p. 87-89.

literature<sup>45</sup> shows that prenatal life is extremely important for the development of the child. In addition, the child's senses are designed for prenatal-postnatal connection. Every break in relationships, including the prenatal one, is associated with conscious or unconscious pain for the child.

**More than thirty years of social research shows:** Children fare best when they grow up with their two biological parents, father and mother, who are in a committed marital relationship with little potential for conflict. When children grow up in their natural family, they progress through their stages of development more easily, perform better at school, are less prone to emotional disorders and are also better able to cope with their tasks as adults. **Fatherlessness** puts children at increased risk of numerous psychological problems. The children develop fewer social skills, have more self-esteem problems, are more susceptible to stress and have a higher tendency towards addictive behavior. Boys in particular have more aggressive behavior disorders and learning difficulties, are more likely to drop out of school, are more prone to criminal behavior and have more accidents. Girls are at increased risk of teenage pregnancies, depression, social isolation and promiscuity.<sup>46</sup>

**Attachment theory researchers K. and K. Grossmann write:** „There are clear differences in the parents' influence on the development of their children. (...) Both parents together, father and mother, only they together, lay the foundation for the psychological security, and complement each other in the area of secure attachment as well as in the area of secure exploration.“<sup>47</sup>

## 5. Further study results

Compared to children living with opposite-sex parents, children with same-sex parents:

- have fewer romantic relationships in adolescence. More seldom can they imagine themselves in a relationship that could conceivably lead to marriage and pregnancy.<sup>48</sup>
- have twice the risk of depression and four times the risk of having suicidal thoughts in adulthood.<sup>49</sup> By the age of 30, women who lived in same-sex families as children are less likely to be married, are less likely to have been in any relationship that lasted longer than 3 years, and are less likely to be pregnant.<sup>50</sup>

## 6. Adult children from same-sex families are more likely to identify themselves as homosexual

A current, representative longitudinal study (2019) by Nanette Gartrell, psychiatrist and lesbian

<sup>45</sup> Hüther, Gerald, Das Geheimnis der ersten neun Monate. Beltz Verlag 2005.

<sup>46</sup> With extensive literature references: <https://acpeds.org/position-statements/homosexual-parenting-a-scientific-analysis>

<sup>47</sup> Grossmann, Klaus, Grossmann, Karin: Bindungen, das Gefüge psychischer Sicherheit. 2017

<sup>48</sup> Sullins, D. P., Family Formation and Sexual Identity Development among Children with Same-Sex Parents. Unpublished research, details available by request via [sullins@cua.edu](mailto:sullins@cua.edu)

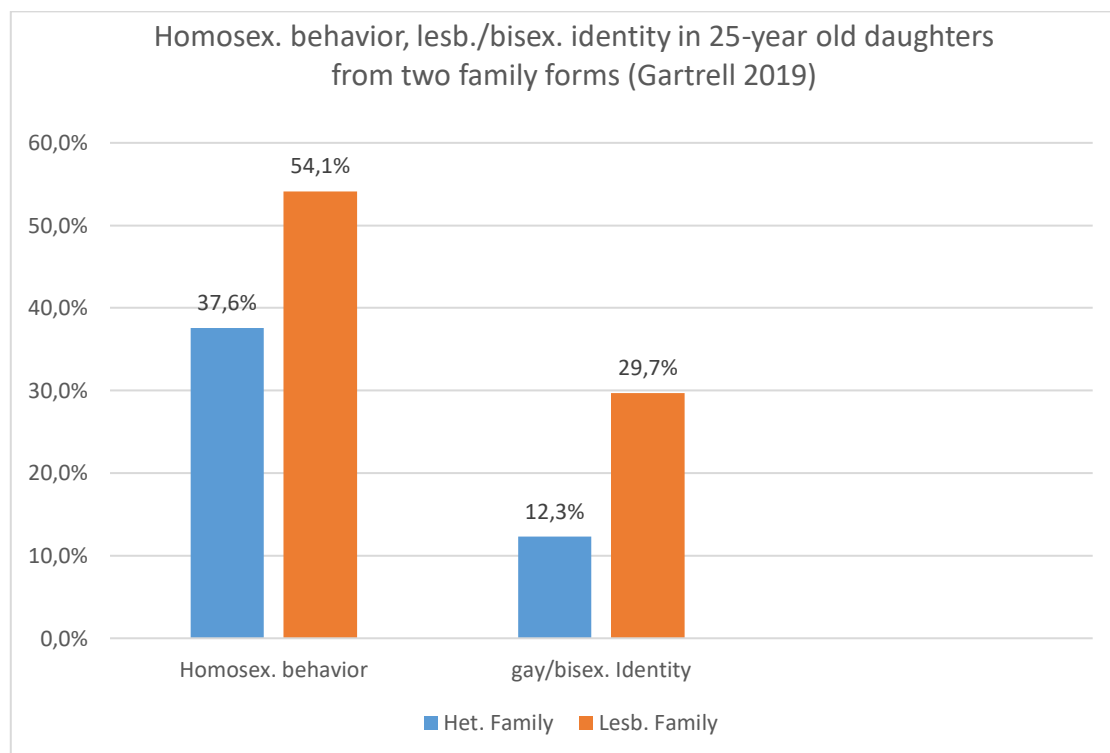
<sup>49</sup> Sullins, D., P., Invisible Victims: Delayed onset Depression among Adults with Same-Sex Parents. In: Depression, Research and Treatment, May 2016. <https://pubmed.ncbi.nlm.nih.gov/27313882/>

<sup>50</sup> Sullins, P., Family Formation. Unpublished research, see above.

activist, shows:<sup>51</sup>

Almost 69% of 25-year-old girls who grew up with two lesbian women state that they feel “not only attracted to males”. 54% have already had homosexual experiences. Almost 30% say they have adopted a lesbian or bisexual identity. In the comparison group with mother-father families, 37.6% of the 25-year-old girls stated that they had already had homosexual experiences; 12.3% have adopted a lesbian or bisexual identity.<sup>52</sup> See Figure 2.

Among the 25-year-old boys who grew up in lesbian families, 33% stated that they had already had homosexual experiences. 10% indicate a gay or bisexual identity. In the comparison group with father-mother families, 8.8% of the 25-year-old boys have already had homosexual experiences. 2.4% have adopted a gay or bisexual identity. See Figure 3.



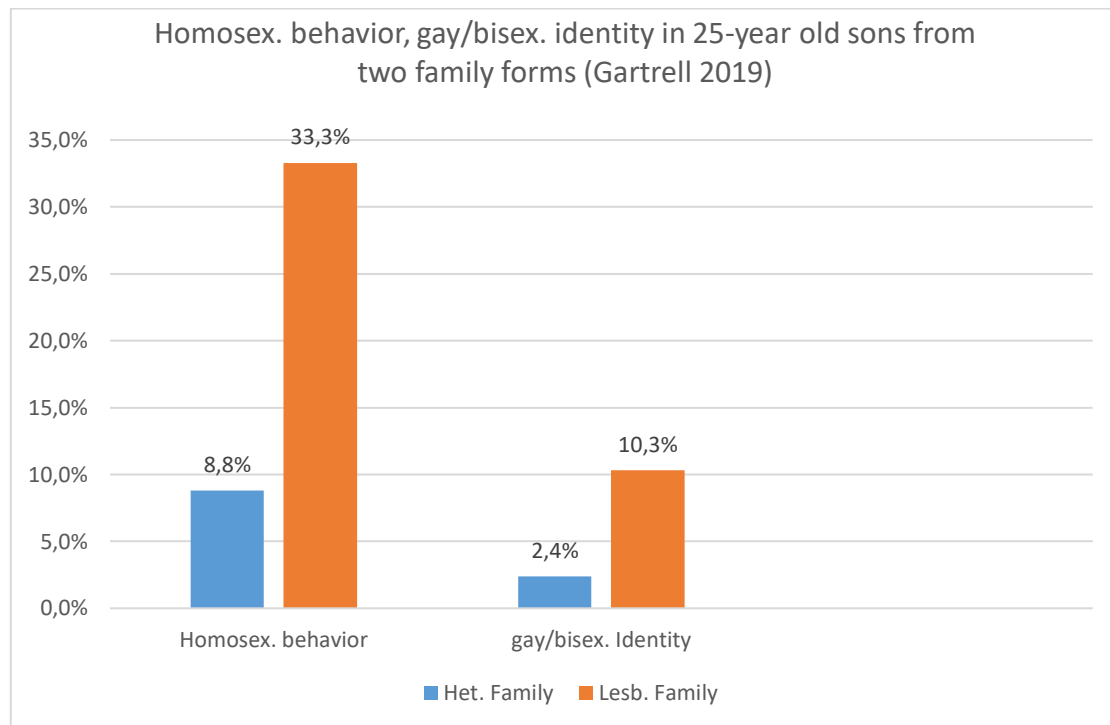
**Figure 2. (Gartrell 2019): the situation of girls.** Homosexual experiences and lesbian/bisexual identity in adult (25-year-old) girls from two types of families.

Adult children from same-sex families are more likely to describe themselves as lesbian, gay or bisexual – is that irrelevant to the children? Extensive data show: Homosexual and bisexual persons are two to three times more likely to have mental health problems compared to the

<sup>51</sup> Gartrell, Nanette., Sexual Identity and Same-Sex Sexual Experiences of Adult Offspring in the U.S. Nat. Longitudinal Lesbian Family Study, Arch Sex Behavior, 48,5, 2019, p. 1495-1503. <https://pubmed.ncbi.nlm.nih.gov/30888553/> The figures in both diagrams are taken from table 3 in the published study, p. 1500.

<sup>52</sup> The numbers for girls, even from heterosexual families, seem high. However, new data from a survey in Great Britain show: Only 54% of 18-23 year olds say they are only attracted to those of the opposite sex. “Only half of young exclusively attracted to opposite sex.” The Sunday Times 28 Feb 2021. – Additionally, can expect spontaneous changes in the self-identity of some of the young people (see L. Diamond).





**Figure 3. (Gartrell 2019): the situation of boys.** Homosexual experiences and lesbian/bisexual identity in adult (25-year-old) boys from two types of families.

general population.<sup>53</sup> These include depression, bipolar disorder, suicidality, drug and alcohol problems. The thesis that these problems are mainly due to a negative social environment has not been proven. On the contrary: a new, comprehensive, representative study shows that **young homosexual and bisexual adults who grew up in the USA – a country with same-sex marriage and other rights for sexual minorities – have more psychological problems and higher suicidality than older homosexual persons who grew up in the US when same-sex marriage did not yet exist.**<sup>54</sup>

### ***7. Are children who grow up in a homosexual environment more likely to be at risk for sexual abuse?***

<sup>53</sup> Mayer, L., McHugh, P.: Sexuality and Gender. Findings from the Biological, Psychological, and Social Sciences. Fall 2016. <https://www.thenewatlantis.com/publications/part-two-sexuality-mental-health-outcomes-and-social-stress-sexuality-and-gender>

<sup>54</sup> Meyer, I., Minority stress, distress, and suicide attempts in three cohorts of sexual minority adults: A U.S. probability sample. PLOS ONE, 2021

<https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0246827>

“During the past 50 years there have been marked improvement in the social and legal environment of sexual minorities in the United States. Minority stress theory predicts that health of sexual minorities is predicated on the social environment. As the social environment improves, exposure to stress would decline and health outcomes would improve.” However, this new study, based on a national probability sample shows the opposite: “Psychological distress and suicide behavior were also not improved, and indeed were worse for the younger than the older cohorts.”



The question is of enormous importance. It is all the more strange that there is no representative, robust data on this. There is an urgent need for further research here.<sup>55</sup> A study by Sedlak (2010) comes to the conclusion: Of all family forms, the natural family (two biological parents, father and mother, married) is the one with the lowest risk of child sexual abuse. In all other family forms there is a 5-10 times higher probability of child sexual abuse; same-sex families are not listed as a separate family form in this study.<sup>56</sup>

In an analysis of data from 2005, the family researcher Walter Schumm comes to the conclusion that same-sex foster parents are possibly more often sexually abusive towards their foster children than opposite-sex foster parents.<sup>57</sup> In his re-evaluation of the data of the Wainright study from 2004, Sullins (2015) found that 100% of sexually active girls with same-sex married parents (all lesbian families) reported having experienced forced sex by another person.<sup>58</sup>

### *a) The cycle of abuse*

It has been proven by representative data that LGB adults experienced sexual abuse substantially more often in their own childhood than heterosexual adults.<sup>59</sup> For some people, sexual abuse in childhood and adolescence can be causally related to the development of their same-sex attractions.<sup>60</sup> A non-representative study by Steed (2010) shows: More than 36% of LGB adults had suffered sexual abuse as minors (under 16 years of age). More than half said that these experiences influenced their sexual orientation.<sup>61</sup>

A survey of men and women who took part in a gay pride parade found that 46% of gay men and 22% of lesbian women had suffered homosexual abuse as minors. The mean age at the time of homosexual abuse was 11 years for boys and 13 years for girls. In the heterosexual control group, only 7% of heterosexual men and 1% of heterosexual women had experienced homosexual abuse as minors. A number of the gay men and lesbian women only identified themselves as gay or lesbian after the homosexual abuse.<sup>62</sup>

The cycle of abuse is known from social research: victims of abuse are more likely to become perpetrators, and perpetrators look for new victims. A study by Edwards (2013) on sexual abuse shows that LGBTQ college students were more likely to be sexually abusive towards their same-sex partners if they were previously abused themselves. In the way they abused their partners, they repeated the way they were abused themselves. In the study, there was a significant correlation between a person previously being a victim of abuse and later becoming

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<sup>55</sup> For further information see chapter 6 in: Schumm, W., Same-Sex Parenting Research, 2018, p. 91-97, S. 95.

<sup>56</sup> Sedlak, Andrea et al., Fourth National Incidence Study of Child Abuse and Neglect: Report to Congress, 2010. Cit. from: Schumm, W., 2018, p. 93.

<sup>57</sup> Schumm, W., Same-Sex Parenting Research, 2018, p. 92.

<sup>58</sup> Sullins, P., The Unexpected Harm, 2015. Schumm, W., 2018, p. 94.

<sup>59</sup> See Mayer, L., McHugh, P.: Sexuality and Gender. Findings from the Biological, Psychological, and Social Sciences. Fall 2016. <https://www.thenewatlantis.com/publications/part-two-sexuality-mental-health-outcomes-and-social-stress-sexuality-and-gender>

<sup>60</sup> Mayer, L., McHugh, P., 2016.

<sup>61</sup> Steed, Jessica J., Gay man and lesbian women with molestation history. Open Psychology Journal 3, 2010, p. 36-41, cit. from: Schumm, W., Same-Sex Parenting Research, 2018, p. 94.

<sup>62</sup> Tomeo, Marie E., Comparative data of childhood and adolescence molestation in heterosexual and homosexual persons. Arch Sex Behavior, Oct 2001 <https://pubmed.ncbi.nlm.nih.gov/11501300/>

a perpetrator of abuse.<sup>63</sup> The family researcher Walter Schumm writes: “It would seem logical that those who are abused sexually as children, might be more likely to abuse sexually as adults”, but so far there are no “high-quality studies” on this.<sup>64</sup>

***b) Homosexual and bisexual adolescents are more likely to be victims of dating violence***

Representative data show that LGB youth, compared to heterosexual youth:

- are sexually active at an earlier age,
- are more likely to have had four or more sexual partners,
- are more likely to be victims of physical and sexual dating violence<sup>65</sup>.

Are children who grow up with homosexual parents more likely to be drawn into LGB youth groups? Perhaps because it corresponds more closely to the social environment of same-sex parents and because the children themselves (see above) more often describe themselves as homosexual or bisexual? Does this also expose these children more often to the risk of sexual abuse?

***c) Gay men are more likely to live promiscuously***

According to the self-description of LGBT groups, sexual monogamy is the exception for men who live as homosexuals. Before the introduction of the registered civil partnership in Germany, Volker Beck, politician and prominent proponent of same-sex marriage said:

“If the hope is to turn homosexuals into faithful marriage partners, then legislators must be and will be disappointed by the forms of relationships which actually exist among homosexuals. (...) Apparently, for many couples ‘living out their sexuality with additional partners is an important factor in maintaining their partnership.’ (...) A legal regulation would accommodate the wish for involvement at the political level without being able to offer lawmakers behavioural change in terms of decreasing promiscuity in return.”<sup>66</sup> Sexual exclusivity seems to pose more of a threat to a gay male partnership, not something that deepens that partnership.<sup>67</sup>

If a child grows up in an environment where sexual fidelity matters little, does that affect the child? Will it be more likely to be exposed to sexual abuse from its environment because sexual boundaries matter less in the gay family? Does it have a different effect on boys living with them than it does on girls?

<sup>63</sup> Edwards, Katie M. et al, The perpetration of intimate partner violence among LGBTQ youth: The role of minority stress. *Journal of Youth and Adolescence*, 2013, cit. from: Schumm, W., 2018, p. 95.

<sup>64</sup> See Schumm, W., 2018, p. 97.

<sup>65</sup> CDC Youth Risk Behavior Survey 2009-2019: <https://www.cdc.gov/mmwr/volumes/69/su/pdfs/su6901a4-H.pdf> - CDC survey: Interpersonal violence victimization among high school students – Youth Risk behavior Survey, United States, 2019:

<https://www.cdc.gov/healthyyouth/data/yrbs/pdf/YRBSDataSummaryTrendsReport2019-508.pdf>

LGB youth are also more likely to be perpetrators of dating violence: Reuter, Tyson R. et al, An Exploratory study of teen dating violence in sexual minority youth. In: *Partner Abuse*, vol. 6,1, 2015, p. 8-28. <https://psycnet.apa.org/record/2015-09648-002>

<sup>66</sup> Beck, Volker, *Demokratie und Recht*, 1991, S. 446-464, p. 457. Citation abridged.

<sup>67</sup> McWhirter, David P., Mattison, Andrew M., *The Male Couple: How Relationships Develop*, 1984, p. 256.

#### *d) Lack of clarity in data due to unclear terminology*

One reason (among others) for the lack of highly qualified data may be the confusion in technical terminology. The sexual abuse of minors by Catholic priests in the USA is almost always referred to as “pedophilia”. However, 81% of the victims were boys and the vast majority of them were between 11 and 17 years old.<sup>68</sup> The term ephebophilia would be more precise, which, according to Wikipedia, is “the homosexual tendency (sexual preference) towards pubescent and post-pubertal boys”.<sup>69</sup> In the study by McWhirter and Mattison (1984), almost 61% of gay men had their first sexual contact between the ages of 11 and 14, compared to only 13% of straight men.<sup>70</sup>

#### *8. The minority stress theory is untenable*

Proponents of minority stress theory claimed that if a country does not offer same-sex marriage, it leads to minority stress, which in turn causes or increases depression and suicidality among sexual minorities.<sup>71</sup>

In a new representative study, the same author states: Although the societal and social environment in the USA – with same-sex marriage and other LGBT rights – has changed a lot, suicidality and psychological problems in LGB persons are not diminishing. On the contrary: **the frequency of psychological problems and suicidality has continued to increase among young LGB people.**<sup>72</sup> **The hope that the offer of same-sex marriage could relieve homosexual adolescents from their depression and suicidal ideation has not been fulfilled.**

### **III. Same-sex partnerships, behavioral traits**

#### *1. Jealousy and rivalry between two equals*

In a study by S. Pelka (2009), the researcher found that 30% of the 30 lesbian couples were jealous of the partner's “maternal bond”. Some women suggested sharing the biological bond with the child.<sup>73</sup> An example of this: In 2017, two German lesbian partners sued the European Court of Human Rights. They both wanted to be entered into the child's birth register as parents because they claimed the same biological relationship to the child: one had donated the egg (the sperm donor was anonymous), the other carried the child to term. If they are not both entered

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<sup>68</sup> John Jay Report, 2004. [https://en.wikipedia.org/wiki/John\\_Jay\\_Report](https://en.wikipedia.org/wiki/John_Jay_Report) 81% of the victims were male. Of all the victims, only 22% were younger than 10 years, 51% were between 11 and 14, 27% were between 15 and 17 years old.

<sup>69</sup> <https://de.wikipedia.org/wiki/Ephebophilie>

<sup>70</sup> McWhirter, D., Mattison, A., *The Male Couple*, 1984, pp. 269, 271.

<sup>71</sup> Meyer, Ilan H., Prejudice, social stress, and mental health in lesbian, gay, and bisexual populations: conceptual issues and research evidence. *Psychol. Bulletin* 129,5, 2003, p. 674-697 <https://pubmed.ncbi.nlm.nih.gov/12956539/>

<sup>72</sup> Meyer, Ilan H., Minority stress, distress, and suicide attempts in three cohorts of sexual minority adults: A.U.S. probability sample. March 2021 <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0246827>

<sup>73</sup> Pelka, Suzanne, Sharing motherhood: Maternal jealousy among lesbian co-mothers. *Journal of Homosexuality* 56, 2009, p. 195-217, cit. from: Schumm, W., *The Legal recognition of Same-Sex marriage Produces Marital Inequality*, 2015 <https://search.informit.org/doi/10.3316/agispt.20171410>

in the child's birth register, they argued, that is discrimination against their family form.<sup>74</sup>

## **2. Violence in same-sex partnerships**

Contrary to what is often claimed, the rate of violence in gay partnerships is high. An analysis of 19 studies showed, for example: 48% of homosexual men have experienced some form of violence (including emotional violence) in a current or previous relationship.<sup>75</sup>

## **3. Promiscuity in gay male couples**

See above.

## **IV. Same-Sex Marriage Will Have to be Taught in Kindergarten and School**

Sexual orientation is not set in stone. A recent survey from Great Britain shows: Only 54% of Generation Z (18-23 year olds) describe themselves as exclusively heterosexual. Of the older respondents (older than 56 years) that is 81%. In particular, the number of those reporting mixed attractions has increased.<sup>76</sup> Renowned journalist Matthew Parris, who himself lives as a homosexual, reacted to these survey results: “We shall have many more gay and bisexual people in the century ahead. (...) But we should nail early the misconception that all we’re doing is respecting ‘what people really are’. By social pressure, classroom pressure, media pressure and, yes, through mere fashion, we are moulding soft clay, not discovering some great shard of internal granite children are born with. The younger the person, the softer the clay.”<sup>77</sup>

Through same-sex marriage children and young people will grow up with a new “map” in their minds, namely that marriage between a man and a woman is nothing special, but just one of many dishes on the sexual buffet of life. They may also feel pressured to do more sexual experimentation to discover “who they are”. And the possibilities for a society to especially encourage mother-father families is diminished when “marriage” also means homosexual partnerships.

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<sup>74</sup> European Centre for Law and Justice: Two mothers for one child. 4.5.2017. See also: <https://eclj.org/family/echr/droits-de-lhomme-et-bricolage-procratif--la-cedh-saisie-par-les-deux--mres--dun-mme-enfant>

<sup>75</sup> Buller, Ana Maria et al., Associations between Intimate Partner Violence and Health among Men Who Have Sex with Men: A Systematic Review and Meta-Analysis  
<https://journals.plos.org/plosmedicine/article?id=10.1371/journal.pmed.1001609>

<sup>76</sup> “Only half of young exclusively attracted to opposite sex.” The Sunday Times 28 Feb 2021.

<sup>77</sup> Parris, Matthew, It’s clear, our sexuality Isn’t set in stone. The Times, Saturday Feb. 27 2021 “We shall have many more gay and bisexual people in the century ahead. That’s fine. And perhaps many more trans people too. Again, fine. But we should nail early the misconception that all we’re doing is respecting ‘what people really are’. By social pressure, classroom pressure, media pressure and, yes, through mere fashion, we are moulding soft clay, not discovering some great shard of internal granite children are born with. The younger the person, the softer the clay.”

## V. Freedom of Expression and Freedom of Religion are at Risk

We know from the USA and Great Britain, two countries in which same-sex marriage is legalized: Christian adoption agencies that want to place children only in mother-father families must expect to be forcibly closed.<sup>78</sup> People who argue that children are better taken care of by a mother and a father must expect job losses.<sup>79</sup>

## VI. Addendum: UN Convention on the Rights of the Child

“In **all** actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, **the best interests of the child** shall be a primary consideration.” (Art. 3,1, emphasis added.)

“The child... shall have the right from birth... to know and be cared for by his or her parents.” (Article 7,1.)

“States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis...” (Article 9,3).

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About the author: Christl R. Vonholdt is a doctor for pediatric and adolescent medicine, retired, Germany. Email: [kontakt@christl-r-vonholdt.de](mailto:kontakt@christl-r-vonholdt.de)

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<sup>78</sup> <https://www.lifesitenews.com/news/last-uk-catholic-adoption-agency-loses-final-appeal-over-homosexual-adoption/>

<sup>79</sup> <https://christianconcern.com/news/court-upholds-richard-pages-sacking-for-sharing-christian-views-on-family/>

**„Happy families ensure the future.”**

