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## Próba oceny akceptacji zjawiska homoseksualizmu w społeczeństwie polskim

## An attempt to evaluate the acceptance of homosexuality in Polish society

### Streszczenie

Homoseksualizm, uznawany był i jest przez większość społeczeństw judaistycznych, chrześcijańskich i islamskich za temat wstydlivy, niezgodny z przyjętymi normami społecznymi i naukami kościoła, a zwłaszcza przeciwny doktrynom Kościoła Katolickiego. Dopiero w roku 1975, American Psychiatric Association wyeliminowało homoseksualność z klasyfikacji DSM, jako nie będące zaburzeniem psychicznym. Szesnaście lat później, World Health Organization zrobiło to samo, pozbawiając ICD terminologii dotyczącej homoseksualności. Rok 1976 przyniósł zniesienie przez rząd RFN zakazu kontaktów homoseksualnych dla wszystkich poniżej 21 roku życia, natomiast rok później rząd Wielkiej Brytanii przyjął ustawodawstwo znoszące różnicowanie wieku dozwolonej inicjacji wśród homoseksualistów. W 1981 roku zakazano stosownym aktem prawnym dyskryminacji za orientację seksualną w Norwegii. Niepodważalne jest, że jeszcze w 1993 roku na terytorium niemal 50% stanów w Stanach Zjednoczonych Ameryki Północnej, nakładano kary za akty homoseksualne.

Ustalono, że oszacowanie rozkładu tożsamości seksualnych (w tym homoseksualnych) w społeczeństwie jest niezmiernie trudne, czego może dowodzić fakt, iż „w orzecznictwie prawnokanonicznym jednym z najczęściej występujących zaburzeń psychoseksualnych jest homoseksualizm”. Kontrowersje społeczne wzbudza kwestia związana z rolą rodzica o homoseksualnej tożsamości.

Należy przyjąć za pewnik, iż w chwili obecnej społeczeństwo polskie nie jest przygotowane do zaakceptowania homoseksualizmu we wszystkich sferach życia społeczno-rodinnego, na równi z „prawami przysługującymi” formalnym lub nieformalnym związkom heteroseksualnym.

### Abstract

Homosexuality has always been considered an embarrassing subject by most Judaic, Christian and Islamic societies, a phenomenon contrary to the accepted social norms and the teachings of the Church and especially contrary to the Catholic Church doctrines. Only in 1975, The American Psychiatric Association eliminated homosexuality from the DSM classification, as not being a mental disorder. Sixteen years later World Health Organisation did the same by removing the terms regarding homosexuality from the ICD. In 1976, the government of the Federal Republic of Germany lifted the ban of homosexual contacts for people under 21 years of age a year later, while the government of Great Britain passed a legislation abolishing the differentiation of the legal age of initiation for homosexuals. In 1981, discrimination for sexual orientation was banned in Norway by an appropriate legislation. It is unquestionable that a punishment for homosexual acts would still be inflicted in 50% of the states in the United States of America in 1993.

It has been established that the evaluation of the distribution of sexual identity in the society (including homosexual ones) is extremely difficult which may be proven by the fact that “in the legal and canonical rulings, homosexuality is one of the most commonly occurring psychosexual disorder”. The issue regarding the role of a parent in the problem of homosexual identity gives rise to social controversies.

It should be taken for granted that currently, Polish society is not prepared to approve homosexuality in all areas of social and family life to be on a par with the formal or informal heterosexual relationships and all their “entitlements”.

**Słowa kluczowe:** LGB (lesbijki, geje, biseksualni), rodzina, profil seksualny a tożsamość seksualna, psychologiczne aspekty życia seksualnego, Alfred Kinsey, teoria Queer, formy nietolerancji, WHO, ICD, ochrona prawna.

**Keywords:** LGB (lesbians, gays, bisexuals), family, sexual profile and sexual identity, psychological aspects of sexual life, Alfred Kinsey, Queer theory, forms of intolerance, WHO, ICD, legal protection.

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## INTRODUCTION

Different researchers interpret the concept of homosexuality, despite the same basis of word formation and the discussed thematic issues, in related rather than an identical manner. Bręberowicz defines homosexuality as “getting excited through sexual contact with someone of the same gender identity” and includes this type of behavior in “unusual sexual deviation” [1]. However, Lew-Starowicz argues that those who are attracted to people of the same sex, are referred to as homosexuals [2]. The report for the years 2005 and 2006 on the situation of bisexual and homosexual persons in Poland defines that a bisexual or homosexual person is the one that has the ability to engage in sex relationships, love and affection with people of the same sex [3]. Tadeusz Pisarski simply says that homosexuality (lesbianism) is as frequent among women as among men and affects 4% of women in the meaning of the general population of the latter [4]. Another publication mentions that homosexuality (uranism) is a libido directed to the same sex. This deviation tends to affect both men (urning) and women (urninda). This sex drive is often expressed only platonically, and its manifestations are not different from heterosexual love. In some, not small number of cases, moreover, sexual desire is also preserved to the opposite sex, but usually to a weaker extent (bisexualismus). That deviation is already present in early childhood. If these inclinations are not separated, this phenomenon is considered to be a physiological developmental stage, which finishes normally at puberty. In the full homosexuals, the aversion to the opposite sex is confirmed. Some homosexuals are happy with their deviations and avoid treatment. Other complain about their fate, especially those who feel a desire to have a family [5].

Homosexuality has always been considered an embarrassing subject by most Judaic, Christian and Islamic societies, a phenomenon contrary to the accepted social norms and the teachings of the Church and especially contrary to the Catholic Church doctrines. The type of religion professed by religious society is reflected in the way people with homosexual identity are treated [6].

The position of the Catholic Church on the issue of homosexuality, can be found, inter alia, in the statement that homosexual acts are contrary to the natural law, under no circumstances can they be approved. Homosexual persons are urged to live chastely [7].

It should be noted that in colonial times in America, homosexual acts were punishable by loss of life, and in 1971, they were considered criminal acts. During this period, the phenomenon of double discrimination in the field of liberties takes place, as in 1800, in the state of Virginia death penalty for homosexual relations was changed to imprisonment from one year to 10 years. It concerned only free people. At the end of the seventies, more liberal approach to the issue of homosexuality in Europe was observed. Undoubtedly, this phenomenon was influenced by the publication in 1948 and 1953 in the United States by Kinsey reports, which were the result of his research over seventeen thousand men and women, in which the author argued about the need to overthrow the contemporary views as to the negligible prevalence of homosexuality among the examined subjects. The research of Kinsey showed that the incidence of homosexual

acts ending in orgasm was observed among more than one third of men examined and 13% of the women, respectively. Also not without significance in this matter, were the results of Evelyn Hooker’s research over male homosexuals, non-psychiatric patients. The study group consisted of 30 homosexual and 30 heterosexual men, with specific criteria as to age and education. The results of the personality tests submitted for review, prevented experts from clear systematization of provided results in terms of sexual orientation of the respondents. This study became the basis for the announcement of the doctrine that homosexuality does not exist as a clinical disease. As a consequence of new scientific discoveries, American Psychiatric Association in 1975 eliminated homosexuality from DSM classification as not being a mental disorder. Sixteen years later, World Health Organisation did the same by removing the terms regarding homosexuality from the ICD. The year 1976 brought the abolition by the Federal Republic of Germany of a ban on homosexual behavior for all under 21 years of age, and a year later, the British government adopted legislation abolishing the differentiation of age allowing for the initiation among the homosexuals. In 1981, discrimination for sexual orientation was banned in Norway by an appropriate legislation.

Zbigniew Szwaja highlights that “in order to realize what the current position of homosexuality was, especially in the situation after World War II, it is worth recalling that in Nazi Germany, homosexuality was with great ferocity persecuted and treated as one of the worst and most heinous crimes against the rights of the Third Reich. You could probably venture to say that it is this classification in the mentality of the criminal Nazi that facilitated a more tolerant and humane treatment of homosexuality at mentality of the anti-fascist countries. Thus, despite the general recognition of homosexual behavior and feelings as incompatible with the moral and sociological norms of conduct, they are not treated as deviations, but only as marginally occurring oddities. This also applies to Poland” [8].

Considering homosexuality as a manifestation of the disease for years is now perceived as unfair, which is primarily attributable to the following consequences:

- determination of hypotheses in accordance with the accepted hetero-normative system of values in society.
- lack of liberal thoughts on sexual identity, which has generally been focused on heterosexuality as a starting point for normative considerations, pushing both homosexuality and bisexuality to the margins of morality;
- dogmatic adoption of homosexual and bisexual behavior as deviant, which was interpreted in terms of guilt and evil;
- focusing research on the causative agents of homosexuality without testing ontogenetic and phylogenetic evolution of sexuality;
- instilling the need to undergo therapies because of illness resulting from the need to satisfy the sexual needs of a person of the same sex, under the threat of lack of feeling happiness until homosexuality is not cured;
- homosexuality was treated as a serious illness; often the closest person of a homosexual was blamed for his/her guilt in suffering;
- social pressure and pseudoscientific knowledge have denied proper distance to their sexual orientation,

and plunged the people with a sense of otherness and severe illness, sometimes leading ultimately to mental disorders;

- lack of knowledge of clinicians on the effect of oppression and minority distress as a result of affective and neurotic conditions as well as defense mechanisms characteristic of the external and/or internalized social pressure.

Contemporary literature in the field of sexology raises a number of aspects of the nature of homosexuality, in the context of people declaring their heterosexuality, that is, those who believe that they are fully satisfied in relationships with the opposite sex, and thus have a sense of harmonious functioning in society. In the light of these considerations, it is important to realize the fact that:

- sexual profile referred to as stable may change over time;
- awareness of conduct and decisions, as well as subjective evaluation of sexual reactions does not affect the change in sexual response;
- sudden appearance of sexual needs other than the individual experienced for a period of cohabitation in a successful relationship is possible;
- sexual needs and sexual behavior may not complement each other in heterosexual relationships, which is particularly evident in the case of sexual activity not satisfying the internal needs of man. This is particularly true of those situations where peer pressure forces the homosexual person to take and to have sexual relations with the opposite sex or when the disability makes a person to use a substitute to satisfy their sexual needs with someone of the same sex [2].

From the point of view of the family and marriage as the components of society, it should be noted that in the legal and canonical case law one of the most common psychosexual disorders is homosexuality. In the legal opinion, it is assumed that a person with homosexual orientation is not able to fill in and take the marital obligations, and the more, he/she is able to enter into an exclusive and indissoluble marriage. Above all, a person with a homosexual orientation cannot meet the requirement of heterosexual intercourse. The fact described above, is the condition of nullity of marriage [9].

Also, bisexuality of husband or wife according to the canons about concealment of mental ailments can be the basis for proving the invalidity of the sacrament of marriage, according to the canon law of the Roman Catholic Church [10].

Estimating the distribution of sexual identities (including homosexual) in society is extremely difficult and may be due to the following reasons:

- usually given 5% of homosexual persons in a society often is subject to accounting error due to an omission in the statistics of bisexual people;
- unreliable research results because of the fear of disclosing the true identity of the opposite sex and declaring untrue;
- in pro-heterosexual society, there is underestimating of people conventionally defined as LGB population (Les-bians, Gays, Bisexual people);

- The hetero-normative nature of culture such as Polish culture is, presupposes and recognizes heterosexuality as the norm, and homosexuality and bisexuality has the stigma of being different and the result of effects of incorrect causal factors on the person;
- QUEER theory, by Alfred Kinsey and his associates undermines limiting distribution of the orientations into hetero-and homosexual, and yet such a division is not compatible with the existing sexual identity among the people, because this identity can evolve over time and develop in a very different direction from the starting point of the sexual identity of the individual.

It is difficult to establish irrefutable factors responsible for the development of homosexuality:

- theory of the potentiality of homosexuality of people, and assuming the development of sexuality in any direction, depending on the identification with the given culture and under the influence of this culture, was not confirmed in practice;
- identification of a homosexual orientation development as a result of educational errors and poorly functioning structure of the family;
- patriarchal paradigm of the family with the central figure of husband and father as head of the family, the mother in the shade and division of imposed male and female roles in the offspring, and not submission to the standards or deviations from them, were not confirmed as a factor in the development of homosexual identity;
- seduction theory, according to which the single homosexual act is responsible for creating individual's homosexuality, was not confirmed as a learned factors responsible for the development of a gay identity;
- the thesis of repeatable homosexual experiences (e.g. homosexual fantasizing at the time of masturbation) was refuted as a factor initiating the development of homosexual identity.

It is also important to have knowledge of stages, which can be distinguished in the formation of the homosexual identity in the community, which include:

- confusion of identity;
- comparison of identity;
- tolerance of identity;
- acceptance of identity;
- pride of identity;
- synthesis of identity [2].

Social controversy is also raised by an issue related to the role of a parent of a homosexual identity, which should be considered in the context of objective scientific considerations and not homophobic prejudices to LGB. Scientific studies provide confirming evidence for the approval and parental roles played by homosexuals, as evidenced by undeniable facts:

- GLB persons are capable of procreation and child-bearing, and often are and will be the parents;
- homosexual persons come from the same families, which brought up and educated heterosexual siblings;

- homosexuals are part of the same society, belonging to both heterosexual and asexual individuals and therefore sexual identity should not be a criterion in the performance of social roles in society. LGBs as a component of society requires respecting the dignity with the full force of the law and giving formal dimension with the possibility of marrying the partner of the same sex;
- homosexual persons and heterosexuals are equally able to perform the parental and child care functions, and only the social pressure undermines the credibility of LGBs' ability to ensure proper execution of those roles;
- there is no evidence of harm done by parenting gays, lesbians and bisexual people;
- denying adoption to homosexual couples in order to protect the child from stigmatization.

Studies conducted in 2005 and 2006 among LGBs group that represented more than 1,000 people, concerned the tolerance range of Polish society about the position of gay, lesbians, bisexuals and homosexuals. Conclusion of the results provided a foundation for visualization data, inter alia such as:

- homosexual persons more frequently than their heterosexual peers move to big cities, due to the expectation and ensuring greater tolerance by urban agglomerations;
- making contact with LGBs group for researching the phenomenon is easier in the case of people with secondary and higher education;
- 17.6% of LGBs group experienced physical violence during the two years, and 41.9% were victims of such violence more than three times over several years;
- pulling, poking, kicking, striking were the elements of physical violence affecting 67.6% of victims suffering from this type of aggression;
- sexual subtext of abuse was experienced by 32.4% of LGBs group;
- the perpetrators were people both from an educational/university environment (29.5%) and those befriended with the victim (10.2%) unknown to victims (59.7%), mothers (6.3%), fathers (5.1%), distant relatives (5.1%);
- location of violence against LGBs were public centers, and particularly street/road/park (56.8%), shop/public transport (28.4%), school/college (24.4%) victim's home (15, 9%);
- LGBs being the victims of physical violence in the percentage ratio of 85.1% did not report incidents to the police for fear of no success to detect the perpetrators of the act, malicious comments arising from the homosexual identity of victims, the perpetrators' retaliation;
- psychological violence against LGBs is so widespread that it has slipped out of control and is unnoticed;
- psychological violence within two years affected 70% of respondents with a frequency of more than threefold;
- in the case of physical and psychological violence the victims were more often gay men than lesbians or bisexual women;
- verbal aggression was the main exponent of psychological abuse (75%), and scoff and ridicule was reported at 55.8%, while defamation of good reputation at 44.6%, blackmailing at 6.5%, harassing by correspondence at 5.9%;
- a group of LGBs respondents in 993 cases (63.8% of all respondents) was unemployed and seeking work;
- heterosexual identity in 44% was an excuse for employers to raise the requirements for employees or potential candidates for employment;
- 27.9% of respondents were not accepted to work due to sexual orientation, which on example of Chapter 6 of article 19.4 of the Law of 20 April 2004 on employment promotion and labor market institutions is incompatible with the Polish law because under this legislation employment agency cannot discriminate based on gender, age, disability, race, ethnicity, nationality, sexual orientation [3,11]. However, in Chapter 20, Article 123 of that Act provides that: "one who on grounds of sex, age, disability, race, ethnicity, nationality, sexual orientation (...) refuses to employ a candidate for a vacant job or position of vocational training, shall be fined of not less than 3,000 PLN" [11];
- 23% of LGBs group was deprived of employment as a result of dismissal. However, 14.8% did not consider homosexual staff and prevented from advancement in the workplace;
- 13% of the LGB population, whose representatives did not deny their sexual identity, not comparable and inappropriate attitude in the workplace was reported;
- in 84.6% of cases in the LGB study group sexual orientation was not revealed for fear of superiors (61.9%), peers/colleagues at work (57%), consumers (48.6%);
- among 65.1% of patients as many as 79% did not reveal their own identity in a place of education, where 27.4% kept their homosexuality a secret from everyone, and 51.6% informed some people from school/college about their own sexuality;
- among 62.2% of cases the respondents feared to disclose their sexual identity from their neighbors, and 46.6% of the respondents did not exchange information about cohabitation with the homosexual partner;
- only 20% revealed their homosexuality to medical staff, where 23.5% of them suffered from inadequate and treatment below common standard by medical sector representatives;
- among 20% of the revealing homosexuality subjects as many as 43.6% were treated differently by the Catholic Church, though, inter alia, denying absolution, having a final choice between homosexuality and the Church, warning the faithful against homosexual person, persuading disease because of cultivated sexual preferences;
- as much as 84.3% of the respondents have opinion of the lack of respect towards homosexual persons and aversion to this group by Polish society;
- usually mother knows of sexual identity in the family (80.7 % );
- 63.5% of the respondents confirm the disclosure of their orientation to siblings;
- among 55.2 % of the examined, the father is aware of homosexuality of his child;
- homosexual orientation is hidden from the environment and only 17.6% confirm that their appearance might give rise to conjecture about sexual preferences of the respondents.



Source material contained on pages 37-88 in the second part “The social situation of lesbian, gay and bisexual couples in Poland. A report for the years 2005 and 2006” [3], concerning sociological analysis of society attitude to bisexual and homosexual people confirms:

- growing homophobia among representatives of public life, especially among some political leaders trying to ridicule targeted movement to the interests of homosexuals;
- discrimination acts related to banning the gatherings of gay and lesbian movement, with simultaneous approval of Normality Parade in defense of heterosexual society;
- not tolerating of people with homosexual identity and homophobia;
- physical aggression directed against the demonstrators of gay and lesbian demonstrations that took place in the period from 2004 to 2006, where in the defense of interests of equality of citizens and the lack of security by the government of the Republic of Poland, there was efficient support of the movement for persons with a homosexual identity. Its advocates were the Council of Europe Commissioner for Human Rights (opting for not hampered right to meetings in all Member States of Council of Europe) and the Special Rapporteur of the United Nations for extrajudicial, temporary or arbitrary executions;
- deterioration of the status of gays and lesbians as a result of cassation the Office of the Plenipotentiary for Equal Status of Women and Men;
- antagonistic attitude of groups of the League of Polish Families and the faction called National Polish Youth against promoting tolerance and equality of people with gay identity in Polish society;
- moderate improvement in the legal status of persons of homosexual identity;
- assumptions of the Act on Registered Relationships between persons of the same sex, which among other things, regulated the succession of material goods of the deceased homosexual partner, guaranteed the purchase of health insurance for the partner and the family, the possibility of filing a tax return of income, solved acquisition of pension from the deceased partner, gave the right to obtain information in the treatment of a partner, possibility of refusing to give evidence on a par with the principles of marriage, allowed for receipt of correspondence of homosexual partner;
- lack of legal provisions on legal adoption of children by the same sex couples;
- legal conflict of the President of Warsaw with the ruling of the Constitutional Court of the Republic of Poland wherein said Court opted for legality of gatherings and demonstrations regardless of gender of the organizers, in the name of respect for democratic values of law;
- biased educational material in school textbooks, presenting homosexuals in a bad light;
- the conflict between the Director of Teacher Training Center and the Ministry of National Education for authorship of the text and its publication by above mentioned Director of Teacher Training Center in defense of the need to adopt anti-discriminatory attitudes towards people with a different sexual identity;
- homophobic attitude of and expressing similar content in speech by the Minister of National Education and subordinate officials;
- growing interest of Polish press in issues of people with gay identity;
- initiation of discussion on the place and role of homosexuals in society, through the publication of a favorable article about socially valuable role of those who prefer to maintain sexual relations with persons of the same sex
- different interpretation of homosexuality based on ideological assumptions of specific press releases and not substantive and tangible facts based on lives of persons with homosexual identity;
- the trend confirming that the Internet is an arena of intolerance, homophobia and hatred towards homosexual attitudes of the Internet users and homosexual part of the population, whilst safeguarding and guarantees not to disclose identity
- risks, arising from the existence of neo-fascist websites and religious websites (mostly Catholic), where in the case of the first, a cult of violence directed against homosexuals is created and on the religious websites, the Internet user finds information on methods how to get rid of homosexual identity in the course of treatment;
- the existence of websites of sports fans advocating competition with the opposing teams by using insulting vocabulary;
- kind of discrimination and intolerance among health professionals, which is manifested by the inability to obtain information about the health of homosexual partners, as well as non-acceptance of the taking blood from blood donors burdened with homosexual identity;
- problems occurring among lesbians and resulting from fear of going to the gynecologist;
- statistical exponents confirming an increase of HIV among lesbians, which may be a consequence of a mistaken policy of preventive care, resulting from not assigning the group of homosexual women to a group particularly vulnerable to this type of infection along with gay men;
- rigid doctrine of the Catholic Church in Poland in relation to gays, which was getting rid of homosexuals from seminaries;
- Catholic support groups aimed at the rejection by homosexual persons of this kind of sexual identity and starting a life of chastity;
- ideological conflict of the Catholic Church, which by virtue of its mission should offer hospitality and help those who lost their path not only in faith, which is an important connecting link with lesbian and gay movement;
- underestimation of the issue of homosexual identity of Polish athletes, not revealing their intimate sphere for fear of discrimination.

Despite the controversial beliefs of Polish society, there are movements and organizations working for the rights of people with a homosexual identity. Among them, the leading one was the movement created in 2001 – “Campaign against Homophobia”. It is a non-governmental organization covering the entire Polish territory. Its main assumption was to promote discussion on the need for increased representation

of all sexual minorities, promoting tolerant attitudes toward sexual minorities, promoting awareness of sexual identity and gender, the fight against manifestations of homophobia by promoting condemning of all forms of intolerance and discrimination based on sex and gender because of sexual identity in Polish society. This movement, together with the International Gay and Lesbian Association for Culture in Poland, organizes numerous activities, including politically motivated actions, education, designed for school audiences, distributing petitions and published materials, and more often goes to the media.

When it comes to issues of homosexuality mentioned in the literature as one of the school's teaching methods of society, the issue is the subject of Therapeutic Review No. 5/2008 at the Adam Mickiewicz University in Poznan [12]: "The current contemporary core curriculum of general education (Journal of Laws No. 14, item 129) 4 stresses the need to address the issue of homosexuality in the lower secondary and upper secondary education. The following issues are suggested: "Interference and difficulties in achieving gender identity, there is no acceptance of own sex. Homosexual fears and the actual homosexual predispositions causes. Opportunities to help in overcoming the difficulties associated with gender identity". For the high school level the requirements of content sound a bit more laconically: "The phenomenon of homosexuality causes. Possibilities of aiding" (cf. MEN, 2001, p. 21, 28). The method of recognizing the problem seems to emphasize its importance. On the other hand, the juxtaposition of homosexuality with expressions "fears, problems, opportunities to help", contains a suggestion of the need to repair and support measures. Additionally, identification of homosexuality with a disorder in achieving sexual identity is not correct, because according to ICD-10, developed in 1992 by the World Health Organization, no sexual orientation (and therefore homosexual) by itself should be regarded as a disorder. Sexual orientation may be related to various problems, mainly due to problems of development and acceptance of own sexuality. Among them, there can be identified: impaired sexual maturation, sexual orientation incompatible with the ego (egodystonic) or disorder of sexual relations, making sexual orientation a matter of secondary importance to them."

"Generally, we come to a conclusion that in the texts recommended by the Ministry of National Education the problems appear as short notes, often in the chapters on sexual dysfunction (...), venereal diseases, including AIDS (...). Many of these items suggest the correctness or appropriateness only of heterosexual relationships, thereby negating the possibility of the development of love (and even more so desire) between persons of the same sex. One can find hidden orders, ("being together with a person of the opposite sex"), or direct prescriptive and condemning statements: "Certain types of relationships can give a man happiness that other relations will not give. The thing is that you should not want to try" (...). There is also the suggestion that the matter of homosexuality is unnecessary, and even leads to the spread (promotion?) of this "disorder" (...) today it happens more and more often. It is facilitated by the fact that homosexuals and lesbians in the West are becoming more numerous and more dedicated group, so that even politicians

in election campaigns often consider them important. The method of satisfying sexual desire of these groups seems to be more and more natural, since it has been so publicly spoken of (...)" At the moment among the scientific-popular publications, as well as educational aids in the field of sex education, we can see a shift towards objectivity and factual approach to the issue of homosexuality. This is due to the struggle of the lesbian and gay communities to increase public awareness, and thus, tolerance. This concerns not only demonstrations, articles, media appearances, as well as stereotype-breaking publications related to homosexuality" [12].

At the moment, there are many sites and web portals with tips on how to handle specific cases about violation of the rights of homosexual identity. One of them is: [www.mojeprawo.info](http://www.mojeprawo.info), where you can get the most important information about a problem of discrimination and ways to respond to its manifestations [13]: "Discrimination is treating someone less favorably than others in the same situation. People are discriminated for various reasons, such as gender, race, age, economic status, religion or sexual orientation. (...). Polish law prohibits discrimination for any reason. And this is recognized in Article 32 of Polish Constitution (...)"

A perfect reflection of public opinion on the issue of homosexuality and homosexuals, is an article entitled: "Great Britain: The first gay wedding at the seat of the European Parliament", published on social networking sites ([www.inferia.pl](http://www.inferia.pl)) [14], which caused on 28 March 2010 an avalanche of comments among the Internet users. Quoted and cited in their original wording statements, may introduce the issue of tolerance and approval of homosexuality in Polish society and show how much society is divided in this topic: "Relationship between two men, but if those people are peaceful and do not threaten anyone, why would I be opposed to their relationship? Don't they have the right to be happy?" [15] Robert Spitzer, one of the chief psychiatrist managing the action to remove pederasty from the list of diseases, later said that he had changed his beliefs about the fact that homosexuality is irreversible. When he said that the treatment is effective, he canceled his earlier views and declared that pederasty is acquired, not innate. More and more psychologists and psychiatrists are inclined to believe that this is a psychological or mental disorder, acquired and not congenital. Following the decision of the ATP any research into pederasty in therapeutic terms have been ceased. It was only at the end of 90s when the treatments started again. In 60s, homosexuality was treated, then stopped and for about 20 years the phenomenon has not been studied, during which homosexuals were promoting their movement. It was a political decision only. More and more psychologists and psychiatrists note that this mental disorder of sexual identity is not congenital but acquired and reversible and treatable. This means that it is a disease that leads to deviant dysfunctional relationships unable to beget offspring, i.e. infertile [16]. "The homosexual relationship is against nature, and despite the universal acceptance of governments in many European countries, will always be a distortion, curvature, and never, in the inner conviction of any man who appreciates the natural relationship of a man and a woman, will be accepted. Homosexual relationships are simply disgusting and certainly should be condemned. If politicians, artists, the mighty

of this world, but also ordinary people want to be in this skewing, let them not accept this as the norm “[17]. Why the hypocrisy – I refer to the reports of Kisney – among 17,000 surveyed men and women, over 13% had experienced sexual intercourse with the opposite sex ending with orgasm and these studies were carried out more than 50 years ago. Since the world is developing ... it shall be presumed and this is indeed true that there are ... more homosexual, bisexual people, ... and this is not only among men, but also among women. Has anyone thought about what the impact on a child’s development has lack of a male in the development of children raised by two lesbians” [18]; science concludes only a fact that nature, to be able to exist has to reproduce. It is a compelling starting point for any discussion about arguments of sexual perversion. The law was created in order to become the guardian of a normal life, free from all dangers, which is a daring task, but must watch and watches All social pathologies should be under the control of this law. Everything that does not serve the normal life provides the threat. This is homosexuality, which serves no useful purpose, as only its own need for sex. If this is a private matter, anyone has nothing to do about . But once it is out in the street, it has become a public issue, so is subject of criticism for promoting sexual perversion and demoralizing contents which already comes into collision with the legal doctrines of the Catholic Church which confirm only the rules of biology and in this respect are correct. Contrary to people acting in the Catholic Church- if they do something against its teachings, they are worthy of punishment, but that is a separate topic. Nobody imposes anything to anyone! The same is expected from homosexuals that they should not impose in an intrusive way their licentious lifestyle to the rest of society, especially to children in school curricula. They don’t need it and it serves no purpose but stimulates the interest in sex too early and the deviant one, which will result in distraction of the psyche of these young people, whose curiosity will turn them astray. It is the homosexuals who are trying to decide about the fate of the young people who are offered homosexual sex instructions. Everyone knows how to function in a society, and the choice of the way of life is a private matter. The law defines marriage and family and protects them from destruction, which homosexuals attempt to commit. Have you got any problems with that? Because you project your weaknesses to others, describing your state of mind and behavior by presenting measures of group security. When accusing the church, you are using the religious arguments at the same time. According to you, no one can object to promoting homosexuality almost everywhere, because it discriminates it in the eyes of those tolerant of people like you. Do you know what the word tolerance means? However, no one is compelled to accept it” [19]. “Only venom comes out of your mouth ... you know how to get others down and make fun of them. Where are the tolerant people, who will give an example of wisdom? What kind of people you are, when you keep so much envy and evil inside. The important thing is that those people are in love and want to be together. Apparently, in your homes there is only an argument, betrayal and distrust and you are just jealous. Pathetic are your opinions “[20]; “Homosexuality is a deviation, just as pedophilia, zoophilia,

necrophilia, or eating own feces. This behavior is abnormal, although natural, because as such exists in nature. And here is the difference: natural, as it is present in nature, but this is not normal. Kapiszi?” [21]; “This is a mockery. After all, homosexuality is a mental DISEASE. Since instead of being treated, this is considered something normal so in a few years all other deviations will be considered legal” [22]; “Queers!” [23]; “Gay activists generally use the same arguments, based on manipulated “scientific facts” or just fabricate the facts. The most common of them are mentioned below:

1. In the population, the homosexuals account for 10%.
2. Homosexuality is natural, because it is present among animals.
3. Homosexuality is inborn and it cannot be changed, nor be provided on request.
4. Mass scale of homosexuality in ancient Greeks and Romans.
5. Homosexuality is not a disease, because it has been deleted from the list of diseases.
6. Homosexuals are intelligent and sensitive .
7. Many famous people were homosexuals.
8. Homosexuality is not only sex.
9. Holocaust denial [24].

## CONCLUSIONS

1. There is a low level of tolerance for LGB in Polish society and the escalation of behavior based on homophobia, which manifests itself, inter alia, by aggression, physical and psychological violence, intimidation, blackmail, discrimination in the workplace and in public places, as well as in the living environment. Undoubtedly, it is associated with a social concern for imbalance of standards for existence and functioning of families with a traditional division of roles into male and female .
2. The pressure of the Polish society is not favoring the disclosure of the homosexual identity especially in the public places such as school and work. Living with same-sex partner is surrounded by secrecy mostly from neighbors.
3. Fear of touching the issues related to own sexuality prevents LGBs from claiming violation of civil rights to the authorities appointed to the guarantee thereof, i.e. the police and health services.
4. The low level of social tolerance for LGBs makes their representatives carry out defense activities through the creation of formal and informal organizations and affiliation with the already operating abroad.
5. Polish society is not prepared to approve homosexuality in all areas of social and family life on a par with the formal or informal heterosexual relationships and all their “entitlements”.
6. The discussed issues and the conclusions above can give a view about a disordered sense of welfare as a component of the defined concept of “health”, in people with a homosexual orientation, resulting from the low tolerance of the Polish society towards LGB minority.

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