CREATIVE FIDELITY: A NEW CHRISTIAN VISION OF SEXUALITY

by

BRO. THANAD ANAN

A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of Master of Arts in Religious Studies

Graduate School of Philosophy and Religious Studies
Assumption University
Bangkok 10240
1996

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THESIS TITLE **CREATIVE FIDELITY: A NEW CHRISTIAN VISION OF SEXUALITY**

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ABSTRACT

Social and moral problems like prostitution, fornication, abortion and sexually transmitted HIV and AIDS are some of the key issues of the world today, particularly of the Thai society. All human institutions have to face with the social problems. Yet, the religious institutions are deaf to these problems and go on in the traditional manner teaching what is right or wrong about sexual behaviors, and the problems come up a with greater force.

This phenomenon inspired the writer to look for the causes of these problems and how they can be met. Most of Thai people, particularly the young, are losing their moral and ethical integrity in relation to human sexual behavior. Because they lack the right humanistic understanding in its bio-psychological, cultural and religious perspectives, due to the influences of mass media, and lack of value sex education.

"Sexual Morality" or the "Sexual Issue"has captivated man from the beginning of time to the present. Some moral issues are difficult to find a solution yet a solution must be sought. Today most of human sexual behaviors are immoral and even illegal, for example, flesh trade for pleasures. Boys and girls sell sex to earn money. Some have sex before marriage, some get pregnant during their studies, some feel good when they go to the prostitutes, some take concubines. These are both immoral and

illegal and they are on the increase. Urgently, we have to work out a plan in order to make persons out of men.

The aim of this paper is to offer some solutions and to contribute a future vision hoping: (1) to formulate a correct understanding of the role of human sexuality from a humanistic and religious dimensions. (2) to determine the right attitudes towards the purposes of human sexuality. (3) to apply the value of faith, commitment, fidelity, love, responsibility and understanding of self, others and God in relation human sexuality. All of these are termed as "creative fidelity", basing on God's fidelity which is model of human fidelity. The integration of the two views: the humanistic and religious perspectives, becomes " being ", or takes flesh in moral codes presented by the institutional religions.

The thesis is made up of five chapters:

- The first chapter will discuss about the problem of human sexual morals and its background. The problem will be analysed by the "Existential Hermeneutical Method" in three moments: humanistic, religious and existential. After studying the problem with this method, we shall get a right understanding of humanistic sexuality as an integral part of the human person.

- The second chapter looks at the human sexuality from humanistic dimension and is called humanistic approach.

- The third chapter searches for light from the Christian Revelation on human sexuality, it is a transcendental interpretation and can be called a religious approach.

- The fourth chapter looks at human sexuality from the angle of creative fidelity. It will be called as existential approach.

- Finally, the fifith chapter will contain the summary and conclusions.

All the chapters of this thesis are worked out as "models" or "ways" for educating, motivating and nourishing people, particularly the youth, towards the value of creative fidelity in approaching human sexuality.

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Last but not least, I would like to keep in good memory all those who in one way or another have contributed to the fulfillment of this thesis.

Bro.Thanad Anan

September 30, 1996

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ABBREVIATIONS

Cor	Corinthians	----Bilble	(New Testament)
Dt.	Deuteronomy	---Bible	(Old Testament)
Ex	Exodus	----Bilble	(Old Testament)
Ez	Ezekiel	----Bible	(Old Testament)
Eph	Ephesians	----Bible	(New Testament)
FC	Familiaris Consortio		(Document of Vatican II)
Gn	Genesis	----Bible	(Old Testament)
GS	Guadium et Spes		(Document of Vatican II)
HV	Humanae Vitae		(Document of Vatican II)
Heb	Hebrews	-----Bible	(New Testament)
Hos	Hosea	-----Bible	(Old Testament)
Jn	John	-----Bible	(New Testament)
Jer	Jeremiah	-----Bible	(Old Testament)
LK	Luke	-----Bible	(New Testament)
Lev	Leviticus	-----Bible	(Old Testament)
MK	Mark	-----Bible	(New Testament)
Mt.	Matthew	-----Bible	(New Testament)
Ps	Psalms	-----Bible	(Old Testament)
Prv	Proverbs	-----Bible	(Old Testament)
Sg	Song of songs	-----Bible	(Old Testament)
Sm	Samuel	-----Bible	(Old Testament)
Tim	Timothy	-----Bible	(New Testament)

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CHAPTER ONE

INTRODUCTION

A. The Problem and its Background

As a teacher working with Thai youth for thirteen years, the writer has come across moral life situations which surfaced the dichotomy existing between beliefs and practices among Thai youth. Pong (pseudo-name), a student of the writer, one day came and reported that he had having an affair with a girl for about two years. He met her on a vacation at Chiengmai and felt attracted to her. They often had sexual intercourse, using birth control devices. On one occasion, however they did not use them. Pong was anxious to know "what will happen to her ?".....will she have a baby ?.....what shall I do ?....." Pong's belief in Buddhism forbids all illicit sexual behaviors, and his behaviour was poles apart from that ideal, but he was afraid of the possibility of fathering a child, for which he was not prepared. This was one of the writer's early experiences.

" Nation Junior Magazine, 1995 " reported that Noi, a native of Udon Thani came to Bangkok in search of a job. Her boyfriend followed her, and they lived together in Khlong Toey as man and wife. They used condoms, but at times they either ran out of it, or could not be bothered. Then she became pregnant and her boyfriend disappeared...

A number of young people frequent prostitute houses. According to a survey conducted by Dr.Napaporn Havanon of Srinakarinwirot University, Bangkok:

> "Thai males commonly have their first sexual experience with a prostitute at an early age. Most of the students in vocational schools are exposed to sexual experiences at early ages. Also in an interview with a group of teenagers at a vocational school in Supan Buri, it has been found out that almost all the girls and boys had sexual relation with one another". (Nation Junior Magazine,1995: p.11)

It is reported that in schools boys and girls have sexual relationships, which sometimes resulted in pregnancy. In these situations, since they do not want to have a baby, they often have recourse to abortion without any qualm about the consequences.

Certain adult behaviors like going to prostitute houses are tacitly accepted by the society. Women sell their body to overcome poverty, without thinking of the moral aspect of their act. Fornication and homosexuality are often presented in the mass media without any protest from the public.

The spread of AIDS was not as alarming as it is now; but the public do not even give a second thought to the issue because they do not care. The AIDS phenomenon in Thailand has been dealt with only on the public welfare level. Society today is not aware of the problem of unwanted pregnancies, abortions and AIDS. Such unawareness is a consequence of society's permissiveness towards sexual moral issues.

The third moral precept of Buddhism guards against all forms of sexual misconduct, which include rape, adultery, promiscuity, pedophilia, and sexual perversions. Actually, the Buddhist commentary emphasizes adultery more than any other, and if we take into account the purpose and intention of this precept, it covers all improper behaviour with regard to sex. In any case there is no doubt that the third precept aims at promoting, among other things, proper sexual behavior and a sense of social decency in a human community where monogamy is commonly practised and self-restraint is upheld as a cherished moral value. The Lord Buddha said: " A wise man should avoid unchastity as if it were a pit of burning cinder. One who is not able to live in a state of celibacy should, at least, not break the purity of another man's wife"

(Cf. Helmer Smith, 1948, p.148-149)

The Buddhist teaching concerning "human sexuality" focuses on unlawful sexual relationship. To commit adultery is to have a sexual affair with a person with whom one is not allowed to do so in the light of the law of the country and religion. Therevada Buddhist Principles commenting on the Four Noble Truths declare the following as forbidden.

1) A married woman having a secret affair with another man.

2) A man (married or not) having a secret affair with a married woman.

3) A man (married or not) having a secret affair with a girl still under her parents' protection.

4) A woman (married or not) having a secret affair with a monk.

5) A man (married or not) having a secret affair with a nun.

6) A man or a woman having a secret affair with a minor of the opposite sex.

7) A rape or forcing someone to have sex are included in the prohibition.

Those who violate any of these, have committed adultery. (Cf.H. Saddha Tissa, 1965, pp. 132-133)

The Christian teaching on sexual morality emphasizes both bodily and spiritual chastity of a person. The followings are some passages from the Bible to this effect.

" ...I say this to you: if a man looks at a woman lustfully, he has already committed adultery with her in heart" (Matt.5: 27)

"You know perfectly well that people who do wrong will not inherit the kingdom of God: people of immoral lives, idolaters,catamites, sodomites,....."
(1 Cor.6: 9-10)

"As you know, a man who goes with a prostitute is one body with her, since the two, as it is said become one flesh. But any one who is joined to the Lord is one spirit with him"
(1 Cor.6: 17)

"Keep away from fornication. All the other sins

are committed outside the body; but to fornicate
is to sin against your own body. Your body, you
know, is the temple of the Holy Spirit, who is in
you since you received him from God." (1 Cor.6:18-19)

The Quran speaking about human sexuality emphasizes the unity of mankind, sacredness of sex and family relationships in these words.

" All mankind are one, and mutual rights
must be respected; the sexes must honour,
each other; sacred are family relationships
that rise through marriage "
(Surah 4:1-14)

" What can be a holier cement to Society
than that women should be chaste and
pure, and crimes against sex rooted out?
Let decency, kindness, and justice
prevail in all sex relationships;
Let marriages be cherished and carefully guarded"
(Surah 4:15-42)

People are becoming more and more aware of this dichotomy that exists between religious teaching and human behaviour, and of the social situation where all efforts to rectify this situation are very feeble. In this research, the writer wants to address these two problems: the dichotomy that exists between religious teaching and individual behaviour and the lethargy of society in addressing this problem.

Time has changed. Along with the economic growth and progress in sciences, psychology has brought about a new understanding of human sexuality. Sex is seen as a part of being human and not a "taboo" or something "secret" confined to bed-rooms. It is seen as the source and well-spring of human life and if integrated into the individual life, it will bring about great possibilities towards human develovment.

In the past, the writer witnessed two attitudes towards sex. One attitude is a "rigid mentality" or "puritanism", sometimes called the Irish mentality, where sex is considered dirty and unbecoming of man. The other attitude is a moral laissez-faire which permits anything and everything. The writer will point out that both these attitudes are harmful to the humanization and the personalization of man.

Moreover, immoral sexual behaviour existing in society, are seen by the writer as an indication of a gap between the ideal model and the real practice of sexual behaviour, and the above two mentioned extreme attitudes show that such a gap exists and is difficult to bridge. In human history, there seems to be an ideal model of sexual behaviour embodied in moral codes and norms, and it is considered as "sacred" with sanctions attached. At the same time there is another supporting reality, that is human bio-psychological drives, which if man does not control them, will lead to laxity. Overemphasizing the norms leads to strict rigidness, giving in to sexual drives leads laxtity and even perversity.

In this thesis, the writer hopes to study these problems with the purpose of developing a moral vision for the education of the youth. This vision will help them to form their characters, to enhance their sexual moral values and activity. All of which are necessary for their integral development. To achieve this purpose, the hermeneutic approach is used. As the result of research the writer hopes he would contribute to make the young grow into adulthood.

1. Traditional Values in Crisis

Religious traditions of a country shape the value and behaviour patterns of its people. Buddhism shaped the values and behaviours of the Thai people as Islam those of Malaysia, Christianity those of the Philippines, Hinduism those of India. The same pattern can be recognized in other parts of the world as well.

In modern time, the French revolution had far reaching consequences since its slogans of liberty, equality and fraternity began to reverberate around the world. Nations began to overthrow their colonial overlords. Individuals began to break away from what they thought were the shackles of religious and social fetters. A change in society took place.

The world wars, particularly the Second World War, brought about further break down of social, religious, as well as family structures. After the war the United

States began to raise its head as the superpower with its pragmatic ideology of practicality and efficiency which brought about unprecedented economic boom. As a result of war, physics developed rapidly and brought about inventions that facilitated faster communication and travel. This affected a shrinking of the world, with faster exchange of ideas and technologies. Newer and newer technology created more money and more comforts in life.

Modern biology and psychology added their own colours to the developing cultures. These sciences emphasized the importance of one's body and the self. The human body is a masterpiece and senses are to be enjoyed. Body and sex are not to be hidden under layers of clothes but to be accepted, appreciated, and enjoyed. Religions spoke of denying the joys and pleasures of the world for the happiness of a world to come, while modern cultures stressed happiness here in this world. For modern man happiness consisted of material wealth with a strong dose of physical comfort and sensual pleasure.

Religious and traditional values together with the social structures seemed to give way to the forceful on-rush of modern culture which was strongly secularistic. Religious institutions fought tooth and nail at first, but they could not do much, often they themselves were caught in it. Some religions withdrew to the inside of the sanctuary walls and practiced their rituals letting secularism take its course. Others were thundering anathemata and hellfire from their pulpits. The fearful were cowed down, while others did not give a damn to it. Still others began to turn inwards to have a new look at the message of their strength and vitably to these religions to see new values in the emerging culture and to integrate them into their structures and brought about a new religious existential ideal.

The Christian traditional, religious and moral values were hit hard by the rush of secularism. The Church began at first, to fight tooth and nail against it. Then came a man of God in the person of Pope John XXIII, seeing the hand of God in secularism itself and to throw away the dead wood and renew itself in the light of its founders, message. The Vatican Council II set down the guidelines to be followed in presenting its message integrating whatever is good in secularism.

The Thai society and the religious institutions have been caught off guard by the modern culture with its cult of wealth and pleasure. The writer having been

engaged in the education of the youth in Thailand since more than one decade, began to feel shaky himself in handling the youth who are the product of the modern culture. His training in Assumption University in the Department of Philosophy and Religious Studies has given him a ray of light. This research is an effort to understand the message of Christianity as visualized by Vatican Council II so that he may effectively guide the youth in their integral development.

2. Towards a New Vision

The writer sees the discrepancy between the traditional religious moral values and the modern culture. He sees the futility of cursing the modern culture's worship of wealth and pleasure and its sexual moral values by withdrawing into the fortress of church walls and condemning everything as sin. He also sees the irresponsibility of society towards the young by letting this culture run its own course. Therefore the writer would like to propose a third alternative: the "Christian Sexual Values and Modern Culture -- Creative fidelity".

B. The Statement of the Question

To be able to do so, the writer proposes to answer four related questions concerning sexual morality:

1. What is sexuality from the humanistic perspective? Is it necessary for human growth?
2. Is there a connection between sexuality and human love? What is their relationship?
3. What is the relationship between human love and Christian morality?
4. What is the perspective of Christian morality? Is it a fidelity to a law, to oneself, to a community or to God?

C. Prospective Solutions

Asians, particularly most Thai people, think that materialism, consumerism, sexual permissiveness are evils imported from the West. No matter how true or false this might be the case, one should still ask whether these evils can be overcome for the survival of humankind.

The writer gets his first inspiration from the new theological perspectives on sexual reality from the documents of the Vatican II. Most people accuse the Christians of their aversion to sex and the joy of sexuality, for dependence on a pre-scientific and less biblical anthropology. Aware of this criticism, the Church authority in "Pastoral Constitution on the Church in the Modern World" encourages Christians to do research study keeping the following rules:

- Substantial fidelity to the teaching of the Magisterium and the tradition.
- Distinction between the objective morality and prohibiting norms which express moral order.
- Norms are not considered as impersonal absolute laws which ignore the situation of the person, but are a polarity which orients a journey of growth.
- Norms are determination of an ideal which marks a dynamic and progressive moral pedagogy of values.(Vatican II, Gaudium et Spes,1965)

Taking these guidelines as an encouragement, the researcher intends to look into the dynamics of sexuality from its biological, psychological, philosophical, and religious dimensions in the light of the emerging modern sexual cultures, its new mentality, and its new moral conscience.

The emerging world is often named secular because it is moving away from a society of religious prohibitions and strong sense of sacredness, to the scientific mode of thinking which claims to explain everything by the use of scientific method. This secular world is ambiguous; on one side, it tries to get away from religion and God; yet on the other side, it is caught up in its own form of superstitions. The more uncertain a man is of his situation, the more superstitious he becomes.

The emerging secular world is permissive and experimentative in its approach to realities of life. Thus sex, considered to be sacred, as it is the source of life, has become an object of pleasure and experimentation to have more pleasure.

Consequently the claim that sexual pleasure is an element of human happiness makes it an individual's right which no one or institution has power to limit. Sexual pleasure which used to be looked upon as something necessary for the less perfect in

virtues and uprightness, has become the virtue of a modern man. Christianity once considered sex as "remedium concupicentiae- remedy for concupiscence", while Buddhism considers it impure. But in the new culture and mentality, sex has acquired its right of existence and received a place of honour. Sex turns out to be individualistic and egoistic. The partner in sexual activity is seen as an object that can be possssed and as a pleasure provider.

Another characteristic of the emerging secular world is its refusal to accept moral norms. They are looked upon as impractical and decadent.

The modern approach of giving free rein to sex does not promote physical or psychical health, while its repression brings about alienation and ill health.

D. The Scope and Limitations

This thesis looks towards a creative existential understanding of human sexuality - normal heterosexuality only. In trying to have a comprehensive understanding we shall examine human sciences in their bio-psychological aspects; the Christian understanding of sexuality from the Bible and Christian traditions, and then the existential understanding of the same from the philosophy of Jean-Paul Sartre, Soren Kierkegaard and Garbriel Marcel. To create such a synthesis, three stages will be taken.

First stage, at which human sexuality will be considered in its bio-psychological and socio-cultural aspects. This will give us a fundamental understanding of human sexuality and its potential for growth as a person..

Second stage, at which the Christian meaning of sexuality and its underlying vision will be considered. Here we emphasize religious as well as moral values. There exists between these two sets of values a close relation that we can not ignore. Here the question is how this vision can be relevant to modern world and particularly to Thai Christian community.

Third and last stage, at which an integral approach to the problem of sexuality is proposed. The writer will make use of Jean-Paul Sartre's concept of freedom, Soren Kierkegaard's three stages of human development, and Gabriel Marcel's concept of fidelity, to achieve a synthesis which will integrate modern secularistic,

humanistic, religious and existential dimensions of sexuality which will be meaningful to person today.

In our journey towards this goal, the writer would like to emphasize that he is a believer in the Revealed God of Christianity.

E. Expectations

At the end of this research the writer hopes to achieve the following:

1) A right understanding of humanistic sexuality.
2) A fresh understanding of Christian ideal, re-interpreted in the light of humanistic perspectives as suggested by Vatican Council II.
3) An integral vision of human sexuality that will become a working foundation for the Christian ideal of sexuality and of sexaul behavior.
4) The re-expression of sexual values, realistic, relevant and personal to secularized men and women in Thai society.

F. Preceding Relevant Researches and Contribution of This Thesis

The writer was able to make use of a number of researches conducted in Thailand on sexuality. These researches give valuable suggestions.

In 1972, Mr.Chuan Kasikorn researched on "The Provincial Administrative Organization of Elementary School Principles' Opinions on Sex Education Instruction " The problem he was addressing was sex education in elementary schools. His conclusion was that there was no relevant sex education in schools nor was there any qualified teachers. He hoped that the Ministry of Interior would initiate a teacher training program to teach sexual values.

Miss Dararut Mattariganond (1982) researched on " Prostitution and The Thai Government's Policy during 1868-1960" This thesis surveyed the development of prostitution in Thailand, its underlying factors and forms of practice. Status of prostitutes and problems arising from prostitution were also investigated. Besides, it studied the government's policy towards prostitution, its impact and consequences

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were also studied. Her contention was that prostitution is extensively and openly practiced in spite of Government effort to suppress it, and suggested a radical approach.

Mrs. Chanpen Siripiphat (1983) thesis on " Knowledge, Attitude and Practice in Family Planning and Sex Behaviour of Chulalongkorn University Students". The results of this study showed that students approved family planning and intended to use them in the future. Regarding their attitude to abortion, most of the students approved abortion.

Miss Orachorn Pitanon (1985) centered on "A Comparison of Opinions Concerning Sex Information of Upper Secondary School Students in the Eastern Region". She found that students-boys and girls- had positive information concerning sex in six areas namely: how to relate to the opposite sex, partner choosing, marriage, family planning, sex hygiene, and other sex informations. They had no opinions regarding the morality of sexual intercourse and masturbation.

Phramaha Panya Jayapanno (1993) made a researh on "Kamesumicchacara (Unlawful Sexual Intercourse) and Ethical Problems in the Present Society". In his research he holds that ethical problems of our society arise from the transgression of the third Precept of Buddhist Philosophy, that is sexual misconduct. To solve the problems of sexual misconduct, the government as well as individual organizations should join hands in upholding Buddhistic ethical ideals.

From the available researches as mentioned above we may conclude that no one has attempted in Thailand to look at sexuality from an integral and Christian point of view. This research would like to be a contribution in this respect.

G. Methodology : Hermeneutic Approach

To achieve this goal, the writer has adopted the "Existential Hermeneutic Method". of Georg Gadamer(1994). Hermeneutics means a method of interpretation of reality from the three different perspectives to understand its significance to human existence. Georg Gadamer, in his book "Truth and Method" explains that this method has three stages which are in ascending order and yet form a circle. Thus Gadamer calls this method the "Hermeneutic Circle". Heidegger speaking of this writes:

> ".....In the hermeneutic circle is hidden a positive possibility to know in the most original way, the possibility which is grasped in a genuine way only if the interpretation has understood that its primary task, permanent and ultimate, is not to let oneself impose a pre-disposibility, pre-knowledge, pre-cognition taken from chance or common opinion, but to make the interpretation emerge from the things themselves, thus guaranteeing the scientificness of the theme" (Giovanni Reale, 1983, pp.477-478)

In this passage Heidegger says that the essence of hermeneutic reflection is not to demonstrate what is reality, but it gives us a fresh positive ontological understanding of reality. This approach prevents us from arbitrary limited interpretation which we may derive from unaware mental habits. The interpreter using the "Hermeneutic Circle" has a firm look at his subject, and overcomes all the confusions that may crowd his mind. Thus on the basis of the most immediate meaning that the text makes him see, he outlines a preliminary meaning of the total in the first stage. Then he re-reads it with certain determined expectations in the second stage. The comprehension of what is given is revised in the third stage on the basis of further understanding of the subject.

This hermeneutic method has been adapted and applied here not to literary text as in the original setting, but to human reality. The hermeneutic circle consists of a pre-understanding, and the revisioning it in the context of later understanding. Pre-understanding about the relation between human person and sexuality is the first step which the writer investigates. As he searches further he becomes aware that the first interpretation is only one facet of truth. This consciousness leads him to the revision of the first understanding to get closer and closer to the Truth. Truth is dynamic and it manifests in diverse ways. Further, for a better grasp of such dynamic truth, various interpretations of the same truth must be dialectically integrated into a new and more complex interpretation. To achieve this purpose, the writer feels that the existential hermeneutic approach could render such integration most viable and meaningful to himself and others.

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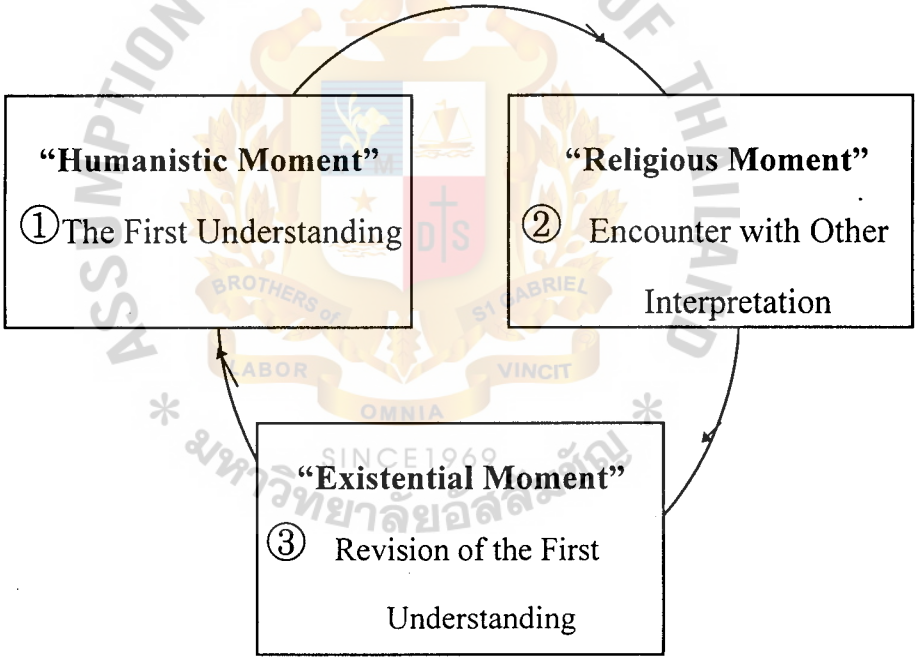
The hermeneutic approach consisting of the three moments is a tool in the search for the existential meaning of human sexuality.

In this approach, the first hermeneutic moment is the first understanding of human sexuality in its bio-psychological and cultural dimensions. The second is the religious interpretation in which a more precise and clearer manner is interpreted from Christian religious point of view. The third hermeneutic moment consists of re-revision of the first interpretation in the light of the religious moment which will take to a higher understanding of human sexuality.

Figure

Existential Hermeneutic Circle



Following this method, the writer divides this thesis into three interpretative moments. They are

1. Humanistic Moment

Humanistic moment starts from looking at sexuality from the existential situation of man as bio-psychological and socio-cultural being.

2. Religious Moment

Religious moment consists of looking at the understanding of sexuality by examining God's words in the Bible and the Church documents. This moment throws new light on the subject.

3. Existential Perspective

Existential moment consists of looking again at human sexuality equiped with the new light from the religious moment. In this moment, the writer focuses on the ideal man or the integral man by referring to Jean-Paul Sartre's concept of "radical freedom", Soren Kierkegaard's concept of "the leap of faith" and Garbriel Marcel's concept of "Christian fidelity" based on commitment and communion with self, others and God. This will take us to the highest level of fidelity, love and disponibility which are the most important components of human life.

The writer chose this methodology, because he believes that we are what we understand who we are, and we act according to what we understand who we are.

H. Definition of Terms

- **Bio-psychological** (aspects) comes from two adjectives coined to mean the two related aspects of a person, namely biology and psychology. While biology refers to physical life (body...), psychology refers to the more subtle aspect of life (thought, needs, emotions etc.)

- **Genesis** (Gk genesis, "origin," "beginning"), the first book of the Bible. This book tells about the creation of the universe, the origin of mankind, the beginning of sin, the suffering in the world, and about God's way of dealing with mankind.

- **Humanization** is the process of growth and development of Man towards being human wherein the specifically human potentiality is unfolded as perfect and complete as possible. It primarily refers to human growth. Analogically applied to other beings other than man, it refers to the endowment of those beings with human quality. For instance, the "humanization of the working place", refers to the endowment of the working place with qualities like warm relationship and

cooperation such that people in that environment feel that they are working in a place suitable for their dignity as human.

- **Integral development**, when referred to a person, means the unfold of every aspect of being of the person, including physical and intellectual, volitional and emotional, psychological and social, ethical and religious. This is wholistic approach of development where all aspects are integrated as one being.

- **Personalization** is specifically the process of growth of man as a person, who in his independence and self-actualization develops towards a positive interdependence with other the persons. To be a person means to be independent and at the same time to be able to relate to others, because a sound inter-dependent relationship, continuing growth is ensured.

- **Salvation** is the state of being free from sin and its evil consequences. In a more positive meaning, salvation refers to the state of perfection of being which, for a Christian it is a union with God.

- **Transcendental interpretation** is a search for an essential constitutive that makes possible the phenomenon of sexual morality.

In conclusion, in this chapter the writer introduced the problem of human sexuality and its background. We saw the historical, traditional and social influences that contribute to this problem.

Religious teachings seem to have another perspective of sexuality. There is a conflict between the religious values and modern views on sexuality. In fact there is a gap.

The problem arises from the modern way of thinking and viewing sexuality. Thus, the writer open-mindedly is looking for ways of bridging this gap. He hopes, with the help of the hermeneutic method, to find a solution. The humanistic, religious and the existential components will lead him to this solution.

CHAPTER II

HUMAN SEXUAL REALITY: A HUMANISTIC INTERPRETATION

A human person is born a male or a female in the setting of a family. This sexual nature of man is common with the animal world. Yet, at a closer look , we do find that human sexuality is different from that of animals. Human beings, unlike animals, have rational, spiritual dimensions in the sensual relationship that which looks towards personal communion between female and male for the enhancement of their personality. This is the nature of human person. In what does this human sexual nature consist ?

A. Human Sexuality and Bio-Psychology

1. Bio-Psychology of Sex

Masculinity and Femininity of the human person is distinct in its gender role and gender identity. But human person is androgynous by nature i.e. the new born is neither a male nor a female psychologically. Gender is a psychological and cultural term which refers to the amount of masculinity or femininity found in a person, that is the normal male has a preponderance of masculinity while the normal female a preponderance of femininity (Cf. Stoller,1968,p.208). In speaking of gender identity and gender role, the former refers to the awareness to which sex one belongs, the later refers to overt to the behaviour of an individual in society.

1.1 Masculinity and Femininity

The biological, psychological and socio-cultural characteristics of sex have shaped the male and female's role in our society. (Cf.Ruble,1983, pp.337-402). To understand this characteristic of man, the following details are given:

1.1.1. Biological characteristics : Human life begins when the sperm and the egg are fused into one in the loving embrace of a man and a woman. The prenatal sexual development depends on a sequence involving chromosomes, hormones and the environment. The sequence begins with the combination of an X or Y chromosome from the father paired with the X chromosome from the mother. If a Y chromosome is present and if everything functions correctly, the undifferentiated gonad in the fetus differentiates itself into other testis and starts to secrete testicular hormones. If the fetus responds normally, it will develop male genitals. If the second chromosome is an X , the fetus will develop female genitals. (Cf. Money & Ehrhardt, 1972).

Thus genetic differences related to the sex chromosomes are one possible biological influence on sex-role development and on psychological sex differences.

Sex hormones also have been proposed as possible biological influence on sex's roles. Both sexes produce "male" (androgens) and "female" (estrogens) hormones. However, females produce more estrogens than androgens while males produce more androgens than estrogens. These hormones are important in prenatal differentiation of reproductive organs, as well as secondary sex characteristics.

1.1.2 Psychological characteristics : The field of sex differences received new understanding from a major study by Eleanor Maccoby and Carol Jackfin (1974), using their surveys, they came up with the theory that consistent sex differences occur in four areas: a) girls have greater verbal ability than boys; b) boys excel in visual-spatial ability; c) boys show greater mathematical ability than girls; d) and males are more aggressive than females.

These studies indicate that the males are more active, rational, outgoing, more dominant and aggressive. The female seems to be more receptive, sensitive and protective, and focused on emotions and interpersonal relationships.

1.1.3 Socio-cultural characteristics : Society defines man and woman in terms of 'feminine' and 'masculine' from the roles they play in keeping with the society's view of what a woman or a man should be. When we speak of culture, we refer to the total patterns of values, ideas, beliefs, customs, practices, techniques,

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institutions, objects and artifacts which make a society distinctive. Besides, culture serves as a framework for shaping and guiding the thoughts, the actions, and practices as well as creativity of its members. (Cf. Suntaree Komin, 1991, pp.17-18). That for example, culture demands females to play an expressive role and males a rational role. Culture is like a norm which controls the human behavior saying what should be or what should not be according to sex differences and sex roles in each society.

In Jung's view man and woman are complementary to one another. According to this view, 'masculine' and 'feminine' co-exist in a complementary relationship in the psyche (Cf. Jung, 1985, pp.207-210).

When physical, psychological and socio-cultural factors are analysed, it becomes clearer that the sexual distinction as man and woman, appears as a determination of human being, diverse roles, yet complementing one another as persons. The existence of man as a person in the human body is the original truth of masculinity and femininity. The body which expresses masculinity or femininity manifest the reciprocity and communion of persons. Both man and woman are like two sides of a coin or are like day and night.

The complementary constitution of man and woman results in erotic tensions which have important repercussions on the life of the individual and the community. They are the source of many achievements, especially in cultural life. The erotic is a marvellous and creative power in man, but it is terrifying on account of its force. When sexual desires and genital satisfaction are detached from the totality of eros, human love, unsuspected depths of strength can be revealed. Only when integrated into the totality of man's being, sexuality is good, amiable and constructive.

1.2 Development of Human Sexuality

Sigmund Freud emphasizes that "libido" or sexual energy is the basis of all human activity for "human beings are sexual beings from birth" and continue to develop as such. His theory of "Psychosexual Development", envisages five stages of development: ***oral, anal, phallic, latency and genital.*** Normal sexual development involves the coursing of libidinal or sexual energy through a variety of earlier stages to a final stage. At each stage there is a conflict which spurs on to the next stage. So

important did Freud consider childhood experience that he believed the adult personality is shaped and crystallized by the fifth year of life.

1.2.1 The oral stage : The infant is controlled by biological impulses and is basically self-oriented. The focus of pleasurable sensations or "sexual" impulses of this stage is the mouth. The mouth region is the primary source of nourishment, stimulation, and contact with the environment. For example, the infants and young children spend a great proportion of their time in sucking milk, biting and swallowing.

1.2.2 The anal stage : At around at the age of three, the pleasurable sensations are focused on the anal cavity, through the retention or expulsion of feces. At this stage, the child's pleasure is controlled by social commands in most cultures and is eventually suppressed and regulated.

1.2.3 The phallic stage : It occures around the fifth years and the sexual tension is focused on the genital area. At this stage, boys and girls are considered to derive pleasure from self-manipulation. Boys develop a longing for sexaul contact with the mother for affection and love. During this time, the child is increasingly aware of a sexual relationship between his parents and feels that the father is his rival. But he does not express this feeling since the father is bigger and stronger physically, and the child is fearful that he will be punished for his desires-particularly afraid of his penis will be cut off. The child alleviates this castration anxiety by identification with his father. In this way, his sexual desire is shunted into more socially acceptable channels. Freud termed these strong conflicting feelings as Oedipal complex. The superego is an outgrowth of the resolution of this complex, as the child takes on the values of his parents and their attitudes toward society.

According to Freud, the process is very different for girls. He postulated that a girl, lacking a penis, envies boys and seeks to obtain one. At first girls try to compensate for their "deficiency" by emulating boys and by masturbation. Although the mother is their first love object, they come to resent her for bringing them into the world without a penis and begin to love their father because he has the desired object. They then identify with the mother as a means of vicariously obtaining the desired

object. Although initially they seek the father's penis, this fantasy is then transformed into the wish to have a baby, especially, a male baby who will bring the longed-for penis with him. Since these desires can never be fulfilled, Freud considered all girls to have relatively inadquate superegos.

1.2.4 The latency stage (sixth years to puberty): The sexual instincts were assumed to be dormant. The person's characteristic ways of behaving are established during the first five years of life and thereafter any personality change is extremely difficult. Sexual energy is not lessened, but is sublimated into other noble pursuits.

1.2.5 The genital stage : It begins with the advent of puberty, sexual tension increases dramatically. The reproductive organs have matured, and both sexes are now capable of procreation. Previously the aims of the sexual instincts have been predominantly autoerotic, but now the goal is mating with an appropriate sex object. At this stage, an adequate heterosexual adjustment depends on the amount of libidinal energy available to the person. If there have been no severe traumatic experiences in early childhood, with corresponding libido fixations, the individual adjust to the new situation. When adulthood is reached, the person marries and settles into family life. The normal person thus adjusts in two major areas of life namely love and work.

2. Human Sexuality and Love

2.1 Love as the Goal of Human Sexuality

Erik Erikson integrated Freud's psychosexual stages of development into his developmental theory life span of the individual. The growth of the personality, Erikson divided into eight "psychosocial stages".(1950). He focuses on the psychosocial correlates of these eight stages of human development than on biological ones.

2.1.1 The Oral-Sensory Stage (Birth- 1 year): Basic Trust versus Mistrust. At this stage, pleasurable sensations center around the mouth, and the focal activity is feeding. The infant lives and "loves" through its mouth. The mother is the one who ministers to the infant's needs, and healthy development in the infant depends on the quality of her care. If the mother acts in a loving and consistent way, the infant is

likely to develop a sense of basic trust. This basic trust that develops between mother and child is truly an interpersonal experience.

This relationship between mother and infant is very much a social relationship and it will determine the infant's later outlook on the world. Specifically, it will determine whether the infant will view the world with an attitude of trust or mistrust.

2.1.2 Muscular-Anal Stage (1-3 years): Autonomy versus Shame and Doubt. The child's muscles begin to mature at this period and starts to learn how to exercise control over them. Children begin to walk, climb, push, pull, hold on to an object or let it go, and communicate more effectively. Children take great pride in these newly developing skills and abilities and want to do as many things as possible. The important point here is that the children begin to see themselves as persons in their own right and they want to exercise their will. Thus, a sense of doubt and shame will be frustrated, it depends on their parents'care and letting the child explore surroundings.

2.1.3 Locomotor-Genital Stage (3-5 years): Initiative vesus Guilt. Children at this stage become curious about their parents, their friends, and their surroundings. The child's motor and mental abilities have become more fully developed. He or she takes more initiative to do on their own. Whether, this results in initiative or guilt, depends on how the parents react to the child's initiatives.

2.1.4 Latency Stage (6-11 years): Industriousness versus Inferiority. During this period, there is lull in sexual desires and feelings, and children turn from home to school life. It is a period of learning new skills and of making new things. Children develop a sense of industry and teachers become important in their lives, as they prepare children for the future and for careers by introducing them to the technolgy of the culture. Thus, results in industriousness or inferiority, depending on how parents and teachers react to the child's attempts to learn how to work and to refine skills.

2.1.5 Adolescence (12-18 years): Identity versus Role Confusion. Thus, it is a time of questioning one's basic ego identity. It is a difficult time of interpretation and consolidation, in which everything we feel and know about ourselves is fused into a whole. During this period, adolescents must form a self-image that makes sense and provides both a continuity with the past and an orientation toward the future. There is an integration of our ideas of what others think of us and what we think of ourselves, which ideally, should provide a consistent and congruent picture. This image creates the picture of oneself and forms one's ego identity. This results in identity or role confusion, depending on the integration in the form of ego identity.

2.1.6 Young Adulthood (18-35 years): Intimacy versus Isolation.Healthy young adults have established a stable self-identity during adolescence that makes it possible for them to enter into intimate relationships with others, and they are eager and ready to strengthen their personal identity. During this period, young adults seek to commit themselves to partnerships, and they have the strength to abide by such commitments even though they call for significant compromises and sacrifices. A true intimacy is established through this relationships with Erikson's own words is, an intimacy with a loved partner, of the opposite sex, with whom one is able and willing to share a mutual trust which is orgasm and with whom one is able and willing to regulate the cycles of work, procreation and recreation, so as to secure to the future offspring, and its satisfactoty development (Cf. Erikson, 1963).

2.1.7 Adulthood Stage (35-55 years): Generativity versus Stagnation. It is a stage of maturity where they are actively and directly involved in teaching and guiding the next generation. Generativity encompasses not only rearing of children, but also the creation of products, ideas, art, and so forth, data beneficial to others (Cf. Van de Water & McAdams, 1989). Erikson stresses that people can be generative even if they do not have children, A childless individual can contribute to the higher development of society through productive work and through active demonstration of concern for the betterment of people.

2.1.8 Maturity Stage (55+ years): Ego Integrity versus Despair. It is a time that the person looks upon the whole of his or her life. It is a period of reflection and of looking back and examining one's life and taking its final measure. In brief, elderly people who are functioning well see a unity and meaning in their lives. They have ego integrity. In contrast, individuals who are unable to accept the inevitable failures in their lives and who have led selfish, uncaring lives experience despair because they realize that life is now short and there is no time to start a new life.

The gradual transition to more mature forms of sexuality from childhood, adolescence and adulthood is coherent to each phase, at the same time it is different. Although, each phase in the development pattern leading to adult sexuality as expressed in marriage is indicative of sexual maturity. However, each phase is complementary in contributing the progress toward sexual maturity of human development.

As mentioned that human beings are developed and changed in their physical, psychological and moral aspects, as sexed men and women, attempting to love other sexed persons in a fully human way. It is this psycho-physical drive that is operative in the whole sphere of behaviour related to the sexual functions and embracing all affectionate and pleasure-seeking conduct. That is a specific value of human love in sexuality.

2.2 Mature Love

Basically, human love and friendships expand throughout the life span, beginning with infancy and operating into adulthood. Even in nursery and elementary school there is a co-relation between children's physical attractiveness and their popularity with their peers and teachers. And this correspondence between physical apperance and liking continues throughout adulthood.

The physical attractiveness plays an important role in determining whom we like, particularly those involving the opposite sex. In fact, love and relationships are determined by physical, emotional, phychological, rational and moral factors.

Robert Strenberg (1986), a famous psychologist, analyses love which has been developed and matured in human relationships. In his " a triangular theory" of love, he distinguished three major components: intimacy, passion, and commitment.

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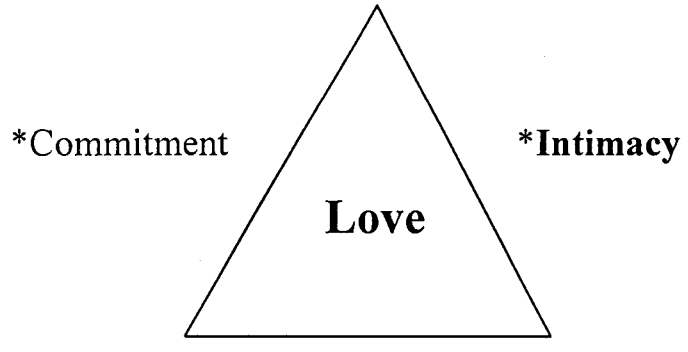
2.2.1 Intimacy : It is the emotional aspect of love which includes closeness, sharing, connectedness, communion, and support. Intimacy tends to develop slowly in the beginning, then progress more steadily until it levels off and later declines. At time in intimacy is taken for granted, requiring some disruption such as a family crisis or seperation, to make people more aware of how close they really are.

2.2.2 Passion **:** It refers to the motivational, romantic and physical aspects of love which involves physiological arousal an intense desire to be united with the loved one. Unlike intimacy, sexual desire blossoms quickly. But after a while one may get used to it, or "habituated," so that an increased exposure to the person no longer brings the arousal and satisfaction it once did.

2.2.3 Commitment : It is the cognitive aspect of love, it includes both the short-term affirmation of one's love for the person as well as the long-term commitment to maintain that love. Commitment usually develops in a more straight forward manner than does intimacy to passion. In long-lasting relationships, commitment increases gradually at first and then more rapidly. As the relationship continues, the amount of commitment levels off. If the relationship begins to weaken, the level of commitment will decline. And if the relationship falls apart, commitment falls back to zero.

Figure :

the three components of love



Sternberg (1986), further elaborates the components of love into eight types:

- ***Nonlove*** is the absence of all three components in which the majority of our personal relationships fall, which are mostly casual contacts.

- ***Liking*** revolves around intimacy where one feels closeness and warmth with the person, as in true friendships, but lacks the passion and necessary commitment.

- ***Infatuated love*** is the type of love that can arise in an instant but dissipates just as rapidly. It is " Love at first sight"

- ***Empty love*** has only the commitment and lacks intimacy and passion. It includes relationships that have continued through the years and have grown stagnant.

- ***Romantic love*** is a combination of intimacy and passion but without commitment. A short-term affair can be very romantic, but it will be over when summer ends.

- ***Companionate love*** is the result of intimacy and commitment without passion. It is a kind of longterm, committed friendship of the sort that might be seen in a marriage, where the physical attraction has been lost.

- ***Fatuous love*** has components of passion and commitment but lacks intimacy. Relationships based on fatuous love may not be lasting, since the emotional component bonding the two people together is not present. They lack the emotional core of intimacy necessary to sustain the commitment.

- ***Consummate love*** is the complete, balanced and a more mature love. It is love which is romantic in relationships, sexual , irrational longing of mysterious chemistry. In other words, this kind of love is the best kind of love which makes many fulfilling and loving relationships that are maintained for long periods of time with one another, including many happy marriages.

"Mature human love" is made up of intimacy, passion and commitment. These components of love are necessary to make human love blossom. All of these are important but the most important component is the commitment, that garantees life's long relationships. Mature love is unconditional, abundant and balanced commitment to the person of love. Without this love, there is no genuine and long lasting human relationships.

B. Human Sexuality and Culture

1. Original Thai Culture

Man learns and internalizes through socialization, the beliefs, attitudes, and values of that society.

Culture in the broadest sense, is a way of life. It includes the beliefs, social norms and traits of a social group. It is an integrated pattern of human behaviour that includes thought, speech and action, and it depends on man's capacity to learn and transmit knowledge to succeeding generations.(Cf. Anat Arbhabhirama, 1989, p. XXIX)

In the Thai anthropological context, the significant elements that compose the contemporary Thai personality makes it possible to see where Thai behaviour differs from other cultural behaviours. It is believed that the Thai people originated in China and interfused with their neighbors ever since the first Thai-type tribesmen began to migrate from China about a thousand years ago. Then the first wave went to the west settled in the foothills and forests of northeast Burma and became the Shan people. The second wave went eastward along the banks of the river Mekong to become the Lao people. The third wave penetrated to the upper reaches of the Chao Phraya River, which led down to a fertile plain and the sea. These were the ancestors of the present-day Thais.

To distinguish the Thai race from data of Chinese is difficult. It is a known and accepted fact that King Taksin (1767-1782), had Chinese father and Thai mother. The well-known Thai writer, Kukrit Pramoj (Cf. Elliot,1983, pp. 83-95) writes " a great number of us, myself included, have a Chinese ancestor hanging on our family tree." The Chinese-Thai descendants have been undergoing a continual process of assimilation through intermarriage and the adoption of Thai culture. Almost all new Chinese immigrants take Thai women as wives, and several generations of offsprings of these intermarried with the Chinese, or the Thais. That Chinese blood has percolated into the veins of most of the Thais in Thailand. Characteristically, the Chinese with their intense clan loyalties and group-oriented behaviour are only gradually absorbed into the free and individualistic Thai social

fabric. The Chinese, Confucian based respect for authority, helped to solidify the informal Thai social hierarchy, as the Thais are more inclined to fun and relaxation. (Cf. Kenneth Landon, 1968, p.87) We could say that the Thai culture today is the result of the cross-fertilization of the old Thai and Chinese culture.

The Thai people's way of living, social customs, and values, shaped the sex roles and sex differences particularly in its own society. Every man learns and acts in *his community or society where he or she lives because man is essentially a social* being. Both man and woman are inescapably indebted and causally related to others through progenitors. By socialization, man enters into an intersubjective union with others in society. The institutions of education are the outward phenomena of this manifested the desire of man to share the cultural and social values to the next generations.

1.1 Thai Culture and Sexual Values

Thailand is unique, not only in Asia but in the Third World as a whole, since It has never been under colonial rule nor has it ever seen violent revolution as other countries. This made the Thai society buffet foreigner ideas and continue with its own institutions. The Thai social system and mores have four dominants: *behaviour patterns, social structure, hierarchy and family relationship.*

1.1.1 Behavior Patterns : It consist of *Kreng chai* as being considerate and mindful of the feelings and wishes of others (Cf. Suntaree Komin, 1985, p.136),and *Sabai and mai pen rai* as being comfortable and nevermind with other's behaviours. These concepts imply flexibility and abhorrence of rigidity in social life and social behaviour, and it also implies a high degree of tolerance of deviations from norms and from fulfillment of commitments and obligations. *Bunkhun and katanyu-* the acts of showing appreciation for a favor or reciprocating a favor - are valued highly and many social behaviours of commitment and obligation arise endlessly from this in Thai society. (Cf. Titaya Suvanajata, 1976, pp. 1-2).

1.1.2 Social Structure : It built the patron-client relationship. Patrons serve the local communities as benefactors, building temples, schools and roads. They also protect their clients from the law and lawlessness. (Cf. Suriya Veerawong, 1983, pp. 440-444).

1.1.3 Hierachy : It consists of *status and seniority.* The Thai social realtionship is closely interrelated to status and seniority. A person's social status is based on age, birth, family background, level of education and career achievement, including overt sign of social ranks. In any case, deference to elders is considered a virtue, and one feels good for adhering to social norms and values. *Personality cult,* is one principle by which favors are granted, requirements are waived, tedious procedures are bypassed.

1.1.4 Family relationship : In family setting relationship between the sexes, and child-rearing were generally permissive. Behaviours were controlled by family, religions, spirit world and social pressures. These are the parameters of acceptable conduct. Elder children, particularly sisters, were given a good deal of responsibility for the care of younger siblings.

Relations between parents and children were close and were based on respect, obligation, and gratitude of the children towards parents and the duty to care for, protect, and guide their children on the part of the parents. The authority of parents over their children was all pervasive, and children did not think of questioning such authority. A large percentage of any money earned before marriage was turned over to one's parents. This was particularly true in the village setting.

On interpersonal level, the ties between children and parents were significantly stronger than husband and wife. Obligation to one's parents was viewed as paramount. The old were cared for by their children, particularly daughters. In case of divorcing or separation, children can remain with the mother or with the father.

Relationship between the sexes were very strictly controlled and, at least overtly in public. The society was extremely puritanical and for example, boys and girls could not touch each other in public. If a girl in a village is to bring charges against the boy for improper behaviour, he could be fined by the village headman, the

fine often varying in degree of severity depending on the part of the girl's body touched. Courting was done openly, either in the Wat compound during the festivals or in the compound of the girl's house under the watchful eyes of parents and relatives. Girls were expected to be shy and avoid taking the initiative in courting and they were supposed to enter marriage as virgins. Generally, girls married in their late teens or early twenties while boys married in their early or mid-twenties. The rate of early marriages had declined from previous decades and it is likely that the trend will continue because of increased educational and economic opportunities.

1.2 Emerging Thai Culture and Sexual Values

The Thai culture of today is undergoing tremendous change due to the impact of foreign cultures. This brought about change in political structure in the country as well as technological and economic advanced men. According to Dr.Anat Arbhabhirama (1989), a former Minister of Agriculture and Cooperatives, he says the following factors:

1.2.1 The technological development : This modern technology has changed the life-styles of Thai people. Contacts with foreign countries brought technology transfer; the introduction of television has contributed to the decrease in our population growth rate by offering a nighttime entertainment alternative to Thai people. Telecommunications have made face to face dialogue unnecessary, at a cost of human relationship. Personal contact and hospitality, which are cherished in Thai culture, have decreased. Now, while we may be more aware of one another's wants, we are becoming ignorant of our needs.

1.2.2 The Economic development : Thailand is moving from an agriculture based to an industrialized one to achieve the status of a newly industrialized country. This development disrupted Thai society bringing much pain to the Thai people. The widespread migration from rural to urban areas, or from urban areas to foreign countries, in search of gainful employment has led to the seperation of families. The Thai extended family of three generations living under one roof is giving way to nuclear family under the impact of the new economic system.

1.2.3 The Change of cultural values : The Thai culture is affected greatly by the impact of foreign influence, particularly in music, dress , values and fashions. People accept easily the cultural values of that countries that have stronger economy. It has made inroads into the Thai society breaking up its own social structure.

Mr.Athajuk Satyanurat (1994) points to three areas of social change.

1) The role of women which had been confined to the home, has now changed. Women are better educated than before and they now work outside of the house. The role of the man as the sole breadwinner has changed because of women contributing to the family income. Thus the image of man is not as distinct as it used to be, so is the image of woman. The kinship relationship has lost its role which in turns create tension between man and woman.

2) Changes in life-styles and work environment. Working husband and wife may have to attend different social functions. They mingle freely in such functions. This may give rise to closer relationship with the opposite sex.

3) Despite the social change, readily available information from the mass media, the subject of sex, to the majority of Thai people, is still taboo, even between husband and wife, not to say between parents and children. They normally do not discuss this subject openly. This makes incompatible couples to find gratification outside the marriage and young adults and teenagers learn about sex from books, magazines and media data freely available.

Economic growth leads men to luxury and to the new values of life. It helps a man to get everything he wants. A man always looks for new experiences. The emerging sensual culture appeals to the average Thai person. The influence of the media, the economic well-being are breaking down Thai traditional system and its values. This gives the Thai person a new freedom. He is caught up between a dilemma of seeking sensual culture and his traditional, religious and social values. Thus he has become a victim to sex, drugs, alcohol and even violence.

These changes are affecting Thai life-styles, culture , values and communication. Is it a sign of development? Do these changes bring happiness and satisfaction which are essential for human growth?

2. Concrete Reality of Human Sexual Value

Today the changes brought about by technology, economic growth and new cultural values are affecting Thai society especially the way of people's living. These changes bring people about **"new freedom", new type of pleasure** and **"new moral code"** to their way of thinking and understanding. Moreover, most of them hold on to these new values as criterion or principle.

2.1 New Freedom and Pleasure

In those days, the Thai men and women were not the same as present regarding sex relationship because they were controlled by culture and custom which were very strict. In the minds of old generations, sex is taboo. Moreover, it was something secret and could not be talked about. Their roles and sexual aggression were limited within family and there was no much tension in small society.

At present day, Thai society has been modernized to some extent, especially in the large cities. The effect of modernization resulted in the change of the structure of society and mentality of the people. Attitude towards sex seems to be less strict. Boys and girls can be seen in one another's company without being frowned upon. They have more freedom to express themselves, to be what they want to be. Society has become more permissive.

On the one hand, young Thai people today have sexual experience at a younger age than teenagers of several years ago. According to the statistics surveyed by Napapaorn Havanon of Srinakarinwirot University, Bangkok 1990, a large percentage of unmarried teenage couples are living together. As education levels increase, and as Thailand enters the modern age, young Thais are discovering sexual freedom. With sexual freedom comes a string of bad consequences: increasing cases of unwanted pregnancies, abortion, and an increase in the AIDS Virus Victims.

A survey conducted among more than 4,000 people aged 15-49 showed as many as 76 per cent of Thais aged 15 to 19 years had sexual experience. Thai males commonly have their first experience with a prostitute at an early age. Interviews with over 200 men reveal that they felt having sex with a prostitute was socially acceptable. Most of the students in vocational schools are exposed to sexual relations at early ages. Thai teenagers are having intercourse at a very young age. While it is as low as

14 for young boys, the ages at which young girls begin having intercourse are between 16-18.

In Bangkok today, it becomes increasingly westernised. It is becoming more common to see college or university students walking hand in hand or dancing cheek to cheek at one of the nightclubs or in public places. A lot of improper behaviors appear. Some may be accepted and some may be regarded as immoral. They visit brothels, Cafes, Karaokes, Tea-houses, hotels, motels, massage parlours and other places for sexual pleasure.

2.2 New Moral Codes

People especially the young have more freedom under the fast changing of the new technology. Bad mass media, such as pornography, x-rated films which are easily accessible, have aroused curiousity of young people and make them aware of sex at a younger age that their parents. These phenomena change people's attitude, thinking and create new values. People easily accept new inputs from society without any judgement.

For example,in recent years, Thai male and female homosexual advocate groups have campaigned for wider acceptance of their lifestyles, citing basic human rights. They also encourage fellow homosexuals to exert themselves more in society and try to dispel misunderstandings and suspicion by the heterosexual majority. Because many homosexuals do not reveal their sexual preference, it is difficult to estimate their number. But many parents, teachers and social workers have expressed concern that homosexuality can be an acquired taste influenced by peers involved in homosexual relationships.

Even in schools, particularly in all-boys and all-girls schools, homosexual tendencies are very visible, and in some instances in all-girls schools, even this group receive tacit approval from schoolmates. The girl-girl relationship between "tomboys and ladies" are looked upon as a temporary aberration that is relatively harmless. This phenomenon is becoming acceptable and normal way of people's thinking and doing in particular among the youth groups.

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C. A Time for Re-thinking of Human Sexual Value: Conclusion

While we see that people's ways of thinking are changing under the new social values. It is a good sign to make us realize that now it is the time for discerning, rethinking and reflecting on human sexual values in Thai society of today. Because the old values are being taken over by the new values, the new generation feels that they aremore advanced than the old generation.

At this time the writer would suggest the three factors to be considered, reflected and rethought about human sexual values in present Thai society: 1) the old values in a new setting, 2) the religion's role in a changing society, 3) to use the model a Christian approach.

1. The old values in a new setting

We see that old people are usually more conservative in their ways than young people. They feel bad to accept the new values, and feel difficult to adapt themselves into a new setting. Times have changed, we have to accept this point.

Thus, it is a time for adaptability to the new values, it is a time for changing of the way of old thinking. It does not mean we choose what society offers, but we have to clarify with reason what is suitable for the sake of people.

2. The religions in a changing society

While new value on human sexaulity are emerging the religious people, on the contrary, are teaching and witnessing what are the right ways. Those who teach religious have to bear witness to what they teach with patience and enthusiasm.

3. The model a Christian approach

As a catholic writer, would like to suggest a Christian approach as the model in the modern time. Because the writer realized the Christian approach gives a clear concept on human sexuality.

The Christian approach focuses its teaching on love, fidelity, commitment and responsibility to himself or herself, to other and to God. Thus, to relate to the

christian concept, the following questions should be consciously considered and clarified:

- *For the sake of good health, is sexuality necessary for human life?*
- *To have perfect physical health, are sexual pleasures needed?*
- *What kinds of sexual pleasure are conditioned needs?*
- *To enjoy life, sexual pleasure is good for individuals, or is it good for all in society?*
- *Could the humanistic principle be the basis for ethical norms?*
- *As a human person, is it required for building the good community and fraternal relationships to others and to God?*

All of these questions lead us towards the light from the Christian teaching on human sexuality and marriage in Chapter Three.

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CHAPTER III

CHRISTIAN VISION ON HUMAN SEXUALITY: A TRANSCENDENTAL INTERPRETATION

The second moment of the hermeneutic circle looks for an alternative interpretation to gain a deeper understanding of the same reality. This moment addresses itself to the transcendental dimension in man. A religious belief to which an individual adheres, when interiorized and consciously chosen, becomes an integral part of one's being, through which he interprets his life and experiences.

This religious vision is called 'transcendental', because it transcends human perception and understanding, yet it is immanent and gives direction to the life of an individual. It is a vision in the sense that through it the individual interprets the world around him and his experiences in his life.

When we look at history, we find that human being experienced the presence of some mysterious power to which the person attributed the role of giving meaning to the origin and development of the world. The consciousness of the Divine in human history is intimately connected with the concept of the "Sacred", that calls for an attitude of awe, love and surrender to this power. This religious phenomenon is deeply rooted in human culture and manifests itself in the form of religion.

Religion is the source a soul from which a person derives his answer to the fundamental questions of life. He responds to the Divinity by submitting to its will and doing what is pleasing to it.

Christian religion claims that the Divine, the source of all life revealed himself in the historical person of Jesus Christ. By submission to the Divine will and doing what is pleasing to God, a person responds to the love initiative of God. This is the core of Christianity.

Christianity as a world religion had to confront the emerging sensual or pleasure oriented culture of the modern world. The initial reaction of Christianity to the developing new culture was one of condemnation, but the world claimed human freedom in the scientific method, experimentation, psychology and anthropology. The new culture tried to throw aside religion to the sidewalk of life.

Pope John XXIII believed strongly that religion had to be the salt of the earth that should spice human culture. Religion should be the light that guides humanity towards its eternal destiny. He gathered at the Vatican all the leaders of Christianity to new expression to Christian faith, making it more relevant to people today.

In the following pages of this chapter, we shall consider how sexuality is presented in the Christian Scriptures and tradition, and particularly how Vatican II addressed the culture of pleasure of today. This approach may give us a model to deal with the culture of pleasure which we face today in our country.

A. The Old Testamant

The Bible does not contain any systematic and exhaustive treatment on sexuality. When it speaks of sexuality, it does only in the context of a history of the salvific dialogue between God and man. Human sexuality is seen as a precious gift of God, the result of a benevolent and soliciyous of God, the continuation of human race.

1. The Concept of Sexuality in the Old Testament

1.1 In the Book of Genesis: Sexuality as a gift of God

The book of Genesis begins with creation of the universe by God. The creation of a beatiful universe was crowned by God's creation of man in his own image and likeness.

> "God said, 'Let us make man in our image,
> in the likeness of ourselves" (Gen 1:26).

Two verses later, it further writes that man was created male and female, with the purposes of continuation of the human race.

> "God made man in the likeness of God.
> Male and female he created them,
> and he blessed them, and said

'Be fruitful and multiply" (Gen 1:28).

After the narration of the common nature and a specific difference between man and woman, the relationship between them is described in the following manner:

"It is not good that the man should be alone.
I will make him a helpmate" (Gen 2:18).

The book of Genesis relates that God cast a deep sleep on man, and he took out one of his ribs and formed a woman with it. When God brought her to man, he exclaimed:

" This at last is bone from my bones,
and flesh from my flesh; This is to
be called 'woman', for this was taken
from man. This is why a man leaves
his father and mother and joins himself
to his wife, and they become one body "
(Gen 2:21-24)

The passage that are quoted above are to be understood in the light of exegesis. This part of the book of Genesis belongs to the Priestly (1: 1-2:4 a) and to Yahwist Tradition (2:4b-25), which were edited in the present form around the sixth century before Christ (Cf. B.Maggioni, 1990, p.450). These stories are similar to the creation stories of the people in the near East, who divinized sexuality and worshiped it. But in the creation story of Genesis where Yahweh is the supreme God above all kinds of sexuality. So sexuality is desacralized and placed in the matrimonial context (Cf. Edward Schillebeeckx, 1980, pp.38-39).

In the book of Genesis, three aspects of human sexuality comes to foreground. First, sexuality is part of the human person, and man and woman live in a different way affected by their sex. Second, the essence of the relationship between

created to be man's companion and helpmate. She was taken out of his rib which indicates an affinity of race, and of blood. It is an anthropological fact which interests the whole man. This affinity of blood and the belonging to a race for a tribal life also imply a unity and as attitude of peace (Schillebeeckx, 1980, p.45). In the blessing, imparted to the first couple by God, there is no reference that God destines man to dominate woman, as he does with other creatures in the universe. Man and woman are given dominion over all creatures God created. Lastly, the necessary purpose of sexual relationship is the fecundity (Gen 1:28), that is the procreation continuation of human race.

1.2 In the Book of the Song of Songs: the Joy and Beauty of Sexuality

The Book of the Song of Songs was written after the time at the time of Israel'exile. Here, human love between man and woman symbolizes the celebration of the wedding between Yahweh and his people. The romantic language of these texts affirming human sexuality and eroticism is very striking in deed.

The book of the Songs of Songs conceives erotic love and sexuality as a purely human reality, but understands it in the spiritual manner.(Schillebeeckx, 1980, p.53). It protests against the divinization of sexuality on the part of the people in the Near East and it affirms the goodness of the relation between man and woman. On this book, the joy and pleasure of sexual relationship is frankly affirmed in its natural goodness. The mystical union between God and his people symbolized by human sexual love introduces the human union into the mystery of salvation. The book graphically narrates:

> "Let him kiss me with the kisses of his mouth. Your love is more delightful than wine; delicate is the fragrance of your perfume, your name is an oil poured out, and that is why the maidens love you." (Sg 1:2-3) .

1.3 In the Prophetic Literature: Sexuality as Fidelity and Commitment

In the Prophetical books, sexuality is described by the use of the imagery of marriage in order to reveal its characteristic of fidelity and commitment. Marriage was

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used by the prophets to explain the love relationship between Yahweh and his people, where God is described as the faithful one. The covenant concept in the mind of the prophets help us understand sexual love as a covenant of love.

The first prophet to express the covenant of love between Yahweh and Israel with the symbol of conjugal love is Hosea (Hos 1-3). The Lord said to Hosea:

> " Yahweh said to me, 'Go a second time, give
> your love to a woman, loved by her husband
> but an adulteress in spite of it, just as Yahweh
> gives his love to the sons of Israel though they
> turn to other gods and love raisin cakes'.
> (Hos 3:1-2)

The book of Jeremiah constantly refers to the theme of the marriage to describe the covenant between Yahweh to his people. (Jer 2:20;3:1;31:3). Because of Israel's infidelity towards Yahweh, Jeremiah made use of the nuptial terminology to describe the covenant. Israel seeking the political support of Egypt and Assyria shows a lack of trust in Yahweh (2:18). Jeremiah called it fornication and adultery. The same words also mean Israel's cult of Baal, accompanied by sexual perversity and fertility rites, because this is seen as infidelity, just as in human experience one of the partner is unfaithful to the relationship.

The prophet, Ezekiel calls Israel a prostitute, referring to her infidelity to Yahweh who loves her since her birth.(16 and 23). The image of infidelity, of "prostitution" and of "adultery", is very remarkable in Ezekiel's writing. He alluded to the history of God's love beginning from the birth of Israel, her puberty up to the failure of marriage (Ez 16).

> " By origin and birth you are of the land of Canaan..."
> You grew and developed, you came to the age of
> puberty, your breassts were formed, your hair had
> grown, but you were still stark naked. Again I passed
> by you and saw that you were now old enogh for love.
> So I spread the corner of my cloak over you to cover
> your nekedness; I swore an oath to you and entered
> into a covenant with you; you became mine, says the

Lord God." (Ex 16:1-9)

Through the prophet Isaiah, Yahweh assures Israel that she the abandoned bride she would be received again by her bridetgroom and the eternal marriage between Yahweh and his people will be celebrated again.(Is 54:6-8). It is particularly significant in this context that the marriage is eschatological or in the perspective of eternity. The Prophet spoke to exile who was derided and humiliated, because she had lost everything, and encouraged her with assurance that the love of God was everlasting. Yahweh's love is constant, faithful, powerful, pitiful and fully patient to an unfaithful people.

> "Yes, like a forsaken wife, distressed in spirit,
> Yahweh calls you back. Does a man cast off
> the wife of his youth? says your God. I did
> forsake you for a brief moment, But with
> great love will I take you back. In excess of
> anger, for a moment. I hid my face from you.
> But with everlasting love I have taken pity on
> you, says Yahweh, your redeemer" (Is 54:6-8).

The prophets through the imaginary of matrimonial relationship between Yahweh and Israel tells us of the qualities necessary for human conjugal relationship. They are fidelity and commitment.

2. Conclusion: Sexual Morality in the Old Testament

The concept of creation and covenant constitute the background of Israel's outlook on sexuality (Dt 10:12-16). The conjugal love is to be faithful to the creation and to the covenant given by God (Dt 7:12-13). Concretely, in the Old Testament sexualtiy is seen as a gift of God which brings joy and blessings to those who are faithful in the relationship to one another. This value forms the norms for the ethical codes which regulate the sexual relationship between man and woman.

God is against any infidelity which corrodes the original goodness of man and woman the conjugal relationship is expressed in the legislation which regulate the marriage in Israel. The sexual practice around Palestine did not exclude polyandry, matriarchy and sacred prostitution. In Israel, it was different, for it was founded on a

patriarchal family morality which is leaning towards polygamy, and divorce. (Cf. A. Hortelano, 1973, p.68). The Lord which regulated the origin by means of the sexual life in Israel was founded on the covenant model.

Under this perspective, the sexual life is seen above all for the propagation the first of the chosen people, which the blesssing of God as in the creation of man and woman (Gn 1:28). These Laws are to assure the propagation of the race and the value of sex was expressed in terms of prohibition. (Lev 18: 6-30). Though polygamy was practiced in Israel, but monogamy was an ideal which came to the foreground as they matured as the people of God. In fact, the mosaic legislation seems to defend as a servile condition or a woman yet we also find laws that defends her original dignity. This is particularly true with the ninth commandment: "You shall not covet your neighbor's wife" (Dt 5:21).

The prophet leterature emphases fidelity and commitment in marriage life as the symbol of God's fidelity to his covenant of love with his people. The nuptial perception of the sexual relationship becomes clearer and clearer until the definite understanding is reached in the New Testament.

Finally, the writer would like to highlight some fundamental themes connected with conjugal ethics of the Old Testament.

First of all, the sexual activity is seen in the context as the foundation of the family. The profound meaning of matrimony includes both the conjugal love, "will become one body", and the procreation of offspring.

Second, there is an aspiration in the Old Testament literature for the ideal of monogamy and indissolubility.

Third, we can also find the aspiration to fidelity in sexual relationship as examplified by the fact that adultery was punished with death.(Dt 22:22-24). The conviction that God has given woman to man confers a certain degree of indissolubility to matrimony which gradually developed into fidelity.

All these concepts will be reaffirmed and further clarified in its essential meaning in the New Testament.

B. The New Testament

In the Christian understanding, the Old Testament contains God's promises and the New Testament is the fulfillment of those promises in the person of Jesus Christ. God is manifested in the person of Jesus Christ. Saint Paul speaking of this says:

> "In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through his Son, whom he has made heir of all things and through whom he first created the universe. This Son is the reflection of the Father's glory, the exact representation of the Father's being, and he sustains all things by his powerful word." (Heb. 1: 1-3)

In the New Testament, Jesus is not only the glory of the Father, but also the redeemer who came to offer salvation to man. Man is offered a choice between death and life, sin and grace in Jesus Christ. God extends his hand and man has to reach out to hold on to the hands of God.

Saint Paul affirms that "Everything God created is good; nothing is to be rejected when it is received with thanksgiving, for it is made holy by God's word and by prayer"(1 Tm 4:4). Moreover, the reality of the creation is lived by the Christians in the light of God's incarnation which recreated all things new. This vision produced a new sensibility with regard to the earthly reality of sex. This newness of the incarnation was the point in which the attention of all was focused. In fact, the supreme expression of God's love for man already prefigured in the Old Testament is fully and definitely expressed through the mystery of the Incarnate Son of God.

"The final age" mentioned here does not simply mean the last epoch of the universe, but rather the final, the definite revelation in Jesus Christ. This is because the Son is the reflection of the Father's glory, that is,who the Father is and what he does for man. In the gospel of Matthew, Jesus Christ came not to abolish the Law or the Prophets. He came not to abolish but to complete them (cf. Mt 5:17).

1. The Concept of Sexuality in the New Testament

1.1 The Value of Sexuality in the Gospels

Jesus Christ came proclaiming the kingdom of God. One who accepts God the loving Father and does his will becomes a member of this kingdom. Jesus emphasized seeking of the kingdom above all else (cf. Mt 6:33). In our Christian Tradition, it is God who takes the initiative in relating with man. God offers life and love graciously and unconditionally in the person of Christ. This great love of God in the person of Christ, addresses and invites us to respond to this love. The Christian response to God or seeking the kingdom of God is made in the existential situation of his life. A Christian seeks the kingdom of God as he is, that is as a teacher, a preacher, a businessman, a professional and so on.

The Gospel records two fundamental options on the theme related to sexualtiy. The first, seeking the kingdom of God in the state of matrimony (cf. Mk10:2-12). And the second, seeking the Kingdom of God as a celibate without marriage.(cf. Mt 19:12).

We have to see the answer Jesus gave to his disciple regarding the use of sexual activity when He said "some are incapable of sexual activity from birth; some have been deliberately made so; and some there are who have freely renounced sex for the sake of God's reign."(Mt 19:12) In other words, the sexual relationship in matrimony is a response to God's invitation, but there is another manner of response namely the celibate state both are responses to God's invitation to belong to the kingdom with Jesus Christ. In the Kingdom of God marriage will have a new dimension. Jesus reaffirmed the indissolubility of marriage by referring it to the plan of God since the creation and absolute fidelity in marriage as the symbol of God's fidelity to his people. In another aspect Jesus introduced and never expressed in the Old Testament before the prophets is the importance of interior disposition or attitude. When the Gospel of John narrates the story of the adulterous woman caught and brought to Jesus by the Pharisees, Jesus did not condemn or punish her he said insteade to those who brought her: "If there is any of you who has not sinned, let him be the first to throw a stone at her" (Jn 8:8). However, He did not connive with the sinful act of the woman. But Jesus emphasized the interior disposition, in bringing the sinners back to the Kingdom

of God. He said to the woman when everybody left: "Nor do I condemn you. You may go. But from now on, avoid this sin"(Jn 8:11) For Jesus, a sin is committed first in the intention (Mt 5:28). The same is true with the change of heart.

The rule of life which Jesus gave is far more demanding than that of the Old Testament. It is motivated by the Kingdom of God, the time of grace, where through faith a person can perceive both the meaning and the purpose of the new law and the possibility of its being put into practice. Thus Jesus placed before his followers absolute fidelity as both the ideal of sexual relationship in marriage and the response to God's invitation to belong to his kingdom.

1.2 Sexuality in the Writing of John and Paul

The Gospel of Saint John contains the signs by which Jesus Christ revealed himself. The first sign he narrates is that of the marriage at Cana where he changed water into wine to overcome the embarrassment to the young couple. John wrote:

> "....(The miracle of wine) is the first of signs
> given by Jesus: it was given at Cana in Galilee.
> He let his glory be seen, and his disciples believed
> in him" (Jn 2:11).

In line with the prophetical traditions of using marriage as the symbol of God's love for his people, it is not surprising that John introduced marriage as the first sign. With Jesus' presence at the wedding at Cana, he intended to designate prophetically the Kingdom as a celestial nuptial feast, and as a mean to express the intimate union between Christ and his followers(Church). This reference does not constitute direct affirmations regarding the sexual reality as such, but similarly to what happened in the Old Testament, the revelation of the new covenant expressed by means of nuptial images transfer the earthly reality of matrimony to higher plane of being a sign of God's revelation.

Paul speaks about the "great mystery": "This mystery has many implications; but I am saying it applies to Christ and the Church. To sum up; a man must love his wife as he loves himself; and let every wife respect her husband." (Eph 5:32-33), he

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spoke about the loved union of Christ and his Church expressed in the nuptial terms, exactly in the measure in which it was suggested in the passage of the Genesis where it speaks of "one body".

Paul develops this idea which is not alien to the New Testament concept, but is applied in an original way by him: " Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of wife; and as the Church submits to Christ, so should should wives to their husbands, in everything " ....(Eph 5:21-33). In this passage, two affirmations are fundamental. He spoke not only about the conjugal relation between Christ and his Church in the context of the Genesis, but also about the conjugal life in the context of the new covenant in Jesus Christ. He said "Love your wife as Christ loved the Church. He gave himself up for her" (Eph 5:25). This makes him to exhort the wife to be submissive to their husbands as if to the Lord. In this context of salvation which is brought about by Christ, the value of total fidelity and the absolute indissolubility the relationship between Christ and his Church reveals the value of fidelity and absolute indissolubility in marriage.

2. Sexual Morality in the New Testament

Jesus perfected the Deuteronomic Laws expounded in the Old Testament. In Matthew, when Jesus was asked by some Pharisees whether a man may divorce his wife, he replied quoting Deuteronomy and reasoned: "let no man separate what God has joined" (Mt 19:6). Jesus continued saying that "whoever divorces his wife and marries another commits adultery...."(Mt 19:9). Jesus not only cofirmed the Deuteronomic Law, but also required a more radical obligation to fidelity.

2.1 Absolute Indissolubility and Fidelity

The Gospel contains Jesus' declaration of absolute indissolubility of marriage. In the Gospel of Mark, Jesus declared the absolute indissolubility by saying "Whoever divorces his wife and marries another commits adultery against her" (Mk 10:11; cf.Mt 19:9; Lk 16:18). None of these texts admits exception. This attitude of

Christ corrected the doctrine of the Old Testament and the Law of Moses (Dt 24:1-4; cf.Mt 5:31; 19:7).

2.2 Love is the Supreme Law

Paul's mandate "Husband, love your wife as Christ loves the Church.....He who loves his wife loves himself", (Eph 5:25,28) does not happen by chance. The supreme law of love which regulates all activity of human life, by logical connection must also regulate the sexual relationship between husband and wife. For this reason, the ideal of marriage love is expressed in the new covenant as faithful love, that is existing between Christ and his Church.

Love here is not primarily emotional. Love is not primarily sex. It is not just benevolence. For Paul, it is the paschal experience, the love between God and man. The essential element of love is self-donation. Even in marriage love, pleasure and joy are born of this self-donation. The union of body and mind, the oneness of the two is the result of self-donation. Thus, conjugal love is regulated by the example of love that Jesus has shown to the Church. His love is self-donation. His love is faithful. His love is absolute, not relative to the goodness or any merit on the part of the Church. This type of love is the supreme law which Paul advocates.

To conclude, the New Testament conception of sexuality and the laws regulating conjugal love are based on the fact that sexuality was created as good by God at the beginning of times. But it does not remain simply a fact of creation, because it enters into the realm of grace by responding to God as manifested in the person of Jesus.

C. Sexuality in Christian Tradition

The Church has given expression to this biblical vision in its dogmatic and moral teaching, contains in a series of documents throughout history.

In this study, the writer focuses his attention on the new vision of sexuality envisaged by Vatican II under the influence of the discovery of modern sciences and incorporated into its documents. Historically speaking, the uppermost questions at

this period were on birth control, contraception, sterilization, abortion and family planning. These questions challenged traditional practices and doctrines. In the atmosphere of the dynamics of confrontation with the modern world, the teaching of the Church was not clear enough until the Second Vatican Council clarified those questions in the documents: Gaudium et Spes (Pastoral Constitution on the Church in the Modern World, 1965). This new vision was further developed in Humane Vitae (The Regulation of Birth, 1968), and Familiaris Consortio (The Christain Family in the Modern World, 1981).

1. Gaudium et Spes: Pastoral Constitution on the Church in the Modern-World

Vatican II reaffirmed the traditional teachings on sexuality and on family, the value of Christian marriage,and sexual love. The sacrament of marriage is a covenant and a communion of life and love crowned by the procreation of children. The social trend of permissiveness with regard to sexual activity and the widespread use of contraception tarnished the marriage bond and the fidelity commitment of Christians in marriage. This trend rapidly developed into a kind of "sexual revolution" in the years after the Council. (George P. Morse, 1992, p.58). In this historical context, to the Pastoral Constitution on the Church in the Modern World may be ascribed two important contributions. The Council declared:

> "By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of the children,and in them it finds their ultimate crown" (No.48).

The purpose of sexual love is reaffirmed by the Council in terms of the procreation. This purpose is the very nature of this marital love. This is tantamount to reaffirm the biblical vision of Genesis. Procreation constitutes the innate, ultimate purpose of man's sexual faculty. The Constitution continues to affirm the attitude of love inherent in the sexual act. It says that:

> "...When it is a question of harmonizing married

> love with the responsible transmission of life, it is not enough to take only the good intention and the evaluation of motives into account; the objective criteria must be used, criteria drawn from the nature of the human person, criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love..." (No.51).

It is clear that Gaudium et Spes reconciled the personalist values symbolized in the expression of "married love" and childbearing. The positive endorsement of the individual's judgement in matters of birth regulation is balanced by the reminder that objective as well as subjective norms of morality govern decision making, with the special reminder that methods disapproved of by the teaching authority by the Church were forbidden" (George A. Kelly, 1979). This second aspect of true love in sexual activity constitutes one of the important steps taken by the Council.

2. Humanae Vitae: Birth Regulation

Pope Paul VI in his Encyclical, Humanae vitae confirmed the constant teaching of the Church against contraception, sterilisation, birth-control and abortion. Behind this reaffirmation is the teaching which focuses on the primary purpose of sexual love. It is a sharp reminder that human life is unique. Every human being who comes into existence is a person, a unique reality which the world has never seen before and will never see again, someone whom God Himself wants to exist with Him for all eternity, an individual with a capacity to reach out beyond himself and help build a new world by transforming this one. Because of this, the act that brings him into existence involves a cooperation of two human beings with the creative power of God, who alone can bring this person into existence. So the act of procreation acquires a sacredness, making the spouses co-operator of God.

The encyclical recalls a deep acknowledgment of the sacredness and the beauty of sex, because God made sex to enable men to cooperate with Him in the greastest of all natural acts and powers in bringing a new person into the world.

Once again. this document recognizes that sex is sacred in God's eys. It is something that may not be cut off from its proper relationship to the origin of human

life. Sex is looked upon as a concrete experience of the unity of the marriage bond, as something joyful and enjoyable, as a celebration of human life. In contrast, sex will lose its truest and most profound meaning in God's plan if it is separated from its necessary relationship to the origin of life.

3. Recent Development in John Paul II's Familiaris Consortium: the Christian Family in the Modern World

The teaching of Gaudium et Spes and Humanae Vitae on the value of conjugal love and marriage is reaffirmed by Pope John Paul II in his Encyclical, Familiaris Consortium. The new approach of his teaching can be best summarized by the following quotation:

> "...Sexuality is an enrichment of the whole person--body,emotions,and soul, and manifests its inmost meaning in leading the person to the gift of self in love. In this context education for charity is absolutely essential, for it is a virtue that develops a person's authentic maturity and makes him or her capable of respecting and fostering the "nuptial meaning" of the body. It is the capacity of guiding the sexual instinct to the service of love and of integrating it in the development. Education in virginity as the supreme form of the "self-giving" that constitutes the very meaning of human sexuality..." (No. 37).

It is interesting to observe that according to the document, the meaning of human sexuality is love. This constitutes new consciousness which takes its start from the impetus from the Vatican II. The document does not deny the primary purpose and value of procreation, considered inherent to the nature of the sexual act. But what is new and constitutes a new outlook on the morality of the sexual act is the affirmation that love is the meaning of human sexuality.

D. Conclusion: Sexuality in the Christian Teaching

The Bible sees sexuality as good and holy. This fundamental concept evolves and in the light of the self-donation of Jesus, new consciousness of the meaning of love begins to emerge the new consciousness that sexuality finds its meaning in love. This Christian model has been given main interpretations:

1. Fundamental Vision of Sex as the Value of Procreation

The Bible looks at sex from the point of mystery of salvation, in which the role of sex is fundamental in the process of human existence as a person. By its nature, expressed through sexual desire, it tends towards procreation. Thus, the Bible affirms the fundamental value of sex in terms of procreation.

This vision looks at this earthly reality as something profane, not sacred. However, it is holy in the sense that its proper use according to the divine intention at the creation would make the spouses co-workers of God in giving origin to a person in the world. Thus, procreation is a value, not of itself, but in relation to the end of its action.

2. Sexuality as the Most Intimate Expression of Intimate Love

The inherent relationship between sexuality and love comes into light with the prophets' use of marriage as one of the symbols of God's love for his people. In terms of the Familiaris Consortium, love is the very meaning of sexual relation. This does not contradict the primary purpose of sex as procreation. But it constitutes the specific element of human sexuality. The person is not driven into sexual relation by instinct and desire alone, but by the need of self-donation which contributes for the growth of man as a person.

Sexual love reveals the need of other person to grow. This is already expressed in the story of creation in the Book of Genesis when Adam uttered his word of joy in front of God's perfect gift of another person like him, Eve. The difference between

sex becomes the push towards union and oneness of body and mind. Sexual acts designate the supreme expression of love between two persons.

3. Fidelity and Love

The moral orientation of the Bible and the Church teaching is based on the doctrine of creation and of the covenant. On the basis of creation, the sexual acts are to be regulated by the intention God had when he created this reality. This deuteronomic concept which was codified in the sixth and tenth commanments becomes the moral obligation which for a long period of time was the only criterion for the rightness of sexual acts. Creation implies to act according to God's will.

Later development, especially in the writings of the prophets and the wisdom literature, reveals the commitment of fidelity and love. This comes to light in the context of the covenant of grace where the gratuity of God's love is revealed in the Old Testament in terms of his fidelity inspite of all the infidelities of his people. God's fidelity remains even when his people committed adultery, punishable by death. That fidelity demanded by God is the same as the fidelity commiment in the marriage bond. The golden rule of the New Testament finds a final expression with the mandate "Huaband, love your wife as Christ loves his Church" in Paul's writing.

We see a new understanding of human sexuality: it is both humanistic and Christian. It is humanistic in the sense that it speaks of human sexuality as a relationship of faithful commitment and love; it is Christian because the supreme example of this relationship was given by Christ himself. In the next Chapter, we will interpret and understand "human sexuality" in the existential perspective: that is sexuality as creative fidelity.

CHAPTER IV

SEXUALITY AS CREATIVE FIDELITY: AN EXISTENTIAL INTERPRETATION

The last moment in the hermeneutic process is to look for a fresh understanding of human sexuality, from an integral existential perspective. Man does not exist as a biological or psychological or as a religious presence in a compartmental fashion but as an integral whole in the midst of a community of person. In a sense, human sexuality as an integral part of man is the gateway to all social relationships from conception to death, and beyond. Therefore, to be human is to be related, related to the universe of things and persons and God.

In this section, we shall study man as an integral whole in his existential situation. *Jean Paul Sartre,* the existential philosopher equates man with freedom. For he said " man is condemned to be free". Man must choose resolutely from the beginning of his first decision, man himself being despite the fact the basis for his choices. *Gabriel Marcel*, another existential philosopher said " man's authentic existence is always grounded in communion and intersubjectivity that is in a mutual openness between I and you as a person to person. Every I comes into existence in the midst of a community of I-Thou relationship. Marcel continues in this inter-relationship, man experiences the Eternal Thou, who is the very ground and foundation of the existences. In the total commitments to each other, the individual reaches out for the absolute in complete fidelity, love and disponibility. Thus in this involvement or meeting of intersubjectivity we discover God as the personal transcendent Absolute. For *Soren Kierkegaard*, another existential philosopher, "man of an authentic existence is achieved by faith", accepting and surrendering oneself to God who is the hope of man in his sinfulness. Accepting one's own sinfulness and guilt, man hopes for the Divine forgiveness. By making this choice for God, man transcends the finiteness and temporality of his own existence and establishes a personal relationship with his Creator. Therefore, the integral man is not only a man for himself, but he is a man for others and for God. By this way, he will become an authentic, meaningful and transcendental existence. The following

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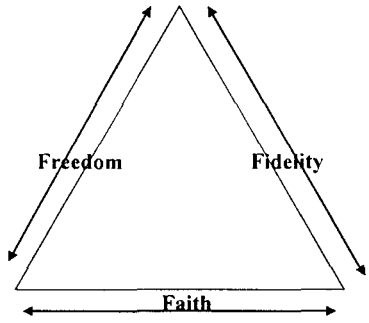
diagram shows the ideas expressed by the existential philosophers that man is an integral whole.

Figure: the integral man



A. Man as Freedom

1. Man 's Self-determination

Jean Paul Sartre, says that man is forever free , for "man is condemned to be free" (J. LescoeSartre, 1980, p.318). It means that man is free, and freedom is not a property of his being, it is his very being. In another word, to be a man is to be equal to freedom.

Man learns his freedom through his actions; hence freedom can be best understood by describing the structure of human actions. His actions are defined by intention. Sartre said " by intention, he understands a choice of the end". This means that action, which entails intention, is to think of something which is not yet so, but which may be so. Then action is a project towards the end chosen. Freedom is an indispensable and fundamental conditions for all action.

An action is free as much as the original choice is free. Therefore, freedom is the freedom of choosing for itself that is to be is to choose for itself. "Every choice for- itself is a free choice; each act-the most insignificant as well as the most weighty- expresses this choice and emanates from it". It means that in every choice man expresses his freedom and as such he fulfills and completes himself.

From this point of view, human being is freedom, freedom is free to choose what he has chosen by intentionality. Freedom here does not mean that man chooses between two things : this one, or that one, but his choosing is to be absolute and complete. There are a lot of obstacles to freedom, but it is not important because man chooses in his own situation. That is, he determines himself in his situation. In any situation there is really freedom. It means that man is able to act freely for personal growth in his own situation. Freedom has no limit, as freedom become more and more by choosing we ourselves become freedom. Freedom implies responsibility, we are responsible for what we choose or relate with. This kind of freedom leads man to create values for himself.

2. Freedom Creates Values

Freedom leads man to be the inventor of values of himself. For him " Value is not a given. Rather, it is an ideal which man's freedom can create and destroy at will". In this view, we take considerations on human freedom both positive and negative aspects. Man is thrown into the world or man finds himself in this world as the subject, free to act as soon as he becomes conscious of himself. Freedom is a crushing and overwhemlming experience for he finds himself faced with the appalling necessity of making choices without the help of any norms. As such, man must invent values or norms, since there are no rules of conduct or morality to serve him as guidelines for his actions. There is absolutely no one and no thing that can either condemn man or justify him. He is the supreme maker and inventor of values and with a shudder and great trepidation, he must assume complete responsibility for every act which he performs. Thus, man is free in every respect-free to choose his manner of acting and free to choose the cause for his particular actions.

Man is free. Freedom is his being. But in reality, man is not alone. He is with others, free like himself. He is a social person and he belongs to society of free persons. social person, He lives and associates with his neighbours. His responsibility and destiny are not limited to himself, as they are concerned with others in various ways in society. Therefore, naturally and existentially human freedom confronts both postive and negative values. For human freedom is under the control of human reason alone, it is good and acceptable. But on the contrary, human freedom is also

influenced by uncontrollable desires which will not be good for the community. If unchecked because we know that human being is not absolute and also is weak. Sartre writes: "to be with others is hell".

Therefore, the characteristics of human being is to seek toward completeness for itself; but also has to live with other, that is not only to be the mutual - intersubjective person. It is the relationship between person to person in society. Because man is not alone, he or she depends on others.

B. Man as Intersubjective

1. Intersubjectivity

Garbriel Marcel studies man, as he finds himself in reality. He studies him in his loneliness: for to be alone is suffering. He finds man frustrated, alienated, bewildered and rootless, when he cut himself off from his fellow men and from God. Marcel underscored man's deepest longing for friendship, fidelity, interpersonal relationship and communion with others. (Cf.Garbriel Marcel, 1965,. p.119). Therefore, the mutuality of this reciprocal love gives meaning and authenticity to man 's existence in the world which culminates in the love of God. It is this love which gives value to man's actions. Marcel defines the nature of love as follow:

> "At the heart of love is presence in the sense of
> the absolute gift of one's self, a gift which implies
> no impoverishment to the giver, far from it; and so
> we are here in a real where the categories valid
> in the world of having entirely cease to be applicable...
> human love and this word must be understood in a
> meaning broad enough to be applicable also to friendship,
> to Philia--implies a reciprocity profound enough to let
> other-directedness work both ways, to let each become
> the center for the other....Thus is created a unity
> which is ....mysterious..." (Gabriel Marcel, 1965, p.145).

From this point of view, every human being is born for the "other" in order to be complete. In the other word, every human is born for "love". Love which an innate in human being, from which arises his deepest longing for friendship, fidelity, interpersonal relationship and communion.

Love is a mystery of an interpersonal communion which man expresses in various ways. Love is the act of a free self affirming another free self. In this affirmation, man is free. Here the other is not an object of love, but the other is affirmed for himself and the other affirms in return. It is reciprocal such as love transcends itself.

Human sexuality which is a part of human being is as a sign or vehicle of human love and relationship. In human sexuality, the partners affirm one another and surrender. In love they become in one body, heart and being. While sexuality requires internal commitment, fidelity and responsibility to each other. In this sense, sexuality becomes a mystery of love of one's -self, or value of love, and which takes man beyond himself to the heart of God.

2. Communion of Persons

When in love, one is committed to the ones in love as mentioned above, love has transcendental dimension,the transcendental significance of love. In the communion or togetherness of persons, man participates in Being. As a human being, we cannot exist alone, but being-together and participating with the whole world by acting and treating another human being as a subject, we enter in to the heart of love itself. In this communion, that is fraternal community of loved persons. God is found for God is love.

Human sexuality is love of a human person in the totality of his being: spiritual, mental, emotional and physical dimensions. In sexual relationship, one gives himself as a free gift of himself to his beloved, a free gift of one's presence response to the gift of another's presence. This gift calls for fidelity, thus fidelity is the totalness of oneself in the gift. Sexuality in its pure form can not be on the desire, possessiveness, pride, arrogance, selfishness, rudeness or impatience. If not, it becomes a contradiction in itself.

Moreover, in human sexuality the whole body (in its mental, emotional and physical components) is the sign and symbol of the personal communion of love. Man is person incarnated and in sexuality the whole body relate to the other. It calls for a genuine meeting in love, friendship, fidelity and spiritual availability. Thus, the human body is not a thing, but a person with whom communion takes place..

In this sense sexuality is fidelity of two persons in love for each other, their being with each other, belonging to each other, in cultivating the "we" which the thou and the I create. Fidelity implies the notion of disponisability, handiness or availability for the others. The unqualified and unreserved availability of a mother for a child is an example of disponibility. This disponisability is characterized by a readiness to respond, an openness to be at hand, or being at the service of others, a welcoming of the others with arms wide opened.. A person who possesses this quality makes himself available to another for instant communion at any moment. This kind of disponisability leads a person further into the mystery of love.

Marcel speaks of freedom in terms of fraternity, for he says, "The freest man is also the most fraternal." The fraternal man is linked to his neighbor in such a way that this tie of fraternity " not only does not fetter him, but frees him from himself." It is the relationship between person to person, they are free and feel free to come for friendship and communion. Selfishness and ambiguity will cease to exist. The I-Thou relationship will become the communion of person.

In this sense, human freedom is the core of relationship between persons and persons, which is unifying and fraternal. Thus in sexuality the the presence of the other ones encounter another resulting in fidelity and unity. If there is no fidelity, fraternity, freedom and community, love is not real, but "masked".

3. Personalization of Man

Sexuality leads further dimension of I-Thou relationship. Whenever we consider our neighbors (may be friends, strangers, guests) as a thing, as an object or a function, they are nothing more than a he or she or it for us. When, on the other hand, we look upon him or her as a Thou, we begin to see him as a person and enters into the I-Thou communions, we become present to the other in mutual openness, self-giving and fidelity. This meeting involves an invitation, an appeal to become involved in a loving encounter. It is a presence of the relationship between persons. " Fidelity can only be shown towards a person, never at all to a notion or an ideal. An absolute fidelity involves an absolute person." (Marcel Gabriel ,1965, p.151)

In this sense, human love becomes higher than common love, but genuine, authentic love of the human person. Of course, it requires a genuine openness, release,

abandonment, welcoming, surrender, readiness to respond. The disponible person is hospitable to others in the larger setting. Disponibility will be proclaimed in acts like love, sympathy, admiration.

C. Man as Committed

1. The Levels of Existence

Soren Kierkegaard looked at existence in three levels, one leading to the other. He called the aesthetic, the second is ethical and the third is religious which lead man to grow and mature as a human person in relationship to himself, other and God. These three stages form a progression of human existence. Then, the writer would clarify human sexuality as follows:

a) The aesthetic level, it is a state of self-gratification or self-satisfaction for sensual pleasures.

b) The ethical factor, it compares to the ethical stage. It is a state of making a value of self- commitment or to be a self.

c) The religious factor, it compares to the religious stage. It is a moment of seeking for self-fulfillment or self-annihilation - lost in one another.

1.1 The Aesthetic Level

The first stage, we understand it is the aesthetic period which glorifies in feelings, in particular pleasures and giving satisfaction to senses. This stage represents a flight from boredom and beauty, a flight from oneself. It is a state of enjoying the sweetness of life without any observing standards of morality. This moment leads man to heighten only the present pleasure. There is no continuity, no reflection, no pattern of life. At this stage, the commitment at its lowest and possesssive in nature.

Sex as bio-psychological factor can be placed on the aesthetic level of existence. Sex is beautiful as any other sense experiences, but remains on the superficial level. It is a joyful response to the stimuli from the world around. It does not persoanlize man. Sex is physical enjoyment of body, accompanied by pleasure, it keeps man on the physical sensual level.

It can be called "the physical or the erotic stage of an individual human being. Sexual desire aims to the satisfaction of physical appetite and pleasure which the result of relief from painful tension. There is no real commitment and love of oneself, of others or of God. The aesthetic stage of life may lead to the ethical stage, which is a period bound by notions of duty and obedience to moral values.

The right understanding of physical sex is the beginning of the unfolding of human personality which reaches its completion in surrender to the other because the other is valuable. Sex is enriched by love, makes the person integrated and whole. Thus the purpose of human sexuality is not just pleasure. It is the attitude of loving-surrender which brings the human person to fulfillment. The writer accepts that sex is an essential being of a person, but it is love and comitment that bring the human person to the fruition of his own completeness. It is only love that personalizes the human being.

1.2 The Ethical Factor

At the moment of the aesthetical stage, man longed for and lived for the pleasurable moment. It is not a permanent moment. His life at this stage is in the state of being without hope, he does not know himself, and is doubtful of his life's goal. However, he searches for the truly happy moment within.

In the second stage of human existence according to Kierkegaard is the stage of ethical or moral values. The disillusioned pleasurable man now frees himself from the transitory and fleeting aesthetic pleasures to a world of permanent values. The ethical man turns towards the inwardness of his own self, and to others which "confirms a decision towards a future which is rich and new existence; for a life that is nothing, through the act of choosing comes to have meaning and true being"(J. Lescoe, 1973, p.37). In the ethical stage, one is no longer living a life of despair of which Kierkegaard wrote:

> Every aesthetical view of life is despair, it was said. This was attributed to the fact that it was built upon what may be and may not be. Such is not the case with the ethical view of life, for it builds life upon what essentially belongs to being. The esthical, it was said, is that in a man whereby he immediately is the man he is; the aesthical is that whereby a man becomes what he

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> becomes. By this I do not intend to say that the man who lives aesthically does not develop but he develops by necessity not by freedom; no metamorphosis takes place in him, no infinite movement where he reaches the point from whence he becomes what he becomes. (Kierkegaard, 1944, p.87)

At the ethical stage, man begins to function more like a fully -functioning person which has resulted in a certain self-understanding and self-mastery of himself because he now confirms his actions to a moral standard. Man knows himself better now he is the master of his actions and he knows how to control his impulses. He desires to be as he is.

The ethical man finds to be fuller-individual, he must know himself and evaluate himself from an ethical values. Little by little his conviction in a moral values growth and his life and action become universal. The man who lives ethically becomes aware of the fact that he is related to the rational and social order of things. Man as an individual existence expresses himself freely in everything he does. It is a moment in which man begins to create commitment to himself, to others and to the world.

While the ethical stage represents a profound improvement on the aesthetic, it is sadly incomplete and inadequate. In reaching out toward the universal, the ethical man is still restricted to his own selfhood. Man must search deeper within his own in complete-self. He has to look beyond to the world of faith. This will enable him to make that leap to Divine Transcendence.

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1.3 The Religious Factor

So the ethical man seeing the incompleteness of his own self in the aesthetic an ethical level experiences a subject beyond himself. To him, his surrender himself in faith not because he understands, Kierkegaard calls this the leap of faith, in front of the Subject,God, man experiences his nothingness. So the ethical man, with sorrow in his heart for his sins, chooses himself as guilty and asking for Divine forgiveness, he moves on to the religious stage. This religious stage is achieved by acknowledging God, openly confessing one's sinfulness, choosing oneself as guilty and hoping for Divine forgiveness. Each individual must accept God , the eternal person, not as a rational cause of everything but as a supreme person by and irrational commitment of

love, whichby everything glows with the glow of God. By making this choice for God, man transcends the finiteness and temporality of his own existence and establishes a personal relationship with his Creator.

To comprehend this religious stage better, we have the example of Abraham, who was torn between the ethical and the religious stage. The act of killing his own son Isaac was demanded of him as a test of his faith. God was requesting Abraham to act contrary to the clearest ethical judgement which any human could make. He was asking Abraham to commit one of the most revolting actions a human being can perform. Abraham ,as a simple person and a father loved Issaac beyond anyone else in the world. Yet God demanded an unqualified, obedience which by every nature is contrary to the ethical norms to which men subscribe.

By faith in God, human sexuality becomes more meaningful, valuable and fully-integrated in the person. The religious man, the man of faith has freedom to express personal commitment to himself, to others and to the infinite God. Man needs God by his faith in God , his love for himself, his love of others is taken into the love of God, because man believes that God is the source and origin of all love.

Human sexual love is expressed by a religious man, it becomes a transcendental act. It is an act which is not born of desire and pleasure, but it is a real relationship or communion between integrated persons.

We are not born to be alone or to spend our life without companians. When we are born, we are into the bosom of parental love. When we grow up, we develop friendship with others and we look for a life-companion and often get marriage in order to continue love relationships. On the face of the beloved , man sees the face of God of his commitment. Thus man experiences love in community and grows and matures in love. Human person needs the community of love to create commitment, fidelity and responsibility to each other. Without the community of human love, there is no a genuine relationship possible. A real genuine love needs relationship and friendship which are always continuous ,constant, mature and transcendental.

To conclude man in the aesthetical and ethical level experiences his own nothingness in fear and trembling, and he takes the leap of faith: put himself in the hands of God through faith. Having entered into a life of faith, man gains selfhood and he begins to exist authentically. In his leaps into nothingness of himself and the

abyss of his sinfulness, he experiences the abyss of faith, and the abyss of God. As Kierkegaard states " By faith, I make renunciation of nothing; on the contrary, by faith I acquire everything, precisely in the sense in which it is said that he who has faith like a grain of mustard can remove mountains" (Lowrie, 1954, p.172).

D. Freedom-Fidelity and Faith : Conclusion

In this chapter we forcused on "human existence" which is concerned with human freedom. But if we talk about "human nature" as related to human freedom, which is already manifested in our creative endeavors, in spontaneous actions, and most of all decision making. Though, human existence is really related to human nature, but human existence is more creative for others. In this sense, freedom in the sense of human existence is different from human nature's sense. Here we speak of human existence that acts with fully freedom as an individual.

As an individual, freedom is needed for the sake of himself. Man can express whatever he or she wants to commit to. In this sense, each man is born for being responsible and loved of himself only. The others are not concerned with.

On the contrary, in the intersubjective level, man is born for the sake of others in society. He is not alone, he has freedom to express to concern with others through mutual-love, availability, responsibility and fidelity to each other. This is a kind of fraternal human freedom. In this sense, man becomes meaningful.

But in every time, especially the time of fear, trembling and confused conditions of man about own choices, nobody can give answer to him. Then he does not trust himself any more; with his humility, he turns to entrust in God's help. His conviction depends on only God. This level is so-called transcendental freedom or choice.

Therefore, to be the new man or the ideal man in the world today, the related three components are needed: freedom to himself, fidelity to others and faith in God. Fraternity and brotherly love are based on freedom. In freedom, man feels free to create communion to himself, to others and to God. Freedom is the essence of the act of exitsing, for it depends on ourselves to be more or less, to love or to hold ourselves

up in our egotistic selves. This freedom requires love, chastity, fidelity and responsibility.

In meeting between person to person openly and freely, a true love and responsibility will take place. There is no more any narrow individuality and egotistic selves. In the atmosphere of freedom and openness to each other with inner love of a person, it requires responsibility automatically.

Thus, responsibility of a person is based on its fidelity, because such fidelity requires love and responsibility. If there is no love , no sincerity and no fidelity, there will not be responsibility at all. In other word, a responsible person must have fidelity, because such fidelity requires love, chastity and responsibility. There is no love , no sincerity and no fidelity, no responsibility at all. No doubt, sincerity and mutual self-giving of a person are relative to fidelity and responsibility.

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CHAPTER V

SUMMARY, DISCUSSION AND CONCLUSIONS

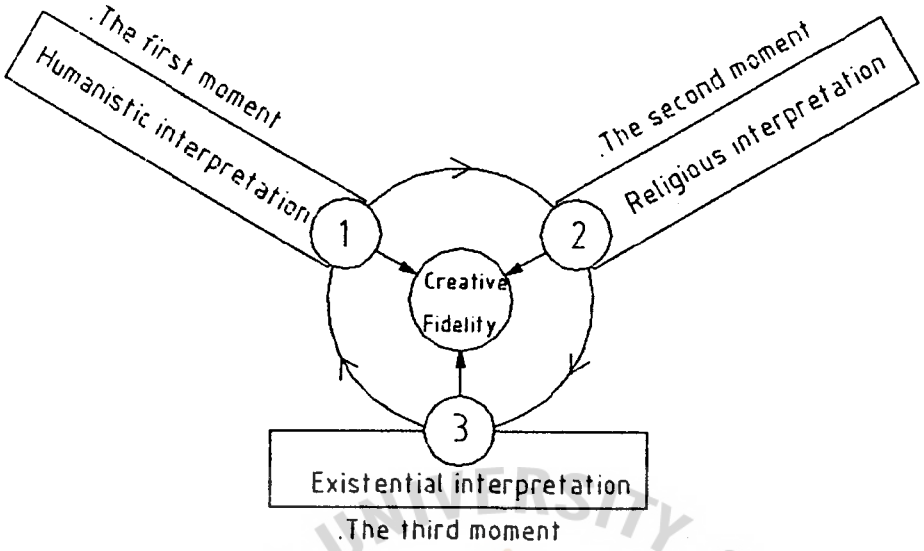
The writer's many years of experience in the training of Thai youth, made him aware of the dichotomy that exists between the religious moral values and the practice in the filed of sexual behaviour. In his considered opinion, this attitude is unhealthy and prevents the integral development of the individual.

The goal of this research is the desire of the author to bridge the gap that is existing between belief and practice in the field of sex and to provide a vision that would assist the youth toward an integral growth. With this in mind he asked the following questions:

- What is sexual from a humanistic perspective? Are sexual values necessary for human growth? What is the relationship between human love and sexuality?
- What is the Christian understanding of sexuality? How is it related with human love?
- What is fidelity and how is it related with the Christian sexuality?

Being aware these questions the writer adopted the Eistential Hermeneutic Method proposed by Hans-Georg Gadamer. The method consists of the three interpretative moments, namely pre-understanding, encounter with other interpretation and revision of the first understanding. In search for the truth of human sexuality, the writer adapted this method to suit his own research into the three moments of humanistic, religious and existential understanding. Each moment gives us a deeper understnading of the truth of human sexuality, leading to an integrated understanding which the writer termed " Creative Fidelity". This can be diagramized in the following manner:

Figure: Creative Fidelity



1. Summary

The first chapter of this thesis, began with life situations of Thai youth which is the starting point of this research.

In the second chapter, reflected on the first interpretative moment in order to have an insight into the human dimension of sexuality. Sexuality was examined from the biological, psychological and cultural aspects. It also considered sexuality from the point of pleasurableness in its relationship to a human. Sex is an essential part of human existence and growth.

In the third chapter, sexuality was placed in a religious context namely that of Christianity. The Christian view of sexuality as an expression of love modeled after the love of God for His people which is characterized by commitment, that is an essential part of love. Christian teaching emphasises that this ideal can not reached without the assistance of God. Thus the love relation between man and woman is a sacrament, a channel of grace.

Finally, in the fourth chapter, human sexuality is viewed from the existential or from ethical moral perspective with the assistance of Jean Paul Sarte, Gabriel Marcel, and Soren Kierkegaard. Jean Paul Sartre indentified man with freedom, while Gabriel Marcel with intersubjectiveness, and Soren Kierkegaard in surrendering

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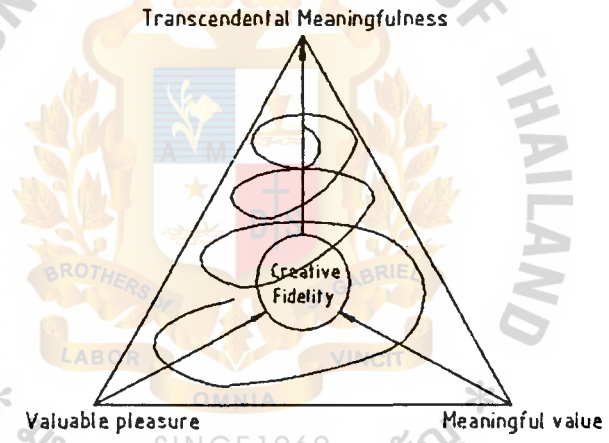
to the other. Human sexuality according these existential philosophers, reaches its fullness in freedom, intersubjectiveness and surrender.

The above mentioned interpretative moments give sexuality a new meaning and value. Sexual pleasurableness is the beginning of a love relationship with another. This relationship deepends the love of the partners into fidelity- a fidelity modeled after of God himself. This fidelity is not static but dynamic that is ever creative and new. Thus the vision for sexual relationship is creative fidelity that leads man to reacher self-realization.

Figure: Creative Fidelity a Dynamic Process



This creative fidelity transforms the valuable pleasure and the meaning of human sexuality into trascendental meaningfulness in a dynamic process.

2. Discussion

The writer would like to discuss some of the conclusions arrived at this stage of the research.

a) Methodology: Hermenuetic Circle

The writer used this methodology from Hans-Georg Gadamer as mentioned previously in order to arrive with the deeper level in the understanding of the truth of human sexuality. Georg Gadamer explained that when we move around the same reality with the deep respect and reflectiveness, it reveals itself to us. In the hermenetic approach, he reflected on human existence from various angles of economics, society, social environment, religion, culture and education. The writer adopts this method to reflect on the truth of human sexuality, which is a factor of human existence, in order to let the truth reveals itself. To do this the writer attempted to look at human sexuality from the humanistic, religious and existential dimensions. In the writer's mind, humanistic, biological, psychological, cultural, religious and existential or ethical dimensions are essential parts for the Christian perspective being, a Christain himself. This is indeed a limitation of this research.

The reason for adapting the hermeneutic circle is that the first understanding brings us to the part of thaat truth or sexual humanness. This first interpretation is only one facet of the truth of sexuality. We need to go further by a various ways. Therefore sexuality is reflected from religious perspective.

Here we get another aspect of the truth of sexuality. To get a still deep grasp of the truth, the two aspects of sexuality has to be fused to make it valuable to human existence. Thus the existentail or ethical aspect is fuller dimension of the truth of human sexuality.

Personhood is the center of human existence according to Georg Gadamer which is also the basic idea of phenomenology and existentialism. The individual person has the potentiality or in born power to attain personhood or self-realization. By attaining personhood, man realizes his potentiality by living the existentiality by living the existential truth of sexuality. This is called "personalization" of the human person. Human thought and act will receive their valuableness and meaningfulness due to personalization.

b) Humanistic Moment

Experiencing truth in depth takes place by repeated encounters with it in life. To know the truth of human sexuality, we must encounter it in its first phase, with our

understanding of human sciences: with biology, phychology and cultural anthropology. These sciences gave us an insight into the biological and psychological make up of the male and female. They introdus us to the differences that exist between the original truth of masculinity and femininity. The psychological development of human person emphasized that man grows and develops through different psychological stages, in interaction with through his existential social environment. These pointed to us that the truth of sexuality is not purely biological, but has deep impact on the individual's personality. Robert Strenberg calls our attention to the fact that man is to love and perfect himself through intimacy, passion and commitment. The Thai cultural anthropology took us to the understanding of sexuality as the origin of life and emphasized the procreational aspect. Thai society of today, under pressure of other cultural impacts, are changing this understanding, yet the old understanding lingers on.

c) Religious Moment

Considering the truth of human sexuality from the humanistic moment giving us an understanding which is valid yet only one dimensional. It is limited and determined by social sciences. True to our methodology, we have to meet truth from other levels. Thus we move to the transcendental level where we encounter the truth of sexuality from the Christian religious point of view. In the religious setting, we saw sexuality as a gift of God, created in the image of God, to love. The model is His own love which is unconditioned, gratuitious and faithful as shown in the history of His people. Thus we look at sexuality as God-given gift, and it is a sign of God's love and fidelity which man must copy in his own life. This is the truth of human sexuality as encounter in the

Christian religious setting which gives us the transcendental dimension.

d) Existential Moment

Existential moment takes us to a new level of understanding of the truth of human sexuality. Here, we come to the existential situation of man. After seeing the truth of human sexuality from the scientific and religious dimension in the preceeding moments, it is to be reflected again. We ask how can this man in his existential

situation translate his understanding of sexuality into his daily life. Here our reflection tole that man is the master of his life, he is free and responsible. But his life 's meaning lies in intersubjectivity of love and in the surrendering love to the source of his life, God. This final cycle of life reveals the complete meaning of the truth of sexuality, namely that its full meaning lies in the intersubjective surrendering love, to man and to God. This completes our hermeneutic circle, which brings us to a higher level of understanding of the truth of human sexuality. But it does not stop here, a new hermeneutic cycle begins from where we are. As we move on, it takes us to newer and newer heights of understanding of the truth of human sexuality.

e) Creative Fidelity

The use of the "Hermenuetic Circle" in understanding human sexuality, brought us to the realization that sexuality fully human only in the context of "Creative Fidelity", which is the specific contribution of this thesis.

The word "creative" denotes something new and original. It brings us to the real human existence. In "Creative Fidelity", sexuality becomes a life giving force. In sexual love the partners lose their individual identity, creating a new fused self, which is life generating.

The word "fidelity" is the quality of remaining firm in ones' beliefs or ideas or relationship with others. In the context of this research it cannotes fidelity to ones beloved, like into the relationship of God to His people in the Blibical sense.

The Christian concept, "Creative Fidelity" is something deeper than devotion, spontaneity, sincerity and genuineness in the psychological sense. Creative fidelity had its origin in the relation that exists between God and His people. God is protrayed in the Bible as the : "ever faithful God", who accepts and loves, even when people go away. In the New Testament, God surrenders himself in love to man in the Person Christ, the revelation of God. This relationship between God and the people is compared to marriage relationship. Thus the model of human sexual love relationship or marriage is the Divine faithfulness which is creative-life giving. In this sense sexuality is "Creative Fidelity".

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3. Conclusions

Education focuses on the integral growth and development of the individual in his physical, emotional, mental and spiritual dimensions. These he must develop not in a vacuum or in a compartmentalized manner but in harmony with himself, others and God resulting in an integrated human person.

In the experience of the writer our present education largely emphasizes the physical and mental development of the individual. Education must produce a harmonious person, harmonized in his physical, emotional, interllectual dimensions.

The purpose of this thesis is to give a rather comprehensive understanding of sexuality from its bio-phycho-cultural, religious and existential perspectives. This approach, the writer hopes, would give a vision to the youth and their educators of today.

To achieve this purpose the writer has adopted the hermeneutic circle method which consists of looking at the same reality from different angles. The study of sex from humanistic aspect brought out that sexuality is the way of human existence. Human existence is sexed existence. Reflecting on sex in its various human dimensions brought out the need of exercising it in a human manner. When it is devoid of the human dimension, sex is degraded into the level of the animal. The vision of sex presented by the different media today are devoided of this human dimension. Sexual pleasure being very attractive, most young people fall victims to it. Therefore, a humanistic understanding of sexuality by both the youth and their educators will help the young of today to grow and blossom as fully-functioning individuals.

Man is not only "human" in the physical sense, but also a being of the spirit or a religious man. That is man. as a spirit, transcends the limitations of nature. He has a transcendental goal which reach out beyond the grave. The various religions speak to man of this supernatural goal of man. The writer being a Christian looks into the Christian transcendental ideal to have another perspective of sexuality. The Christian ideal perceives sexuality as a God given gift to man and woman to enter in deep personal relationship with one another. The fruit of this love-relation is the gift of a child. In this man and woman become procreators with God. Man is called to build a

community of love by mutual relationship. Thus sex and sexual relationship in the context Christianity are sacred and bound by the laws given by God, the author of life.

Next step in the hermenuetic circle is the philosophical existential perspective. Jean Paul Sartre emphasised that man is freedom and all his actions including sex must be is free act. Freedom implies responsibility. While Garbriel Marcel, in his existential understanding of man emphasised the concept of availability in building up a loving-concern mutually carrying community. Thus sexuality is availability to build a community of persons which is life giving. This demands fidelity to oneself, others to God.

Further Soren Kierkegaard brings out the three levels of existence: the aesthical, ethical and the religious dimensions. The natural man who enjoys the pleasure of life remains in the aesthic level, while the ethical man is concerned about lasting values. These two levels keep man in the earthly plane, while the leap of faith that is hurling in the hands of God. Because of God's love, this total and complete surrender gives meaning to existence.

In the field of sexuality a man in the aesthetic level remains in the pleasurable or sensual level, while ethical man gives importance to values of relationship and commitment, but the man of the faith through his surrendering to God perceives sexuality from the angle of God who is love. This illumines and divinizes the sensual and ethical sexuality brings us closer to God realization.

The living of sexuality from these the dimensions make a person integrated in himself and develop into a harmonious personality who is truly human and truly Divine. This concept is called "Creative Fidelity" which is a Christian vision of sexuality.

4. Recommendations

This research on human sexuality is not over. It is only a beginning. We have to continue studying and searching for the best possible and relevant solutions and contributions to moral problems in society of today, as the hermeneutical method suggests. We know well that it is a very difficult task, however, in the writer's part, he has initiated a start to understand the value of human sexuality from humanistic perspectives, religious point of view's and existential dimensions. But the search

meaning of sexuality does not stop here. Research has to continue from where this researcher has left, so that we can have a deeper understanding sexuality and its place in the integral development of individual.

Here, the writer would like to suggest some further areas that could be research on:---

1. An important area is to understand human sexuality from the point of view of other religions particularly from the perspective of Buddhism as it is predominant in Thailand.

2. Another important area is how to make a "Practical Educational Training Programm" in our schools and colleges to train parents, teachers and students, based on the vision of "Creative Fidelity" as described in these pages.

3. The most important area of research is a study of the social sexual moral problems faced by Thai family today in order to offer practical suggestions to parents how to help their children grow up into healthy integrated persons.

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