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Do those who commit homosexual acts disproportionately incorporate children into their sexual practices? Would the social sanctioning of homosexuality that would accompany 'gay liberation' encourage more recruitment? Ancient opinion was near unanimous in charging homosexuals with child recruitment, and some contemporary experts side with the historic position (e.g., Karasu & Socarides (1979) define pedophilia as being performed on a "...prepubertal child, usually a boy..."p. 186). But the preponderance of contemporary professional sexologist opinion is quite to the contrary. Some claim that child molestation is no more common among homosexuals than among heterosexuals ("As for trying to lead children into having sex, this is quite rare among gays -- as rare, in fact, as it is among straights [Hunt, 1977, p. 10])." Many seem to regard child molestation as disproportionately a heterosexual event (e.g., "Among ... misconceptions are the belief that homosexuals seduce young children (child molestation is preponderantly a heterosexual practice)...[Weinberg, 1972, p. 5]."; "...child molestation is far more likely to occur in a heterosexual context,..[Bell, 1982]."; and in a work sponsored by the American Psychological Association to "...counteract the misinformation and unfortunate stereotypes that were often disseminated (De Cecco, p. 15)" Paul (1982, p. 302) asserts that "Recognized researchers in the field of child abuse, ...almost unanimously concur that homosexual people are actually less likely to sexually approach children."

Even more to the heart of public opinion concerns is whether homosexual teachers would be apt, or perhaps even more apt than heterosexual teachers, to attempt to incorporate their pupils into their sexual practices. With only the 1977 Boston Globe poll to the contrary, every local and national poll indicates that an overwhelming majority of the citizenry opposes hiring gays as teachers (Dressler, 1978). On this issue contemporary sex researchers are near unanimous -- it just simply is not so, and, in fact, research indicates just the opposite [e.g., Bell & Weinberg (1978) "...seduction of an adolescent girl by a male teacher is probably more frequent than the seduction of young people by homosexual teachers, who are more apt to regard the class as a surrogate family than as a target for their sexual interests (p. 230)" which Montagu (1978) interpreted as "...homosexual teachers are probably not as apt to make sexual overtures to their pupils as are heterosexual teachers (p. 62)."] Little wonder that the Katchadurian & Lunde text (1980) summarizes the literature as "There are no data to support the idea that a homosexual teacher is any more likely than a heterosexual teacher to molest a child (p. 359)". With such expert testimony is it any wonder that the National Educational Association and the American Federation of Teachers should be in the forefront (Marotta, 1981) of gay liberation efforts?

How often are children victims of homosexual attack?

It has been frequently said, and probably with considerable merit, that relatively few of the childhood victims of sexual attack report their experience to the authorities and that even fewer of those attacks that are reported result in prosecution and conviction. However, for all the limitations of this material, unless each professional chooses to generalize from his own limited experience, those molestations that pass through the legal system, with its demands for evidence and corroboration, are especially worthy of attention (and the various clinical series are worth attending to as well). In Table 1, all of the accessible

literature from a major University library from which a determination regarding whether the attack was hetero- or homosexual and/or whether the victim was female or male is summarized by approximate ratio. Those studies which claim to include all malefactors in a region for a period of time are marked with an asterisk as being probably 'better' or more representative of the molestations occurring in that region. Two findings emerge with reasonable certainty for the recent literature in the Western world:

- 1) there are more heterosexual attacks upon children than there are homosexual attacks; however, it does not appear likely that less than a third of sexual attacks upon youth are homosexual; and
- 2) about twice as many girls as boys are victims of sexual assault.

insert Table 1 about here

Who are more apt to molest children, homosexuals or heterosexuals?

Before answering this question one needs to know the proportion of homosexuals and heterosexuals in the general population. Until 1981 no random-probability-based studies existed to enable such an estimate. But two appeared that year and, almost miraculously for the social sciences where wide divergence of findings is the rule, generated almost identical parameters. Cameron & Ross questionnaired 2,251 persons from six different areas of the U.S. (a rural locale in southern MD, a small city in MI, and four urban-suburban locations in southern CA) asking each respondent to designate his sexual orientation ("only sexually interested in and attracted to members of the opposite sex| generally attracted to members of the opposite sex, but sometimes am attracted to members of my sex| equally attracted sexually to members of my sex and the opposite sex| generally attracted to members of my sex, but sometimes am attracted to members of the opposite sex| only sexually interested in and attracted to members of my sex"). Results

did not vary appreciably by area with 92% claiming exclusive heterosexual, 4% mainly-heterosexual, 2% bisexual, 1% mainly-homosexual, and 1% exclusively homosexual interests. Bell, Weinberg & Hammersmith had 477 residents of the San Francisco area, drawn via a probability area sampling technique to match homosexual respondents, judge the sexual preferences of all of their 831 siblings. 90% were judged to be exclusively heterosexual, 6% mainly heterosexual with a small degree of homosexuality, 2% mainly heterosexual with a substantial degree of homosexuality, 1% bisexual, and remainder as mainly to exclusively homosexual.

While the metrics and questions employed in the two studies were not the same, it is salutary that responses regarding sexual orientation from 7 different areas of the U.S. utilizing direct (Cameron & Ross) and indirect (Bell, Weinberg & Hammersmith) measures, by teams of investigators rather at opposite ends of the 'accept-reject homosexuality' continuum, should generate almost identical estimates: that about 96% of the population is heterosexual and about 4% bi-to-homosexual.

If we were to be very generous toward the homophile movement and assume that every heterosexual molestation was committed by a heterosexual (which is certainly not the case, a substantial number of heterosexual molestations are committed by those who have molested both sexes [e.g., bisexuals accounted for at least 18% of the molesters in the Fitch (1969) series; at least 9% in the Nedoma, Mellan, & Pondelickova (1971) study; and in the Groth & Birnbaum (1978) effort, at least 26% of the 125 molestations of girls and 39% of the 82 molestations of boys were performed by bisexuals -- 54% of all the molestations in this study were perpetrated by bi-to-homosexuals]) then the 96% of the population which is heterosexual commits no more than between 57% (Md of all studies in Table 1) and 63% (Md of the 'better' studies in Table 1) of all molestations, while the 4% which is bi-to-homosexual commits no less than between 43% to 38%. If we were to conservatively assume that 10% of all the molestations of females is committed by bisexuals then the estimates would change to 'heterosexuals

commit between 51% to 57% of the molestations of youth and bisexuals-to-homosexuals between 49% to 43%'. Thus while it is possibly true that those who only practice heterosexual acts commit the majority of the sexual molestations of youth, it is certainly true that those who practice homosexual acts are much more apt to molest. If the molestation ratios in Table 1 bear a reasonably close approximation to empirical reality, then it would appear that those who are bi-to-homosexual are at least fourteen times (under the 'generous to homophile' assumption) or at least twenty times (under the 'adjustment for bisexuals' assumption) more apt to incorporate legal minors into their sexual practices than heterosexuals are!!!

Do homosexual teachers have more sexual interaction with their pupils?

While sexual molestation/interaction with pupils has garnered considerably less professional attention than sexual molestation in-general, there is a literature 'tucked away' in various reports. The most notable case of 'tucking away' is that of the Kinsey Institute for Sex Research. Not until 1979, and then only in a footnote to a table, did the Kinsey fellows reveal that 4% of their non-criminal white gays and 7% of their non-criminal white lesbians in their original series report that they had had their first homosexual contact with a 'teacher or other caretaker' (p. 496).

This is in sharp contrast to the 'mainly heterosexuals' who, in the same volume, are never recorded as having a teacher as the source of their first sight of genitals of the opposite sex (p. 177), or first adult male with whom the female respondent had had prepubertal sexual activity (p. 196), or, for that matter, first coital partner (p. 269). Teachers simply make no appearance in the heterosexual array. That the Kinsey material is probably not unusual is attested to by the Schofield (1965) effort in which a group of 150 homosexuals' life histories is presented in fair detail. At least 2 of these men reported that their first homosexual experience came at the hands of one of their teachers, and an additional 2 or 4 (the reporting is ambiguous) claimed that their first

sexual experience with an adult homosexual was with their teacher. Thus at least 3% to 4% of these gays reported sexual contact with at least one of their teachers, and had the reporting of teacher-pupil sexual interaction been exhaustive, one would assume that more would have been uncovered (and the same is true, of course, of the original Kinsey effort). Of note, one of the fifty men in Schofield's 'non-homosexual patient control group' had also been homosexually seduced by a teacher while none of the men interviewed claimed heterosexual involvement with a teacher.

McGeorge's (1964) report of "four hundred consecutive cases" of child molestation in Australia, reveals that 7 boys and 4 girls were molested by their teachers. Craft (1966) in his follow-up of 33 boy prostitutes reports that at least one had had homosexual relations with one of his teachers. Tindall (1978), in his follow-up of 9 males involved in pederasty reveals that at least one had had homosexual relations with his high school teacher. Although Groth's (1979) reporting is rather ambiguous, apparently at least 2 of 106 rapists and child molesters in his series had been homosexually assaulted by a teacher. Janus (1981) in his haphazard collection, reports that at least one youngster was involved heterosexually and another involved homosexually with their respective teachers. In the Jay and Young (1979) effort, 5 homosexual and a heterosexual involvement(s) with teacher(s) are recorded. In the Ollendorff (1966) series, one homosexual attack by a teacher is detailed (case # 48) and one homosexual teacher involved a portion of his class in sexually-tinged whippings (case # 102). At least one gay had his first homosexual experience with his public school teacher in the Spada Report (1979, p. 36). Even the highly homophobic Ellis (1920) recounts two teacher-pupil and professor-pupil homosexual events (pgs. 41, 166, & 345).

One must be impressed with the relative absence of heterosexual teacher-pupil sexual events coupled with persistent, albeit infrequent, homosexual teacher-pupil events. Of the 28 instances culled from the literature above, 22 (79%) were homosexual. Were this empirical data parcelled out into 'teachers who performed heterosexual acts with students' vs. 'teachers who performed homosexual acts with students' a pupil would appear to be about 90 times more likely to be sexually assaulted by a homosexual practitioner. If we assume a 10% bisexual correction-factor, the ratio becomes approximately 101 times more likely.

The only direct comparative 'study' on the issue is reported in McCall's by the Hechingers (1978). In a mail-out questionnaire to 4,000 elementary and secondary principals in the U.S., of whom between 1,339 and 1,466 responded (the reporting is ambiguous), 11% of principals had "complaints about homosexual teachers in their schools". Seven percent of the principals who answered the questionnaire reported "complaints" about homosexual contact between teachers and pupils (of which "more than 90%" were non-recurring) vs. 13% who reported heterosexual contact between teachers and pupils (of which 83% were non-recurring). Two percent of the principals "knew of instances in which teachers discussed their homosexuality in class". Making the most generous homophile assumption, this study would suggest that homosexual teachers generate 13 times more "complaints" of teacher-pupil sexual interaction. Applying the "bisexual correction" this study would indicate that teachers who practice homosexual acts would be about 17 times more apt to generate such complaints.

Why are the 'sex researchers' so incredibly wrong?

While the opinions of the sex researchers cited above are repeated in both the professional and lay press with considerable regularity, the substance of what they claim seems to run completely counter to the literature about which they speak and write. Obviously any claim that homosexuals do not molest children is false, and further, any contention that homosexuals molest or recruit

children proportionately less frequently than heterosexuals is similarly false.

The evidence in the empirical literature, although admittedly scanty, suggests that homosexuals are considerably more apt to incorporate children into their sexual activities: on the order of fourteen to twenty times more apt!! If homosexuals are disproportionately inclined to incorporate children into sexual practices, we would expect their entry into positions of personal power over youngsters (as teachers or Scout or Church leaders) to be accompanied by a disproportionate incidence of caretaker-charge sexual molestation. This is precisely what has been observed and recorded within the teaching profession. Bi- or homosexual teachers appear to be between 13 and 101 times more apt to molest their pupils. While the literature would indicate that more heterosexual molestations occur in-general, more homosexual molestations happen 'in the classroom'.

Although the Bell & Weinberg (1978) opinion that homosexual teachers would be less apt to seduce their charges because homosexual teachers regard the class as a surrogate family has found its syrupy way into countless books and articles, it is gratuitous! The 'prestigious Institute for Sex Research' study in San Francisco apparently never asked about either teacher-pupil sexual interaction or surrogate family attitudes among teachers. Bell & Weinberg had no new information on the subject of teacher-pupil sex, but this trifling 'detail' did not hinder their pronouncement. Perhaps their enthusiasm is related to their endorsement of Kinsey's "...insistence that repressive laws concerning homosexual conduct be expunged, ... (p. 14)" or their feeling (p. 230) that "...whatever differences there are between homosexuals and heterosexuals' social adjustment certainly do not reflect any malevolent influence on society on the part of the homosexuals concerned."

Perhaps there is a more questionable reason for the sex researchers' "misstatements". As workers in the Kinsey Institute, who claimed to scour the original set of Kinsey questions and results to generate their San Francisco study's design,

Bell & Weinberg were certainly aware that the original findings showed that 37% of the gays and 2% of the lesbians admitted to sexual relations with under-17-year-olds, and 28% of the gays and 1% of the lesbians to sexual relations with under-16-year-olds since they themselves were aged 18 or older (material shared with the scientific public for the first time in 1979 [Gebhard & Johnson, p. 512]). Further, although Bell apparently told a Time reporter that a quarter of the gays in the San Francisco study admitted to homosexual relationships with youths less than 16 years of age since the respondents were adults, the only data bearing on this issue described in Homosexualities appears on p. 311 as "proportion of partners who were 16 or younger (when R was 21 or older)" with 77% of the gays' responses categorized as 'none' and 23% as 'half or less'.

As is typical of the Kinsey Institute research projects, Bell & Weinberg did not provide the set of questions employed, the possible response categories, et cetera. So without extraordinary effort, the scientific public, which is supposed to automatically have access to such information, would not know whether the original Kinsey question had been employed [a certified letter promising to pay \$35 garnered the interview schedule (which only cost \$18)]. The only question that appears to apply is #447 "Of all homosexual partners, how many ... were persons 16 years of age or younger (when you were 21 or older)? all|most|more than half|about half|less than half|only a few|none". Since question #399 asked for number of same sex partners it would take little effort to cross-sort the two items and generate an estimate of 'proportion of quite underage homosexual partners']. Is not this whole set of circumstances more than a trifle curious? Perhaps it would be difficult even for Bell to argue that gays are 'driven by a mysterious genetic makeup to have sexual relations with youth' or maybe Bell feels that the release of such information would merely reinforce the 'unsophisticated' concerns and beliefs of parents. In terms of empirical findings, the figures generated by the first Kinsey study and the 'son-of-Kinsey' effort in San Francisco are "on target" with the most recent large-scale effort by homosexuals to explain

their sex lives. In the Gay Report (Jay & Young, 1979), 23% of the gays and 6% of the lesbians admitted to sexual interaction with youth less than 16 years of age since respondents were aged 20.

Something is terribly wrong in the ranks of the sex researchers. A belief that homosexuality ought to be accepted on the same footing with heterosexuality is powerfully corrupting both professional and lay reports of the fruits of sex research. Instead of 'telling the data like it is', spokespersons for the 'sexual establishment' have distorted, forgotten, invented, and otherwise twisted their craft to fit their ideology. There have always been enthusiasts of homosexuality, heterosexuality or bestiality. If some want to advertize themselves as fans, who's to quarrel? But when fans masquerade as scientists or 'objective, unfettered researchers' the whistle has to be blown on the charade. What these pseudo-scientists have to sell may make 'good media copy', but the citizenry and the scientific community need to know that a great deal of what the sex researchers promote is puffery. Worse, much is simply fraudulent.

Social policy recommendations

Ought society to sanction homosexuality and to abandon its vigil against homosexual teachers? Even as society is currently structured, homosexuals are quite vigorous in their attempts to recruit both in and out of the classroom. In the only random-probability survey of 15-to-19 year olds in the Western world on the topic, Schofield (1965) reported that 35% of the boys and 9% of the girls claimed to have been approached for sexual favors by adult homosexuals (and 2% of the boys and 1% of the girls admitted to sexual involvement with these homosexuals). The considerably less sophisticated first Kinsey survey reported that 64% of their 'basic sample of white males' and 22% of their 'basic sample of white females' claimed to have been approached by a homosexual for sex (Gebhard & Johnson, 1979, p. 380). There is something rather compulsive

about sexuality per se, and when homosexuals are involved it takes on a driven character. If we were to assume that homosexuals are currently represented in the teaching ranks approximately proportionate to their number in the general population (i.e., 2% as mainly-to-exclusively-homosexual), then the 2% of principals in the McCall's survey who knew of instances in which teachers discussed their homosexuality in class suggests that to let a homosexual teach almost assures that that homosexual will advertize at the least, and attempt to have sexual relations with at least one student at the worst.

Over the past three years I have served slightly over 200 clients. Sexual molestation was a significant or presenting problem for 11. Of the six homosexual events, five involved advantage taken by a person in authority (one male minister, three lesbian public school teachers, one babysitter). Of the five heterosexual events, three involved advantage taken by an authority figure (one male for whom babysat, a male that babysat, one stepfather). My review of the literature suggests that my experience is far from unique. From Scout leaders to youth ministers to counselors -- homosexual practitioners seem to have an especially difficult time keeping their hands off their charges. While not every case of homosexual molestation is devastating, many are (or the five above, four either contributed to or "caused" severe sexual orientation disturbances resulting in at least three persons attempting suicide and one probable divorce).

The first responsibility of any society is to promote its continuance and good social order. The modern set of homosexuals appears to exhibit the same kinds of socially-disruptive behaviors and traits that led to social censure of homosexuality in the past. Mounds of 'gay rights' rhetoric fail to compensate a single child's abuse, the vigil must continue.

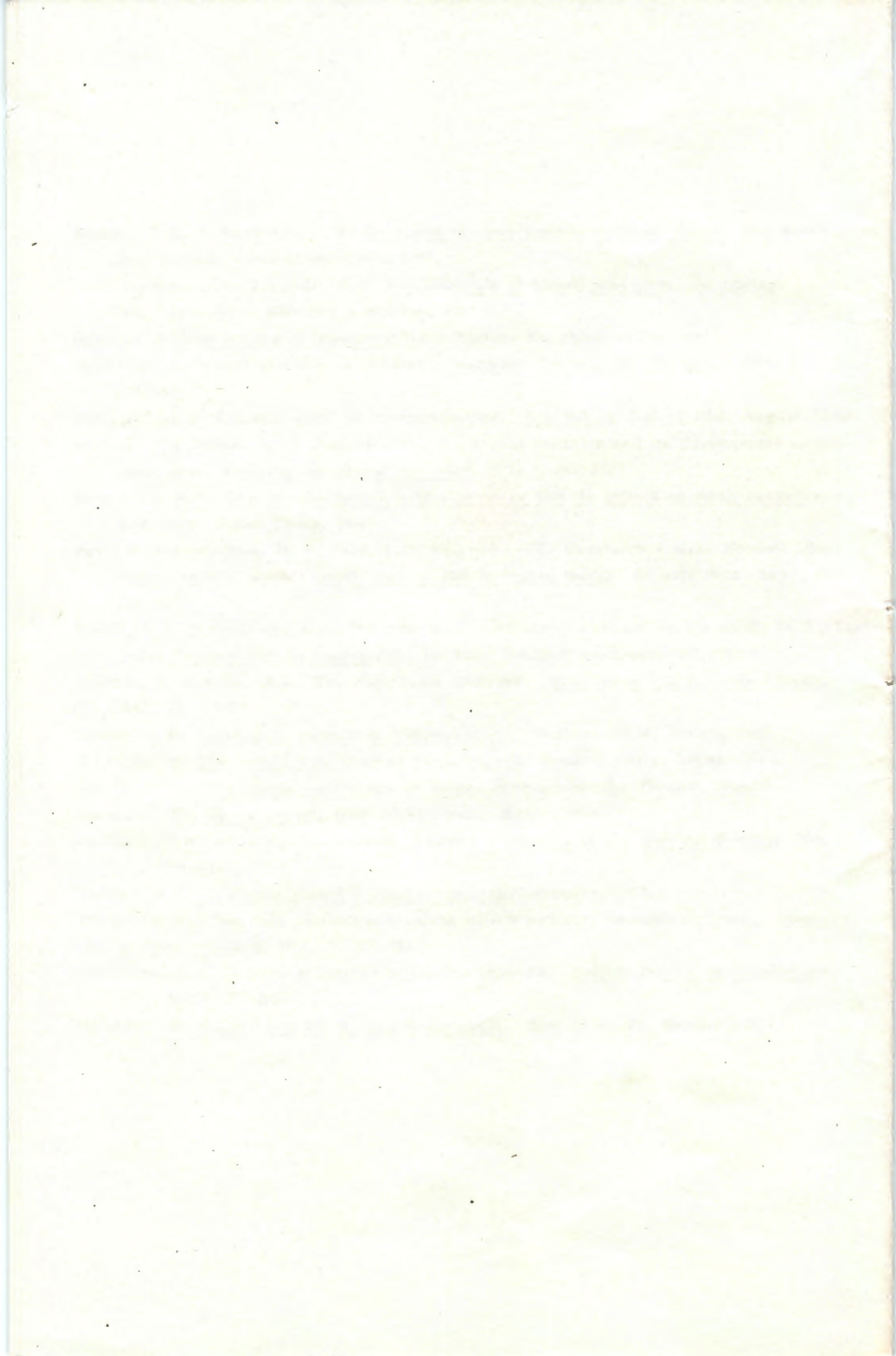
Table 1

investigator(s)	Victims of Sexual Molestation characteristics of sample	hetero:homo	female:male
		attack	victims
Card (1981)	all (about 4,600 female, 2,100 male) convictions in Great Britain in 1977	2:1*	2:1*
Powell & Chalkely (1981)	51 cases of child molestation in follow-up	3:1	2:1
Burgess et al (1981)	6 child sex-rings	1:2	1:2
Schultz (1980)	American Humane Assn., 31 States & 3 territories in 1976 survey of 21 cases of molestation		6:1*
Finkelhor (1970)	self-reported molestation by about 800 college student volunteers		2:1
Burgess et al (1978)	all New York City sex crimes in 1975		1:1
Groth & Birnbaum (1978)	175 (all?) men convicted of sexual assaults against children in Massachusetts 1970-75	3:2	3:2
Virkkunen (1975)	all pedophilia cases 1951-73 with mental examination at Helsinki U. Hospital (n= 64)		2:1*
Nedoma et al (1969)	100 men convicted of pedophilia in	5:3*	5:3*
Swanson (1968)	25 consecutive cases of sex offense		8:1
Gebhard et al (1965)	265 male "controls" as self-reported victims 359 male prisoners as self-reported victims	1:4 1:2	
Mohr et al (1964)	all (n= 55) pedophilic referrals to Toronto Psychiatric Clinic 1956-59	1:1*	1:1*
McGeorge (1964)	400 consecutive cases of child molestation in New South Wales	1:1*	1:1*
Revitch & Weiss (1962)	first 1,206 cases through New Jersey sex-offender system	4:1*	
Fitch (1962)	147 men convicted of sex offenses against children, Bristol Prison 1951-56	1:1*	
Tallman (1953)	166 child victims in California all (n= 55) cases before San Francisco Juvenile Court, 1947-51	3:2*	3:1*
	Median ratio of all studies	4:3	2:1
	Median ratio of the better* studies	5:3	2:1

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A Case Against Homosexuality

Paul Cameron

IN SOME segments of the mass media, the homosexuality issue takes on the appearance of a struggle between orange juice peddlers and bathhouse owners. At a different level individual rights vs. the interests of society provide the conflict. Some argue that adult homosexuals ought to be allowed to do what they want behind closed doors. Others, often seeing the issue in terms of rights, honesty, and overpopulation, seek to grant homosexuality equal status with heterosexuality. The school system of San Francisco, apparently resonating with the latter tack, is offering a course including "homosexual life-styles." Liberals attempt to shame as unenlightened all who oppose complete equality as vigorously as conservative Bible-thumpers threaten wrath from above.

No known human society has ever granted equal status to homo- and heterosexuality. What information do those who desire social equivalence for these two sexual orientations possess that assures them that this new venture in human social organization is called for at this time? Have the cultures of the past practiced discrimination against homosexuality out of a mere prejudice, or was there substance to their bias? At the risk of seeming rather out of step with the academic community, no new information has surfaced that would lead me to discount the social policies of the past. On the contrary, the policies of the past in regard to homosexuality appear generally wise, and considerable discrimination against homosexuality and for heterosexuality, marriage and parenthood appears needful for the social good.

Discrimination

Discrimination is something all humans and all human communities do. Individually we discriminate for certain things and against others, e.g., movies over T.V. Collectively we discriminate for and against selected: 1) acts (pleasantries, sharing vs. murder, robbery), 2) traits (generous, kind vs. whiny, hostile) and 3) life-styles (independent, productive vs. gambling, indolent). Prejudice is un-

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warranted discrimination. The issue is not whether discrimination should exist — for human society to exist, it must. The issues are always: 1) is discrimination called for? and 2) how much is necessary? Reasonable people can and do disagree on what ought to be discriminated for and against, to what degree, and even if discrimination is prejudicial rather than called for. But reasoned opinion *can* hold that homosexuality and homosexuals ought to be discriminated against.

What are we talking about?

The first question in consideration of any issue is "what is it?" Full-fledged homosexuality features: 1) a person, 2) who knows what homosexuality and heterosexuality are, 3) who prefers homosexuality, and 4) acts in concert with another person or persons to achieve homosexual pleasure. The sexual fumbblings of children or even of younger teenagers are typically too uninformed to constitute either full-fledged heterosexuality or homosexuality. Informed knowledgeable persons, on the other hand, can choose one, the other, or both. Animal sexuality is beside the point. While some younger animals may, at times, engage in "parahomosexual" activity, none have been known to systematically practice homosexual actions with another of its sex. What this "parahomosexuality" means sexually to the animals involved is, at best, obscure, and is apparently confined to males of infrahuman species, the "lesbian animal" has yet to be noted. Wanting, desiring, or imagining homosexual coupling is not the same thing as doing it. Just as wanting to be intelligent is not the same thing as acting intelligently. A person may, for money or other considerations, perform a homosexual or heterosexual act, but if the motivation is pecuniary, or to save one's life the act is not a full-fledged sexual one. If a married person can only perform coitus when imagining doing it with a person of the same sex, his coital activity is "suspect." Only when desire and activity mesh are we talking about the genuine article.

How Much Homosexuality/How Many Homosexuals?

The Kinsey studies seem an obvious place to begin in answering this question. However, the Kinsey reports of incidence are flawed in at least three important respects: 1) Kinsey's 7-point scale mixed intent and activities in some unknown fashion, 2) his samples were far from representative of the general population, and 3) the sexual explorations of childhood were accorded the same status as the acts of adults in many of the calculations. Kinsey claimed that 37% of the male and 20% of the female population had some actual homo-

sexual experience in the course of their lives and that 10% of American males were "more or less exclusively homosexual" for three or more years of their lives beyond the age of 15. But Karlen (1971) reports that William Simon, who was associated with the Kinsey Institute, suggested that about 2 to 3% of the male population has a long-term homosexual pattern, while another 7 to 8% have some sort of homosexual experience. Bieber (1962) suggested that 1 to 2% of male adults are homosexual and another 3 to 4% bisexual.

Homosexuals probably more frequently reside in San Francisco, New York and other urban areas than in the rest of the U.S. Two large scale polls of sexual preference have been run in the past decade. In 1972, the Playboy Foundation (Hunt, 1974) sponsored a survey of 2026 Americans in 24 cities (the rejection rate in this survey was greater than 21%). While not completely representative of the general population, the sample was respectably "decent." One percent of the males and .5% of the females classified themselves as "mainly" or "totally" homosexual while equivalent numbers chose to rate themselves as "equally heterosexual and homosexual." Over 1976-78 I conducted a probability survey involving 1520 persons in three locations, (rural St. Mary's County, Md., urban Pasadena, Calif., and suburban Orange County — about 23% refused to cooperate). They were asked "How would you rate your sexual interest? 1) I am only sexually interested in and attracted to members of the opposite sex, 2) I am generally attracted to members of the opposite sex, but sometimes am attracted to members of my sex, 3) I am equally attracted sexually to members of my sex and the opposite sex, 4) I am generally sexually attracted to members of my sex, but sometimes am interested in and attracted to members of the opposite sex." Note that we inquired only regarding intent or interest, and only at the time of the administration of the questionnaire. We did not ask for acts, nor if the respondent had "ever" been of a different sexual suasion. As with the *Playboy* effort, our sample is probably respectable. Since all three locations provided essentially identical results, combining them seems reasonable. For males, 91% chose to identify with exclusive heterosexuality, 4% with general heterosexuality, 2% with bisexuality, 1% with general homosexuality, and 1% with exclusive homosexuality. For females the corresponding figures were 90%, 5%, 2%, 1%, and 1%.

As noted, Kinsey's rating system was ambiguous in that it mixed intent and activity in some unknown proportions. This ambiguity probably resulted in over- rather than under-estimation of homosexuality's incidence (since intent and activity do not completely overlap, adding together one and the other yields a higher total).

The *Playboy* poll item was also somewhat ambiguous in that it did not specify whether intent and/or behavior was involved in the subject's self-ratings; whether this resulted in over- or underestimation is unclear. Our item focused on intent/desire, and as many desires do not reach fruition, probably overestimated the incidence of homosexuality. The Kinsey sample was heavily skewed toward over-representing deviants of all stripes, while the *Playboy* and my samples would tend to under-represent deviants (our samples did not include those jailed or otherwise incarcerated, nor those without relatively stable residences). Further, surveys were cross-sectional and did not "add in" or "adjust" for "ever having done something homosexual."

On their face the surveys compare:

Comparison of Homosexuality's Incidence						
	Kinsey (at age 30) late 1940s		Playboy 1972		Cameron 1976-8	
	males	females	males	females	males	females
mainly/totally hetero	90.5%	96%	98%	99%	95%	96%
bisexual	2.1%	(about 1%)	1%	.5%	2%	2%
mainly/totally homo	6.9%	(about 1%)	1%	.5%	2%	2%

Whether homosexuality has grown, declined, or stayed constant over the last few decades cannot be determined. First, because of the apparently low incidence of the phenomenon, a series of well-drawn samples of around 20,000 people would be required to reliably index any change. The magnitude of such an undertaking effectively squelches its doing. Secondly, the questionnaire in such an effort should index both intent/desire and activity. Any population change in sexual orientation ought to show up first in desire and later on in actual behavior. Further, as questionnaire information is what people *claim* and not necessarily what they *do*, somewhere down the line some assessment of sexual activity vs. claims is in order. Even though William Simon, one of the Kinsey researchers, thought the Kinsey survey indicated a slight generational increase in homosexuality (in Karlen, 1971), it appears fairest to conclude that no firm conclusion is possible regarding either the growth or decline of homosexuality at this time.

Media Treatment of Homosexuality

My investigation of homosexual pornography suggests that it has grown in the 1970s but at a more modest rate than the appearance and treatment of homosexuality in the mass media over the last half century. David Oeschger and I made a complete survey of articles indexed in *Readers' Guide to Periodical Literature* for 1922 through 1971. We counted the words in the articles, and rated the "tone" of each as being "encouraging/positive" (which we scored as a "1"), "in-between 1 and 3," "neutral" (which we scored as a "3"), "in-between 3 and 5," or "discouraging/negative" (which was scored as a "5"). The growth in numbers of pieces about homosexuality has traced an accelerating curve. In the first decade of our survey (1922-31) only 2 articles on homosexuality were indexed, the next decade there were 5, then 18, then 35, and for the last (1962-71) 132! The number of words devoted to the topic increased in a like fashion from 450/year in the 1920s, to 1,735/year in the 1940s, to 24,556/year in the 1960s. The tone of the articles changed also. "Discouraging" (5) was the median tone for the articles in the 1920s through 30s, "in-between 3 and 5" for the 1940s and 50s, to a solid "neutral" in the 1960s. My impression, as yet unbuttressed by systematic indexing, is that the 70s to-date, feature an "in-between 1 and 3." Most of the rest of the mass media defy satisfactory indexing (movies are generally preserved, but most newspapers and TV programs, and almost all radio programming, evaporate in the rush of time). But those who contributed the literature indexed in *Readers' Guide* also contributed and/or resonated with the literature in the rest of the mass media. Thus though the incidence of homosexuality today may approximate that of 50 years ago, the populace is experiencing something like a 50-fold increase in exposure to homosexuality. That exposure is tilted decidedly "pro" (even "neutral" presentation is "pro" relative to past condemnation — just as a dispassionate "so 6 million Jews were killed by Hitler" by an American president would be).

Public Opinion Regarding Appropriate Social Policy Toward Homosexuality

Unfortunately public opinion pollsters have generally contented themselves with pithy, and therefore obscure and ambiguous, questions regarding opinions about homosexuality. For instance, the 1972 *Playboy* effort asked whether a respondent thought "homosexuality should be legal? yes, no, or no comment." Almost half of their sample chose "yes," and a little less than half chose "no." Did the people who chose "yes" believe that consenting adults should be allowed freedom to do as they wanted behind closed doors, fear

that if they chose "no" they would be believed to want to execute homosexuals, or that homosexuality ought to be granted equal status with heterosexuality? Similarly, a 1969 Harris poll reported that 63% of his sample check "agree" to "homosexuals are harmful to American life." Answers to ambiguous questions such as these provide little information regarding public opinion about homosexuality (and there were other questions also — for instance about half of the *Playboy* respondents chose "agree" to "there is some homosexuality in all of us" for whatever *that* means). Pollsters' success with two party elections has apparently persuaded them that "yes/no" can be applied to just any topic.

Somewhat greater sophistication attended the Institute for Sex Research's (Klassen and Levitt) poll of 3,018 U.S. adults. Indulging in the penchant for overinterpretation that seems to be the pollsters' quirk, they noted that "two-thirds of our respondents regard homosexuality as 'very much obscene and vulgar,' and less than 8% endorse the view that it is 'not at all obscene and vulgar'" (quoted in Weinberg and Williams, 1974). What they actually had was over two-thirds of their respondents choosing "very much" and about 8% "not at all" to the statement "homosexuality is obscene and vulgar" — the 8% might have disagreed with the "obscene" and/or the "vulgar" and it takes more than a flight of fancy to construe their choice of responses as indicating that homosexuality "... is not at all obscene and vulgar," or that the two-thirds "regard homosexuality as very much" the case. Given a list of occupations for which most respondents would allow homosexuals participation, "permission" was "granted" for artsy-craftsy occupations such as beauticians and musicians, but not for judges, teachers, or M.D.s.

In 1976-78 our poll of 1,520 respondents, did not differ by age, sex, or Coast in their choices regarding the following: "In your opinion, how should homosexuality be dealt with?"

It should be discriminated against both legally and socially, so that homosexuals would be jailed if discovered and generally shunned	9%
It should be legally discriminated against (homosexuals should not be allowed to teach or hold jobs involving children, etc.) and barely tolerated socially	21%
It should be legally discriminated against but tolerated socially	7%
It should be legally accepted and barely tolerated socially	10%
It should be legally accepted and tolerated socially	18%
It should be accepted legally and socially	17%
It should be accepted legally and socially to the same degree as society accepts heterosexuality	17%

It should be accepted legally and promoted socially as being better than heterosexuality	1%
It should be promoted as the best kind of sexual expression	1%

While one cannot just read off the choices and predict how the Dade County or St. Paul votes would come out, clearly about a third of our respondents would discriminate rather vigorously against homosexuals, and, depending somewhat on how you interpret the figures, close to another third endorse some discrimination against them. Only 16% chose the response that would equate homo and heterosexuality. Circa the mid 1970s, assuming our bi-coastal sample is reasonably representative of the populace, the U.S. has far from accepted homosexuality as an alternative way of life (and by about a 2 to 1 majority).

The Case Against Homosexuality/Wisdom of the Ages

No contemporary society accords homosexuality equivalent status with heterosexuality. No known society has accorded equivalent status in the past (Karlen, 1971). No current or ancient religion of any consequence has failed to teach discrimination against homosexuality. The Judeo-Christian tradition is no exception to this rule. The Old Testament made homosexuality a capital offense, and while the New Testament writers failed to invoke capital punishment for any offense, they did manage to consign homosexuals to eternal hell for the practice. Church fathers and traditions have stayed in line with this position until recently. To the degree that tradition and agreed-upon social policy ought to carry weight in our thinking about issues, the weight of tradition is preponderately on the side of discrimination. The same is true if we "poll" famous thinkers of the past: Plato, for instance, who at one time of his life provided some endorsement of homosexuality, but switched to a strongly negative vote by the end of his career. Aristotle simply considered homosexuality a depravity and Plutarch noted that "no wise father would permit a notable Greek philosopher near his sons." St. Augustine condemned homosexuality and St. Thomas Aquinas ranked homosexuality just a rung above bestiality.

While it is somewhat fashionable to claim that the ancient Greeks legalized and practiced homosexuality, it rather appears that this was, at most, true for only a short time, and only for the leisure class (Karlen, 1971). Similarly, while a number of American Indian societies had a place for the homosexual, it was, all in all, a rather unpleasant one (the Mohave interchanged the word for "coward" and "queer"). Most of the anthropological information that alludes to

common practicing of homosexuality among males of various tribes neglects to note that the members of the tribe didn't consider what they were doing sexual, much less homosexual (various touching customs among males featured no erections, etc). Further, the common anti-female bias of the Greeks and other philosophic systems is not fairly construed as homosexuality. Aristotle claimed that the best forms of friendship and love were found "between men," but condemned homosexuality. One can be pro-male without necessitating elimination of copulation between the sexes. It is quite possible to keep love and sex, or friendship and sex, almost completely separate.

While one cannot carry the "wisdom of the ages" argument too far — just because all peoples up to a certain point in time believed something does not necessarily mean that it was so — yet it appears more than a little injudicious to cast it aside as merely "quaint." Probably no issue has occupied man's collective attentions more than successful living together. That such unanimity of opinion and practice should exist must give one pause. Certainly such congruence "puts the ball in the changer's court." As in so many spheres of human endeavor, when we know that we can get on in a particular way, the burden of proof that we can get on as well or better by following a different custom falls upon those seeking the change. The "fallacy of the ages" is that we "got here because we did X" (we might have gotten here just as well, thank you, by doing K) but that we are regarding fallacy rather than wisdom must still be *proven* by those seeking change.

To date, those seeking change have not been flush with scientific evidence that homosexuality is not socially disruptive. On the contrary, the arguments that have been advanced have been little more than "people ought not to be discriminated against; homosexuals are people; ergo homosexuals ought not to be discriminated against" shouted larger and louder. No one to my knowledge has ever claimed that homosexuals were not people, and one would have to be a dunce to believe that being a person qualifies one, *ipso facto*, for non-discrimination. Aside from this argument repeated in endless variations and *ad nauseam*, the evidence is simply not there. I'll admit to a charm in residing in a society undergoing dramatic change. You get to stand at the end of the tunnel of history and help dig a new hole (something that particularly excites the modern scholar and local news team). But let us be sure we are not digging new holes just for our amusement. Meddling with procreation and heterosexuality is considerably more than a parlor game in which the stakes are but a trifle. Because what we are about is so very serious, if

anything, an even better set of evidence needs to be produced by those seeking change, not, as is the case today, mere syllogistic flatus.

Homosociality Coupled With Increasing Self-Centeredness Could Lead to Widespread Homosexuality

Recently, Jimmy Carter said: "I don't see homosexuality as a threat to the family" (Washington Post, June 19, 1977). His sentiments probably echo those of the educated class of our society. They trust that "only deviants" are really into homosexuality anyway, and, more importantly, that "mother nature" will come through in the last analysis. Biology, they assume, has a great deal to do with sexuality and sexual attraction, and millions of years of heterosexuality has firmly engraved itself on the genetic code.

Such thinking betrays a lack of appreciation of the enormous component of learning that goes into human sexuality. The point that anthropology has made over the past hundred years is the *tremendous diversity of human social organization*. Marvelously varied are the ways man rears his young, honors his dead, plays the game of procreation, or practices dental hygiene. While the onset of the events of puberty vary relatively little from one society to another, the onset of copulation varies over a full quarter of the life-span — from 5 or 6 years of age to mid-20s. While three-spine sticklebacks predictably go into paroxysms of delight over a given colored shape, the object of man's sexual desires varies from car mufflers, to animals, to various ages, and sexes of his own kind. Many mammals practice sex for only a few days or weeks in the year, but man varies from untrammelled lust to studied virginity. While I have enumerated my reasons more fully elsewhere (Cameron, 1977), I believe that the most reasonable construal of the evidence to date suggests that *human sexuality is totally learned*.

There are really only three ways for human sexuality to develop. Humans are among, if not *the*, most gregarious creatures. We are reared by our kind, schooled with and by our kind, and just generally like to be around other humans (my research into the contents of consciousness suggests that, world-wide, *the* most frequent topic of thought is other humans). We prefer to do just about anything with one or more other humans. We prefer to eat with another human, we would rather go to the movies, picnic, take walks with another, etc. We are firmly gregarious. The same is true for sexuality. For all but the kinkiest of us, we would rather "do it" with another human. Bestiality, necrophilia, vacuum cleaners, dolls, you name it, none of these sexual aberrations will ever become modal sex — they will always appeal to only a few. Since modal human sexuality must

needs be confined to other humans, the three ways to "fly" are obvious modes: heterosexuality, homosexuality, or bisexuality. Because human sexuality is totally learned, humans must be pointed in the "right" direction, and taught how and with whom to perform. And there's the rub. Homosexuality and heterosexuality do not start off on the same footing. *Au contraire*, one gets a number of important boosts in the scheme of things. In our society the developmental process is decidedly tilted toward the adoption of homosexuality!

Part of the homosexual tilt is the extreme homosociality of children starting around the age of 5. As everyone is aware, boys want to play with boys and girls with girls, and they do so with a vengeance. It's quite reasonable, on their part. First, boys' and girls' bodies are different and they are aware that their bodies-to-be will differ still more. In part because of this the games, sports and skills they practice differ. As if in anticipation of the differing roles they will have, their interests and proclivities differ. Even if they try, few girls can do as well as most boys at "boy things" and few boys can do as well as girls at "girl things." They almost inhabit different worlds. Not surprisingly for members of two different "races," poles apart psychologically, socially, and physically, they "stick to their own kind." They are homophyllous. Since our society generally informs children that they are sexless, most children are. But around puberty, as children gain in stature or more closely approximate adult appearance, they are sensitized to their sexual potential. And at this choice-point comes a key social-developmental task: retaining homosociality, which by now is as "natural" as apple pie, but adding heterosexuality. Quite a task, as our children are allowed to practice homosociality full-bore, but are generally only permitted *anticipatory* practice runs for heterosexuality. How easily homosociality could lead to homosexuality. A teenager's lover could, if of the same sex, do the kinds of things they both found fun, know the kinds of information both considered valuable, plan toward mutually shared schemes — in short be the perfect companion, plus provide the novelty of sex. Well did Freud, noting the strength of homosociality, decree that one of the most important developmental tasks lay in "not missing the opposite sex" (1925). If sexuality starts before the appropriate time, society generally does not have the opposite sex "revved up" to complement his interest, and his homosociality readily adds sexuality. There is some evidence (Tripp, 1975) that sexually precocious boys are more apt to become homosexuals.

Homophily (attraction to others similar to oneself) and its counterpart, xenophobia (hostility toward those different from

oneself), are important concepts when dealing with children. One of the hallmarks of the loss of social innocence is homophily. Pre-adolescents display age homophily (play pretty much with those of the same age), sex homophily (befriend almost only those of their sex), and numerous other homophilies — religious, racial, social class, etc. Discrimination for one's kind necessitates discrimination against not-one's-kind. And so children not only band together, they pick on different others. The boys "just naturally" team up against the girls, the older "just naturally" exclude the younger. There is often some envy associated with some of the xenophobic displays (the younger often wish that they *could* associate with the older and seem only to forbid the kind of age intercourse which is impossible given the edicts from "above"). But even more frequently there *is* genuine hostility toward the non-us-guys. Girls often *do* hate boys at this age — a piece of one's identity is purchased by excluding the non-us-guys.

Does the attainment of adulthood abolish the homophily-xenophobic mechanism and usher in the "all men are my brethren" of the Declaration of Independence? Not at all. Homophily is not the province of children — rather it is one of the most powerful glues and separators of adulthood. The magnitude of homophily's influence on adult life is pointed up in the largest and most inclusive study of intimacy patterns across the life-span in our society. Over the years 1975-77, 1,385 persons aged 10 to 94 across the U.S. were asked to report on all those with whom they felt an intimate interpersonal bond. Most people reported an average of three to six intimates. The degree of age homophily in nomination of intimates was large indeed. Among intimates who were friends or neighbors, two-thirds were from the same cohort (within six years of the age of the respondent). Marital status homophily in choice of friends was also pronounced, with well over two-thirds of friends having the same status (those married twice or more were over five times more likely to find and befriend one of similar status than those who were married for the first time were to befriend a re-married person). The same powerful homophylic force exhibited itself in social class of friends. In the relatively "free choice" situation of friendship, about 3/4 of the intimate friends of females and 2/3 of those of males were of their sex. Sexual homophily was influential even within the family with males more frequently nominating a father, brother, or uncle, rather than a mother, aunt, or sister as an intimate. Just the opposite obtained for females. Homosexuals are similarly homophylitic—in the Weinberg-Williams survey of 1,117 homosexual males, over 61%

chose to indicate that they had "mostly homosexuals as friends." We are a nation of homosocial/homophylic people.

Adults are also xenophobic. Probably part of the fuel that fires the anti-homosexual majority is sheer "they ain't us, ergo they are bad." Aristotle's "love and friendship are found most and in their best form between men" rings nicely anti-female. Even lovers of women frequently accord her faint praise. Gautier had a character note:

I consider woman, after the manner of the ancients, as a beautiful slave designed for our pleasure. Christianity has not rehabilitated her in my eyes. To me she is still something dissimilar and inferior that we worship and play with, a toy that is more intelligent than if it were of ivory or gold, and which gets up of itself if we let it fall. I have been told, in consequence of this, that I think badly of women; I consider, on the contrary, that it is thinking very well of them.

Maupin gloried in the female body, but coolly considered man's mind far the more estimable. If this be "chauvinist pig" talk, then the disparaging commentary of homosexuals as they decry the bulbous chests and flabby hips of women is well calculated to annoy. As numerous observers at homosexual bars have noted, one of male homosexuals' favorite topics is the gross inferiority and ugliness of women while lesbians extol the tender virtues of women and denigrate the brutal drive of men. The most flagrant published example of homosexuals' xenophobia to come to my attention is *Heterosexual* by Davis and Graubert (1975). Along with some mis-mash about Marxism it proclaims that "... the most important task facing humanity is the destruction of heterosexuality. . . . Homosexuality. . . is qualitatively superior to heterosexuality [and] must destroy heterosexuality. . . ."

When choosing a mate, people tend to select those who look like them (physiognomic similarity appears to account for about 1% of date/mate selection). Blue-eyed persons tend disproportionately to select blue-eyed mates, persons with large, strangely shaped noses often manage to find a mate with a similar proboscis. Similarly, people chose others whose political and/or religious orientation is like theirs, *ad infinitum*. Seldom does homophily stop there, but it often goes on to xenophobia. Infrequently do Jews, or Christians, or Mormons or what have you, "just" adopt their philosophy as one of many. Rather non-Jews are gentiles and thereby unchosen/inferior; non-Christians are unsaved and Hell-bound, etc. One is often a socialist because capitalism is wrong, a democrat because republicans are mistaken, a John Birchler because everybody else is crazy. We are a xenophobic people.

There are three other components that contribute to the homo-

sexual tilt. First, on the average in our society, males are considerably more taken with sex than females are. In my 1975 survey of 818 persons on the east coast of the U.S., respondents were asked to rate the degree of pleasure they obtained from 22 activities including "being with one's family," "listening to music," "being out in nature," "housework," and "sexual activity." Between the late teens through middle age, sexual activity topped the male list as the "most pleasurable activity." It did manage to rank as high as fifth place for young adult women (aged 18 to 25), but, overall for the female life span, was outscored by almost everything including "housework" (which, incidentally ranked dead last among males). Throughout both the scientific and lay literature, the rule is "twice as many males" when it comes to sex. They commit adultery more frequently and more of them do it; they buy more pornography and commit more sex crimes. In short, in every conceivable way males advertise their sexiness.

How well suited are "hot" males to "cool" females? Not very. One of (if not *the*) most common problems in marital counseling is sexual incompatibility. *Females pay sex as the price of love/companionship and males pay love for sex.* While this is rather too aphoristic to capture all that goes on in the male-female struggle, there is a great deal of truth to it. Even among homosexuals, the males probably out sex lesbians by a factor of 5 to 1 (see Tripp's sympathetic treatment for elaboration on this theme). Where is a male most apt to find his counterpart, among maledom or femaledom? If he wants hot, dripping sex, what better place to find it than with another of similar bent? If she wants tender companionship, which sex is most apt to provide the partner? The answers are obvious.

The second part of the homosexual tilt derives from the fact that *homosexual encounter offers better sex*, on the average, *than heterosexual sex*. If pleasure is what you are after, who better to fulfill you than a partner who has a body and predilections like yours? One of the things that both the male homosexual and lesbian societies advertise is that "they satisfy." The Greek literature of yore also contains the "better sex" claim of homosexuals. And why not? A male, who has the same basic equipment and rhythms is most able to satisfy — particularly initially (heterosexual "one nite stands" are frequently exciting, but just as frequently lacking in sexual satisfaction for both participants — not so homosexual "one niters"). Who better to understand "what you need" than someone whose needs are as your own? From a sexual standpoint, a female can offer little extra orifice as compensation for her: ignorance, timidity, desire for companionship first, etc. Further, sex between members of a sex assures that there will be no pregnancy problems further on down the line.

Another developmental boost for homosexuality comes from the self-servingness/egocentricity of the young. Humans are born with, at best, rudimentary consciousness. Then, over time and experience, they learn to differentiate themselves from the environment. From about the age of 5 or 6 onward for the next decade or so of life, they are engrossed in themselves, in the service of themselves, their pleasures, their interests, their ways. Reciprocity of interaction is rendered begrudgingly, certainly far from spontaneously. My research, involving the interviewing of over 8,000 respondents from the U.S. and five other nations, in which we asked persons to tell us: 1) whose interests they had just been thinking about serving — their own or another's or others' and 2) whether they had just been thinking about themselves, things, or other people, indicated that younger persons more frequently reported themselves in a self-serving attitude and thinking about themselves than adults did. In the U.S., adults of both sexes typically reported themselves in an other-serving attitude. But U.S. males "switched" from self-servingness to other-servingness around age 26 while for females the switch occurred in the middle teens. If one is after self-fulfillment, pleasure for self, which sexual orientation "fits" better? Homosexuality, obviously. One can have his homosociality and sex too. One can comfortably neglect the painful transformation from self-interest to other-interest. Me and mine to the fore.

Which kind of sexuality is the more compelling? The one that can say "come, sex my way and I will show you a life of complexity. Of children and responsibility. Of getting on with 'that other kind.' I will offer you poorer sex initially, and, who knows, perhaps you will just have to satisfy yourself with poorer sex permanently. But you will be able to 'glimpse immortality in your children' (Plato)." Or "come, sex my way and I will give it to you straight and hot. Pleasures of the best quality, almost on demand, with persons with whom you already share a great deal, and I will enable you to share more. It will not be difficult, in fact, it will be fun. You will not have to change or adapt your personality style or your egocentric orientation. You'll fit right in immediately. None of this hemming and hawing — you'll get what you want when you want it. Motto? Pleasure — now. The future? Who knows, but the present is going to be a dilly." Which kind of sexuality is the more compelling? Does anyone doubt which way most youth would turn if equivalent social status attended homosexuality and heterosexuality? Those in doubt should turn to the tobacco or dangerous-drug literature. Teenagers don't start smoking because they are unaware of its longterm hazards. They are aware "so I take 6 months off the end of my life, big deal." The social

rewards that accompany smoking, drinking, drugging, etc., are generally more than adequate compensation for some untoward thing that might occur in the distant future.

As if the developmental tilt favoring homosexuality were not enough, our culture has been heading in a self-serving direction for some period of time. Allport published a study of college students in 10 nations, including the U.S. in 1955. Students were asked to project their lives over the next 50 years. He found American students' stories disproportionately filled with self-gratification while the students of other nations wrote more frequently of service to others and the collective welfare. The rise of self-fulfillment literature, coupled with theories of marriage and psychic health based upon personal happiness and self-love, testify to a culture turning ever more toward individual as opposed to collective betterment. A cultural setting more commodious to the growth and nourishment of individualism, and therefore homosexuality, could undoubtedly be designed. But until it surfaces, ours will serve the purpose well enough.

The myths about love and romance that grace our society have been almost 100% heterosexual. From children's readers to tube fare, heterosexuality has been the "only game in town." Tom and Jane live with their parents Dick and Sue, *not* Tim and Jim. Dagwood has Blondie, and the odd couple is squarely heterosexual. Yet even in the glare of the massive efforts of religions, customs, laws, and example, about 2% of the citizenry fail to accomplish the mental gymnastic of separating sexual object from social object. They go the developmentally "easy way," and add sexuality to homosociality. What if society offered an honest to goodness *choice* between the two sexual orientations? The current lock on the myth-making, image-providing process by heterosexuality may be an instance of overkill. Perhaps an 80/20 hetero-homosexuality split would still result in 96% heterosexuality. Maybe even a 60/40 split would. But we've got 2% now with something like a 99/1 split, and somewhere up the line, growth in homosexual mythology and literature *has* to have an effect (unless one can seriously believe that that to which people are exposed does not influence them).

It appears that once a solid choice for either homo or heterosexuality is made, the "other way" becomes unlikely, and, in fact, disgusting. True, with the current pro-heterosexual bias in the psychiatric community, about a third of homosexuals in treatment can, with considerable effort, be "switched." But as "even-steven" literature grows and becomes incorporated into the psychiatric community's consciousness, the attempt to convert will be made less

frequently. Tripp's *The Homosexual Matrix* is a well-received work that melds the myths of love, sex, homo and heterosexuality. It certainly constitutes a solid start toward "even-steven" in myth-making. The resolutions of the American Psychiatric and American Psychological Associations calling for equality or near equality of treatment of professionals and clients with either homo or hetero orientations, further movement toward equality of the sexual orientations. Pre-teens and teens are the battle ground. With the exception of the San Francisco school system, students' official fare is still 100% heterosexual. In my opinion, heterosexuality "needs all the help it can get," and these current developments portend a much more homosexual future.

Heterosexuality is a Valuable Social Resource

Converts to either sexual orientation must come from heterosexual efforts. Obviously homosexuals can sex until blue and not add to the race. But heterosexuality is not merely "the only way to reproduce." Because heterosexuality involves a human "fallout," its social value extends far beyond mere reproduction. *Heterosexuality and its fallout* provides one of, if not the most, potent socially cohesive forces in our society.

Three social psychological systems appear to be involved in social cohesion and fragmentation: friendship, lover relationships, and relative relationships. Friendship is largely based upon homophyly (attraction to those like myself) and propinquity. Homophyly, since it leads rather naturally to xenophobia, generally acts *against* overall social cohesion — particularly in heterogeneous societies as our own. Lover relationships are similarly based upon homophyly and propinquity. But heterosexual lover relationships tend to be associated with a human fallout. A component of the ego of the lovers becomes invested in the progeny they produce, and relative relationships are generated. Parents "own" and have ego investments in their children. Children reciprocate these toward their parents. Relatives have muted obligations and ego investments in both. Contemporary heterosexuality generates child-fallout, past heterosexuality generated sibling-, kin-, and grandparent-fallout. The cohesive power of relative relationships as compared to friendship is pointed up in our extensive study of intimacy patterns. Take, for instance, degree of social class homophyly. For our sample-as-a-whole, 57% of intimates were of the same social class as the respondent. But the degree of social class homophyly for intimate friends was 63%, while that for intimate relatives (excluding spouse) was 28%. The same general relationship was obtained with marital status homophyly. It

was 71% for intimate friends and 34% for intimate relatives. Age homophyly was 68% for intimate friends, and 29% for intimate relatives. Were it not for the fallout of heterosexuality, our society would be far more divided than it currently is. If friendship were the only social glue, our society could be divided more easily into disparate age-groups, social classes, marital statuses, etc. It is not the status of being a heterosexual, but the practice of progeny-producing heterosexuality that brings about the degree of cohesion exhibited in these statistical comparisons. Family-making not only replenishes the race, it glues it together. Because parents are involved with their children, they interact with and are tied to another cohort. Ditto for children and their grandparents. Parents have kin, who have varying social and marital statuses, and partially "because they are there, and must be interacted with," some non-homophyllous social and/or marital status intimate bonds are established. Certainly far from all kin are included in the "circle of intimates." Not all lovers, spouses, children, mothers, fathers, sisters, etc. "make it" either. Just a few. But those that do, exhibit a much higher degree of non-homophyly than that characteristic of friendships. About *twice as much* non-homophylic social "glue" is associated with kin-relations as compared to friendship. Friendship is too homophyllous to join the relatively disparate parts of our heterogeneous society with bonds of intimacy. Heterosexual family-production, though involved in only about a third of intimacy bonds, accounts for more than half the intimacy "glue" that unites our social system.

From a broader perspective, heterosexuality affords a different kind of social cohesive. As noted above, in our survey of 818 persons regarding the pleasure they obtained from various activities, males indicated considerably greater sexual interest. Looking at our survey of intimacy patterns with this in mind reveals an interesting set of relationships. First, females are more sexually homophyllous than males are in our society — that is, while both sexes more frequently nominated members of their sex as intimates, females did so more frequently than males did. Secondly, and most interestingly, the weakest degree of sexual homophyly for females existed in young adulthood, which also was the period of life when sexual activity scored the highest for females. In like manner, sexual homophyly for males was weakest in the late teens and young adulthood, the same period of life when sexual pleasure scored the highest for males. The almost perfect inverse coincidence of heterosexual proclivity and the course of sexual homophyly across the life span suggests that *heterosexual attraction "bends" two otherwise disinterested sexes toward each other*. As a consequence of this attraction, human

fallout is produced which continues the "binding/bending" process. Friendship formation, which is primarily homophyllous, exerts a force against this bonding, and "wins" both before intense heterosexuality hits the life span, and after the intensity wanes (and, of course, with females, it only fails to "win as big"). As persons age and head toward withdrawal from society, homophily regains the saddle, and the process of social fragmentation advances.

What if the heterosexual bias were not maintained? What if the tremendous sexual energies of males and females were not marshalled to unite these otherwise rather disinterested "races"? Perhaps "something else would turn up" to make it right in the end. And of course there may be a tooth fairy.

Heterosexuality is sexually more difficult than homosexuality. Per amount of time spent, the sensual rewards are fewer. The same amount of sexual satisfaction takes considerably more time. First, and most time consuming, the social psychological gap between the sexes must be bridged. Countless hours of chit-chat and philosophizing are required to create the kind of psychological environment to make physical intimacy possible. When physical intimacy is achieved, the battle is far from won. Different bodies, rhythms, and tastes must be melded, muted, and accommodated. Time to a generally mutually successful product is measured in months or even years. Further, as all of us change over time, heterosexuals typically can not rest on their laurels. Continued adjustment and accommodation is the rule.

The amount of time and effort expended pursuing the heterosexual carrot is, from society's point of view, well spent. Not only are otherwise disparate elements of society directed toward each other during the chase, but also during the attempt to elaborate and hold the carrot. As importantly, or even more importantly, the participants in this activity "have a lot of explaining to do." Because they have voluntarily expanded so much to get the carrot, they are compelled to justify their expenditures, both to themselves and to others. Of such justification is social cohesion and myth-creation made. The "heterosexual mystique," the "superlative advantages of the opposite sex" are convenient myths into which to buy. To justify such effort to himself, the heterosexual often magnifies the good and/or suppresses the bad. All the while, of course, the heterosexual helps to propagate the mythology of heterosexuality. Society fares quite well in all of this, since all the while the heterosexual is *a living example of social cohesion*.

The same social psychological process is exhibited in child rearing. My research, with over 300 mothers and 100 fathers, indicated that in

a multi-child family, the oldest was most often nominated as the "one loved most" by both parents. The eldest was also the hardest to raise. The principle operative here appears to be "affection/devotion attends voluntary effort." If a girl can get a boy to swim a mountain and climb a river to win her love, he will probably adore her. If she is gotten "easily," she stands every chance of being discarded readily. Even though first children do not plan to be the most difficult to raise, they generally are, and consequently reap the benefits thereof (and the parents get compensated: research suggests that the oldest child is the most likely to claim the greatest affection and respect for his parents). The effort of heterosexuality is to society's benefit. Because it is so much easier, homosexuality does a poor job of bonding society together: its lovers are not as highly esteemed, nor do the conquerors bask in the same degree of reflected esteem. The point of homosexuality is individual gratification. The myth of heterosexuality proclaims the same, but there's a rub. Lustful heterosexuals end up family-building and enhancing social cohesion. When the homosexual tires of his lover, he departs to find another. But by the time the heterosexual tires, he is trapped in honey of his own making.

It does appear that non-sexual homophily exerts a more muted force in some homosexual relationships. Male homosexuals' bathhouses and "tea rooms" feature extreme non-homophily (sexual homophily excepted). However, it is difficult to grant much "cohesive credit" for involvements that seldom even feature the exchange of names! Almost all commentators on lesbian relationships claim to have noted extreme social class homophily in "date" or "lover" relationships. Further, since homosexual males appear to feature such low levels of interpersonal involvement, the degree of "cohesive credit" to be granted must be modest. Bathhouses and "tea rooms" exemplify one end of the involvement continuum. That two-thirds of Weinberg and Williams' 1,117 homosexuals answered "no" to the question of whether the respondent and another were currently "... limiting your sexual relationships primarily to each other?", and, further, that only a third of their respondents claimed that they had "ever" been involved in such a relationship, suggests that there isn't much extension to the other end of the continuum.

A Cluster of Undesirable Traits is Disproportionately Associated with Homosexuality

Though some may shriek that "my personality traits are my business," let us acknowledge that some traits are society's business. A person's traits can lead to actions which affect the collectivity. Megalomania often proves socially disruptive, and sometimes, as in

the case of Hitler, leads to incredible human destruction. It is obviously in society's interest to encourage those social roles and traits that tend to social cohesion and betterment. Similarly, it is in the social interest to discourage those that tend to produce disruption and harm. Any life-style that leads to, or is more frequently associated with, undesirable personality traits suitably receives discouragement. Most traits, e.g. intelligence, appear unsystematically related to either homo or heterosexuality, but those that are systematically related are socially important.

It would be as silly to contend that each of the following traits is associated with each homosexual as to argue that none of these appear in heterosexuals (or even worse, that the obverse of these traits always accompanies heterosexuality). However, for social policy formulation, it is enough to demonstrate disproportionate "loading" of undesirable traits within a given subgroup or subculture to justify social discrimination.

The Egocentric/Supercilious/Narcissistic/Self-Oriented/Hostile Complex

This cluster of traits appears to "go together" with homosexuality (and led in part, in the recent past, to homosexuals being labeled "sick" by the psychiatric community). A person who, in part, seeks more of himself in his lover, is more apt to remain in the egocentric/self-centered orientation of youth. Such a person is more apt to gravitate toward those kinds of professions in which he can be a "star" and be noticed. In part, this accounts for the greater proportion of homosexuals in those professions involving exhibition such as acting, stripping, or modeling. The ego of such a person is more desirous of "worship" and control of others. Being the center of attention — almost no matter how — is highly attractive. The garish costumes and make-up of the drag queens tie in with this cluster, and the men they attract thereby get a "piece of the action" by standing in the queen's glare. Ditto the elaborate affectations of those homosexuals that play an effeminate social role. The hypermasculine homosexual, as a function of his exaggeration of the masculine theme, attracts attention, albeit in a considerably less garish way. The hypermasculine "Mr. Universe" type of homosexual also garners attention via exaggeration on a theme.

The "star" lives for gratification of self. *My way* is his motto. This, in part, accounts for the homosexual's disproportionately frequent attraction to the young. (The Rev. Troy Perry has been pleased to note that most child molestation reported to the L.A. Police involves heterosexuals. Almost 6 of every 7 cases, in fact. But when no more than 3 to 5% of the L.A. population is homosexual and accounts for

about 15% of the molestation "action". . .) A younger person can be charmed and controlled with far less effort than an older one. Candy and treats will serve to bend the will of the very young, and even for the older youth far less reciprocity is required than if one were dealing with an adult. The young more frequently have not established their sexual tastes, and the "star" can "have it his way" far more readily than when an adult is involved. Further, he can dispense pleasure without the fear that his efforts will pale in comparison with the standards set by previous lovers. His star status is unassailable. The ancient Greek homosexuals were "stars" by virtue of their ruling class status and by being philosophers of note. Virgin boys made good psychological sense — even if a boy complained or denigrated the efforts of one of the worthies, he was, after all, a child — and what is a child's opinion really worth? The star need not accommodate himself to the needs of others to the same degree as most folk. If a current love is "not working out" he can be discarded and a more suitable one found. The "perfect lover" is the one who accepts and loves you for what you are. At any point in time there is always a "Mr. or Ms. Right" to be found. This accounts in part for the more frequent partner-changing among homosexuals. A star deserves the very best, or something close thereto.

Superciliousness — an attitude of aloof, hostile disdain — is also consonant with the egocentric person. If you will not realize his marvelous qualities and pay homage, he still has you one down. After all he treated you with contempt *first*. Even if you become hostile, his preceded yours. I am well aware that much of what I have written frequently applies to notable Hollywood and Broadway actors. Adoration-seekers disproportionately frequently make poor models for marriages. As the columnists often put it, "there was too much ego to go around."

The possessor of this trait packet is much more apt to go through swings of mood and morale. When you find the "perfect person" your job is unbounded. Wow, neat, super, etc. But when it crashes, and it almost certainly will, gloom, doom and *gruk*. Many homosexuals are shy, retiring persons, and don't at all seem to "fit the packet." But even as "the ugly girl harbors the handsomest prince in her dreams," many of these shy sorts have only to be scratched to reveal all or parts of the packet. Often a possessor of the packet is wont to test himself or prove his superiority. Even as the teenager, who in his natural development in our society, tends to buy into the packet, does a number of daring deeds, rides the wildest amusement, takes the longest and most hazardous hike, makes the *most* important play, etc., so with the packet possessor. Bathhouses in which

a person might be sexually involved with twenty others in an hour's time exist for the homosexual. Heights of pleasure, coupled with lack of threat to the ego, lots of variety, and a sense of the daring, thrill through the whole operation. Walter Mitty to the fore. If only people *knew* what I just did, boy would they realize just how *daring* I was.

The greater component of the childish "I want it my way" associated with homosexuality stems, in part, from the greater ease connected with homosexual attachments. Developmentally, both hetero and homosexuals want things "their way." But the kinds of accommodations and adjustment necessary for successful heterosexuality assure participants that it won't be all their way. Just because so much of the time things don't work out perfectly in the face of such effort helps wean one from the coddled security of childhood. Parents and the rest of society work to "make the world nice" for children. Every childhood painting is worthy of note, as is every musical note. But adulthood is strewn with disappointments. Heterosexuality is a "maturing" sexual orientation.

Many psychiatrists and psychologists have commented on the personality structure of the homosexual. Some have been extremely condemnatory and inclusive in what they have had to say. Bergler, for instance, cites a sextet of traits which he feels is possessed by every homosexual, to wit:

1. Masochistic provocation and injustice-collecting;
2. Defensive malice;
3. Flippancy covering depression and guilt;
4. Hypernarcissism and hypersuperciliousness;
5. Refusal to acknowledge accepted standards in non-sexual matters, on the assumption that the right to cut moral corners is due homosexuals as compensation for their "suffering."
6. General unreliability, also of a more or less psychopathic nature.

My experience with a considerably more modest number of homosexuals would not lead me to be quite as all-inclusive. But I almost always can detect some of these traits in a given homosexual. How much of my detection is "knowing what to look for" and how much is due to a set on my part to "expect it" I really can't say. This is the continual plight of clinical impression. How much is really there and how much does the clinician add on? Somerset Maugham (a homosexual himself) commented on the homosexuals' personality as featuring "... a narrower outlook on the world ... a lack of deep seriousness ... inane flippancy ... and cynicism." Bieber has characterized homosexuals as angry, bitter people with low feelings of responsibility. It appears to me that homosexuality leads to a shallower

commitment to society and its betterment. Such shallowness comes about both because of a lack of children and the ease of sexual gratification. The *effort* involved in being heterosexual, the *effort* expended in being a parent — these are denied the homosexual. As he *has* less responsibility and commitment, so he *is* or becomes less responsible and committed. It is difficult to develop personality characteristics that fail to resonate with one's environment. While we are not totally creatures of our environment, it is far easier to "swim with the tide."

It is difficult to find anything like "hard" scientific evidence to substantiate the notion that homosexuals are on the average, less responsible/trustworthy than heterosexuals. The Weinberg and Williams sample of homosexuals was asked a question that bears upon the issue. Do you agree or disagree with the statement "most people can be trusted?" To a degree, since a person cannot know "most people" it appears reasonable to assume that he might project his own personality onto "most people" and/or assume that those people with whom he comes in contact are like "most people." While 77% of a reasonably representative sample of the U.S. population chose "agree," only 47% of the homosexuals ticked the same response. Because of the ambiguity of such items, I would not make too much of the difference. But it could suggest that homosexuals are less trustworthy.

Homosexuality is Associated with Personal Lethality

One of the more troubling traits associated with homosexuality is personal lethality. Extending back in time to classical Greece, a lethal theme shines through. In Greece, if historical sources are to be believed, companies of homosexual warriors were assembled because it was believed that they made better killers. The same pattern appears to be repeated in history. Ernst Roehm reportedly had disproportionate numbers of homosexuals in his storm troopers. Likewise the *Capos* in the German concentration camps were apparently disproportionately homosexual. As Beiber and others have noted, when a really gory murder is committed, police experience suggests that disproportionately frequently it is a homosexual killing. Further, for various reasons, it appears probable that homosexuals are disproportionately involved in both suicide and homicide. The narcissistic homosexual is apparently better suited to take human life — whether his own or another's.

Why should this be? The psychological mechanisms involved are not all that mysterious. The period of youth, when neither attachments to parents, nor new attachments to children have been formed,

is the lethal time of life. Obviously not every young person is a killer, but each is powerful enough to wreak damage, and unattached enough to be less restrained. The excesses of youth are not confined to sexual activities, but extend to lethality as well. Young men populate our armies and their female counterparts sacrifice their issue on abortion tables. Social cohesiveness is nowhere near as important in management of the old as it is for control of the young. Some involvements attend childship, and social memberships, but fundamentally, the ego of the young adult is housed almost totally within.

A self-contained person is a dangerous being. Perform a mental experiment. The person has been informed some months ago that he is dying of cancer. He is now on his deathbed. Beside him, just within reach is a button. If pushed, a thousand bombs simultaneously go off and blow the whole world to smithereens. He's breathing his last. Will he hit the button? Analogous situations exist in our society daily. The SAC bombers are always in the air, loaded for bear. A bomber crew could "take the world with them." At all hours our highways are filled with drivers who could take a piece of the world with them. Going back to our button, who, based on our knowledge of driving habits, accidents, and carelessness, would be the most apt to "hit it"? The egocentric person. Take for example Hitler, whose very sustenance depended upon the German people. The German people had, in his opinion, produced the best art, the best thinking, the best everything. Yet when everybody knew the jig was up and the war lost, did he decide to surrender and save priceless German life? Most certainly not. Rather he issued decrees that every single German was to die with him. That which he loved most, must end its existence with him. That Germans should survive while He, the *center of the world* be gone, was intolerable. It's just too unjust for most self-centered people to take. The psychological autopsies of many accidents on the highway suggest that just this kind of event occurs. The young lover has been *rejected*, his world is come apart, *he is upset*. Damn the world, damn the rest of humanity, if others who occupy the highway don't realize that this catastrophic event has occurred in his life, then their own insensitivity means that they deserve what they get. Who have our militarists chosen to man the SAC bombers? Family men — married, childed, invested in the continuance of humanity. Who do they choose to man fighter planes? Young, unattached types, filled with daring and lethal desire. In our society the childless are more apt to suicide and childless couples are more apt to be involved in homicide. Further, both suicide and homicide accompany divorce and separation disproportionately frequently. Social cohesion needs to be developed and maintained for optimum personal and social

health. Had Hitler children, the course of history might well have been different.

Homosexuality is associated with childlessness, and childlessness is associated with greater lethality. A study my associates and I conducted in Maryland in 1975 bears on this issue: 325 adults were interviewed regarding their driving habits and claimed willingness to risk their life for another. When asked to rate themselves regarding "how often do you drive carelessly?" 82% of parents vs. 56% of the non-parents claimed "almost never or never" (there were no age or sex differences on this item). On its face, the finding would be just an interesting questionnaire difference. But there was a decided tendency for fathers to report fewer tickets than non-fathers, and most importantly, fathers reported only a *third the number of accidents* compared to non-fathers. When asked what kinds of events had induced them to drive more carefully, *75% of parents said having a child* steered them in this socially desirable direction.

This attitude of care for the young is socially valuable. Now our results could have come about because those who remain childless are frequently more selfish and/or becoming parents "delethalizes" people, or both. Since we asked people what did delethalize their driving habits and they specifically nominated having had a child, the possibility that children do delethalize is enhanced. Certainly our evidence "fits" into the Judeo-Christian thinking about the virtues of childbearing (Rabbi Caro said that those who lived and did not procreate were worse than murderers, and the Catholic tradition has decreed parenthood a blessing). Society has an interest in developing "ego spread" on the part of the young. Bearing children is the single best mechanism around for pulling ego out of one's skin. When part of *you* resides in a separate, younger body; when part of *you* will survive the tanning and decay of your own skin, an entirely different perspective on life and death emerges. What is to be said of the lifestyle and sexual orientation that produces no children, and, in fact, caters to and reinforces a "skin-housed ego"?

Direct empirical comparisons between homosexuals and heterosexuals along the dimension of lethality are meagre. First, as noted above, as a class, homosexuals more frequently commit suicide and homicide as compared to heterosexuals (some of this difference may well be partially the result of social discrimination). The "lessons of history" suggest that at least some homosexuals have been considerably more lethal than most heterosexuals. Another line of evidence has surfaced in our four-wave study of 1,520 persons. In the first and fourth waves of the study those females who claimed to have obtained an abortion (12% of our sample) five times more

frequently than non-aborters claimed a less-than-exclusively-heterosexual orientation. In the third and fourth waves of the study, males who claimed that they had killed or participated in killing other humans (20% of our sample) four times more frequently claimed a less-than-exclusively-heterosexual orientation. As the taking of human life is such a vital part of any ethic, the social interest may be sufficiently involved to suppress homosexuality on this count alone.

Heterosexuality Provides The Most Desirable Model Of Love

Myths are created not only by storytellers but by people living within the myth. Almost all (95% or so) heterosexuals get married, and 75%-80% stay married to their original partner till death. To be sure, there are marriage "hogs" within the heterosexual camp who play serial monogamy and assure that a third of all marriages end in divorce. Further, about half of all married men and about a third of all married women admit to one or more infidelities over the duration of their marriage (probably the greater bulk of the "cheaters" come from the serial monogamy camp). While heterosexuality's colors are far from simon pure, the relationship heterosexuality spawns is among, if not *the*, most enduring of human bonds. Acquaintances are added and discarded, friends are chosen more carefully and released less readily, but compared to the marriage bond friendship is "miserly." The average length of membership in communes is two months — even the life of communes is measured in months. "Shack-ups" or "live-togethers" seldom last over a year — much as college roommates usually fail to room together again the next year. Sheer propinquity is not a very sticky social glue, and even the addition of some philosophic camaraderie increases cohesion only a bit. Heterosexual marriage shines as the most durable of voluntary human institutions.

Homosexuality offers no comparison in durability. While "slam, bam, thank you ma'am" occurs in heterosexuality, few heterosexuals could more than fantasize about what occurs in homosexual bathhouses or tearooms. As Weinberg and Williams note, the homosexual community typically features "sex for sex's sake." Their survey in which two thirds of their respondents chose to respond "no" to whether they had limited their "...sexual relationships primarily to (another)" is telling. Names and banter are typically neglected in bathhouses. Such extremity of impersonality is seldom approximated by either swingers or the prostitute relationship. The norm of heterosexuality is the rather sexually staid, personally intense, monogamous relationship — and even heterosexuality's seamier side frequently features a fair component of interpersonal interaction.

But as Tripp and others have noted, homosexuals frequently carefully separate their friends and lovers, fearing that sex might "contaminate" the friend relationship. While sexual intimacy and personal intimacy can be and frequently are separated, wisdom seems on the side that attempts to weld rather than divide the two.

When people are merely "getting their jollies," and fantasizing perfection while doing so, reduced communication is an asset. If you discover that your beautiful lover holds political views antithetical to your own, how can you really enjoy him/her? The "less known the better" is fantasy sex. Communicating, mutually knowledgeable people often have to "work it out" before attempts at sex can even occur. But while typically short on durability, some homosexual relationships are more lasting. The quality of even these is often questionably desirable. Part of the problem lies in the lack of commitment that follows lower effort in the homosexual pairing. Tripp, for instance, opines that part "...of the reason many homosexual relationships do not survive the first serious quarrel is that one or both partners simply find it much easier to remarket themselves than work out conflicts (p. 155)." In heterosexuality, no matter how similar the participants, there is always a considerable gap between them. To stay together takes great effort, and the expenditure of this effort prompts both personal and social commitment to the partner.

Persons who feast on perfection have rather little protein in their life. Once beyond the first stage of "in loveness" the heterosexual is quite aware that he has a constant battle on his hands. Human relationships, to the degree that they follow the marital model, don't "come naturally," they must be worked at constantly. Smoothing over, compromise, ignoring, and "white lying" have to be learned and utilized for a successful go at it. People trying to live in perfection are always close to a hairtrigger split. Because the heterosexual partners are so dissimilar, accommodation and adjustment are their key strategies. Because mutually satisfying heterosexual sexing takes so long and so much effort, both participants have to "hang in there" long after "sane people" would have toddled off in frustration. *We become the way we act. The heterosexual relationship places a premium on "getting on" and thus provides a model to smooth countless other human interactions.* The homosexual model is a considerably less satisfactory one upon which to build a civilization. Note Tripp again (p. 167): "... the problems encountered in balancing heterosexual and homosexual relationships are strikingly different. *The heterosexual blend tends to be rich in stimulating contrasts and short on rapport* — so much so that popular marriage counseling literature incessantly hammers home the advice that

couples should develop common interests and dissolve their conflicts by increasing their 'communication.' By comparison, homosexual relationships are overclose, fatigue-prone, and are often adjusted to such narrow, trigger-sensitive tolerances that a mere whisper of disrapport can jolt the partners into making repairs, or into conflict."

Loving your neighbor as yourself is difficult in homogeneous society. A heterogeneous society compounds the difficulty. In a civilization as heterogeneous as ours, we need as many models of divergent people "getting on" as we can get. Heterosexuality provides a considerably better model than homosexuality.

Our social system also features large components of delay of gratification. The heterosexual "carrot" is hard to get and requires a lot of input before successful outcome is achieved. The homosexual model is too immediate and influences people to expect instant results. "Openness" and "candor" enable quick shopping and discarding until the "right one" is found. But restraint and face-saving coupled with conventionality of manners provide the kind of framework that breeds social harmony. No matter how open and frank the heterosexuals, at best they will find a suitable mate *for that time period* in their life. But people change, and seldom in parallel harmony. In the long run the heterosexual will find ample need for those social skills that lie on the other side of the "openness" chasm. Openness appeals to the young — it makes life far more simple. Brutal candor enables sifting of people. "Getting on" is difficult. "Hanging in there," awaiting better things and exercising the kinds of restraint that allow relationships to endure are also difficult. Heterosexuality provides a far better model for all of these valuable social skills.

In short, heterosexuality is effortful, durable, and demands delay of gratification. While any human relationship takes effort, homosexuality pales in comparison to heterosexuality on each count. Heterosexuality assures a supply of fresh human talent. While artificial insemination or some other device might fulfill the bare requirements in this regard, only heterosexual marriage provides models for the two sexes after whom the child might model himself and learn regarding getting on and sticking to. Children reared by one parent are at a disadvantage. In my investigations of the wantedness of children, in which over 150 parents were interviewed, only one child had both parents claim they "wouldn't have him again," but 18 others had one of their parents make such a claim. Two persons, of the opposite sex, provide variety of models and experience for the child.

No one is rich enough, powerful enough, or attractive enough to guarantee himself personal happiness. Incredibly wealthy, fabulously beautiful people have taken their lives in despair. *Nothing* guarantees happiness. On the other hand, extremely poor, grotesquely ugly people have achieved personal life-satisfaction. So it can likewise be said that nothing guarantees misery. More than any other single factor, happiness or life-satisfaction is an *achievement*. (The greatest "secret" to happiness is a dogged determination to wrest happiness from the cards life deals.)

Both degree of determination to be happy and the stage upon which happiness is pursued are influential in life-satisfaction. Since the stage is important, the prudent person attempts to include "props" that aid rather than hinder his pursuit of happiness. From the prudent perspective, it is foolish to neglect one's body or engage in needlessly hazardous pursuits. Similarly, it is wise to seek sufficient wherewithal to be free of nagging financial concern. From the prudent standpoint, homosexuality is an obstacle in the pursuit of happiness.

The best evidence on the question of homosexuals' happiness is, like most of what is known about homosexuality, not the best. But it is "fair" evidence from a social science standpoint. In their survey of 1,117 homosexuals, Weinberg & Williams asked respondents to answer "yes" or "no" to "I am a happy person." In an earlier poll of over 3,000 citizens, 92.8% had chosen "yes" to this question, but only 68.8% of the homosexuals did the same. Now I would not argue that 92.8% of Americans are "happy persons" because they chose "yes" rather than "no" to this kind of item — such questions probably can be used to suggest differences between groups of persons, but hardly deserve to be considered precise. Answering such questions is rather like being asked "do you like ice cream, yes or no?" Both the person who LOVES ice cream and those who merely think it "OK" probably check "yes" rather than "no." And those who HATE ice cream check "no" along with those who just feel indifferent to it. But even with this caveat, and it's an important one, the way the responses fell suggests that homosexuals *are* less happy, on-the-average, than heterosexuals are. My educated guess is that most homosexuals are "happy" with life, just as most heterosexuals are. It probably works both ways — that is, unhappy people may be attracted to homosexuality and/or homosexuality may be a "negative prop" on the "life-satisfaction stage." But, either way, evidence such as Weinberg and Williams report cannot just be tossed aside. Even if their findings only mean that homosexuality attracts unhappy, less cheery sorts of people, a person "buying into" homo-

sexuality is going to have to run his "happiness play" on a stage disproportionately filled with "unhappy props." Being around people who are "down" is a "downer" (which is part of the reason psychologists and psychiatrists charge so much, it takes a lot of mental effort to rise above dealing with "sick" people). In my research comparing 144 handicapped persons' happiness with the happiness of 150 normals, the handicapped claimed to enjoy life as much as normals. But the handicapped also felt that their lives were more difficult. Achieving happiness for a handicapped person appears to require more effort. Since happiness is a decided achievement under the best circumstances, a prudent person would attempt to avoid becoming handicapped. Similarly, it appears prudent to avoid acquiring a sexual orientation that appears to make life-satisfaction more difficult to attain.

Does homosexuality make being happy more difficult? In the Weinberg and Williams study, homosexuals were asked to respond "yes" or "no" to the statement "no one cares what happens to you." While a general population sample had chosen "yes" 23% of the time, 34% of homosexuals chose "yes." One of the important components in life-satisfaction for most people is having others care about you. Heterosexuality with its bindingness and production of children and grandchildren gives one a solid start toward generating players on one's "happiness stage" who really *do* care about you. Homosexuality, with its emphasis upon self-gratification, does little to generate others who care about you. The Terman group of gifted children is now entering its old age. They have been followed now for over 50 years (Sears, 1977) and given all kinds of questionnaires and psychological tests. While the sample is biased, and the questionnaire can always be faulted, the most highly-rated set of "satisfiers" was "family life." That is, in competition with friendship, occupation, and "richness of cultural life," overall, this group of intellectually endowed people ranked the satisfaction that they received from "family life" higher than they rated anything else! In a related vein, my associates and I interviewed almost 7,000 U.S. persons regarding what two things they valued most in life. For the life-span as-a-whole, family values were the most frequently nominated. Personal happiness was nominated as a value only a third as frequently as family values. In fact, family-related values outstripped #2 (health) *two to one*! Heterosexuality helps generate the very kinds of props and reasons that contribute toward making life-satisfaction more possible. *In the long run*, heterosexuality has a lot more to offer as a life-style than homosexuality.

Humanity needs people who feel a commitment to what happens *after* they expire. Even as he benefited from those who preceeded him, so he must care to benefit those who come after. The easiest way for this to be accomplished is, of course, to invest some of one's ego in one's children. Both the singleton and the homosexual (and frequently they are one and the same) are not just less desirable for humanity, but also often represent human material that has failed to reach its potential. It is psychologically inefficacious for these persons to brood about their shortcomings — they have to achieve their happiness with "what they've got." But the homosexual orientation always presents the personally nagging question of "what might have been" with considerably more force.

Homosexuality is Part of a Growing Lethal Complex

Around the mid-1950s, the social sciences began to "discover" death and dying (Kastenbaum and Costa, 1977). Most colleges today offer courses on death and dying, and the popular literature abounds with death-related material. From modest beginnings, death research and theorizing has flowered into a competitor with sexuality for popular and professional attentions. Recently one wag opined that "death is in, sex is out."

Social policy changes regarding death have accompanied the "popularization of death" movement. In the 1960s the U.S. started switching social policy regarding a number of death-dealing or life-inhibiting phenomena. Life-inhibiting social policy was keyed by the pill. Use of this life-inhibiting drug was increasingly promoted among the young. For a time, the only medication the poor could count on getting without charge was the pill. Even today the use of the pill is the only component of sex education certain to be included in the curriculum in public school programs. In the late 1960s a number of states led the way in adding abortion as a "final solution" to pregnancy and in 1973 the U.S. Supreme Court legalized it nation-wide. The older end of the life-cycle is not being neglected. In the 1950s various groups had begun "talking up" euthanasia. In 1973 the *American Humanist Association* adopted a manifesto of rights that their literature highlights as the "right to birth control, abortion, and divorce; the right to die with dignity, including euthanasia and the right to suicide." The Federal Council on the Aging prepared a "bicentennial bill of rights for older Americans" in which the 10th right was "death with dignity" whereby the individual can "permit or deny the use of extraordinary life support systems" (note the absence of "request"). By the end of the bicentennial, the largest state, California, became the first to enact a death with dignity/

euthanasia law. The early 1970s also featured the "talking up" of infanticide legislation and practice and questioning laws making suicide a crime.

These phenomena have an underlying communality — population trimming. In Western society, as the technologic component of production has grown, the requirement for people has declined. The extent of this decline is illustrated by the U.S. where in 1850 33% of the population was involved in direct production (farming, manufacturing, mining, utilities, transportation) as compared to 12% in 1975. I have characterized this set of social policies as a lethal complex (Cameron, 1977).

The most ominous feature of the lethal complex is that in its haste to rid our society of "too many" humans, it turns against the very existence of man. Many of the utterances of Zero Population Growth and environmental groups extol the virtues of man-destroying phenomena. "The problem with the world is man himself" is a frequent accompaniment of drumming for the complex. War, famine, blight — all are being recast in a new light — as *saviors*. The "trim the population" kind of thinking has developed to such a degree that almost *anything* that gets rid of people is cast as beneficial. "Fewer, smaller, better" are the key concepts of this thrust. The potential value of individual humans pales beside their possible elimination. Misanthropy is ceasing to be a bad word and instead is taking on a rosy hue.

"Liberation of homosexuals" fits rather nicely into the lethal complex by being life-inhibiting. While even "be-pilled" heterosexuality might result in human issue, no such danger attends the practice of homosexuality. Further, homosexuality makes misanthropy even more attractive and expands the possibilities of man-destroying social policy. At best, homosexuality ties one only to that half of the race represented by one's own sex. Further, since a person seldom has sexual commerce with but a part of the people traveling the life-span, homosexuality, to the degree it becomes prevalent, has the potential of separating the human race into many rather disinterested camps. Lethal social policy has a much better chance of playing on a stage filled with relatively disinterested groupings of people. Liberating homosexuality is thus not merely a symptom, but apt to become a cause of the expansion of the lethal complex.

Summary

In sum, there are a number of reasons why homosexuality is best treated as a deviant sexual mode. I do not believe that homosexuality ought to be placed on an even-keel with heterosexuality. Further,

homosexuals ought not, in my opinion, to be permitted to openly ply their sexual orientation and retain influential positions in the social system. Thus teachers, or pastors who "come out," ought, in my opinion, to lose their claim to the roles they occupy.

Reasonable people can and do differ on the degree and kind of discrimination that is to be laid against undesirable life-styles. There are a number of issues that appear substantive and weigh against the liberalization of social policy toward homosexuality. The burden of proof always justly falls upon those who would change the social system. If the homosexual community and/or those who endorse the liberalization of social policy toward homosexuality have evidence that bears upon these points, by all means bring it forward and let us reason together. But mere cries of "we are being discriminated against" are not evidence. The collection of decent evidence takes organized time and effort. I am weary of those who feel that a case has been made just because they have gotten blisters on the streets or their voices are louder.

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