



1. The Origin of the "Gay" Identity

A little over one-hundred years ago, the first concept of an inborn “homosexual” condition began to circulate in Germany. Prior to this time there is no known record of any human being ever claiming to have been born with same-sex attractions (SSA). The originator of the novel concept was Karl Heinrich Ulrichs (1825-95).



Ulrichs, the “grandfather of the world ‘gay’ rights movement” was a lawyer, political activist, and known pedophile. At the age of fourteen Ulrichs was seduced by his riding instructor, a man about thirty years old.(1) Observers familiar with the high correlation between childhood sexual molestation and adult same-sex attractions might conclude that this youthful experience was the cause of Ulrichs’s fixation.

In an effort to garner support to repeal Paragraph 175 of the German Penal Code which criminalized sodomy, Ulrichs began to spread a theory that defined individuals experiencing same-sex attractions as members of a “third-gender.” Ulrichs proposed that individuals who develop same-sex attractions do so because of a psycho-spiritual mix-up, in which a man’s body becomes inhabited by a woman’s soul (and vice versa for women). Ulrichs coined the terms “Urning” (male) and “Dailing” (female) to refer to members of this “third-gender,” which was neither male nor female, but a combination of both. The term “Uranian” was introduced in 1862 as a new designation for same-gender sexuality in general (both Urnings and Dailings). He took the term from Plato’s *Symposium*, in which same-sex Eros is said to fall under the protection of the ninth muse, Urania. Ulrichs reasoned that since same-sex attractions were natural, sodomy should not be criminalized.

Although Ulrichs was unable to abolish the sodomy law, his efforts were influential nonetheless, as evidenced by the swell of political activism and public sympathy for “Uranians” during his time. It was

amidst this changing political climate that a German-Hungarian writer named Karoly Maria Benkert (1824-82) writing under the pseudonym Karoly Maria Kertbeny, coined the term “homosexual” in an open letter to the Prussian Minister of Justice in 1869.

(2) Prior to this, men and women who engage in same-gender sex acts were known as “sodomites,” “pederasts,” or “Knabenschaender” (literally, boy ravishers).

(3) Ulrichs and Kertbeny understood that public opposition to same-gender sex acts sprang from the people’s understanding of sodomy as an unnatural and irrational act. In order to counter the behavioral connotations inextricably linked with terms like “sodomite” and “boy ravisher,” Ulrichs and Kertbeny set out to coin new terms that would refer to a sexual identity, rather than a specific behavior. They were successful. In fact, their most influential accomplishments proved to be the coining of the terms “Uranian” and “homosexual.” During this time, German men who were engaging in sodomy began to refer to themselves as “Uranians,” and a militant slogan, “Uranians of the World, Unite!” was used internationally.

(4) Although Ulrichs’s identity-based term would fail to stick long term, Kertbeny’s term, “homosexual,” proved to have more lasting appeal.

Social critic Mark Steyn describes how the coining of terms by activists has played a central role in the movement to normalize same-gender sexual activity by subtly influencing public opinion via the lexicon. Historically, Steyn explains, moral concern for sexual activity between two persons of the same gender was identified as sodomy, an act. One can either think of sodomy as acceptable or unacceptable; either way, it is an act that someone chooses. Then, Steyn explains that in the late nineteenth century, the act was redescribed as a condition of certain persons, and it was termed “homosexuality.” Next (only a few decades ago) “homosexuality” was upgraded again, this time referring to a person’s very identity, so that now we identify people as being “gay,” or “straight,” or somewhere “in between.” Now the term describes who a person is. It has become as fundamental to one’s identity as race. Steyn explains, “Each formulation raises the stakes: One can object to and even criminalize an act; one is obligated to be sympathetic toward a condition; but once it’s a full fledged 24/7 identity, like being Hispanic or Inuit, anything less than wholehearted acceptance gets you marked down as a bigot.”

(5) Ulrichs’s socio-political strategy established itself as a working model in late-nineteenth-century Germany. However, oncoming political turmoil both within the pro-sodomy movement itself and throughout Germany in general pushed his movement underground. Ulrichs’s strategy was destined to lie explicitly dormant for nearly a century; yet its influence survived implicitly in the language. The “third-gender” theory established a new concept for the masses. This concept carried with it an entirely new blueprint for society’s future.

(1) Kennedy, Hubert. “Man/Boy Love in the Writing of Karl Heinrich Ulrichs” Kennedy in Pascal, Mark (ed.) p. 15.

(2) Lauritsen, John, and Thorstad, David. The Early Homosexual Rights Movement: 1864-1935. New York, Times Change Press, 1974, p 6.

(3) Steakly, James D., The Homosexual Emancipation Movement in Germany, New York, Arno Press, 1975. p. 13) --all terms referring to the act of sodomy.

(4) Rutledge, Leigh W. The Gay Book of Lists. Boston, Alyson Publications Inc., 1987, pg 41 and pg.45 in Pink Swastika)

(5) (Mark Steyn, “There’s No Stopping Them Now,” Chicago Sun-Times, July 13 2003, p.35)

2. The Pro-Sodomy Movement Comes to America



Shortly after Ulrichs death in 1895 the pro-sodomy movement in Germany split into two separate and opposed factions. One faction followed Ulrichs's successor Magnus Hirschfield, the other a young anarchist, Adolf Brand. What divided the movement was gender identity. Hirschfield and his followers embraced an effeminate identity in the tradition of Ulrichs, while Brand and his followers perceived themselves as hyper-masculine, as in the tradition of Hellenic Greece.

In 1897 Magnus Hirschfield formed the Scientific Humanitarian Committee (SHC).



The "SHC" was dedicated to two goals. The first was to overturn paragraph 175 of the German Penal Code which criminalized sodomy and the second was to work to legitimize acts of sodomy within the German culture in general. Although originally Hirschfield was committed to Ulrichs's "third-gender" theory of an inborn "Uranian" condition, he later abandoned it. Hirschfield believed that persons experiencing same-sex attractions are handicapped due to a hormonal imbalance and can be cured through hormone treatment. This view undoubtedly arose after Hirschfield observed the general sexual confusion of patients with same-sex attraction at his Institute for Sex Research in Berlin, which was the predecessor to Alfred Kinsey's Institute for Sex Research in the U.S., founded in 1947. Although Hirschfield's "fem" faction dominated the early pro-sodomy movement in Germany, Adolf Brand and his followers perceived themselves as fully masculine and despised everything effeminate. Soon, an opposing pro-sodomy group emerged.

On May 1, 1902, three pederasts, Adolph Brand, Wilhelm Jansen, and Benedict Friedlander formed "The Community of the Special" (CS). The "CS" fashioned themselves as a modern incarnation of the warrior cults of ancient Greece, Sparta, Thebes, and Crete. Members of the "CS" were ultra-masculine, male supremacists and pederastic (devoted to man/boy sex). Brand once wrote that he wanted men who "thirst for a revival of Greek times and Hellenic standards of beauty after centuries of Christian Barbarism." The "CS" wanted German Society to revert to pagan values: "The positive goal...is the revival of Hellenic

chivalry and its recognition by society. By chivalric love we mean in particular close friendships between youths and even more particularly the bonds between men of unequal ages.”

(1) Adolf Brand published the first pro-sodomy magazine in Germany, *Der Eigene* (“*The Special*”). In 1903, Brand was briefly jailed as child pornographer for including pictures of nude boys in his magazine; nevertheless, *Der Eigene* remained in publication until 1931, peaking at over 150,000 subscriptions during the years of the Weimer Republic. In addition to *Der Eigene*, Brand published a satirical journal entitled *Die Tante* (*The Fairy* or *The Auntie*) which often ridiculed the effeminate Hirschfeld and his followers.

(2) As the rift between the hyper-feminine and hyper-masculine factions of the pro-sodomy movement widened, and as the revival of pagan Hellenic values began to transform German society, the hyper-masculine wing of the movement led by Brand became a serious political force. In 1919, Hans Kahnert along with other followers of the hyper-masculine faction founded the “Society for Human Rights” (SHR). The “butches” “SHR” quickly outgrew the “fems” “SHC” and became the largest pro-sodomy organization in Germany during the 1920’s. The first pro-sodomy organization in the United States was an American chapter of Hans Kanherth’s German-based “Society for Human Rights” (SHR). The American “SHR” was founded on December 10, 1924, in Chicago, by the German-American, Henry Gerber (1892-1972).

(3) Gerber served with the U.S. occupation forces in Germany from 1920 to 1923. While overseas, Gerber became involved with the German chapter of the “SHR.” When Gerber returned to America he legally chartered an “SHR” chapter together with a small group of “revolutionaries,” without revealing to the state its purpose. Soon, they began publishing a pro-sodomy journal called *Friendship and Freedom*,

(4) patterned after the German chapter’s publication of the same name.

(5) In 1925 the organization collapsed when Henry Gerber, Vice President Al Menninger, and another member were arrested on charges of sexually abusing a boy. All three were turned in by Menninger’s wife. The Chicago Examiner ran the story: “Strange Sex Cult Exposed” and spoke of strange doings in Menninger’s apartment. Menninger confessed, but Gerber claimed that the incident was a set-up, saying that their arrests were “shades of the Holy Inquisition.”

(6) Upon Gerber’s release from prison he continued his activism underground by writing under the pen-name “Parisex.” He also retained his ties to the German “SHR” and published several articles in their publication. Gerber resurfaced in 1934, when he joined the staff of a pro-sodomy literary magazine called Chanticleer.

(7) In Chanticleer, Gerber revealed himself as a militant socialist who regarded capitalism and Christianity as the twin pillars of ignorance and repression of “sexual freedom.”

(8) Despite Gerber’s work, his chapter of the “SHR” was only an aberration. The demand and leadership for a sustaining pro-sodomy organization in the United States would not emerge until 1948. On August 10, 1948, at the tail end of an eighteen year stint as an American communist party leader, Henry (Harry) Hay (1912-2002) who is regarded as the “founder of the modern ‘gay’ rights movement” began to organize a group that would eventually come to be known as the Mattachine Society.

(9) Although the society did not officially receive its name until the spring of 1951, from the beginning it was seen as a vehicle to destroy social restraints against sodomy in American culture.

(10) At the age of fourteen, Henry Hay, like Karl Heinrich Ulrichs, was sexually abused by an older man,

about 25 years old.

(11) Later in life, Hay defined himself as a neo-pagan and participated in the occultic rituals at the “Los Angeles lodge of the Order of the Eastern Temple (O.T.O.), Aleister Crowley’s notorious anti-Christian spiritual group.”

(12) Hay also provided musical accompaniment to ceremonies performed by the “lesbian high priestess.” He also founded a New Age group called “Radical Faeries,” which met in an asram in the high desert of Arizona to offer invocations to pagan spirits.

(13) Hay also endorsed pederasty as an essential part of the pro-sodomy movement in America and openly endorsed the North American Man/Boy Love Association.

(14) Henry Hay was Karl Heinrich Ulrichs American counterpart in several ways; both men launched enduring social movements in their respective cultures, the avowed purpose of each was to undermine the Judeo-Christian moral consensus in respect to acts of sodomy, and both had been sexually abused at a young age (which seems to be the rule rather than exception among men who develop same-sex attractions). Unlike Ulrichs however, Hay became increasingly militant as time went on, until in the 1980s he participated in California’s notoriously violent ACT-UP (AIDS Coalition to Unleash Power) demonstrations.

(15) Though Hay was in his 70’s and is not directly linked with any of the property destruction associated with ACT-UP, his presence validated the terrorist tactics of the group. Henry Hay’s Mattachine Society spawned large-scale pro-sodomy political and social activism that soon outgrew both his expectations and control. Hay’s highly motivated activists operated in groups designed like communist cells, each a “secret fraternity” bound by a common vice. As Hay stated in a later interview, “(we wanted to) keep them underground and separated so that no one group could ever know who all the other members were.”

(16) Slowly at first, from innumerable obscure sources came theories, public statements, and actions in support of the social acceptance of “homosexuality.” And as the power of the pro-sodomy political lobby grew, so did the ugliness of its demands and its methods.

(1) B. Friedlander: 259 (2) Oosterhais and Kennedy: 6 (3) J. Katz: 388 (4) *ibid.* 389 (5) *ibid.* 632n (6) *ibid.* 392 (7) *ibid.* 633n (8) *ibid.* 394 (9) *ibid.*: 13 (10) J. Katz: 412f (11) *ibid.* 36 (12) Timmons: 76 (13) *ibid.* 265 (14) *ibid.* 296 (15) *ibid.* 292 (16) J. Katz: 410

3. The Sexual Revolution



Within five years of the Kinsey Report, Hugh Hefner launched *Playboy* magazine and with it came the modern pornography industry. Hefner himself is quoted as saying that if Kinsey were the researcher of

the sexual revolution he was the pamphleteer.

(1) The initial target audience of *Playboy* magazine was the very generation of young men whom Kinsey had been speaking to on his college lecture circuit. More significantly, the magazine popularized Kinsey's ethic of sexual licentiousness with much of the male population of America at the time. *Playboy* magazine, then and now, serves as a social engineering tool, in that the existence of a thriving pornography industry morally corrupts the men who use it. It logically makes them less likely to oppose sodomy on moral grounds and more likely to support public policies which legitimize sexual license. Exposure to pornography at a young age has also been shown to be a gateway into struggles with both same-sex attraction and sodomy.

In a similar way, the pro-sodomy cause is advanced by a successful abortion industry, which arose in response to the "sexual revolution." The choice to murder one's own unborn child morally compromises both men and women; making them unwilling to criticize the choice to engage in other forms of immoral behavior. It also ensures that an unwanted child will not be a lasting deterrent to those who have chosen sexual license over family.

In addition, the acceptance of sexual indulgence as an important social value inevitably initiates a downward moral spiral in a culture. In American society, the selling of the idea of recreational sex to young men in the 1950's created a "market" for immodest and sexually adventurous young women, which in turn, helped to legitimize the idea of female sexual promiscuity. In the 1960's, once immodesty and promiscuity became acceptable for some women, the pressure increased for all women, competing for the attentions of men, to adopt these behaviors. This was especially true of the youngest marriage-age women of that generation, whose personal morals and values had already been influenced by a decade of sex-saturated pop culture.

The wholesale entrance of woman into the world of sexual license created a number of societal demands. It created the demand for the feminist women's movement to "liberate" women from societal expectations about marriage and child-rearing (National Organization for Woman formed in 1966); for contraception on demand (*Griswold V Connecticut* in 1966); for abortion on demand (*Roe V Wade* in 1973); and for "no-fault" divorce (state by state liberalization of divorce law began in the early 1970's). The result of these policies has been the achievement of a pansexual goal as embodied by Kinsey's teachings: the progressive denormalization of marriage and the steady normalization of sexual license. The census data of 1998, showed a fourfold increase of divorce from 1970 to 1996, while the population of cohabiting couples, more than doubled.

Among the steadily increasing side-effects, produced by these dramatic changes in American policy are the escalation of violent and non-violent crime, the proliferation of sexually transmitted diseases, and the escalation of mental illness and chronic substance abuse. The Index of Cultural Indicators, devised by former Secretary of Education William J. Bennett, has tabulated statistical indicators of America's cultural collapse from 1960 to 1990. During this period, Bennett writes that there was a, "560 percent increase in violent crime; more than 400 percent increase in illegitimate births; a quadrupling of the divorce rate; a tripling of the percentage of children living in single-parent homes; more than a 200 percent increase in the teenage suicide rate; and a drop of almost 80 points in SAT scores.

The social regression of the last 30 years is due in large part to the enfeebled state of our social institutions and their failure to carry out a critical and time-honored task: the moral education of the young."

These of course, are all results one would expect to find in a generation of citizens raised in unstable homes. Each and every one of these social problems is a direct consequence of embracing the

“pansexual” “anything goes” attitude of sexual license as popularized by Kinsey. Meanwhile, as the pursuit of sexual hedonism became the personal goal of an ever larger percentage of the population, the pro-sodomy movement continued its advance.

(1) Reisman, 1998: 108

4. The Stonewall Riots and the Politicization of Sodomy



“Two, four, six, eight -- Smash the family, smash the state!” (Popular slogan of 1970s pro-sodomy activists)

(1) By 1969, the influence of a growing sexual subculture in America had spawned the demand for sexually deviant businesses in major cities. So-called “gay bars” sprang up in Los Angeles and New York, hosting a bizarre mix of “street queens,” drug addicts, and boy prostitutes

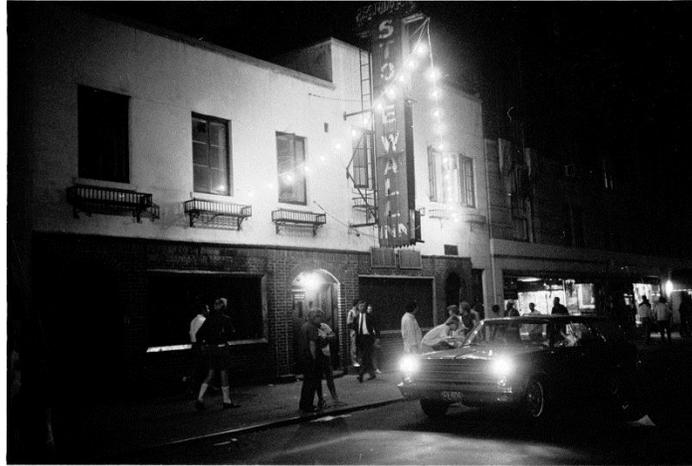
(2) In New York men regularly engaged in public sex acts with anonymous partners “in the backs of trucks parked near the West Village piers”

(3) and in the public restrooms. Sodomy occurred so frequently in the bushes of one public park that the authorities were forced to cut down the trees to stop it.

(4) In response to police efforts to discourage this increasingly offensive behavior, participants began to organize to demand the “right” to public sodomy. Emboldened by their numbers, they began picketing businesses such as Macy’s Department Store, which had cracked down on sodomy in their restrooms.

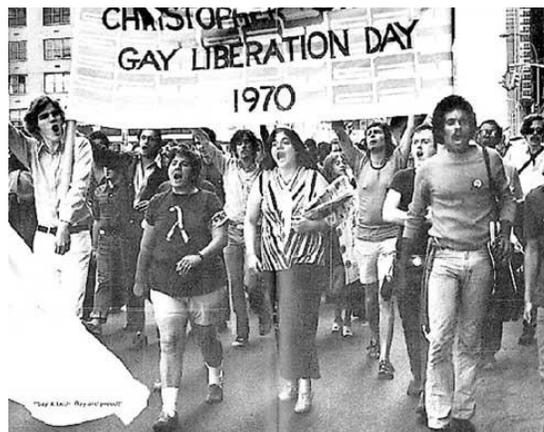
(5) On the evening of June 27, 1969 the pro-sodomy movement officially adopted terrorism as a means to achieve power when a surly mob of “drag queens, dykes, street people, and bar boys”

(6) physically attacked police officers conducting a raid on the Stonewall Bar on Christopher Street in New York. The Stonewall Inn was “one of the best known of the Mafia controlled bars,”



(7) and was being closed for selling alcohol without a license. It was also a haven for sexual deviants. As police began to take some bar patrons in for questioning, a mob of men gathered across the street. Pro-sodomy activist Toby Marotta's *The Politics of Homosexuality* includes an eyewitness report by a writer for the *Village Voice*: "(A)lmost by signal the crowd erupted into cobblestone and bottle heaving...The trashcan I was standing on was nearly yanked out from under me as a kid tried to grab it for use in the window smashing melee. From nowhere came an uprooted parking meter used as a battering ram on the Stonewall door. I heard several cries of "Let's get some gas," but the blaze of flame which soon appeared in the window of the Stonewall (where the police officers were trapped) was still a shock."

(8) By morning, the Stonewall bar was a burned-out wreck and four policemen were injured. Pro-sodomy leaders declared the violence a success. Interestingly, the anniversary of this event is known today as "Gay Pride Day" and features parades and other events most notable for their public sex acts and nudity.



(9) It is ironic that the very activists who emerged from this new militant environment developed the strategy of claiming victim status through the use of such symbols as the pink triangle."

(10) The rise of militancy reflected the emergence of an aggressive "Butch" faction of the American pro-sodomy movement, similar to that which occurred at the turn of the last century in Germany. Following the Stonewall riots the Mattachine Action Committee of the Mattachine Society's New York chapter clamored for "organized resistance,"

(11) but control of the movement was taken out of their hands by a still more radical group of activists.

Enter, the “Gay Liberation Front” (GLF), so titled “because it had the same ring as National Liberation Front, the alliance formed by the Viet Cong.”

(12) At the heart of this new circle of power was Herbert Marcuse,

(13) a long time Socialist who had learned his politics (and perhaps sodomy) in pre-Nazi Germany. Pro-sodomy historian Barry D. Adam writes: “Herbert Marcuse, who had been a youthful participant in the 1918 German revolution and had been steeped in the thinking of the life-reform movements of the Weimar Republic, caught the attention of many gay liberationists. His *Eros and Civilization*, published in the ideological wasteland of 1955, bridged the prewar and postwar gay movements with its implicit vision of homosexuality as a protest ‘against the repressive order of procreative sexuality.’”

(14) In the wake of the Stonewall riots, “Gay Liberation Fronts” sprang up across the country, using methods of intimidation and coercion to achieve political gains. Immediately they targeted the medical community, whose increasing effectiveness in treating same-sex attraction threatened the movement.

(15) “Gay Liberation Fronts,” writes Adam, “stormed San Francisco, Los Angeles and Chicago conventions of psychiatry, medicine and behavior modification,” shouting down speakers and terrorizing audience members.



(16) As extreme as it had itself become, the Mattachine Society predicted that the Gay Liberation Front’s “violent tactics” would fail to inspire the movement,

(17) but they were wrong. Though the “GLF” collapsed in 1972, in part because of a conflict between “drag queens and machos” (“Fems” and “Butches”), their coercive philosophy prevailed.

(1) Oosterhuis and Steakley:2 (2) Marotta:71 (3)ibid.:93 (4)Adam:85 (5)ibid.:85 (6)Marotta:75 (7)Marotta:75 (8)ibid.:72 (9)ibid.:158 (10) Adam:86 (11) Adams:81 (12)ibid.:91 (13)ibid.:88 (14)ibid.:84 (15)Rueda:101ff (16) Adam:87f (17) Marotta:136

5. Intimidating the American Psychiatric Association



“It was never a medical decision—and that’s why I think the action came so fast...It was a political move.” “That’s how far we’ve come in ten years. Now we even have the American Psychiatric Association running scared.”

(Barbara Gittings, Pro-Sodomy Activist)

Prior to December 14, 1973, the American Psychiatric Association (APA) considered same-sex attraction a disorder. The disorder was listed in the *Diagnostic and Statistical Manual of Mental Disorders-II (DSM-II)* under the label, “Homosexuality.” Psychiatry’s authoritative voice influenced public opinion, which at the time was negative toward both sodomy and the types of people who engaged in such acts. Although public sexual activity in parks and public restrooms contributed to societies negative views, “scientific opinion” was crucial in the public attitude.

In an effort to remove “Homosexuality” from the *DSM* pro-sodomy activists began a program of intimidation aimed at the American Psychiatric Association circa 1970. Activist Franklin Kameny states the movement’s objective clearly, “I feel that the entire homophile movement...is going to stand or fall upon the question of whether or not homosexuality is a sickness, and upon our taking a firm stand on it...”

(1) Franklin Kameny led the Washington D.C. chapter of the Mattachine Society during the 1960’s. In the tradition of Magnus Hirschfield and Alfred Kinsey, Kameny viewed one’s attraction to a specific gender as fluid, and viewed sodomy as morally equivalent to natural sexuality. Led by radicals like Franklin Kameny, pro-sodomy activists attacked psychiatrists across America, as *Newsweek* describes: “But even more than the government, it is the psychiatrists who have experienced the full rage of the homosexual activists. Over the past two years, gay-lib organizations have repeatedly disrupted medical meetings, and three months ago in the movements most aggressive demonstration so far a group of 30 militants broke into a meeting of the American Psychiatric Association in Washington, where they turned the staid proceedings into near chaos for twenty minutes. ‘We are here to denounce your authority to call us sick or mentally disordered,’ shouted the group’s leader, Dr. Franklin Kameny, while the 2,000 shocked psychiatrists looked on in disbelief. ‘For us, as homosexuals, your profession is the enemy incarnate. We demand that psychiatrists treat us as human beings, not as patients to be cured!’”

(2) Ironically, at the very moment Franklin Kameny was claiming that sodomy was healthy, safe, and natural a deadly virus was silently passing through communities of men all over the nation. Only a decade later, thousands of men would be dead or dying of AIDS. On June 7, 1971, Franklin Kameny wrote a letter to the *Psychiatric News* threatening the APA with not only more, but worse, disruptions. In this letter he states, “Our presence there was only the beginning of an increasingly intensive campaign by homosexuals to change the approach of psychiatry toward homosexuality or, failing that, to discredit psychiatry.”

(3) Kay Tobin Lahausen, co-author of *The Gay Crusaders*, describes a variety of activism. “We did all sorts of protests...When the U.S. Ambassador to the United Nations came out of some meeting and got in his big black limousine, I remember going crazy, rocking and beating on the limousine...He had never

been besieged by a bunch of homosexuals before. But he had said something that got us going.”

(4) Lahausen’s lover, Barbara Gittings was a well known activist during this time as well. Although Gittings was not a librarian, she was the first head of the American Library Association’s “Gay Task Force.” Her objective was to bring books advocating for sodomy to the attention of librarians, in hopes of having them included in their libraries. At one American Library Association meeting Gittings set up a same-sex kissing booth to attract attention to her cause. Gittings tells about her activism against the APA: “Besides the ALA, I was also very involved, along with many other people, in efforts to get the American Psychiatric Association... to drop its listing of homosexuality as a mental illness. Psychiatrists were one of the three major groups that had their hands on us. They had a kind of control over our fate, in the eyes of the public, for a long time. Religion and law were the other two groups that had their hands on us. So, besides being sick, we were sinful and criminal. But the sickness label infected everything that we said and made it difficult for us to gain any credibility for anything we said ourselves. The sickness issue was paramount.”

(5) Gittings took place in disruptive “zap” attacks on the APA. She states, “I am not opposed to zap tactics. In fact, I spearheaded a zap at a psychiatrist’s meeting and I’m ready to do it again.”(6) Gittings recounts, “The 1970 convention in San Francisco was disrupted by a group of feminists and gay men who were enraged by what the psychiatrists were saying about them—and newspapers all around the country carried the story.”

(7) *The “Gay” Militants*, a book about that time, adds details, “On May 14, 1970 psychiatrists became the hunted. An invasion by the coalition of ‘gay’ and woman’s liberationists interrupted the national convention of the American Psychiatric Association in San Francisco to protest the reading of a paper by an Australian psychiatrist on the subject of ‘aversion therapy,’ a system of treatment which attempts to change gay orientation by keying unpleasant sensations (such as electric shocks) to homosexual stimuli. By the time the meeting was over, the feminists and their gay cohorts were in charge...and the doctors were heckling from the audience.”

(8) Pro-sodomy activists took over the podium and microphones. Then, “Konstantin Berlandt, of Berkeley GLF, paraded through the hall in a bright red dress. Paper airplanes sailed down from the balcony. With two papers still unread, the chairman announced adjournment.” As the meeting adjourned several arguments broke out between the psychiatrists who were angry about the disruption of the activists. One activist shouted to a Psychiatrist, “Don’t shake your fu**ing finger at me,” to which the psychiatrist replied, “I’ll shake whatever I please.”

(9) As another argument arose, a Dr. Irving Bieber stated that he believed persons experiencing same-sex attractions were the subjects of “misplaced sexual adjustment,” to which a pro-sodomy activist shrieked and called him a “mother fu**er.”

(10) Several months later, *The Advocate* reported on other disruptions: “*PSYCHOLOGISTS GET GAY LIB THERAPY.*” On June 23, 1970, activists disrupted another meeting of the American Psychiatric Association. This time in Chicago, they repeatedly shouted down the main speakers discourse.

(11) Again, in October, during a meeting at the University of Southern California, pro-sodomy activists shouted down a speaker and took over the stage and microphone.

(12) Pro-sodomy activists continued to pressure the APA through 1973. A pro-sodomy magazine, *The Advocate*, talks of “...what happened in 1973...referring to the widespread protests by the gay and lesbian community that led to the APA’s dropping homosexuality from the *DSM.*”

(13) While activists were terrorizing psychiatrists, the APA's Board of Trustees was being stacked with members sympathetic to persons with SSA. Pro-sodomy psychiatrist and former president of the American Psychiatric Association Alfred M. Freedman recounts, "In the APA elections of 1972 and 1973 concern over social issues brought in a number of individuals as members of the Board of Trustees who were committed to change, including removal of homosexuality per se from the official APA nomenclature."

(14) Dr. Robert L. Spitzer M.D., a member of the APA Task Force on Nomenclature and Statistics was one of the psychiatrists committed to change. During this time Dr. Spitzer organized a symposium which took place at the APA annual meeting in Hawaii and included pro-sodomy political activists. With evident biases going into the meeting, Dr. Spitzer concluded upon its end that action was necessary. He brought the issue to the attention to Dr. Henry Brill, who was the chair of the Task Force on Nomenclature and Statistics. Dr. Brill then assigned Dr. Spitzer the assignment of preparing a "scientifically sound" and "persuasive" resolution and memo to be presented to the APA's Council on Research and Development, Reference Committee, and the Assembly Board of Trustees.

(15) Dr. Spitzer quickly presented and obtained approval for his three page same-sex attraction affirming resolution by the APA's Council on Research and Development, and Reference Committee. In order to secure unanimous passage among the Board of Trustees however, certain compromises had to be made. Although Spitzer's first draft, which states that, "homosexuality is a normal variant of human sexuality" was rejected, his second draft, which states, "xxxx" was adopted. On December 15, 1973 the Board of Trustees of the American Psychiatric Association capitulated to the demands of the radicals and adopted Spitzer's resolution. "The pro-sodomy activists had begun to speak of unyielding psychiatrists as "war criminals,"

(16) with obvious implications. Possibly in fear for their safety, and certainly wearied by constant harassment, the Board voted to downgrade "homosexuality" as an illness to the milder category of "sexual orientation disturbance." In December of 1973 pro-sodomy journalist Andrew Sullivan wrote that the APA, "...under intense political pressure...removed homosexuality from its official list of psychiatric disorders..."

(17) Activist Mark Thompson writes, "Just before the first of the year, the American Psychiatric Association's Board of Trustees declared we were no longer sick."

(18) After the vote by the American Psychiatric Association's Board of Trustees, many members of the APA were outraged at the Board for caving in, and changing psychiatry as a result of political pressure. In response to the Board's decision many psychiatrists, led by Dr. Charles Socarides filed a petition for a referendum to reverse the action of the Board. They called for a full vote by the APA's 17,905 members.

(19) On April 9, 1974, the results of the vote were announced. Only 10,555 of the 17,905 APA members voted in the election. The results were as follows,

Total APA members eligible to vote: 17,905

Number of APA members that actually voted: 10,555

Number of members that "Abstained": 367

Number of "No" votes -votes to keep "homosexuality" in the DSM as a mental disorder: 3,810

Number of "Yes" votes-votes to remove "homosexuality" from the DSM as a mental disorder: 5,854

It should be noted that the number of "Yes" votes, 5,854, made up only 32.7 percent of the total membership of the APA. Only slightly less than one-third of the APA's membership approved the change. It should be further noted that the vote was partially controlled by the "National Gay and Lesbian Task Force" (NGTLF). The "NGTLF" was able to obtain APA member addresses and without identifying itself as an organization send out letters to all members urging them to vote to remove

“homosexuality” from the DSM. Bruce Voeller, the head of the “NGTLF” admits, “Our costly letter has perhaps made the difference.”

(20) The pro-sodomy activists won the vote and the new official definition of “homosexuality” as a disorder was downgraded to include only those who were “unhappy with their sexual orientation.”

(21) But was this vote a scientific decision, or was it a political one? Pro-sodomy historian Enrique Rueda writes, “This vote was not the result of scientific analysis after years of painstaking research. Neither was it a purely objective choice following the accumulation of incontrovertible data. The very fact that the vote was taken reveals the nature of the process involved, since the existence of an orthodoxy in itself, contradicts the essence of science.”

(22) When activists publicly claim that this vote was a scientific decision they hide three years of deceit and intimidation. In pro-sodomy publications however, activists are remarkably candid about the reality of the vote. Pro-sodomy activists Kay Lahusen and Barbara Gittings know what really happened to the APA. In the book *Making History* they are quite open about the reality. Kay: “This was always more of a political decision than a medical decision.” Barbara: “It never was a medical decision—and that’s why I think the action came so fast. After all, it was only three years from the time that feminists and gays first zapped the APA at a behavior therapy session to the time that the Board of Trustees voted in 1973 to approve removing homosexuality from the list of mental disorders. It was a political move.”

(23) The APA was thoroughly intimidated. In 1974, after the APA’s vote, Gittings was interviewed by pro-sodomy movement historian Jonathan Ned Katz. Gittings brags, “That’s how far we’ve come in ten years. Now we even have the American Psychiatric Association running scared.”

(24) Anytime a scientific organization endorses sodomy, remember Gittings words: They are “running scared.” Pro-sodomy activists have learned that intimidation and strategic alliances work, and they are never hesitant about using intimidation and psychological manipulation to reach the goals of their radical agenda. Adopting terrorism as a means, pro-sodomy activists set their vicious sights on Dr. David Reuben, one of the best-known psychologists in the area of human sexuality in 1974. Unbeknownst to Dr. Reuben, pro-sodomy activists were lying in wait outside one of his lectures and his physical safety was at risk. Pro-sodomy author Leigh Rutledge describes the attack in her book *The Gay Decades*, “June 16, A fist fight broke out at a Philadelphia playhouse when ten gay activists interrupted a lecture by Dr. David Rueben and denounced him as ‘a criminal’ for his views on male homosexuality. One policeman and a protestor are injured in the melee.”

(25) On that same page, the book tells us that, “The Centers for Disease Control estimate that gay or bisexual men account for as much as one-third of the syphilis cases in the U.S.” Apparently, the American Psychological Association also got the message of intimidation when they caved in to the demands of pro-sodomy activists in 1975. In the book, *The Long Road to Freedom* the author writes, “January... The American Psychological Association and American Association for the Advancement of Science echoed the American Psychiatric Association in deeming homosexuality not an illness.”

(26) The American Association for the Advancement of Science (AAAS) publishes the scientific journal *Science*, intimidation by pro-sodomy activists was over for them. “Under pressure from gay scientific groups, *Science* magazine banned anti-gay bias in its staff hiring and advertisement.”

(27) Could the AAAS have been thinking about pressure from pro-sodomy groups when they published the poorly done studies by LeVay (“gay” brains) and Hamer (“gay” gene)? Two scientists who protested the LeVay study raise serious questions about AAAS, *Science*, and pro-sodomy activists. “The appearance of LeVay’s paper highlights a serious issue in *Science* public policy. Should such a study,

based on a questionable design, with subjects drawn from a small, highly selected and non-representative sample, receive the kind of international attention and credibility that publication in a journal with the stature of *Science* lends?”

(28) If Dr. LeVay was not able to draw a proper sample and to fulfill other basic requirements for a scientific study, why did he conduct the study at all? If the study was not done for scientific reasons it must have been done for political reasons. Indeed, LeVay’s study was part of a massive public relations campaign designed to convince the public believe that individuals can be born “gay.” The masthead of *Science* must have been intimidated to risk the publication’s own legitimacy by publishing such an unscientific work. When unethical political movements dominate science, pushing science in unscientific directions, science suffers and leads society astray. One lesson from these facts is unmistakable: every time a scientific group repeats a pro-sodomy talking point, you may, with justifiable skepticism, suspect that these groups are acting out of intimidation. Another unmistakable lesson is that pro-sodomy activists are so desperate to cover their deeply dysfunctional condition that they will stop at nothing to hide the facts about their condition from the public. Award-winning writer and pro-sodomy activist Randy Shilts describes the denial that exists among many men who engage in sodomy, about the reality of their irresponsible and unhealthy lifestyles causing AIDS to be epidemic, when he writes, “...the desperation of denial: how when something is so horrible you don’t want to believe it, you want to out it out of your mind and insist it isn’t true, and how you hate the person who says it is.”

(29) Desperate denial; this seems to be what drives the pro-sodomy movement’s deceit, psychological manipulation, and intimidation of scientific groups and other apposing members of society.

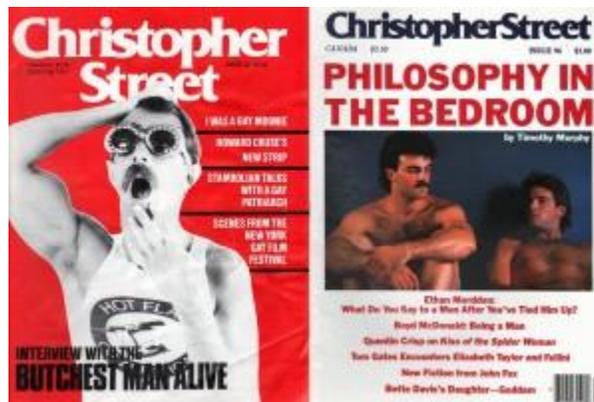
- (1) *The Gay Crusaders*, by Kay Tobin and Randy Wicker, p. 98
- (2) *Newsweek*, 8-23-71, p.47
- (3) *The Gay Crusaders*, p. 130-131
- (4) *Making History: The Struggle for Gay and Lesbian Equal Rights, 1945-1990: an Oral History* by Eric Marcus p.216-217
(–Author Marcus has worked as an associate producer for “CBS This Morning” and “Good Morning America.”)
- (5) *Making History: The Struggle for Gay and Lesbian Equal Rights, 1945-1990: an Oral History* by Eric Marcus p.221
- (6) *The Gay Crusaders*, p.234
- (7) *The Gay Crusaders*, p.216
- (8) *The Gay Militants*, by Donn Teal, p.272-273
- (9) *ibid.*, p.274
- (10) *ibid* p.275
- (11) *ibid.*, 275
- (12) *ibid.*, pp.276-280
- (13) *The Advocate*, 12-28-93, p.40
- (14) Alfred M. Freedman M.D. *Psychiatric News*, September 2001, *Recalling APA’s Historic Step*,
<http://www.psych.org/pnews/00-09-01/recalling.html>
- (15) *ibid*
- (16) *ibid.*:88
- (17) *Love Undetectable*, Andrew Sullivan, 1998, p. 107
- (18) *The Long Road to Freedom*, ed. by Mark Thompsan 1994, p.97
- (19) *The Long Road to Freedom*, ed. by Mark Thompsan 1994, p.104
- (20) *The Long Road to Freedom*, ed. by Mark Thompsan 1994, p. 105-106
- (21) Adam:88
- (22) Rueda:106
- (23) *Making History*, p.224
- (24) *Gay American History*, by Jonathan Ned Katz, 1992, p.427. This interview was taped July 19, 1974
- (25) *The Gay Decades*, by a man that engages in same-gender sex and writer, Leigh W. Rutledge, 1992, p.69
- (26) *The Long Road to Freedom*, pp.115
- (27) *The Long Road to Freedom*, pp.214
- (28) *Science*, 11-1-91, p.630
- (29) *And the Band Played On*, 1988, p. 182

6. The Born “Gay” Hoax

HOAX

By 1985, the pro-sodomy movement The born “gay” hoax was invented in 1985 by Marshall Kirk and Dr. Hunter Madsen. Marshall Kirk graduated magna cum laude from Harvard University in 1980 majoring in psychology and went on to become a writer and researcher in neuropsychiatry. Dr. Hunter Madsen earned a PhD in politics from Harvard University in 1985, then went on to become an expert on public persuasion tactics, social marketing, and has designed commercial marketing on Madison Avenue. He has also served as a consultant to pro-sodomy media campaigns across America.

In 1985, Marshall Kirk and Hunter Madsen co-authored an article entitled *The Gay Agenda* in a pro-sodomy magazine called *Christopher Street*. In short, the article emphasized the strategic importance of shifting the central issue in the debate over “homosexuality” away from sodomy and toward a sexual pseudo-identity called “gay.” The goal of *The Gay Agenda* was to force opponents of sodomy into a position where they would be seen as attacking the civil rights of so-called “gay” citizens, rather than opposing a specific antisocial behavior. *The Gay Agenda* also briefly outlined the strategy that would eventually be used to convince the public that individuals are born “gay.”



Initially, there was no enthusiasm for *The Gay Agenda* within the pro-sodomy movement. In fact, many activists considered the proposed strategy degrading because they viewed “rights related to sexuality as analogous to the constitutional rights to association, expression, or religion.”(1) Initially, there were strong reservations in against adopting the strategy. However, these initial reservations would not last for long.

In 1986 the pro-sodomy movement lost *Bowers v. Hardwick*; the United States Supreme Court case which upheld the rights of individual states to criminalize sodomy. The loss was devastating. Desperate, angry, and galvanized pro-sodomy activists learned that if they could make a compelling case that they were born “gay,” they could become eligible for “Minority Status” as a “Suspect Class” under the 1964 Civil Rights Act. If Minority Status were granted, it would force the courts to overturn *Bowers v. Hardwick*, thus legalizing sodomy. It must be noted however, that the Civil Rights Act recognizes

Minority Status only for those groups who:

- 1) Have suffered a long history of discrimination
- 2) Are powerless to help themselves as a community
- 3) Are *born that way*

The legalization of sodomy by way of “Minority Status” is the secret to understanding why pro-sodomy activists adopted the strategy outlined in “*The Gay Agenda*” in the late 1980’s and began to promote the Ulrichsian claim that people are born “gay. Wasting little time, Marshal Kirk and Hunter Madsen (Madsen writing under the pseudonym Erastes Pill) published a follow-up to *The Gay Agenda* entitled *The Overhauling of Straight America*. This article, which appeared in the pro-sodomy publication *Guide* in November of 1987, outlined a point-by-point strategy that could be used to convince “straight America” that men and women who develop same-sex attractions are born “gay.”

In the following year, 1988, a “War Conference” of 175 leading pro-sodomy activists, representing organizations from every part of the United States convened in Warrenton, Virginia. The purpose of the conference according to Kirk and Madsen was to establish an official agenda for the newly conceived “gay” movement. At this “War Conference” pro-sodomy activists adopted the identity politic strategy outlined *The Gay Agenda* and *The Overhauling of Straight America*. The born “gay” hoax was born.

Subsequently, in 1989, Marshal Kirk and Hunter Madsen expanded their article *The Overhauling of Straight America* into a book entitled *After the Ball: How America Will Conquer Its Fear and Hatred of the Gays in the 90s*. In this deliberately deceitful agenda for America Kirk and Madsen write that they intend to “get tough” on straights. They further write, “. . .it is time to learn from Madison Avenue and to roll out the big guns. . . . *We are talking about propaganda.*” Kirk and Madsen explained the central tenant of their strategy: “The public should be *persuaded* that gays are victims of circumstance, that they no more chose their sexual orientation than they did, say, their height, skin color, talents, or limitations. (We argue that, for all *practical* purposes, gays should be considered to have been ‘born gay’ --*even though sexual orientation, for most humans, seems to be the product of a complex interaction between innate predispositions and environmental factors during childhood and early adolescence.*)”

(2) Here, the authors admit that human sexuality “seems to be the product of a complex interaction between innate predispositions and environmental factors,” yet they urge readers to abandon the truth for “practical purposes,” i.e. furthering “*The Gay Agenda*.” The propagandists could not have been clearer about their plan to deceive Americans. *The “Gay” Agenda*, its cumulative post-luminaries, and efforts to employ the tactics outlined in these documents are what I refer to as the born “gay” hoax. The following excerpts from the *After the Ball* will exemplify the manipulative tactics Marshall Kirk and Hunter Madsen enticed pro-sodomy activists employ. “The first order of business is desensitization of the American public concerning gays. . . . To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Ideally we would have the straight register differences in sexual preference the way they register different tastes for ice cream. . . .”

(3) “The masses should not be shocked and repelled by premature exposure to homosexual behavior itself. . . . the imagery of sex should be downplayed. . . .”

(4) “. . .gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector. . . .”

(5) “. . .make use of symbols which reduce the mainstream’s sense of threat, which lower its guard. . . .”

(6) “. . .replace the mainstream’s self-righteous pride about its homophobia with shame and guilt. . . .”

(7) “Talk about gays and gayness as loudly and as often as possible...” “The principal behind this advice is simple: almost all behavior begins to look *normal* if you are exposed to enough of it at close quarters and among your acquaintances.”

(8) Unfortunately, this social learning principle has proven itself time and time again throughout history, as various inhumane and outrageous behaviors have become commonplace and ordinary. The authors continue. “Constant talk builds the impression that public opinion is at least divided on the subject...”

(9) Madsen and Pill (Kirk) explain their scheme in greater depth when they write: “Where we talk is important. The visual media, film and television, are plainly the most powerful image-makers in Western civilization. The average American household watches over seven hours of TV daily. Those hours open up a gateway into the private world of straights, through which a Trojan horse might be passed. As far as *desensitization* is concerned, the medium is the message--of *normalcy*. So far, gay Hollywood has provided our best covert weapon in the battle to *desensitize* the mainstream.”

(10) “Not so many years ago, all of these statements would have been unbelievably offensive to most Americans, even if they contained no reference to ‘homosexuality,’ precisely because they all advocate coercive tampering with peoples most private domain, their thoughts, opinions, and beliefs, Kirk and Madsen call it ‘transforming the social values of straight America...’”

(11) Let’s look at the mechanics of their strategy for ‘transforming’ society into what they feel would be a more acceptable form. The authors continue. “Would a *desensitizing* campaign of open and sustained talk about gay issues reach every rabid opponent of homosexuality? Of course not. While public opinion is one primary source of mainstream values, religious authority is the other. When conservative churches condemn gays, there are only two things we can do to confound the homophobia of true believers. First, we can use talk to muddy the moral waters. This means publicizing support for gays by more moderate churches, raising theological objections of our own about conservative interpretations of biblical teachings, and exposing hatred and inconsistency. Second, we can undermine the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology. Against the mighty pull of institutional Religion one must set the mightier draw of Science & Public Opinion (the shield and sword of that accursed “secular humanism”). Such an unholy alliance has worked well against churches before, on such topics as divorce and abortion. With enough open talk about the prevalence and acceptability of homosexuality, that alliance can work again here.”

(12) “...the campaign should paint gays as superior pillars of society. Yes, yes, we know – this trick is so old it creaks”

(13) “...it will be time to get tough with remaining opponents. To be blunt, they must be vilified.”

(14) “...we intend to make anti-gays to look so nasty that average Americans will want to dissociate themselves from such types...”

(15) “Each sign will tap patriotic sentiment; each message will drill a seemingly agreeable position into mainstream heads...”

(16) “The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America...the Ku Klux Klan demanding that gays be burned alive or castrated; bigoted southern (sic) ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing punks, thugs and convicts...Nazi concentration camps...”

(17) This behavior-modification mentality, combined with the isolation of “straights” and others as groups or classes who assume the status of dehumanized targets of one sort or another continues, undisturbed in intensity. “These images (of anyone opposed to homosexual behavior) should be combined with those of their gay victims by a method propagandists call the ‘bracket technique.’ For example, for a few seconds an unctuous beady-eyed Southern preacher is seen pounding the pulpit in rage about ‘those sick, abominable creatures.’ While his tirade continues over the soundtrack, the picture switches to pathetic photos of gays who look decent, harmless, and likable; and then we cut back to the poisonous face of the preacher, and so forth. The contrast speaks for itself. The effect is devastating.”

(18) A group called Parents and Friends of Lesbians and Gays (PFLAG) actually used this technique in an advertising campaign in the fall of 1995 against Pat Robertson, Jesse Helms, and Jerry Falwell. As reported in the *San Francisco Examiner*, Sunday, November 12, 1995... “a new television ad campaign (portrays scenes of) a teenage girl contemplating suicide with a handgun, (and) a young man being beaten by a gang as his attackers shout slurs... interspersed with actual clips of the Rev. Pat Robertson and other conservatives deploring homosexuality. Most stations turned down the ads, but they ran in Tulsa, and Washington D.C. A print version of the ad (much less emotionally effective) was run in *USA Today*, November 21, 1995.”

It is absolutely appalling to hear the tactics promoted by Marshall Kirk (MCKusick) and Hunter Madsen. The pro-sodomy activists who have employed these techniques have nothing to be proud of. These soi-disant propagandistic tactics and even the verbiage in which they are couched represent a twisted and fascist, deceitful and degrading approach to the winning of American public opinion.

In specialized press pro-sodomy activists speak candidly about the movement’s practical purposes for promoting the idea the people are born “gay.” In doing so, they admit that public born “gay” rhetoric is fabricated propaganda, contrived and carried out for specific political ends; mainly, the overturning of *Bowers* and the normalization of sodomy.

Dr. Lillian Faderman, who has won the Monette/Horwitz Award from the pro-sodomy activist group Lambda Literary Foundation, states: “And we continue to demand Rights, ignoring the fact that human sexuality is fluid and flexible, acting as though we are all stuck in our category forever.” She further states, “The narrow categories of identity politics are obviously deceptive.” It becomes obvious later in the article that Dr. Faderman sees a political threat from the truth, from the fluidity of human sexuality. “I must confess that I am both elated and terrified by the possibilities of a bisexual moment. I’m elated because I truly believe that bisexuality is the natural human condition. But I’m much less happy when I think of the possibility of huge numbers of homosexuals (two-thirds of women who identify as lesbian for example) running off to explore the heterosexual side of their bisexual potential and, as a result, decimating our political ranks.” Later in the article Dr. Faderman writes, “The concept of gay and lesbian identity may be nothing but a social construct, but it has been crucial, enabling us to become a political movement and demand the rights that are do to us as a minority. What becomes of our political movement if we openly acknowledge that sexuality is flexible and fluid, that gay and lesbian does not signify ‘a people’ but rather a ‘sometime behavior’?”

(19) Dr. John DeCecco is a psychologist, Director of the Center for Research and Education in Sexuality at San Francisco State University, and Editor of *The Journal of Homosexuality*. Dr. DeCecco calls himself “gay” but insists that such attractions are a changeable preference not an orientation. He explains in his book entitled, *If You Seduce A Straight Person You Can Make Them Gay*, that, the whole born gay and immutable characteristic idea is just “gay and lesbian politics” and is aimed at achieving “gay” rights.

(20) Dr. Vera Whisman writes in her book, *Queer by Choice: Lesbians, Gay Men, and the Politics of Identity*, “The political dangers of a choice discourse go beyond the simple (if controversial) notion that

some people genuinely choose their homosexuality. Indeed, my conclusions question some of the fundamental basis upon which the gay and lesbian rights movement has been built. If we cannot make political claims based on an essential and shared nature, are we not left once again as individual deviants? Without an essentialist (born gay) foundation, do we have a viable politics?"

(21) Lesbian writer Jennie Ruby admits, "I don't think lesbians are born... I think they are made... The gay rights movement has (for many good, practical reasons) adopted largely an identity politics."

(22) Jan Clausen, lesbian author of the book *Apples and Oranges* writes, "What's got to stop is the rigging of history to make the either/or look permanent and universal. I understand why this argument may sound erotic to outsiders for whom the public assertion of a coherent, unchanging lesbian or gay identity has proved an indispensable tactic in the battle against homophobic persecution." Later, Clausen quotes the popular lesbian poet Audre Lorde, who admits the lies associated with the born "gay" hoax as well, when she writes, "I do not believe our wants have made all our lies holy."

(23) Lesbians Lyne Harne and Elaine Miller explain their feelings regarding the born "gay" hoax: "There's nothing natural in lesbianism, 'it's a positive choice,' and a political one."

(24) Yet another admission appeared in the homosexual magazine *Girlfriends*; it states, "No wonder lesbians are so nervous. What makes the lesbian movement strong is the formation of a collective identity, unified behind sexual orientation as a category. If bisexuality undoes that, it kicks the lesbian movement where it really hurts: in the heart and soul of identity politics."

(25) The National Center for Lesbian Rights (NCLR) is one of the homosexual activist organizations that pressure the American Psychiatric Association to reject homosexual reparative therapy. The NCLR claims that the "gay" identity is innate and unchangeable. JoAnne Loulan is one of the psychotherapists who served on the board of directors for this organization. Loulan made hypocritical headlines on the February 18, 1997 edition of the homosexual magazine *The Advocate* because she reportedly changed her own sexual orientation when she, fell in love with a man...? Further, Kate Kendall, the Director of the NCLR, who in the spirit of Ulrichs, Kirk, and Madsen argued that the so-called "gay" person was endowed with a fixed, innate, and unchangeable, "sexual orientation" and commanded the American Psychiatric Association to halt all forms of reparative therapy for all people, including those desperately looking for help, actually wrote an article for *Frontiers Magazine*, arguing that sexual orientation is *fluid*, not fixed.

(26) Kate Kendall and Joanne Loulan stood before the American Psychiatric Association with straight faces declaring reparative therapy to be the dangerous equivalent of pouring bleach on a black person's skin to make them white. Then, one of these self-proclaimed "gays" went out and changed her own so-called "sexual-orientation" by falling in love with a man and the other took the time to write an article for an insiders' magazine arguing that sexuality is *changeable*. *Is it possible, for us to continue to trust these activists when say that they are "born gay?"* Those who have been tricked by the propaganda have little for which to be ashamed. There is no shame in believing a lie until you learn the truth. The truth is that beginning in 1985, *The Gay Agenda* was sold to the American public by pro-sodomy propagandists. The carefully calculated lies of these propagandists are blatant, and have been admitted in numerous pro-sodomy publications. It is obvious however, that born "gay" propagandists from Kirk and Madsen on, keep the fact of sexual fluidity secret from the straight community for *political* reasons. Pro-sodomy activists however, as evidenced by their own articles, talk about the born "gay" hoax and the realities of sexual choice regularly amongst themselves.

(1) *The Advocate*, 3-24-92 p.62 quotation (Pat) mine (2) Kirk and Madsen, *After the Ball: How America Will Conquer Its Fear and Hatred of the Gay's in the 90s*, p.184 (3) *Ibid* p.7 (4) *ibid* p.8 (5) *Ibid*.p.8 (6) *ibid* p.8 (7) *ibid* p.10 (8) *ibid* p. 7 (9) *ibid*,

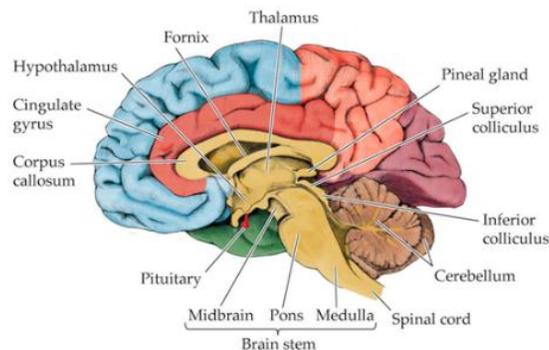
p.8 (10)ibid. p.8 (11)ibid. p.14 (12) Ibid.p.9 (13) Ibid.p.9 (14)ibid. p.10 (15)ibid. p.10 (16) *ibid* p.11 (17) *ibid*. p.10 (18) *ibid*. p.13-14 (19) *The Advocate*, 9-5-95, p.43 (20) *If You Seduce A Straight Person You Can Make Them Gay*, John DeCecco, pg. 17-18 (21) *Queer by Choice: Lesbians, Gay Men, and the Politics of Identity*, By Dr. Vera Whisman; New York: Routledge, 1996 p.132 (22) *Off Our Backs*, Oct. 1996, p.22 (23) (24) *Lambda Book Report*, Oct. 1996, p.11, “Commenting on All the Rage: Reasserting Radical Lesbian Feminism” (25) *Girlfriends*, May/June, 1996, p. 40 (26) *Frontiers*, 4-19-96, pg. 31

7. The Studies Exposed



By 1986 sentiments were galvanized in favor of implementing the strategy outlined in *The Gay Agenda* to combat the legal precedent left in the wake of *Bowers v Hardwick*. As the public relations campaign began to unfold, media headlines led many to believe that same-sex attractions are innate and unchangeable. Pro-sodomy activists capitalized on multiple pseudo-scientific studies to mislead the public. The following analyses will expose these illegitimate studies and the men who conducted them, beginning with the three most cited.

The Hypothalamus Study



The hypothalamus study was conducted in 1991 by Dr. Simon LeVay who worked at the Salk Institute for Biological Studies in La Jolla, California. LeVay’s study analyzed size differences in neurons in the anterior hypothalamus of cadaver brains. LeVay publicized his study in an effort to convince the world that same-sex attractions are fixed, and caused by the size of the hypothalamus in the brain.

LeVay, it should be noted, had strong personal and political incentives to pursue research in this area. According to a *Newsweek* cover story in 1992, LeVay had developed same-sex attractions, engaged in sodomy, and lost his partner to AIDS. The article states that when his partner, “Richard Herese, died of AIDS, LeVay went into deep depression. Hospitalized for two weeks, he began reevaluating his goals. ‘It makes you think of what your life is about,’ he says. Around that time, a UCLA lab announced its finding that a portion of the male hypothalamus was more than twice as large as woman’s. Suddenly, it seemed LeVay had a research area to pursue: was it also larger than that of gays?” LeVay told reporters: “I felt if I didn’t find anything, I would give up a scientific career altogether.”

(1) LeVay also seemed to understand the impact that his study would have on society. In reference to this study he writes, "It's important to educate society. I think this issue does affect religious and legal attitudes." *The Advocate*, a pro-sodomy movement magazine asked LeVay if he thought "that grounding homosexuality in biology could help win political equality?" LeVay responded: "All the civil rights legislation passed in the '60s is based on the knowledge that there is a genetic and immutable difference between blacks and whites. Of course, blacks are still discriminated against, but the legal advances they've made are based on those genetic differences. And I think that is a major stumbling block for our gaining the same protection as other groups. There is a survey in the *New York Times* that broke down study, Hamer's results were eventually discredited. The title of an article appearing in the pro-sodomy movement magazine the *New York Native* explains: "'Gay Gene' Research Doesn't Hold Under Scrutiny, Chicago Tribune's John Crewdson Uncovers Possible Scientific Misconduct by NCI Researcher."

(4) The article begins: "In addition to the political and social firestorm Hamer's research has ignited, he has also been criticized by numerous scientists for not performing what seems to be an obvious control experiment: examining the genes of heterosexual brothers. Those scientists, including two prominent geneticist/biologists at Harvard University (Richard Lewontin and Ruth Hubbard), were not government researchers."

(5) This omission is significant. If Hamer was refusing to use a control group in his experiment, he must have refused for a reason. But, what could that reason have been? According to the same article another researcher that working on the project had attacked Hamer's honesty over this issue. The article continues: "Even worse for Hamer, the National Institute of Health's Office of Research Integrity is now investigating his 'gay gene' research, according to Crewdson. The inquiry concerns allegations that Hamer was selective about which data he chose to report (i.e., that he ignored data that didn't support his contention that homosexuality is genetically determined). The data manipulation was reported to NIH's integrity office by a junior researcher who performed research crucial to Hamer's claimed discovery, according to Crewdson."

(6) Aside from the fact that it appears as though Hamer threw out cases which contradicted his pre-planned experimental outcome, if a study such as his is scientifically valid other researchers should get the same results with duplicate experiments. But this has not happened. The article continues: "It troubles some scientists that Hamer has not published his original data," according to Crewdson. Additionally, at least one lab that has tried hard to replicate his findings has been unsuccessful. "Only one independent laboratory has reported attempting such a replication, and it has found no evidence to support Hamer," Crewdson reported. "We can't reproduce Hamer's data," said George Ebers, a neurogeneticist from the University of Western Ontario, who has searched unsuccessfully for a Hamer-style genetic link to homosexuality in more than 50 pairs of gay Canadian brothers. In fact, Ebers found the genetic markers cited by Hamer in "exactly half of his brother pairs" according to Crewdson—precisely what the laws of chance would predict, if the 'markers' had no significance."

(7) Only four months after the *New York Native* article was printed, the November 1995 edition of *Scientific American* reported that Hamer was "being charged with research improprieties and was under investigation by the National Institute of Health's Federal Office of Research Integrity." According to allegations by a junior researcher on his team, Hamer deliberately and deceitfully excluded pairs of brothers whose genetic makeup contradicted his pre-planned experimental outcome. NIH never released the results of the inquiry, but Hamer was shortly thereafter transferred to another section. He had done his "gay" gene research under a grant to work on Kaposi's sarcoma, a skin cancer that inordinately afflicts men who have sex with men. Then in April of 1999, George Rice and George Ebers, both neurogeneticists' from the University of Western Ontario discredited Hamer's results when they published their review of Hamer's study in *Science Magazine*. The scientists stated that the results of

Hamer's study "did not support an X-linked gene underlying male homosexuality."

(8) They found that the brothers observed by the Hamer group were no more likely to share the Xq28 markers than would be expected by chance. These results officially sounded the death-knell for Hamer's outrageously effective yet deliberately deceptive "gay" gene study. Another group of researchers (Sanders, et al.) eventually tried to replicate Hamer's study yet again; they too failed to find a genetic connection to homosexuality.

(9) Some once believed that a "gay" gene would be found hiding amidst other chromosomes analyzed in the Human Genome Project. However, according to the National Center for Bio-Technology Information, neither the map for the X nor the Y chromosomes contains any "gay" gene. In the end, Hamer eventually admitted that his study did not support a genetic cause for homosexuality and that female homosexuality was "culturally transmitted, not inherited" and that "There is not a single master gene that makes people gay...I don't think we will ever be able to predict who will be gay," he says.

(10) However, Hamer continued to publicly claim that male "homosexuality" was about 50 percent genetic, 50 percent environmental. Where did he get this 50 percent statistic from? Hamer's claim that male "homosexuality" is about 50 percent genetic is based on the "gay" twin study, which has also been discredited.

(11) The "Gay" Twins Study



The "gay" twins study was conducted by doctors Michael Bailey and Richard Pillard from Boston University in December of 1991. *The Advocate* reported the results. Bailey and Pillard "found that 52% of the identical twin brothers of gay men were gay, as were 22% of fraternal twin brothers, and 11% of genetically unrelated brothers."

(12) Once released, the results were spun into sales as magazine covers, newscasters, and radio broadcasters cited the results as proof that same-sex attractions are genetic. In scientific circles however, problems were surfacing. First, in order to show that "homosexuality" is genetic using identical twins, one must demonstrate that when one twin is "gay" the other will also be "gay" 100% of the time. The results of this twins study however, fell a long way short of the mark. Further, genetics tells us that if one *fraternal* (non-identical) twin is "gay," then other *non-twin* brothers should also be "gay" exactly as often as are the non-identical twin brothers, since non-identical twins and regular brothers are equally genetically different. In this study, 22 percent of fraternal (non-identical) twins both claimed to be "gay." Therefore, their non-twin brothers should also have claimed to have been "gay" 22 percent of the time. If the non-twin percentage was lower, some environmental cause must have been at fault, not a hidden

“gay” gene. But this was not the case. Yet readers could not have known that this was not the case because Bailey and Pillard left the numbers for the genetically related non-twin brothers out of their original report. Why? If this data had supported their agenda, would they not have included it as well? According to *The Advocate* the researcher’s withheld important information about the non-twin brothers in their study, the article states: “According to Bailey, a heterosexual, the released data did not include another group in the study: 142 genetically related non-twin brothers of gay men, of whom only 13—or about 9 percent were also gay.”

(13) Obviously, if this data had been released with the original results, it would have been immediately clear that Bailey and Pillard did not prove the existence of a “gay” gene. The percentage of homosexuality in non-twin brothers is so low (9 percent) that had the study been properly conducted and reported, it would actually have demonstrated that homosexuality is *not* caused by a “gay” gene. This study actually shows that *unrelated* step-brothers are both “gay” more often than genetically *related* brothers. This study, had it been properly reported, actually demonstrates that environment is a cause for same-sex attractions, not genetics. Awash in error, according to *The Advocate* this study did not have a proper sample: “Bailey and Pillard’s study has come under attack in scientific circles...Gay scholars have called their sample, culled through advertisements in gay and lesbian newspapers, unrepresentative and their data inconclusive.”

(14) Not only did these “scientists” use unrepresentative samples, they also used a curious, self-serving definition of “gay.” Bailey admits that he and “Pillard ‘lumped the bisexuals in with the gay men.’”

(15) This is critical. If the men that Bailey and Pillard were using to show that same-sex attractions are genetic and unchangeable were actually still attracted to opposite sex, then this not only destroys their results, but it destroys their credibility as scientists as well. In conclusion, all studies which have claimed to have found an immutable cause for same-sex attractions and sodomy have crumbled under the scrutiny of peer review.

Same-sex attractions are not genetic --there is no scientific evidence which shows that they are, none, not a single person has been found with any innate “gay” gene, organ, hormone, chemical, or combination thereof. In the light of truth one can see why activists failed to overturn *Bowers v Hardwick* by way of minority status. They failed to scientifically demonstrate that person’s who develop same-sex attraction are born that way. This is because the concept was completely fabricated.

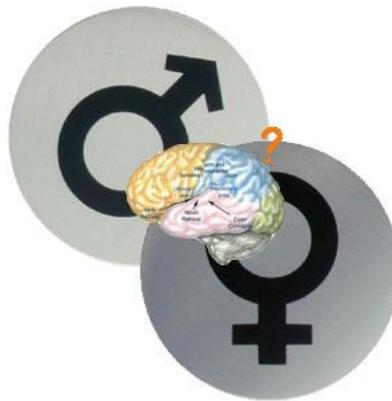
While the born “gay” hoax failed in one sense it prevailed in another. Individual emotions and opinions are not as solid, girded for work, or hard-pressed to correspond with physiological reality as science. As years went by the public was never told the truth behind the headlines. America fell under the spell of the born “gay” hoax. Because the studies went unchallenged a generation grew amidst the lies, which still regularly appear in college textbooks across the nation. These pseudo-scientific studies have both directly and indirectly convinced millions; including one judge in Texas that persons struggling with same-sex attractions must be born “gay,” and that, for this reason, sodomy ought to be decriminalized.

In 2003, *Bowers v. Hardwick* was overturned by one activist judge in *Lawrence v. Texas*. Under the full faith and credit clause of the 14th Amendment of the U.S. Constitution, *Lawrence v. Texas* took the power to criminalize sodomy away from every state in the union. Now, sodomy is legal in every state. Born “gay” propagandists know they will never prove scientifically that anyone is born “gay,” so in the present; they have largely abandoned their direct quest for traditional minority status. Ironically, after the legalization of sodomy activists slammed the brakes on the born “gay” hoax –*The “Gay” Agenda*. Today the once unimpeachable propaganda has been set aside by its own inventors. Elite activists are now turning their attention toward a new goal: recruitment and retention. As a result, a far more brutal force lurks just over the horizon of mainstream American consciousness: “Queer Theory.”

“Queer Theory” holds that there is no such thing as gender or a fixed sexual affiliation. The contemporary “Queer” holds that his or her identity is a fluid social construct. In other words, the “Queer” identity is actually the rejection of an intrinsic identity altogether. In order to understand that recruitment is possible by way of “Queer Theory,” and through general recruitment and desensitization via the mass media and porn industries, we must identify some of the contemporary and classic causes of both same-sex attractions and sodomy. We must also become aware of how the late modern “gay” identity and its diametric opposite, the post-modern “Queer” anti-identity actually develop. Further we must acknowledge that reversals are possible, and how political activists might use public ignorance about the fluidity and potential irrationality of sexuality to their advantage in their efforts to recruit unsuspecting youth.

- (1) *Newsweek*: February 24, 1992 p.49
- (2) As quoted in Byrd, et al., 2001, emp. added
- (3) Joyce Price, "Federal Cancer Lab Hunts for Gay Gene," *The Washington Times*, 3 April 1994
- (4) *New York Native*, 7-10-95, p.25
- (5) *New York Native*, 7-10-95, p.28
- (6) *New York Native* 7-10-95, p.28, (emphasis added)
- (7) *New York Native*, 7-10-95, p.25, 28
- (8) Rice et al., 1999 and Wickelgren, 1999
- (9) Dean H. Hamer, George Rice, Neil Risch, and George Ebers, et al. "Genetics and Male Sexual Orientation" (Technical Comment), *Science* 285 (6 August 1999: 803a.)
- (10) *The Washington Blade*, 1-30-98, p.114
- (11) *The Washington Blade*, 1-30-98, p.14
- (12) *The Advocate*, 3-24-92, p.61
- (13) *The Advocate*, 3-24-92, p.61
- (14) *The Advocate*, 3-24-92, p.61
- (15) *The Advocate*, 3-24-92, p.62

8. The Development of Same-Sex Attraction



Despite the essentialist “gay” caricature painted by late-twentieth century political activists, the real storyline remains indelible. The majority of clinical research on individuals experiencing same-sex attraction reveals that the condition can be explained by biological, psychological, and social factors interacting in various complex ways. Explanations for SSA however, ought to be considered antecedents rather than causes. The temperament, world view, and value system that one brings to an experience will effect development significantly. These individual differences throw a wrench into the spokes of predictability. Further, the antecedents listed are not necessarily clear-cut and distinct, nor are they the only antecedents possible. In addition, causes may overlap and you can expect some effects to become new causes, reinforcing their original cause and producing the same effect in an intensified form, and so on indefinitely. An analogy: “A man may take a drink because he feels himself to be a failure, and then

fail all the more completely because he drinks.” (George Orwell, A Word on Words) The process is reciprocal, and the embedded point is that if same-sex attractions are wrought by abuse and/or a disordered psychology, then the behavior can be extinguished once an individual’s psychology is reordered, their baggage is checked, and their loads are lifted.

While reading the following categories notice that the focus is not on same-sex attraction exclusively, but rather on related past experiences. Since many causes of same-sex attractions have their tap-root in related issues, the panacea for an individual may not lie solely in treating same-sex attraction or extinguishing behaviors such as sodomy (which is more of an effect than a cause), but in also treating the unresolved core-issue which originally drove the individual to the unnatural and therefore dysfunctional lifestyle.

Heterophobic Sexual Dysfunction



Heterophobic sexual dysfunction might be described as a persistent and irrational fear and/or detestation of the opposite sex (perfective gender) in relation to sexuality. In this case, persistent fear frustrates the individual’s natural and normative sexual inclination. As a result, substitutive sexual desires develop for members of the same sex (non-perfective gender). Significant clinical research supports this theory, which indicates that sexually abused children are significantly more likely to develop same-sex attraction and engage in sodomy in adolescence and adulthood than are non-sexually abused children. (for many reasons, one of which is fear.)

In the most comprehensive study of human sexuality in America to date, Dr. Edward Lauman and his research team found that individual’s who experience sexual abuse as children are more than 3 times as likely to develop same-sex attractions in adulthood (describe themselves as “gay” in adolescence and adulthood) than those who have not been sexually abused. Supporting Lauman’s results is a study conducted by researchers Diane Shrier and Robert Johnson. This study found that *58 percent* of boys who experience sexual abuse in the teen-age years will experience same-sex attraction and describe themselves as “homosexual” or “bisexual” in adulthood. In sharp contrast, *90 percent* of non-sexually abused teen boys will describe themselves as heterosexual in adulthood. Significantly, the aforementioned results indicate that in many cases, sexual abuse in early childhood and adolescence is a significant factor in the development of same-sex attractions and sodomy in adulthood. (Describe how if experience is good by member of same sex they are likely to remain that way and if bad by member of same sex molestation likely to change) For complex reasons then, it seems reasonable for us to assume that many victims of sexual abuse will fear and/or detest members of the opposite/perfective gender in adulthood.

The heart-wrenching story of Ellen Degeneres, whose same-sex attraction may very well be rooted in abuse, also illustrates this point starkly. According to the book *A Mother/Daughter Journey*, by Betty Degeneres, the mother of the now self-described “gay” talk-show host Ellen Degeneres, her daughter

Ellen actually started out attracted to males. In fact, Ellen's mother writes that, "*She (Ellen) would tell me about her crushes--mainly on rock stars.*" Ellen's mother also writes that, "In high school El had the usual dates and boyfriends." "In her senior year, there was even a promise ring with a tiny diamond chip from a nice looking boy. They went steady for a couple of months."(Ibid p.117) What then, could have pushed Ellen to develop same-sex attractions, engage in sodomy, and adopt the so-called "gay" identity?



There were three awful incidents in Ellen's life which may have influenced her development. First, Ellen's mother Betty told Judd Rose on his Prime Time Live Profile of her, that "*the divorce and our constant moves were very hard on Ellen—she was always having to adjust to a new group of kids.*" The next two tragedies were later revealed, when Betty told Ellen that she was thinking about divorcing her stepfather, (who they call 'B' in the book *A Mother Daughter Journey*). After learning of the impending divorce, Ellen made a startling revelation of previous molestation to her mother.



Ellen's mother Betty writes, "Unbeknownst to me until 1981, Ellen had been keeping another secret, about two ordeals she had suffered with B. when she was in high school. Had I been in a happy, healthy marriage, she may have chosen never to tell me. As it was, on one visit I told her that B. and I weren't getting along well, but the last thing I wanted was another marital failure. I confided in Ellen that I just didn't have the resolve to leave and live on my own. Ellen's face showed her disappointment. 'You deserve better mother,' she said. 'El,' I said, 'he has his good qualities. And we love our home.' And besides, I added, 'Whatever his faults, I know he loves me a lot.' That's when Ellen shook her head, sighed, and told me what had happened one day not long after my mastectomy, when she was seventeen years old. The words didn't come easily.

She began. ‘He asked to feel my breast. You were taking a shower.’ She stopped. I looked at her incredulously. What was she saying? Ellen went on. ‘He said you were worried about your other breast and he wanted to feel mine to see if yours was like mine.’ I felt sick to my stomach. What a horrible experience for her! How could she say no? She was only seventeen at that time, and she was used to confiding in me about everything. But for five years she had said nothing. Now I spoke with effort, asking, ‘Why didn’t you tell me this before?’ (Ibid. p.164)

Ellen started to cry, ‘After what you’d been through, I couldn’t hurt you like that...and then...’ Her voice trailed off. ‘Something else?’ I asked. El looked around helplessly, as if wishing she didn’t have to tell me. Then she nodded. There was something else, she said, a lot worse, that happened about a year later. One weekend, when I had to fly down to New Orleans because Mother was ill, B. gave Ellen a ride home from the movies and made a pass at her. Still crying, El said, ‘I pushed him away. He let it go but when we got home, inside the house, he tried again.’ She paused, composing herself. I was furious, confused, and bewildered. ‘And then what happened?’ I asked with dread. ‘I ran into my room and locked the door. I was terrified. When he tried to force it open, I climbed out the window’ and, ‘spent that night at a friend’s house.’ ‘Oh, Ellen, I am so sorry,’ I said, hugging her. I’m so sorry.’

The pain of what she had gone through tore me up. It hurt even more to know that she had carried the burden of her secret, unable to tell anyone, and it touched me beyond words that she had done so because her concern for me and my well-being was so great. It is as painful for me to write this today as it was to hear about it almost two decades ago. Of course, I was angry and disgusted with B. But more than anything I blamed myself. Most of all I blamed myself for being oblivious. ‘I should have known,’ I kept saying, ‘I should have known.’ (Ibid, p.165) I thought back to El’s senior year when she suddenly wanted to drop out of school and return to New Orleans. Absolutely not, I had said, putting my foot down and insisting that she graduate. It made no sense to me at the time. Now I understand why she was so anxious to get away.” (Ibid, p.166) (*A Mother/Daughter Journey* by Betty Degeneres New York, Rob Weisbach Books, 1999)

Betty is right, Ellen did have several horrible experiences, and the language Ellen uses to describe her experiences shows that they caused her a great deal of pain. She was forced to live with a man (“B”) for several years, an authoritative figure in her life, who had tried to molest her several times. Ellen had to look into B’s eyes daily, knowing what he had done, and perhaps was still thinking about doing. The constant anxiety and fear must have been overwhelming at times. She did “carry the burden of her awful secret,” so much so that Ellen wanted to drop out of high school and leave home. And it was only after these incidents that Ellen also decided that she would no longer seek affections from boyfriends. She now turned to women for affection for the first time. It is likely that Ellen generalized her feelings of fear and mistrust toward B. to all males, after her horrific experiences. It is likely that Ellen Degeneres acquired a type of hetero-phobia and developed substitutive same-sex attractions as a result.

Surprisingly, despite Ellen’s high school boyfriends and unsolicited remarks regarding the rock star “Sting” prior to her experiences with “B,” Ellen’s mother Betty insists that Ellen was born “gay.” But Betty’s belief that Ellen was born “gay” despite evidence to the contrary must be a symptom of denial. In fact, in her biography, Betty reveals a personal weakness for denial when dealing with problems in her life, especially about Ellen, and how this tendency has only made things worse in their lives. On page 166 Betty explains her regrets about this past denial: “In all honesty, I would rather not have included these events in my story of myself as Everymom. That probably comes from my old tendency for denial, for a pretense of normality in which such things just do not happen. Well, they did and they do. And, after some deliberation, I chose to talk about them in this context in the hope that some other mother—or any reader—who might be in denial will pay attention to instinct and act on it. . .(Ibid. p.166)

Denial, it may very well be that Betty still has her “old tendency for denial.” Only now she is trying to

make “a pretense of normality” for Ellen’s lesbianism. Despite obvious evidence that Ellen was clearly heterosexual until the incidents of molestation, Betty has desperately swallowed the born “gay” excuse, in order to explain a major symptom of Ellen’s abuse. It appears as though Betty has been sucked into a co-dependent relationship with her daughter and with the pro-sodomy movement in general as a result of motherly guilt, and has become an active part of their desperate denial.

Betty’s belief that some men and woman are born “gay” further conflicts with the life-story of Ellen’s girlfriend Anne Heche, who considered herself heterosexual until she first experienced same-sex attraction when she met Ellen Degeneres. Like Ellen, Anne had a confusing childhood. Anne’s father left her mother one day in order to pursue sex with other men and soon her father contracted HIV-AIDS. (The Advocate, 6-24-97, pg.43) Then, one dysfunctional life intersected with another: Anne met Ellen, and Betty Degeneres continued in denial.

Betty writes, “After all, up until that night, Anne was known as heterosexual. But Anne’s position was and is that love and attraction aren’t about distinctions.” -A Mother/Daughter Journey, Ibid. p.247) Despite Betty’s acknowledgement of Heche’s clearly non-biologic admission, she continues to ignore the lessons of experience, reason, and testimony, which show that children learn through example, imitation, fear, etcetera. And that dysfunctional examples can and do lead to dysfunctional ways of life. Unresolved guilt over her daughters traumatic experiences seem to have kept Betty from acknowledging the obvious; that neither Anne Heche’s life-story, nor Heche’s fathers, nor Ellen’s, align themselves with her beliefs that same-gender sexual impulses are fixed, innate, and natural.

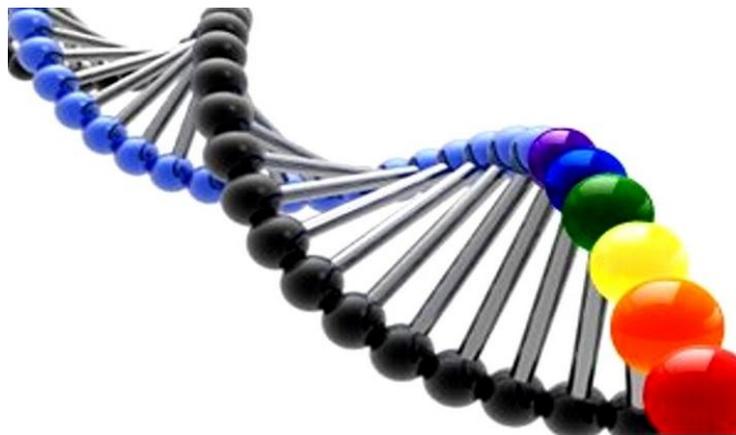
When Betty Degeneres, Anne Heche, and millions of other mothers and fathers around the country proclaim that their child was born “gay,” remember Kirk and Madsen’s “*The Gay Agenda*,” and remember Betty, and how in trying to excuse and justify the dysfunctional condition of Ellen Degeneres, she found a new closet to hide in, --the closet of denial and co-dependency. Keep these stories in mind when pro-sodomy activists try to drag the media and the public into the same closet of denial and co-dependency. The truth is that Ellen was not born “gay.” Examples like Ellen’s, of childhood sexual abuse, and Heche’s, of poor parenting, seem to be common to many of the life stories of those who have developed same-sex attraction and engage in sodomy.

An article appearing in the pro-sodomy movement magazine *Diva*, describes the early childhood abuse of Donna Minkowitz, a self-described “lesbian,” and how that abuse contributed to her values about same-sex attractions and sodomy: “As a child growing up in a violent home environment, Minkowitz was often forced to bill and coo over her mother’s floaty chiffon dresses and often *fell foul of her father’s own anger*. Consequently Minkowitz spent her teen years resisting her parents, associating heterosexuality with repression. As a political activist Minkowitz resented the notion of femininity. Lesbianism appealed to her sense of radicalism, she says, because it confounded the idea that women were dependent upon men--plus she could dress as she pleased.” (Diva, March 1999, Page 32 Article about Donna Minkowitz)



We usually think of “lesbians” as women who are attracted to other women, but the term heterophobic may be more substantive for some. These women may call themselves “lesbian” but actually, they started out fearing one man, and then generalized this fear to all men. Since these women cannot overcome this fear and/or anger, they cannot develop healthy heterosexual relationships, and the end result is a disdain for heterosexuality in general. Nevertheless, some of these women may remain attracted to a type of masculine ideal--a quasi-heterosexual attraction. They long for the masculine but without the danger of linking it to real men. These “lesbians” tend to look for pseudo-men or transgendered women instead. It may very well be that in the past of many who develop same-sex attraction, a fear of the opposite sex was internalized--as with Ellen Degeneres and Donna Minkowitz and their fear of their abusive fathers.

God is Not in the business of making mistakes, you were created male or female and IF you are a male and wish to dress like a female, walk like a female and talk like a female, remember DNA does not LIE.



THERE IS NO ‘gay gene’ much like there is NO ‘murder gene’ child molester gene’ and ‘rape gene.’ Your choice and you will pay a price for that opting as homosexuals reject being made in the image of God.