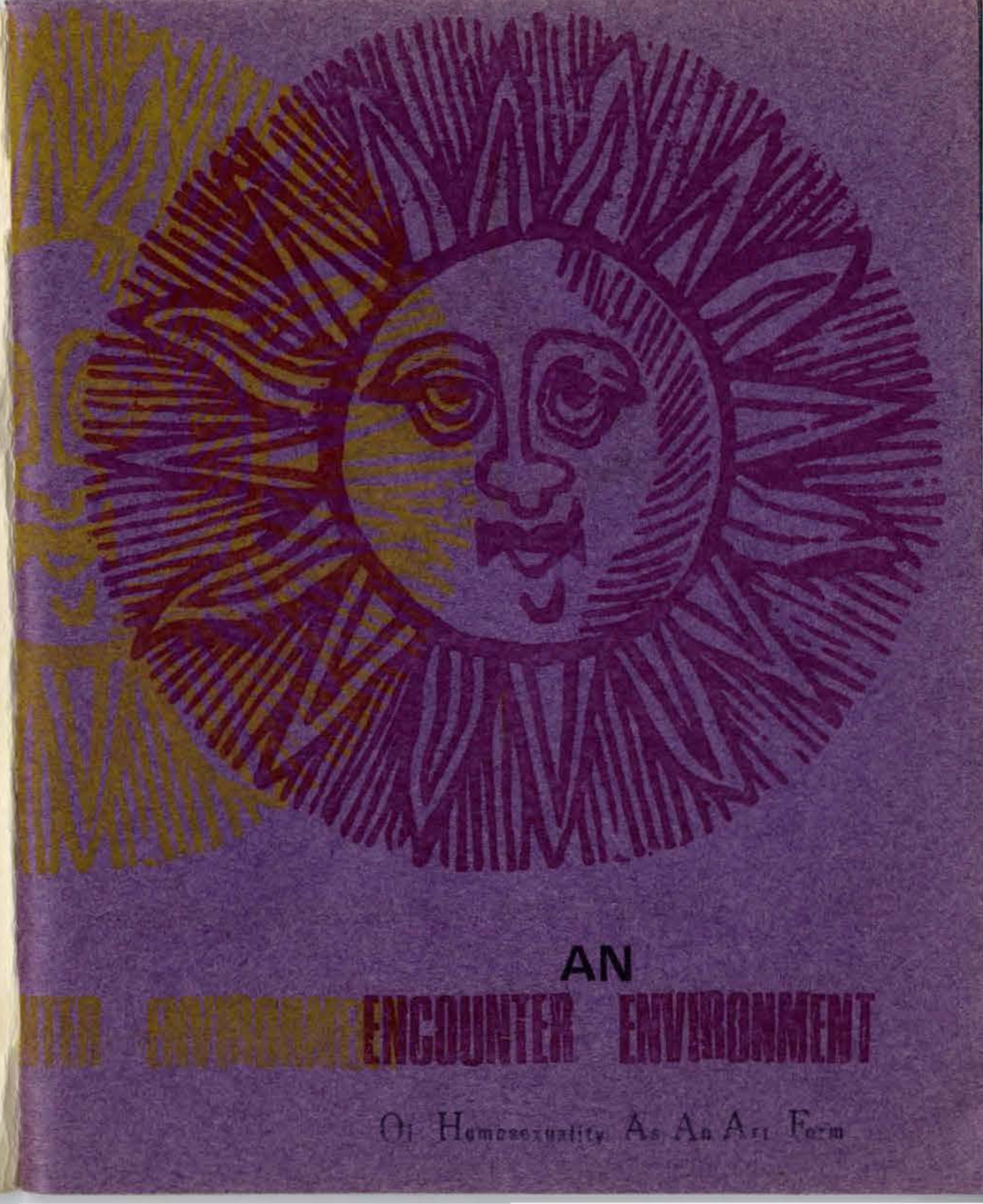
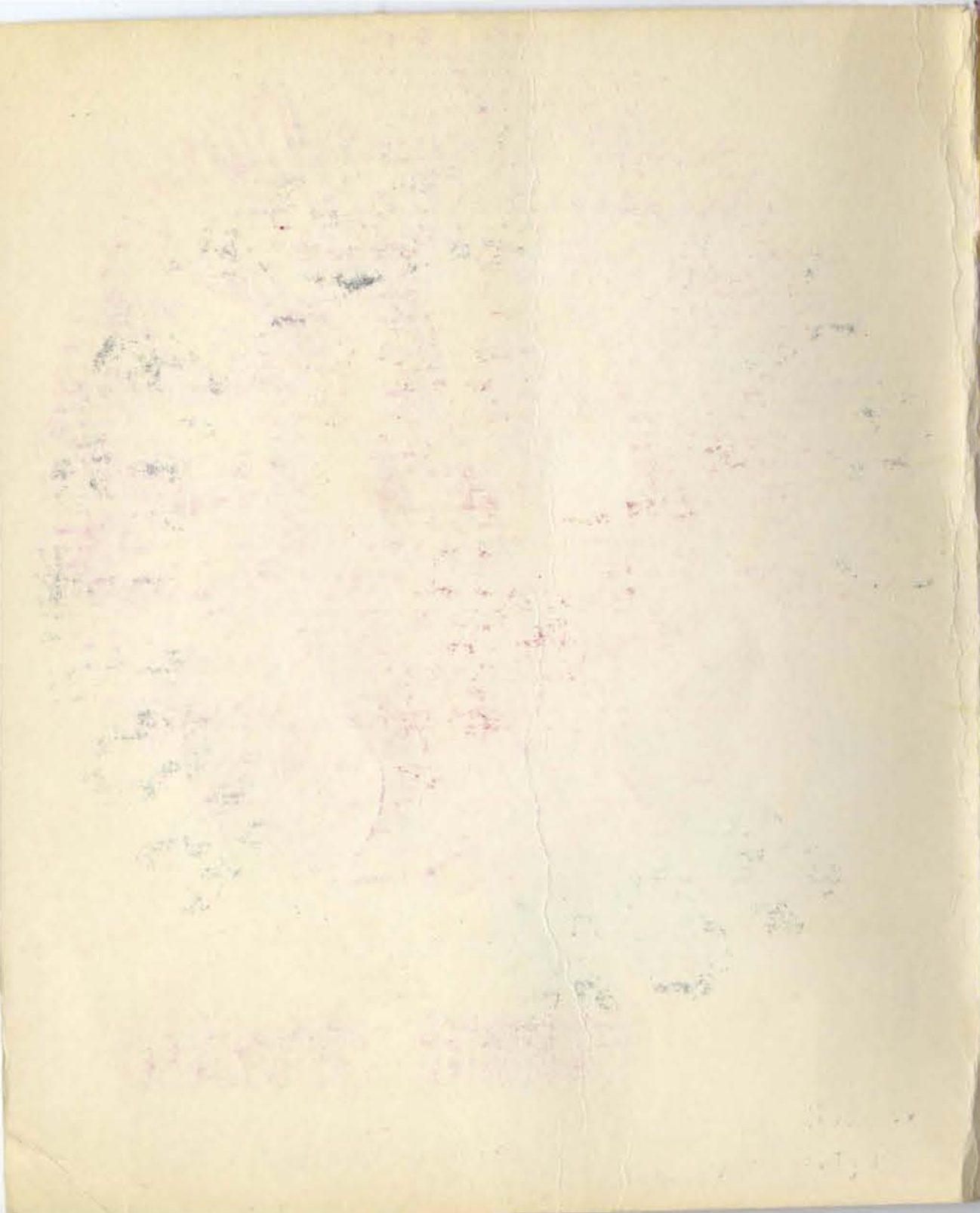


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AN

ENVIRONMENTAL ENCOUNTER ENVIRONMENT

Of Homosexuality As An Art Form



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*report of a project consisting
of a*

PRE - QUESTIONNAIRE
and a
POST- QUESTIONNAIRE
given to

**POLITICAL SCIENCE
STUDENTS**

attending
CITY COLLEGE OF SAN FRANCISCO
regarding

PART ONE
SOCIAL ATTITUDES TOWARD HOMOSEXUALS
-NORMS, VALUES AND SANCTIONS
&

PART TWO
THE DEGREE OF ATTITUDE CHANGE
FOLLOWING EXPOSURE TO A
"HOMOSEXUAL ENCOUNTER ENVIRONMENT"

prepared & directed by
keith st. clare
203 CLAYTON

387-6089

with the assistance of

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Laws--legislate his legitimate literature.

Laws--even tax him more heavily to reaffirm that he is a menace to the economy and must actually pay for his "perversion".

Laws are what this is all about. Laws have set the code, they do not reflect the American norms. They have become the Ten Commandments and the Book of Psalms in our culture. Laws and the political image of America--the Virile maintain a status which is not empirically true.

There are no laws against homosexuality as an emotion or as a thought. All punitive judgment is reserved for acts and the suggestion to perform acts. There are hiring practices and regulations for being an admitted or suspected homosexual. The bulk of the laws prohibit sexual acts. These acts may be called sodomy, "cruel and unnatural" crimes, crimes against nature, lewd or disorderly conduct, fellatio or pederasty. They can be performed by men and men, women and men, or women and women. They are performed within marriage. And they are illegal. Imprisonment ranges from one to 20, 30, 60 years, or even life. Obviously they are enforced unevenly. The male homosexual bears the brunt of it. But there are many who have secured divorces by invoking these sexual restrictions. And the author knows of at least one man who was arrested while kissing his wife below the legal limit. It would seem that this should be a violation of the Ninth Amendment.

In some police precincts, a great deal of trouble is taken to catch homosexuals in the act. In others, the opposite is true. Recently in Los Angeles, 51% of the misdemeanor arrests for solicitation were committed upon "decoys", policemen posing as homosexuals. 91% of the felony cases were also the result of clandestine observation by police officers. However, in San Francisco and in New York, the entrapment percentage has been reported as less than 5% in the last two years. Hence, the notoriety of San Francisco and New York as "Homosexual Towns". This is not due to the lack of laws, but rather to the lack of "enforcement." This is a degradation of American Law.

Generally, those who use a reasonable amount of discretion, avoid children and minors, are not arrested. The laws merely form inhibitory and anti-social factors. Extortion is sometimes a problem. The issue, however, is more often the crime than the condition.

Attempts that have been made to confront public opinion and to alter the political structure that binds have been characterized by their restraint. They have repeatedly suffered from a naive lack of opportunism. Homosexual organizations and demonstrations do not demonstrate their revolution. Instead, they seem to be complaining about its absence.

In C. Wright Mills' terms, sex is not merely a "private trouble"; it is a "public problem", shared by all, and reform must be on the social as well as the personal level. Puritanism is promoted and enforced by social institutions--school, church, government. The individual, especially the developing child, needs help in resisting these massive pressures. "The Negro freedom movement shows that action is the best means of starting discussion; not vice versa."

Sociologist Robert Merton outlines the functions of this new ideology: "When the institutional system is regarded as the barrier to the satisfaction of legitimized goals, the stage is set for rebellion as an adaptive response. To pass into organized political action, allegiance must not only be withdrawn from the prevailing social structure, but must be transferred to new groups possessed of a new myth. The dual function of the myth is to locate the source of large scale frustrations in the social structure and to portray an alternate structure which would not, presumably, give rise to frustrations of the deserving. It is a charter for action."

The first task, then, in this effort is to start public debate by making public witnesses of all of us. A law is a social value, reinforced with a social sanction. The inconsistencies have begun to show. It is past time that those who represent the ever-widening polarities be engaged in honest and open debate. It is certain that freedom and love will win out over repression and distrust; but we must start the communication flowing.

Sexual freedom has many meanings. For some moderates, it means merely the present stage of sexual liberation among college youth, the "new morality" of premarital monogamous sex relationship, wherein "situation ethics" occasionally permit fornication as part of a "total encounter" between consenting adults. What we shall represent in our encounter is homosexual activity that is not imposed by force or

While I agree with the basic premise that exposure to material on homosexuality (books, films, etc.) and face-to-face confrontation on a one-to-one basis between heterosexual and homosexual may, and from experience often does, effect changes in attitudes, I feel that the experiment in which I participated failed for a number of reasons.

The time factor (one hour) from the beginning I felt was insufficient. The whole topic of homosexuality (definition, legal, psychological and sociological factors, life style, etc.) is so complex that it would be impossible to deal with in any kind of meaningful way without some previous knowledge or background on the part of the participants.

But be that as it may, the experiment, as it was outlined to me and/or how I envisioned it, would have taken place in a much larger area providing more movement from one exhibit or resource person to another. Because of the limitation of space, some persons never really got much past the door or one side of the room and saw only what they might construe to be "dirty movies"--out of focus, at that. There was little or no opportunity for conversation, discussion or explanation to put what they were seeing into any kind of perspective.

The whole thing was really designed as a shock treatment, a technique which, when applied, requires more skill and followup. The display material emphasized the glorification of the penis and portrayed the homosexual solely as a sex object (leading one to believe that the false image women in their liberation movement wish to abdicate is aspired to by male homosexuals.) There was no attempt to deal with Lesbianism or life style or the homosexual community as a subculture. The experimental environment did not depict all the collective circumstances that make up the true homosexual environment.

As a result, I felt that anyone who had a negative attitude towards homosexuals or who had only the stereotype to go on would have had these notions reinforced by the homosexual environment experience. The myths were not dispelled. I don't see how any but the very few who actually did engage in conversation with some of the participants could have had the opportunity to see the homosexual in a wider perspective--as a person.

Lack of flexibility was also displayed by the creator of the environment. There were constant requests for turning up the lights so that people could see who they were talking to. When an event isn't coming off as planned, there should be enough flexibility in the producer to make appropriate changes to rectify the situation.

--DEL MARTIN



Data-Rap

Using homosexuality and the theoretical hostility to it as an example, one would assume that it would be clearly defined. It would be expected that deviation is invariably interpreted as immoral, effeminate, socially malevolent, and that reactions to it are uniform and effective. However, this does not seem to be so.

Just as people who believe in witchcraft overestimate the power of witches, so it seems that people who get most excited about homosexuality overestimate its threat and applicability. It would be more sensible to realize that the homosexual is not a serious social problem principally because of its effects, but rather because of the "boomerang" effects of social hostility directed against a heterogenous community.

To gather empirical data, college political science classes were given a 170-item questionnaire regarding the definition of homosexual behavior and attitudes toward "them." Subjects were divided for the first questionnaire according to sex and previous experience. Any kind of contact with a homosexual was sufficient to qualify an individual for experience. A division of kinds of experiences was made between erotic, social and filial contacts.

Reactions to homosexuals and homosexuality as actually known or imagined by the group were defined as "Identity", "Classification", and "Sanctions".

Results varied from total stereotyping to total rejection of homosexuality as relevant to appearance or behavior, and totalitarian means of opposition or complete personal and social acceptance without physical closeness.

Degree of proximity tolerated, however, was frequently relevant to combinations of previous experience, sex, and kind of experience.

The phenomenon of difference is consistent and often otherwise irrelevant to the degree of separation. That is, without experience, one is likely to judge a false image, and design into the context of one's aversions a preference which is inconsistent with fact, or made of facts which are the ends of oppression without cause.

Men without experience tended to stereotype and condemn more readily than women without experience. Stereotyping was consistent with the (homosexual) stranger-who-lisps image, and punishments included physical attack for a proposition in private (30%).

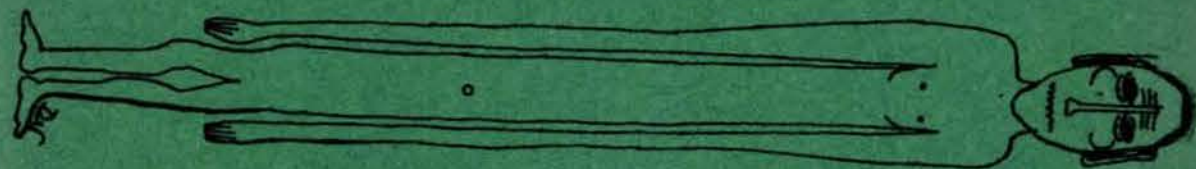
Men with experience had a higher incidence of homosexual sexual and social experience than women with experience. These women tended to have a greater filial contact with male homosexuals and with organizations of male homosexuals than men with experience. Experienced men and women generally answered more of the questions positively or negatively and with greater tolerance than those without experience. Men with experience were the most resolute group that homosexuals can have long, loving and productive relationships. Men with experience were the least punitive regarding sex between minors, and the most punitive regarding sex between minors and adults. They were either slightly less punitive or more ambivalent about enforcement.

Women with experience stereotyped the least as to behavior and the most as to appearance. They emphatically saw homosexuals as organized and segmented within the society. Of all groups, they were the least punitive. They preferred no punishments. Women with experience were the most open as a group to personal non-sexual relationships with homosexuals.

Women without experience were the most inconsistent in some respects. 23% refused to take the test, as opposed to 12% of the males without experience. They showed a high central tendency within the abscissa of their own group to stereotype and condemn all homosexual forms and expression. This conclusion is often unclear, however, depending on whether or not it is possible to detach the 23% who refused to take the questionnaire, or whether

it is proper to count them as a consistent hostile force. They were the most intolerant of relations between minors and of sado-masochism. However, more women without experience than men without experience expressed a willingness to accept individual homosexuals. Also, twice as many women without experience were unsure of their reaction to a homosexual proposition in private.

Hence, it appears that the critical element is not the behavior of the deviant, but the interpretation others give to that behavior. While reactions tend to be negatively toned, they are far from homogenous as to the forms of display or sanctions.



TOWARD A SOCIOLOGICAL PERSPECTIVE CONCERNING ATTITUDES ABOUT HOMOSEXUALS

THE IMPORTANCE OF SEX RESEARCH REGARDING ATTITUDES

It is often held that modern society is undergoing a sexual revolution. Whether this is true in regard to the presumed more "lenient" sexual attitudes or more "shocking" sexual behavior within society is less clear. Definite quantitative relationships between attitudes and behavior is uncertain; nonetheless, some association is self-evident. However, attitudes are not to be confused with behavior. Religious affiliation, previous experience and group pressure as well as personal characteristics affect behavior just as education and experience affect attitudes. The entire area of deviant behavior is relevant here, for few areas offer as good an illustration of the problems of socialization and conformity. Attitudes are defined here as that which predisposes an individual to act. It is within this context we wish to keep our subject--heterosexual attitudes toward homosexuals.

The sex relationship is one especially in which the participants constantly alternate attitudes and behavior.

If patterns agree, relationships generally occur which are, in a special sense, meaningful. That is, they are characterized by common and reinforced values and norms. Whether this is desirable cannot be empirically shown at this time. Indeed, relationships based on separate individual norms and values also flourish, but contain elemental attitudes toward understanding the likelihood of a rift. Thus, to understand attitudes is to relate them to the social groups to which the individual belongs and/or wishes to belong to.

In the case of homosexuality, it is a concept used often by the masses without any understanding of empirical facts. It is a subject in our country, like Nazism or apartheid. That is, it is frequently true that everyone has an opinion, but few indeed have access to any facts. In this case, however, the public has a legitimate excuse--there simply is a paucity of accurate information. Therefore, the myths concerning the common life style of approximately five to twenty million American citizens persist. Authorities disagree as to whether social attitudes are out of date with mores or vice versa. Nobody really knows--

Sexual behavior is not the subject of this project. We are concerned with attitudes. We will deal in such concepts as tastes, mores, morality, ideals, social distance and character. It is important to reaffirm the basic importance of these items. As each relates to the sexual relationship, they relate to what is considered a basic human drive. Aside from the drive to reproduce, we are considering the drive to love; to select a loved one and to value him or her or they. Therefore, we wish to consider this research not as one dealing with strangers; that is, "deviants" far away and unlike ourselves--but rather as one infused into the core of our own actions and reactions. Let us consider the deviant as relevant to our own ability to respond to others.



To Define "Homosexual"

In order to study attitudes toward homosexuality with any consistency, it is necessary to define it somewhat. At least three overlapping concepts will be used to explain opinions about homosexuals. There is a wide disparity of orderly identification of the homosexual by the common heterosexual, and research to date has primarily been content to merely organize the confusion.

The first definition, then, is the common stereotype, the humorous and derogatory meaning. He is a person who demonstrates publicly and, it is presumed, privately the behavioral characteristics of the opposite sex. He is the "pansy", the "nance", the "queen" or the "fairy". His demeanor is an unmistakable, loud, counterfeit dramatization of femininity. He may affect the walk and speech patterns of female movie stars and personalities. He may dress in semi-, pseudo- or full female attire. Whatever manifestation, the meaning of his homosexuality is clearly that he is a woman in spirit who is trapped in a male body.

The second is usually attributed to investigators, such as Dr. Kinsey and his associates. It is much more general and includes a wide set of values and norms. Therefore, a homosexual is an individual who has experienced contact leading to orgasm with a member of his own sex. While this is statistically valuable, the limits are very vague, and there is no indication of attitude either toward oneself or others. Nor does this criterion set any limits on the duration of his homosexuality.

The third appears more specific and pertinent to the majority of homosexuals within the society, i.e., not institutionalized or imprisoned. In this case, homosexuality is a term applicable only to those individuals who more or less chronically feel an urgent sexual desire toward, and a sexual responsiveness to, members of their own sex, and who seek gratification of this desire predominantly with members of their own sex. This limits the subject to those who harbor intrasex desires and eliminates those who engage in homosexual acts because of confinement, frustration or substitution. It includes all manner of behavioral patterns by homosexuals, excluding only those who have no desire to be so and to seek fulfillment as such until, presumably, death.

The third definition is the one used commonly throughout the project. Unless specified otherwise, the term "homosexual" will mean one who feels desire and finds fulfillment in a sexual relationship with his own sex. Whenever an alternate definition is desired, the term "homosexual queen" will be used to denote definition one, and the term "incidental homosexual" to denote definition two.

It is obvious that even after this cursory specialization, many other essential social facts about members of this minority are not represented. The definitions do not conceal, of course, that homosexuals may be found among all ethnic groups, in every station, occupation, and calling. His one salient characteristic--that which distinguishes him from everyone else and cuts across all the interests and special features of the groups to which he belongs, and establishes an abiding community with his fellows everywhere--continues to be his presumed sexual orientation.



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ATTITUDES TOWARD HOMOSEXUALITY
AS A SOCIAL PROBLEM

Feelings of rightness or wrongness, of like and dislike, have classified attitudes toward homosexuality as a problem for science and society. It is regarded sometimes as a latent problem, and sometimes as a manifest social problem. Authorities differ as to the importance of attitudes, just as they disagree as to what is the evidence regarding homosexuality itself. This section will condense some of the more coherent viewpoints, and isolate those which have served as the basis for this project.

Regarding the importance of the study of attitudes toward homosexuality:

A. "The more I have studied male homosexuality, the more I have become impressed with its seriousness as a social problem; it is perhaps the most serious undiscussed problem in the United States today." (Dr. Martin Hoffman, 1968)

Dr. Hoffman means and explains further that homosexuality is: (1) unknown scientifically because it is seldom subjected to a disciplined study, but instead generally to rumor and the student's interest; (2) studied primarily as a psychoanalytic phenomenon, which isolates it because of the clear association with mental health. This seems unfair because there are no adequate studies of homosexuality among those homosexuals who are not undergoing psychoanalytic therapy. (3) To date, there has been no adequate integration of the subject using the various disciplines of biology, sociology, law, psychology and history. (4) He goes on to say that there is, instead of a renewed vigor to take up the challenge, a certain reluctance because of adverse social consequences to those who contradict the social sanctions even against research of this subject.

He emphasized the size of the problem. "Twenty-five per cent of the male population has more than incidental homosexual experience or reactions for at least three years between the ages of 16 and 55; 18 per cent of American males have had at least as much homosexual as heterosexual experience during their lifetime for a period of at least three years; 10 per cent of all men are more or less exclusively homosexual for at least three years between the ages of 16 and 55." Dr. Hoffman affirms the magnitude of the homosexual minority is entirely unknown by the average individual.

B. "The outstanding fact remains that no major study has been made of attitudes and norms regarding sex conduct....Within this arena of ignorance, the American Law Institute is attempting to design new legislation concerning sexual behavior. Important recommendations are being decided at least partially on the basis of guesses as to how the public or legislative officials will react." (Stanton Wheeler, 1967, SEX OFFENSES: A SOCIAL CRITIQUE)

Wheeler emphasizes that evidence is available to suggest that while no great change in standards of sexual conduct has occurred in the last twenty years, there is a general trend toward greater tolerance. Proposed legislation regards distinctions between mental illness, crime, sin and private morality which the average citizen is probably unable to understand or to accept.

C. "With unfortunate ease, sexual attitudes can fall under the pall of such cultural maladies of misinformation and prudery." (James Leslie McCary, 1967, HUMAN SEXUALITY)

Dr. McCary correlates much of Margaret Mead's findings in this matter of the importance of informed, accurate data on which to base private and public moral attitudes. He sees also a correlation between attitudes and behavior: "Our sexual behavior is essentially the result of our attitudes towards sex; and these attitudes, in turn, are a product of how we have been brought up."

He suggests that American women are often considerably healthier regarding sexual attitudes than modern American men, due to the emergence of women from degradation into a position of equality and their struggles to maintain it.

Finally, he asserts, "Clinical observations and the results of empirical research have frequently underlined the marked discrepancy between what parents have themselves experienced (or are experiencing) by way of sexual activity and the code of sexual ethics they profess to their children." This "credibility gap" accounts for a major American difficulty in entering a warm, close, loving interchange with others, says Dr. McCary.

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Report Proposal

SPECIAL PROBLEM AREA:

Attitudes towards homosexuality as a latent social problem.

TOPIC:

Student attitudes toward homosexual conduct, before and after exposure to factual information.

SAMPLE:

150 students who volunteer to participate from Political Science 36 classes at City College of San Francisco. They are divided according to sex and according to previous homosexual contact. Contact may be filial, erotic, or social relations with homosexuals. The participants are all self-identified heterosexuals.

PROCEDURE:

- (1) Similar empirical studies have been conducted. These references are among the few available:

Sociological Aspects of Homosexuality, by Michael Schofield, Little Brown and Co., 1965.

The Social Context of Premarital Sexual Permissiveness, by Ira L. Reiss, Holt, Rinehart and Winston, 1967.

Societal Reaction to Deviant Behavior: Problems of Theory and Method, by John I. Kitsuse, N.Y. Free Press, 1964.

"Ethnic Prejudice and Susceptibility to Persuasion:", by Russell Middleton, University of Wisconsin, an article in Experiments in Sociology by Dwight G. Dean and Donald M. Valdes, Appleton Century Crofts, 1963.

- (2) Empirical evidence for the survey is gathered via an anonymous pre-encounter questionnaire and a followup post-encounter questionnaire. Both questionnaires are identical.

- 18 -

- (3) The Homosexual Encounter Environment, which serves as the forum for the dissemination of factual information about homosexuality, consists of the following:
 - (a) slides and films of, by and about homosexuals;

- (b) tape recordings and records chosen by homosexuals to represent their viewpoint;
- (c) specially invited doctors, lawyers, policemen, and religious personnel who will speak on their relationship to the subject;
- (d) homosexual art and literature brought and displayed by homosexuals; and
- (e) homosexuals themselves who will be encouraged to encounter the students on the subject and who will be encouraged to behave as usual.

The Homosexual Encounter Environment relates to the behavior and recognizability of the homosexual individual and the laws regarding his sexual activities. It will last one hour per group of 35, 120, or rather three classes of Political Science students will participate in the Encounter Environment. The Control Group, or class of 30, will not be invited, but will be given the same pre-test and the post-test.

- (4) Posting of results will consist of
 - (a) a history and discussion of the subject;
 - (b) an item-by-item breakdown of the responses from the Pre-Test;
 - (c) a similar breakdown of the contrast between Pre-Test responses and Post-Test responses; and
 - (d) relevant commentary.



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THE TESTING DEVICE: FORMULATION OF QUESTIONS TO BE GIVEN TO TEST AND CONTROL GROUPS

Identical questionnaires are given to test and control groups. Questions therein cover three concepts, operationalized as Identity, Classification and Sanctions.

A. IDENTITY: "How do you and members of your peer group identify a homosexual?" This concept covers what is commonly felt to be recognizable characteristics of homosexuals. Questions may pertain to their public manner, dress and speech. The term "homosexual" may suffer from some irregularities in definition, even among professionals. Therefore, this type of question should suggest a more precise connotative and denotative definition for the group. In this case, City College will be the source of our peer groups. Mere sexual behavior will not be the only defining feature for homosexuals. From a practical standpoint, prevailing standards of recognition may correlate attitudes toward homosexual behavior in public and private. Clearly, social context is related to social definitions. (Preface, SEXUAL DEVIANCE, 1960)

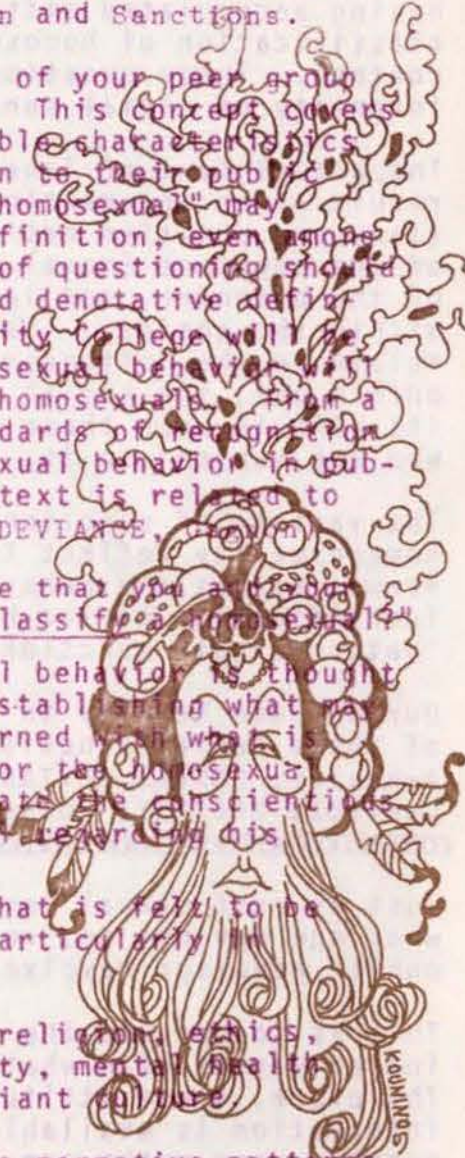
B. CLASSIFICATION: "How do you believe that your peer group would classify a homosexual?"

By classification, we mean what social behavior is thought to be unique to the homosexual. By establishing what may seem to be moral values, we are concerned with what is considered right and wrong behavior for the homosexual. Project groups will be asked to evaluate the conscientious or ethical judgments of the homosexual regarding his behavior in public.

Social or antisocial norms refer to what is felt to be common behavior for the homosexual, particularly in relationships with "non-deviants".

These norms might involve matters of religion, ethics, criminality, socialization, reciprocity, mental health and the likelihood of spread of a deviant culture.

Several widely held assumptions of the normative patterns of homosexuality classify him. Many may seem, under investigation, to be unempirical. Nonetheless, we intend to disclose those which are commonly held by the project groups. (Nonconformist and Aberrant Behavior, SOCIOLOGICAL ASPECTS OF HOMOSEXUALITY, Michael Schofield)



C. SANCTIONS: "What sanctions or punishments should be imposed on public displays of homosexuality and on those homosexuals who attempt to involve others in homosexual acts?"

Having accumulated attitudes toward the identity and social classification of homosexuals, we come to the matter of control. These questions pertain to the manner and intensity of social sanctions.

The actual fact of labelling something as deviant is the result of an interaction between institutionalized norms (laws and punitive action), shared and internalized norms of the populace (moral and social norms), identification of the offender, and lastly, the actual pattern of behavior within the society. Sanctions, both formal and informal, relate to the "offender" and his accuser. As Emile Durkheim points out, the social importance of punishment lies in its effects upon those who impose it as well as upon those who are subject to it.

The variety of sanctions applied to homosexuals and to homosexuality reflect the diversity of correlations between norms, values and behavior of this type. Simply speaking, identification of the homosexual as a criminal is a "heterosexual" sanction.

Our purpose here is to determine the nature and extent of these social sanctions. (Deviance: Laws, Mores and Behavior, SEXUAL DEVIANCE, Gagnon; Conformity and Social Control, SOCIETY, Chinoy)

Just as most sexual legislation and mores revolve around what one may not do, research regarding attitudes toward public behavior revolves around what is not true.

This is so because the truth concerning acceptable behavior indeed varies with what is widely thought to be the case. Therefore, these attitudes frequently change, when new information is available about what is not true. Subsequently, new myths are invented. In the case of sexual norms, it might be possible to establish a nation of necrophiles by simply inventing enough "evidence" to suggest that corpse-swapping clubs were becoming popular.

The intensity of this process of speculation, circumstance and resolve is measured in terms of the response: attitudes

VERBAL INSTRUCTIONS

Given to Test and Control Groups before and after experience (pre-test and post-test):

Declaration:

This is an attitude questionnaire. There are no "right" or "wrong" answers. You are asked to give your personal opinion about the subject. You will not be individually graded in any way. All results will be compiled in terms of the group pattern, and not in terms of any individual response. Therefore, since your answers will be treated as the objects of overall data, we ask you to consider each question carefully and answer accurately.

- (1) If there are any words in this questionnaire that you do not know the meaning of, please underline them.
- (2) Place any comments you may have regarding any question or your answer in the nearest margin.
- (3) Unless they are specially marked, the multiple-choice questions in Parts One through Part Four may have several answers.
- (4) Unless specified, the word "homosexual" refers to male homosexuals.
- (5) If you cannot answer the question as given, write your answer in the blank marked "other".
- (6) Please work separately at your own pace, and do not help unnecessarily.

Given to Test and Control groups in the post-test only:

- (1) (a) Did you answer the previous questionnaire?
(b) Did you attend the Homosexual Encounter Environment at CCSU, Art 103, on Monday, December 1, 1969, at any time from 10:00 a.m. to 4:00 p.m.?

Note: Instruction No. 7 should be presented to the students verbally. Check for questions. Instruct testees to answer (a) and (b) in that order on the top of the questionnaire.

Written Instructions

These instructions are printed at the top of the first page of the test. The students are instructed to read them carefully, while the administrator reads them aloud slowly. A call for questions is given, and then the command to begin.

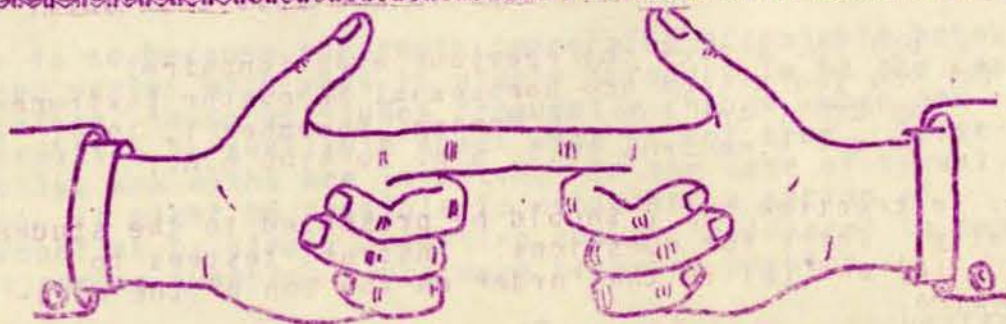
QUESTIONNAIRE

These questions deal with your personal attitudes toward homosexuality. Please answer honestly and carefully. No attempt will be made to connect your identity with your response; however, in order to insure that the same group participates in both questionnaires, we ask you to make a code number for yourself. This number should be a number you can easily remember; such as your house number backwards or the last three digits of your telephone. Please use 3-digit numbers.

Feel free to write in any qualifications of your answers you deem relevant.

General Information

_____, Your Test Number _____ Age _____ Sex _____
Race _____ Marital Status _____



QUESTIONS REGARDING PREVIOUS HOMOSEXUAL EXPERIENCE AS A CORRELATIVE FACTOR TOWARD ATTITUDE

Alfred Kinsey, Ph.D., has given us the rather minimum estimate that 37% of the total male American population has experienced at least some form of overt homosexuality to the point of orgasm between the ages of 16 and 55. Although this figure varies from area to area, it is considered a standard index. Furthermore, he has stated that among men, single, under 35 and holding a high school education, an average of 58% have had homosexual experience. Among women of the same type, 5% admit homosexual experience. Testing, as we are, on a Junior College level, these figures have some bearing on the attitudes we may find among individuals who admit to previous sexual experience. Kinsey suggests, for instance, that previous homosexual experience or homosexual friendships were often very formal in regard to behavior and social attitudes.

Michael Schofield, English sociologist, has done considerable research on attitudes and previous experiences, moreover. His findings state that among a representative group of 50 heterosexuals, 27 had had at least one sexual or homosexual experience to orgasm. None of the 27 stated that they would resort to physical violence if approached by a man, whereas 20% of those with no homosexual experience or first-hand friendship stated they definitely would. Fourteen of the 27 experienced men had had homosexual friends at the time of the survey. Among these men, only 3 wished to retain the law making homosexual acts illegal in private. Most men, therefore, Schofield suggests, are inclined to be tolerant if they have met or engaged in sexual congress with homosexuals. This compares with James McCary's findings that most women with prior homosexual experience are also inclined to be tolerant of lesbians (although, incidentally, less tolerant of male homosexuals).

Questions regarding previous experience, then, will be divided into three types of experiences: (1) Prior homosexual experience to orgasm; (2) Prior non-sexual homosexual friendships; and (3) attendance at homosexual ("gay") bars, restaurants, organizations and the like.

Operationally, sex with a homosexual is regarded as either: (1) Sodomy; (2) Fellatio, or (3) Masturbation. Friendship is regarded as that closer than casual acquaintance, but

less than love. Filial rapport is also considered non-sexual in application, and not a matter of physical attraction.



Questions re. Previous Experience

1. Have you had
 1. One
 2. More than one, but less than three
 3. More than three friends who you know to be homosexual?

2. Did you have a homosexual experience before the age of
 4. Sixteen
 5. Eighteen
 6. Twenty
 7. Twenty-three
 8. Twenty-five
 9. Thirty?

3. Have you had
 10. One
 11. More than one, but less than three
 12. Three or more homosexual experiences to the point of orgasm?

4. Have you attended
 13. Gay bars
 14. Gay social clubs or organizations
 15. Gay parties either with or without (underline which) persons who are homosexual?

5. Do you believe that you are predominantly or exclusively
 16. Heterosexual
 17. Homosexual
 18. Bi-sexual
 19. Other



THE FOLLOWING QUESTIONS ARE TAKEN FROM THE QUESTIONNAIRE ADMINISTERED TO THE TEST AND CONTROL GROUPS BEFORE AND AFTER THE HOMOSEXUAL ENCOUNTER ENVIRONMENT.



J. D. PATTERNS



PART ONE

These questions deal with your opinion of how the typical homosexual appraises himself. Feel free to judge according to whatever information you may have received through books or public media or from friends and observation. Multiple-choice word lists may have several answers.

1. Most homosexuals think of themselves as
 20. moral, and set aside unfairly from the rest of society
 21. immoral, but driven by a passion they cannot control
 22. actually, they feel superior in every way and disdain public opinion as ignorant
 23. Other _____

2. Do most homosexuals regret their condition?
 24. Yes
 25. No
 26. Other _____

3. Do they wish to conceal it because of: (specify 1st, 2nd, 3rd, 4th, and 5th)
 27. legal prosecution
 28. rejection by parents
 29. public ridicule
 30. loss of occupation
 31. moral condemnation
 32. Nonsense, they don't wish to conceal their sexuality at all, but would prefer to flaunt it publicly whenever possible
 33. Other _____

PART TWO

These questions regard appearance. Appearance is considered dress, neatness and grooming of physical features such as hair, face, and hands. It also concerns movement and bearing in public and presumably in private. It is what can be seen and inferred from the body. Multiple-choice word lists may have several answers.

1. Are homosexual men usually effeminate?

34. ___ Yes
35. ___ No
36. ___ Other _____

2. Are lesbian women usually mannish?

37. ___ Yes
38. ___ No
39. ___ Other _____

3. Are effeminate men usually homosexual?

40. ___ Yes
41. ___ No
42. ___ Other _____

4. Are mannish women usually lesbians?

43. ___ Yes
44. ___ No
45. ___ Other _____

5. Do homosexual men when seeking a sexual partner usually employ effeminate mannerisms?

46. ___ Yes
47. ___ No
48. ___ Other _____

6. Are homosexual men usually stylized in dress and grooming?

49. ___ Yes
50. ___ No
51. ___ Other _____

7. Are they fond of clothing styles which are

52. ___ flashy
53. ___ funny-looking
54. ___ tight
55. ___ generally similar
56. ___ Other _____

8. Do you believe there is a certain facial quality, a common look about them?

57. ___ Yes
58. ___ No
59. ___ Other _____



NOTE

The commonness or rarity of homosexuality in America is a condition associated with the identity of the "typical" homosexual. Whether he or she is an example of a tiny visible minority or a large invisible minority to the respondent, relates to the respondent's concept of the individual as a "queer", or a "hairedresser", or as an unrecognizable person.

Several fairly reliable facts are pertinent. For instance, the occurrence of both exclusive and partial homosexuality among women is only one-half to two-thirds of that among men. However, what may be considered female homosexual contact, i.e., women kissing, hugging and walking arm-in-arm, is not negatively sanctioned. This would seem incongruous, considering that male homosexual behavior reflects a much larger phenomenon, yet is more consistently discouraged. One possible explanation is that in our patriarchal system, female homosexuality is considered more embarrassing to the paternal ego, and therefore to be ignored as much as possible. Male homosexuality, on the other hand, is a positive statement that the "man" is not as "male" as he should be. In our results, then, the reader may note a corresponding indifference to lesbianism contrasted with a high degree of sanction against male (a) effeminacy, (b) prostitution, (c) public propositions, and (d) "faggot" clothing.

COMMUNITY CLASSIFICATION

PART THREE

These questions regard your opinion of the "Homosexual Community". By Homosexual Community is meant that which you have seen, or heard from private sources, concerning public or semi-public gay bars, coffeehouses, etc. It also concerns what you may have read about or actually experienced. Multiple-choice word lists may have several answers.

1. Do homosexuals usually form communities separate and self-supportive, away from the general public?

60. ___ Yes
61. ___ No
62. ___ Other _____

2. Is the homosexual community

- 63. united
- 64. stratified
- 65. completely unlike any other
- 66. Other _____
- 67. Rejected by general
- 68. population
- 69. by you
- 70. by your friends
- 71. Other _____



3. Homosexual communities tend to be politically

- 72. communist
- 73. communist pawns
- 74. Republican
- 75. Democratic
- 76. revolutionary
- 77. anarchistic
- 78. unprotected by the Constitution
- 79. united by common political patterns
- 80. unrelated to each other
- 81. Other _____

4. Homosexual communities sway teenagers and impressionable youths into the practice of homosexual acts

- 82. against their will
- 83. usually for money
- 84. for experimentation
- 85. because of the temptations of lust
- 86. for sexual relief and convenience
- 87. as part of a phase
- 88. Other _____

Check one of the following as it applies to your answers given above:

- 89. frequently
- 90. sometimes
- 91. never

5. Homosexual communities are predominantly composed of homosexuals whose main interest is

- 92. constant sexual conquest
- 93. petty bickering
- 94. justifying their existence
- 95. They produce many different types

NOTE: At present, there are no laws enforced against known or suspected homosexuals, and in some cases a misdemeanor in violation of these laws. Hiring practices vary primarily by government agency and those which are concerned with financial security or intensive public relations. Specifically, a homosexual or violator of the "blue laws" cannot teach in any public schools, work in any government agency, or hold a public office.

NOTE: Government and private practices vary in the prohibition of associations between men and women, especially regarding any homosexual acts. They are: (1) degree of consent, (2) nature of the act, (3) nature of the parties, (4) nature of the sexual act, and (5) the relationship between the parties. Section 2012 of the Penal Code is the basis of this section.

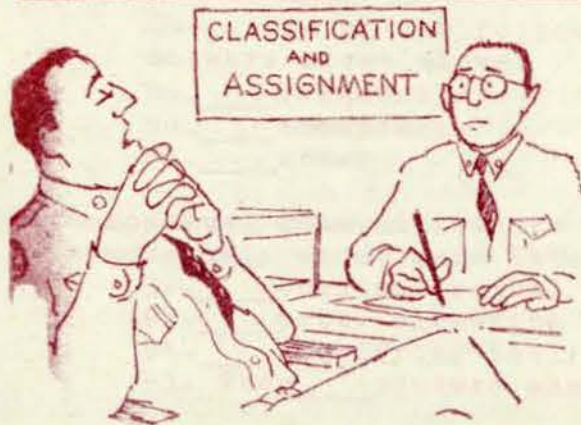
NOTE: Social reactions vary from tolerance to complete rejection. Although this is a very complicated matter involving several considerations, some and values for and against are mentioned in the following questions and will be answered in the following section. (a) degree of tolerance, (b) degree of tolerance, (c) degree of tolerance, (d) degree of tolerance, (e) degree of tolerance, (f) degree of tolerance, (g) degree of tolerance, (h) degree of tolerance, (i) degree of tolerance, (j) degree of tolerance, (k) degree of tolerance, (l) degree of tolerance, (m) degree of tolerance, (n) degree of tolerance, (o) degree of tolerance, (p) degree of tolerance, (q) degree of tolerance, (r) degree of tolerance, (s) degree of tolerance, (t) degree of tolerance, (u) degree of tolerance, (v) degree of tolerance, (w) degree of tolerance, (x) degree of tolerance, (y) degree of tolerance, (z) degree of tolerance.



NOTE B: At present, hiring practices are enforced against known or suspected homosexuals, and against anyone who has been convicted of a felony, and in some cases, a misdemeanor, in violation of these laws. Hiring practices exist primarily in government agencies and those which are concerned with financial security or intensive public relations. Specifically, a homosexual or violator of the "blue laws" cannot teach in many public schools, work in any government agency, or hold a public office.

NOTE C: Both laws and hiring practices stipulate prohibitions or sanctions against four kinds of circumstances regarding any particular act. They are: (1) degrees of consent, (2) nature of the object, i.e., human, male, female, adult, and having a certain social disease in terms of kinship, (3) nature of the sexual act, and (4) the setting in which the act occurs, i.e., public or private. Questions given as part of this section reflect these divisions.

NOTE D: Social sanctions also involve personal acceptance or rejection. Although this is a very complicated matter involving several contradictory norms and values for and against self-report, a few basic questions are necessary and valid. To substantiate the results, a few relatively reliable statistics are pertinent. (1) Almost 90% of all women with homosexual experience themselves declare they would keep as a friend any woman with a history of lesbianism; they are less accepting of male friends (74%) with a history of homosexuality. (HUMAN SEXUALITY, McCary)



"Frankly, I'd rather swish than fight."



PART FOUR

Statements here concern the laws and hiring practices designed to punish, prohibit, and/or discourage homosexual acts and practices. All but 1 and 9 may have several answers.

1. Homosexuality is
 108. ___ illegal in itself as a way of acting and thinking
 109. ___ Only homosexual acts are illegal.
 110. ___ Certain sexual acts are illegal which are performed as a form of homo- or heterosexual lovemaking.
 111. ___ Homosexual acts are not illegal, but rather homosexual propositions and public conduct is.
 112. ___ Other _____

2. Homosexual acts should be illegal under the following conditions:
 113. ___ Between minors
 114. ___ Between minors and adults
 115. ___ Between adults
 116. ___ They should not be illegal
 117. ___ Other _____

3. I feel the following acts between homosexuals must remain illegal:
 118. ___ sado-masochism
 119. ___ mutual masturbation
 120. ___ fellatio
 121. ___ anal intercourse
 122. ___ male prostitution
 123. ___ solicitation or public propositions
 124. ___ advertising in a public magazine or newspaper
 125. ___ Other _____

4. The punishment for homosexual acts between consenting adults should be a:
 126. ___ misdemeanor charge
 127. ___ compulsory institutionalization or treatment
 128. ___ fines
 129. ___ notification of employer
 130. ___ removal from government service or employ

131. ___ felony charges, i.e., long-term imprisonment and probation
132. ___ death or life incarceration
133. ___ castration
134. ___ Nothing, no punishment
135. ___ Other _____

Generally, I think homosexuals should be treated as:

136. ___ mentally ill
137. ___ morally degenerate
138. ___ malformed from birth
139. ___ immature and adolescent
140. ___ just a human being with a few special problems
141. ___ Other _____
142. ___ curable
143. ___ incurable
144. ___ lacking self-control
145. ___ none of the above
146. ___ Other _____

I feel that most homosexuals are

147. ___ Security risks because of the possibility of:
148. ___ blackmail
149. ___ poor character
(specify one or both)
150. ___ impossible to hire because of the rejection by other workers
151. ___ an interference with the smooth order of nature and society
152. ___ Other _____

Homosexuals I've known or known about were:

153. ___ particularly sensitive in arts and letters
154. ___ preoccupied with sex
155. ___ not really different from anyone else in the majority of cases
156. ___ heroic because of their non-conformity and insolence.
157. ___ Other _____

Generally speaking, I would not accept a homosexual

158. ___ as a close friend
159. ___ as a close relative (one answer)
160. ___ as a next door neighbor
161. ___ in my school, church or whatever

162. ___ in my community, nor as my friend or acquaintance
163. ___ as a resident of my community, but I would accept him as a member of my country
164. ___ at all, not even as a resident of my country
165. ___ Other _____

9. If a homosexual stranger propositioned you in private, would you (one answer):

166. ___ physically attack
167. ___ possibly accept just for the orgasm
168. ___ verbally rebuke
169. ___ politely refuse
170. ___ Other _____

Wed., Dec. 17, 1969

THE GUARDSMAN

The Gay Power Revue That Went Too Far

By Jim Browning

Complaints that a Homosexual group "went a little too far" in showing underground nudie films in its recent environment encounter were made last week.

The encounter, held December 1 in the Arts building, was staged by a group calling itself Gay Power to "inform and educate the students of City College about the problems of the gay community."

The encounter also served to "test the student's reactions when exposed to this different form of life."

"By conducting a series of tests on a group of students and then exposing them to the encounter we intend to see if the students changed their

opinion towards the gay community by coming in actual contact with gay people."

According to Dr. Louis Batmale, vice president of the college, the encounter "exceeded the standards of good taste established at this college by presenting something that was not agreed upon between the parties involved."

"When this group approached the administration with the idea of holding the encounter we were not informed of the true purpose and intentions of it."

Robert Johnson, political science instructor who helped stage the encounter also raised his voice in protest over the incident.



Head of Gay Power Group,

"The encounter was a vulgar and obscene display that did not promote a basic understanding of homosexuality but rather it hurt their own cause considerably," said Johnson.

MALE WITHOUT EXPERIENCE

(N=43)

AVERAGE AGE: 21.35

RACIAL COMPOSITION: 79% Caucasian, 16% Oriental, 5% Negro

MARITAL STATUS: 95% Single, 5% Married

HOMOSEXUAL EXPERIENCE: None of any kind.

HETEROSEXUAL EXPERIENCE: All claim heterosexual experience of some kind.

MALE WITH EXPERIENCE

(N=39)

AVERAGE AGE: 22.8

RACIAL COMPOSITION: 85% Caucasian, 10% Oriental, 5% Negro

MARITAL STATUS: 88% Single, 12% Married

HETEROSEXUAL EXPERIENCE: All claim heterosexual experience of some kind.

HOMOSEXUAL EXPERIENCE: All claim homosexual experience of some kind.

- A. One or more homosexual friends - 85%
- B. One or more homosexual experiences before age 30 - 43%
 - 1. Before age 16 - 23%
 - 2. Before age 18 - 13%
 - 3. Before age 20 - 05%
 - 4. Before age 30 - 02%
- C. Homosexual experience to point of orgasm - 44%
 - 1. One such experience - 26%
 - 2. More than one, but less than three - 10%
 - 3. Three or more - 8%
- D. Have attended gay bars - 38%
Have attended gay social clubs or organizations - 02%
Have attended gay parties - 08%

FEMALE WITHOUT EXPERIENCE

(N=21)

AVERAGE AGE: 20.22

RACIAL COMPOSITION: 62% Caucasian, 19% Oriental, 19% Negro

MARITAL STATUS: 95% Single, 05% Divorced

HOMOSEXUAL EXPERIENCE: None of any kind.

HETEROSEXUAL EXPERIENCE: All claim heterosexual experience of some kind.

FEMALE WITH EXPERIENCE

(N=23)

AVERAGE AGE: 22.6

RACIAL COMPOSITION: 74% Caucasian, 22% Oriental, 04% Negro

MARITAL STATUS: 83% Single, 13% Married, 04% Divorced

HETEROSEXUAL EXPERIENCE: All claim heterosexual experience of some kind.

HOMOSEXUAL EXPERIENCE: All claim homosexual experience of some kind.

- A. One or more homosexual friends - 92%
- B. One or more homosexual experiences before age 30 - 13%
 - 1. Before age 16 - 13%
- C. Homosexual experience to point of orgasm - 08%
 - 1. One such experience - 04%
 - 2. More than one, but less than three - 00%
 - 3. Three or more - 04%
- D. Have attended gay bars - 17%
Have attended gay social clubs or organizations - 26%
Have attended gay parties - 04%

CHAPTER TWO: CONTRASTED RESULTS OF PRE/POST QUESTIONNAIRE WITH NUMERICAL DEGREE OF CHANGE FOLLOWING A "HOMO-SEXUAL ENCOUNTER ENVIRONMENT"

	%age NON-ENCOUNTER (N=44)	%age ENCOUNTER (N=37)	CONTROL GROUP (N=22)
1.	14/14	19/19	14/14
2.	14/14	24/24	18/18
3.	11/11	16/16	00/00
4.	09/09	08/08	04/04
5.	05/05	11/11	00/00
6.		05/05	04/04
7.		03/03	00/00
8.			00/00
9.			00/00
10.	05/05	05/05	04/04
11.	02/02	08/08	00/00
12.	02/02	05/05	00/00
13.	07/07	27/27	18/18
14.	05/05	11/11	04/04
15.	07/07	03/03	09/09
16.	100/100	100/100	100/100
17.			
18.			
19.			

CONT. ON PAGES

Data Rap 2

46, 48, 50, 52, 54, 55, 56, 57

The numerical data on anti-homosexual sentiments constitutes an ordinal, not an interval, scale. Therefore, comparisons of all scores, especially of any one group as opposed to another, before and after, cannot properly be analyzed simply by subtraction. Even the scores of one group throughout its own variance may change in dimensions of social importance of responses. For example, it should not be assumed that a change from 70 to 60 is of the same magnitude as a change from 50 to 40. That is not to say that the importance or degree of change is randomly scattered, but rather it is proportionate from where it begins and where it leads. Degree and polarity of change may include additional conditions and previously non-existent conditions such as empathy or homophobia; a riotous romp in childhood's bliss or rape and subjugation.



**I DON'T
WANT YOU**

fag goT

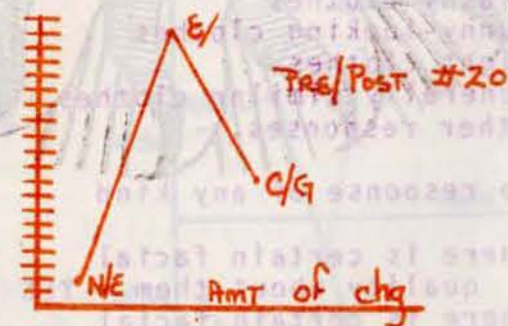
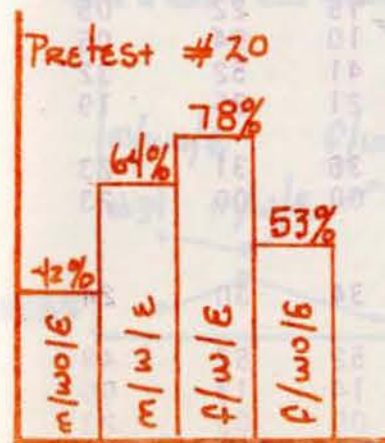


I DON'T
WANT YOU
TO GET

CHAPTER TWO: CONTRASTED RESULTS OF PRE/POST QUESTIONNAIRE WITH NUMERICAL DEGREE OF CHANGE FOLLOWING A "HOMO-SEXUAL ENCOUNTER ENVIRONMENT"

	%age NON-ENCOUNTER (N=44)		%age ENCOUNTER (N=37)		CONTROL GROUP (N=22)	
20.	50/52	+02	65/84	+19	45/54	+09
21.	18/14	-04	08/00	-08	18/27	+09
22.	14/09	-05	03/08	+05	14/14	00
23.	23/25	+02	24/08	-16	23/04	-19
24.	18/14	-04	16/11	-05	36/27	-09
25.	48/48	00	57/66	+09	36/45	+09
26.	34/39	+05	27/22	-05	27/27	00
27.						
28.						
29.						
30.						
31.						
32.	05/05	00	14/11	-03	04/04	00
33.	45/41	-04	46/46	00	41/32	-09
34.	48/36	-12	49/27	-22	18/36	+18
35.	16/30	+14	27/43	+16	64/41	-23
36.	36/34	-02	24/30	+06	18/23	+05
37.	34/25	-09	41/11	-30	36/32	-04
38.	32/41	+09	38/54	+16	32/36	+04
39.	34/34	00	22/35	+13	32/37	00

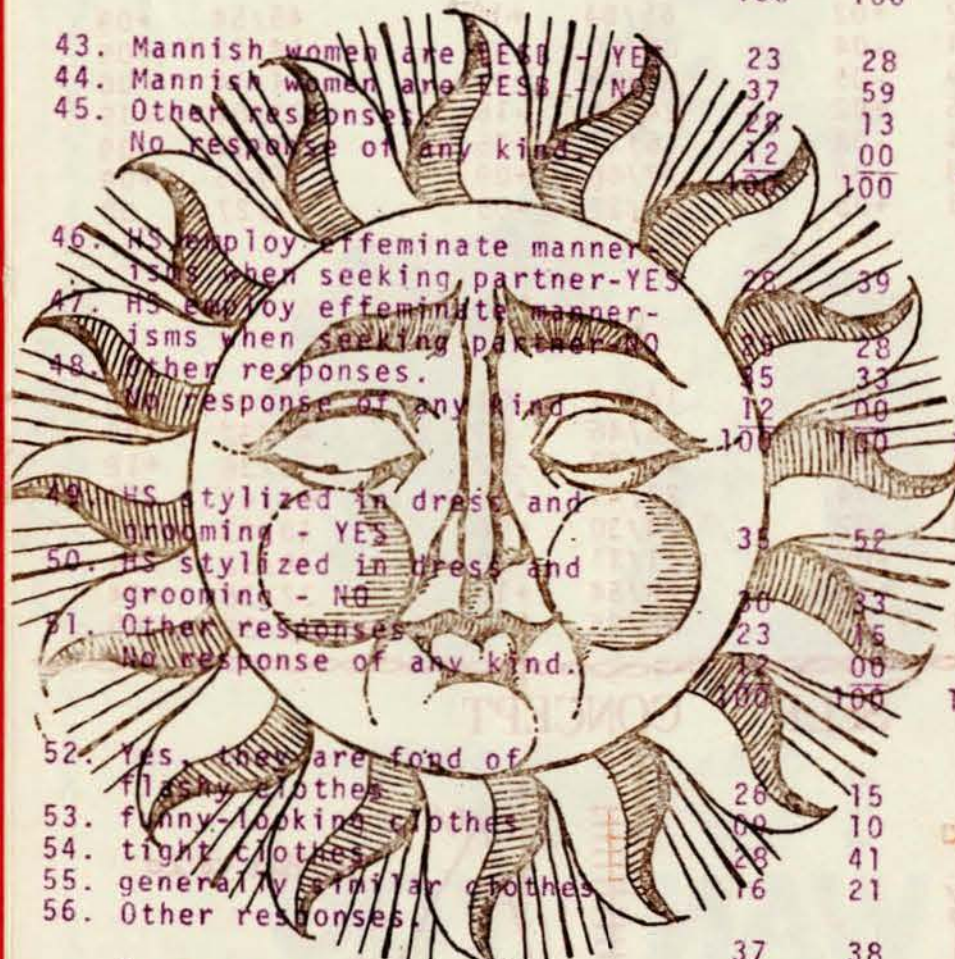
SELF CONCEPT



PART TWO SOCIAL APPEARANCE RESPONSES

(N=126)

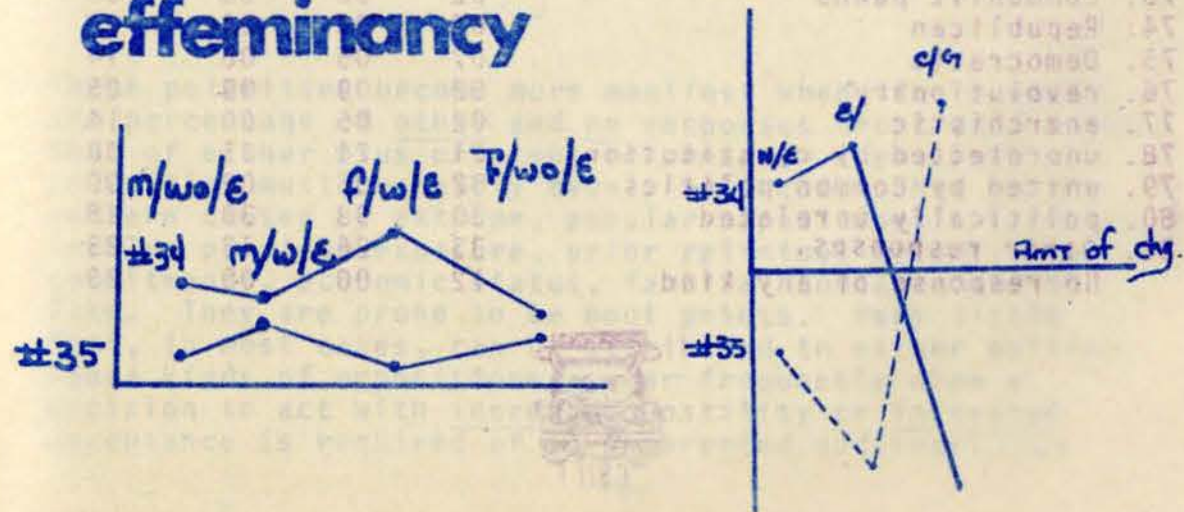
	%age M/w/o/e	%age M/w/e	%age F/w/e	%age F/w/o/e
40. Effeminate men are HS - YES	28	31	22	09
41. Effeminate men are HS - NO	40	54	70	54
42. Other responses.	20	15	08	14
No response of any kind.	12	00	00	23
	100	100	100	100
43. Mannish women are BESS - YES	23	28	08	10
44. Mannish women are BESS - NO	37	59	84	57
45. Other responses.	22	13	08	10
No response of any kind.	12	00	00	23
	100	100	100	100
46. HS employ effeminate manner-isms when seeking partner-YES	22	39	26	24
47. HS employ effeminate manner-isms when seeking partner-NO	21	28	35	10
48. Other responses.	15	33	39	43
No response of any kind.	12	00	00	23
	100	100	100	100
49. HS stylized in dress and grooming - YES	35	52	61	34
50. HS stylized in dress and grooming - NO	26	33	26	33
51. Other responses.	23	15	13	10
No response of any kind.	12	00	00	23
	100	100	100	100
52. Yes, they are fond of flashy clothes	26	15	22	05
53. funny-looking clothes	00	10	04	05
54. tight clothes	28	41	52	32
55. generally similar clothes	16	21	35	19
56. Other responses.	37	38	31	23
No response of any kind.	12	00	00	23
	100	100	100	100
57. There is certain facial quality about them - YES	26	34	30	24
58. There is certain facial quality about them - NO	42	52	57	48
59. Other responses.	20	14	13	05
No response of any kind.	12	00	00	23
	100	100	100	100



CHAPTER TWO: CONTRASTED RESULTS OF PRE/POST QUESTIONNAIRE WITH NUMERICAL DEGREE OF CHANGE FOLLOWING A "HOMO-SEXUAL ENCOUNTER ENVIRONMENT"

	%age NON-ENCOUNTER (N=44)		%age ENCOUNTER (N=37)		CONTROL GROUP (N=22)	
40.	23/27	+04	24/22	-02	18/23	+05
41.	54/45	-09	41/49	+08	64/50	-14
42.	23/27	+04	35/30	-05	18/27	+09
43.	18/09	-09	14/16	+02	14/18	+04
44.	61/66	+05	62/57	-05	65/54	-11
45.	20/25	+05	24/27	+03	23/27	+04
46.	25/30	+05	35/30	-05	18/45	+27
47.	30/25	-05	30/35	+05	32/18	-14
48.	50/41	-09	35/35	00	50/36	-14
49.	57/54	-03	35/51	+16	50/50	00
50.	16/25	+09	32/35	+03	36/27	-09
51.	27/20	-07	16/30	+14	14/18	+04
52.	20/14	-06	22/08	-14	18/32	+14
53.	11/09	-02	05/00	-05	04/04	00
54.	41/32	-09	41/49	+08	45/45	00
55.	18/32	+14	30/27	-03	23/18	-05
56.	41/30	-11	30/46	+16	32/32	00
57.	32/32	00	27/22	-05	45/45	00
58.	54/50	-04	57/41	-16	41/41	00
59.	16/18	+02	16/39	+23	14/14	00

effeminacy



PART THREE

RESPONSES REGARDING
HOMOSEXUAL SOCIAL CLASSIFICATION

(N=126)

	%age		%age	
	M/w/e	M/w/e	F/w/e	F/w/e
60. HS form separate and self-supporting communities:				
60. YES	43	36	70	43
61. NO	27	44	26	10
62. Other responses.	18	20	04	24
No response of any kind.	12	00	00	23
	100	100	100	100
63. Yes, the HS community is united,	16	18	35	23
64. stratified,	19	06	13	23
65. completely unlike any other,	26	21	09	05
66. Other responses.	47	15	35	29
No response of any kind.	12	00	00	23
67. Yes, HS community is rejected by general population	67	41	70	53
69. by me	23	15	04	14
70. by my friends	37	13	04	14
71. Other responses.	16	08	26	23
No response of any kind	12	00	00	23
72. HS communities tend to be politically: communist	09	00	00	00
73. communist pawns	02	00	00	00
74. Republican	02	03	04	00
75. Democratic	07	05	06	14
76. revolutionary	02	09	09	05
77. anarchistic	02	05	00	14
78. unprotected by constitution	21	21	35	00
79. united by common politics	02	05	09	00
80. politically unrelated	30	33	30	28
81. Other responses.	33	26	13	23
No response of any kind	12	00	00	23



CHAPTER TWO: CONTRASTED RESULTS OF PRE/POST QUESTIONNAIRE WITH NUMERICAL DEGREE OF CHANGE FOLLOWING A "HOMOSEXUAL ENCOUNTER ENVIRONMENT"

	%age		%age		CONTROL GROUP	
	NON-ENCOUNTER (N=44)		ENCOUNTER (N=37)		(N=22)	
60.	41/45	+04	38/54	+16	54/54	00
61.	25/25	00	38/22	-16	27/27	00
62.	27/30	+03	24/24	00	18/18	00
63.	18/18	00	22/30	+08	45/27	-18
64.	23/20	-03	19/22	+03	14/09	-05
65.	18/20	+02	13/16	+03	27/27	00
66.	50/43	-07	46/38	-08	32/41	+09
67.	66/70	+04	84/68	-16	64/82	+18
68.	00/00	00	00/00	00	18/23	+05
69.	20/16	-04	08/11	+03	18/32	+14
70.	25/14	-11	19/19	00	18/32	+14
71.	30/23	-07	19/30	+11	27/14	-13
72.	07/00	-07	03/00	-03	04/04	00
73.	02/00	-02	00/00	00	00/04	+04
74.	05/02	-03	00/00	00	04/09	+05
75.	11/11	00	11/08	-03	14/18	+04
76.	05/05	00	03/00	-03	00/00	00
77.	02/02	00	05/00	-05	04/04	00
78.	36/32	-04	24/30	+06	18/27	+09
79.	05/02	-03	08/08	00	04/00	-04
80.	23/36	+13	32/32	00	45/32	-13
81.	34/32	-02	30/27	-03	32/27	-05

These polarities become more manifest when, for example, the percentage of other and no responses drops well below that of either plus or minus responses. Then, both polarities must be nearly evenly balanced. This is the pattern caused by extreme, popular oppositions. Extremes involve previous exposure, prior religious or political commitments, economic status, familial contact, and the like. They are prone to be moot points. Very little fact, in most cases, can be attributed to either opinion. These kinds of oppositions appear frequently when a decision to act with increased hostility or increased acceptance is required of an interested audience. Thus

RESPONSES REGARDING
HOMOSEXUAL SOCIAL CLASSIFICATION
(N=126)

	%age M/wo/e	%age M/w/e	%age F/w/e	%age F/wo/e
82. HS communities sway teens and youths into HS acts: against their will	09	05	17	00
83. usually for money	23	21	30	14
84. for experimentation	19	21	56	09
85. because of temptations of lust	16	05	17	09
86. for sexual relief and convenience	21	18	17	14
87. as part of a phase	05	13	09	09
88. Other responses.	33	28	56	28
No response of any kind	12	00	00	23
89. HS sway teens and youth: frequently	07	13	09	09
90. sometimes	42	26	74	49
91. never	09	05	00	05
Don't know.	28	13	17	14
No response of any kind.	12	00	00	23
92. HS communities are predominated by homosexuals whose chief interest is:				
constant sexual conquest	12	08	09	09
93. petty bickering	07	00	00	00
94. justifying their existence	12	41	39	19
95. HS communities produce many types	09	13	22	09
96. HS communities produce nothing	19	33	35	32
97. Other responses.	30	26	04	14
No response of any kind.	12	00	00	23
98. HS can love each other - YES	56	94	87	63
99. HS can love each other - NO	23	03	09	09
100. Other responses.	09	03	04	05
No response of any kind.	12	00	00	23
	100	100	100	100

CHAPTER TWO: CONTRASTED RESULTS OF PRE/POST QUESTIONNAIRE WITH NUMERICAL DEGREE OF CHANGE FOLLOWING A "HOMOSEXUAL ENCOUNTER ENVIRONMENT"

	%age NON-ENCOUNTER (N=44)		%age ENCOUNTER (N=37)		CONTROL GROUP (N=22)	
82.	09/20	+11	03/05	+02	14/14	00
83.	14/23	+09	27/19	-08	32/27	-05
84.	23/32	+09	30/27	-03	27/18	-09
85.	11/20	+09	08/08	00	18/14	-04
86.	27/30	+03	16/16	00	18/23	+05
87.	05/14	+09	11/11	00	09/14	+05
88.	43/27	-16	22/46	+24	32/32	00
89.	07/07	00	22/05	-17	09/14	+05
90.	68/61	-07	59/59	00	73/59	+14
91.	07/11	+04	05/05	00	18/27	+09
DK	11/20	+09	14/30	+11		
92.	07/11	+04	13/13	00	18/18	00
93.	02/09	+07	03/03	00	00/00	00
94.	32/34	+02	27/38	+11	23/41	+18
95.	11/18	+07	14/19	+05	23/18	-05
96.	25/41	+16	30/22	-08	27/18	-09
97.	30/20	-10	24/24	00	36/23	-13
98.	50/64	+14	84/84	00	68/54	-14
99.	36/11	-25	08/08	00	14/27	+13
100.	14/25	+11	08/08	00	18/18	00

it is that a little old lady who grows dwarf cherry trees can lustily serve on a jury and kill a man for assaulting a child. She would be more likely to do this if she had been assaulted when she herself was a child, and had lost all status thereafter. Further variables involve extreme projection and even some physical conditions.

A week after the administration of the first attitude questionnaire, a total living-theatre experience in homosexuality was presented for the benefit of the student volunteers.

A week after the administration of the first attitude questionnaire, a total living-theatre experience in homosexuality was presented for the benefit of three

PART THREE

RESPONSES REGARDING
HOMOSEXUAL SOCIAL CLASSIFICATION
(N=126)

	%age M/w/o/e	%age M/w/e	%age F/w/e	%age F/w/o/e
101A. HS love is natural	28	62	49	24
101B. HS love is unique	28	32	38	39
101C. HS love is unnatural	17	03	05	05
101D. HS love is not possible	06	00	04	04
101E. Other responses	09	03	04	05
No response of any kind.	12	00	00	23
	100	100	100	100
HS love is as likely to last as heterosexual love:				
102. YES	12	41	48	42
103. NO	49	33	39	31
104. Other responses	27	26	13	04
No response of any kind.	12	00	00	23
	100	100	100	100
HS love is morally proper:				
105. YES	19	46	35	19
106. NO	35	28	39	29
107. Other responses	34	26	26	29
No response of any kind.	12	00	00	23
	100	100	100	100

PART FOUR: RESPONSES REGARDING SANCTIONS

	%age M/w/o/e	%age M/w/e	%age F/w/e	%age F/w/o/e
108. HS is illegal, act & thought.	26	08	09	13
109. Only HS acts illegal.	15	04	04	13
110. Some HS acts and hetero- acts illegal.	14	20	44	13
111. HS acts not illegal, HS prop- ositions and conduct illegal	33	44	26	29
112. Other responses.	03	13	17	09
No response of any kind.	12	00	00	23
	100	100	100	100

CHAPTER TWO: CONTRASTED RESULTS OF PRE/POST QUESTIONNAIRE WITH
NUMERICAL DEGREE OF CHANGE FOLLOWING A "HOMO-
SEXUAL ENCOUNTER ENVIRONMENT."

	%age NON-ENCOUNTER (N=44)		%age ENCOUNTER (N=37)		%age CONTROL GROUP (N=22)	
101.						
102.	23/30	+07	19/49	+30	18/32	+04
103.	48/41	-07	38/16	-22	59/45	-14
104.	30/30	00	24/32	+08	23/23	00
105.	25/20	-05	40/32	-08	23/18	-05
106.	39/39	00	19/19	00	59/64	+05
107.	36/41	+05	40/49	+09	18/18	00
108.	11/11	00	00/11	+11	27/23	-04
109.	16/11	-05	14/05	-09	09/23	+14
110.	18/36	+18	11/16	+05	32/27	-05
111.	20/27	+07	57/54	-03	27/32	+05
112.	27/20	-07	19/13	-06	09/09	00

classes of student volunteers. This experience kaleidoscoped all phases and manifestations of homosexual art media and people. After the event, the same test was given to the original 130 students. Responses were divided into Groups #1 and #2. The test groups consisted of one which came to the encounter and took both parts of the test (designated as "Encounter Group" or "E/G"), and one which took both tests and knew of the encounter and discussed it in class, but did not attend. A third group; the control group, knew nothing of the Encounter, but took both identical questionnaires.

As an example, the trend of the Non-Encounter Group was moderately improved regarding favorable identification, greater social status, and less punitive action. The Encounter Group, however, made much greater positive changes (50% to 10 times), and made an even greater

	%age M/w/o/e	%age M/w/e	%age F/w/e	%age F/w/o/e
113. Yes, these HS acts should be illegal: between minors	26	13	17	62
114. minors and adults	35	44	17	29
115. between adults	07	08	04	05
116. they should not be illegal	35	44	56	23
117. Other responses	16	05	09	09
No response of any kind.	12	00	00	23
118. These HS acts must remain illegal: sado-masochism	16	21	26	29
119. mutual masturbation	16	05	09	00
120. fellatio	19	05	00	00
121. anal intercourse	19	05	09	09
122. male prostitution	37	21	26	23
123. public propositions	37	33	35	23
124. advertising in a public magazine or newspaper	33	31	35	29
125. other responses	26	31	17	19
No response of any kind	12	00	00	23
126. Punishments that should be given: misdemeanor charge	12	03	00	05
127. compulsory institutionalization or treatment	19	08	04	14
128. fines	12	03	00	05
129. notification of employer	02	00	00	00
130. removal from government service or employment	12	00	00	00
131. felony charges	05	00	00	00
132. death or life incarceration	09	03	00	00
133. castration	02	00	03	00
134. nothing; no punishment	28	51	61	53
135. other responses.	05	36	09	05
No response of any kind.	12	00	00	23

	%age NON-ENCOUNTER (N=44)		%age ENCOUNTER (N=37)		%age CONTROL GROUP (N=22)	
113.	23/25	+02	19/13	-06	14/36	+22
114.	34/41	+07	38/43	+05	23/36	+13
115.	11/09	-02	03/03	00	04/18	+14
116.	43/32	-11	54/35	-19	45/45	00
117.	11/27	+16	03/22	+19	23/18	-05
118.	27/30	+03	19/19	00	23/14	-04
119.	11/11	00	03/05	+02		
120.	09/14	+05	05/05	00	14/09	-05
121.	11/09	-02	11/05	-06	23/18	-05
122.	30/23	-07	22/16	-06	32/27	-05
123.	32/25	-07	35/38	+03	59/68	+09
124.	34/23	-11	24/22	-02	41/59	+18
125.	34/30	-04	30/38	+08	23/14	-09
126.	05/11	+06	00/03	+03	04/14	+10
127.	18/23	+05	19/11	-08	04/14	+10
128.	02/06	+04	03/03	00	18/04	-14
129.	02/04	+02	00/03	+03	04/09	+05
130.	09/09	00	00/05	+05	09/14	+05
131.	04/06	+02	00/00	00	09/14	+05
132.	04/02	-02	00/00	00	14/14	00
133.	00/02	+02	00/00	00	00/04	+04
134.	64/59	-05	68/78	+10	54/50	-04
135.	04/06	+02	08/08	00	04/00	-04

rejection of the concepts "Identity" and "Social Classification" as relevant or binding on anyone. They were slightly mixed, however, on whether sanctions should be more harsh or more supportive. Legal protection from homosexual behavior continues to be a matter of small group choice, even when accompanied by a more positive central tendency. Furthermore, it would seem the Non-Encounter Group tended to receive a less gaudy and amazing display of homosexual behavior from their classmates and from the literature. It should be noted that a consistent, proportionate change is possible in heterosexual identifying, classifying and sanctioning

	%age		%age	
	M/w/o/e	M/w/e	F/w/e	F/w/o/e
136. HS should be treated as:				
mentally ill	37	21	09	14
137. morally degenerate	07	03	00	05
138. malformed from birth	05	00	09	14
139. immature and adolescent	05	03	00	05
140. just a human being with a few special problems	33	54	61	29
141. Other responses	16	21	22	29
142. HS should be treated as curable	23	13	22	09
143. incurable	09	00	22	05
144. lacking self-control	12	13	04	09
145. none of the above	12	36	22	14
146. other responses	35	44	26	32
No response of any kind.	12	00	00	23
147. HS are security risks	33	44	56	14
148. because blackmail is possible	19	31	43	09
149. poor character	14	13	13	05
150. impossible to hire from because of rejection by other workers	30	28	30	23
151. HS interferes with smooth order of nature and society	28	10	09	23
152. Other responses:	17	33	17	29
No response of any kind.	12	00	00	23
153. HS I've known or known about were: particularly sensitive in arts and letters	12	13	35	14
154. preoccupied with sex	16	18	04	00
155. not different from anyone else in majority of cases	23	23	78	29
156. heroic for nonconformity and insolence	02	06	00	09
157. Other responses:	40	13	00	32
No response of any kind.	12	00	00	23

An attitude toward something is the predisposition of the individual assessment of his reference-group's likelihood to perform, perceive, think and feel in relation to it.

	%age		%age		CONTROL GROUP	
	NON-ENCOUNTER (N=44)		ENCOUNTER (N=37)		(N=22)	
136.	30/32	+02	14/24	+10	23/27	+04
137.	04/11	+07	05/05	00	04/09	+05
138.	00/02	+02	00/03	+03	00/04	+04
139.	02/02	00	03/00	-03	00/04	+04
140.	61/52	-09	78/68	-10	73/54	-19
141.	23/23	00	30/30	00	36/27	-09
142.	20/23	+03	27/16	-11	18/23	+05
143.	04/06	+02	05/03	-02	04/09	+05
144.	06/16	+10	08/08	00	04/09	+05
145.	16/18	+02	30/27	-03	14/18	+04
146.	66/39	-27	27/41	+14	27/27	00
147.	48/45	-03	41/38	-03	23/27	+04
148.	32/23	-09	32/27	-05	14/18	+04
149.	18/30	+12	05/08	+03	04/09	+05
150.	32/25	-07	24/30	+06	36/32	-04
151.	25/18	-07	11/24	+13	27/41	+14
152.	36/32	-04	32/30	-02	36/32	-04
153.	09/14	+05	11/22	+11	27/18	-09
154.	09/09	00	11/14	+03	04/18	+14
155.	50/41	-09	68/46	-22	36/32	-04
156.	09/07	-02	00/05	+05	04/04	00
157.	43/36	-07	24/19	-05	50/36	-14

concepts. It seems that functioning radical and functioning conservative divisions of the same minority can play reciprocal parts towards mutually desired objectives while automatically cancelling points of dissension. These "oppositions" once again are largely exaggerated opinions and attitudes which are non-factual and highly speculative.

Lastly, those groups which show greater plus or minus polarities and less other or no responses often respond in much greater magnitude than those which have a greater other or no response level. Evidently, decreasing apathy

(N=126)

	%age M/wo/e	%age M/w/e	%age F/w/e	%age F/wo/e
158. I would not accept a HS as a close friend	54	36	26	38
159. close relative	00	08	00	08
160. as a next door neighbor	02	00	00	00
161. in my school, church, etc.	00	03	04	00
162. in my community	02	00	00	05
163. I would accept a HS as a member of my country, but not community	02	03	17	00
164. not accept even as a member of my country	12	05	04	00
165. I would accept as any other person	16	44	65	29
No response of any kind.	12	00	00	23
166. If HS stranger propositioned me in private I would:				
physically attack	30	03	04	00
possibly accept for the orgasm	00	00	00	00
verbally rebuke	26	20	26	19
politely refuse	26	69	52	44
170. Other responses.	06	08	00	14
No response of any kind.	12	00	00	23

and disinterest relate to the probability of this group not only reaching a consensus, but also magnitude of change in attitude.

The Control Group, left out of the excitement, also changed. Hostility among these students generally increased parallel to a reduction among the others. Increased stereotyping and social intolerance spread from +.05 to +.27. Again, sanctions were the exception. Sanctioning practices were consistent with the Encounter Group, though often slightly more punitive.

These results indicate that substantial or highly exaggerated means of social advertising of a "movement" such as the homophile movement offers primarily great

	%age NON-ENCOUNTER (N=44)		%age ENCOUNTER (N=37)		%age CONTROL GROUP (N=22)	
158.	48/34	-14	30/32	+02	36/32	-04
159.	11/14	+03	00/03	+03	27/23	-04
160.	02/00	-02	00/11	+11	27/23	-04
161.	04/00	-04	00/05	+05	18/14	-04
162.	09/02	-07	03/05	+02	18/36	+18
163.	11/04	-07	03/03	00	18/14	-04
164.	09/04	-05	05/03	-02	18/18	00
165.	34/45	+11	59/57	-02	59/45	-14
166.	16/11	-05	03/05	+02	23/18	-05
167.	00/00	00	00/00	00		
168.	23/20	-03	27/24	-03	18/09	-09
169.	50/57	+07	46/46	00	50/54	+04
170.	11/11	00	24/24	00	14/23	+09

possibilities of change in public attitudes of "Identity" and "Classification", but greater--however, not different--hostilities or receptivity to alteration of laws and hiring policies. Therefore, radical movements when combined at least in an open informational alliance with even the most conservative elements form a greater chance for a balance of high positive "Identity",

"Classification" and "Sanction" change. The conservative element seems to diminish the overt threat or external reinforcement factor. The conservative element functions quite naturally as if it were second-hand information. Thus a balance in the mixture of the stimulus may relate to favorable scale of response magnitude and predictability.

This Encounter Experience seems to spark interest and enthusiasm for dialogue. Its best use may be to deminish silent masses et al.

It seems that apathetic, indifferent individuals do less to effect change and to resolve a controversy than a like

number of individuals engaged in a pro and con struggle. This is not to say that a plus or minus solution will be effected by the solution as opposed to the preservation of a conflict. Within this context alone, it would not seem to make any difference what the proportions of the opposing camps are--as long as they are indeed friends or enemies of the cause.

The above is true only as long as the opposing forces are non-violent. Violence, after apathy, is the greatest deterrent to a solution. Violence, like apathy, is a separate problem and requires a separate solution. Violence, like apathy, does not consider the prominent issues or a solution based on essential issues. It is, however, an excellent way of combatting apathy, and often begins the polarization process which is necessary as a prerequisite to a consideration of possible solutions.



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CHAPTER 2

- I. CONTRASTED RESULTS OF THE PRE- AND POST-QUESTIONNAIRE, SHOWING THE NUMERICAL DEGREE OF CHANGE IN ATTITUDE FOLLOWING THE "HOMOSEXUAL ENCOUNTER ENVIRONMENT".
- II. SOME SOCIAL ASPECTS OF THE PROJECT REGARDING IT AS: A HETEROGENOUS GROUP OF HOMOSEXUALS ENCOUNTER ENVIRONMENT FOR A HOMOGENOUS GROUP OF HETEROSEXUALS.
- III. WHY ENCOUNTER?
- IV. WHAT ENCOUNTER?
- V. HOW ENCOUNTER?
- VI. EQUIPMENT USED IN THE HOMOSEXUAL ENCOUNTER ENVIRONMENT.
- VII. OFFICIAL SPONSORS AND COOPERATING PARTICIPANT ORGANIZATIONS.
- VIII. THE LEARNING PROCESS AND POLARIZATION.
- IX. THE RESULTS OF THE SIMULTANEOUS ADMINISTRATION OF THE GORDON PERSONAL PROFILE.
- X. ADDITIONAL REFERENCES FOR CHAPTER TWO.



SOME SOCIAL ASPECTS OF THE PROJECT

A HETEROGENEOUS GROUP OF HOMOSEXUALS ENCOUNTER ENVIRONMENT FOR A HOMOGENOUS GROUP OF HETEROSEXUALS

GROUP CONSCIOUSNESS IS COMPOSED OF INFORMATION AND EXPERIENCE

Various mixtures of interaction and response merge with equally variable individualism to produce the group experience. Participation in a group of strangers may be a comforting experience or a discomforting one, but nonetheless, one is generally aware of all those within the circumference of the group experience. This simple expansion of consciousness toward the boundaries of an enclosed group is a basic tool of the Encounter Environment.

The consciousness or identity of the homosexual has never been reasonably proven to be even somewhat consistent. No person who has committed homosexual acts and therefore qualified for the label has yet defined its meaning. Indeed the actual genital, social and personal characteristics of the "homosexual" individual are unknown. The multiplicity of human homosexuality is the message media of the Encounter Environment.

Individuals who profess to be "heterosexuals" offer a wide range of attitudes regarding homosexual acts and persons. Those who wish to participate in the Encounter Environment are pre-tested to determine attitudes and information. This is done to supply empirical data, when available, and to ascertain the general consciousness regarding terms. Absolutely no authority figure is involved in the Encounter Environment. It is an isolated experience of glistening structures and transactional self-analysis.

The physical composition of the Encounter Environment involves the observable aspects of the homosexual lifestyles and manifestations. Audio-visual information will provide sensory input. Art displays and refraction and reflection constructions will tangibly represent common existential conditions. Then, a symposium of group conscious participants and encounter personnel provide discussion. For the homosexual, this experience should be one of self-actualization. For the heterosexual, one of confrontation of related symbols and referents. This is the Encounter Environment.

It should be noted that this experience is designed to be more than propaganda. Indeed, it is to eliminate generalization and indoctrination. No sexual or social pattern has been selected as better or best. Rather, a full display of homosexual art, movies and slides by them and about them, and the individuals themselves, is intended. To assist the balance: lawyers, policemen, doctors and religious personnel have been invited. They will assist by explaining how homosexuality is relevant to them: that is, the legal, political, medical and religious facts regarding homosexuality. Printed information about the laws, the common medical opinions, as well as samples of homosexual literature, will be given to the participants.

The group experience should be one of game-free candor. Dynamic dialogue without covert exploitation is the purpose of the Encounter Environment.



Why?



Why should anyone willingly encounter a subject they feel unrelated to, unfamiliar with, or unfriendly toward? The answer lies more deeply with the source than with the expression. All things relate to what they are like or unlike in our personal universe. Our information may be true or false, and our understanding of the experience may be distorted or clear. Nonetheless, we decide our social and political facts particularly in this way: according to our information and experience.

Among the cultural factors that are seldom presented with human corollaries is homosexuality. We are used to a depersonalized adaptation of dirty jokes, rumors, and the "obvious homosexual", whether this is true or not. We cannot actually know if a person is homosexual until we have seen him in several homosexual perspectives.

Homosexuality involves religious, scientific, psychological and ethical aspects. We understand this subject in particular (1) as it is told to us by those opposed to it on one or more of those grounds, or (2) by those whose experience is limited to those homosexuals who are incarcerated, or (3) by those whose experience is limited to those homosexuals who have sought treatment for homosexuality as an illness. Conversely, if our analysis of homosexuality or even left-handedness were on the same basis, would our

disapproval level be the same? Indeed, it might be. Is not a more total Encounter, then, the most efficient way to re-evaluate this "left-handedness"?

I shall not adopt the role of defender of the proposition that homosexuality is a normal activity of the human psyche. I shall not suggest that there is one normal activity, or even many. Particularly in this case, no empirical evidence is available to cover the mass of homosexuals who have not been institutionalized, but rather who populate the gay world activities, buy homosexual literature or live in seclusion with a lover.

Deviant behavior is a term which has been more properly applied to the symbology of acts rather than to the acts themselves. Culture, religion and politics have shifted actions from the deviant pile to the desired pile and we can assume this process will continue. Therefore, it is more likely that it is the symbolic significance of the homosexual act, rather than the actual behavior, which threatens society. It is the act itself which is prosecuted under law but what makes it wrong? Who actually cares if 18% of the population performs a secret sex act with itself monthly, daily or even hourly? Homosexuality in American democracy raises the issue of diversity versus conformity. In a participatory government, those who give others the power to act in their name still share the blame for their representatives' actions. In 1946, Alfred C. Kinsey, Ph.D., estimated 37% of the entire male population between the ages of 16 and 55 had had an overt homosexual experience to the point of orgasm. Among the males of college age the figure is 47%, and among high school age males it is 58%. To continue to classify this percentage of the population as felonious is to create a burgeoning criminal class. The effect on all these individuals is no less than the sum of the stigma on each individual. It is to reject variety because it is different. These laws offer no path to reconciliation. Instead, criminality breeds itself and the sexual felon becomes associated with the property felon, the social-action felon, and even the murdering variety of felon.

No solutions have ever been tested in America. Each side seems to understand only its own, and thereafter to reject information from any other corner as inadmissible. If dialogue and nothing more ensues from this project, I will be entirely pleased. At least, we shall begin to ascertain

what factors are common in life; which are mutually beneficial and which are incompatible. If any conclusions are made I hope they will be based on rational bias rather than irrational prejudice.



What?



The revolution in the socio-political status of the homosexual is going unchallenged and unnoticed. The entire subject of homosexuality is a matter so apt to call attention to social disorganization that it is denied accurate, humane reportage. It is quite different from the better-known political and economic revolutions; it must go begging for attention to be paid, even to the facts. As a movement, it seems quiet. Noisy, public explosions are infrequent. Those that do occur are poo-pooed by liberal magazines, ignored by major press services and distorted by biased sources. Therefore, activists become discouraged because of a lack of "results". These small returns do not fully account for the lack of more homosexual pickets, writing campaigns and "lay-ins". However, they are a contributing factor, especially to the lack of mass awareness of a sexual revolution as such.

Indeed, it is an odd revolution. It has been taking place in the lives of millions of American men and women. In fact, it has arrived far too soon for the eventual revision of the Puritan Ethic and the Protestant moral code. Legislature is the last to evolve in these matters. Unfortunately, the sexual penal laws as a body have received less inspection and revision than, say, the body of laws governing racial prejudice and women's rights.

Between birth and death, there is sex. Its association with mutual love cannot be denied. But nonetheless, there is no revolutionary army to fight the enemies of sexual love. Very few do very little toward trying to overthrow the order. Advocates of change here are the most moderate of radicals. To create anarchy would be to deny the cultural benefits that provided the leisure to actually extend the sexual revolution. Therefore, there is no great leader; no hero; no Politburo. As a movement it lacks cohesion. As an ideology, it lacks definition, but it is there. The new morality of generosity and liberty exists to explain and to justify our desires and our actions to ourselves and our children.

Homosexuals detected in government service are dishonorably discharged as security risks. Yet any homosexual will attest to the fact that the greatest threat to his security are the laws themselves. They are indeed a violation of the privacy in a vast number of occasions. Justice is lacking somewhere in the train. An undefined and unrepresented segment of the society is politically forbidden to exist, to co-exist or to sequester. Within the rhetoric of the law, the homosexual is pronounced diseased or immoral. Yet disease regulated by law has never decreased in severity, and immorality has always prospered proportionately to the advertising.

The revered symbols kept sacred by all this machinery is the concept of male superiority. Female homosexuals are ignored under the law. There are no statutes specifically prohibiting homosexuality in women. Those that suggest application are not enforced. Lesbians are very, very seldom even charged for their homosexuality in this country. Nor are social restrictions against physical affection among women as dogmatic as those for men.

An elderly statistic from the Kinsey Institute for Sex Research indicates that 37% of American males between the ages of 16 and 55 have committed a felonious homosexual act with another felon. 18% do it again and again, presumably because they like it. There may be more male homosexuals in America than Negroes. Bearing in mind their sheer numbers, it is remarkable that no homosexual has ever been tried before his peers.

No recognized homosexual has ever been considered and remembered as mighty in battle, prominent in science, or important in American letters. Yet he is with us. The male homosexual in fact, fable or fiction is a constant in our culture. We produce much of his world. He is sometimes a product of our thoughts about him. This project is designed to test in some small way the effect of the laws. We shall see perhaps what the pathological effects of sorting out this mass of individuals and calling them criminals continues to be.

Does the state have the right to impose its tastes, in this case, upon a minority? Or, as Mill states, may a democracy involve the freedom of a minority even from the oppression and tyranny of a majority?

Coercion. We shall encounter the legal restrictions and the attempts at reform. We shall also encounter the homosexual in all his diversity as he is grouped into a political sphere.

how?



To ease fluidity of movement and message, the Encounter Environment should be an arena. Spaces designed for small encounter sessions should be provided. Pre-designated areas for the legal, medical, police and religious personnel should be prepared. This will aid them in their presentation and display them as moderators of the environment.

The visible presentation represents a collaged gay encyclopedia. It should be as cycloramic as possible to utilize peripheral vision. The fact that the many lifestyles of homosexuality overlap should be apparent by the selection of slides and movies.

Participants and encounter personnel may move freely from the visuals to speeches and discussions, or they may engage each other in action.

Presumably people could dance or hold hands, shout accusations or retreat into corners.

Audio information will be provided simultaneously in the environment. There are several records of "gay" songs as well as some recordings about and by homosexuals.

Displays of homosexual art, and homosexual literature, will be placed at random throughout the environment.

EQUIPMENT:

OBTAINED FROM CITY COLLEGES'
OBTAINED FROM CITY COLLEGE'S
AUDIO-VISUAL DEPARTMENT ON
DECEMBER FIRST, 1969

- 3 Plastic injector Super 8mm
- 5 16mm projectors, not to be used for sound
- 5 carousel slide projectors
- 1 Two-track stereo tape recorder
- 1 overhead projector
- 1 Mono tape recorder with speakers
- 1 Microphone
- 5 Extension cords

FOR S.

"ooh, mary!"

your epitaph, young man from queens
who shared my bed and pulled me, sleepy
down and in

no "ooh, mary" then:

just grunts, a sighing undertow

and "oh jesus, oh jesus"

oh,

a little talk before you go:

"i wasn't always like this."

oh dear no; you haunted stao lines, scored

walked manly with your arm around

she trusted, wore your pin, planned a future, bored

(oh lord and never dreamed)

and bore a child you haven't seen

a girl yet--what a camp

a girl, young man from queens

little girl, i knew your father once

he was strong and brave

i never saw him cry

as you and i would have

he just said some words

(magic words, perhaps

that made him disappear)

and lasted, like the birds

from year to year



METHODOXY

- (1) Heterosexuals defined by self-report.
- (2) All those tested assigned themselves a 3- or 4-digit number to be used throughout the project.
- (3) Information which is called factual deals with numbers, physical property and self-report statistics.
- (4) Information which is called attitudinal deals with values, social sanctions and the norms of the individual's own society and that of his subject, in this case, homosexuals

Overview by *LARRY TATE*

it's hard to know why people feel such aversion to homosexuals.

yeats said, "Love has pitched his mansion in the place of excrement." I guess that bothers everybody a little, maybe because it reminds us we're animals; still, heterosexual sex is necessary, if life is, and has been accepted, sanctified, homosexual sex is different: it's had to be naked, a fact instead of an institution.

that's one thing, another is, in any society, some are fortunate, some not; like the man said, rich is better. sexually, being rich is being able to have children with the one you love (just as, racially, rich is white).

what it amounts to, in the public mind, is homosexuality is 1) dirty and 2) sad.

now everybody's pushing to change the public mind; but too hard, probably: usually, gay isn't good any more than black is beautiful; they're both, if anything, just unlucky. but there are lots of ways of being unlucky, and they cancel out anyway, and being homosexual isn't so different from being heterosexual: people are people.

which is why keith roark's encounter environment is a good kind of thing. of course millions of people with homosexual leanings or experience pass for straight every day, but people don't as a rule meet and know any identified homosexuals. they ought to; nobody expects miracles, but it's something. anybody who's curious should be able to meet a diverse group of homo- or bi-sexuals. anybody who's referred demeaningly to "faqs" deserves the chance to be ashamed.

i can't say specifically what keith's experiment proved or accomplished. the data is here, and worth studying, certainly more interesting and valid than those things by psychoanalysts revealing the awful, oedipal truth. i know he meant well, and has been honest and serious in handling every aspect of the project. he hopes there will be similar experiments around the country, and i hope so too.

EQUIPMENT TO BE RENTED OR BORROWED

- 3 Super 8mm projectors
- 3 8mm projectors
- 1 Reverberation speaker
- 1 Light Board and Tin-Can Spots,

EQUIPMENT TO BE PURCHASED OR RENTED

Helium tank or tank and operator from Haight and Stanyan
Balloons--pink, purple, black, white, red and yellow
String

Color wheels and revolving motors for use over slide and movie projectors (especially slide projectors because of over-illumination):

1. Motors for moving displays
2. Transparent gel

American Flags

Plastic:

1. Black, 10'x1000'
2. Clear, 8'x100'
3. Translucent colors, 6'x100' each

Electrical equipment:

1. 3-way sockets
2. Lamp-socket cords and plugs
3. Alternating light pulse hookup to illumination

Silver Curtain or Streamer Curtain, paper or plastic

Parachute

OFFICIAL SPONSORS

COMMITTEE FOR HOMOSEXUAL FREEDOM, Wesley Foundation, Dana and Bancroft, Berkeley, California.

✓ S.I.R., George Mendenhall and Larry Littlejohn, 93 Sixth Avenue, San Francisco, California (781-1570).

✓ THE COUNCIL ON RELIGION AND THE HOMOSEXUAL, Glide Church Ellis and Taylor, San Francisco, Ca.

NEIGHBORHOOD LEGAL SERVICE, Dave Clayton and Herb Donaldson, 522 Natoma, San Francisco, California (626-5285).

NATIONAL SEX AND DRUG FORUM, Phyllis Lyon and Del Martin, Glide Church, Ellis and Taylor, San Francisco, California (771-6300).

SAN FRANCISCO POLICE DEPARTMENT, Elliott Blackstone, Central City Poverty Office, Police Community Relations, San Francisco, California (421-9850, Ext. 26).

VANGUARD MAGAZINE AND MEDIA PRODUCTIONS, Keith St. Clare, 203 Clayton, San Francisco, California (387-6089).

FACULTY SPONSOR: Mr. Robert Johnson, Political Science Instructor, City College of San Francisco, San Francisco, California.

There is very little evidence as to why anti-homosexual prejudice is so prevalent and to what extent this hostility is related to other social paranoia. In fact, only very recently has the phenomena been a subject for scientific investigation. Hitherto, it was considered a "natural" fact. To the extent that we have been involved with the learning process, we are concerned with its effect on the function of a latent social problem. Attitudes toward homosexuality, in this case, are considered to be a latent social problem in that they perpetuate an undesirable "social model", and are not generally consistent with known data. Learning, changing, and ecstasy therefore interrelate here to form the structure of the project: Pre-Questionnaire, Social Experience, and Post-Questionnaire.

The Pre-Questionnaire, in its first two parts, organizes what the group has learned or generally classifies or identifies within the homosexual subculture. What corrective measures, if any, should be used, is the subject of the third and fourth parts.

The Social Experience provides the ecstatic, direct interaction which is essential as an entire shared social exposure to those in the test groups and encounter personnel.

The Post-Questionnaire organizes the amount of change or information restructuring following the exposure and during the time-lapse between the administration of the two questionnaires.

The Control Group functions as a check to determine what change may have occurred simply because of the questionnaires as a stimulus and because of the passage of time.

The project as a whole provides both a group experience and individual experiences within the group. Individual perception of these experiences provided data for the correlation coefficient of group interaction. Thereafter it provides us with a study of interactive learning or the lack of it. The result of interactive learning was polarization of feelings towards homosexuals among those people who were not previously greatly exposed to homosexuals. Polarization of feelings of acceptance and positive regard for homosexuals occurred among those testees who had previously been acquainted with homosexuals. The results of the Pre-Questionnaire show complex variables in regard to attitudes toward homosexuals. Often people with the same background had widely different feelings about homosexuals.

Most people had preconceptions about homosexuals; that is, they thought "all homosexuals wear tight pants" and are sexual exhibitionists to an extreme degree". We exploited this attitude by dramatically confronting the testees with people who fit their preconceptions of what a homosexual is. For this reason, the Encounter was "homosexual" by the nature of its recognizability to the dominant culture. The ensuing "shock" was necessary to diminish the indifference or uninvolvedness with these aspects principally relevant to the participating heterosexual.

GORDON PERSONAL PROFILE RESULTS

The Gordon Personal Profile provides a simply obtained measure of four aspects of personality which are significant in the daily functioning of the average person.

All the test groups were given the GPP before and after the experience. It was hoped that a correlation might become evident between the mean of the social qualities of those who did attend as opposed to that of those who did not attend. However, it seems that (1) either the scale is too small to show deviations of this kind, or (2) that deviations are highly individual, or (3) that general social qualities are not necessarily related in this way to attitudes toward deviant behavior.

NON-ENCOUNTER GROUP

(A) (R) (E) (S)

Pre-Questionnaire

18.43/22.16/24.56/16.31

Post-Questionnaire:

21.18/24.87/26.62/20.50

ENCOUNTER GROUP

(A) (R) (E) (S)

Pre-Questionnaire:

24.95/20.78/24.34/24.08

Post-Questionnaire:

24.65/25.00/24.34/24.24

Briefly, the Profile scores are arranged as follows: ASCENDANCY (A) refers to verbal and social assurance and the tendency to be assertive in relationships with others. Those who lack self-confidence and who tend to be overly dependent on others for advice generally make low scores. RESPONSIBILITY (R) refers to perseverance and determination. EMOTIONAL STABILITY (E) refers to the degree one is balanced, stable and free from excessive anxiety, hypersensitivity and frustration tolerance. A very low score reflects a poor emotional balance. Lastly, SOCIABILITY (S) refers to general gregariousness and ability to work well with people of many persuasions. Low scores here reflect a general restriction in social contacts.

One of the emotional aspects of the project was to find a correlation to positive human values and a rational, compassionate identity with a social non-entity: the homosexuals.

INTERPRETATION OF PROFILE

Average male and female scores for college students:

(A) (R) (E) (S)
21.00/23.2/22.8/22.6

Standard deviation is 6.0.

Scores for both groups, before and after, is within the limits of one standard deviation. It may be assumed that in this case, positive or negative attitudes toward homosexuality is not widely related to high or low scores.

There are, however, the following minor deviations:

- (1) The pre-questionnaire non-encounter group show Ascendancy and Sociability scores which are 6.00 to 8.00 lower than the encounter group.
- (2) The post-questionnaire non-encounter group shows an increase of 50% in Ascendancy and Sociability scores, whereas the encounter group shows no change.

Note: This is not to suggest that the results show any conclusive evidence at this time regarding the correlation of negative attitudes or the unwillingness to attend an educational symposium on a subject which the group feels hostile toward. Indeed, positive and negative opinions existed before and after among those who attended and those who did not. There is, however, some indication that further study might show further and more dramatic correlation.

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quarterly

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SIR AIDS

A small group of concerned people met in a private home less than three years ago and formed the Society for Individual Rights. Since then the organization has expanded to almost 600 members who meet at the SIR Community Center, and elsewhere, to take part in many programs.

This society was organized to reaffirm individual pride and dignity regardless of orientation; to accomplish effective changes in unjust laws concerning private relationships between consenting adults; to eliminate the public stigma attached to human self-expression; to give real and substantial aid to members in difficulties; to promote better physical and mental health and to create a sense of community.

A referral service is available to those who seek information on housing, legal aid, employment, ministerial and medical assistance. SIR works with and supports such groups as Citizens Alert, the San Francisco Health Clinic, the American Civil Liberties Union, the Community Relations Unit of the San Francisco Police Department, the San Francisco Tavern Guild, the San Francisco Council on Religion and the Homosexual, and the many active homophile groups.

The community center at 83 Sixth Street is open weekdays from 11:00 A.M. to 7:00 P.M. and at other hours when there are scheduled events. All interested persons under 21 are welcome during these hours and are invited as guests to attend the open meetings held the third Wednesday of each month at 8:00 P.M.

