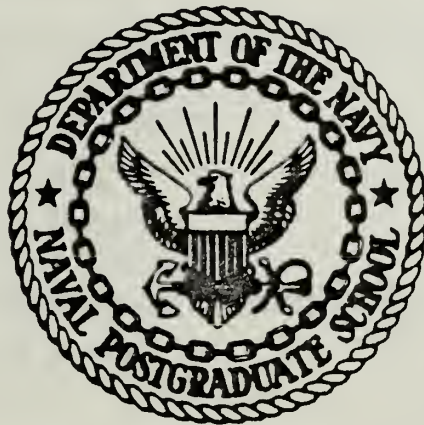


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THESIS

HOMOSEXUALITY AND THE U. S. MILITARY

by

Michael Thomas McIntyre

June 1980

Thesis Advisor:

R. A. McGonigal

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T196171

REPORT DOCUMENTATION PAGE

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1. REPORT NUMBER		2. GOVT ACCESSION NO.	3. RECIPIENT'S CATALOG NUMBER
4. TITLE (and Subtitle) Homosexuality and the U.S. Military		5. TYPE OF REPORT & PERIOD COVERED Master's Thesis; June 1980	
7. AUTHOR(s) Michael Thomas McIntyre		6. PERFORMING ORG. REPORT NUMBER	
9. PERFORMING ORGANIZATION NAME AND ADDRESS Naval Postgraduate School Monterey, California 93940		8. CONTRACT OR GRANT NUMBER(s)	
11. CONTROLLING OFFICE NAME AND ADDRESS Naval Postgraduate School Monterey, California 93940		10. PROGRAM ELEMENT, PROJECT, TASK AREA & WORK UNIT NUMBERS	
14. MONITORING AGENCY NAME & ADDRESS (if different from Controlling Office) Naval Postgraduate School Monterey, California 93940		12. REPORT DATE June 1980	
		13. NUMBER OF PAGES 133	
		15. SECURITY CLASS. (of this report) Unclassified	
		15a. DECLASSIFICATION/DOWNGRADING SCHEDULE	
16. DISTRIBUTION STATEMENT (of this Report) Approved for public release; distribution unlimited.			
17. DISTRIBUTION STATEMENT (of the abstract entered in Block 20, if different from Report)			
18. SUPPLEMENTARY NOTES			
19. KEY WORDS (Continue on reverse side if necessary and identify by block number) Homosexuals and the Military, Homosexuality and the Military, Gays and the Military			
20. ABSTRACT (Continue on reverse side if necessary and identify by block number) The U.S. military services presently restrict homosexual individuals from entering the armed forces, and discharge gay service members once they have been discovered to be homosexual. As a result of recent social, judicial and political change within the United States, increasing pressure has been placed on the U.S. military to reevaluate and change its homosexuality-related regulations. This paper summarizes recent homosexuality			

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DD Form 1473
1 Jan 53
S/N 0102-014-6601

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SECURITY CLASSIFICATION OF THIS PAGE/When Data Entered)

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Homosexuality and the U. S. Military

by

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Lieutenant, United States Navy
B.S., Tulane University, 1974

Submitted in partial fulfillment of the
requirements for the degree of

MASTER OF SCIENCE IN MANAGEMENT

from the

NAVAL POSTGRADUATE SCHOOL
June 1980

ABSTRACT

The U.S. military services presently restrict homosexual individuals from entering the armed forces, and discharge gay service members once they have been discovered to be homosexual. As a result of recent social, judicial and political change within the United States, increasing pressure has been placed on the U.S. military to reevaluate and change its homosexuality-related regulations. This paper summarizes recent homosexuality-related changes in America, defines homosexuality and analyzes the extent of homosexuality in the military, examines the military's position, and explores the implications of a military policy change which would permit military service by homosexual men and women.

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ACKNOWLEDGEMENT

This thesis is dedicated to my wife, Sharon. Without her love, understanding and support, I would never have been able to accomplish the work necessary for completion of this research effort.

I. INTRODUCTION

"The time has arrived when the Armed Forces need to reappraise the problem which homosexuality presents in the military context. Public attitudes are clearly changing. The Armed Forces have shown that they can lead the way on matters of discrimination, and I suggest that this is an area which deserves its more intense and immediate study."
(U.S. District Court Judge, District of Columbia, 1976)

Accepted participation of homosexual personnel, both men and women, within the United States Armed Forces has become more and more of a public issue, particularly so during the last few decades.¹ Increased public attention toward the issue of gay rights and homosexuality in general has resulted in a number of social, political and judicial changes within recent years. These changes are likely to have significant effects upon the U.S. military's ability to maintain its current policies and regulation regarding recruitment and service of homosexual personnel.²

1. The terms homosexual and gay will be used interchangeably. These terms, as they are used in this paper, represent both male and female members of the gay community. The term lesbian will be used when referring solely to homosexual females. Likewise the terms straight, non-gay and heterosexual will be used synonymously.

2. For the present, homosexuality will be defined as, "a preference for sexual relations, either partially or exclusively, with members of one's own sex." A more adequate description of homosexuality will be presented in Chapter 2 of this paper.

The U.S. military has failed to openly and objectively deal with, evaluate and confront the issue of homosexuality. Reluctance to confront this issue has placed it in a position where judicial, political and/or social pressures may force military acceptance of homosexual personnel

first, before the impact of such a change can be objectively and adequately evaluated,
and, second, before service personnel (currently serving) can be educated and informed as to what consequences this action is likely to have on their personal and professional lives.

This latter point is considered particularly crucial if a smooth transition to a non-restrictive policy regarding homosexual personnel is ever to be undertaken by the U.S. military.

Now more than ever before, the U.S. military services need to ask and seek answers to a number of important questions. Each chapter of this paper is written so as to provide information concerning one or more of the following questions:

What changes have taken place recently which indicate a need to reevaluate the U.S. military's position regarding the handling of homosexual personnel?

What is homosexuality and to what extent is it a part of the U.S. armed forces?

What are the major arguments against change in the military's current regulations regarding the treatment of homosexual men and women?

What would happen if homosexual men and women were permitted to openly serve in the U.S. armed forces?

What considerations and actions should be made so as to allow the military services to deal with this issue more effectively?

The remainder of this chapter is devoted to the presentation of a number of recent social, political and judicial trends which indicate a change in America's attitudes toward homosexuality-related issues.

Chapter 2 contains a review of recent research studies which have dealt with the issue of homosexuality and the U.S. military. It provides information concerning not only what homosexuality is, but also to what extent homosexuality is involved in various civilian and military sectors within the United States.

Chapter 3 presents a review of homosexuality-related military regulations as they exist today. Following this review some of the more significant positions and arguments exposed by the U.S. military and certain anti-gay organizations are presented. These points, advanced in support of maintaining restrictions upon gay citizen participation within the armed forces, are each reviewed from a pro-gay rights position. Comments from a gay ex-service member regarding current military restrictions and other issues are also included in this section.

Chapter 4 explores a few of the possible ramifications of a change to the current, non-criminal related homosexual military regulations.

To help determine how such a change might affect a military unit, a civilian "military-like" organization was located and studied, one which has undergone a change in it's regulations permitting homosexuals to openly serve in an unrestricted manner. The organization selected was the San Francisco Sheriff's Department. The results of a study made within this law enforcement agency are provided.

The final chapter of this paper (Chapter 5) deals with what this author believes are the more significant issues and areas deserving of consideration by the various military services, should they see a need to more effectively deal with the issue of homosexuality now, and in the years to come.

A. SOCIETY'S CHANGING ATTITUDES

Public attitudes are indeed changing regarding how homosexual individuals should be dealt with and treated. How, to what degree, and in which direction have these changes manifested themselves? The answer to these questions can be found by reviewing certain changes which have taken place in the United States during the past few years. The purpose of the

following historical information is to give some hint as to the increasing affect that gay rights issues have had and are having upon various civilian and military concerns within the United States. These are just a few of the recent social, political and judicial trends toward liberalization and change:

1. Social Change

Patrick Irwin and Norman Thompson report in their 1977 paper entitled, "Acceptance of the Rights of Homosexuals: A Social Profile," that "based on the findings of this study, it appears that a continuation of discriminatory practice toward homosexuals is not in accordance with the majority opinion in the United States."

Reflecting upon social changes which have taken place within the last few years, Time magazine (April, 1979) pointed out that "...homosexual men and women are coming out of the closet as never before to live openly. They are colonizing areas of big cities as their own turf, operating bars and even founding churches in conservative small towns, and setting up a nationwide network of organizations to offer counseling and companionship to those gays - still the vast majority continue to conceal their sexual orientation...Thirty-nine cities, towns, and countries, including Detroit, Washington, D.C., and Minneapolis,

have enacted ordinances forbidding discriminations against homosexuals in jobs and housing...some 120 national corporations, including such major companies as AT&T and IBM, have announced that they do not discriminate in hiring or promoting people because they are homosexual."

In July of 1977 the New York Times reported the results of a Gallop Poll, conducted among 1,513 adults in the U.S. in June 1977, which showed that a slim majority of Americans approve of equal job rights for homosexuals. Fifty-one percent of those polled said that homosexuals should be allowed into the Armed Forces. The results of this poll, when compared to "the Harris poll of 1969 which found that 63 percent of all Americans considered homosexuals harmful to the American way of life," indicate that a change in public attitude has occurred. (Lacy, 1976)

Changes have taken place in the national media. Television, movies, newspapers and magazines have focused increased attention upon gay themes and lifestyles. Many gay publications have "come out of the closet" in recent years, often resulting in increased growth and profits. The Advocate, for example, is a biweekly news magazine that is published by and for homosexuals. "Since its first printing in secret 12 years ago in a Los Angeles basement, the

Advocate has grown from a mimeographed handout to a sophisticated 56-page paper that claims a paid circulation of 76,000 and annual profits near \$2 million." (Chicago Tribune, October 5, 1979)

Various states have responded in different ways to the gay movement's attempts to secure equal rights for gay men and women. Nevertheless, change has occurred. In California for example, "the State Supreme Court, in (a) landmark decision, declared that the homosexual struggle for equal employment rights 'must be recognized as a political activity.' This is a key ruling because California's labor code prohibits any employer from discriminating against employees on the basis of their political activities." (Wall Street Journal, June 11, 1979)

In October of 1979 the first National Gay Rally was held in Washington, D.C. An estimated 75,000 to 100,000 marchers turned out in mass to show that homosexual rights are a "matter of national concern." (San Francisco Chronicle, October 15, 1979)

Certain events have resulted in changes in the policies of certain federal agencies with regard to how homosexual individuals are to be handled. Playboy magazine (January 1980) provides an example of one such policy change. It reported that during the summer of 1979, "British photographer Carl Hill got off a plane

at San Francisco International wearing a GAY PRIDE button on his jacket...He was immediately detained by an immigration official who asked him if he was a practicing homosexual. When Hill replied 'yes,' he was told that he had the choice of returning to London on the next plane or of undergoing a psychiatric examination that would almost certainly result in his expulsion from the country...

San Francisco mayor Dianne Feinstein...publicly apologized to Hill, adding, 'I suspect these things will not happen again'...in a turnabout (Hill) sued the United States Public Health Service (in the person of the Surgeon General)...The case was dismissed in district court...U.S. Surgeon General Julius Richmond declared that homosexuality per se no longer was viewed by the Public Health Service as evidence of a mental disease or defect."

Often attempts at establishing social change are resisted because of a fear that such attempts will result in an unfavorable public reaction. Without periodic attitude sampling, the "assumed" feelings of the majority may persist long after the majority's actual attitudes have shifted toward one direction or another. This situation has played a prominent part in preventing implementation of numerous homosexuality-related social change efforts. In January 1980,

newspapers reported that officials at UCLA were surprised with the reaction to "the publication of the first issue of Ten Percent, a homosexual magazine partially funded by the university...Endorsement for the magazine and approval for the funds were given by the UCLA Communications Board before the first copy rolled off the press...with their approval, they prepared for a wave of criticism...

None came.

Associate Dean Larry Cunningham the administration's representative on the board, said...'We haven't had any complaints and, believe me we were prepared for some.' To get the go-ahead, (Clay) Doyle (editor of Ten Percent)...convinced the board that homosexuals constitute a special-interest group that historically has been denied a voice in society by reason of race, sex or religion." (Monterey Peninsula Herald, January 7, 1980)

Very little data is available regarding how military personnel feel about the way homosexual service members are presently being handled. One joint-service report does provide some information regarding this however. In 1977 a military study group made up of senior U.S. Navy, Marine Corps, Army and Air Force officers, made a review of the joint-services' administrative discharge procedures. Noting that "it

is clearly stated that homosexuality is incompatible with military directives," this group found "such a policy statement nowhere else contained within DOD directives." Suggesting that "individuals discharged for (homosexual acts) should not be stigmatized with a less than honorable discharge," the group pointed out that "while the language in (this proposal) may at first blush seem excessively liberal, it is not a significant departure from what the services are already doing in this area." (Department of the Navy, March 15, 1957)

2. Political Change

In the last few years a number of politicians have voiced opinions in support of change with respect to how homosexual men and women are dealt with in our society. For example, in July 1975, in an appeal for change within the Department of Defense (DOD), Congressman Edward Koch of New York wrote to Secretary of Defense James Schlesinger. The Congressman stated that DOD's "policy toward homosexuals to date has been one of categorical refusal to give any quarter to this segment of the population." Expressing his view as to why DOD has failed to adequately respond to this issue, Congressman Koch maintained that DOD was "attempt(ing) to isolate itself from having to deal with the rights that homosexuals have in our society." The Congressman

concluded by suggesting that "a responsible step would be to appoint a special Secretary's Committee to examine all aspects of this matter and recommend changes in your regulations."

In a June 1977 statement, President Carter relayed his belief that while homosexuality is not "a normal interrelationship" and should not be thought of as such, "I don't feel that society, through its laws, ought to abuse or harass the homosexual." (New York Times, June 18, 1977)

The gay community has recently shown an increased, nationwide involvement in politics, which has resulted in the election of gay officials and enactment of numerous gay rights ordinances. Certain cities within the United States have been greatly effected by the emergence of a more open and politically conscience gay community. For example, in September 1979 the San Francisco Bureau (local newspaper) reported that "gays have changed the very face and flavor of the city (of San Francisco)...Their political organizing, (there are three gay Democratic and two gay Republican clubs) has won them two gay rights ordinances, a seat on the board of supervisors, a police drive to recruit gay cops and a school curriculum that includes studying of homosexual lifestyles - among other victories," And how have the citizens of San Francisco responded? The

San Francisco Bureau goes on to report that "In June (1979), a professional survey ...found San Francis- (cans) describing themselves by a 69-30 percent margin as sympathetic to homosexuals. The largest group, 45 percent, placed themselves in the 'somewhat' rather than the 'very' sympathetic category."

3. Judicial Change

Knutson (1977) reports that "positive results for gay persons seeking to establish their claim to civil liberties through litigation have come only from judges who have viewed homosexuals as a minority group worthy of the protection against arbitrary and discriminatory governmental action that is extended by the Constitution to 'all persons.' Decisions taking this view are few but have been increasing in number."

The military services have had to wage an increasing number of court battles in recent years with homosexual personnel who have decided to challenge the legality of discharging self-admitted homosexual service members, solely on the basis of sexual preference.

In 1975, one of the most important discharge cases in recent history involving a homosexual service member, began to unfold. Technical Sergeant Leonard P. Matlovich, United States Air Force (U.S.A.F.), described by the press as "the very model of a modern

technical sergeant" admitted to his commanding officer that he had come to the conclusion that "my sexual preferences are homosexual, as opposed to heterosexual." (Time Magazine, June 9, 1975) T/SGT Matlovich's case drew much national media attention. As indicated by his appearance on the cover of Time magazine, T/SGT Matlovich's attempts to remain in the U.S.A.F. became a matter of national interest. In September, a three-member panel of Air Force officers recommended that Matlovich, who had served three tours in Vietnam and had performance remarks studded with ratings of "absolutely superior," be severed from the service with a general discharge. (New York Times, September 20, 1975)

On the judicial scene, responding to an appeal regarding Matlovich's discharge, a Federal District Court upheld the Air Force's decision remarking, "This is a distressing case, a bad case...It may be that bad cases make bad law." The court advised the nation's armed services that the "homosexual problem should be reexamined." (New York Times, July 17, 1976)

In 1976 a U.S. Navy ensign, Vernon Berg III, waged a public battle to remain on active duty despite his acknowledged homosexuality. Despite former Vice Admiral William P. Mack's testimony which recommended that Ensign Berg be kept in the Navy, and John Hopkin's Sex

Specialist John Money's evidence which showed Berg to be highly intelligent, balanced and creative, Ensign Berg was given notice of discharge from the Navy "under conditions other than honorable." (Time Magazine, February 2, 1976/New York Times, May 22, 1976) Nearly one year later the Secretary of the Navy upgraded Ensign Berg's discharge to honorable. (New York Times, April 28, 1977)

Subsequent to the Matlovich and Berg court cases, have come other judicial challenges to the U.S. military's policy of discharging gay personnel. These challenges have become more numerous and have resulted in court suggestions that a reevaluation of the military's policies is needed. For example, in December 1978, the Army, Navy, and Air Force began major reviews of policies concerning homosexual personnel after a ruling by a U.S. Court of Appeals that placed limits on the practice of automatically dismissing gays from the military. The court said that "a reasoned explanation" was necessary in the event of a serviceman's dismissal. The most recent of an increasing number of court rulings regarding the discharge of homosexual military personnel was made on May 20, 1980. Responding to a claim made by a woman who maintained that she had been discharged from the military solely because she was a lesbian, U.S.

District Judge Terence T. Evans ruled that her discharge was in violation of "the First, Fifth and Ninth Amendments to the U.S. Constitution...Evans said an Army regulation requiring the discharge of soldiers who exhibit 'homosexual tendencies, desire or interest' even if they do not take part in homosexual behavior, was unconstitutional." (Monterey Peninsula Herald, May 20, 1980) Despite this and other court statements, little change in military policies has taken place.

Civilian organizations have also been involved in court cases, many of which have necessitated reevaluations of organization policies regarding homosexual personnel. For example, in response to a court order upholding an anti-discrimination suit against its hiring practices, the San Francisco Police Department instituted in 1979, a recruitment program which included the recruiting of homosexual police officer candidates. The first group of eligible gay candidates consisted of 7 women and 9 men. The S.F. Sheriff's Department has had a similar program in operation for over five years. (San Francisco Examiner, November 11, 1979)

These have been just a few of the many events which have occurred within the past five years, events which indicate that an increasing amount of change regarding homosexuality-related issues has taken place, and will

no doubt continue to take place within the United States. The public sector of the United States has responded to a large extent to these recent changes and has greatly altered the manner in which its homosexual citizens are dealt with and treated. The U.S. military however, has made few (official) changes in its policies and regulations regarding this matter, and has instead chosen to take on this increasing evident, public interest issue, on a case by case basis. What little change has taken place within the military has been for the most part forced by various external powers.

As Lacy (1976) reports, "No other segment of American society projects a more discriminating attitude toward the homosexual than does the military." Putting other issues aside for a moment, it is becoming increasing evident that a policy which requires rejection of well-qualified service personnel because of their sexual preference is not a very practical one from a manpower standpoint. As reported in an April 1980 article by James Kilpatrick, the U.S. armed forces are experiencing acute shortages of non-commissioned officers (Army shortages exceed 46,000, Navy 20,000, Marine Corps 5,000 and Air Force 3,000). (Monterey Peninsula Herald, April 7, 1980) Military recruiting efforts have not been able to make up for these

shortages. In November 1979, for example, the Washington Post reported that the U.S. Marine Corps, despite a force reduction of 10,000 men, fell 1300 short of its 1978 recruiting quota. Ironically, on the same day the L.A. Times reported that "according to the Department of Defense, in 1977, the last year for which such information is available, 1311 enlisted personnel (and a 'statistically significant' number of officers) were discharged as homosexuals."

B. WHY?

Perhaps the most important question we, as heterosexual individuals, can ask ourselves regarding the subject of homosexuality is, "Why?" Why have we responded to homosexuality-related issues and to gay men and women in so hostile, restrictive and inwardly fearful a manner? Both before and during an investigation into a homosexuality-related issue, such as the one discussed in this paper, it is important that the investigator attempt to analyze both the content and the causes of her/his feelings on homosexuality. In essence, this means that it is important that we attempt to deal with our own "homophobia."

After recovering from the shock of being asked about their feelings on so "taboo" a subject, many of the individuals that this author has spoken to about

homosexuality responded as follows: "I don't like it. I'm not completely sure why, but I know I don't like it." Others were more definite initially in their negativism, often expressing a good deal of emotion. However, when asked "why" they felt as they did, many silently searched their minds and struggled for an adequate explanation, reasons which to date may never have been necessary to formulate. An understanding of the causes of our feelings concerning homosexuality is important to our ability to view this subject in an open-minded, objective manner.

The Subtle Influence of Culture

Many of us have heard remarks regarding the ancient Greek culture's acceptance of homosexuality as a normal sexual preference and life style. Although there "has been a tendency to idealize homosexuality and sexual freedom in general in ancient Greece" (Ungaretti, 1978), it is important to note from these statements the fact that not all cultures feel the same about homosexuality.

Culture plays a primary role in the formation of how we think, feel and act. Awareness and knowledge of its subtle influences can help to provide us with a better understanding of why we feel as we do about issues such as homosexuality. One author who provides his readers with a greater understanding of how their

cultural environment affects their thoughts, feelings, beliefs and behavior is Edward T. Hall. In works such as The Silent Language (1959) and Beyond Culture (1976), Hall describes culture as having three levels, the formal, technical and informal. The formal level of culture is driven by tradition. The technical level is characterized by "fully conscious behavior" which can be written about, recorded and taught. The informal level is "made up of activities or mannerisms which we once learned but which are so much a part of our everyday life that they are done automatically." Hall describes this level of culture as existing "almost entirely out-of-awareness." It is this informal level which plays for so many of us such a prominent role in the formation and maintenance of our feelings about homosexuality.

Once we have been culturally indoctrinated with the belief that heterosexuality is the "normal" and only correct sexual preference, it is accepted with very little, if any, future discussion or debate. In fact, the subject of homosexuality has until recently been a "taboo" subject. Rarely has it been openly discussed, largely due to both an unquestioned acceptance of heterosexuality as the only proper form of sexual practice and to a fear of being "implicated by association" and labelled as an individual interested

in culturally unacceptable behavior. When confronted with information which suggests that other cultures do not feel as we do about human behaviors such as homosexuality, Hall (1959) points out that,

"Remarks like this come as a shock to many people, because almost everyone has difficulty believing that behavior they have always associated with 'human nature' is not human nature at all but learned behavior of a particularly complex variety. Possibly one of the many reasons why the culture concept has been resisted is that it throws doubts on many established beliefs. Fundamental beliefs like our concepts of masculinity and femininity are shown to vary widely from one culture to the next. It is easier to avoid the idea of the culture concept than to face up to it."

There is a purpose in showing how culture has made it difficult for many of us to deal objectively and unemotionally with subjects such as homosexuality. That purpose is to point out how important to your review of this paper's material is the understanding of where your present feelings about homosexuality have come. While "it is never possible to understand completely any other human being; and no individual will ever really understand himself...understanding oneself and understanding others are closely related processes. To do one, you must start with the other, and vice versa." (Hall, 1976)

II. HOMOSEXUALITY EXAMINED

"In our civilization, since Christianity we have chosen to define homosexuality as immoral. Society is now in the process of making up its mind whether this longstanding stigma any longer makes sense - just as it has recently made up its mind to take mad people out of dungeons and stop treating left-handedness as a disease."

(Dr. John Money, Kinsey Institute, September 1975)

This chapter will deal with the following questions:

1. What is homosexuality?

2. How extensive is homosexuality in the U.S. military and the general U.S. population?

A. A DEFINITION FOR HOMOSEXUALITY?

Webster's Dictionary defines homosexuality as, "erotism for one of the same sex." This is not an adequate reflection of what homosexuality is.

A much more in-depth and enlightening explanation of what homosexuality means is contained in Kinsey, Pomeroy and Martin's (1948) book entitled Sexual Behavior in the Human Male. In an attempt to provide a better understanding of human sexuality Kinsey et.al. (1948) conducted sexuality-related research involving approximately 12,000 persons. These authors point out that, "this represents forty times as much material as

was included in the best of the previous studies." Kinsey et.al. (1948) further point out that the term homosexuality has been referred to by a number of different names in the English language such as "homogenic love, contrasexuality, homo-erotism, similisexualism, uranism and others." Attempting to point out how various terms can act to create a distorted view or understanding of homosexuality, Kinsey et.al. (1948) state the following:

"The terms sexual inversion, intersexuality, transsexuality, the third sex, psychosexual hermaphroditism, and others have been applied not merely to designate the nature of the partner involved in the sexual relation, but to emphasize the general opinion that individuals engaging in homosexual activity are neither male nor female, but persons of mixed sex. Those later terms are, however, most unfortunate, for they provide an interpretation in anticipation of any sufficient demonstration of the fact; and consequently they prejudice investigations of the nature and origin of homosexual activity."

So how can we better view or understand homosexuality? Kinsey et.al. (1948) offer the following suggestion:

"It would encourage clearer thinking on these matters if persons were not characterized as heterosexual or homosexual, but as individuals who have had certain amounts of heterosexual experience and certain amounts of homosexual experience. Instead of using these terms as substantives which stand for persons, or even as adjectives to describe persons, they may better be used to describe the nature of the overt sexual relations, or of the stimuli to which an individual erotically responds."

Kinsey et.al. (1948) prefer to describe human sexuality in terms of a heterosexual-homosexual continuum or balance. As a result of their extensive research these authors have discovered,

"...that the heterosexuality or homosexuality of many individuals is not an all-or-none proposition. It is true that there are persons in the population whose histories are exclusively heterosexual, both in regard to their overt experience and in regard to their psychic reactions. But the record also shows that there is a considerable portion of the population whose members have combined, within their individual histories, both homosexual and heterosexual experience and/or psychic responses. There are some whose heterosexual experiences predominate, there are some whose homosexual experiences predominate, there are some who have had quite equal amounts of both types of experience."

Pointing out that it is common for individuals to choose to split human sexuality into the dichotomous categories of homosexuality and heterosexuality, Kinsey et.al. (1948) relate that,

"Not all things are black nor all things white. It is a fundamental of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex."

Kinsey et.al. (1948), suggesting a more balanced view of human sexuality, state that "officials in the Army and Navy, and many other persons in charge of groups of males may profitably consider the balance between the heterosexual and homosexual in an individual's history, rather than the homosexual aspects alone."

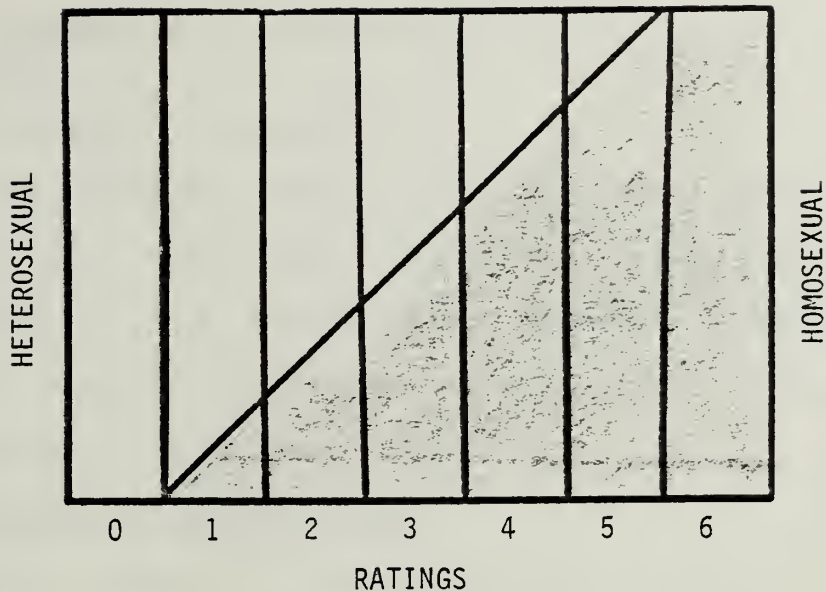


FIGURE 1 HETEROSEXUAL-HOMOSEXUAL RATING SCALE
(Kinsey, et.al., 1948)

Figure 1 shows the heterosexual-homosexual rating scale with which Kinsey et.al. (1948) attempt to represent human sexuality as it was evidenced in their research. Appendix 1 to this paper contains a detailed description of each of the seven 0 to 6 ratings shown above. A less detailed description follows:

"Based on both psychologic reactions and overt experience, individuals rate as follows:

0. Exclusively heterosexual with no homosexual
1. Predominantly heterosexual, only incidentally homosexual
2. Predominantly heterosexual, but more than incidentally homosexual
3. Equally heterosexual and homosexual
4. Predominantly homosexual, but more than incidentally heterosexual

5. Predominantly homosexual, but incidentally heterosexual

6. Exclusively homosexual"

Because authors and researchers have found it difficult to rely upon any one definition of homosexuality, this paper will, wherever considered practical, provide definitions germane to the subject area or material under discussion.

B. THE EXTENT OF HOMOSEXUALITY

To what extent is homosexuality a part of the military or general populace? How many homosexuals are serving, have served or have attempted to serve in the U.S. Armed Forces? While the literature shows that exact numbers or proportions are not available, the number of homosexual personnel who have or are serving in the U.S. military is estimated by most researchers to be high. How high? To give a better idea of the extent of homosexuality among military personnel or the U.S. population in general, the following summaries of past and current research results are provided. Hamilton (1929):

This researcher found that "17 per cent of the hundred men (in his study) had had homosexual experience after they were eighteen years old."

Finger (1947):

Finger reported that "27 per cent of a college class of 111 males admitt(ed)' at least one overt homosexual episode involving orgasm,"

Kinsey, Pomeroy, and Martin (1948):

As previously mentioned, these authors obtained and reviewed the sexual histories of about 12,000 persons. "These persons represent each and every age, from children to the oldest groups; they represent every social level, of several racial groups."

What percentage of the general population was found to be homosexual? These authors state that "any question as to the number of persons in the world who are homosexual and the number who are heterosexual is unanswerable. It is only possible to record the number of those who belong to each of the positions on (the) heterosexual-homosexual scale..."

These authors do, however, provide the following information with regard to homosexuality among white males (total sample of 5,300):

"37 per cent of the total male population has at least some overt homosexual experience to the point of orgasm between adolescence and old age...This accounts for nearly 2 males out of every 5 that one may meet.

25 per cent of the male population has more than incidental homosexual experience or reactions (i.e.,

rates 2-6) for at least three years between the ages of 16 and 55. In terms of averages, one male out of approximately every four has had or will have such distinct and continued homosexual experience.

13 per cent of the population has more of the homosexual than the heterosexual (i.e. rates 4-6) for at least three years between the ages of 16 and 55. This is one in eight of the white male population.

10 per cent of the males are more or less exclusively homosexual (i.e., rate 5 or 6) for at least three years between the ages of 16 and 55. This is one male in ten in the white male population."

Kinsey et.al. (1948) make reference to homosexuality in the U.S. military by referring to data collected by Selective Service boards and induction centers. These authors found that,

"...the overall figures show that about one-hundredth of 1 per cent of all men were rejected by draft boards, about 0.4 per cent were turned down at induction centers, and about as many more were subsequently discharged for homosexuality activity while they were in active service. The total gives less than 1 per cent officially identified as 'homosexual.'"

Kinsey et.al. (1948) state that "these figures are so much lower than any which case histories have obtained that they need critical examination."

In an attempt to explain why they feel the Selective Service Board and induction center figures are so low, Kinsey et.al. (1948) make the following comments:

"The American Army and Navy have always been traditionally opposed to homosexual activity, and in the last war (WW II), for the first time, they turned to psychiatrists for help in eliminating individuals with such histories."

"...few men with any common sense would admit their homosexual experience to draft boards or psychiatrists at induction centers or in the services."

"Many psychiatrists realized (their lack of experience in identifying homosexual men), and some of them recognized the fact that the incidence of homosexual activity in the armed forces must have been high - even involving as many as 10 per cent or more of the men."

These authors also found from reviewing the discharges given by the Army and Navy that these "have not provided any adequate source of information on the actual incidence of homosexual activity."

Ginzberg et.al.(1959):

Although not providing any specific percentages or numbers, these authors state that,

"Many homosexuals undoubtedly served with distinction during World War II and their deviant sexual proclivities never came to the attention of the authorities...A discharge without honor was mandatory if the authorities became aware of his (homosexual's) deviation. Such were the pressures with which a homosexual had to cope while in uniform. Many did so successfully..."

Cory (1964):

Freedman (1971) in his book Homosexuality and Psychological Functioning makes reference to a 1964 work by D.W. Cory which "estimated that in the United States alone there are at least four million men and

one million women whose predominant (or exclusive) interpersonal sexual relations are with members of their own sex."

Simon and Gagnon (1967):

This study reports that "only one-fifth of 550 homosexual males reported any difficulties in the military."

Williams and Weinberg (1971):

In their book entitled Homosexuals and the Military, these authors present the results of their comprehensive review of military discharge records dating from the early 1940(s) to 1967. They report that "in recent times an average annual estimate of those persons separated from the armed forces with less than honorable discharges for homosexuality-connected reasons would be not fewer than 2000 per year, with the upper limit probably not exceeding 3000."

These researchers point out that "it is important to note that the great majority of homosexuals in the armed forces do complete their service without incident and leave with an honorable discharge."

These authors also published an article "Being Discovered: A Study of Homosexuals in the Military." This study shows that of a total "of 136 male

homosexuals who served in the military, 76 per cent received honorable discharges." These authors further point out that "in a study done by the Institute of Sex Research in 1967, of some 458 male homosexuals, 214 had served in the military of whom 77 per cent had received honorable discharges."

Williams and Weinberg also provide information regarding the three major ways in which homosexuals are discovered while serving in the U.S. military. These three manners of discovery are labeled as,

1. Discovered through another person (largest percentage)
2. Voluntarily admitted, and
3. Caught through indiscretion (small percentage).

Tripp (1975):

In his book The Homosexual Matrix, Tripp makes this comment regarding homosexuality in the Navy,

"...there is not the slightest indication that homosexuality is any less prevalent in the Navy than anywhere else. In fact, the Navy still has a reputation for having more than its share, for its policies highlight the issue and keep it alive."

Lacy (1976):

In his study entitled "The Homosexual in Uniform," Lacy provides the following:

"The Task Force study sponsored by NIMH (National Institute of Mental Health) compiled statistics on homosexual discharges from 1950-1965 showing an average of 2,680 military personnel were discharged each year for homosexual reasons. The Task Force further concluded that most homosexuals in the military remain undiscovered and complete their service with honor."

Gibson (1977) and (1978):

Both his 1977 paper concerning "Homosexuality in the Navy" and in his 1978 book Get off my Ship, Gibson provides the results of a suppressed 1956-57 Department of the Navy study (The Crittenden Report). This study, officially titled "Report of the Board Appointed to Prepare and Submit Recommendations to the Secretary of the Navy for the Revision of Policies, Procedures and Directives Dealing with Homosexuals," contains the following findings related to the extent of homosexuality existing within the Navy:

"...information concerning homosexual behavior within the context of the Navy in particular may be outlined as follows:

A. Homosexual behavior in both males and females is much more common than has been generally believed, with approximately thirty-seven and a half percent (37.5%) of the males having had one or more homosexual experience.

... D. The number of homosexuals disclosed in the Navy represent only a very small proportion of its homosexuals. Most serve out of their enlistment and receive honorable discharges."

This study also reports the following concerning homosexual discharges:

"The preponderance of testimony before this board has been to the effect that the type of discharge - most frequently the undesirable - currently given the homosexual offender has little or no deterrent effect. The percentage of active duty strength separated on homosexual charges remains almost constant despite severity of discharges. For 1955, those so separated represent the following percentages of active duty (discharges) strength of the given service:

Navy	19%
Marine Corps	16%
Air Force	13%
Army	6%

(Almost seven percent of naval officers on active duty were separated for homosexuality in 1956.)"

Snyder and Nyberg (1979):

Explaining that it does not seem possible to correctly determine exactly how many homosexuals are serving in the military today, these researchers do state, however, that,

"We would agree with Williams and Weinberg (1971)...that 'there must be a considerable number of homosexuals...' in the military."

C. CONCLUSIONS

It is not possible to determine exactly how many homosexual service members are presently serving on active duty in the U.S. armed forces. The prevailing view in the United States today seems to be that, based on Kinsey's definition of a homosexual individual, 10% of the U.S. population is homosexual. (Time Magazine, April 23, 1979) If we used Kinsey's estimate of 10%

(13% male, 5% female), then the military services (Army, Navy, Marine Corps and Air Force) had approximately 257,340 homosexual service members (250,640 male, 6700 female) in 1977. (U.S. Department of Commerce, 1979) This of course does not take into consideration the effects of the military's initial "screening methods" designed to prevent entry of homosexual personnel, methods considered by most to be ineffectual and unrealistic. (Kinsey et.al., 1948/Lacy, 1976)

Use of discharge figures yields a much more conservative estimate of how many service members may be homosexual. If as the previously listed studies indicate, the majority of homosexual service members do receive honorable discharges (estimates from 76% to 90%+), then based on an average of 2500 homosexuality-related "other than honorable" discharges given per year, the number of gay active duty personnel ranges anywhere from 10,416 to 25,000 +. If the figure of 25,000 is correct, this would mean that only 1.2% of active duty personnel are homosexual. This figure seems unusually low.

There exists no accurate method of determining which military service members are homosexual and which are not. Assuming that there was, or that all homosexual personnel were to openly profess their

sexual preferences, would it be feasible and "for the good of the service" to release thousands or tens of thousands of satisfactorily performing service members? This is a particularly significant question when one considers the military's apparent inability to retain and attract a sufficient number of men and women. And the future appears even bleaker in this respect. In June 1980 for example, it was reported that "even with the additions that President Carter announced...the administration's proposals for raising military pay are not enough to keep the armed services' already severe manpower problems from getting worse during the next five years, the Congressional Budget Office said." (Los Angeles Times, June 1, 1980)

Should political, social and judicial trends continue as they have in recent years, the gay community should eventually be in a position to demand objectively arrived at, well-analyzed reasons for restricting gay men and women from openly serving in the U.S. armed forces. The time has come for the U.S. military to objectively determine whether or not it is truly in "the best interest of the service" to continue attempts to purge itself of so large a group of human resources.

III. THE MILITARY'S POSITION EXAMINED

This chapter is divided into three parts. First, a review of current U.S. military (Navy, Marine Corps, Army, Air Force and Coast Guard) regulations which deal with the disposition of homosexual military personnel, is presented. The second part of this chapter presents a discussion of various "anti-gay" arguments which to date have had a significant influence on U.S. military policy regarding the handling of homosexual personnel. And lastly, in the third part of this chapter, comments from a gay ex-service member regarding current military restrictions and other gay-related issues are presented.

A. PRESENT MILITARY REGULATIONS

Before any determination can be made regarding what, if any, changes in military policy may be most appropriate an understanding of how this policy is reflected in military regulations is important. A short summary of each service's definition, stated policy and prescribed administrative procedures with respect to homosexuality follows:

1. Navy: (SECNAVINST 1900.9C)

"Definition. A homosexual act is bodily contact with a person of the same sex with the intent of obtaining or giving sexual gratification."

"Policy. Any member who solicits, attempts, or engages in homosexual acts shall normally be separated from the naval service. The presence of such a member in a military environment seriously impairs combat readiness, efficiency, security and morale."

"Procedure. Disposition of a member who solicits, attempts, or engages in a homosexual act or acts shall be accomplished through processing under the Uniform Code of Military Justice and/or by administrative action in accordance with applicable regulations..."

The Navy specifies four separate categories of homosexual personnel and prescribes what action should be taken in each case.

"Class I

Definition. A member whose solicited, attempted, or accomplished homosexual act has been accompanied by assault or coercion so that one party involved did not willingly cooperate or consent, or who obtained the consent or cooperation through force, fraud or intimidation, or whose solicited, attempted, or accomplished homosexual act involved as a party a child under the age of 16 whether the child cooperated or not.

Procedure. Normally...resolved in accordance with the Uniform Code of Military Justice. Although...administrative processing for separation may be undertaken when the commanding officer considers that the best interest of the service will be served."

"Class II

Definition. A member who, while in the naval service, has engaged in one or more homosexual acts, or has solicited or attempted such acts but whose conduct does not fall within the purview of Class I.

Procedure. Normally...administrative processing for separation. Disposition in accordance with the UCMJ is not precluded..."

"Class III

Definition. A member who truthfully professes or admits homosexual preference and whose conduct does not come within the purview of Class I or Class II.

Procedure. A Class III individual shall be administratively processed for separation."

"Class IV

Definition. A member who has engaged in a homosexual act or acts prior to his or her current period of active duty and who falsely denied this at the time of enlistment or appointment, thereby perpetrating a fraudulent entry, and whose conduct does not come within the purview of Class I, Class II, Class III.

Procedure. A Class IV individual shall be administratively processed for separation."

A certain degree of flexibility is reflected in this instruction.

"Consideration for Retention. A member who has solicited, attempted, or engaged in a homosexual act on a single occasion and who does not profess or demonstrate proclivity to repeat such an act may be considered for retention in the light of all relevant circumstances..."

2. Marine Corps: (MARCORSEPMAN)

(Definition) Same as U.S. Navy definition.

(Policy) "Homosexual or other aberrant sexual tendencies. See the current edition of SECNAVINST 1900.9 or revisions thereof, for controlling policy and additional action required in homosexual cases..."

3. Army: U.S. Army Regulations 635-200)

"HOMOSEXUAL ACTS. Homosexual acts are bodily contact between persons of the same sex, actively undertaken or passively permitted by either or both, with the intent of obtaining or giving sexual gratification, or any proposal, solicitation, or attempt to perform such an act. Members who have been

involved in homosexual acts in an apparently isolated episode, stemming solely from immaturity, curiosity, or intoxication normally will not be processed for discharge because of homosexual acts. However, if other conduct is involved, members may be considered for discharge for other reasons set forth in this regulation."

"POLICY WITH RESPECT TO HOMOSEXUALITY. It is Department of the Army policy that homosexuality is incompatible with military service. A person with homosexual tendencies (or who commits homosexual acts) seriously impairs discipline, good order, morale, and security of the military unit. Accordingly, when conditions exist which would support action under paragraph 13-4d the member will be processed for discharge."

"13-4d. Homosexuality (homosexual tendencies, desires, or interest but without overt homosexual acts). Applicable to personnel who have not engaged in a homosexual act during military service, but who have a verified record of preservice homosexual acts."

As with other military services, the Army specifies procedures believed appropriate for dealing with various homosexuality related cases. For example,

(Procedure) "A member separated because of unsuitability will be furnished an honorable or general discharge certificate as warranted by his military record..."

An under other than honorable discharge certificate is normally appropriate for a member who is discharged for acts or patterns of misconduct. However, the discharge authority may direct an honorable or general discharge, if such are merited by the member's overall record..."

4. Air Force: (Air Force Manual 39-12)

(Definition) Specific definition not found in this manual.

(Policy) Homosexuality is not tolerated in the Air Force. Participation in a homosexual act, or proposing or attempting to do so, is considered serious misbehavior regardless of whether the role of a person

in a particular act was active or passive. Similarly, airmen who have homosexual tendencies, or who associate habitually with persons known to them to be homosexuals, do not meet Air Force standards. Members of the Air Force serving in the active military service represent the military establishment 24 hours a day. There is no distinction between duty time and off-duty time as the high moral standards of the service must be maintained at all times.

(Procedure) "It is the general policy to discharge members of the Air Force who fall within the purview of this section. Exceptions to permit retention may be authorized only where the most unusual circumstances exist and provided the airman's ability to perform military service has not been compromised."

The Air Force has three classifications for homosexual personnel and specify appropriate action to be taken with each class.

"Class I. Servicemen who have committed homosexual offenses involving force, fraud, intimidation, or the seduction of a minor. These cases are usually tried by general court-martial, and if conviction ensues, sentence usually involves imprisonment, fine, and punitive discharge (Dishonorable or Bad Conduct).

"Class II. Servicemen who have willfully engaged in, or attempted to perform, homosexual acts which do not fall under the Class I category. Such persons are usually administratively processed and receive an Undesirable Discharge, though theoretically they can receive Honorable or General Discharges. The majority of homosexuals dealt with by the military fall into this class.

"Class III. Servicemen who exhibit, profess, or admit homosexual tendencies or associate with known homosexuals. This class also includes those who were homosexual before entering the service. The common feature of this class is that no homosexual acts or offenses have been committed while in the service. Such cases are processed administratively and can receive Honorable Discharges, though most receive either General or Undesirable Discharges."

5. Coast Guard: (Personnel Manual)

(Definition) Articles 12-B-16 (Discharge for Unsuitability) and 12-B-18 (Discharge for Misconduct) state that discharges for "homosexual tendencies" or "homosexual acts" will be given in accordance with the processes specified in Article 12-B-33. Although numerous references are made to the "homosexual act", no specific definition for such an act is provided in these articles.

(Policy) "Homosexual acts are incompatible with the demands of military life and are prohibited. Homosexuality is aberrant behavior which must be considered at variance with normal, mature, adult sexual development..."

Known homosexual individuals are military liabilities and must be eliminated from the Service."

(Procedure) "All socially unacceptable sexual acts should be punished in direct proportion to the seriousness of the offense itself bearing in mind the need of the dual purpose of military justice, i.e.,

1. As a deterrent to maintain proper order and morale, and

2. The corrective influence on the individual member."

The Coast Guard categorizes homosexual personnel into three classes similar to those already described under the Air Force heading. The Coast Guard does specify under what conditions an exception may be made regarding the commission of a homosexual act.

"Exceptions may be considered in cases where the sole evidence of participation was prior to entry into

the Coast Guard, provided it can be established that youthful curiosity was involved, that is no current pattern of homosexuality, and that the member's ability to perform military service has not been compromised."

6. UNIFORM CODE OF MILITARY JUSTICE

As Lacy (1976) reports, "the foundation of the military's case against homosexuality lies in the Uniform Code of Military Justice (UCMJ)." Snyder and Nyberg (1979) provide the following description of the UCMJ's view of homosexuality:

"...the Uniform Code of Military Justice views homosexual acts in much the same way as state or federal criminal codes: Homosexual acts are criminal offenses. Two articles of the Uniform Code of Military Justice provide the basis for trial by courts-martial: Article 125, Sodomy, and Article 134, the so-called 'general article.' The maximum punishment for sodomy with a minor or non-consenting adult is 20 years confinement; in cases between consenting adults, five years. Assault 'with intent to commit sodomy,' an offense under Article 134, has a maximum punishment of 10 years."

Articles 125 and 134 of the UCMJ are included in Appendix 2 of this paper. Although Article 125 applies to all military personnel, this article has been used in past years almost exclusively against homosexual personnel, a point which has often been made by various gay rights proponents.

7. An Overall View of Military Regulations

Although each of the military services have different written presentations of their positions on homosexuality, they all share a common policy of

discharging known homosexual service members and preventing entry of homosexual individuals. Despite the fact that in recent years there have been an increasing number of honorable discharges given to homosexual personnel, the U.S. military's policy of rejecting gay men and women remains inflexibly the same. We will now examine a few of the reasons advanced in support of maintaining the military's unwavering position on this issue.

B. ANALYSIS OF SOCIETY'S INFLUENCE ON MILITARY POLICY

In order to understand why U.S. military regulations exist in the form they do today, it is necessary to analyze various social factors which have acted to influence the formation, and sustained the existence of, gay-related military policy. The following discussions deal with certain areas of social concern which have been instrumental in preventing acceptance of homosexual men and women as military service members. These areas include the subjects of blackmail, religion, public opinion and potential disruption of military order, discipline and respect.

1. Blackmail: A "Catch 22" Situation

Military regulations refer to homosexual personnel as security risks. The logic of this argument appears basically sound, particularly when one considers the military environment within which gay personnel are

serving today. For example in response to inquiries made by NBC television, a spokesman for the Central Intelligence Agency (CIA) gave the following CIA "informal guidelines:"

"Homosexual activity is one factor deemed relevant in making a determination concerning an individual's stability for access to classified information. A pattern of recurrent adult homosexual conduct can be expected to lead to an adverse determination based in a large part on undue risk that the individual either directly, or through sexual partners (these individuals being) under pressure by hostile intelligence forces." (NBC, The Today Show, May 5, 1980)

Unable to openly express his/her sexual preferences, a homosexual service member is vulnerable to blackmail attempts by those who have discovered and wish to take advantage of this secretive way of life.

The fallacy of the blackmail argument is threefold. First, the vulnerability which, for the most part, creates the possibility of blackmail, is imposed upon homosexual personnel by the very organizations which are attempting to prevent it. Without repressive regulations, which currently prevent disclosure of one's homosexuality, the vulnerability of homosexual personnel would not exist. Once able to profess their sexual preferences without fear of discharge or abuse, gay service members no longer would be subject to the threat of this form of blackmail. For hundreds of years homosexual individuals have served in military

and civilian organizations, despite strict regulations to the contrary. (Kinsey, 1948/Tripp, 1975/Crompton, 1976/Lacy, 1976/Gibson, 1978) As Tripp (1975) points out, referring to the attempted enforcement of homosexuality-related military regulations, "despite these strenuous efforts, there is not the slightest indication that homosexuality is any less prevalent..." If the military services are truly interested in eliminating a potential source of blackmail, then recognition of the fact that gay service members have, do, and will continue to exist within the military is needed. After reaching such a conclusion, the services will have to decide whether creation of potential sources of blackmail is preferable to the lifting of personal restrictions upon homosexual personnel, the vast majority of whom have shown an ability to satisfactorily function without allowing sexual preference to affect their performance of duty.

Secondly, the blackmail of homosexual military personnel has apparently not been a major problem, despite estimates which indicate that a large number of homosexual personnel have and are currently serving in the armed forces. As the 1957 Crittenden Report to the Secretary of the Navy states, "The number of cases of blackmail as a result of past investigations of

homosexuals is negligible." (Department of the Navy, March 15, 1957)

Finally, the possibility of blackmail poses no less of a threat to heterosexual military personnel, who have chosen to keep certain aspects of their sexual activities a secret, than it does to homosexual personnel. This point is made clear in the following quote from the Crittenden Report:

"The concept that homosexuals pose a security risk is unsupported by any factual data. Homosexuals are no more of a security risk, and in many cases are much less of a security risk, than alcoholics and those people with marked feelings of inferiority who must brag of their knowledge of secret information and disclose it to gain stature. Promiscuous heterosexual activity also provides serious security implications. Some intelligence officers consider a senior officer having illicit heterosexual relations...is much more of a security risk than the ordinary homosexual." (Department of the Navy, March 15, 1957)

Even today the U. S. military finds its attempts to enforce directives, which specify that all homosexual personnel are security risks, under legal attack. In March 1980, the U.S. Army revoked a Sensitive Compartmented Information (SCI) clearance from a civilian contract worker, Warren G. Preston. The reason for the revocation was Preston's voluntary admission that he had engaged in homosexual activities. Following an investigation into this matter, "the Department of Defense (DOD) concluded that Preston

should continue to hold his Top Secret clearance" stating that "Preston would not be subjected to 'blackmail, coercion and pressure' because he had disclosed his homosexual activity to his friends and ex-wife." The U.S. Army however, came out with an opposite opinion based on the same investigation. Army officials maintain that "the fact that Preston had informed his friends and ex-wife of his homosexual conduct showed a lack of good judgment and 'clearly demonstrated (his) unreliability, trustworthiness and unsuitability for access to classified information.'" (ACLU News, April 1980)

Legal representatives for Preston have pointed to the discrepancy between DOD and Army statements as evidence indicating "that the Army's decision was arbitrary and unjustified." Steven Mayer, an attorney representing Preston, made the following statement concerning the Army's treatment of Preston,

"We have no doubt that there are homosexuals in this world who are bad security risks. We have no doubt that there heterosexuals who are bad security risks. But the fact remains, that whether one is a trustworthy individual must be judged on the individual case, not on the basis of a malignant, sexual stereotype based on prejudice." (NBC, The Today Show, May 5, 1980)

Results of a suit filed in U.S. District Court seeking reinstatement of Preston's SCI clearance were still pending at the time of this paper. Additional

challenges to the military's policy of regarding homosexual personnel as security risks should be expected in the future.

2. The Influence of Religion

"God's judgment is going to fall on America...as on other societies that allow homosexuality to become a protected way of life...Anything that would make homosexuality a legal way of life would be an abomination to the American way of life."
(Bob Jones, Pres. of Bob Jones Univ., March 1980)

As a Gallup poll showed in 1977, religious beliefs play a major role in the perception of homosexuality within the United States. "Asked whether a homosexual could be a good Christian or a good Jew, 53 percent (of these polled) said yes, 33 percent said no and 14 percent said they had no opinion. Those who replied yes also expressed overwhelming support for job rights for homosexuals. But among those who replied no, only 34 percent supported equal job rights." (New York Times, July 19, 1977) Nyberg and Alston (1976), provided support for Alston's (1974) study which indicated that religion has an impact on attitudes toward homosexual behavior. These researchers found that "Catholics and Protestants hold much more unfavorable attitudes toward homosexual relations than is the case for Jews and those who define themselves as having no religion." They further suggest that "rejection of homosexuality is an integral part of the American Christian heritage."

Bell and Wienberg (1978) provided the following information regarding the beginnings of America's Judeo-Christian religious opposition to homosexuality,

"From the beginning of our Judeo-Christian civilization, the heterosexual majority's antipathy toward homosexual behavior has been manifested and justified in countless ways. The Jews' preoccupation with survival as a people, expressed in their emphasis on procreative sexuality and their determination to distinguish themselves from the alien people surrounding them, led them to denounce homosexuality in the severest terms (McNeill, 1976). This denunciation continued to be fostered by the Christian Church, whose authorities were convinced that any engagement in homosexual acts would bring about divine retribution upon the whole society. Such acts, believed to be 'against nature,' were considered mortal sins whose only remedy was confession, penance, and sometimes the sentence of death. Thus, in most corners of Western civilization, homosexuality came to be labeled both sinful and criminal, an outrage to God and man, indicative of social decay."

Resistance by religious groups in the United States to gay rights legislation has received much media attention in recent years. Anita Bryant is perhaps the most well known opponent to gay rights movements, basing her opposition on religious grounds. A large majority of religious leaders have advanced opposing positions to gay lifestyles which range from an interest in "curing" homosexual men and women, to more aggressive responses like that advanced by Rev. Bob Jones. Criticizing President Carter's "soft attitude on homosexuality," Jones remarked "I guarantee you it would solve the problem post-haste if homosexuals were stoned and if murderers were immediately killed, as the Bible commands." (Seattle Times, March 22, 1980)

As Lacy (1976) states, "most religious doctrines consider (homosexuality) immoral and strongly oppose any attempts to liberalize existing statutes bearing on the subject." Expressing his unhappiness over the defeat of Proposition 6, a proposition supported by Reagan, Ford and Carter "which would allow the firing of homosexual teachers in the California state school system," Robert Reilly stated "the case for homosexuality is a vulgarization of a philosophical anarchism which denies the existence of nature..." He continues by saying that "when homosexuality is elevated to and advanced on the level of moral principle...then action must be taken to defend the health of the community." (Wall Street Journal, January 22, 1979)

Rev. J. C. Harris, director of missions of the San Jose Southern Baptist Association, led a 1979 effort to put a city council approved gay rights ordinance to a public vote. Stating "that something like this should never have been legislated," Harris said that "it should have gone to the voters from the beginning." He further maintained that "we're not anti-gay. If a homosexual came into most of our churches, we would be ready to offer help and counseling," (San Jose Mercury, date unavailable, 1979)

Responding in large part to religious influences, the military has to date attempted to maintain what it considers to be a high level of moral standards among its service personnel. It has through its regulations defined what behaviors it feels are most in keeping with the desires of the majority of the American citizenry.

3. Religious Standards versus Human Rights?

Pointing to certain acts considered immoral by some churches, such as intimate dancing between the sexes and the drinking of alcohol, Lacy (1976) makes the following point regarding religion's influence on the military and its regulations, "the fact that some or all churches consider an act to be morally wrong does not obligate the government or the military to make it illegal." This statement is not unlike those made by various gay leaders, who suggest that there should be a separation of church and state when considering matters of human rights.

In response to Rev. Harris' belief that gay rights ordinances should be put to a public vote, David Steward, chairman of the Santa Clara Human Relations Commission stated that "As a gay person, I can't believe the basic civil and human rights of any person can be put to a vote...In 1964, if the rights of black people to housing and employment had gone to a vote

they would have been voted down, too, in many places. They might still be today." (San Jose Mercury, date unavailable, 1979)

William Safire in a 1975 article stated his belief that while "homosexuality is a sin", it is "not a crime." Safire continues by saying that "all laws or Air Force regulations - that presume to tell consenting adults what to do in private ought to be struck down by the courts...when morality has to be legislated, morality loses its moral fervor." (New York Times, September 29, 1975) The frustration that many gay individuals feel, concerning religion's and the military's attempts to legislate morality through restriction of their personal rights, is reflected in the following statement made by a homosexual leader after the defeat of Proposition 6, "As a religious person I want to thank God for this victory tonight. We are tired of religious hypocrites...We are moral people." (Wall Street Journal, January 22, 1979)

The opposition of various religious organizations, and the influence that these religions have on the thinking of many Americans, is likely to hinder attempts to affect the smooth and successful integration of gay personnel into the U.S. military, should such a change be desired or required in the future. It should not be assumed however, that these

"Christian" (or non-christian) attitudes, will be able to prevent future efforts of this type from eventually obtaining housing, employment, business and other basic rights for homosexual men and women.

4. Public Opinion Regarding Homosexuality

"The traditional American image of the military man has been one of a masculine, 'all American type.' The stereotype image which most people have of homosexuals just does not fit with the image they have of the military man." (Lacy, 1976)

As pointed out by Snyder and Nyberg (1979), "In excluding homosexuals from military service, the armed forces are conforming to the views of a majority of Americans. Military leaders probably believe that a change in policy would result in less favorable public attitudes towards military institutions and military service." These authors maintain that "removing the ban on service would almost certainly be perceived by the public as a radical legal change," a change that is likely to have two major consequences. "First, the change in policy might cause some personnel now serving to decide against reenlistment...Second, recruiting for the enlisted force can be expected to become somewhat more difficult..." Describing current U.S. public opinion as unfavorable for the most part with respect to homosexuality, Snyder and Nyberg (1979) state that "certainly the majority of service personnel, especially in the enlisted ranks, hold strong views

against homosexuality." They maintain that while "the eradication of such prejudice may well improve the overall quality of life for all--military and civilian, gay and straight...these are distant and general ambitions that the armed forces ought not to be required to achieve."

Wine and McCaskey (1975) describe the military's position with regard to the subject of homosexuality as follows:

"...respect in the eyes of the public must be maintained...The military must project an image of combat readiness and efficiency. However, right or wrong, due to current mores in our society concerning homosexuals, such respect is likely to decrease as the public becomes aware of homosexual servicemen or servicemen who closely associate in a suspicious manner with known homosexuals."

5. Public Opinion in a Changing Social Environment

"...we note that the strident and fearful reactions to a policy change which would permit greater participation of gays in the military are largely without foundation: The most recent evidence indicates that many gays could adjust satisfactorily and serve effectively in the armed forces." (Snyder and Nyberg, 1979)

The public's opinion of the military is important, however, for too long the U.S. military has assumed that public opinion, and the attitudes of its personnel, has remained unchanged over the years with respect to gay rights issues. As indicated in the beginning of this paper, society's attitudes have, and are continuing to change. Arguments which maintain that public opinion today is too unfavorable to allow for successful integration of homosexual personnel into

the armed forces, fail to recognize as germane, certain important points.

First, individuals who maintain that the "masculine image" of the military would be hurt should gays be permitted to serve, fail to understand that masculinity and homosexuality are not mutually exclusive. The belief that all homosexual men exhibit effeminate behavior is not based in fact. As the Navy's Crittenden Report states,

"Since those who engage in homosexual behavior on occasion may constitute as much as a third of the general male population, it is apparent that they exhibit essentially the same characteristics as the norm of that population and cannot be identified solely through physical characteristics, overt behavior, patterns of interests or mannerisms." (Department of the Navy, March 15, 1957)

Elizabeth Ogg in her book, Homosexuality in Our Society, provides further support for the Crittenden Reports findings. She states that homosexuals are just as varied in appearance as heterosexuals, ranging from the he-man types to the ultra-feminine. Only 15 percent of male homosexuals are generally recognizable as such."

The belief that homosexual men lack a "proper masculine image," also fails to account for the large number of homosexual personnel who have served honorably in the U.S. military without adversely affecting the military's public image as a "masculine" organization. Some doubt should also be raised as to

the appropriateness of military attempts to maintain such an image.

Second, there seems to be little evidence to support claims which maintain that military recruitment and retention will significantly suffer as a result of allowing gays to serve in the military. Investigations performed by this author with civilian organizations, which have allowed gays to openly serve, do not indicate that such speculation is warranted or based on fact. The next chapter of this paper (Chapter 4) provides information regarding what the reaction to such a policy change is likely to be among service personnel.

Third, researchers need to carefully consider the difference between public support for homosexuality, and support for a gay individual's right to serve in the military without regard to his/her sexual preference. Snyder and Nyberg (1979) for example state that a majority of Americans "regard homosexuality as 'always/almost always' wrong," and results of another poll which showed that "half or more of all respondents...believed that homosexuals should not be permitted to hold positions as camp counsellor, school principal or teacher, or in the ministry." They conclude from this that restriction of gays from

military service is in line with "the views of a majority of Americans."

It is not surprising that since a majority of Americans are not gay that they would not be advocates of homosexuality. This, as well as the fact that most Americans may not wish gays to serve in certain civilian occupations, does not mean that they do not believe that gays should be permitted to serve in the U.S. military. For example, a 1977 Gallup poll asked a random sample of over 1500 adult Americans, "Do you think homosexuals should or should not be hired for the following occupations: Elementary school teachers, clergy, doctors, armed forces and sale persons." The results were as follows:

DECISION TO HIRE HOMOSEXUALS

<u>FOR:</u>	<u>Should</u>	<u>Should not</u>	<u>No Opinion</u>
Salespersons	68%	22%	10%
Armed Forces	51%	38%	11%
Doctors	44%	44%	12%
Clergy	36%	54%	10%
Elementary School Teachers	27%	65%	8%

TABLE 1

The results of this poll (Table 1) indicate, that while a majority of Americans may not desire homosexual individuals in certain civilian positions, this does not necessarily mean that they feel that gays should be

restricted from serving in the armed forces. This same poll found 56% of its sample responding positively to the question "In general, do you think homosexuals should or should not have equal rights in terms of job opportunities?" (56% Should, 33% Should Not, 11% No Opinion) (New York Times, July 17, 1977)

A final point which should be made concerning the topic of public opinion, concerns public education. Snyder and Nyberg (1979) state that "most new accessions into the enlisted force are only high school graduates, whose attitudes towards homosexuality are generally more adverse than those held by individuals with more education (Nyberg and Alston, 1976)." This is just one indication that more education is needed regarding the subject of homosexuality and homosexual lifestyles. As the public has become more educated with respect to homosexual-related topics, the better they have shown an ability to deal more effectively and less emotionally with various homosexual issues. More education is needed, and is likely to be provided by such things as increased media attention to gay related issues, increased efforts by gay rights organizations to educate the public, and for many, through development of working relationships with homosexual personnel on the job.

6. Disruption of the Military Environment by Legitimization of Service by Gays

One major concern of many who oppose changes in homosexuality-related military regulations is that such changes are reasonably certain to bring about a disruptive and dangerous affect upon the military due to loss of discipline and lowering of morale. These opponents to change feel that once it is known that a serviceman is a homosexual, the strong moral and social taboos against homosexuality will cause her/him to be shunned by her/his fellow service members. They feel that it is reasonable to expect that the homosexual individual will not be able to command respect, and that he/she will be the object of degrading, distracting and inflammatory names. It is also believed by some that this same type of attack, upon those (whether or not they are in fact homosexual) who closely associate "in a suspicious manner" with known homosexual individuals, is likely to occur with the same resulting loss of discipline and efficiency.

Feeling that such disruption is reasonably certain to occur from the knowledge that a person is homosexual, some individuals expect even greater disturbances and lack of discipline should homosexual personnel be permitted to advocate their beliefs. They feel that fellow service members will be uncomfortable

working around self-professed homosexual personnel, particularly considering the fact that the military requires that a great number of its personnel live together twenty-four hours a day. And they feel that the military has an obligation to protect its more youthful and naive members "who are reasonably certain to fall prey to the more aggressive type of homosexuals." (Wine and McCaskey, 1975)

Describing the military's position regarding good order and discipline, Lacy (1976) states that "the military's belief is that condoning homosexuality would lead to increased promiscuousness and encourage homosexual relationships between members who would not ordinarily become involved in such relationships."

7. A Prediction of Minimum Disruption

At the heart of the concern over the possible disruption of effectiveness within the military environment is the belief (or fear) that professed homosexual personnel are first, interested in imposing their sexual preferences upon others and second, that they are basically sex-oriented individuals who are unable to separate their private and public lives. Both of these descriptions do not fairly represent the vast majority of homosexual people in the United States today.

As Lacy (1976) states, "the military's contention that legalizing homosexuality would lead to increased promiscuity and corrupt the young and immature... appears to be unfounded. There is no empirical evidence or available research studies to support such a contention." Should certain individuals decide to "experiment" by voluntarily participating in homosexual activity, "it would appear that fears concerning the future sexual adjustment of young men who engage in one or a series of homosexual acts may not be well grounded." (Department of the Navy, March 15, 1957)

The belief that gay service personnel are basically motivated by their sexual orientation is a reflection of the inability of some heterosexuals to view gay men and women as having lives which include other facets besides sex. It is common for many straight individuals when confronted with the issue of "homosexuality," to be unable to remove the topic of sexual relations from their thinking. Books such as Homosexuality and Psychological Functioning by Mark Freedman and The Homosexual Matrix by C. A. Tripp, clearly show that homosexual lifestyles include much more than sexual relations, just as heterosexual lifestyles contain more than this single facet of living. The inability to view homosexual-related issues without the interference of such thoughts often

makes it difficult for many heterosexuals to view such issues objectively.

The studies and interviews that were conducted by the author with homosexual individuals show no indication that gay men and women have or desire to "recruit" heterosexual individuals with whom they work and associate. The results of these investigations also indicate that similar to most heterosexual individuals, homosexual personnel have no desire to drag the sexual preferences of their private lives into their workplaces. Chapter 4 of this paper should provide further information regarding the extent of disruption which may be expected by a change in homosexuality-related military regulations.

Snyder and Nyberg (1979), when considering the potential impact of a homosexuality-related, military policy change on military effectiveness, make the following conclusions:

"Even in the worst case situation, i.e., with a military draft in operation, we are not persuaded that such a policy change would represent insurmountable problems. The armed forces have demonstrated repeatedly a fairly remarkable ability to adjust to sensitive manpower additions. Gays would present a different, but not necessarily more difficult, adjustment problem than in the case of blacks or women, especially if community services supportive of homosexual needs--such as have been provided for blacks and women--were made available. Finally, in other respects, gays may present less of a problem."

THE GAY PERSPECTIVE

Hundreds of times a year the military services find themselves in situations which closely resemble the following (actual) case:

(Performance Report) "(He) performed all assigned duties in an outstanding manner. He quickly mastered his new job responsibilities which proved to be extremely important...while his supervisor was attending...School, (he) assumed responsibility for...overall management...His response to the pressure of this situation was commendable...instructing 150 personnel in Phase II Race Relations Education. His performance was lauded by those who attended his classes...(he) has a great deal of enthusiasm for and dedication to his work."

These comments followed assigned performance report marks of 9 (scale from 0 to 9 in ascending order) for performance of duty, working relations, training, supervision and military bearing. The following remarks, however, resulted in the discharge of this individual within a few months of this report:

"However, his behavior is not in compliance with Air Force standards in that he has engaged in homosexual acts and has habitually associated with male persons known to him to be homosexual...Facts about (his) behavior...were obtained directly from him." As a result, marks of 0 were assigned in the areas of NCO responsibility, military behavior and overall evaluation. (TSGT Performance Report, May 19, 1957)

The service man involved in this particular case was Technical Sergeant Leonard P. Matlovich, U.S.A.F. Since the time of his 1975 discharge, Mr. Matlovich has been actively involved in the promotion of gay rights programs in various areas within the United States.

1. Areas of Concern

For a six month period, this author collected information from approximately 75 military officers (Army, Navy, Air Force, Marine Corps, and Coast Guard), presently serving at the U.S. Naval Postgraduate School, concerning those homosexuality-related topics which would be of the greatest concern to them should regulations be changed so as to allow service by homosexual personnel. It was interesting to note that of the 75 officers who contributed to this effort, the vast majority (92%), reported that they did not feel that homosexuality should be grounds for discharge, as long as it did not interfere with a service member's on the job performance. Although not advocates of homosexual behavior, most of these officers expressed the view that voluntary homosexual relations, carried out during times and in locations today considered acceptable for participation in heterosexual sex, should not be sufficient grounds for discharge.

In an effort to provide information concerning the most frequently expressed concerns of those officers sampled, an interview was conducted with a gay, ex-service member. The results of that interview follow.

2. An Interview with Leonard Matlovich

TOPIC: HOMOSEXUALITY IN THE MILITARY CONTEXT

(INTERVIEWER: MICHAEL MCINTYRE)

(INTERVIEWER) I have with me here today, Mr. Leonard Matlovich. Mr. Matlovich was a member of the United States Air Force until in 1975, when he voluntarily admitted that he was a homosexual. In that same year, despite a past record of distinguished military service, and based primarily on regulations, which do not permit homosexuals to serve on active duty, Mr. Matlovich was recommended for a less than honorable discharge. The purpose of today's interview with Mr. Matlovich is to gain some of his ideas, feelings and perspectives on various concerns which have been expressed by active duty personnel, concerning what the ramifications might be of changing regulations which might permit homosexuals to serve on active duty service.

Mr. Matlovich, I want to thank you for coming here and speaking with us today. I would like to start out by asking you two related questions.

The first is do you feel that we need to change military regulations concerning restricting homosexuals from serving in the U. S. military? And do you feel

that we will be seeing any changes like that in the near future?

(MATLOVICH) First, yes, the regulations should be changed. Gay's and lesbians both should be allowed to serve in the Armed Forces of the United States. We are American citizens and its a privilege and its a responsibility to serve in the Armed Forces and I feel that as an American citizen we should have both the responsibility and the privilege of serving in the armed forces. I also believe it will be one hundred years before gay people and lesbians will be accepted in American society. I do see a change coming, possibly within the next 20 years. Its going to take alot of education and alot of people are going to have to put pressure on the system to change to admit gays and lesbians into the armed forces.

(INTERVIEWER) I was wondering what benefit you thought if any, would the military services realize by allowing homosexuals to serve on active duty?

(MATLOVICH) Most gay people are very talented individuals who have something to contribute to make the armed forces a better place for everyone to serve. Today when it is very very difficult to get young people into the military; why discharge people who not only would like to join, but who would serve their country proudly (pause) is a major benefit. Back to

talent, they (homosexuals) are very talented people who have alot to contribute. And it would be a way of filling the ranks.

(INTERVIEWER) I was wondering. If we allowed gays to serve in the military, don't you feel that threats of physical violence or harassment might hinder their performance?

(MATLOVICH) I wonder what it was like, though I wasn't around, what it was like when say the first black individuals were admitted into integrated units. Those individuals were sort of pioneers, and I imagine there were some threats on them, and physical violence. I have a great aunt who hated Eisenhower's guts for years because Eisenhower had the first white enlisted man court-martialed for refusal to salute a black officer. I am sure we will have the same thing happen. First of all we have to realize that gay people are already in the armed forces. What we are saying is we want people who are openly gay to be able to serve in the armed forces.

(INTERVIEWER) That is an important distinction.

(MATLOVICH) What is it, something like 1100 a year are discharged from armed forces?

(INTERVIEWER) In 1977 it was 1,311.

(MATLOVICH) Okay so 1300, (this is only the enlisted). Those are the ones discovered. No telling

how many officers were discharged. I'm sure its not that many. Enough about the ones that are discovered. The ones that are not discovered, my own personal experience of individuals that I know are gay in the military would be from the two star level on down. People that I have personally talked to and people that have excellent military records and the only difference is the military doesn't know they are gay, or in some cases, where the military does know they are gay but people just turn their heads the other way. The regulations really leave it up to the individual squadron commander whether or not the individual should serve or not. So we have a situation where they have one squadron commander on the east coast that is liberal minded about gays serving in the armed forces and have no difficulty what-so-ever. Later that individual is transferred to the west coast and there is a different situation where you have a very conservative commander, who decides the individual must go. So there needs to be some standardization. First of all the regulation should go, but there still needs to be some standardization of it.

(INTERVIEWER) One concern that has been expressed is, what do you feel we might experience in the way of sexual advances or displays of public affection, should we allow homosexuals to serve?

(MATLOVICH) The military, all branches, are based on discipline, and they are disciplined organizations and all individuals are to hold the line. And the individual who does not should not be in the service. If you have a situation where, well lets reverse it. With many young women who are coming into the armed forces today, I imagine many individuals are saying, well what about them, how are we going to deal with them and this environment? What is going to happen to these women? The men understand the regulations and they are to follow these regulations or they will get into trouble. Those rules will have to be followed in the very same way if openly gay persons are allowed in the armed forces. This is a regulation, you follow the regulations and if you break the rules, you pay the penalty. I think discipline is something lacking in our armed forces today, and I feel that the armed forces should be more disciplined. That would take care of alot of the problems. Everyone knows the meaning of the word "no" and if someone comes up to you and makes a sexual advance just say the word and the word is, "no." I'm sure a lot of the young women in the armed forces today are constantly approached, and I'm sure they know that magic word "no". "No, I'm not interested, go away." Now if the person doesn't, than

you have other recourses. What was the second part of the question?

(INTERVIEWER) It dealt with sexual advances and displays of public affection.

(MATLOVICH) Displays of public affection...Society needs to be educated. If an individual couldn't handle it its that person's problem not the person showing public affection. A lot of people are very very uptight when a man and a woman are walking down the street holding hands. I think generally speaking in American society, I know like in Viet Nam and Thailand, I cannot remember seeing a man and a woman walking down the street holding hands, but many times you see two women holding hands or two men holding hands. So you could say this is public affection. I think more and more American society is changing. More individuals are showing public affection.

(INTERVIEWER) Do you think it is something we would get used to in time?

(MATLOVICH) Oh sure, sure.

(INTERVIEWER) I was wondering what your feelings were about the various religious groups that have been opposed to gay rights issues in the past. They no doubt would be against changing military regulations, allowing homosexuals to serve. What are your feelings about that?

(MATLOVICH) Fortunately, this isn't Iran and we don't have an Islamic constitution. We have a constitution in this country that says church and state are separate and I really don't think their Bible has any business in the military, there is a separation of church and state. A lot of individuals, probably if they had their way, the armed forces in this country would be white, anglo-saxon, protestant, male. There would be no women in it, no blacks, no browns. It would be a white gentlemen's organization. Fortunately those people don't have their way. Many of the people use the Bible to discriminate against us for a lot of reasons, as a matter of fact if I used the Bible literally I wouldn't be allowed to wear this suit because it is a mix of two different types of material. In the Bible it says that women should not have short hair and men should not have long hair, so a lot of people in this country today are not following the Bible. The Bible also talks about beards, men should have beards and you see the very conservative Jewish organizations or religious cults have very very long beards. They are literally following the interpretation of the Bible. So the Bible is open to interpretation, depending upon who does the interpreting. I don't think the Bible has any place in the military. It's a separation of church and state.

(INTERVIEWER) What do you feel would be the biggest threat, if any, or obstacle that homosexuals would encounter should they be allowed to enter on active duty?

(MATOLVICH) Probably balancing their checkbook. You have heard the old thing about as queer as a three dollar bill? Well when you have alot of three dollar bills you know, you have difficulty balancing your checkbook. (laugh) Again, I don't see any problems. If you have a disciplined organization and everyone knows what the rules are, and they follow the rules, there are no problems. If you have an organization that is loosely disciplined than you are going to have problems, no matter what they are. I was amazed at my 12 years in the Air Force. When the Chief of Staff spoke, everyone followed the party line. And I was amazed when the Chief changed, how the attitudes changed. When a new Chief came along, again everyone followed the party line. If the Chief says this is the way it is going to be, that is the way its going to be, and if you are going to be a member of that organization, you are going to follow the rules and regulations, and if you step outside of it, then you are going to be in trouble. And people simply should not step outside of the party line.

(INTERVIEWER) How would your performance in the military have been affected should the regulations have been changed and you would have been allowed to stay on active duty rather than being discharged?

(MATLOVICH) To kind of go around this question, if openly gay people, not just gay people, were allowed to serve in the armed forces, I would probably say that 90% of gay people would not let it be known that they were gay. Or they wouldn't have, what I always had, the fear...well there were two straws that broke my back. Well first of all, I was a human relations, race relations instructor and for four years I went into the classroom and told my students to get involved in their country. They were not responsible for the world before they were born, but when they die they are responsible for the way they leave the world. They make it a better place. And for four years, over and over I used to say this, and I used to quote the German minister who said "when in Germany they came for the Jew, and I didn't speak up because I wasn't a Jew. Then in Germany when they came for the communist, I didn't speak up because I wasn't a communist, and then in Germany they came for the Catholic, and I didn't speak up because I was a protestant. Then in Germany they came for me and by that time it was too late to speak up." I felt like a hypocrite because I was

telling my students to get involved but I wasn't willing to do it myself.

And then I was in a gay bar one night and I basically, (pause) where I was stationed was in Hampton, Virginia which has Army, Navy, Air Force, and Marines, I met all four branches of the service there in concentration. So most of the gay bars and establishments in the area are very military. A lot of military people go to these places. I was in a gay bar one night and an Air Force OSI agent came into the bar who had testified against other gays in there who had previously been discharged, and I saw grown men and women terrified because an individual had walked into the bar and they felt that they would be discovered, because these people were majors, commanders or what have you, in the different branches of the service. And I saw them terrified, and the next day I went into the classroom and I said "when in Germany they came for trade unionists and I didn't speak up because I wasn't a trade unionist" and I realized, hey, last night they were coming for us! Then again I felt like a hypocrite.

And the next thing that made me come forward was... I was at a party one night that an Air Force major gave, and most of the people at the party were either lesbian or gay, and an individual was sitting on the

couch and another individual walked in with a camera around his neck. The guy on the couch was so terrified seeing the camera thinking that his picture would be taken there, that he literally ran through a plate glass window, out of fear. I went into the classroom the next day and said "when in Germany they came for the catholics and I didn't speak up because I was a protestant." Had it not been for these things and had it not always been for the fear of being discovered, there would have never have been a need to let people know that I was gay. So back to what I was starting. Most people would not, they would not reveal it. Its a private matter. I was in a situation where I felt because of my training, because of the job I had, that it was a must. It was something that I had to do. And also you get very very tired of the Monday morning pronouns. You come to work on Monday morning and everybody wants to know what you did over the weekend. And most gay people say, well they use what we call Monday morning pronouns. They substitute pronouns, hers for hims or hims for hers and you get tired of lying, and one lie leads to another lie and another lie, and you are spending so much time worrying about being discovered, that it sometimes takes away from your ability to perform. And if you have all of that behind you, you don't care about that. If you know you

have an opportunity to finish your x amount of years, you are going to be a much better individual.

(INTERVIEWER) Thank you.

Assuming that homosexuals were allowed to serve, particularly in the early stages of homosexual intergration into the service, where do you feel homosexual service members could go for support or help if they had a personal problem?

(MATLOVICH) Again, right now, what is your enrollment here at the school?

(INTERVIEWER) I would say about 1200 students.

(MATLOVICH) Okay, I would say at least 120 of them are gay out of your 1200 students. At least 120. I don't know maybe because of the school here being a year and a half school... or something like that?

(INTERVIEWER) Well, it depends on the curriculum, it can go as much as two and a half.

(MATLOVICH) But probably there isn't the quote, unquote, homosexual underground here, as if you were on a base where it would be three years, where people begin to know each other. There is a gay underground now within the military, and in the underground there is counseling going on when an individual has a problem. Individuals are counseling other individuals. So it already exists. The difference would be that it would come to the surface. You have some chaplains who

are capable now of counseling individuals. You have psychologists and psychiatrists in the base dispensary or hospital, who are very capable of this. And those who are not capable of it? Its like when I first joined the Air Force I was something of a white racist, and the outfit that I was stationed with at Travis AFB was also something of a white racist outfit. Whenever a white individual would come to the squadron they would send him/her to one barracks and send a black to another barracks. Well one time I had two vacancies in my room, and the black barracks area was totally filled, and they put two black individuals into my room and I went down to the orderly room and had them moved out. Well, I was the one with the problem, not the two black individuals. I was the one that should have been dealt with, not them. So, again its going to be training. It going to be training individuals in human relations. I don't know if the Navy...I've been out of the military for four years and I don't know if you still have your human relations or social actions.

(INTERVIEWER) We do, we have programs like that.

(MATLOVICH) So what you are trying to do is educate the masses about other people. Hey they are allowed in the armed forces too, they are allowed to be here. We are not just a country of yes and no. Its a multiple country, and we have to learn to live with each other.

(INTERVIEWER) So you're saying this support system exists now?

(MATLOVICH) Sure its there.

(INTERVIEWER) When you were saying that there could be as many as 120 homosexuals at this school, what do you mean by homosexual? Do you have a definition for that?

(MATLOVICH) That's very, very difficult to ... Probably the last frontier in human liberations is sexual liberation. The Kinsey Institute at Indiana University in Indiana, is probably one of the nation's leading authorities in the area of sexual research. They put people on a scale from 0-6. Zero being an absolute straight person and 6 being an absolute gay person, and everyone in the middle with 3 being an absolute bi-sexual. I firmly believe in that. I think there are very very few straight people. I think there are very very few gay people. Maybe ten percent on each side. I think everyone else is somewhere in the middle except I think the scale should be maybe 0 to 101 or 0 - 100 because I think its a very broad scale. Human sexuality isn't simply a yes and no. Its very complex. I am, on a scale from 0 - 6, a 9, 10, or 11. I am definitely a gay individual. I'm not a transexual, which is an individual who wants to become a woman or an individual who wants to become a man. I am

not a transvestite, which is an individual who wants to wear clothes of the opposite sex. I am an individual, I am a man who... I could possibly have sex with a woman but I could only ever love a man. I can't tell you why. I have no idea.

I did not choose to be a gay person. I was celibate until I was thirty years of age. And now if I had a choice, which I never really did, I would probably choose to be gay because I really enjoy it. It's wonderful. But when I was in the closet, if I had had a choice I would never, never have chosen to be gay. I mean, who wants to live thirty years of their life hating themselves? We all have models as a child. I had growing up. If there is any statement to the fact that gay people don't have a choice, more in the past than now, people ... when you grow up and your only role models are what Hollywood, television and newspapers tell you, they're child molesters, a person who goes into the bathroom and watches people or a person who cross dresses, the other sex... I think that is a very negative thing. I don't think, I know that is a very negative thing. That is not the type of person I would like to be.

But when this is the type of role model you have, you begin to have alot of self hate and why anyone would choose something that teaches a person to hate

themselves rather than love themselves is far beyond me. I cannot believe that Dr. Charles Drew, I don't know if you know who he is or not, he was the world's leading authority on blood plasma. He is the one who invented it or founded it or whatever the proper word is for blood plasma. He was driving through North Carolina during the fifties and Dr. Drew was in an automobile accident and they rushed him to the hospital. As they wheeled him in the white attendant in the hospital said, "we don't wait on colored folk in our hospital, take him across town to the black hospital." I am sure... and by the way Dr. Charles Drew bled to death. The man who founded blood plasma, because of an automobile accident, bled to death. And I wonder if in his mothers womb, if he had a choice of being black or white what he would have chosen? Being that time in America, America was a very racist society. The same as ten, twenty years ago.

I would imagine most gay people would not have chosen to have been gay. I'm not afraid. I do alot of lectures at colleges and universities and one question used to always bother me. Alot of people would say to me "when did you choose to be gay?" Well I never chose to be gay, its not something I chose. But I always wondered, where is that question coming from? What type of individual is asking that question? And I

finally came to the conclusion that its probably a bi-sexual, a person who has a conscious choice to choose to be either gay or to be straight. There are alot of people like that.

I happen not to be a person like that. I did not have a conscious choice. I think we are just now really dealing in the area of human sexuality. Its extraordinarily broad, its not just yes and no, its yes with a thousand maybes in between and its no with a thousand maybes in between. Its not just a yes and no question. I really cannot give you a definition of what a homosexual is. All I can say to you is its a man or a woman who loves a person of the same sex. Homo-sexuality is growing old with another person, loving another person, paying taxes together, buying a home together, going shopping together, more for you, more for me, redoing these, redoing this, touching and being touched but its always by a person of the same sex. I don't know if that is a good definition or not.

(INTERVIEWER) Okay. Thank you. Well that's pretty much the conclusion of our interview, is there anything else you would like to say before we conclude?

(MATLOVICH) Its going to be a long struggle, as I said earlier, my time table is a hundred years from now. Its going to come about. I don't want to threaten your audience when saying we are demanding our

rights. We are demanding our rights and I think time and history will be eventually on our side. Its going to be...its really up to lesbian and gay men today to change attitudes and change behaviors. We've got to come out of the closet, we've got to let people know that those of us who are not going to live up to the stereotype, are working very very hard to make society, America and the world a better place to live. So its really up to us. Its up to us...I think every lesbian and every gay man, and parents whether they have gay children or not, their children are tomorrow's generation of gays and lesbians growing up and if they don't sacrifice today, if we don't sacrifice today, then tomorrow's generations are going to have to sacrifice.

Another motivating factor for me doing what I did is the hope that no one will ever, as much as I can help, go through the first thirty years of life the way I did. Its a waste of love and energy. I have alot of caluses on my knees from praying very very hard, "Please God, why am I like this way? Why am I not like everyone else?" And I saw my share of psychiatrists to try for a cure. There isn't a cure. And its not in Jesus, its not in psychiatry, its not there. I am what I am, I won't stop until we are full and equal parts of this country, until we are considered like everyone

else. Its going to be a long struggle. Its not going to be an easy struggle. Alot of people are going to have to sacrifice, possibly even their lives, but I think history and time are on our side.

(INTERVIEWER) Thank you very much for talking with me.

3. Concluding Remarks

This has been just one man's position. It does not necessarily represent the views and feelings of all gay service (and ex-service) personnel. How do homosexual military personnel feel about the environment within which they work? Unfortunately, as long as the threat of discharge and rejection continues to loom over those gay men and women who may be willing to provide answers to this question, it is not likely that their voices will be heard. It has been as result of this situation, that only one side of the homosexuality issue has normally been voiced within the military, creating what is basically a "one-sided" argument.

Before we will be able to deal more effectively with the issue of homosexuality and the military, we will need to learn more, much more, about the feelings and views of the homosexual men and women in the military today. This will necessitate creating, through a change in policy, an environment which will allow gay personnel to openly express themselves. Establishment

of such an environment, could be of benefit to all parties involved, and is the topic of the next chapter of this paper.

IV. HOMOSEXUALITY-RELATED POLICY CHANGES WITHIN
CIVILIAN ORGANIZATIONS: LESSONS LEARNED

"For those troubled by the existence of homosexuals, the solution must be to desist from sadistic acts and to examine the sources of their distress. To remedy this distress has both psychological value for the person and ethical importance for mankind. The 'homosexual problem' as I have described it here, is the problem of condemning variety in human existence, since obviously it is here to stay."

(Dr. George Weinberg, Society and the Healthy Homosexual, 1972)

Operating at the federal level of government, the Civil Service Commission maintains guidelines which dictate that individuals are not to be denied federal employment solely because of homosexuality, and that current employees cannot be dismissed solely on the basis of homosexual conduct. The Civil Service Commission does state however, that "a person may be dismissed or found unsuitable for Federal employment where the evidence establishes that such person's sexual conduct affects job fitness (Suitability Guidelines for Federal Employment, 1975)."

According to Time Magazine (April 23, 1979), "some 120 national corporations, including such major companies as AT&T and IBM, have announced that they do not discriminate in hiring or promoting people because they are homosexual." What has been experienced by

organizations such as these since establishment of these policies? What might the various military services expect from a change in regulations which would allow gay personnel to openly serve in the U.S. Armed Forces? What actions should be taken, and what considerations made, so as to help insure successful implementation of such a change effort? These questions and others are examined and discussed in this chapter.

In an effort to provide useful data regarding the areas of concern mentioned above, two methods of collecting information have been utilized:

1. A personal investigation into "as military-like" an organization as was available for study, one which has experienced a change in personnel regulations permitting recruitment and service of gay personnel and,

2. literature review.

A. THE SAN FRANCISCO SHERIFF'S DEPT: A CASE STUDY:

1. What Was Done

During the month of June 1979 this author conducted a two day study of the San Francisco Sheriff's Department (S.F.S.D.) which consisted of ten personal interviews with various department personnel. The reason for this brief study was to gather information regarding S.F.S.D.'s recruitment, integration and

utilization of gay personnel, information which might prove useful to the various U.S. military services should they in the future wish to consider establishment of similar personnel programs.

These interviews involved both gay and non-gay Sheriff's Department personnel, all of whom were deputized peace officers. Both male and female peace officers were interviewed. Interviews averaged one hour and fifteen minutes in duration and were conducted in private locations within the confines of the interviewees' normal working spaces (e.g. City Hall, County Jail Facilities, Hospital).

2. Description of S.F.S.D.

Prior to presenting a summary of the results of this data collection effort, a brief description of the San Francisco Sheriff's Department will be provided. The following descriptive comments have been taken from a S.F.S.D. Annual Report:

"The San Francisco Sheriff's Department has the responsibility of operating and maintaining (six) County Jail facilities, providing security for a Men's Work Furlough facility and a San Francisco General Hospital security ward, staffing San Francisco Superior and Municipal Courts with baliffs, and providing the service of a Civil Division to carry out the orders of the Courts.

...the Sheriff's Department budget includes (approximately) 467 permanently budgeted positions. Of these positions, 357 (are) eligible for deputization as peace officers under Penal Code section 830.1. The balance 110 positions (are) supportive civilian positions."

An administrative and operational chain of command, the wearing of uniforms, the use of firearms, the handling of prisoners, personnel inspections and rank titles (Captain, Lieutenant, Sergeant etc.), these are just a few of the aspects which the S.F.P.D. shares in common with military organizations.

3. A New S.F.S.D. Personnel Policy Evolves

In 1971 Richard D. Hongisto became Sheriff of San Francisco. With him came a desire to re-evaluate and improve, among other things, the recruitment practices in force at that time within the department. Desiring to see more effort directed toward the hiring of minority recruits, Sheriff Hongisto began what he described as a "creative management" effort. In a quote from his 1976-77 Annual report Sheriff Hongisto stated the following,

"I've been creative, but not radical. I think our social problems are very pressing and I give them my best thought. You can call it creative management."

Included in his minority recruitment program, a program which attempted to provide better representation within the department of various San Francisco minority groups, was the recruitment of gay deputy sheriffs. Initially a total of ten gay candidates were accepted for duty, nine of which were

still serving with the department at the time this study was conducted. This 90% retention of gay personnel exceeds the department's overall deputy sheriff retention average of 80%.

An important aspect of Sheriff Hongisto's recruitment of gay recruits is that he initiated recruitment efforts, not out of a need to satisfy political or community demands, but rather out of a personal desire to fairly represent various minority factions. Indeed, from all indications, although there was growing support within San Francisco for changes in city government hiring practices (particularly regarding hiring of gay employees), no significant demands of this type seem to have been expressed at the time of Sheriff Hongisto's new programs. Recent community and political pressures have within the past two years required changes in the minority recruitment practices of the San Francisco Police Department. More information on this recent development comes later in this section.

4. Impact of the Policy Change on S.F.S.D. Operations

What has been the effect of Sheriff Hongisto's attempts to employ gay department personnel? Presently, retention of gay deputy sheriffs is higher than department retention of deputy sheriffs overall.

Gay personnel are obtaining advancements in rank at rates equal to or better than their non-gay contemporaries. This is due in large measure not only the fact that gay personnel seem to have strong education backgrounds (e.g. masters and bachelors degrees), but also to their above average performance of their professional responsibilities. To quote one non-gay S.F.S.D. senior officer, "I'm not gay and I certainly don't advocate homosexuality, but when someone works for me, I don't care who they are as long as they do their job. Please don't misunderstand this, but if all gays work as well as the gay deputies who work for me, I wish my entire (section) was gay!" It is also important to note that, after the initial year of gay recruitment and integration into the department, the issue of gay deputies has apparently become an issue which is of little concern to most department personnel. In fact, of the gay officers interviewed, all responded that the department's current (1979) attitude toward gay personnel ranges from indifferent to supportive in nature.

5. The Importance of Support from the Top to S.F.S.D.'s Policy Change

What were the actions taken by Sheriff Hongisto and other S.F.S.D. personnel which resulted in so successful an integration of gay employees? First, a

strong, continuous show of support for proper treatment of gay personnel by Sheriff Hongisto, throughout his term as Sheriff, is seen to be a key contributor to the success of S.F.S.D. recruiting change. As Harris (1980) indicates in his requirements for the effective implementation of an organization change effort, the psychological acceptance of uncertainty on the part of key leaders and the commitment and confidence of these leaders to the change are essential for the success of such an effort.

Gay interviewees indicated that Sheriff Hongisto was actively committed to insuring that gay personnel were treated in a fair and equitable manner. During the first year of gay integration a number of complaints and problems arose as a result of non-gay (straight) officers being assigned duties with new gay deputies. Interviewees reported that Sheriff Hongisto reviewed complaints and dealt with individual problems in a manner which required professional and non-discriminatory performance of duty. Failure to perform assigned duties or disruption of work accomplishment because of an inability to accept a fellow worker's sexual preferences, was not considered or treated as satisfactory performance or sufficient grounds for employee work complaints. As long as an officer was not in violation of department procedures,

and as long as deputies carried out their assigned duties in a professional manner, all other department personnel were expected to carry on their assigned work without allowing personal preferences to adversely affect the professional performance of their duties.

6. The Process of Gaining Acceptance for Gays

Also seen as important was the lack of any evidence that sexual preference did indeed affect professional performance. As one gay interviewee stated, "after a year or so, the gay jokes and crude remarks disappeared. Being gay just wasn't that big a deal any more. It (being gay) didn't seem to be perceived as being as different to everyone as it had been expected to be."

This last comment points out another key factor in the success of the S.F.S.D. gay integration effort. This factor deals with the importance of a new gay deputy's mental attitude, level of performance, physical appearance and personal behavior to his/her smooth and effective integration into S.F.S.D. work force.

It is understandable that prior to the integration of gay personnel, many non-gay department members were uncertain of what they might expect from new gay recruits on both a personal and professional level. This uncertainty manifested itself in one of two ways

(as reported by various gay interviewees), open hostility or, cautious development of professional relationships. The relative lack of any differences in physical appearance or personal behavior, the high level of professional performance, and the strong desire of gay personnel to work and progress as department members, all seemed to ease the uncertainties and anxieties of non-gay employees. The prevailing attitude among gay deputies was and is one of "...my sexual preferences and practices have no bearing or place in the accomplishment of my job." Once expected differences were perceived by straight personnel as non-job related and minimal in nature, department concerns seemed to shift attention from the gay issue to other, apparently more important issues. Some upper level S.F.S.D. personnel reported that although they held initial concerns regarding the use of gay employees, they now see this integration as having a beneficial overall affect upon the department.

7. The "Coming Out" Experience for Gay Deputies

Having already had an opportunity to "prove themselves," gay S.F.S.D. personnel who "came out of the closet" shortly after changes in department personnel policies took place, found acceptance no problem. One such gay employee was located and interviewed. This individual indicated that he/she had little if any

difficulty in gaining the acceptance of non-gay contemporaries, as had new gay recruits during their first year of service. In this case the interviewee stated that she/he had been able to show over the years an ability to perform in a professional and acceptable manner, and that the only work that was necessary after "coming out" was to state to those concerned that no change in behavior was to be expected. The interviewee also reported that no problems have as yet been encountered as a result of his/her open admission of sexual preference.

With the change in S.F.S.D. policy allowing gay department members to openly admit their sexual preferences without fear of job loss or restrictions, did all of the department's gays "come out?" Gay interviewee responses indicate that the answer is no. In fact it is possible, although it was only implied, that the "majority" of the department's gays have not openly professed themselves as homosexual. When asked why they thought other gay department members had not come out, gay interviewees responded with statements such as, "what difference does it make if they do as long as they are happy living with it" and, "I think we are different then they are." Elaborating on why they felt a difference existed between non-professed department gays and themselves, gay interviewees

related that they believed that it takes a certain type of person or personality to willingly, and often enthusiastically, enter into an expectedly hostile working environment. Most gay interviewees stated that they enjoyed the challenge of the situation, and that the close supervision that they experienced tended to make them work all the harder to "look good and not screw up." When asked why after so many years gay department personnel have still not come out, most gay interviewees said that "those individuals I'm sure have their own personal reasons for not coming out...you'll have to ask them." This study made no attempt to obtain such data.

8. The Non-Gay Adjustments of Superiors and Peers

In an attempt to discover how non-gay personnel successfully adjusted to the changes imposed by the new department personnel policies, this author asked gay interviewees for the names of straight department members who had at first showed a great reluctance to accept gay employees, but who had over time changed his or her attitude or behavior toward gay employees. Four gay interviewees gave the name of an individual who they said was initially against the policy change, but who was now well respected by both gay and non-gay department members for his/her fair and equitable handling of personnel.

This individual was interviewed and the following facts were obtained. First, the individual still holds an attitude that homosexuality should not be advocated. Second, despite a difference in sexual preference, this individual stated that once it became evident to her/him that gay personnel were not involving their sexual preferences in the accomplishment of their work, that he/she decided that she/he would reciprocate by doing likewise. This meant dealing with each individual in relation to how well and in what manner they performed their work. Lastly, this interviewee stated that the performance of gay personnel with whom he/she had been associated, had been without exception, above the average.

9. Support for the Predictions Made by Major Lacy (1976)

This study of the integration of homosexual personnel into the San Francisco Sheriff's Department provides evidence in support of a prediction made by Major Bill Lacy, U.S.A.F. in his 1976 paper entitled The Homosexual in Uniform. Major Lacy stated that,

"Should the military decide to legalize homosexuality there would be...management/supervisory and billeting problems between homosexuals and heterosexuals. This situation could be compared to the position in which the black man found himself thirty to forty years ago. As with the black man there would likely be considerable resentment at first but then the individual would eventually be accepted on the basis of job qualification and ability."

B. The San Francisco Police Department: Following "Suit"

In late 1979, the San Francisco Police Department (S.F.P.D.) included in its new group of 190 police recruits, seven lesbians and nine gay men. Prior to this time "no openly declared homosexuals (were) members of the Police Department and until recently there was a not-so-subtle policy of keeping gays out." Police Chief Charles Gain, responding to a discrimination suit which had been filed against the police department, publicly announced that police candidates would no longer be barred from the department because of sexual preference. (Associated Press, November 1979)

In 1978, "the acting coordinator of affirmative action for the Civil Service, Sylvie Jacobson, a woman who is not gay, first proposed that homosexuals be openly courted as police recruits." to help insure a successful gay recruiting effort Les Morgan, a gay activist was put in charge of a Gay Outreach Program. Morgan, "who served as an administrator in the Sheriff's Department under ex-Sheriff Richard Hongisto," stated that "no special preference was given to gays, nor did the gay candidates ask for any."

Morgan set up a series of workshops to help prepare gay police recruits for a potentially hostile environment, "just how hostile an environment...remains an

object of speculation," Morgan set up a series of workshops. The creation of "several informational and support workshops organized by psychologists and psychiatrists," has been used to "build cohesion among the (gay) candidates 'so they won't feel they're all alone when they go into this presumably relatively hostile environment.'" Gay candidates have been coached with regard to "their posture, their gait, their ability to handle questioning without being thrown by it, and the ability to maintain self-confidence without being intimidated." Consultants state that they are coaching to prevent overreactions, "we are trying to eliminate the exaggerated forms which we felt might be the result of some kind of fear."

Describing the reaction of police officers to the arrival of gay recruits, Officer Wilbert Battle stated that "this is a new period we're in and there's nothing anyone would do to stop it...as long as they can do the job, they should have the job." He cited a few of the concerns which his fellow officers have evidenced. Feelings that gay police would be too emotional to handle police work effectively, viewing gay police as sexually threatening and fear of being labelled as homosexual as a result of maintaining close working relationships, are a few of the concerns voiced by

police officers. Battle stated that "from what he's observed, he thinks most of his colleagues would feel more comfortable working with closeted gays than those who were open about their sexuality." (San Francisco Examiner, November 11, 1979)

Another Source of Data for Military Interests

The integration of homosexual personnel is currently on-going in the S.F.P.D. Should a future investigation be made into the results of this gay recruitment and integration effort, valuable data could be made available to those U.S. military services interested in considering a similar personnel program. With each additional year of social, political and judicial change within the United States, the fact that the U.S. military will be placed in a situation similar to the one in which the S.F.P.D. found itself, becomes increasing probable.

V. RECOMMENDATIONS AND CONCLUSION

"...gay liberation as a movement will exhibit all those excesses and mistakes that those who seek liberation are prone to. Gay liberation...can only add to the...realization that we all possess far greater potential for love and human relationship than social and cultural structures have allowed us to reveal... if man/womankind reaches the point where it is able to dispense with the categories of homo- and heterosexuality, the loss will be well worth the gain."
(Dennis Altman, Homosexual, 1971)

The purpose of this paper has been to indicate a need for the U.S. military to change its existing policy and regulations regarding the restriction and discharge of homosexual men and women. Social, judicial and political change continues within the United States with regard to the issue of homosexuality. The U.S. military has been increasingly faced with the task of providing more substantive defenses of its homosexuality-related regulations.

As Justice Tobriner of the California Supreme Court stated in 1979, "the aims of the struggle for homosexual rights, and the tactics employed, bear a close analogy to the continuing struggle for civil rights waged by blacks, women and other minorities." (Wall Street Journal, June 11, 1979) Gay-rights leaders have recognized the advantages inherent in forcing military policy to change, and will no doubt continue to challenge this policy in the future

whenever, and with whatever means possible. Snyder and Nyberg (1979) point out that "the gay rights movement might find it useful politically to challenge the policies of the armed forces. Certainly this approach proved useful in the case of other groups seeking legal equality and greater acceptance within American society...Opening the armed forces to gays would be an important symbolic victory for the movement."

Future attempts of this type to implement change within the U.S. armed forces are of particular significance when one considers the weaknesses of the military's position regarding homosexuality. As Lacy's (1976) review of the military's policy of rejecting homosexual men and women indicates, "there is little substance to the military's argument (for banning homosexual personnel) and almost none of the arguments are supported by empirical evidence." Such arguments cannot be expected to prevent change indefinitely, especially during a period of increasing public support for gay-rights issues and severe manpower shortages within the military services.

A. A WASTE OF HUMAN RESOURCES

The military can no longer afford, for both humanitarian and economic reasons, to rid itself of so large a group of service members and potential service members, individuals who Snyder and Nyberg (1979) have

described as "except for their 'gayness,' are precisely the 'kind of people' the services are so critically short of and unable to attract." As pointed out in an earlier chapter, the probable number of homosexual men and women in the military is large. Would it not be a tragic waste of human resources to discharge so many hundreds of individuals for no other reason than the fact that their sexual preferences differ from those of the majority?

It is time for the U.S. military to reappraise its position, and to begin changing its policies and regulations so as to eventually permit homosexual men and women to openly serve in the U.S. armed forces. It is the opinion of this author that the U.S. armed forces should prepare now for a service-initiated abolishment of those regulations which do not permit service by homosexual individuals, and that it would be in "the best interest of the service" to make such a change in regulations as soon as possible.

B. THE BENEFITS OF VOLUNTARY CHANGE

Before such a change can be successfully implemented, a number of events need to occur. First, it will be necessary for the military services to recognize what benefits are likely to be realized as a result of making such a change. Second, the armed forces should prepare to educate and assist military

personnel in making the transition from the restrictive policy, to a new, less restrictive personnel policy. And third, the various services will need to examine which organizational factors are likely to be significant determinents of success during change implementation and transition.

What possible benefit could be derived from making a change in policy now? Why not wait until such a change is made mandatory? Besides, as Snyder and Nyberg (1979) state, "gays continue to serve in the Armed Forces, apparantly quite satisfactorily, despite the ban on their service." In summary, why make trouble for ourselves by changing existing policy? Each of these questions deserve our consideration prior to making any change in policy.

Regarding the benefits which may result from a change in military policy, a number of advantages to such a move are possible. First, if such a change is essentially voluntary in nature, it is very possible that support from various gay-rights organizations would be made available. By enlisting the support of such groups, a number of benefits may be realized. Gay organizations could help to provide "support systems" to those gay individuals who initially enter the service following a change in military policy, at least until such time when internal support systems can be

established. These organizations could also help by providing the expertise required of military managers to adequately assist service members, both gay and straight, in dealing with homosexuality-related issues and concerns. By obtaining the willing assistance of gay-rights organizations, preparation for and implementation of change would be greatly facilitated. Should a change in military policy be forced and non-voluntary in nature, an adversary situation is very likely to be established between the military and these potentially supportive organizations.

One other major benefit that may be realized by making a voluntary policy change, is that it would allow for better preparation of all parties likely to be affected by the change. The transition and adjustment of gay and straight service members, as well as of gay and straight recruits, could be made easier if time could be devoted to preparation through education. Time for preparation may not be as available should a change in policy be forced upon the armed forces. Voluntary change should permit the various services to both, evaluate how best to implement change, and to educate service personnel as to what will be expected of them and what they can expect, once such a policy change is put into effect.

Another benefit which is likely to result from a change in military policy, is that the performance of homosexual personnel currently serving in the armed forces may be beneficially affected. Once relieved of the fear of being discovered and the subsequent loss of employment that this discovery brings many gay personnel should be better able to concentrate, without the interference that such fear can cause, on their performance in the workplace. It should be much easier for these individuals to support a military organization which no longer considers them as detrimental, service liabilities. "Studies in the past few years by Alfred Kinsey's Institute for Sex Research show that...of the gay men and lesbians interviewed...half said they had lost or almost lost a job because of it (their homosexuality), felt they may have been denied a promotion, or were so tense and fearful on the job that they couldn't do their best work." (San Jose Mercury, July 8, 1979) It is sometimes easier to understand why such an effect is likely to take place if we (as straights) can imagine ourselves in a similar situation to the one which would be experienced by gay service members, one in which the organization for which we work has abolished its policy of restricting and discharging heterosexual employees. How might we feel and respond to such a change?

Proper preparation is important to the successful implementation of such a policy change, for as Kinsey et.al. (1948) state, "...the Army and the Navy...and all other sorts of groups, must understand the part which the homosexual plays in the life of the total male (and female) population, before they can understand the significance of the behavior of the particular individuals with whom they are called upon to deal."

These have been a few of the possible advantages of making a voluntary change in military homosexuality-related regulations. Other economic, humanitarian and manpower related benefits are likely, many of which have already been mentioned in earlier chapters. Naturally, there will be costs incurred when making such a policy change. There will no doubt be costs with respect to the work involved in revising regulations, supplying needed educational programs and responding to certain reactionary elements in the society. However, when compared to the economic and humanitarian-related savings which should result from such a change, these costs seem minimal indeed.

C. EDUCATION: A NECESSARY INGREDIENT FOR SUCCESS

Nyberg and Alston (1976) report that their "findings ...indicate that education is an important variable in the evaluation of homosexuality." Why would education be such an important part in insuring

the success of the military's transition to a more liberal policy toward gay personnel? The answer to this question is that before gay men and women can be fully accepted in the workplace, it is necessary to deal with the anxieties, apprehensions, anger, insecurities and ignorance which play so significant a part in hindering the establishment of harmonious working relationships between gay and straight individuals. "Psychologists say both gays and straights (feel) these things as they struggle to co-exist...Understanding. Acceptance. It sounds easy, yet it's so difficult when the issue is so sensitive, and was once so private. As Dr. Wardell Pomeroy of the Kinsey Institute has stated, "the more people know about homosexuality, or anything else, the more they will understand it. And understanding watered with a little risk sprouts acceptance." (San Jose Mercury, July 8, 1979, p. 1L)

How have civilian organizations dealt with "the barriers that divide" gay and straight employees? One method which has proven successful is the use of workshops. The psychology behind workshops is that most fear and rejection of homosexuals is based on ignorance or half-truths about gay lives and personalities. An example of such a workshop approach is the National Sex Forum's two-day workshop on Gay

Men, Lesbian and Bi-sexual Lifestyles. Open to the public and presenting homosexuality-related issues with films, lectures and group discussions, the creators of this workshop have found that "the most effective way of dealing with heterosexuals who are unsure and confused about homosexuality is (to confront) them face-to-face with homosexuals." (San Jose Mercury, July 8, 1979, p. 2L)

Another example of the use of workshops has been previously mentioned with regard to the San Francisco Police Department (S.F.P.D.). An important difference exists between the S.F.P.D. workshops and those of the National Sex Forum, in that the S.F.S.D. has concentrated on assisting gay personnel, whereas the Forum has attempted to deal mainly with heterosexual individuals. Should the military services decide to consider the use of "gay awareness" workshops in the future, it is recommended that both gay and straight military personnel be given an opportunity to benefit from such a workshop effort.

Organized educational efforts would of course only begin to promote understanding and acceptance. A much more significant contribution to the education and adjustment of both homosexual and heterosexual personnel is likely to come from the experience of working together. Nyberg and Alston (1976) have stated

that "a more liberal attitude seems to be a function of one's social environment." As the San Francisco Sheriff's Department study indicates, once given an opportunity to experience working with openly gay personnel, and having had an opportunity to see that another's sexual preferences need not be of concern in the workplace, many of the anxieties and concerns which straight employees hold toward homosexuality are put aside in favor of more realistic priorities.

Another example of how experiential learning can be beneficial can be seen in a program offered by the medical center at the University of California in San Francisco. This program, the objective of which is "to help heterosexual therapists work with gay people, specifically gay couples and families," includes a series of seminars on gay relationships as well as first-hand experience with gay individuals, couples and families. Students form same-sex pairs, eat at a gay restaurant, go drinking and dancing at gay night spots and then later the same night meet to discuss their experiences. The results of this program have been reported by most participants to have been most beneficial. For example, Dr. Timothy Brewerton, a resident in psychiatry at UC remarked that "it was a learning experience getting in touch with my own homophobia. My own personal feelings about gays had

been that they are promiscuous, they have short relationships, that they're only concerned with sex, and that they're nonconformist rebels. I would say my ideas changed as a result of the class. There is a grain of truth to every stereotype but you have to judge each individual as he is, including gays." (San Francisco Chronicle, October 9, 1979)

It should be stressed that should a change in homosexuality-related policy occur, that while straight personnel need to eventually accept gay contemporaries as working partners, it is not mandatory that they advocate homosexuality. Successful working relationships are possible despite differing personal views with regard to one's sexual preferences. Gay and straight personnel serving together should act to eventually reduce anxiety, assist in an easing of tensions, and in time, result in the establishment of good working relationships between straight and gay co-workers.

D. REQUIREMENTS FOR AN EFFECTIVE POLICY CHANGE

Dr. Reuben Harris, in a 1978 paper entitled "Transition State," discusses a number of considerations and actions which are important to nearly all organizational change efforts. Harris (1978) presents six "requirements for effectiveness" when transitioning from the present, to a

desired-future state within an organization. The following is a brief summary of those requirements believed to be particularly germane to the planning of a military transition from a present gay-restricted state, to a less restricted future state.

First, the "psychological acceptance of uncertainty on the part of key leaders" is important. Military managers and supervisors will need to be prepared to deal with a period of transition within which, attitudes and behaviors will be changing and adjusting to newly established policy. It should be expected for example, that not everyone will be willing to accept change, and that a few individuals may leave the service or may require disciplinary action in order to comply with new directives.

Second, "clear and explicitly defined goals for the whole organization" will need to be set and communicated. It will be necessary to determine exactly what the "desired future state" of the military is to be following a policy change, and these specific goals will then need to be communicated to all personnel.

A third requirement for transition effectiveness is the "identification of intermediate goals." These goals should be considered "milestones and progress check points" which will show how military

organizations or units have progressed toward the desired future state.

Fourth, the "development and management of a two-way communications system adequate to handle high information flow demands" should be accomplished. The uncertainty and newly created situations which result from an organizational change effort, require that personnel at all levels be able to both send and receive information necessary for dealing with new, ambiguous situations. The military chain of command should prove to be most effective in satisfying this requirement.

Fifth, detailed plans will need to be made specifying "a change strategy, commitment-building process, a management structure for managing the change, 'unaffected' functions and the future, methods of evaluation and feedback on progress, and finally a plan for maintaining the future." These activities will provide answers to the questions, "How do we go about making a change? How do we develop a commitment for change among service members? How do we handle those affected by this change, as well as, those who are apparently not directly affected such as external, civilian organizations? How do we measure and report the degree of progress made by a military unit? And finally, once we have arrived at our desired future

state, what measures will be necessary to insure that this state will be maintained? Each of these areas should be examined, and plans should be developed to help insure a successful organizational transition.

A final, and extremely important requirement is that the "commitment and confidence of key leaders to the change and achievement of the desired future state" should be established. Satisfaction of this requirement was an extremely significant factor in the success of the San Francisco Sheriff's Department's policy change effort. Without "support from the top," support from key military managers and supervisors, the transition to a smooth running, less restrictive military environment will be greatly hindered. It is for this reason that, as I have previously mentioned, the benefits of a homosexuality-related policy change will need to be recognized by key military leaders, if we are to insure the successful implementation of such a change.

E. A FINAL COMMENT

This paper has attempted to point to an issue which this author believes is deserving of increased attention by the U.S. military. While it is acknowledged that the change to homosexuality-related military policy recommended in this paper would be difficult, it is not believed to be beyond the

military's capabilities, and it is believed that such action would result in a stronger, more representative and capable armed forces. As Snyder and Nyberg (1979) conclude:

"The most recent evidence indicates that many gays could adjust satisfactorily and serve effectively in the armed forces. There is also considerable evidence testifying to the resiliency and strength of the armed forces and their past successes in integrating unpopular groups into military institutions."

APPENDIX 1

The following information has been taken from Chapter 21 (Homosexual Outlet) of the 1948 Kinsey, Pomeroy and Martin book entitled Sexual Behavior in the Human Male.

Heterosexual - Homosexual Seven Point Rating Scale

0. Individuals are rated as 0's if they make no physical contacts which result in erotic arousal or orgasm, and make no psychic responses to individuals of their own sex. Their socio-sexual contacts and responses are exclusively with individuals of the opposite sex.

1. Individuals are rated as 1's if they have only incidental homosexual contacts which have involved physical or psychic response, or incidental psychic responses without physical contact. The great preponderance of their socio-sexual experience and reactions is directed toward individuals of the opposite sex. Such homosexual experiences as these individuals have may occur only a single time or two, or at least infrequently in comparison to the amount of their heterosexual experience. Their homosexual experiences never involve as specific psychic reactions as they make to heterosexual stimuli. Sometimes the homosexual activities in which they engage may be inspired by curiosity, or may be more or less forced upon them by other individuals, perhaps when they are asleep or when they are drunk, or under some other peculiar circumstance.

2. Individuals are rated as 2's if they have more than incidental homosexual experience, and/or if they respond rather definitely to homosexual stimuli. Their heterosexual experiences and/or reactions still surpass their homosexual experiences and/or reactions. These individuals may have only a small amount of homosexual experience or they may have a considerable amount of it, but in every case it is surpassed by the amount of heterosexual experience that they have within the same period of time. They usually recognize their quite specific arousal by homosexual stimuli, but their responses to the opposite sex are still stronger. A few of these individuals may even have all of their overt experience in the homosexual, but their psychic

reactions to persons of the opposite sex indicate that they are still predominantly heterosexual. This latter situation is most often found among younger males who have not yet ventured to have actual intercourse with girls, while their orientation is definitely heterosexual. On the other hand, there are some males who should be rated as 2's because of their strong reactions to individuals of their own sex, even though they have never had overt relations with them.

3. Individuals who are rated 3's stand midway on the heterosexual-homosexual scale. They are about equally homosexual and heterosexual in their overt experience and/or their psychic reactions. In general, they accept and equally enjoy both types of contacts, and have no strong preferences for one or the other. Some persons are rated 3's, even though they may have a larger amount of experience of one sort, because they respond psychically to partners of both sexes, and it is only a matter of circumstance that brings them into more frequent contact with one of the sexes. Such a situation is not unusual among single males, for male contacts are often more available to them than female contacts. Married males, on the other hand, find it simpler to secure a sexual outlet through intercourse with their wives, even though some of them may be as interested in males as they are in females.

4. Individuals are rated as 4's if they have more overt activity and/or psychic reactions in the homosexual, while still maintaining a fair amount of heterosexual activity and/or responding rather definitely to heterosexual stimuli.

5. Individuals are rated 5's if they are almost entirely homosexual in their overt activities and/or reactions. They do have incidental experience with the opposite sex and sometimes react psychically to individuals of the opposite sex.

6. Individuals are rated as 6's if they are exclusively homosexual, both in regard to their overt experience and in regard to their psychic reactions.

APPENDIX 2

The following articles have been taken from Chapter XXVIII (Punitive Articles) of the Uniform Code of Military Justice:

204. ARTICLE 125 - SODOMY

Discussion. Sodomy is the engaging in unnatural carnal copulation, either with another person of the same or opposite sex, or with an animal. Any penetration, however slight, is sufficient to complete the offense, and emission is not necessary.

It is unnatural carnal copulation for a person to take into his or her mouth or anus the sexual organ of another person or of an animal; or to place his or her sexual organ in the mouth or anus of another person or of an animal; or to have carnal copulation in any opening of the body, except the sexual parts, with another person; or to have carnal copulation in any opening of the body of an animal.

Proof. (a) That the accused engaged in unnatural carnal copulation with a certain other person or with an animal, as alleged; and, if alleged, (b) that the act was done by force and without the consent of the other person or was done with a child under the age of 16 years.

213. ARTICLE 134 - GENERAL ARTICLE

a. GENERAL

Discussion. Article 134 makes punishable all acts not specifically proscribed in any other article of the code when they amount to disorders or neglects to the prejudice of good order and discipline in the armed forces or to conduct of a nature to bring discredit upon the armed forces, or constitute noncapital crimes or offenses denounced by enactment of Congress or under authority of Congress. If conduct of this nature is specifically made punishable by another article, it should be charged as a violation of that article; and if it is not specifically made punishable by another article, it should be charged as a violation of Article

134. But see 212. The specification alleging a violation of Article 134 need not expressly allege that the conduct was a disorder or neglect, or that it was of a nature to bring discredit upon the armed forces, or that it constituted a crime or offense not capital. Under a specification alleging a violation of Article 134, a finding of guilty may properly be returned if the court-martial is convinced beyond a reasonable doubt that the acts of the accused constituted a disorder or neglect to the prejudice of good order and discipline in the armed forces, that his conduct was of a nature to bring discredit upon the armed forces, or that his conduct violated an applicable statute enacted by or under authority of Congress...

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