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## HOMOSEXUALITY AT BYU

By DEAN HUFFAKER  
Seventh East Press Staff Writer

A noted psychologist named Alfred Kinsey made a survey of sexual behavior in America and published the results in 1948. According to Kinsey, one third of all adult males engage in some kind of homosexual behavior, although their primary orientation remains heterosexual and they don't think of themselves as being "gay."

John Baswell, in his book *Christianity, Social Tolerance, and Homosexuality*, differentiates between homosexuality and being gay. Baswell says that gays have an "erotic preference for their own gender" and says that the category is "principally self-assigned." A homosexual is one who commits homosexual acts.

According to these definitions, BYU has, and has had, both homosexuals and gays. There are professors and students who believe, or fear, that they are gay. Some have never engaged in a homosexual act, others prefer sex with women, but because of emotional orientation consider themselves gay. There are still others who have committed homosexual acts but do not consider themselves gay.

An assistant professor of psychology on campus laid down the ground rules for trying to understand and describe gays and

homosexuals: "There are incredible differences between them, just as there are vast differences between heterosexuals" and straights. "We have a problem of lumping individuals into one group."

From interviewing gays and homosexuals on and near campus—including a former BYU instructor, a former BYU professor, and former and current BYU students—this point becomes apparent.

"Companionship is mainly what I'm after," says Alan, who last semester was a ward clerk in a BYU ward. "I need someplace to go where I can feel accepted for what I am." Alan now lives in Salt Lake City with "fifteen close, gay friends," only two of whom are not returned missionaries. Many of them have attended BYU.

Alan explains that "It was too dangerous to organize any kind of group at BYU. Usually the only time a bunch of us got together in Provo was Monday nights. We had our own FHE program. We called it 'Faggot Home Evening.' The center of the BYU gay scene is not in Provo at all. With Security actively hunting out gays, it is very dumb and risky to attempt to make contacts in Provo."

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## Constitution Flyer Labeled Half-Truth

An anonymous flyer attacking the proposed ASBYU Constitution is being distributed around campus. It makes several statements which the authors of the proposed constitution say are misleading at best and half-truths and lies at worst.

Don Bigger, ASBYU Executive Vice President and chair of the Constitutional Convention, says that the flyer doesn't discuss the proposed constitution, but deals with emotional arguments. "It doesn't address the problems we were trying to correct in the present system at all," he said.

Bill Winfield, former Organizations Vice President and president of Samuel Hall Society, admits that he is one of the anonymous authors. When asked about the accusation that the flyer is an emotional

argument, Winfield declined to comment.

Bigger says that the claim of the flyer that the "quality of ASBYU officers may decline with competition" is false. He says that, if anything, the chances for more competent officers will increase since selection will not be based on name recognition in elections, but on qualifications.

Winfield responds that there is no guarantee that appointees will not be selected by patronage to friends and campaign workers.

Jay Burrup, a delegate to the convention, says that the flyer is a "snow job" on uninformed students. He criticized a point in the flyer that claimed that the new constitution "creates an imbalance of power" by giving all decision-making power to the

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## Christian Bookstore Carries Hard-To-Find Literature

By TERRY KEEGAN  
Seventh East Press Staff Writer

Looking for a place in Provo to buy or borrow Christian books by non-LDS authors? One place to try is His Place, located at 288 N. 100 W. (just east of Sears). His Place is one of the few bookstores in the area which exclusively carries Christian literature. It serves as a combination bookstore-library and makes available to customers books, tapes, and records that are hard to find anywhere else.

Chris Vlanchos and Stephanie Carbon have been managing the store since it first came to Provo a year-and-a-half ago. His Place is owned and maintained by a non-profit corporation called Community Christian Ministries (CCM). Chris and Stephanie support CCM by voluntarily running the store—one of five in the Northwest. They, therefore, support the goal of the CCM: helping truth seeking individuals find easy access to Christian material.

"Provo was an ideal location to establish the store," says Chris. "We can make our materials available to people of south and central Utah and, of course, to the great number of students in the area."

Because the cost of books often hinder people with little money, His Place has created

a borrowing policy to make books available to the non-affluent. A customer can check out any book for a two week period. And since a great deal of LDS material is already available in the area, the books and materials His Place makes available are all non-LDS, some being hard to find elsewhere.

Books and listening materials come in the following categories: scripture commentaries and references, Christian biographies, children's materials, practical Christian living guides, devotional prayer books, and religion comparison books. His Place also boasts of having the largest C.S. Lewis collection in the area. Materials not on hand at the store can be quickly ordered through the store's direct accounts with Christian publishers.

Chris and Stephanie say they get a lot of patronage from the students at BYU. The hottest selling items for LDS customers are the books by C.S. Lewis and James Dobson.

His Place also hosts a student Bible study on Mondays at 7 p.m. in the small coffeehouse adjacent to the store. They sponsor community service projects, concerts, a non-denominational Utah County Jail, and publish a monthly periodical called *Streams in the Desert*.

	Platform			Comp.	Experience		
	A	B	C		A	B	Comp.
Academics							
Malmrose	A-	A	A-	8.90	A	A	10.00
Wilhelm	A-	A-	A-	8.56	B-	B-	4.56
Athletics							
Reeve	A	A	A-	9.63	A	A-	9.25
Burr	B-	B	B-	4.81	A	B+	8.50
Culture							
Randall	D	B-	D	1.16	B	B-	5.06
Engelbreten	B+	B+	B	6.80	C	C+	3.00
Finance							
Money	C	A-	C+	3.81	C+	C+	3.60
Jenson	B+	B	B	6.38	B	B	5.63
Organizations							
Tanner	B+	B+	B	6.80	B	B	5.63
Vincent	A-	A-	A-	8.56	A-	B+	7.86
Social							
Slack	A-	A-	A	8.90	B	B+	6.38
Lee	B	B	B	5.63	B+	A-	7.86
Stud. Comm. Service							
Jensen	B-	B+	B+	5.74	A-	A-	8.56
Huff	B-	B-	B	4.81	C	C	2.50
Women's							
Sorensen	B+	B+	B	6.80	B	B	5.63
Jarman	B+	B+	B	6.80	A-	B+	7.86
Pres./ Exec. V. P.							
Schipper/Webber	A-	B-	B	6.59	C-	C	2.13
Bulloch/Kirch	C+	B-	C+	3.83	C+	C+	3.60
Hollingsworth/Adams	B+	B	B+	6.80	A	A	10.00
Schofield/Depew	B+	C	B	5.31	D-	D-	0.63
Average				6.33			5.91

## CANDIDATES RATED

By KENT APPLEBERRY

Special to the Seventh East Press

Ratings always present problems. It is difficult, perhaps impossible, to accurately reduce complex situations into simple figures. Nonetheless, we love to rate things—academic work, consumer goods, movies, people—even spiritual phenomena are not exempt. So why not politicians?

There are several rating systems which may be applied to ASBYU candidates. By far the most common rating scheme among students here is also the simplest (mere coincidence?), as reflected in the attitude, "Anyone who would run for ASBYU office isn't worth voting for."

Slightly more discriminating students may rate candidates according to personal appearance, colorful buttons, or catchy slogans.

The ratings compiled here are based on a somewhat more complex system involving the often neglected platforms and qualifications of the candidates. These two criteria were selected because they indicate, more or less, what a candidate will and can do if elected, and because they are the only aspects of ASBYU campaigns which are published by all candidates. Thus they are generally both useful and well documented.

### Format

The format of these ratings combines the familiar letter grades and the ever popular "Bo" scale (0-10).

The "platform" section was broken down into three partially distinct subcriteria:

(A) *Specificity* Does the platform present a definite plan/philosophy or just vague notions?

(B) *Practicality* Is the platform realistic? Have the changes called for already been made? Do the goals put forth fall within the power and scope of the office sought?

(C) *Importance* Are the important and worthwhile issues related to the office sought addressed?

Each of these criteria was assigned a standard letter grade. The letter grades were then converted to numeric form (A = 4.0, A- = 3.7, etc.) and combined into a composite platform score (A(B + C) (.3125) ranging from 0-10.

This method of combining the grades puts particular weight on the specificity of the

platforms and also accentuates which, in keeping with BYU tradition, is where the bulk of the grades fall.

The "experience" section was divided in two subcriteria:

(A) *Quantity* How many, how long, and how many hours per week in leadership or staff positions?

(B) *Quality* How responsible and important were the positions held? How closely related were they to the office sought?

### Other Factors

How accurate are these ratings? Probably about as accurate as the other grades these candidates have received at BYU. There are, however, important factors which are not rated here simply because they are difficult to pin down. This is especially true of personality and morality which are as important as platform and experience.

Although difficult to quantify, some indications of personality can be isolated from the campaigns themselves. Creativity, humility, honesty and leadership, or the absence of these qualities, are revealed in the way a campaign is conducted. A few examples:

—One candidate has distinguished herself in a novel way, being the only candidate to purposely promote her platform as "two-faced." She is either creative or disgustingly honest.

—Moving from creativity into other realms one candidate has found an unusually anatomical way to tell people to vote for him. Perhaps he should change his name to "Grrr."

—A presidential team promising fiscal responsibility for next year has this year circumvented the intent of the spending limits in an exorbitant, slick campaign. They have, however, demonstrated useful organizational skills in the process.

Each of these examples shows something about the candidates which will affect their performance but which does not fall into any of the categories rated here. Such factors exist for all the candidates. Thus the information presented here should be complemented by personal contact with the candidates and their campaigns.

A final caution: These figures are estimates only. Actual candidate performance may differ and, if elected, will probably be less.

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# BYU HOMOSEXUALS

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Every weekend, there is an exodus of gay BYU students to one of the most popular gay bars in Salt Lake City, The Sun. Extreme caution is taken to park far enough away from the bar as not to have license plates identified by BYU Security.

Jon, another former BYU student, says that "the gay lifestyle, whether gays want to admit it or not, is based on sex." But, even Jon admits that, in close friendships, sex is often not involved because it can ruin a relationship.

Four or five times a year, Jon visits a gay bath in Salt Lake City. He explains that, "You walk in, rent a locker, and while cruising with just a towel wrapped around you, you're free to do just about anything you want." The bath is replete with a sauna, weight room, video room and many rooms with mattresses on the floors.

When a BYU professor or student decides to "come out of the closet," it is a time of conflict and confusion. Many tend to go overboard and get into alcohol and drugs. But, most mellow out after the initial period of adjustment. Many say that it is the first time in years that they have felt good about themselves.

Mike, who is going through a temple divorce and church trial, explains, "I got tired of living a double life. By hiding my true feelings, I was being dishonest with myself and others."

Dennis, a former BYU student, says that he confessed to his BYU bishop before he had committed any sin. According to Dennis, the bishop didn't understand the trauma he was going through. Says one BYU student, "It gnaws at you and gnaws at you until it finally consumes you."

Tom, a former BYU student, says, "As long as I can remember, I felt this way—long before any kind of sexual experience. It wasn't until I was thirteen years old before I realized that the Church considered my feelings wrong and sinful. Out of guilt for my feelings, I went to my bishop when I was fifteen. The inner conflict between what I felt inside, and what the Church taught about it was becoming more than I could bear. I was told that what I felt was wrong—I had to change. I wanted to be normal; I wanted to be accepted, and more than anything I wanted to do the Lord's will, so I did my best to change. I tried everything on top of fasting and prayer, but I didn't change, and the frustration and guilt kept building up.

Finally I decided that if I did all I could and served a mission, the Lord would bless me by making me normal."

Tom, like many others, was disheartened to come home from a successful mission only to discover that his feelings hadn't changed. And, like many others, it was just a matter of time before he went to a gay bar in Salt Lake City to "explore what it was I really felt inside—a preference for men instead of women."

Steve, a middle-aged homosexual and a former BYU professor, says that he struggled with the problem for ten years while teaching at BYU. He finally became exhausted trying to fight it. He says that he came close to having a nervous breakdown and occasionally considered suicide because he could not reconcile his feelings. Although sex with his wife was gratifying to him—and he, in fact, preferred it over sex with a man—intimacy with a woman was very difficult for him. "What finally caused me to face it was when I met a certain man. For the first time in my life, I knew what it felt like to be in love. Terminating my marriage was the most painful thing I have ever done, but I had to do it because it was unfair to my wife to continue in a relationship that was a mockery of what marriage should be." Steve says that, when he visits his children every other week, he often cries all the way back to Salt Lake City, where he now lives.

Being understood by family members is, perhaps the biggest problem gays, and homosexuals, face when "coming out of the closet." "My family wants to understand me; they want to know why I've done what I have, but they don't know how to deal with the situation, so they are afraid to face it," says Mike.

"What upset me was that my mom put a homosexual label on every friend I had, and most of my friends were straighter than an arrow," said Jon. Alan says that his mother is seeing a psychiatrist.

LDS gays have formed a social organization for mutual support called "Affirmation." Some see this as an attempt to hold on to the past, but the group is popular, nonetheless. There are chapters in Salt Lake City, Las Vegas, Boise, Seattle, San Francisco, Los Angeles, San Diego, Dallas, New York, Washington D.C., and London.

How many BYU men find themselves in these circumstances? "You'd be surprised," says Dennis. While Steve was teaching at BYU, he was receiving help from the counseling center. His therapist told him that he was seeing three hundred students with the same problem.

One of the gay membership clubs in Salt Lake City has over a thousand members. Non-members have to pay \$8.50 for admittance, but once a week there is a special college night when students with activity cards may attend for only \$2.50. The manager says that there are "a lot" of college students who come on that night, including BYU students.

As for the gay lifestyle, most gays agree that there is no true stereotype, although they can recognize other gays with relative accuracy. Steve refers to obvious gays in a derogatory way as "clones." But, there are similarities, even among those who are not in the mainstream of gay life.

Gays seem to place great emphasis on outward appearances. Alan says that he thinks days ahead about what he'll wear on a date. Popular clothing styles include the cowboy, leather, and collegiate look. Very bright colors are popular. Some don't wear underwear in order to avoid "panty lines." Alan often wears mascara and blush. "Let

me assure you, it's the minority who use make-up," Jon explains.

In groups, gays often refer to each other with feminine pronouns to mock the whole idea of differentiating between sexes. Of course, this overt behavior is avoided by BYU students while on campus. Exercise and toning of the body are also very important.

The display of emotions is by no means discouraged, including crying when desired. Alan says that he finds himself crying over the LDS television ads. "Any type of emotional catharsis is a spiritual thing," says Alan. Gays are also very physical. They hug, kiss, and touch each other without inhibition.

Those closely associated with someone who is gay often want to understand why that person is that way. The many theoretical explanations of homosexuality by psychologists can be classified under four major theories.

The Negative Conditioning Theory assumes that negative experiences with persons of the opposite sex lead to the development of an aversion towards all members of that sex.

The Family Pattern Theory deals with problems experienced in the relationships with family members during the developmental years—for example, the son growing up with a lack of paternal love and attention, and with a surplus of maternal love and attention.

The most controversial explanations have to do with the Genetic or Hormonal Theory. These variations say that homosexuality is the result of some type of genetic disorder releasing perhaps the "wrong" hormones or creating an imbalance of the right hormones.

The newest theory is the Erotic Orientation Theory. This theory claims that homosexuality in an individual results from the individual becoming sexually mature at a very early age when associations are mostly with playmates of the same sex. When the individual's first sexual experiences are with these playmates, homosexual behavior is reinforced through a "learning plus pleasure equals preference" process.

Most psychologists don't believe that any one theory explains every case of homosexuality. Isolating a cause of homosexuality and proving it as such has not yet been accomplished and might be impossible with current knowledge.

The main issue now between homosexuals and moralists is whether homosexuality is caused by anything besides the "free choice to participate in perversion." Psychologists find themselves on both sides of the issue. One psychologist interviewed thinks that homosexuality is incurable. According to this psychologist, although a homosexual can control his behavior and marry, or remain celibate, he can never eliminate the pain he feels over being homosexual.

"A gay growing up in the church learns to hate himself," says Dennis. "It wasn't until I came out that I was at peace with myself."

Alan thinks that "we call ourselves gay because we know how to have a good time. I can do whatever I always wanted to."

Jon has lived in the gay communities of Washington D.C. and New York City. "I think it is basically a very depressing lifestyle," says Jon. However, he still believes it is the life he is consigned to by his innermost feelings.

Steve's sentiments resemble Jon's. "I'm still bitter and angry—not against the Church, but against the 'gods,' against nature, against whoever made me the way I am. It's a totally counterproductive act. I try to accept the way I am and make the most of my life, but I think everyone of us would change if we could."

A former BYU instructor, Lee, has published an anonymous letter entitled *Prologue*, which explains his personal experience in dealing with homosexuality. The 52 page letter was initially written in response to a lecture given by Dr. Reed Payne, of BYU, in a beginning psychology class. Lee writes, "I would not wish this experience on anyone...and I'm sure most homosexuals feel the same way."

Near the end of the letter, he writes, "Lest you misunderstand me, I must clarify that I am advocating nothing; certainly I am not advocating homosexuality. I wish very much that tomorrow I could awake and never again have to face the difficulty of being homosexual. The greatest hope I hold is to be able to marry and begin to raise my own family. But it is an undeniable fact that I am homosexual, and complete honesty in relationships precludes my getting married."

*This is the first of a two part series on homosexuality and the gay lifestyle. Part two will discuss the ways BYU and the LDS Church have chosen to deal with the phenomenon. In the above story, the name "Steve" is a pseudonym.*

# ZARATZIAN - MCKAY WIN U OF U ELECTIONS

John Zaratzian, representing the Greek-letter fraternities and sororities, and John McKay, pulling votes from the LDS Student Association, forged a coalition this year that won the Associated Students of the University of Utah (ASUU) presidency. Their party won 44 of 64 ASUU Assembly seats. Zaratzian and McKay are now choosing cabinet members to serve as the chairs of boards, which are similar to ASBYU's executive "offices."

ASUU's elections are less fragmented than ASBYU's. Presidential hopefuls form political parties, which are joined by students seeking seats in the Assembly, and candidates run together on common platforms. Political ads contain the names of Assembly hopefuls in small print below the presidential names and pictures. Many students vote straight party ticket.

Zaratzian and McKay's "Opportunity" Party promised increased funding for ASUU's newspaper, among other things. On the other extreme, the "Grand Ole Democrats," also known by their acronym, GOD, promised to convert 60 percent of ASUU funds into liquid assets, "preferably into Miller bottles." Other political parties were "Balance," "For You," and the "Anti-Federalists."

Last year's ASUU Vice President, Craig Clayton says that an average of seventy applications are received each year for the seven cabinet positions. The applications must be accompanied by resumes and letters of recommendation from professors and former employers. McKay says that he and Zaratzian are choosing "a number of people we've never met before. Cabinet positions are filled according to qualifications."

McKay adds that cabinet members have to be compatible. "The group has to be cohesive. Otherwise, it would be like pulling teeth all year to try to get things done."

As board chairs, cabinet members have the same responsibilities as ASBYU's vice presidents, and in some cases more. The Academic Affairs Board coordinates the activities of the student committees in each department which consider curriculum and professor-promotion and tenure.

Cabinet appointments are ratified by the Assembly.



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