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## Homosexuality: distortion of moral normality

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## Homosexuality: distortion of moral normality

It is said that when Joan of Arc felt the first flickers of flame and pain as she was being burned alive at the stake, she was heard to give out terrible screams. Screams that supposedly had an undying faith that God, the Savior, rescues all those who have been virtuous, innocent and pure.

Such frenzied shrieks of moral plety and piercing eries for social acceptance can be heard all over the nation from members of a "new" minority group who profess an "alternative lifestyle", refuse to drink orange juice (in public at least), and are adamant in invoking society's indifference towards their affectional and sexual preferences.

They have come out of their closets and into the streets, with blatant sloganeering and unabashed ostentation. An in the universities and in scattered walks of life, they are making their presence known - the homosexuals.

Such is their craving for human equality that homosexuals have chosen to infringe the rights of others in order they may assert their own. Such is their zest for urgent public approval that they failed to see the silliness and contradiction behind the "Blue Jeans Day" to be held tomorrow at URI.

In a society in which pornography and prostitution are constitutionally protected and sex is implicitly shown on television and in movies sexual appetites are as morally irrelevant as skin color.

To the extent two or more members of the same sex prefer to copulate together and live among themselves, such private living may be justified on grounds of individual morality.

Hence, society should be

deterred from discriminating against individuals on the basis of their sexual tendencies when it comes to providing employment opportunities, say, when hiring teachers. Surely, one must credit homosexuals with a code of professional ethics in the discharge of their duties, no matter what careers they are pursuing.

But the National Gay Task Force is wrong in asserting that homosexuals are the "most discriminated minority" in America just as it is wrong in presuming that all those who are seen wearing blue jeans on Blue Jeans Days, are either gays or supporters of gay rights.

The extent of discrimination towards homosexuals is relatively small compared to blacks, women and other minorities. The civil service, police bureaus, state and Federal employment agencies, and many corporations have officially announced that they do not discriminate against homosexuals.

Perhaps, the attempt to restrict employment opportunities in their favor appears to stem from qualitative factors; it arises from equal prestige and recognition than from material and financial disadvantages.

Historically, homosexuality has been a deviation from moral normality. Moral rules need not rest of God, theology or any other religion but on a certain code of values that individuals believe would further the interests of mutual living.

Traditionally, law and society have strived to distill essential values that would serve as standards towards more human ways of living. Such essential values are derived to get people to behave in ways considered socially useful.

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A truly liberal society is one which attempts to minimize the number of these essentials values. But certainly, healthy sexuality is one of them. The family and family life, posterity and much else depends on it. In any society, therefore, some moral values and rules may be regarded as necessary to protect its interests and welfare.

Such a morality becomes even more significant when considered in the context of homosexual behavior. There is little or no evidence that homosexuality is congenital. A disturbed early upbringing and personal maladjustment may be the contributing factors to such deviant sexual tendencies.

D.J. West in his most recent book, "Homosexuality Reexamined," states that: "A considerable amount of evidence has accumulated showing that peculiar and conflict-ridden parent-child relationships, especially evident in attitudes to the child's sexual development, are statistically more frequent in the life histories of homosexuals than those of heterosexuals."

However, a divided America Psychiatric Association has deleted homosexuality from its list of mental disorders, conceding only unhappy homosexuals suffer "a sexual-orientation disorder."

Notwithstanding the semantical differences between a "mental disorder" and a behavioral "disturbance", surely, homosexuality is an injury to healthy functioning, a severe distortion of human personality.

Since most homosexuals insist that in some sense, homosexuality is a "choice" of character and a preferred "alternative lifestyle," then the choice may be influenced by several factors, including social

indifference or continuous exposure to homosexual role models.

The grounds for society's reluctance to grant tolerance (and approval) to homosexual behavior are reasons for prudence.

Common sense reveals that such tolerance or approval cannot be invoked by default - which is exactly what the motives behind the Blue Jeans Day seem to suggest.

The championship of any cause or movement cannot be endorsed by default. Rather, an explicit display of support (such as a parade) must be exhibited by the believers of the movement.

To claim that all those who are seen wearing blue jeans tomorrow are gays or backers of homosexuality would be as absurd as claiming that all those who are seen breathing on a designated day are sodomists or supporters of sodomy. (I am not implying a casual relationship here).

Moreover, to enforce an extensive majority of students from wearing jeans in order that they may not be identified as homosexuals amounts to nothing less than infringement of students' individual rights - quite contradictory to what the gay community is trying to establish for itself.

Besides the ideological undernourishment, URI has always been a healthy campus. There has been no overt dislike towards homosexuality as long as it has not been forced upon them for acceptance or approval.

Yet, student opposition to Blue Jeans Day tomorrow may not be an expression of anti-homosexuality. Rather it is an emphatic way of telling the gay community that "enough is enough." And that is an eloquent and defensible answer.

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