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Dear Senate Committee into the Greens Marriage Equality Amendment Bill.

I am very concerned about the normalising of what medical science knows is not safe, namely male homosexual relationships and the consequences this will have for the re-educating of children and the resultant shaping of a new civilization. Currently in Australia HIV infections, formerly named in the AIDS [Acquired Immune Deficiency Syndrome] category are increasing at an alarming rate in Australia with three new diagnoses of HIV infections every day (1050 pa). HIV transmission is primarily associated with the sexual contact between men.

The severe health risks associated with male homosexual intercourse was recently brought to light in an article by Lucy Sullivan which appeared in the November 12, 2011 issue of *The News Weekly*. Sullivan<sup>1</sup> raises a medical health alarm after reading the 2011 report of *The National Centre in HIV Epidemiology and Clinical Research at the University of New South Wales*. Sullivan is concerned that people might think that AIDS has become a conquered disease and further that its former association with HIV had been lost. This is because the said research report, reports that from 2001 - 2009 AIDS death are down from 130 – 9 [93%], and that AIDS diagnosis are down from 246 – 90 [65 %]. Whereas, in truth what has in fact happened is that the incidence of new HIV infections in Australia has increased from 600 odd in the late 90's to 1050 per annum in 2011- a near doubling in 15 years.

Sullivan points out that this reported fall does not signal the success of anti-viral drugs, since falls occurred long after the introduction of the treatments, but rather because of an abandonment of AIDS as a discreet disease category. And Sullivan points out that in fact “AIDS *never was* a discreet disease category, but rather a term produced to cover a variety of diseases...which appeared in high frequency in people with Human Immunodeficiency Virus (HIV).” What has now happened is that diseases formerly classified together under the "AIDS" category, are now being reported in their discreet disease categories such as Non-Hodgkin's Lymphoma, Kaposi's Sarcoma, Tuberculosis and Hepatitis. Sullivan laments that “the deaths from these HIV related diseases in HIV infected persons are not recorded in the report”. Therefore the connection between HIV and the incidence of deaths from its associated diseases is being lost from public record. This is a crucial public health issue since these statistics are necessity for public policy to control infectious disease, for considerations such as free needle distribution. Removal of these statistics from the public record is also a concern since HIV transmission is primarily associated with sexual contact between men. I am aware that at the Department of Epidemiology and Preventative Medicine at Monash University here in Melbourne, *their entire budget* for Sexually Transmitted Infections is committed to the male homosexual population. With this information in mind, I cannot help believing that perhaps out of false

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<sup>1</sup> News Weekly, November 12, 2011. No. 2864

compassion and perhaps politically correct sensitivities, we as a society are accommodating same sex unions which, from a medical science point of view are considerably problematic.

## Social Science

Furthermore, male same sex relationships are complicated from a social-science point of view. Dr Joseph Nicolosi is a Psychologist and Psychoanalyst with over 33 years working with men with same sex attraction. Nicolosi makes a distinction between gay men *and* men who experience same-sex attraction but who have no desire to be gay or to express their sexual attraction in a same sex relationship, but who rather, on feeling and believing that there is considerable disorder in their male sexual identity, seek help to address the underlying causes of their condition, as a way of discovering who they are: they want to explore the depths of their identity.

Dr. Nicolosi who is head of the National Association for Research and Treatment of Homosexuality (NARTH) in the United States of America,<sup>2</sup> says conclusively that due to the complexities of the homosexual attraction, that gays find it very difficult to maintain sexual fidelity. This then raises concern for the stability of Marriage and family and the status of children. Nicolosi points out that it is part of the gay agenda to have everybody believe that a gay lifestyle can be maintained. And also it is his experience that gays believe that their relationships don't work *because society doesn't accept them*. Nicolosi recalls a study undertaken by a gay psychiatrist and a gay psychologist who themselves were in a gay relationship. They set out to disprove that gays were unable to be monogamous. They researched 165 of the best gay couples who'd been in relationship from between one and twenty years. They had to change the premise of their study because they found that not a single couple was able to maintain sexual fidelity for more than 5 years. Nicolosi says that the reason why gays find it so difficult to maintain monogamy is because they fail to find what they are searching for. Specifically, in a homosexual relationship, they engage in a legitimate and necessary search for the intimacy due to all men, namely relationships of intimacy with those of the same sex, and particularly Father figures who they receive their modeling from. Nicolosi describes it as: two halves coming together only to discover that the other man does not have what they are looking for. This is to say that two men come together with the hope that through this experience they will receive from the other an affirmation of their male sexual identity. This ironically is a search for a secure heterosexual identity. However he says, romantic infatuation is shortly followed by 'deep disappointment',<sup>3</sup> on discovering that neither of them possesses what they are looking for, that neither feels like a man. Since the only men who do possess a masculine sexual identity are not attracted to other men, but rather to women; we are attracted to what we are not! Nicolosi says that due to this phenomenon, same sex men experience enormous frustration that leads to acting out sexually, and also to great anger that is often projected towards the morally conservative traditional norms and their representatives.

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<sup>2</sup> Nicolosi, Joseph. Efforts to Silence NARTH Continue. "NARTH Bulletin" <http://www.narth.com/docs/efforts.html>. 26/6/98.

<sup>3</sup> Nicolosi, J. 1993 *Male Homosexuality and Reparative Therapy*. (Op-cit)

Furthermore, this is not to say that a homosexual is *a woman in a man's body*, but rather better to say a man with a feminine sexual identity. This has certainly been my own experience in life encountering men with same sex attraction and while working with men and boys in teaching and in my work as a Personal Care Attendant. Nicolosi from this point of view argues that his clients want him to help *expose* what their frustration is all about, rather than to *impose* a way of life, namely the gay lifestyle in which they find a constant source of frustration.

I feel strongly that Nicolosi's summation beckons a truly compassionate sympathizing with men who experience same sex attraction and who go in search of intimacy in the homosexual relationship. I believe that it is patronizing to carry a false compassion for same sex attracted men, demonstrated in trying to socially normalize what they themselves experience as a disorder. However I also believe that we must strive to give to others much more than their outward necessities; we can give them the look of love which they crave.<sup>4</sup> For example once while working with some small children aged between about 2 and 5, I read them a story at length. When we finished, the little boy looked very deeply into my eyes and said "I love you Daddy". This was a was a lesson for me on many fronts. It was an uncomfortable position to be in, however one that reaffirmed what Nicolosi stresses is the real issue with men experiencing same sex attraction, the search for intimacy and the legitimate developmental needs of all boys and men. In my work as a Personal Care Attendant and on other occasions I have also come to recognise the same search for intimacy in grown men. I can say with clarity that if a little boy does not meet with a relationship of intimacy with someone of the same sex, namely a father or father figure while he is young, then he will still be in search of it into his manhood.

Through his own experience, Nicolosi believes that it is a disaster to think that homosexuality is normal and to attempt to minister to homosexuals on the assumption that being gay; that is living in sexual relationships with other men, is healthy. He stresses that ministry must minister *not to a disorder* but to a person, the person who is homosexual. Today in 2012, I too agree with Nicolosi and hold his view to be accurate for all the same sex attracted men that I have personally come in contact with through my work as a youth worker, a Personal Care Attendant, School Teacher and educator in Health Care Ethics.

I also wish to address what I understand to be a cultural crisis regarding the knowledge of what it is to be a father. I believe that it is possible that we as a social culture may be failing in the art of fatherhood. I mean specifically that men do not know how to father. They do not realise that in order to raise strong male characters, that fathering needs to be both strong and kind, rather than strong and mean, or kind but weak, which are the two descriptions that Nicolosi gives to inadequate fathering. He says that little boys as young as one year old go in search of intimate relationships with their fathers, seeking what Nicolosi's terms *The Three A's*: Affirmation, Affection Approval. I think it remains a mistake to take a cultural crisis of fatherhood and try to normalise the fruits of this crisis, namely homosexuality and then try to legitimise this disorder by equating it with Marriage which is necessarily tied to family and the raising of children.

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<sup>4</sup> **Pope Benedict**, *Deus Caritas Est*. Papal Encyclical. Para 18 "Seeing with the eyes of Christ, I can give to others much more than their **outward necessities**; I can give them the look of love which they crave".

Wise pastoral counsel tells us that the origins of same-sex-attraction are largely unknown. Nicolosi's clients are same-sex attracted "non-gay" homosexual men, who want to deal with their felt disorder and get to the bottom of it. Nicolosi reports that in his first years of treating homosexual men, most of his clients were men in their twenties and thirties, but today, half of his clients are now teenagers. Certainly this phenomenon could be due to a greater social acceptability of homosexual orientation; however could it be said that increases in family breakdown and the resultant increase in the incidence of fatherless teenagers be contributing to a generation that is confused about their sexual identity.

I believe that it is the responsibility of our civilization at large to reach out in love to men of all walks of life to re-educate them into the true manhood of gentleness, decisiveness, affection and most notably, a relationship of intimacy between fathers or father figures and their sons. Men need the modelling in order to father properly. We as a nation can learn from those cultures where men are more touchy and affectionate such as that which I have observed through my contact with men from Mount Hagen Papua New Guinea and also with the Latin ancestry of South America. Father son relationships must be conducted with affection and tenderness, this in fact is what builds and shapes and forms men who are *truly* tender and affectionate with one another and their son's. And furthermore from this kind of male to male relationship develops heterosexual identity, which is, as stipulated above, ironically what the same sex attracted man is in search of in his homosexual encounters. In my observation: the stronger the bond of physical intimacy and affection between men and their sons, the stronger the heterosexual identity in the sons. This, as Nicolosi informs us is because, the relationship of trust that is formed provides a pathway for the son to make his right of passage into manhood; that is the breaking his close ties with Mother and being initiated into manhood through forming new ties with Father or father figure. This I understand is the foundation of the male initiation ceremonies of ancient culture that we may consider important to maintain.

This too may demonstrate a futility in recent efforts to normalise same sex relationships as a pathway for men to find the otherwise legitimate and deserved affection that they are looking for. Could it be considered that while the homosexual man is internally disordered, he is no more likely to find fulfilment in genital sexual expression any more than those heterosexually orientated people who also internally disordered, and who also seek the right thing, *love*, in the wrong place. It is with this in mind that it may be said that our current cultural crisis in understanding of what love is, namely the confusing of love exclusively *as sex* is certainly not the fault of the homosexual population, nor the gay ideology, or those experiencing homosexual tendencies but who do not wish to be associated with the gay agenda. Rather it is a confusion of reality held by our society at large. Much evidence tells us that it is naïve for those who do not experience same sex attraction to present themselves as public mouthpieces giving licence for homosexual genital sexual expression to those who suffer same sex attraction experienced as a disorder.

I mean to say that as a culture we have reduced the giving and receiving of love, the expression of intimacy and the promise of fulfilment to genital expression alone. I feel that those of us members of society who have confused the giving and receiving of love as genital sexual expression alone, may not help but project their understanding onto those experiencing homosexual attraction, thus pointing them toward homosexual acts. This I argue is yet another form of false compassion that subjugates same sex attracted men rather than setting them free, that short-circuits the psycho sexual development and fulfilment of these men, diverting them off the path to true empowerment

in self-discovery. These men need intimacy, love and encouragement and it has been my experience that these men have responded very well to friendships with other men who have strong masculine heterosexual identities.

### **Political Agenda**

I wish now to reflect on the political status of what I see as the Gay agenda. Nicolosi argues that the term '*gay*' is a "Socio-Political Identity" that has hijacked the pathway of young men toward psycho-sexual development and reaching their potential as a man with a strong and gentle male sexual identity. I mean to say that when young men with a homosexual identity go in search of fulfilling their legitimate need for healthy relationships of intimacy and trust with those of the same sex – most effectively found in relationships with heterosexual men with a strong sense of male sexual identity, they are being side tracked by an aggressive gay agenda. I mean that this gay agenda which dominates the political **milieu** prevalent in the secular media, is acting to steer young men in a direction of gay relationships. I believe from what I've witnessed lead not to equality or freedom but to confusion, frustration, self-hatred and a tendency to blame others for their unhappiness.

I wish to point out that political correct ideology is dominating the current political debate on the proposed amendments to the Marriage Act and particularly with regard to the Greens Marriage Equality Amendment Bill. There is evidence to support a notion that there is what could be called an undemocratic rejection of the freedom of speech, a proper example of a politically correct dictatorship undermining true human fulfilment. For example, despite Nicolosi's 30 odd years of success in psychoanalytic work to treat and empower non-gay homosexuals, here in Victoria, a counsellor will be de-licenced for so much as mentioning Nicolosi's so named *Reparative Therapy* treatment. I am very concerned about the attempt of homosexual activists to use coercive state power to redefine fundamental human relationships, namely marriage. I am also concerned that with this proposed re-definition of marriage, that what is being proposed is a threat to the very foundations of civilization as we know it. Primarily what is under threat is marriage and family which exists as the fundamental cell of every human society.

I am very dissatisfied with media representation of public opinion on this matter and with apparently biased representation in favor of same sex marriage amongst parliamentary representatives. I am concerned about an unbalanced representation amongst the politicians, particularly the Labor politicians who have been supported into parliament via the funding of the pro-abortion and anti-conservative EMILY's List establishment. Recently some friends of mine carried out what turned out to be a suitable gauging of public opinion on the issue. They walked 20 km through suburbia of a Saturday morning carrying placards with various descriptions including "We Respect Civil Unions, Please Respect Marriage", and "Marriage is Husband – Wife, Mother Father". They received a very strong response from both sides of the argument; 70% in favor, 30 % against.

## Status and Identity of Children

Antiquity stipulates that children are part of Marriage and family. I would like to argue that if we as a society are to satisfy political correct measures to compliment new social constructs such as Gay Marriage, that it the children who will suffer. I am concerned that since children cannot come from within a gay relationship, that there is a contingency that a children therefore need be manufactured for the new relationships. And I believe that this measure devalues our very civilization.

A re-defining of Marriage also speaks of rights to children. With the re-definition of Marriage, necessarily comes a re-definition of the existential nature of a child. In history and tradition and ancient some cultural understandings, children exist as a gift, while possibly also existing as a property right, if I understand correctly. I understand that if we need produce children for these Gay Marriages then, children are in danger of becoming the trading material of individual's political bargaining power. History tells us that this causes enormous pain and suffering to children. It is understandable that the chief reason for marriage can be said to be for the expression of love, the chief function and purpose of Marriage is for the raising of children.

I am aware that the State's responsibility is for the status and identity of children. Legally, the status of children is given them from their parents – citizens of *The State*, and further *The State* exists as parents of the country. I am also aware that *The State* exists as *Parent of Last Resort*: meaning that, as a very last resort after the normal relationships of one's biological parents, or next of kin completely breaks down, that these children would be assumed as the responsibility of *The State*. And furthermore, as a consequence of this this last resort, possibly be given to parents who are not their own. It is very important for the psycho – emotional development of children that they know their origins; they need to know who they are and where the come from - in order to know where they are going. As history shows us, it can be very debilitating for children to not know who their parents are. Knowledge of origin is fundamental to human identity and experimenting with it could be said to be very unwise, the IVF generation testify to this.

One of the first ever IVF babies, now in her 30's Joanna Rose and her fellow IVF friend, Myfanwy Walker took their case of complaint to the British High Court. They expressed an enormous amount of anger that they were, to quote Joanna Rose: "robbed of 60% of my genetic heritage", "I have probably between 200 and 300 half siblings' ..., 'You are the genetic combination of people who wouldn't touch each other with a barge pole. You know they didn't even want to look at each other. That gets to you." As can be seen here when these children find themselves torn from their own parents it causes them pain. Their anger and pain is directly accountable to been removed from their parents not by accident, but by a premeditated action. Further note that the pain is expressed as a loss of knowledge of one's father. Further to the IVF issue, is the issue of surrogacy, whereby the status and identity of the child is often compromised after legal battles over parentage. From a scientific and medical view point we can say that surrogacy is complex, however, from a human dignity view point, it can be argued that surrogacy is extraordinarily threatening.

Social science confirms for us that relationships within re-constructed families are highly problematic. While the Gay agenda argues for "Marriage Equality", the children do not come from inside the relationship, they have to come from outside. I argue that it is not time to experiment

with attempting to form new foundations of civilization. It is time to re-educate society about what true love and Marriage is; namely amongst other things, self-gift and openness to life.

Patrick Sibly